

THE  
POLITICS OF ARISTOTLE

*JOWETT*

London  
HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE  
AMEN CORNER, E.C.

THE  
POLITICS OF ARISTOTLE,

TRANSLATED INTO ENGLISH

WITH INTRODUCTION, MARGINAL ANALYSIS  
ESSAYS, NOTES AND INDICES

BY

B. JOWETT, M.A.

MASTER OF BALLIOL COLLEGE

REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF OXFORD

DOCTOR IN THEOLOGY OF THE UNIVERSITY OF LEYDEN

VOL. II. PART I

CONTAINING THE NOTES

17062  
Oxford

AT THE CLARENDON PRESS

1885

[ *All rights reserved* ]

NOTES  
ON ARISTOTLE'S POLITICS.

---

BOOK I.

1. 1.

*ἐπειδὴ πᾶσαν πόλιν κ.τ.λ.*

The order of the first paragraph is disturbed by the repetition of the statement that every community aims at some good. The meaning will be clearer if drawn out in a technical form :

Every community aims at some good :  
Every city is a community ; and therefore  
Every city aims at some good.

Upon which rests a second syllogism with added determinants :

Whereas all communities aim at some good,  
the highest aim at the highest good :  
The city is the highest community ; and therefore  
The city aims at the highest good.

Compare the opening of the Nicom. Ethics, i. 1. § 1,—

*πᾶσα τέχνη καὶ πᾶσα μέθοδος ὁμοίως δὲ πράξις καὶ προαίρεσις ἀγαθοῦ  
τινὸς ἐφίεσθαι δοκεῖ· διὸ καλῶς ἀπεφήναντο τὰ γὰρ ὅν οὐδ' ἅπαντ' ἐφίεται.*

Similarly the Metaphysics begin with a general proposition, *πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει*; and the Posterior Analytics, *πᾶσα διδασκαλία καὶ πᾶσα μάθησις διανοητικὴ ἐκ προϋπαρχούσης γίνεται γνώσεως.*

The connexion of what follows in § 2, if there be any, is not easy to trace: 'But a community is a complex organisation;' Or, 'But we must not suppose the different forms of communities to be the same;' Or, the agreement described in the first sentence may be contrasted with the difference of opinion in the second;—

'We are all agreed about the end of the state, but we are not equally agreed about the definition of the ruler.'

1. 2. Ὅσοι μὲν οὖν οἴονται πολιτικὸν καὶ βασιλικὸν καὶ οἰκονομικὸν καὶ δεσποτικὸν εἶναι τὸν αὐτὸν κ.τ.λ.

The starting-point of Aristotle's enquiry here, as in many other passages, is a criticism of Plato. See *Politicus*, 259 C, φανερόν ὡς ἐπιστήμη μία περὶ πάντ' ἐστὶ ταῦτα· ταύτην δὲ εἴτε βασιλικὴν εἴτε πολιτικὴν εἴτε οἰκονομικὴν τις ὀνομάζει, μηδὲν αὐτῷ διαφερόμεθα.

This criticism is further worked out in ii. c. 1-5; cp. especially, c. 2. §§ 2-8, where Aristotle shows that the state is composed of dissimilar elements. An opposite view is maintained, or appears to be maintained by Socrates in *Xen. Mem.* iii. 4. § 12, where he says, ἡ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν; and § 7, where the good οἰκονόμος is said to be the good στρατηγός. This is a paradoxical way of insisting on the interdependence or identity of different callings; Aristotle rather dwells upon their diversity.

1. 2. οἶον ἂν μὲν ὀλίγων. Sc. ἄρχων ἦ, or ἄρχη.

A general notion gathered from the words πολιτικὸν καὶ βασιλικὸν κ.τ.λ.

1. 2. καὶ πολιτικὸν δὲ κ.τ.λ.,  
sc. τὸν ἄρχοντα λέγουσι.

1. 2. τῆς ἐπιστήμης τῆς τοιαύτης,

sc. πολιτικῆς, to be supplied either from the previous part of the sentence, or from the word πολιτικὸν which follows:—'According to the principles of the science which deals with this subject.' Cp. i. 8. § 7, θάλατταν τοιαύτην, where τοιαύτην is to be explained from ἰλιείας which precedes: and in the same chapter, § 9, τοιαύτη κτήσις, where τοιαύτη (meaning 'in the sense of a bare livelihood') is gathered from αὐτόφυτος and μὴ δι' ἀλλαγῆς in the previous section; and ii. 4. § 4, δεῖ δὲ τοιούτους εἶναι τοὺς ἀρχομένους πρὸς τὸ πειθαρχεῖν καὶ μὴ νεωτερίζειν; where τοιούτους, meaning 'disunited,' is a notion supplied from the preceding words,—ἦττον γὰρ ἔσται φιλία κοινῶν ὄντων τῶν τέκνων καὶ τῶν γυναικῶν: and ii. 6. § 22, ὡς μὲν οὖν οὐκ ἐκ δημοκρατίας καὶ μοναρχίας δεῖ συνιστάναι τὴν τοιαύτην πολιτείαν, where the

idea of an 'imperfect' state, like that contained in Plato's *Laws*, has to be gathered from the whole preceding passage.

κατὰ τὴν ὑφηγημένην μέθοδον.

1. 3.

i. e. the method of analysis which resolves the compound into the simple. Cp. c. 8. § 1, ὅλως δὲ περὶ πάσης κτήσεως καὶ χρηματιστικῆς θεωρήσωμεν κατὰ τὸν ὑφηγημένον τρόπον, ἐπεὶπερ καὶ ὁ δούλος τῆς κτήσεως μέρος τι ἦν.

ὑφηγημένην, 'which we have followed,' not merely in the *Ethics*, as Schneider and others; for the same expression occurs N. E. ii. 7. § 9 (κατὰ τὸν ὑφηγημένον τρόπον), and therefore can hardly refer to them, but 'generally' or 'in this discussion.' The μέθοδος, like the λόγος in Plato, goes before and we follow. Cp. *De Gen. Anim.* 3. 758 a. 28, and note on c. 13. § 6.

ὥσπερ γὰρ ἐν τοῖς ἄλλοις τὸ σύνθετον μέχρι τῶν ἀσυνθέτων ἀνάγκη 1. 3. διαιρεῖν (ταῦτα γὰρ ἐλάχιστα μόρια τοῦ παντός), οὕτω καὶ πόλιν ἐξ ὧν σύγκειται σκοποῦντες ὑψόμεθα καὶ περὶ τούτων μᾶλλον, τί τε διαφέρουσιν ἀλλήλων καὶ εἴ τι τεχνικὸν ἐνδέχεται λαβεῖν περὶ ἕκαστον τῶν ῥηθέντων.

τούτων may either refer 1)\* τὸ ἐξ ὧν σύγκειται, i. e. the elements of the state which he is going to distinguish in this book; or 2) to the different kinds of rule mentioned in the preceding paragraph (Bernays, Susemihl): in the latter case it is paraphrased by περὶ ἕκαστον τῶν ῥηθέντων, in the next clause. (For the vague antecedent τὸ τούτων cp. supra c. 2. §§ 2, 12, etc., etc.) Aristotle treats of 'the kinds of rule' in Book iii. cc. 7, 8, and in the fourth and sixth books.

καί, according to the first explanation='as about the state so about the elements of the state,' according to the second,='about kinds of government as well as about other things.' ὥσπερ ἐν τοῖς ἄλλοις . . καὶ περὶ τούτων is repeated or resumed in ὥσπερ ἐν τοῖς ἄλλοις καὶ ἐν τούτοις at the beginning of the next paragraph, c. 2. § 1.

The argument is to the effect that if we analyse forms of government into their parts, or into their kinds, we shall see that they differ in something besides number—e. g. in the nature of the authority exercised in them, or in the character of their magistracies, or in the classification of their citizens. (Cp. iv. 4. § 7 ff.) That states consist not only of their elements, but have in them something analogous to the principle of life in the human

frame, is a truth strongly felt by Plato (Rep. v. 462 D), less strongly by Aristotle (infra c. 2. § 13).

2. 1. εἰ δὴ τις ἐξ ἀρχῆς τὰ πράγματα φύομενα βλέψειεν, ὥσπερ ἐν τοῖς ἄλλοις, καὶ ἐν τούτοις κάλλιστ' ἂν οὕτω θεωρήσειεν.

Aristotle does not mean that politics are to be studied in the light of history; but rather that the complex structure of the state is to be separated into the simple elements out of which it appears to be created. Yet the two points of view are not always distinguished by him; and his method of procedure is often historical (e. g. in Book v) as well as analytical.

2. 2. καὶ ἐν . . . φυτοῖς φυσικὸν τὸ ἐφίεσθαι, οἷον αὐτό, τοιοῦτον καταλιπεῖν ἕτερον.

Aristotle, like Plato (Symp. 186), attributed sex to plants, male and female being combined in the same plant. The analogy of plants and animals is drawn out; De Gen. Anim. i. c. 23.

2. 2. ταῦτα ποιεῖν,

sc. τὰ προορώμενα ὑπὸ τοῦ ἀρχοντος, another instance of the vague antecedent (c. 1. § 2 and c. 2. § 12).

2. 3. τὴν Δελφικὴν μάχαιραν.

Evidently an instrument that could serve other purposes than that of a knife. Compare the ὀβελισκολύχνιον mentioned in iv. 15. § 8. The Delphic knife is described by Hesychius as λαμβάνουσα ἔμπροσθεν μέρος σιδηροῦν, 'having an iron part added to it in front.' The name is in some way connected with the sacrifice at Delphi, and is said in the appendix to the Proverbiorum Centuria, 1. 94 (p. 393 Schneidewin) to have passed into a proverb directed against the meanness of the Delphians in taking a part of the sacrifices and in charging for the use of the sacrificial knife. (See Goettling, Commentatio de Machaera Delphica, Jena, 1856.) We may agree with Schlosser in thinking that the matter is unimportant.

2. 4. τὸ φύσει ἄρχον οὐκ ἔχουσιν, . . . γίνεται ἡ κοινωνία αὐτῶν δούλης καὶ δούλου.

'Among barbarians women are slaves. The reason is that all barbarians are equally slaves: there is no ruling principle among them such as gives the true relation of husband and wife, of master and slave; they are all upon a level.' Cp. infra, cc. 12, 13.

‘οἶκον μὲν πρότιστα γυναῖκά τε βοῦν τ’ ἄροτῆρα’ 2. 5.

Compare Wallace's *Russia* (p. 90. ed. 8). ‘The natural labour unit (i. e. the Russian peasant family of the old type) comprises a man, a woman, and a horse.’

εἰς πᾶσαν ἡμέραν. 2. 5.

‘For wants which recur every day,’ and therefore can never be left unsatisfied.

ὁμοκάπνουσ. 2. 5.

‘Sitting in the smoke of one fire’ is read by MSS. of the better class, P<sup>4</sup>, L<sup>3</sup>, corr. M<sup>b</sup>, William de Moerbek; ὁμοκάπνουσ by the rest (Susemihl). The meaning of the latter word ‘fed at the same manger’ is better suited to the context.

ἡ δ’ ἐκ πλείωνων οἰκῶν κοινωνία πρώτη χρήσεωσ ἔνεκεν μὴ ἐφημέρου κώμη. 2. 5.

There was a time when the κώμη or village community had an important place in Greek life. Cp. iii. 9. § 14, where it is joined with γένουσ (πόλιτ δὲ ἡ γενῶν καὶ κωμῶν κοινωνία ζωῆσ τελείασ καὶ αὐτάρκουσ), and Thucydides, i. 5 : ib. 10 (κατὰ κώμασ δὲ τῷ παλαιῷ τῆσ Ἑλλάδοσ τρόφου οἰκισθείησ, sc. τῆσ Σπάρτησ). Such communities lasted into historical times in Ætolia, Acarnania, Arcadia, and even in Laconia. During the life of Aristotle himself the villages of Arcadia had been united by Epaminondas in the city of Megalopolis (cp. note on ii. 2. § 3).

πρώτη. To be taken with the words which follow : ‘When they began no longer to regard only the necessities of life.’

μάλιστα δὲ κατὰ φύσιν ἔοικεν ἡ κώμη ἀποικία οἰκίασ εἶναι : οὗσ καλοῦσ 2. 6.  
τινεσ ὁμογάλακτασ, παῖδασ τε καὶ παίδων παῖδασ.

‘The tie of relationship is still acknowledged in the village, which in its most natural form is only a larger family or a colony of the family.’ (There should be a comma in the Greek after ὁμογάλακτασ; the words παῖδασ τε κ.τ.λ. though construed with καλοῦσιν, being really an explanation of ἀποικία.) The form of the village community is most natural, not when composed of individuals combined by chance, say, for the purposes of plunder or self-defence, but when the family becoming enlarged leaves its original seat and finds a new home. The expression ἀποικία οἰκίασ is not strictly accurate, for the village might grow up on the same spot.



Cp. Cicero de Officiis, i. 17, 'Nam cum sit hoc natura commune animantium, ut habeant lubidinem procreandi, prima societas in ipso conjugio est: proxima in liberis: deinde una domus, communia omnia. Id autem est principium urbis et quasi seminarium reipublicae. Sequuntur fratrum conjunctiones, post consobrinorum sobrinorumque; qui cum una domo jam capi non possunt, in alias domos tanquam in colonias exeunt. Sequuntur connubia et affinitates, ex quibus etiam plures propinqui. Quae propagatio et soboles origo est rerum publicarum.'

*όμογάλακτες*, a rare term for *γεννηται οσ φράτερες*.

2. 6. διό και τὸ πρῶτον ἐβασιλεύοντο αἱ πόλεις, και νῦν ἔτι τὰ ἔθνη· ἐκ βασιλευομένων γὰρ συνῆλθον. πᾶσα γὰρ οἰκία βασιλεύεται ὑπὸ τοῦ πρεσβυτάτου, ὥστε και αἱ ἀποικίαι διὰ τὴν συγγένειαν. και τοῦτ' ἐστὶν ὃ λέγει Ὅμηρος,

‘θεμιστεύει δὲ ἕκαστος

παίδων ἢδ' ἀλόχων.’

*σποράδες γάρ· και οὔτω τὸ ἀρχαῖον ᾤκουν. και τοὺς θεοὺς δὲ διὰ τοῦτο πάντες φασὶ βασιλεύεσθαι, ὅτι και αὐτοὶ οἱ μὲν ἔτι και νῦν, οἱ δὲ τὸ ἀρχαῖον ἐβασιλεύοντο· ὥσπερ δὲ και τὰ εἶδη ἑαυτοῖς ἀφομοιοῦσιν οἱ ἄνθρωποι, οὔτω και τοὺς βίους τῶν θεῶν.*

The argument is as follows: The rise of the village from the family explains also the existence of monarchy in ancient Hellas. For in the family the eldest rules. This rule of the eldest in the family is continued into the village, and from that passes into the state. In support of his opinion Aristotle quotes what Homer says of the Cyclopes (a passage also quoted by Plato, *Laws* 680, in a similar connexion), and he further illustrates it by men's ideas about the Gods, to whom they attribute a regal or patriarchal form of government, such as their own had been in primitive times.

*τὰ ἔθνη* here as in ii. 5. § 2 (see note in loco), a general term for barbarians.

*ἐκ βασιλευομένων γὰρ συνῆλθον.*

Aristotle is here speaking of one kind of monarchy, which may be called the patriarchal. In iii. 14. § 12, he attributes the rise of monarchy to the benefits conferred on the inhabitants of a country in peace or war by distinguished individuals, whereas in this passage he assigns to it a patriarchal origin. Both accounts

have probably a certain degree of truth in them. And doubtless in history either form of monarchy may have taken the place of the other; a series of undistinguished kings may have been interrupted by the hero or legislator, and the hero or legislator may have transmitted his power to his posterity. Cp. also iv. 13. § 12.

διὰ τὴν συγγένειαν.

Either 'the relation of the members of the κώμη (γένος) to one another,' or 'to the original οἰκία.'

'θεμιστεύει δὲ ἕκαστος παίδων ἢδ' ἀλόχων.'

Odyssey ix. 114; again alluded to in Nicom. Ethics x. 9. § 13, κυκλωπικῶς θεμιστεύων παίδων ἢδ' ἀλόχου.

ὥσπερ δὲ καὶ τὰ εἶδη ἑαυτοῖς ἀφομοιοῦσιν οἱ ἄνθρωποι οὕτω καὶ τοὺς βίους τῶν θεῶν.

This is especially true of the Greeks, who limited the divine by the human; in other mythologies the idea of a superior being who could not be conceived, led to extravagance and grotesqueness. And even among the Greeks, the light of fancy was always breaking in, though not in such a manner as to impair the harmony of the poetical vision.

τέλειος πόλις.

2. 8.

Opposed to πρώτη (§ 5).

γυνομένη μὲν οὖν τοῦ ζῆν ἔνεκεν, οὐσα δὲ τοῦ εἶ ζῆν.

2. 8.

'The state is created for the maintenance of life, but when once established has a higher aim.'

οὐσα partly derives its meaning from γυνομένη, 'having a true being' opposed to 'coming into being' (cp. οὐσία and γένεσις).

ἡ δὲ φύσις τέλος ἐστίν.

2. 8.

By Aristotle the end of a thing is said to be its nature; the best and alone self-sufficing development of it. From this transcendental point of view the state is prior to the individual, the whole to the part (§ 12). But he is not always consistent in his use of language; for while in this passage he speaks of the state as the end or final cause of the οἰκία, in Nic. Ethics viii. 12. § 7 he also speaks of the οἰκία as prior to the state and more necessary (πρότερον καὶ ἀναγκαϊότερον οἰκία πόλεως). Cp. Categories c. 12, 14 a 26.

εἶπερ καὶ αἱ πρῶται κοινωνίαι.

2. 8.

'If the original elements of the state exist by nature, the state must exist by nature.' But is the argument sound? are not two senses of the word nature here confused?

2. 9. τῶν φύσει ἡ πόλις.

i.e. because it is the end, the fulfilment, the self-sufficing, the good: yet there is another sense of the word φύσις, which is not applicable to the state.

2. 10. φύσει τοιοῦτος καὶ πολέμου ἐπιθυμητής, ἅτε περ ἄζυξ ὢν ὡσπερ ἐν πεττοῖς.

Lit. 'For the alien, who is by nature such as I have described, is also a lover of war.'

The margin of one MS. supported by the old Latin Version (which gives 'sicut in volatilibus') reads πετεινοῖς. πετοῖς is the reading of one late MS., πεττοῖς apparently of all the rest. In support of the last a very difficult epigram of Agathias (Pal. Anthology, ix. 482) is adduced in which the term ἄζυξ occurs in the description of a game played with dice and similar to our backgammon; the game is not however called πεττοί, nor does the description answer to the game of πεττοί. The word ἄζυξ, when applied to a game, may mean either 'exposed' or 'blocked,' and so incapable of combination or action. With ἐν πετεινοῖς, ἄζυξ might be interpreted of birds of prey which fly alone, the solitary opposed to the gregarious: cp. παντὸς ἀγελαίου ζώου in the next sentence.

But neither ἐν πεττοῖς nor ἐν πετεινοῖς can be precisely explained. The variations of reading (omission of ἄζυξ ὢν, alteration into ἀνευ ζυγοῦ τυγχάνων) shew that the copyists were in a difficulty. We can only infer that whether applied to birds or to the pieces of a game, the word ἄζυξ is here used as a figure representing the solitude of a savage who has no city or dwelling-place.

2. 10. διότι.

, Either 1) \*'why,' or 2) 'that.' In either case the reason is supplied from what follows (§ 11):—'Man has the faculty of speech, and speech was given him that he might express pleasure and pain, good and evil, the ideas which lie at the basis of the state.'

2. 12. ἡ δὲ τούτων κοινωνία ποιεῖ οἰκίαν καὶ πόλιν.

τούτων, sc. 'of these perceptions,' or rather 'of those who have these perceptions.' For the vague antecedent see note on § 2.

καὶ πρότερον δὴ τῇ φύσει κ.τ.λ.

2. 12.

In idea the state is prior to the family, as the whole is prior to the part, for the true or perfect family cannot exist until human nature is developed in the state: but in time, and in history, the family and the village are prior to the state. The state is φύσει πρότερον, but the family χρόνῳ πρότερον. See above, note on § 8, and Categ. c. 12, 14 a, 26.

διαφθαρεῖσα γὰρ ἔσται τοιαύτη.

2. 13.

Referring either 1) to *ὁμωύμως*:—‘When the powers of the hand are destroyed (*διαφθαρεῖσα*) it will only be such in an equivocal sense;’ or 2) \*to *ὥσπερ λιθίνῃ* ‘it will be like a stone hand.’ Cp. Sir J. F. Stephen’s *Liberty, Equality, Fraternity*, p. 128, ‘A man would no more be a man if he was alone in the world, than a hand would be a hand without the rest of the body.’

ὅτι μὲν οὖν ἡ πόλις καὶ φύσει καὶ πρότερον ἢ ἕκαστος, δῆλον· εἰ γὰρ μὴ 2. 14.  
*αὐτάρκης ἕκαστος χωρισθείς, ὁμοίως τοῖς ἄλλοις μέρεσιν ἔξει πρὸς τὸ ὅλον.*

This is a resumption of the words; καὶ πρότερον δὴ τῇ φύσει κ.τ.λ. in § 12. ‘That the state exists by nature and is prior to the individual is proved by the consideration that the individual is not self-sufficing; he is therefore a part, like every other part, relative to the whole and so implying it.’

ὥστε ἢ θηρίον ἢ θεός.

2. 14.

Compare the old scholastic aphorism derived from Aristotle that ‘the man who lives wholly detached from others must be either an angel or a devil;’ quoted by Burke, ‘Thoughts on the causes of the present discontent,’ vol. i. p. 340, edit. 1826.

φύσει μὲν οὖν ἡ ὁρμή.

2. 15.

‘True, the political instinct is implanted in all men by nature: yet he who brought them together in a state was the greatest of benefactors’: or 2) with a less marked opposition: ‘The political instinct is natural; and he who first brought men together [and so developed it] was the greatest of benefactors.’

Here as elsewhere Aristotle presupposes a given material, upon which, according to the traditional Greek notion, the legislator works. Society is born and grows, but it is also made.

2. 16. ὁ δ' ἄνθρωπος ὅπλα ἔχων φύεται φρονήσει καὶ ἀρετῇ, οἷς ἐπὶ τὰναντία ἔστι χρῆσθαι μάλιστα.

1) \*ὅπλα ἔχων = ὀπλισμένος, the words φρονήσει καὶ ἀρετῇ being datives of the instrument. It seems strange at first sight to speak of φρόνησις and ἀρετή as capable of a wrong direction. We might rather have expected Aristotle to have distinguished φρόνησις from what in Nic. Eth. vi. 12. § 9, is called δεινότης, (an intellectual capacity which may receive a good direction and become φρόνησις; but may also when receiving a bad direction become πανουργία) and ἀρετή, from what in the same passage of the Ethics is spoken of as mere φυσικὴ ἀρετή (Nic. Eth. vi. 13. §§ 1 and 2) or in the Magna Moralia i. c. 35, 1197 b. 39, as ὁρμαί τινες ἄνευ λόγου πρὸς τὰ ἀνδρεία καὶ τὰ δίκαια κ.τ.λ., which may become injurious unless directed by reason (ἄνευ νοῦ βλαβεραὶ φαίνονται οὔσαι, Nic. Eth. vi. 13, § 1). But the transfer of certain words from a good to a neutral sense or from a technical to a general one is common in Aristotle; and in the fluctuating state of philosophical language may be expected to occur. We must not suppose that he always employed words in the same senses; or that he had a scientific vocabulary fixed by use and ready on all occasions.

2) Bernays and others translate 'Man is by nature equipped with arms or instruments *for* wisdom and virtue;' i. e. Man has a natural capacity which may be developed into φρόνησις and ἀρετή, or may degenerate into their opposites. This gives an excellent meaning and agrees in the use of words as well as in thought with the passage in the Ethics referred to above. But the construction of the dative in the sense of 'for' after ὅπλα ἔχων is impossible. Or if 3) the datives are taken with φύεται, a construction which is quite possible, the words ὅπλα ἔχων become pointless. In this uncertainty of the construction the general meaning is clear; viz., that 'man has intelligence and an aptitude for virtue, gifts which are in the highest degree capable of abuse.'

ἐπὶ τὰναντία ἔστι χρῆσθαι μάλιστα. There is an inaccuracy in these words; for it is not virtue and knowledge which can be turned to the worst uses (cp. Rhet. i. 1355 b. 4) but the finer nature which is alone capable of virtue. Cp. Goethe's Faust, Prologue in Heaven, where Mephistopheles says, 'Er nennt's Vernunft und braucht's allein nur thierischer als jedes Thier zu sein;' and Nic. Eth. vii. 6.

§ 7, ἔλαττον δὲ θηριότης κακίας φοβερώτερον δέ. Compare also Plato *Repub.* vi. 495 A, B, where it is said that the best, i.e. the greatest natures, if they are ill educated, become the worst:—καὶ ἐκ τούτων δὴ τῶν ἀνδρῶν καὶ οἱ τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις γίνονται καὶ τοὺς ἰδιώτας καὶ οἱ τὰγαθά, οἱ ἂν ταύτη τύχῳσι ῥυέντες· σμικρὰ δὲ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δρᾷ.

ἡ δὲ δικαιοσύνη πολιτικόν· ἡ γὰρ δίκη πολιτικῆς κοινωνίας τάξις ἐστίν· ἡ 2. 16.  
δὲ δίκη τοῦ δικαίου κρίσις.

‘But the virtue of justice unites men in states (i.e. is the quality opposed to the lawlessness which makes men lower than the beasts), and executive justice is the ordering of political society and the decision of what is just.’

In this passage *δίκη* is the ‘administration of justice’: *δικαιοσύνη*, ‘the virtue of justice’: *τὸ δίκαιον*, ‘the principle of justice to be applied in each case.’

οἰκίας δὲ μέρη, ἐξ ὧν αὐθις οἰκία συνίσταται· οἰκία δὲ τέλειος ἐκ 3. 1.  
δούλων καὶ ἐλευθέρων.

*αὐθις* = ‘in turn.’ ‘As the state is made up of households, so the household in turn is made up of lesser parts; and a complete household includes both slaves and freemen.’ Of these elements of the household Aristotle now proceeds to speak.

ταῦτα δ’ ἐστὶ δεσποτικὴ καὶ γαμικὴ (ἀνώνυμον γὰρ ἡ γυναῖκός καὶ ἀνδρὸς 3. 2.  
σύζευξις) καὶ τρίτον τεκνοποιητικὴ.

Not finding common words which express his idea, Aristotle gives new senses to *γαμικὴ* and *τεκνοποιητικὴ*. In ordinary Greek they would have meant ‘of or referring to marriage,’ and ‘to the procreation of children’: here he extends their meaning to the whole marital or parental relation. It was natural in the beginning of philosophy to make new words, or to give new meanings to old ones; cp. Plato, *Theæt.* 182 A, where he calls *ποιότης* an *ἀλλόκοτον ὄνομα*, and *Nic. Eth.* v. 6. § 9, where the relation of husband and wife is termed by a periphrasis *τὸ οἰκονομικὸν δίκαιον*, or *τὸ πρὸς γυναῖκα δίκαιον*: cp. also c. 12. § 1 *infra*, where *πατρικὴ* is used for what is here called *τεκνοποιητικὴ*. That Aristotle found many words wanting in his philosophical vocabulary, we gather from *Nic. Eth.* ii. 7. §§ 2,

3, 8, 11, De Interp. c. 2 and 3, and infra iii. 1. § 7, where similar remarks are made upon *ἀναισθησία*, upon the anonymous mean of *φιλοτιμία* and *ἀφιλοτιμία*, upon *ἀφοβία* the excess of courage, and upon *δνομα ἀόριστον, ῥῆμα ἀόριστον, ἀόριστος ἀρχή*.

3. 2. *ἔστωσαν δ' αὐται τρεῖς ἅς εἶπομεν.*

'Let us assume the relationships, by whatever names they are called, to be three, those which I have mentioned.' Cp. *περὶ τριῶν* § 1 above. The passage would read more smoothly if *αἱ* were inserted before *τρεῖς*: 'let there be those three.'

3. 4. *τοῖς δὲ παρὰ φύσιν τὸ δεσπόζειν.*

Many traces of this sophistic or humanistic feeling occur in Greek Poetry, especially in Euripides: some of the most striking are collected by Oncken, *Die Staatslehre des Aristoteles*, vol. ii. pp. 34-36:—

Eurip. Ion, 854-856,—

ἐν γὰρ τι τοῖς δούλοισιν αἰσχύνῃν φέρει  
τοῦνομα· τὰ δ' ἄλλα πάντα τῶν ἐλευθέρων  
οὐδεὶς κακίων δούλος, ὅστις ἐσθλὸς ἦ.

ib. Helena, 726 ff.,—

κακὸς γὰρ ὅστις μὴ σέβει τὰ δεσποτῶν  
καὶ ξυγγέγηθε καὶ ξυνωδίει κακοῖς.  
ἔγω μὲν εἶην, κεῖ πέφυχ' ὑμῶν λάτρις,  
ἐν τοῖσι γενναίοισιν ἠριθμημένος  
δούλοισι, τοῦνομ' οὐκ ἔχων ἐλεύθερον  
τὸν νοῦν δέ.

ib. Melanippe, fr. 515,—

δούλον γὰρ ἐσθλὸν τοῦνομ' οὐ διαφθερεῖ  
πολλοὶ δ' ἀμείους εἰσὶ τῶν ἐλευθέρων.

Philem. apud Stobæum,—

κἂν δούλος ἦ τις, οὐθὲν ἦττον, δέσποτα,  
ἄνθρωπος οὗτός ἐστιν, ἂν ἄνθρωπος ἦ.

ib. fr. 39,—

κἂν δούλός ἐστι, σάρκα τὴν αὐτὴν ἔχει  
φύσει γὰρ οὐδεὶς δούλος ἐγενήθη ποτέ·  
ἢ δ' αὖ Τύχη τὸ σῶμα κατεδουλώσατο.

3. 4. *βίαιον γάρ.*

Either 1) \* = *παρὰ φύσιν* or simply 2) 'brought about by violence;' *βία* may be opposed either to *φύσις* or *νόμος* or both.

*ὥσπερ δὲ ἐν ταῖς ὠρισμέναις τέχναις ἀναγκαῖον ἂν εἴη ὑπάρχειν τὰ 4. 1. οἰκεία ὄργανα, εἰ μέλλει ἀποτελεσθήσεσθαι τὸ ἔργον, οὕτω καὶ τῶν οἰκονομικῶν.*

The first six words *ὥσπερ . . . τέχναις* are read as in Bekker supported by some MSS. There is also MS. authority for the omission of *δέ*; and for the omission of both *δὲ* and *ἐν*.

Retaining Bekker's reading, we must either 1) \*translate, as in the text, making the apodosis to *ἐπεὶ οὖν* begin with *καὶ ἡ κτητική*; or 2) *δέ* after *ὥσπερ* may be regarded as marking the apodosis; or 3) the sentence may be an anacoluthon; as frequently after *ἐπεὶ* in Aristotle (cp. Rhet. ii. 25, 1402 b. 26 *ἐπεὶ γὰρ ὁ μὲν κατηγορῶν δι' εἰκότων ἀποδείκνυσιν κ.τ.λ.*). If we omit *δέ*, the apodosis still begins with *ὥσπερ*.

*ταῖς ὠρισμέναις τέχναις*: The arts which have a definite sphere, such as the art of the pilot, or of the carpenter, contrasted with the ill defined arts of politics or household management, cp. c. 13, § 13 *ὁ γὰρ βάνυστος τεχνίτης ἀφωρισμένην τινα ἔχει δουλείαν.*

Instead of Bekker's reading *οὕτω καὶ τῶν οἰκονομικῶν* another reading *οὕτω καὶ τῷ οἰκονομικῷ* has been proposed on the authority of the old translation (Moerbek) 'sic et yconomico.' But *τῶν οἰκονομικῶν* is more idiomatic and has the support of the greater number of MSS. Sc. *οἰκεία ὄργανα δεῖ ὑπάρχειν.*

*καὶ ὥσπερ ὄργανον πρὸ ὀργάνων.*

4. 2.

Not 'instead of' but 'taking precedence of':—the slave is in idea prior to the tool which he uses. He is an instrument, but he is also a link between his master and the inferior instruments which he uses and sets in motion.

For the use of *πρὸ* cp. the proverb quoted in c. 7. § 3 *δούλος πρὸ δούλου, δεσπότης πρὸ δεσπότητος.* So the hand is spoken of as *ὄργανον πρὸ ὀργάνων* (De Part. Anim. iv. 10, 687 a. 21).

*εἰ γὰρ ἡδύνατο κ.τ.λ.*

4. 3.

The connexion is as follows:—'There are not only lifeless but living instruments; for the lifeless instrument cannot execute its purpose without the living.'



4. 4. τὰ μὲν οὖν λεγόμενα ὄργανα ποιητικὰ ὄργανά ἐστι, τὸ δὲ κτήμα πρακτικόν· ἀπὸ μὲν γὰρ τῆς κερκίδος ἕτερόν τι γίνεται παρὰ τὴν χρῆσιν αὐτῆς, ἀπὸ δὲ τῆς ἐσθήτος καὶ τῆς κλίνης ἢ χρῆσις μόνον.

It was said that a possession is an instrument for maintaining life, and there seems to be no reason why both κτήματα and ὄργανα should not be regarded as different aspects of wealth (cp. infra c. 8. § 15, ὁ δὲ πλοῦτος ὀργάνων πλήθος ἐστὶν οἰκονομικῶν καὶ πολιτικῶν, and Plato Politicus 287 D, who feels the difficulty of specialising the notion of an ὄργανον: 'there is plausibility in saying that everything in the world is the *instrument* of doing something'). But here the term instrument, used in a narrower sense, is opposed to a possession, and regarded as a mere instrument of production. A parallel distinction is drawn between production and action, and the slave is described as the instrument of action. But he is also spoken of as the 'instrument preceding instruments' (§ 2), words which rather indicate the minister of production. Aristotle passes from one point of view to another without marking the transition.

He wants to discriminate the household slave from the artisan; but in the attempt to make this distinction becomes confused. The conception of the slave on which he chiefly insists is that he is relative to a master and receives from him a rule of life: c. 13. §§ 12-14. He therefore differs from the artisan.

τὰ λεγόμενα, e.g. instruments such as the shuttle, etc.

4. 5. ὁ δὲ βίος πράξις, οὐ ποίησις ἐστὶν· διὸ καὶ ὁ δοῦλος ὑπηρέτης τῶν πρὸς τὴν πράξιν.

'Life is action, and therefore the slave, i.e. the household slave, is the minister of action, because he ministers to his master's life.'

4. 5. τὸ γὰρ μόριον οὐ μόνον ἄλλον ἐστὶ μόριον, ἀλλὰ καὶ ὅλως ἄλλον.  
Cp. Nic. Eth. v. 6. § 8, τὸ δὲ κτήμα καὶ τὸ τέκνον, ἕως ἂν ἢ πηλίκον καὶ μὴ χωρισθῆ, ὥσπερ μέρος αὐτοῦ.

4. 5. ὅλως ἐκείνου.

The master although relative to the slave has an existence of his own, but the slave's individuality is lost in his master.

5. 1. τῷ λόγῳ θεωρῆσαι καὶ ἐκ τῶν γινομένων καταμαθεῖν.

Here as elsewhere Aristotle distinguishes between reasoning and

## Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

