

GREEK SERIES • VOLUME 11

RHETORIC

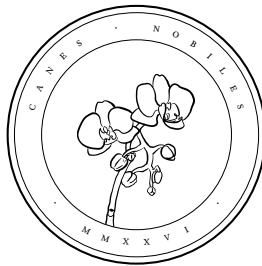
ARISTOTLE

ΤΕΧΝΗΣ ΠΡΟΤΟΙΚΗΣ

Rhetoric

Aristotle's Art of Persuasion, in Three Books

with a word-for-word interlinear English translation
preserving the original word order

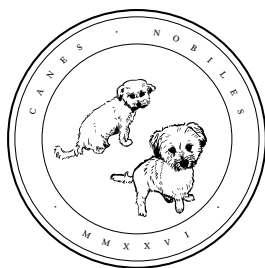


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Words Roemer secludes are not printed; words he supplies
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ARISTOTLE

ΤΕΧΝΗΣ ΠΟΤΟΙΚΗΣ Α

Book I · The Art and Its Three Kinds

Rhetoric is the counterpart of dialectic: both deal with matters no single science owns and everyone in some way handles. Those who have written arts of speech supply only a small part of one, working on what lies outside the case — slander, pity, and anger — and saying nothing of the enthymeme, which is the body of proof. Rhetoric is useful nonetheless, since truth is naturally stronger, and its work is to see what persuades.

Ἡ ῥητορική ἐστὶν ἀντίστροφος τῇ διαλεκτικῇ· ἀμφότεραι 1354a
 the rhetoric is counterpart to-the dialectic both
 γὰρ περὶ τοιούτων τινῶν εἰσιν ἃ κοινὰ τρόπον
 for about such-things certain they-are which common way
 τινὰ ἀπάντων ἐστὶ γνωρίζειν καὶ οὐδεμιᾶς ἐπιστήμης
 a-certain of-all it-is to-recognize and of-no science
 ἀφωρισμένης. διὸ καὶ πάντες τρόπον τινὰ μετέχουσιν
 set-apart wherefore also all way a-certain share
 ἀμφοῖν· πάντες γὰρ μέχρι τινὸς καὶ ἐξετάζειν καὶ ὑπέχειν
 in-both all for up-to a-point both to-examine and to-sustain
 λόγον καὶ ἀπολογεῖσθαι καὶ κατηγορεῖν ἐγχειροῦσιν. τῶν
 an-argument and to-defend-oneself and to-accuse undertake of-the
 μὲν οὖν πολλῶν οἱ μὲν εἰκῇ ταῦτα δρῶσιν, οἱ
 indeed then many the-ones indeed at-random these-things do the-others
 δὲ διὰ συνήθειαν ἀπὸ ἕξεως. ἐπεὶ δ' ἀμφοτέρως
 but through habit from a-formed-state since but in-both-ways
 ἐνδέχεται, δῆλον ὅτι εἴη ἂν αὐτὰ καὶ ὁδοποιεῖν·
 it-is-possible clear that it-would-be-(possible) — them also to-reduce-to-method
 δι' ὃ γὰρ ἐπιτυχάνουσιν οἱ τε διὰ συνήθειαν καὶ
 through which for they-succeed those both through habit and
 οἱ ἀπὸ τοῦ αὐτομάτου, τὴν αἰτίαν θεωρεῖν ἐνδέχεται, τὸ δὲ
 those from the spontaneous the cause to-observe it-is-possible the but
 τοιοῦτον ἤδη πάντες ἂν ὁμολογήσαιεν τέχνης ἔργον εἶναι.
 such-a-thing already all — would-agree of-art a-work to-be

νῦν μὲν οὖν οἱ τὰς τέχνας τῶν λόγων συντιθέντες ὀλίγον
now indeed then those the arts of-the speeches composing little
 πεποιήκασιν αὐτῆς μόριον· αἱ γὰρ πίστεις ἔντεχνόν ἐστι
have-made of-it a-part the for proofs artificial is
 μόνον, τὰ δ' ἄλλα προσθήκαι· οἱ δὲ περὶ μὲν ἐνθυμημάτων
only the but other additions those but about indeed enthymemes
 οὐδὲν λέγουσιν, ὅπερ ἐστὶ σῶμα τῆς πίστεως, περὶ δὲ
nothing they-say which is the-body of-the proof about but
 τῶν ἔξω τοῦ πράγματος τὰ πλεῖστα πραγματεύονται·
the outside of-the matter the most they-busy-themselves-with
 15 διαβολὴ γὰρ καὶ ἔλεος καὶ ὀργὴ καὶ τὰ τοιαῦτα πάθη τῆς
slander for and pity and anger and the such-like emotions of-the
 ψυχῆς οὐ περὶ τοῦ πράγματός ἐστιν ἀλλὰ πρὸς τὸν δικαστὴν.
soul not about the matter is but toward the jurymen
 ὥστ' εἰ περὶ πάσας ἦν τὰς κρίσεις καθάπερ ἐν ἐνίαις
so-that if about all it-were the judgments just-as in some
 γε νῦν ἐστὶ τῶν πόλεων καὶ μάλιστα ταῖς εὐνομουμέναις,
at-least now it-is of-the cities and especially in-the well-governed
 οὐδὲν ἂν εἶχον ὅ τι λέγωσιν· ἅπαντες γὰρ οἱ
nothing — they-would-have what ever they-might-say all for the-ones
 μὲν οἴονται δεῖν οὕτω τοὺς νόμους ἀγορεύειν, οἱ
indeed think to-be-needful thus the laws to-proclaim the-others
 δὲ καὶ χρῶνται καὶ κωλύουσιν ἔξω τοῦ πράγματος λέγειν,
but also use and prevent outside the matter to-speak
 καθάπερ καὶ ἐν Ἀρείῳ πάγω, ὀρθῶς τοῦτο νομίζοντες· οὐ
just-as also in Ares' bill rightly this holding not
 γὰρ δεῖ τὸν δικαστὴν διαστρέφειν εἰς ὀργὴν προάγοντας
for one-must the jurymen to-warp into anger leading-(him)
 ἢ φθόνον ἢ ἔλεον· (ὅμοιον γὰρ κἂν εἴ τις ᾧ μέλλει
or envy or pity like for even if anyone by-which he-intends
 χρῆσθαι κανόνι, τοῦτον ποιήσῃε στρεβλόν). ἔτι δὲ
to-use a-rule this-one he-should-make crooked further but

φανερόν ὅτι τοῦ μὲν ἀμφισβητοῦντος οὐδέν ἐστιν ἔξω τοῦ
clear that of-the indeed disputant nothing is outside the
 δεῖξαι τὸ πρᾶγμα ὅτι ἔστιν ἢ οὐκ ἔστιν ἢ γέγονεν ἢ οὐ
to-show the matter that it-is or not it-is or it-has-happened or not
 γέγονεν· εἰ δὲ μέγα ἢ μικρὸν ἢ δίκαιον ἢ ἄδικον, ὅσα μὴ
it-has-happened if but great or small or just or unjust whatever not
 ὁ νομοθέτης διώρικεν, αὐτὸν δὴ που τὸν δικαστὴν δεῖ
the lawgiver has-defined himself surely I-suppose the juryman one-must
 γινώσκειν καὶ οὐ μανθάνειν παρὰ τῶν ἀμφισβητούντων.
to-know and not to-learn from the disputants
 μάλιστα μὲν οὖν προσήκει τοὺς ὀρθῶς κειμένους νόμους, 31
especially indeed then it-is-fitting the rightly laid-down laws
 ὅσα ἐνδέχεται, πάντα διορίζειν αὐτοὺς, καὶ ὅτι ἐλάχιστα
whatever is-possible all to-define themselves and as least
 καταλείπειν ἐπὶ τοῖς κρίνουσι, πρῶτον μὲν ὅτι ἓνα λαβεῖν
to-leave to the judging first indeed because one to-find
 καὶ ὀλίγους ῥᾶον ἢ πολλοὺς εὖ φρονούντας καὶ δυναμένους
and few easier than many well thinking and able
 νομοθετεῖν καὶ δικάζειν· ἔπειθ' αἱ μὲν νομοθεσίαι ἐκ πολλοῦ
to-legislate and to-judge next the indeed legislations from much
 χρόνου σκεψαμένων γίνονται, αἱ δὲ κρίσεις ἐξ ὑπογυίου,
time of-those-having-deliberated come-about the but judgments from short-notice
 ὥστε χαλεπὸν ἀποδιδόναι τὸ δίκαιον καὶ τὸ συμφέρον καλῶς
so-that hard to-render the just and the advantageous well
 τοὺς κρίνοντας. τὸ δὲ πάντων μέγιστον, ὅτι ἡ μὲν τοῦ
the judging the but of-all greatest that the indeed of-the
 νομοθέτου κρίσις οὐ κατὰ μέρος ἀλλὰ περὶ μελλόντων
lawgiver judgment not according-to part but about things-to-come
 τε καὶ καθόλου ἐστίν, ὁ δ' ἐκκλησιαστής καὶ δικαστὴς
both and in-general is the but assemblyman and juryman
 ἤδη περὶ παρόντων καὶ ἀφωρισμένων κρίνουσιν· πρὸς οὓς
already about things-present and things-defined judge toward whom

καὶ τὸ φιλεῖν ἤδη καὶ τὸ μισεῖν καὶ τὸ ἴδιον συμφέρον
 also the to-love already and the to-hate and the private advantage
 συνήρτηται πολλάκις, ὥστε μηκέτι δύνασθαι θεωρεῖν ἱκανῶς
 is-bound-up often so-that no-longer to-be-able to-observe sufficiently
 τὸ ἀληθές, ἀλλ' ἐπισκοτεῖν τῇ κρίσει τὸ ἴδιον ἢδὲ ἢ
 the truth but to-overshadow on-the judgment the private pleasant or
 λυπηρόν. περὶ μὲν οὖν τῶν ἄλλων, ὥσπερ λέγομεν, δεῖ
 painful about indeed then the others just-as we-say one-must
 ὡς ἐλαχίστων ποιεῖν κύριον τὸν κριτὴν, περὶ δὲ τοῦ
 as of-fewest to-make master the judge about but the
 γεγονέναι ἢ μὴ γεγονέναι, ἢ ἔσσεσθαι ἢ μὴ ἔσσεσθαι,
 to-have-happened or not to-have-happened or to-be-going-to-be or not to-be-going-to-be
 ἢ εἶναι ἢ μὴ εἶναι ἀνάγκη ἐπὶ τοῖς κριταῖς καταλείπειν·
 or to-be or not to-be necessary to the judges to-leave
 1354b οὐ γὰρ δυνατόν ταῦτα τὸν νομοθέτην προιδεῖν. εἰ δὲ
 not for possible these-things the lawgiver to-foresee if then
 ταῦθ' οὕτως ἔχει, φανερόν ὅτι τὰ ἔξω τοῦ πράγματος
 these-things thus stand clear that the outside of-the matter
 τεχνολογοῦσιν ὅσοι τὰλλα διορίζουσιν, οἷον τί δεῖ
 they-make-a-science-of as-many-as the-rest define such-as what one-must
 τὸ προοίμιον ἢ τὴν διήγησιν ἔχειν, καὶ τῶν ἄλλων
 the proem or the narrative to-have and of-the other
 ἕκαστον μορίων· οὐδὲν γὰρ ἐν αὐτοῖς ἄλλο πραγματεύονται
 each of-parts nothing for in them other they-busy-themselves-with
 πλὴν ὅπως τὸν κριτὴν ποιόν τινα ποιήσωσιν, περὶ
 except how the judge of-a-kind some they-may-make about
 δὲ τῶν ἐντέχνων πίστεων οὐδὲν δεικνύουσιν, τοῦτο δ'
 but the artificial proofs nothing they-show this but
 ἐστὶν ὅθεν ἂν τις γένοιτο ἐνθυμηματικός. διὰ γὰρ
 is(-to-say) whence — anyone might-become skilled-in-enthymemes through for
 τοῦτο τῆς αὐτῆς οὔσης μεθόδου περὶ τὰ δημηγορικὰ καὶ
 this of-the same being method about the deliberative and

δικανικὰ καὶ καλλίονος καὶ πολιτικωτέρας τῆς δημηγορικῆς
forensic and nobler and more-political of-the deliberative
 πραγματείας οὔσης ἢ τῆς περὶ τὰ συναλλάγματα, περὶ
business being than the about the contracts about
 μὲν ἐκείνης οὐδὲν λέγουσι, περὶ δὲ τοῦ δικάζεσθαι πάντες
indeed that-one nothing they-say about but the to-plead-a-case all
 πειρῶνται τεχνολογεῖν, ὅτι ἡττόν ἐστι πρὸ ἔργου τὰ
try to-make-a-science-of because less it-is of use the
 ἔξω τοῦ πράγματος λέγειν ἐν τοῖς δημηγορικοῖς καὶ
outside of-the matter to-speak in the deliberative and
 ἡττόν ἐστι κακοῦργον ἢ δημηγορία δικολογίας, ὅτι
less it-is mischievous the public-speaking than-pleading because
 κοινότερον. ἐνταῦθα μὲν γὰρ ὁ κριτῆς περὶ οἰκείων
more-common here indeed for the judge about his-own
 κρίνει, ὥστ' οὐδὲν ἄλλο δεῖ πλὴν ἀποδείξει ὅτι οὕτως
judges so-that nothing other one-must except to-show that thus
 ἔχει ὥς φησιν ὁ συμβουλευών.
it-stands as says the counselor
 ἐν δὲ τοῖς δικανικοῖς οὐχ ἱκανὸν τοῦτο, ἀλλὰ πρὸ ἔργου 31
in but the forensic not sufficient this but of use
 ἐστὶν ἀναλαβεῖν τὸν ἀκροατὴν· περὶ ἀλλοτρίων γὰρ ἡ
it-is to-win-over the bearer about others'-affairs for the
 κρίσις, ὥστε πρὸς τὸ αὐτῶν σκοπούμενοι καὶ πρὸς χάριν
judgment so-that toward the their-own looking and toward favor
 ἀκροώμενοι διδόασιν τοῖς ἀμφισβητοῦσιν, ἀλλ' οὐ κρίνουσιν.
listening they-give-in to-the disputants but not they-judge
 διὸ καὶ πολλαχοῦ, ὥσπερ πρότερον εἵπομεν, ὁ νόμος
wherefore also in-many-places just-as earlier we-said the law
 κωλύει λέγειν ἔξω τοῦ πράγματος· ἐκεῖ δ' αὐτοὶ οἱ κριταὶ
forbids to-speak outside the matter there but themselves the judges
 τοῦτο τηροῦσιν ἱκανῶς. ἐπεὶ δὲ φανερόν ἐστιν ὅτι ἡ μὲν
this keep sufficiently since but clear it-is that the indeed

ἔντεχνος μέθοδος περὶ τὰς πίστεις ἐστίν, ἡ δὲ πίστις
artificial method about the proofs is the but proof
 ἀπόδειξις τις· (τότε γὰρ πιστεύομεν μάλιστα ὅταν
a-demonstration a-certain then for we-believe most when
 ἀποδεδείχθαι ὑπολάβωμεν,) ἔστι δ' ἀπόδειξις ῥητορικὴ
to-have-been-demonstrated we-suppose is but demonstration rhetorical
 ἐνθύμημα, καὶ ἔστι τοῦτο ὡς εἰπεῖν ἀπλῶς κυριώτατον
an-enthymeme and is this as to-say simply most-decisive
 τῶν πίστεων, τὸ δ' ἐνθύμημα συλλογισμός τις, περὶ δὲ
of-the proofs the but enthymeme a-syllogism a-certain about but
 συλλογισμοῦ ὁμοίως ἅπαντος τῆς διαλεκτικῆς ἐστὶν ἰδεῖν,
syllogism alike of-every of-the dialectic it-is to-see
 ἢ αὐτῆς ὅλης ἢ μέρους τινός, δηλὸν ὅτι ὁ μάλιστα
either of-it whole or of-a-part a-certain clear that the most
 τοῦτο δυνάμενος θεωρεῖν, ἐκ τίνων καὶ πῶς γίνεται
this being-able to-observe from what and how comes-about
 συλλογισμός, οὗτος καὶ ἐνθυμηματικὸς ἂν εἴη μάλιστα,
a-syllogism this-man also skilled-in-enthymemes — would-be most
 προσλαβὼν περὶ ποῖά τέ ἐστι τὸ ἐνθύμημα καὶ
having-grasped-besides about what-sort-of-things both is the enthymeme and
 τίνας ἔχει διαφορὰς πρὸς τοὺς λογικοὺς συλλογισμούς.
what it-has differences from the logical syllogisms
 1355a τό τε γὰρ ἀληθές καὶ τὸ ὅμοιον τῷ ἀληθεῖ τῆς αὐτῆς
the both for true and the like to-the true of-the same
 ἐστὶ δυνάμει ἰδεῖν, ἅμα δὲ καὶ οἱ ἄνθρωποι πρὸς τὸ
is faculty to-see together but also the men toward the
 ἀληθές πεφύκασιν ἱκανῶς καὶ τὰ πλείω τυγχάνουσι
true are-disposed-by-nature sufficiently and the greater-part they-attain
 τῆς ἀληθείας· διὸ πρὸς τὰ ἔνδοξα στοχαστικῶς ἔχειν
of-the truth wherefore toward the reputable with-good-aim to-be-disposed
 τοῦ ὁμοίως ἔχοντος καὶ πρὸς τὴν ἀλήθειαν ἐστὶν.
of-the alike disposed also toward the truth is

ὅτι μὲν οὖν τὰ ἔξω τοῦ πράγματος οἱ ἄλλοι τεχνολογοῦσι, 19
that indeed then the outside of-the matter the others make-a-science-of
 καὶ διότι μᾶλλον ἀπονελεύκασι πρὸς τὸ δικολογεῖν, φανερόν·
and why more they-have-inclined toward the to-plead-a-case (is)-clear
 χρήσιμος δέ ἐστιν ἡ ῥητορικὴ διὰ τε τὸ φύσει εἶναι
useful but is the rhetoric because-of both the by-nature to-be
 κρείττω τᾷληθῇ καὶ τὰ δίκαια τῶν ἐναντίων, ὥστε ἐὰν
stronger the-true and the just than-the opposites so-that if
 μὴ κατὰ τὸ προσῆκον αἱ κρίσεις γίνωνται, ἀνάγκη δι'
not according-to the fitting the judgments come-about necessary through
 αὐτῶν ἡττᾶσθαι. τοῦτο δ' ἐστὶν ἄξιον ἐπιτιμήσεως. ἔτι δὲ
them to-be-beaten this but is worthy of-blame further but
 πρὸς ἐνίους οὐδ' εἰ τὴν ἀκριβεστάτην ἔχοιμεν ἐπιστήμην,
toward some not-even if the most-exact we-should-have knowledge
 ῥᾶδιον ἀπ' ἐκείνης πείσαι λέγοντας· διδασκαλίας γάρ
easy from that to-persuade speaking of-teaching for
 ἐστὶν ὁ κατὰ τὴν ἐπιστήμην λόγος, τοῦτο δὲ ἀδύνατον,
is the according-to the knowledge speech this but impossible
 ἀλλ' ἀνάγκη διὰ τῶν κοινῶν ποιεῖσθαι τὰς πίστεις καὶ
but necessary through the common to-make the proofs and
 τοὺς λόγους, ὥσπερ καὶ ἐν τοῖς τοπικοῖς ἐλέγομεν περὶ
the arguments just-as also in the Topics we-were-saying about
 τῆς πρὸς τοὺς πολλοὺς ἐντεύξεως. ἔτι δὲ τὰναντία δεῖ
the toward the many encounter further but the-opposites one-must
 δύνασθαι πείθειν, καθάπερ καὶ ἐν τοῖς συλλογισμοῖς, οὐχ
to-be-able to-persuade just-as also in the syllogisms not
 ὅπως ἀμφοτέρα πράττωμεν (οὐ γὰρ δεῖ τὰ φαῦλα
so-that both we-should-do not for one-must the base
 πείθειν) ἀλλ' ἵνα μήτε λανθάνῃ πῶς ἔχει, καὶ
to-persuade but in-order-that not it-escape-notice how it-stands and
 ὅπως ἄλλου χρωμένου μὴ δικαίως αὐτοῖς λύνειν ἔχωμεν.
so-that another using not justly them to-refute we-may-be-able

- 33 τῶν μὲν οὖν ἄλλων τεχνῶν οὐδεμία τάναντία συλλογίζεται,
of-the indeed then other arts none the-opposites concludes
 ἢ δὲ διαλεκτικὴ καὶ ἡ ῥητορικὴ μόναι τοῦτο ποιοῦσιν·
the but dialectic and the rhetoric alone this do
 ὁμοίως γάρ εἰσιν ἀμφοτέραι τῶν ἐναντίων. τὰ μέντοι
alike for they-are both of-the opposites the however
 ὑποκείμενα πράγματα οὐχ ὁμοίως ἔχει, ἀλλ' ἀεὶ τἀληθῆ
underlying facts not alike stand but always the-true
 καὶ τὰ βελτίω τῇ φύσει εὐσυλλογιστότερα καὶ πιθανώτερα
and the better by-the nature more-easily-concluded and more-persuasive
 ὥς ἀπλῶς εἰπεῖν. πρὸς δὲ τούτοις ἄτοπον εἰ τῷ
as simply to-say besides but these strange if with-the
 σώματι μὲν αἰσχρὸν μὴ δύνασθαι βοηθεῖν ἑαυτῷ, λόγῳ
body indeed shameful not to-be-able to-help oneself by-speech
 δ' οὐκ αἰσχρὸν· ὃ μᾶλλον ἰδιὸν ἐστὶν ἀνθρώπου τῆς
but not shameful which more proper is of-man than-the
 τοῦ σώματος χρείας. εἰ δ' ὅτι μεγάλα βλάψειεν ἂν ὁ
of-the body use if but because great he-would-harm — the
 χρώμενος ἀδίκως τῇ τοιαύτῃ δυνάμει τῶν λόγων, τοῦτό
using unjustly with-the such-a-kind power of-the speeches this
 γε κοινόν ἐστι κατὰ πάντων τῶν ἀγαθῶν πλὴν ἀρετῆς,
at-least common is concerning all the goods except virtue
 καὶ μάλιστα κατὰ τῶν χρησιμωτάτων, οἷον ἰσχύος ὑγείας
and especially concerning the most-useful such-as strength health
 πλούτου στρατηγίας· τούτοις γὰρ ἂν τις ὠφελήσειεν τὰ
wealth generalship by-these for — anyone might-benefit the
 μέγιστα χρώμενος δικαίως καὶ βλάψειεν ἀδίκως.
greatest using justly and might-harm unjustly
 1355b ὅτι μὲν οὖν οὐκ ἔστιν οὔτε ἐνός τινος γένους ἀφωρισμένου
that indeed then not it-is even of-one a-certain kind set-apart
 ἡ ῥητορικὴ, ἀλλὰ καθάπερ ἡ διαλεκτικὴ, καὶ ὅτι χρήσιμος,
the rhetoric but just-as the dialectic and that useful

φανερόν, καὶ ὅτι οὐ τὸ πείσαι ἔργον αὐτῆς, ἀλλὰ τὸ ἰδεῖν
(is)-clear and that not the to-persuade work of-it but the to-see
 τὰ ὑπάρχοντα πιθανὰ περὶ ἕκαστον, καθάπερ καὶ ἐν ταῖς
the existing persuasives about each just-as also in the
 ἄλλαις τέχναις πάσαις (οὐδὲ γὰρ ἰατρικῆς τὸ ὑγιᾶ ποιῆσαι,
other arts all not-even for of-medicine the healthy to-make
 ἀλλὰ μέχρι οὗ ἐνδέχεται, μέχρι τούτου προαγαγεῖν.
but as-far-as which is-possible as-far-as this to-advance
 ἔστιν γὰρ καὶ τοὺς ἀδυνάτους μεταλαβεῖν ὑγείας
it-is-possible for also the unable to-partake of-healthy
 ὅμως θεραπεῦσαι καλῶς) πρὸς δὲ τούτοις ὅτι τῆς αὐτῆς
nevertheless to-treat well besides but these that of-the same
 τό τε πιθανὸν καὶ τὸ φαινόμενον ἰδεῖν πιθανόν, ὥσπερ
the both persuasive and the apparent to-see persuasive just-as
 καὶ ἐπὶ τῆς διαλεκτικῆς συλλογισμόν τε καὶ φαινόμενον
also in the dialectic a-syllogism both and apparent
 συλλογισμόν (ἡ γὰρ σοφιστικὴ οὐκ ἐν τῇ δυνάμει ἀλλ' ἐν
a-syllogism the for sophistic not in the faculty but in
 τῇ προαιρέσει· πλὴν ἐνταῦθα μὲν ἔσται ὁ μὲν κατὰ
the choice but here indeed will-be the-one indeed according-to
 τὴν ἐπιστήμην ὁ δὲ κατὰ τὴν προαίρεσιν ῥήτωρ,
the knowledge the-other but according-to the choice an-orator
 ἐκεῖ δὲ σοφιστῆς μὲν κατὰ τὴν προαίρεσιν, διαλεκτικὸς
there but a-sophist indeed according-to the choice a-dialectician
 δὲ οὐ κατὰ τὴν προαίρεσιν ἀλλὰ κατὰ τὴν δύναμιν)
but not according-to the choice but according-to the faculty
 περὶ δὲ αὐτῆς ἤδη τῆς μεθόδου πειρώμεθα λέγειν, πῶς
about but itself now of-the method let-us-try to-speak how
 τε καὶ ἐκ τίνων δυνησόμεθα τυγχάνειν τῶν προκειμένων.
both and from what we-shall-be-able to-attain the things-proposed

- 22 πάλιν οὖν οἷον ἐξ ὑπαρχῆς ὀρισάμενοι αὐτὴν τίς ἐστι,
 again then as-it-were from a-fresh-start having-defined it what it-is
 λέγωμεν τὰ λοιπά.
 let-us-state the remaining-things

1.2 · RHETORIC DEFINED, AND THE KINDS OF PROOF

Rhetoric is the faculty of observing in each case the available means of persuasion. Its artificial proofs are three: the speaker's character, the disposition into which the hearer is brought, and the argument itself. The example answers to induction and the enthymeme to the syllogism; enthymemes are drawn from likelihoods and signs, the necessary signs being sure-signs, and most come from premises special to a subject, fewer from the common topics.

- 25 ἔστω δὲ ῥητορικὴ δύναμις περὶ ἕκαστον τοῦ θεωρήσαι
 let-it-be then rhetoric a-faculty about each the to-observe
 τὸ ἐνδεχόμενον πιθανόν. τοῦτο γὰρ οὐδεμιᾶς ἑτέρας ἐστὶ
 the possible persuasive this for of-no other is
 τέχνης ἔργον· τῶν γὰρ ἄλλων ἐκάστη περὶ τὸ αὐτῇ
 art work of-the for others each about the to-itself
 ὑποκείμενόν ἐστιν διδασκαλικὴ καὶ πειστικὴ, οἷον ἰατρικὴ
 underlying is instructive and persuasive such-as medicine
 περὶ ὑγιεινῶν καὶ νοσερῶν καὶ γεωμετρία περὶ τὰ
 about healthy-things and unhealthy-things and geometry about the
 συμβεβηκότα πάθη τοῖς μεγέθεσι καὶ ἀριθμητικὴ περὶ
 accompanying affections to-the magnitudes and arithmetic about
 ἀριθμῶν, ὁμοίως δὲ καὶ αἱ λοιπαὶ τῶν τεχνῶν καὶ
 numbers alike but also the remaining of-the arts and
 ἐπιστημῶν· ἡ δὲ ῥητορικὴ περὶ τοῦ δοθέντος ὡς εἰπεῖν
 sciences the but rhetoric about the given as to-say

δοκεῖ δύνασθαι θεωρεῖν τὸ πιθανόν, διὸ καί φαμεν αὐτὴν
seems to-be-able to-observe the persuasive wherefore also we-say it
 οὐ περί τι γένος ἴδιον ἀφωρισμένον ἔχειν τὸ τεχνικόν.
not about any kind proper set-apart to-have the technical
 τῶν δὲ πίστεων αἱ μὲν ἄτεχνοί εἰσιν αἱ δ' ἔντεχνοι. 35
of-the but proofs the indeed inartificial are the but artificial
 ἄτεχνα δὲ λέγω ὅσα μὴ δι' ἡμῶν πεπόρισται ἀλλὰ
inartificial but I-call whatever not through us has-been-provided but
 προϋπήρχεν, οἷον μάρτυρες βάσανοι συγγραφαὶ καὶ ὅσα
pre-existed such-as witnesses tortures contracts and whatever
 τοιαῦτα, ἔντεχνα δὲ ὅσα διὰ τῆς μεθόδου καὶ δι'
such-like artificial but whatever through the method and through
 ἡμῶν κατασκευασθῆναι δυνατόν, ὥστε δεῖ τούτων τοῖς
us to-be-constructed (is)-possible so-that must of-these the-ones
 μὲν χρήσασθαι τὰ δὲ εὑρεῖν.
indeed to-use the-others but to-find
 τῶν δὲ διὰ τοῦ λόγου ποριζομένων πίστεων τρία εἶδη 1356a
of-the but through the speech provided proofs three kinds
 ἐστίν· αἱ μὲν γὰρ εἰσιν ἐν τῷ ἡθελῆναι τοῦ λέγοντος,
there-are the-ones indeed for are in the character of-the speaker
 αἱ δὲ ἐν τῷ τὸν ἀκροατὴν διαθεῖναι πῶς, αἱ δὲ ἐν
the-others but in the the hearer to-dispose somehow the-others but in
 αὐτῷ τῷ λόγῳ διὰ τοῦ δεικνύναι ἢ φαίνεσθαι δεικνύναι.
itself the speech through the to-prove or to-seem to-prove
 διὰ μὲν οὖν τοῦ ἡθελῆναι, ὅταν οὕτω λεχθῇ ὁ λόγος
through indeed then the character when thus is-spoken the speech
 ὥστε ἀξιόπιστον ποιῆσαι τὸν λέγοντα· τοῖς γὰρ ἐπιεικέσι
so-that worthy-of-belief to-make the speaker the for decent
 πιστεύομεν μᾶλλον καὶ θάττον, περὶ πάντων μὲν ἀπλῶς,
we-believe more and quicker about all indeed simply
 ἐν οἷς δὲ τὸ ἀκριβὲς μὴ ἐστίν ἀλλὰ τὸ ἀμφιδοξεῖν, καὶ
in which but the exact not is but the to-be-in-doubt also

παντελῶς. δεῖ δὲ καὶ τοῦτο συμβαίνειν διὰ τοῦ λόγου,
altogether one-must but also this to-come-about through the speech
 ἀλλὰ μὴ διὰ τοῦ προδεδοξάσθαι ποιόν τινα εἶναι
but not through the to-have-been-thought-beforehand of-what-sort a-certain to-be
 τὸν λέγοντα· οὐ γὰρ ὥσπερ ἔνιοι τῶν τεχνολογούντων
the speaker not for just-as some of-the writers-of-arts
 τιθέασιν ἐν τῇ τέχνῃ καὶ τὴν ἐπιείκειαν τοῦ λέγοντος
place in the art also the decency of-the speaker
 ὥς οὐδὲν συμβαλλομένην πρὸς τὸ πιθανόν, ἀλλὰ σχεδὸν
as nothing contributing toward the persuasive but nearly
 ὥς εἰπεῖν κυριωτάτην ἔχει πίστιν τὸ ἦθος. διὰ δὲ τῶν
as to-say most-decisive it-has proof the character through but the
 ἀκροατῶν, ὅταν εἰς πάθος ὑπὸ τοῦ λόγου προαχθῶσιν·
bearers when into emotion by the speech they-are-led
 15 οὐ γὰρ ὁμοίως ἀποδίδομεν τὰς κρίσεις λυπούμενοι καὶ
not for alike we-render the judgments grieving and
 χαίροντες ἢ φιλοῦντες καὶ μισοῦντες· πρὸς ὃ καὶ μόνον
rejoicing or loving and hating toward which also alone
 πειρᾶσθαι φάμεν πραγματεύεσθαι τοὺς νῦν τεχνολογούντας.
to-try we-say to-busy-themselves the now writers-of-arts
 περὶ μὲν οὖν τούτων δηλωθήσεται καθ' ἕκαστον, ὅταν
about indeed then these it-will-be-shown according-to each when
 περὶ τῶν παθῶν λέγωμεν· διὰ δὲ τοῦ λόγου πιστεύουσιν,
about the emotions we-speak through but the speech they-believe
 ὅταν ἀληθὲς ἢ φαινόμενον δείξωμεν ἐκ τῶν περὶ ἕκαστα
when true or apparent we-show from the about each-things
 πιθανῶν. ἐπεὶ δ' αἱ πίστεις διὰ τούτων εἰσὶ, φανερόν ὅτι
persuasives since but the proofs through these are clear that
 ταύτας ἐστὶν λαβεῖν τοῦ συλλογίσασθαι δυναμένου καὶ τοῦ
these it-is to-grasp of-the to-reason being-able and of-the
 θεωρῆσαι περὶ τὰ ἥθη καὶ περὶ τὰς ἀρετὰς καὶ τρίτον
to-observe about the characters and about the virtues and third

τοῦ περὶ τὰ πάθη, τί τε ἕκαστόν ἐστιν τῶν παθῶν
of-the about the emotions what both each is of-the emotions
 καὶ ποῖόν τι, καὶ ἐκ τίνων ἐγγίνεται καὶ πῶς,
and of-what-sort something and from what it-arises and how
 ὥστε συμβαίνει τὴν ῥητορικὴν οἶον παραφνές τι τῆς
so-that it-follows the rhetoric as-it-were an-offshoot a-certain of-the
 διαλεκτικῆς εἶναι καὶ τῆς περὶ τὰ ἥθη πραγματείας, ἣν
dialectic to-be and of-the about the characters study which
 δίκαιόν ἐστι προσαγορεύειν πολιτικὴν. διὸ καὶ ὑποδύεται
just it-is to-name political wherefore also slips
 ὑπὸ τὸ σχῆμα τὸ τῆς πολιτικῆς ἢ ῥητορικῆς καὶ οἱ
under the form the of-the political the rhetoric and those
 ἀντιποιοῦμενοι ταύτης τὰ μὲν δι' ἀπαιδευσίαν τὰ δὲ
laying-claim to-it partly indeed through lack-of-education partly but
 δι' ἀλαζονείαν τὰ δὲ καὶ δι' ἄλλας αἰτίας ἀνθρωπικὰς·
through imposture partly but also through other causes human
 ἔστι γὰρ μῦθόν τι τῆς διαλεκτικῆς καὶ ὁμοία, καθάπερ 30
it-is for a-part a-certain of-the dialectic and like just-as
 καὶ ἀρχόμενοι εἵπομεν· περὶ οὐδενὸς γὰρ ὠρισμένον
also beginning we-said about any for defined
 οὐδετέρᾳ αὐτῶν ἐστὶν ἐπιστήμη, πῶς ἔχει, ἀλλὰ δυνάμεις
neither of-them is a-science how it-stands but faculties
 τινὲς τοῦ πορίσαι λόγους.
certain of-the to-provide arguments
 περὶ μὲν οὖν τῆς δυνάμεως αὐτῶν, καὶ πῶς ἔχουσι 34
about indeed then the faculty of-them and how they-stand
 πρὸς ἀλλήλας, εἴρηται σχεδὸν ἱκανῶς. τῶν δὲ διὰ
toward one-another it-has-been-said nearly sufficiently of-the but through
 τοῦ δεικνύναι ἢ φαίνεσθαι δεικνύναι, καθάπερ καὶ ἐν
the to-prove or to-seem to-prove just-as also in
 τοῖς διαλεκτικοῖς τὸ μὲν ἐπαγωγή ἐστὶν τὸ δὲ
the dialectical the-one indeed induction is the-other but

συλλογισμὸς τὸ δὲ φαινόμενος συλλογισμός, καὶ ἐνταῦθα
a-syllogism the-other but apparent a-syllogism also here
 ὁμοίως· ἔστιν γὰρ τὸ μὲν παράδειγμα ἐπαγωγή, τὸ
alike it-is for the-one indeed example induction the-other
 δ' ἐνθύμημα συλλογισμός, τὸ δὲ φαινόμενον ἐνθύμημα
but enthymeme a-syllogism the but apparent enthymeme
 φαινόμενος συλλογισμός· καλῶ δ' ἐνθύμημα μὲν ῥητορικὸν
apparent a-syllogism I-call but an-enthymeme indeed a-rhetorical
 συλλογισμὸν, παράδειγμα δὲ ἐπαγωγὴν ῥητορικὴν. πάντες
syllogism an-example but induction rhetorical all
 δὲ τὰς πίστεις ποιοῦνται διὰ τοῦ δεικνύναι ἢ
but the proofs make through the to-prove either
 παραδείγματα λέγοντες ἢ ἐνθυμήματα, καὶ παρὰ ταῦτα
examples stating or enthymemes and beside these
 οὐδέν· ὥστ' εἴπερ καὶ ὅλως ἀνάγκη ἢ συλλογιζόμενον
nothing so-that if-indeed also in-general necessary either reasoning
 ἢ ἐπάγοντα δεικνύναι ὅτιοῦν (δῆλον δ' ἡμῖν τοῦτο ἐκ τῶν
or inducing to-prove anything clear but to-us this from the
 ἀναλυτικῶν), ἀναγκαῖον ἐκάτερον αὐτῶν ἐκατέρῳ τούτων
Analytics necessary each of-them to-each of-these
 τὸ αὐτὸ εἶναι. τίς δ' ἐστὶν διαφορὰ παραδείγματος καὶ
the same to-be what but is difference of-example and
 ἐνθυμήματος, φανερόν ἐκ τῶν τοπικῶν, (ἐκεῖ γὰρ περὶ
of-enthymeme (is)-clear from the Topics there for about
 συλλογισμοῦ καὶ ἐπαγωγῆς εἴρηται πρότερον), ὅτι τὸ
syllogism and induction it-has-been-said earlier that the-one
 μὲν ἐπὶ πολλῶν καὶ ὁμοίων δεικνυσθαι ὅτι οὕτως ἔχει
indeed upon many and alike to-be-shown that thus it-stands
 ἐκεῖ μὲν ἐπαγωγή ἐστὶν ἐνταῦθα δὲ παράδειγμα, τὸ δὲ
there indeed induction is here but example the but
 τινῶν ὄντων ἕτερόν τι διὰ ταῦτα συμβαίνειν παρὰ
certain-things being another a-certain through these to-follow beside

ταῦτα τῶ ταῦτα εἶναι ἢ καθόλου ἢ ὥς ἐπὶ τὸ πολὺ
these by-the these to-be either universally or as for the most-part
 ἐκεῖ μὲν συλλογισμὸς ἐνταῦθα δὲ ἐνθύμημα καλεῖται.
there indeed a-syllogism here but an-enthymeme is-called
 φανερόν δὲ καὶ ὅτι καὶ ἐκάτερον ἔχει ἀγαθὸν τὸ εἶδος 1356b
clear but also that also each has good the kind
 τῆς ῥητορείας· καθάπερ γὰρ καὶ ἐν τοῖς μεθοδικοῖς
of-the oratory just-as for also in the Methodics
 εἴρηται, καὶ ἐν τούτοις ὁμοίως ἔχει. εἰσὶν γὰρ αἱ
it-has-been-said also in these alike it-stands there-are for the-ones
 μὲν παραδειγματώδεις ῥητορεῖαι αἱ δὲ ἐνθυμηματικάι,
indeed example-using orations the-others but enthymeme-using
 καὶ ῥήτορες ὁμοίως οἱ μὲν παραδειγματώδεις οἱ
and orators alike the-ones indeed example-using the-others
 δὲ ἐνθυμηματικοί. πιθανοὶ μὲν οὖν οὐχ ἥττον οἱ λόγοι
but enthymeme-using persuasive indeed then not less the speeches
 οἱ διὰ τῶν παραδειγμάτων, θορυβοῦνται δὲ μᾶλλον οἱ
the through the examples are-applauded but more the
 ἐνθυμηματικοί. τὴν δ' αἰτίαν αὐτῶν, καὶ πῶς ἐκάτερά
enthymeme-using the but cause of-them and how each
 χρηστέον, ἐροῦμεν ὕστερον· νῦν δὲ περὶ αὐτῶν τούτων
one-must-use we-shall-state later now but about them these
 μᾶλλον διορίσωμεν καθαρῶς.
more let-us-determine clearly
 ἐπεὶ γὰρ τὸ πιθανὸν τινὶ πιθανόν ἐστι, καὶ τὸ μὲν 28
since for the persuasive to-someone persuasive is and the-one indeed
 εὐθὺς ὑπάρχει δι' αὐτὸ πιθανὸν καὶ πιστὸν τὸ δὲ τῶ
at-once belongs through itself persuasive and credible the-other but by-the
 δείκνυσθαι δοκεῖν διὰ τοιούτων, οὐδεμία δὲ τέχνη σκοπεῖ τὸ
to-be-shown to-seem through such-things no but art considers the
 καθ' ἕκαστον, οἷον ἡ ἰατρικὴ τί Σωκράτει τὸ ὑγιεινόν
according-to individual such-as the medicine what for-Socrates the healthy

ἐστὶν ἢ Καλλία, ἀλλὰ τί τῷ τοιῷδε ἢ τοῖς τοιοῖσδε·
is or for-Callias but what for-the such-a-man or for-the such-men
 (τοῦτο γὰρ ἔντεχνον, τὸ δὲ καθ' ἕκαστον ἄπειρον καὶ
this for (is)-artificial the but according-to individual (is)-unlimited and
 οὐκ ἐπιστητόν) οὐδὲ ἡ ῥητορικὴ τὸ καθ' ἕκαστον ἔνδοξον
not knowable nor the rhetoric the according-to individual reputable
 θεωρήσει, οἷον Σωκράτει ἢ Ἰππία, ἀλλὰ τὸ τοιοῖσδε,
will-consider such-as for-Socrates or for-Hippias but the for-such-men
 καθάπερ καὶ ἡ διαλεκτικὴ. καὶ γὰρ ἐκείνη συλλογίζεται
just-as also the dialectic also for that-one reasons
 οὐκ ἐξ ὧν ἔτυχεν· (φαίνεται γὰρ ἅττα καὶ τοῖς
not from what chanced seem for certain-things even to-the
 παραληροῦσιν) ἀλλ' ἐκείνη μὲν ἐκ τῶν λόγου δεομένων, ἡ
raving but that-one indeed from the argument needing the
 δὲ ῥητορικὴ ἐκ τῶν ἤδη βουλευέσθαι εἰωθότων. ἔστιν δὲ
but rhetoric from the already to-deliberate accustomed is but
 τὸ ἔργον αὐτῆς περὶ τε τοιούτων περὶ ὧν βουλευόμεθα καὶ
the work of-it about both such-things about which we-deliberate and
 τέχνας μὴ ἔχομεν, καὶ ἐν τοῖς τοιούτοις ἀκροαταῖς οἳ οὐ
arts not we-have and among the such hearers who not
 δύνανται διὰ πολλῶν συνορῶν οὐδὲ λογίζεσθαι πόρρωθεν.
are-able through many to-see-together nor to-reckon from-afar
 1357a βουλευόμεθα δὲ περὶ τῶν φαινομένων ἐνδέχεσθαι ἀμφοτέρως
we-deliberate but about the things-appearing to-be-possible in-both-ways
 ἔχειν· περὶ γὰρ τῶν ἀδυνάτων ἄλλως ἢ γενέσθαι ἢ
to-be about for the impossible otherwise either to-have-come-to-be or
 ἔσεσθαι ἢ ἔχειν οὐδεὶς βουλεύεται οὕτως ὑπολαμβάνων·
to-be-going-to-be or to-be no-one deliberates thus supposing
 οὐδὲν γὰρ πλεόν. ἐνδέχεται δὲ συλλογίζεσθαι καὶ συνάγειν
nothing for more it-is-possible but to-reason and to-conclude
 τὰ μὲν ἐκ συλλελογισμένων πρότερον, τὰ δ' ἐξ
the-ones indeed from things-reasoned earlier the-others but from

ἀσυλλογίστων μὲν δεομένων δὲ συλλογισμοῦ διὰ τὸ
things-unsyllogistic indeed needing but a-syllogism because-of the
 μὴ εἶναι ἔνδοξα, ἀνάγκη δὲ τούτων τὸ μὲν μὴ εἶναι
not to-be reputable necessary but of-these the-one indeed not to-be
 εὐεπακολούθητον διὰ τὸ μῆκος (ὁ γὰρ κριτῆς ὑπόκειται
easy-to-follow through the length the for judge is-assumed
 εἶναι ἀπλοῦς), τὰ δὲ μὴ πιθανὰ διὰ τὸ μὴ ἐξ
to-be simple the-other but not persuasive because-of the not from
 ὁμολογουμένων εἶναι μὴδ' ἐνδόξων, ὥστ' ἀναγκαῖον τό τε
things-agreed to-be nor reputable so-that necessary the both
 ἐνθύμημα εἶναι καὶ τὸ παράδειγμα περί τε τῶν ἐνδεχομένων
enthymeme to-be and the example about both the things-admitting
 ὡς τὰ πολλὰ ἔχειν ἄλλως, τὸ μὲν παράδειγμα ἐπαγωγὴν
as the most-part to-be otherwise the-one indeed example induction
 τὸ δ' ἐνθύμημα συλλογισμόν, καὶ ἐξ ὀλίγων τε καὶ
the-other but enthymeme a-syllogism and from few both and
 πολλάκις ἐλαττώνων ἢ ἐξ ὧν ὁ πρῶτος συλλογισμός· ἐὰν
often fewer than from which the first syllogism if
 γὰρ ἢ τι τούτων γνώριμον, οὐδὲ δεῖ λέγειν· αὐτὸς γὰρ
for it-be any of-these known not-even must to-state himself for
 τοῦτο προστίθισιν ὁ ἀκροατής, οἷον ὅτι Δωριεὺς στεφανίτην
this adds the bearer such-as that Dorieus a-crown-bearing
 ἀγῶνα νενίκηκεν, ἱκανὸν εἰπεῖν ὅτι Ὀλύμπια γὰρ νενίκηκεν,
contest has-won enough to-say that (the)-Olympics for he-has-won
 τὸ δ' ὅτι στεφανίτης τὰ Ὀλύμπια, οὐδὲ δεῖ προσθεῖναι·
the but that (is)-crown-bearing the Olympics not-even must to-add
 γινώσκουσι γὰρ πάντες.

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they-know for all
 ἐπεὶ δ' ἐστὶν ὀλίγα μὲν τῶν ἀναγκαίων περὶ ὧν οἱ
since but there-are few indeed of-the necessary about which the
 ῥητορικοὶ συλλογισμοὶ εἰσι· (τὰ γὰρ πολλὰ περὶ ὧν αἱ
rhctorical syllogisms are the for many about which the

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κρίσεις καὶ αἱ σκέψεις, ἐνδέχεται καὶ ἄλλως ἔχειν· περὶ
judgments and the inquiries admit also otherwise to-be about
ὧν μὲν γὰρ πράττουσι, βουλευόνται καὶ σκοποῦσι, τὰ
which indeed for they-act they-deliberate and they-consider the
δὲ πραττόμενα πάντα τοιούτου γένους ἐστί, καὶ οὐδὲν ὡς
but things-done all of-such a-kind are and nothing as
ἔπος εἰπεῖν ἐξ ἀνάγκης τούτων) τὰ δ' ὡς ἐπὶ τὸ πολὺ
a-word to-say from necessity of-these the but as for the most-part
συμβαίνοντα καὶ ἐνδεχόμενα ἐκ τοιούτων ἀνάγκη ἑτέρων
happening and admitting from such necessary others
συλλογίζεσθαι, τὰ δ' ἀναγκαῖα ἐξ ἀναγκαίων (δῆλον δ'
to-reason the but necessary from necessary clear but
ἡμῖν καὶ τοῦτο ἐκ τῶν ἀναλυτικῶν), φανερόν ὅτι ἐξ ὧν
to-us also this from the Analytics (is)-clear that from which
τὰ ἐνθυμήματα λέγεται, τὰ μὲν ἀναγκαῖα ἔσται, τὰ δὲ
the enthymemes are-stated the-ones indeed necessary will-be the but
πλεῖστα ὡς ἐπὶ τὸ πολὺ, τὰ δ' ἐνθυμήματα ἐξ εἰκότων
most as for the most-part the but enthymemes from likelihoods
καὶ ἐκ σημείων, ὥστε ἀνάγκη τούτων ἑκάτερον ἑκατέρῳ
and from signs so-that necessary of-these each to-each
ταὐτὸ εἶναι. τὸ μὲν γὰρ εἰκὸς ἐστὶν ὡς ἐπὶ τὸ πολὺ
the-same to-be the indeed for likely is as for the most-part
γινόμενον, οὐχ ἀπλῶς δὲ καθάπερ ὀρίζονται τινες, ἀλλὰ τὸ
happening not simply but just-as define some but the
περὶ τὰ ἐνδεχόμενα ἄλλως ἔχειν, οὕτως ἔχον πρὸς ἐκείνο
about the things-admitting otherwise to-be thus standing toward that
πρὸς ὃ εἰκὸς, ὡς τὸ καθόλου πρὸς τὸ κατὰ μέρος·
toward which likely as the universal toward the according-to part
1357b τῶν δὲ σημείων τὸ μὲν οὕτως ἔχει ὡς τῶν καθ'
of-the but signs the-one indeed thus stands as of-the according-to
ἑκαστόν τι πρὸς τὸ καθόλου, τὸ δὲ ὡς τῶν καθόλου
individual something toward the universal the-other but as of-the universal

τι πρὸς τὸ κατὰ μέρος. τούτων δὲ τὸ μὲν
something toward the according-to part of-these but the-one indeed
 ἀναγκαῖον τεκμήριον, τὸ δὲ μὴ ἀναγκαῖον ἀνώνυμόν
necessary a-sure-sign the-other but not necessary nameless
 ἐστὶ κατὰ τὴν διαφοράν. ἀναγκαῖα μὲν οὖν λέγω ἐξ
is according-to the difference necessary indeed then I-call from
 ὧν γίνεται συλλογισμός. διὸ καὶ τεκμήριον τὸ τοιοῦτον
which comes-about a-syllogism wherefore also a-sure-sign the such-a-kind
 τῶν σημείων ἐστίν· ὅταν γὰρ μὴ ἐνδέχῃσθαι οἴωνται λῦσαι
of-the signs is when for not to-be-possible they-think to-refute
 τὸ λεχθέν, τότε φέρειν οἴονται τεκμήριον ὡς δεδειγμένον
the thing-said then to-bring they-think a-sure-sign as demonstrated
 καὶ πεπερασμένον· τὸ γὰρ τέκμαρ καὶ πέρασ ταυτόν ἐστι
and concluded the for token and limit the-same is
 κατὰ τὴν ἀρχαίαν γλῶτταν. ἔστιν δὲ τῶν σημείων τὸ
according-to the ancient tongue is but of-the signs the-one
 μὲν ὡς τὸ καθ' ἕκαστον πρὸς τὸ καθόλου ὥδε, οἷον εἴ
indeed as the according-to individual toward the universal thus such-as if
 τις εἴπειεν σημείον εἶναι ὅτι οἱ σοφοὶ δίκαιοι, Σωκράτης
anyone should-say a-sign to-be that the wise (are)-just Socrates
 γὰρ σοφὸς ἦν καὶ δίκαιος. τοῦτο μὲν οὖν σημείον, λυτὸν
for wise was and just this indeed then a-sign refutable
 δέ, καὶ ἀληθὲς ἢ τὸ εἰρημένον· ἀσυλλόγιστον γάρ.
but even-if true it-be the thing-said unsyllogistic for
 τὸ δέ, οἷον εἴ τις εἴπειεν σημείον ὅτι νοσεῖ, πυρέττει
the-other but such-as if anyone should-say a-sign that he-is-ill he-is-feverish
 γάρ, ἢ τέτοκεν ὅτι γάλα ἔχει, ἀναγκαῖον.
for or she-has-given-birth because milk she-has (is)-necessary
 ὅπερ τῶν σημείων τεκμήριον μόνον ἐστίν· μόνον γάρ, 16
which-very of-the signs a-sure-sign alone is alone for
 ἂν ἀληθὲς ἢ, ἀλυτόν ἐστιν. τὸ δὲ ὡς τὸ καθόλου
if true it-be irrefutable it-is the but as the universal

πρὸς τὸ κατὰ μέρος ἔχον, οἷον εἴ τις εἴπειεν, ὅτι
toward the according-to part standing such-as if anyone should-say that
 πυρέττει, σημεῖον εἶναι, πυκνὸν γὰρ ἀναπνεῖ. λυτὸν δὲ καὶ
he-is-feverish a-sign to-be fast for he-breathes refutable but also
 τοῦτο, καὶν ἀληθὲς ἦ· ἐνδέχεται γὰρ καὶ μὴ πυρέττοντα
this even-if true it-be it-is-possible for even not being-feverish
 πνευστιᾶν. τί μὲν οὖν εἰκός ἐστι καὶ τί σημεῖον καὶ
to-breathe-hard what indeed then likely is and what a-sign and
 τεκμήριον, καὶ τί διαφέρουσιν, εἴρηται μὲν καὶ νῦν,
a-sure-sign and how they-differ it-has-been-said indeed also now
 μᾶλλον δὲ φανερώς καὶ περὶ τούτων, καὶ διὰ τίν' αἰτίαν
more but plainly also about these and through what cause
 τὰ μὲν ἀσυλλόγιστα ἐστὶ τὰ δὲ συλλελογισμένα,
the-ones indeed unsyllogistic are the-others but reasoned
 ἐν τοῖς ἀναλυτικοῖς διώριστα περὶ αὐτῶν.
in the Analytics it-has-been-determined about them

26 παράδειγμα δὲ ὅτι μὲν ἐστὶν ἐπαγωγή καὶ περὶ ποῖα
an-example but that indeed it-is induction and about what-kind
 ἐπαγωγή, εἴρηται· ἔστι δὲ οὔτε ὡς μέρος πρὸς ὅλον οὔθ'
induction it-has-been-said it-is but neither as a-part toward a-whole nor
 ὡς ὅλον πρὸς μέρος οὔθ' ὡς ὅλον πρὸς ὅλον, ἀλλ' ὡς
as a-whole toward a-part nor as a-whole toward a-whole but as
 μέρος πρὸς μέρος, ὅμοιον πρὸς ὅμοιον, ὅταν ἄμφω μὲν ἦ
a-part toward a-part like toward like when both indeed be
 ὑπὸ τὸ αὐτὸ γένος, γνωριμώτερον δὲ θάτερον ἢ θατέρου,
under the same kind better-known but the-one it-be (than)-the-other
 παράδειγμά ἐστιν· οἷον ὅτι ἐπιβουλεύει τυραννίδι Διονύσιος
an-example it-is such-as that he-plots at-tyranny Dionysius
 αἰτῶν τὴν φυλακὴν· καὶ γὰρ Πεισίστρατος πρότερον
asking the guard and for Peisistratus earlier
 ἐπιβουλεύων ἦται φυλακὴν καὶ λαβὼν ἐτυράννευσε,
plotting was-asking a-guard and having-taken became-tyrant

καὶ Θεαγένης ἐν Μεγάροις· καὶ ἄλλοι ὅσους ἴσασι,
and Theagenes in Megara and others as-many-as they-know
 παράδειγμα πάντες γίνονται τοῦ Διονυσίου, ὃν οὐκ
an-example all become — of-Dionysius whom not
 ἴσασιν πω εἰ διὰ τοῦτο αἰτεῖ. πάντα δὲ ταῦτα ὑπὸ τὸ
they-know yet whether through this he-asks all but these under the
 αὐτὸ καθόλου, ὅτι ὁ ἐπιβουλεύων τυραννίδι φυλακὴν αἰτεῖ.
same universal that the one-plotting at-tyranny a-guard asks
 ἐξ ὧν μὲν οὖν λέγονται αἱ δοκοῦσαι εἶναι πίστεις
from which indeed then are-stated the seeming to-be proofs 1358a
 ἀποδεικτικά, εἴρηται. τῶν δὲ ἐνθυμημάτων μεγίστη
demonstrative it-has-been-said of-the but enthymemes greatest
 διαφορὰ καὶ μάλιστα λεληθυῖα σχεδὸν παρὰ πᾶσιν
difference and most having-escaped-notice nearly among all
 ἔστιν ἥπερ καὶ περὶ τὴν διαλεκτικὴν μέθοδον τῶν
is which-very also about the dialectical method of-the
 συλλογισμῶν· τὰ μὲν γὰρ αὐτῶν ἔστι κατὰ τὴν
sylogisms the-ones indeed for of-them are according-to the
 ῥητορικὴν ὥσπερ καὶ κατὰ τὴν διαλεκτικὴν μέθοδον τῶν
rhetoical just-as also according-to the dialectical method of-the
 συλλογισμῶν, τὰ δὲ κατ' ἄλλας τέχνας καὶ δυνάμεις,
sylogisms the-others but according-to other arts and faculties
 τὰς μὲν οὕσας τὰς δ' οὐπω κατειλημμένας· διὸ καὶ
the-ones indeed existing the-others but not-yet grasped wherefore also
 λαυθάνουσιν τε, καὶ μᾶλλον ἀπτόμενοι κατὰ τρόπον
they-escape-notice both and more touching according-to (proper)-manner
 μεταβαίνουσιν ἐξ αὐτῶν. μᾶλλον δὲ σαφὲς ἔσται τὸ
they-cross-over from them more but clear will-be the
 λεγόμενον διὰ πλειόνων ῥηθέν. λέγω γὰρ διαλεκτικούς τε
thing-said through more-(words) said I-say for dialectical both
 καὶ ῥητορικούς συλλογισμούς εἶναι περὶ ὧν τοὺς τόπους
and rhetorcal sylogisms to-be about which the topics

λέγομεν. οὗτοι δ' εἰσὶν οἱ κοινοὶ περὶ δικαίων καὶ φυσικῶν
we-state these but are the common about just-things and natural-things
καὶ περὶ πολιτικῶν καὶ περὶ πολλῶν διαφερόντων εἶδει,
and about political-things and about many differing in-kind
οἷον ὁ τοῦ μᾶλλον καὶ ἥττον τόπος· οὐδὲν γὰρ μᾶλλον
such-as the of-the more and less topic no for more
ἔσται ἐκ τούτου συλλογίσασθαι ἢ ἐνθύμημα εἰπεῖν περὶ
will-be from this to-reason or an-enthymeme to-state about
δικαίων ἢ περὶ φυσικῶν ἢ περὶ ὅτουοῦν·
just-things than about natural-things or about anything-whatever

16 καίτοι ταῦτα εἶδει διαφέρει. ἴδια δὲ ὅσα ἐκ τῶν
and-yet these in-kind differ special but as-many-as from the
περὶ ἕκαστον εἶδος καὶ γένος προτάσεών ἐστιν, οἷον
about each species and kind premises are such-as
περὶ φυσικῶν εἰσι προτάσεις ἐξ ὧν οὔτε ἐνθύμημα οὔτε
about natural-things are premises from which neither an-enthymeme nor
συλλογισμός ἐστι περὶ τῶν ἠθικῶν, καὶ περὶ τούτων
a-syllogism is about the things-of-character and about these
ἄλλαι ἐξ ὧν οὐκ ἔσται περὶ τῶν φυσικῶν· ὁμοίως δὲ
others from which not will-be about the natural-things likewise but
τοῦτ' ἔχει ἐπὶ πάντων. κακέῖνα μὲν οὐ ποιήσει περὶ οὐδὲν
this it-holds over all and-those indeed not will-make about any
γένος ἔμφρονα· περὶ οὐδὲν γὰρ ὑποκείμενόν ἐστιν· ταῦτα δὲ
kind intelligent about no for underlying they-are these but
ὅσω τις ἂν βελτίω ἐκλέγεται, λήσει ποιήσας
by-how-much anyone — better should-choose he-will-escape-notice having-made
ἄλλην ἐπιστήμην τῆς διαλεκτικῆς καὶ ῥητορικῆς· ἂν γὰρ
another science than-the dialectic and rhetoric if for
ἐντύχη ἀρχαῖς, οὐκέτι διαλεκτικὴ οὐδὲ ῥητορικὴ ἀλλ'
he-should-hit-upon first-principles no-longer dialectic nor rhetoric but
ἐκείνη ἔσται ἥς ἔχει τὰς ἀρχάς. ἔστι δὲ τὰ πλεῖστα τῶν
that will-be of-which he-has the first-principles are but the most of-the

ἐνθυμημάτων ἐκ τούτων τῶν εἰδῶν λεγόμενα τῶν κατὰ
enthymemes from these the species stated the according-to
 μέρος καὶ ἰδίων, ἐκ δὲ τῶν κοινῶν ἐλάττω. καθάπερ
part and special from but the common fewer just-as
 οὖν καὶ ἐν τοῖς τοπικοῖς, καὶ ἐνταῦθα διαιρετέον τῶν
then also in the Topics also here one-must-divide of-the
 ἐνθυμημάτων τὰ τε εἶδη καὶ τοὺς τόπους ἐξ ὧν ληπτέον.
enthymemes the both species and the topics from which one-must-take
 λέγω δ' εἶδη μὲν τὰς καθ' ἕκαστον γένος ἰδίας 30
I-call but species indeed the according-to each kind special
 προτάσεις, τόπους δὲ τοὺς κοινούς ὁμοίως πάντων. πρότερον
premises topics but the common alike to-all first
 οὖν εἴπωμεν περὶ τῶν εἰδῶν· πρῶτον δὲ λάβωμεν τὰ
then let-us-speak about the species to-begin-with but let-us-take the
 γένη τῆς ῥητορικῆς, ὅπως διελόμενοι πόσα ἐστίν, περὶ
kinds of-the rhetoric so-that having-divided how-many they-are about
 τούτων χωρὶς λαμβάνωμεν τὰ στοιχεῖα καὶ τὰς προτάσεις.
these separately we-may-take the elements and the premises

1.3 · THE THREE KINDS OF SPEECH

There are three kinds of rhetoric, because there are three kinds of hearer. The deliberative speaker exhorts or dissuades and looks to the future and to advantage; the forensic accuses or defends and looks to the past and to justice; the speaker of display praises or blames and looks chiefly to the present and to the noble. Each kind has its own end, and all three need premises about that end, about the possible, about fact, and about degree.

ἔστιν δὲ τῆς ῥητορικῆς εἶδη τρία τὸν ἀριθμόν· τοσοῦτοι 36
there-are but of-the rhetoric kinds three the (in)-number so-many
 γὰρ καὶ οἱ ἀκροαταὶ τῶν λόγων ὑπάρχουσιν ὄντες.
for also the hearers of-the speeches are being

σύγκειται μὲν γὰρ ἐκ τριῶν ὁ λόγος, ἔκ τε τοῦ
it-is-composed indeed for from three the speech from both the
 λέγοντος καὶ περὶ οὗ λέγει καὶ πρὸς ὃν, καὶ τὸ τέλος
speaker and about what he-speaks and toward whom and the end
 πρὸς τοῦτόν ἐστιν, λέγω δὲ τὸν ἀκροατὴν. ἀνάγκη δὲ
toward this-one is I-mean but the hearer necessary but
 τὸν ἀκροατὴν ἢ θεωρὸν εἶναι ἢ κριτὴν, κριτὴν δὲ ἢ
the hearer either a-spectator to-be or a-judge a-judge but either
 τῶν γεγενημένων ἢ τῶν μελλόντων. ἔστιν δ' ὁ μὲν
of-the things-past or of-the things-to-come is but the-one indeed
 περὶ τῶν μελλόντων κρίνων οἷον ἐκκλησιαστής, ὁ
about the things-to-come judging such-as an-assemblyman the-other
 δὲ περὶ τῶν γεγενημένων οἷον ὁ δικαστής, ὁ δὲ
but about the things-past such-as the juryman the-other but
 τῆς δυνάμεως θεωρός, ὥστ' ἐξ ἀνάγκης ἂν εἴη
of-the ability a-spectator so-that from necessity — there-would-be
 τρία γένη τῶν λόγων τῶν ῥητορικῶν, συμβουλευτικόν,
three kinds of-the speeches the rhetorical deliberative
 δικανικόν, ἐπιδεικτικόν. συμβουλῆς δὲ τὸ μὲν προτροπὴ
forensic display of-counsel but the-one indeed exhortation
 τὸ δὲ ἀποτροπὴ· αἰεὶ γὰρ καὶ οἱ ἰδία συμβουλευόντες
the-other but dissuasion always for both the privately advising
 καὶ οἱ κοινῇ δημηγοροῦντες τούτων θάτερον ποιούσιν.
and the publicly addressing-the-people of-these the-one-or-other do
 δίκης δὲ τὸ μὲν κατηγορία τὸ δ' ἀπολογία· τούτων
of-a-suit but the-one indeed accusation the-other but defense of-these
 γὰρ ὅποτερονοῦν ποιεῖν ἀνάγκη τοὺς ἀμφισβητοῦντας.
for whichever-of-two to-do necessary the disputants
 ἐπιδεικτικοῦ δὲ τὸ μὲν ἔπαινος τὸ δὲ ψόγος.
of-display but the-one indeed praise the-other but blame
 χρόνοι δὲ ἐκάστου τούτων εἰσὶ τῷ μὲν συμβουλευόντι
times but of-each of-these are to-the indeed advising

ὁ μέλλον· περὶ γὰρ τῶν ἐσομένων συμβουλεύει ἢ
the future about for the things-to-be he-advises either
 προτρέπων ἢ ἀποτρέπων, τῷ δὲ δικαζομένῳ ὁ γενόμενος·
exhorting or dissuading to-the but pleading the past
 περὶ γὰρ τῶν πεπραγμένων ἀεὶ ὁ μὲν κατηγορεῖ
about for the things-done always the-one indeed accuses
 ὁ δὲ ἀπολογεῖται, τῷ δ' ἐπιδεικτικῶ κυριώτατος
the-other but defends to-the but display-speaker most-proper
 μὲν ὁ παρών· κατὰ γὰρ τὰ ὑπάρχοντα ἐπαινοῦσιν
indeed the present according-to for the existing-things they-praise
 ἢ ψέγουσιν πάντες, προσχρῶνται δὲ πολλάκις καὶ τὰ
or they-blame all they-use-besides but often also the
 γενόμενα ἀναμνησκόντες καὶ τὰ μέλλοντα προεικάζοντες.
things-past recalling and the things-to-come conjecturing
 τέλος δὲ ἐκάστοις τούτων ἕτερόν ἐστι, καὶ τρισὶν οὖσι
an-end but for-each of-these different is and for-three being
 τρία, τῷ μὲν συμβουλεύοντι τὸ συμφέρον καὶ βλαβερόν·
three to-the indeed advising the advantageous and harmful
 ὁ μὲν γὰρ προτρέπων ὡς βέλτιον συμβουλεύει, ὁ
the-one indeed for exhorting as better advises the-other
 δὲ ἀποτρέπων ὡς χεῖρον ἀποτρέπει, τὰ δ' ἄλλα πρὸς
but dissuading as worse dissuades the but others toward
 τοῦτο συμπαραλαμβάνει ἢ δίκαιον ἢ ἄδικον, ἢ καλὸν ἢ
this he-takes-in-besides either just or unjust or noble or
 αἰσχρόν· τοῖς δὲ δικαζομένοις τὸ δίκαιον καὶ τὸ ἄδικον,
shameful to-the but pleading the just and the unjust
 τὰ δ' ἄλλα καὶ οὗτοι συμπαραλαμβάνουσι πρὸς ταῦτα·
the but others also these take-in-besides toward these
 τοῖς δ' ἐπαινοῦσιν καὶ ψέγουσιν τὸ καλὸν καὶ τὸ αἰσχρόν,
to-the but praising and blaming the noble and the shameful
 τὰ δ' ἄλλα καὶ οὗτοι πρὸς ταῦτα ἐπαναφέρουσιν.
the but others also these toward these they-refer-back

29 σημείον δ' ὅτι τὸ εἰρημένον ἐκάστοις τέλος· περὶ μὲν
a-sign but that the thing-stated for-each (is)-the-end about indeed
 γὰρ τῶν ἄλλων ἐνίοτε οὐκ ἂν ἀμφισβητήσαιεν, οἷον
for the others sometimes not — they-would-dispute such-as
 ὁ δικαζόμενος ὥς οὐ γέγονεν ἢ οὐκ ἔβλαψεν· ὅτι
the pleader that not it-has-happened or not he-harmed that
 δ' ἀδικεῖ, οὐδέ ποτ' ἂν ὁμολογήσειεν· οὐδὲν γὰρ
but he-does-wrong not-even ever — would-be-admit in-no-way for
 ἂν ἔδει δίκης. ὁμοίως δὲ καὶ οἱ συμβουλευόντες
— there-would-be-need of-a-suit likewise but also the advisers
 τὰ μὲν ἄλλα πολλάκις προΐενται, ὥς δὲ ἀσύφορα
the indeed others often they-give-up that but disadvantageous
 συμβουλεύουσιν ἢ ἀπ' ὠφελίμων ἀποτρέπουσιν οὐκ ἂν
they-advice or from beneficial they-dissuade not —
 ὁμολογήσαιεν· ὥς δ' οὐκ ἄδικον τοὺς ἀστυγείτονας
they-would-admit that but not unjust the neighbors
 καταδουλοῦσθαι καὶ τοὺς μηδὲν ἀδικοῦντας, πολλάκις οὐδὲν
to-enslave and the nothing wronging often nothing
 φροντίζουσιν. ὁμοίως δὲ καὶ οἱ ἐπαινοῦντες καὶ οἱ ψέγοντες
they-care likewise but also the praising and the blaming
 οὐ σκοποῦσιν εἰ συμφέροντα ἔπραξεν ἢ βλαβερά, ἀλλὰ
not they-consider whether advantageous he-did or harmful but
 καὶ ἐν ἐπαίνῳ πολλάκις τιθέασιν ὅτι ὀλιγορήσας τοῦ
even in praise often they-put that having-disregarded the
 αὐτῷ λυσιτελοῦντος ἔπραξεν ὃ τι καλόν, οἷον Ἀχιλλέα
for-himself profiting he-did what ever noble such-as Achilles
 ἐπαινοῦσιν ὅτι ἐβοήθησε τῷ ἐταίρῳ Πατρόκλῳ εἰδὼς
they-praise because he-helped the comrade Patroclus knowing
 ὅτι δεῖ αὐτὸν ἀποθανεῖν ἐξὸν ζῆν. τούτῳ δὲ
that it-must him to-die (it)-being-possible to-live for-this-man but
 ὁ μὲν τοιοῦτος θάνατος κάλλιον, τὸ δὲ ζῆν συμφέρον.
the indeed such death (is)-nobler the but to-live (is)-advantageous

φανερόν δὲ ἐκ τῶν εἰρημένων ὅτι ἀνάγκη περὶ τούτων 1359a
clear but from the things-said that necessary about these
 ἔχειν πρῶτον τὰς προτάσεις· τὰ γὰρ τεκμήρια καὶ τὰ
to-have first the premises the for sure-signs and the
 εἰκότα καὶ τὰ σημεῖα προτάσεις εἰσὶν ῥητορικά· ὅλως
likelihoods and the signs premises are rhetorical in-general
 μὲν γὰρ συλλογισμὸς ἐκ προτάσεών ἐστιν, τὸ δ' ἐνθύμημα
indeed for a-syllogism from premises is the but enthymeme
 συλλογισμὸς ἐστὶ συνεστηκὸς ἐκ τῶν εἰρημένων προτάσεων.
a-syllogism is composed from the said premises
 ἐπεὶ δὲ οὔτε πραχθῆναι οἶόν τε οὔτε πραχθήσεσθαι τὰ 12
since but neither to-have-been-done possible — nor to-be-going-to-be-done the
 ἀδύνατα ἀλλὰ τὰ δυνατά, οὐδὲ τὰ μὴ γενόμενα ἢ
impossible-things but the possible-things nor the not having-happened or
 μὴ ἐσόμενα οὐχ οἶόν τε τὰ μὲν πεπραχθαι τὰ
not going-to-be not possible — the-ones indeed to-have-been-done the-others
 δὲ πραχθήσεσθαι, ἀναγκαῖον καὶ τῷ συμβουλευόντι καὶ
but to-be-going-to-be-done necessary both to-the adviser and
 τῷ δικαζομένῳ καὶ τῷ ἐπιδεικτικῷ ἔχειν προτάσεις περὶ
to-the pleader and to-the display-speaker to-have premises about
 δυνατοῦ καὶ ἀδυνάτου, καὶ εἰ γέγονεν ἢ μή, καὶ
possible and impossible and whether it-has-happened or not and
 εἰ ἔσται ἢ μή. ἔτι δὲ ἐπεὶ ἅπαντες καὶ ἐπαινοῦντες
whether it-will-be or not further but since all both praising
 καὶ ψέγοντες καὶ προτρέποντες καὶ ἀποτρέποντες καὶ
and blaming and exhorting and dissuading and
 κατηγοροῦντες καὶ ἀπολογούμενοι οὐ μόνον τὰ εἰρημένα
accusing and defending not only the things-said
 δεικνύναι πειρῶνται ἀλλὰ καὶ ὅτι μέγα ἢ μικρὸν τὸ
to-show they-try but also that great or small the
 ἀγαθὸν ἢ τὸ κακόν, ἢ τὸ καλὸν ἢ τὸ αἰσχρόν, ἢ τὸ
good or the bad or the noble or the shameful or the

δίκαιον ἢ τὸ ἄδικον, ἢ καθ' αὐτὰ λέγοντες ἢ πρὸς
just or the unjust either according-to themselves speaking or toward
 ἄλληλα ἀντιπαραβάλλοντες, δηλον ὅτι δεοί ἂν καὶ
one-another comparing clear that it-would-be-needful — also
 περὶ μεγέθους καὶ μικρότητος καὶ τοῦ μείζονος καὶ τοῦ
about greatness and smallness and the greater and the
 ἐλάττονος προτάσεις ἔχειν, καὶ καθόλου καὶ περὶ ἐκάστου,
lesser premises to-have both universally and about each
 οἷον τί μείζον ἀγαθὸν ἢ ἔλαττον ἢ ἀδίκημα ἢ δικαίωμα·
such-as what greater good or lesser or a-wrong or a-just-act
 25 ὁμοίως δὲ καὶ περὶ τῶν ἄλλων. περὶ ὧν μὲν οὖν ἐξ
likewise but also about the others about which indeed then from
 ἀνάγκης δεῖ λαβεῖν τὰς προτάσεις, εἴρηται· μετὰ δὲ
necessity one-must to-take the premises it-has-been-said after but
 ταῦτα διαιρετέον ἰδίᾳ περὶ ἐκάστου τούτων, οἷον περὶ
these one-must-divide separately about each of-these such-as about
 ὧν συμβουλή καὶ περὶ ὧν οἱ ἐπιδεικτικοὶ λόγοι, τρίτον
which counsel and about which the display speeches third
 δὲ περὶ ὧν αἱ δίκαι.
but about which the lawsuits

1.4 • WHAT DELIBERATION IS ABOUT

The adviser deliberates only about things that admit of being otherwise and lie in our power. In practice his subjects are five: ways and means, war and peace, the defense of the country, imports and exports, and legislation. On each he needs facts rhetoric cannot give him — the city's revenues, its forces, and the constitutions of other states.

πρῶτον μὲν οὖν ληπτέον περὶ ποῖα ἀγαθὰ ἢ κακὰ 30
first indeed then one-must-take about what-kind-of goods or evils
 ὁ συμβουλευὼν συμβουλεύει, ἐπειδὴ οὐ περὶ ἅπαντα ἀλλ'
the adviser advises since not about all but
 ὅσα ἐνδέχεται καὶ γενέσθαι καὶ μή. ὅσα δὲ ἐξ
as-many-as it-is-possible both to-happen and not as-many-as but from
 ἀνάγκης ἢ ἔστιν ἢ ἔσται ἢ ἀδύνατον ἢ εἶναι ἢ γενέσθαι,
necessity either are or will-be or impossible either to-be or to-happen
 περὶ δὲ τούτων οὐκ ἔστι συμβουλή. οὐδὲ δὴ περὶ τῶν
about but these not there-is counsel nor then about the
 ἐνδεχομένων ἀπάντων· ἔστιν γὰρ καὶ φύσει ἔνια καὶ ἀπὸ
admitting all there-are for both by-nature some and from
 τύχης γινόμενα ἀγαθὰ τῶν ἐνδεχομένων καὶ γίνεσθαι καὶ
chance coming-to-be goods of-the admitting both to-happen and
 μή, περὶ ὧν οὐδὲν πρὸ ἔργου τὸ συμβουλεύειν· ἀλλὰ δηλον
not about which nothing of use the to-advise but clear
 ὅτι περὶ ὅσων ἐστὶν τὸ βουλευέσθαι. τοιαῦτα δ' ἐστὶν
that about as-many-as is the to-deliberate such but are
 ὅσα πέφυκεν ἀνάγεσθαι εἰς ἡμᾶς, καὶ ὧν ἡ ἀρχὴ
as-many-as are-naturally to-be-referred to us and of-which the beginning
 τῆς γενέσεως ἐφ' ἡμῶν ἐστίν· μέχρι γὰρ τούτου σκοποῦμεν,
of-the coming-to-be upon us is as-far-as for this we-consider
 ἕως ἂν εὕρωμεν εἰ ἡμῶν δυνατὰ ἢ ἀδύνατα πράξαι.
until — we-find whether for-us possible or impossible to-do
 καθ' ἕκαστον μὲν οὖν ἀκριβῶς διαριθμήσασθαι καὶ 1359b
according-to each indeed then exactly to-enumerate and
 διαλαβεῖν εἰς εἶδη περὶ ὧν εἰώθασι χρηματίζειν, ἔτι δ'
to-divide into kinds about which they-are-accustomed to-do-business further but
 ὅσον ἐνδέχεται περὶ αὐτῶν διορίσαι κατὰ τὴν ἀλήθειαν,
as-much-as it-is-possible about them to-define according-to the truth
 οὐ δεῖ κατὰ τὸν παρόντα καιρὸν ζητεῖν διὰ τὸ μήτε
not one-must according-to the present occasion to-seek because-of the not

τῆς ῥητορικῆς εἶναι τέχνης ἀλλ' ἐμφρονεστέρας καὶ μᾶλλον
of-the rhetorical to-be art but of-a-more-intelligent and more
 ἀληθινῆς, πολλῶ τε πλείω δεδόσθαι καὶ νῦν αὐτῇ τῶν
true by-much and more to-have-been-given even now to-it of-the
 οἰκείων θεωρημάτων ὅπερ γὰρ καὶ πρότερον εἰρηκότες
proper considerations which-very for also earlier having-said
 τυγχάνομεν, ἀληθές ἐστιν, ὅτι ἡ ῥητορικὴ σύγκειται μὲν
we-happen true is that the rhetoric is-composed indeed
 ἔκ τε τῆς ἀναλυτικῆς ἐπιστήμης καὶ τῆς περὶ τὰ ἥθη
from both the analytic science and the about the characters
 πολιτικῆς, ὁμοία δ' ἐστὶν τὰ μὲν τῇ διαλεκτικῇ
political like but it-is the-ones indeed to-the dialectic
 τὰ δὲ τοῖς σοφιστικοῖς λόγοις. ὅσῳ δ' ἂν τις
the-others but to-the sophistical arguments by-how-much but — anyone
 ἢ τὴν διαλεκτικὴν ἢ ταύτην μὴ καθάπερ ἂν δυνάμεις
either the dialectic or this not just-as — faculties
 ἀλλ' ἐπιστήμης πειρᾶται κατασκευάζειν, λήσεται τὴν
but sciences he-tries to-construct he-will-escape-notice the
 φύσιν αὐτῶν ἀφανίσας τῷ μεταβαίνειν ἐπισκευάζων εἰς
nature of-them having-destroyed by-the to-cross-over refitting into
 ἐπιστήμης ὑποκειμένων τινῶν πραγμάτων, ἀλλὰ μὴ μόνον
sciences of-underlying certain things but not only
 λόγων. ὅμως δὲ ὅσα πρὸ ἔργου μὲν ἐστὶ διελεῖν, ἔτι
of-arguments nevertheless but as-many-as of use indeed is to-distinguish still
 δ' ὑπολείπει σκέψιν τῇ πολιτικῇ ἐπιστήμῃ, εἵπωμεν καὶ νῦν.
but it-leaves inquiry to-the political science let-us-say even now
 20 σχεδὸν γάρ, περὶ ὧν βουλευόνται πάντες καὶ περὶ ὧν
nearly for about which they-deliberate all and about which
 ἀγορεύουσιν οἱ συμβουλευόντες, τὰ μέγιστα τυγχάνει πέντε
they-speak the advisers the greatest happen five
 τὸν ἀριθμὸν ὄντα· ταῦτα δ' ἐστὶν περὶ τε πόρων, καὶ
the (in)-number being these but are about both ways-and-means and

πολέμου καὶ εἰρήνης, ἔτι δὲ περὶ φυλακῆς τῆς χώρας,
war and peace further but about guarding of-the country

καὶ τῶν εἰσαγομένων καὶ ἐξαγομένων, καὶ νομοθεσίας.

and the imports and exports and legislation

ὥστε περὶ μὲν πόρων τὸν μέλλοντα συμβουλευεῖν

so-that about indeed ways-and-means the one-going to-advise

δέοι ἂν τὰς προσόδους τῆς πόλεως εἰδέναι τίνες

it-would-be-needful — the revenues of-the city to-know which

καὶ πόσαι, ὅπως εἴτε τις παραλείπεται προστεθῇ καὶ

and how-many so-that if-either any is-omitted it-may-be-added and

εἴ τις ἐλάττων αὐξηθῇ, ἔτι δὲ τὰς δαπάνας τῆς

if any (is)-too-small it-may-be-increased further but the expenses of-the

πόλεως ἀπάσας, ὅπως εἴ τις περιέργος ἀφαιρεθῇ καὶ

city all so-that if any (is)-superfluous it-may-be-removed and

εἴ τις μείζων ἐλάττων γένηται· οὐ γὰρ μόνον πρὸς

if any (is)-too-great smaller it-may-become not for only toward

τὰ ὑπάρχοντα προστιθέντες πλουσιώτεροι γίνονται, ἀλλὰ

the existing adding richer they-become but

καὶ ἀφαιροῦντες τῶν δαπανημάτων. ταῦτα δ' οὐ μόνον

also taking-away of-the expenditures these but not only

ἐκ τῆς περὶ τὰ ἴδια ἐμπειρίας ἐνδέχεται συνορᾶν, ἀλλ'

from the about the private experience it-is-possible to-see-together but

ἀναγκαῖον καὶ τῶν παρὰ τοῖς ἄλλοις εὕρημένων ἱστορικὸν

necessary also of-the among the others discovered informed

εἶναι πρὸς τὴν περὶ τούτων συμβουλίην.

to-be toward the about these counsel

περὶ δὲ πολέμου καὶ εἰρήνης τὴν δύναμιν εἰδέναι τῆς

about but war and peace the power to-know of-the

πόλεως, ὅποση τε ὑπάρχει ἤδη καὶ πόσῃ ἐνδέχεται

city how-great both exists already and how-great it-is-possible

ὑπάρξαι, καὶ ποία τις ἢ τε ὑπάρχουσά ἐστιν καὶ ἢ

to-exist and of-what-kind some the both existing is and which

τις ἐνδέχεται προσγενέσθαι, ἔτι δὲ πολέμους πῶς καὶ τίνας
ever it-is-possible to-be-added further but wars how and which
 πεπολέμηκεν. οὐ μόνον δὲ τῆς οἰκείας πόλεως ἀλλὰ καὶ τῶν
it-has-waged not only but of-the own city but also of-the
 ὁμόρων ταῦτα ἀναγκαῖον εἶδέναι. καὶ πρὸς οὓς ἐπίδοξον
neighboring these necessary to-know and toward whom expected
 πολεμεῖν, ὅπως πρὸς μὲν τοὺς κρείττους εἰρηνεύηται,
to-make-war so-that toward indeed the stronger it-may-keep-peace
 πρὸς δὲ τοὺς ἥττους ἐπ' αὐτοῖς ἢ τὸ πολεμεῖν. καὶ
toward but the weaker upon themselves may-be the to-make-war and
 τὰς δυνάμεις, πότερον ὅμοιαι ἢ ἀνόμοιαι· ἔστιν γὰρ καὶ
the powers whether alike or unlike it-is-possible for also
 ταύτῃ πλεονεκτεῖν ἢ ἐλαττοῦσθαι. ἀναγκαῖον δὲ καὶ πρὸς
in-this to-have-advantage or to-be-at-disadvantage necessary but also toward
 ταῦτα μὴ μόνον τοὺς οἰκείους πολέμους τεθεωρηκέναι
these not only the own wars to-have-studied
 ἀλλὰ καὶ τοὺς τῶν ἄλλων, πῶς ἀποβαίνουσιν· ἀπὸ γὰρ
but also the of-the others how they-turn-out from for
 τῶν ὁμοίων τὰ ὅμοια γίνεσθαι πέφυκεν.
the like the like to-come-to-be it-is-natural
 1360a ἔτι δὲ περὶ φυλακῆς τῆς χώρας μὴ λανθάνειν πῶς
further but about guarding of-the country not to-escape-notice how
 φυλάττεται, ἀλλὰ καὶ τὸ πλήθος εἶδέναι τῆς φυλακῆς
it-is-guarded but also the number to-know of-the guard
 καὶ τὸ εἶδος καὶ τοὺς τόπους τῶν φυλακτηρίων (τοῦτο
and the kind and the places of-the outposts this
 δ' ἀδύνατον μὴ ἔμπειρον ὄντα τῆς χώρας), ἢ εἴτ'
but impossible not experienced being of-the country so-that if-either
 ἐλάττων ἢ φυλακὴ προστεθῇ καὶ εἴ τις περιέργος
(is)-too-small the guard it-may-be-added and if any (is)-superfluous
 ἀφαιρεθῇ καὶ τοὺς ἐπιτηδεῖους τόπους τηρῶσι μᾶλλον.
it-may-be-removed and the suitable places they-may-watch more

ἔτι δὲ περὶ τροφῆς, πόση δαπάνη ἱκανὴ τῇ πόλει καὶ 12
further but about food how-great expense sufficient for-the city and
 ποία, ἢ αὐτοῦ τε γιγνομένη καὶ εἰσαγωγίμος, καὶ τίνων
of-what-kind the locally both produced and imported and of-which
 τ' ἐξαγωγῆς δέονται καὶ τίνων εἰσαγωγῆς, ἵνα πρὸς
both export they-need and of-which import so-that toward
 τούτους καὶ συνθήκαι καὶ συμβολαὶ γίνωνται· πρὸς δύο
these both agreements and contracts may-be-made toward two
 γὰρ διαφυλάττειν ἀναγκαῖον ἀνεγκλήτους τοὺς πολίτας,
for to-keep necessary blameless the citizens
 πρὸς τε τοὺς κρείττους καὶ πρὸς τοὺς εἰς ταῦτα χρήσιμους.
toward both the stronger and toward the for these useful
 εἰς δ' ἀσφάλειαν ἅπαντα μὲν ταῦτα ἀναγκαῖον δύνασθαι 20
for but security all indeed these necessary to-be-able
 θεωρεῖν, οὐκ ἐλάχιστον δὲ περὶ νομοθεσίας ἐπαίειν· ἐν γὰρ
to-consider not least but about legislation to-understand in for
 τοῖς νόμοις ἐστὶν ἡ σωτηρία τῆς πόλεως, ὥστ' ἀναγκαῖον
the laws is the safety of-the city so-that necessary
 εἶδέναι πόσα τέ ἐστὶ πολιτειῶν εἶδη, καὶ ποία
to-know how-many both are of-constitutions kinds and what-kind
 συμφέρει ἐκάστη, καὶ ὑπὸ τίνων φθειρέσθαι πέφυκεν καὶ
is-advantageous for-each and by what to-be-destroyed it-is-natural both
 οἰκείων τῆς πολιτείας καὶ ἐναντίων. λέγω δὲ τὸ ὑπὸ
proper-ones of-the constitution and opposite-ones I-mean but the by
 οἰκείων φθειρέσθαι, ὅτι ἔξω τῆς βελτίστης πολιτείας αἱ
proper to-be-destroyed that outside the best constitution the
 ἄλλαι πᾶσαι καὶ ἀνιέμεναι καὶ ἐπιτεινόμεναι φθίρονται,
others all both being-relaxed and being-tightened are-destroyed
 οἷον δημοκρατία οὐ μόνον ἀνιεμένη ἀσθενεστέρα γίνεται
such-as democracy not only being-relaxed weaker becomes
 ὥστε τέλος ἦξει εἰς ὀλιγαρχίαν, ἀλλὰ καὶ ἐπιτεινομένη
so-that finally it-will-come to oligarchy but also being-tightened

σφόδρα, ὥσπερ καὶ ἡ γρυπότης καὶ ἡ σιμότης οὐ
exceedingly just-as also the bookedness and the snubness not
μόνον ἀνιέμενα ἔρχεται εἰς τὸ μέσον, ἀλλὰ καὶ σφόδρα
only being-relaxed come to the mean but also exceedingly
γρυπὰ γινόμενα ἢ σιμὰ οὕτως διατίθεται ὥστε μὴδὲ
booked becoming or snub thus they-are-disposed so-that not-even
μυκτῆρα δοκεῖν εἶναι. χρήσιμον δὲ πρὸς τὰς νομοθεσίας
a-nose to-seem to-be useful but toward the legislations
τὸ μὴ μόνον ἐπαίειν τίς πολιτεία συμφέρει ἐκ τῶν
the not only to-understand which constitution is-advantageous from the
παρελληλυθότων θεωροῦντι, ἀλλὰ καὶ τὰς παρὰ τοῖς
past for-one-considering but also the among the
ἄλλοις εἰδέναι, αἱ ποῖαι τοῖς ποίοις ἀρμόττουσιν.
others to-know the of-what-kind for-the of-what-kind they-suit

33 ὥστε δῆλον ὅτι πρὸς μὲν τὴν νομοθεσίαν αἱ τῆς γῆς
so-that clear that toward indeed the legislation the of-the earth
περίοδοι χρήσιμοι. (ἐντεῦθεν γὰρ λαβεῖν ἔστιν τοὺς
surveys (are)-useful from-here for to-take it-is-possible the
τῶν ἔθνων νόμους), πρὸς δὲ τὰς πολιτικὰς συμβουλὰς
of-the nations laws toward but the political counsels
αἱ τῶν περὶ τὰς πράξεις γραφόντων ἱστορίαι· ἅπαντα
the of-the about the actions writing histories all
δὲ ταῦτα πολιτικῆς ἀλλ' οὐ ρητορικῆς ἔργον ἐστίν.
but these of-politics but not of-rhetoric work is

1360b περὶ ὧν μὲν οὖν ἔχειν δεῖ τὰς προτάσεις τὸν
about which indeed then to-have one-must the premises the
μέλλοντα συμβουλεύειν, τὰ μέγιστα τοσαῦτά ἐστιν· ἐξ
one-going to-advise the greatest so-many are from
ὧν δὲ δεῖ καὶ περὶ τούτων καὶ περὶ τῶν ἄλλων
which but one-must both about these and about the others
προτρέπειν ἢ ἀποτρέπειν, λέγωμεν πάλιν.
to-exhort or to-dissuade let-us-say again

Everyone, privately and in common, aims at one goal in choosing and avoiding, and all exhortation and dissuasion turns on it: happiness. Aristotle offers four working definitions of it, then lists its parts — good birth, many and good friends, wealth, good and many children, good old age, the body's excellences, repute, honor, good fortune, and virtue — and defines each part in turn. Virtue itself he leaves to the chapter on praise.

σχεδὸν δὲ καὶ ἰδίᾳ ἐκάστω καὶ κοινῇ πᾶσι σκοπός 4
nearly but both privately for-each and commonly for-all a-goal
 τίς ἐστίν, οὗ στοχαζόμενοι καὶ αἰροῦνται καὶ φεύγουσιν·
some is which aiming-at both they-choose and they-avoid
 καὶ τοῦτ' ἐστίν ἐν κεφαλαίῳ εἰπεῖν ἢ τ' εὐδαιμονία
and this is in summary to-say the both happiness
 καὶ τὰ μέρη αὐτῆς. ὥστε παραδείγματος χάριν λάβωμεν
and the parts of-it and-so of-example for-sake let-us-take
 τί ἐστίν ὡς ἀπλῶς εἰπεῖν ἢ εὐδαιμονία, καὶ ἐκ
what is as simply to-say the happiness and from
 τίνων τὰ μέρη ταύτης· περὶ γὰρ ταύτης καὶ τῶν εἰς
what the parts of-this about for this and the toward
 ταύτην συντελούντων καὶ τῶν ἐναντίων ταύτῃ αἶ τε
this tending and the opposite to-this the both
 προτροπαὶ καὶ αἱ ἀποτροπαὶ πᾶσαί εἰσιν· τὰ μὲν γὰρ
exhortations and the dissuasions all are the-ones indeed for
 παρασκευάζοντα ταύτην ἢ τῶν μερίων τι, ἢ μείζον ἀντ'
producing this or of-the parts some or greater instead-of
 ἐλάττονος ποιοῦντα, δεῖ πράττειν, τὰ δὲ φθείροντα
lesser making one-must to-do the-others but destroying
 ἢ ἐμποδίζοντα ἢ τὰ ἐναντία ποιοῦντα μὴ πράττειν.
or hindering or the opposite making not to-do

- 15 ἔστω δὴ εὐδαιμονία εὐπραξία μετ' ἀρετῆς, ἢ αὐτάρκεια
let-it-be then happiness well-doing with virtue or self-sufficiency
ζωῆς, ἢ ὁ βίος ὁ μετὰ ασφαλείας ἡδιστος, ἢ εὐθηνία
of-life or the life the with security most-pleasant or abundance
κτημάτων καὶ σωμάτων μετὰ δυνάμεως φυλακτικῆς τε
of-posessions and of-bodies with power protective both
καὶ πρακτικῆς τούτων· σχεδὸν γὰρ τούτων ἐν ἡ πλείω
and active of-these nearly for of-these one or more
τὴν εὐδαιμονίαν ὁμολογοῦσιν εἶναι ἅπαντες.
the happiness they-agree to-be all
- 18 εἰ δὴ ἐστὶν ἡ εὐδαιμονία τοιοῦτον, ἀνάγκη αὐτῆς εἶναι
if then is the happiness such necessary of-it to-be
μέρη εὐγένειαν πολυφιλίαν χρηστοφιλίαν πλοῦτον εὐτεκνίαν
parts good-birth many-friends good-friends wealth good-children
πολυτεκνίαν εὐγηρίαν, ἔτι τὰς τοῦ σώματος ἀρετάς, οἷον
many-children good-old-age further the of-the body excellences such-as
ὑγίειαν κάλλος ἰσχὺν μέγεθος, δύναμιν ἀγωνιστικὴν, δόξαν
health beauty strength size power athletic repute
τιμὴν εὐτυχίαν ἀρετὴν· οὕτω γὰρ ἂν αὐταρκέστατος εἴη,
honor good-fortune virtue thus for — most-self-sufficient he-would-be
εἰ ὑπάρχοι αὐτῷ τὰ τ' ἐν αὐτῷ καὶ τὰ ἐκτὸς ἀγαθά·
if there-should-belong to-him the both in himself and the outside goods
οὐ γὰρ ἐστὶν ἄλλα παρὰ ταῦτα. ἔστι δ' ἐν αὐτῷ μὲν τὰ
not for there-are others besides these are but in himself indeed the
περὶ ψυχὴν καὶ τὰ ἐν σώματι, ἔξω δὲ εὐγένεια καὶ φίλοι
about soul and the in body outside but good-birth and friends
καὶ χρήματα καὶ τιμὴ. ἔτι δὲ προσήκειν οἰόμεθα δυνάμεις
and money and honor further but to-be-fitting we-think powers
ὑπάρχειν καὶ τύχην· οὕτω γὰρ ἂν ἀσφαλέστατος ὁ βίος
to-be-present and fortune thus for — most-secure the life
εἴη. λάβωμεν τοίνυν ὁμοίως καὶ τούτων ἕκαστον τί
would-be let-us-take therefore likewise also of-these each what

ἐστιν. εὐγένεια μὲν οὖν ἐστιν ἔθνει μὲν καὶ πόλει τὸ
 is good-birth indeed then is for-a-nation indeed and for-a-city the
 αὐτόχθονας ἢ ἀρχαίους εἶναι, καὶ ἡγεμόνας τοὺς πρώτους
 indigenous or ancient to-be and leaders the first
 ἐπιφανεῖς, καὶ πολλοὺς ἐπιφανεῖς γεγονέναι ἐξ αὐτῶν ἐπὶ
 distinguished and many distinguished to-have-been from them in
 τοῖς ζηλουμένοις· ἰδίᾳ δὲ εὐγένεια ἢ ἀπ' ἀνδρῶν ἢ ἀπὸ
 the things-emulated privately but good-birth either from men or from
 γυναικῶν, καὶ γνησιότης ἀπ' ἀμφοῖν, καὶ ὥσπερ ἐπὶ πόλεως
 women and legitimacy from both and just-as in a-city
 τοὺς τε πρώτους γνωρίμους ἢ ἐπ' ἀρετῇ ἢ πλούτῳ ἢ
 the both first notable either in virtue or in-wealth or
 ἄλλῳ τῷ τῶν τιμωμένων, καὶ πολλοὺς ἐπιφανεῖς ἐκ τοῦ
 in-other some of-the things-honored and many distinguished from the
 γένους καὶ ἀνδρας καὶ γυναῖκας καὶ νέους καὶ πρεσβυτέρους.
 family both men and women and young and older
 εὐτεκνία δὲ καὶ πολυτεκνία οὐκ ἄδηλα· ἔστιν δὲ τῷ κοινῷ 38
 good-children but and many-children not unclear it-is but for-the common
 μὲν, νεότης ἂν ἢ πολλή καὶ ἀγαθή, ἀγαθή δὲ κατ'
 indeed youth if it-be much and good good but according-to
 ἀρετὴν σώματος, οἷον μέγεθος κάλλος ἰσχὺν δύναμιν
 excellence of-body such-as size beauty strength power
 ἀγωνιστικὴν· ψυχῆς δὲ σωφροσύνη καὶ ἀνδρία νέου
 athletic of-soul but temperance and courage of-a-young-man
 ἀρεταί. ἰδίᾳ δὲ εὐτεκνία καὶ πολυτεκνία τὸ τὰ ἴδια τέκνα
 virtues privately but good-children and many-children the the own children
 πολλὰ καὶ τοιαῦτα εἶναι, καὶ θήλεα καὶ ἄρρενα· θηλειῶν
 many and such to-be both female and male of-females
 δὲ ἀρετὴ σώματος μὲν κάλλος καὶ μέγεθος, ψυχῆς δὲ
 but excellence of-body indeed beauty and size of-soul but
 σωφροσύνη καὶ φιλεργία ἄνευ ἀνελευθερίας. ὁμοίως δὲ
 temperance and love-of-work without illiberality likewise but

καὶ ἰδίᾳ καὶ κοινῇ καὶ κατ' ἄνδρας καὶ κατὰ γυναῖκας
both privately and commonly both among men and among women
 δεῖ ζητεῖν ἕκαστον ὑπάρχειν τῶν τοιούτων· ὅσοις γὰρ
one-must to-see each to-be-present of-the such-things for-whom for
 τὰ κατὰ γυναῖκας φαῦλα ὥσπερ Λακεδαιμονίοις, σχεδὸν
the among women (are)-base just-as for-Spartans nearly
 κατὰ τὸ ἥμισυ οὐκ εὐδαιμονοῦσιν.
according-to the half not they-are-happy

1361a *** πλούτου δὲ μέρη νομίσματος πλήθος, γῆς, χωρίων
(lacuna) of-wealth but parts of-coin quantity of-land of-estates
 κτήσις πλήθει καὶ μεγέθει καὶ κάλλει διαφερόντων, ἔτι δὲ
possession in-number and in-size and in-beauty excelling further but
 ἐπίπλων κτήσις καὶ ἀνδραπόδων καὶ βοσκημάτων πλήθει
of-furniture possession and of-slaves and of-cattle in-number
 καὶ κάλλει διαφερόντων, ταῦτα δὲ πάντα οἰκεία καὶ
and in-beauty excelling these but all (are)-one's-own and
 ἀσφαλῆ καὶ ἐλευθέρια καὶ χρήσιμα. ἔστιν δὲ χρήσιμα μὲν
secure and liberal and useful are but useful indeed
 μᾶλλον τὰ κάρπια, ἐλευθέρια δὲ τὰ πρὸς ἀπόλαυσιν·
more the fruitful liberal but the toward enjoyment
 κάρπια δὲ λέγω ἀφ' ὧν αἱ πρόσοδοι, ἀπολαυστικά δὲ
fruitful but I-call from which the revenues enjoyable but
 ἀφ' ὧν μηδὲν παρὰ τὴν χρήσιν γίνεταί, ὅ τι καὶ
from which nothing beyond the use comes what ever even
 ἄξιον. ὅρος δὲ ἀσφαλείας μὲν τὸ ἐνταῦθα καὶ οὕτω
worth a-mark but of-security indeed the here and thus
 κεκτῆσθαι ὥστ' ἐφ' αὐτῷ εἶναι τὴν χρήσιν αὐτῶν, τοῦ δὲ
to-possess so-that upon oneself to-be the use of-them of-the but
 οἰκεία εἶναι ὅταν ἐφ' αὐτῷ ἢ ἀπαλλοτριῶσαι ἢ μὴ· λέγω
one's-own to-be when upon oneself it-be to-alienate or not I-call
 δὲ ἀπαλλοτριῶσιν δόσιν καὶ πρᾶσιν. ὅλως δὲ τὸ πλουτεῖν
but alienation gift and sale in-general but the to-be-rich

ἔστιν ἐν τῷ χρῆσθαι μᾶλλον ἢ ἐν τῷ κεκτῆσθαι· καὶ
 is in the to-use more than in the to-possess and
 γὰρ ἡ ἐνέργειά ἐστι τῶν τοιούτων καὶ ἡ χρήσις πλοῦτος.
 for the activity is of-the such-things and the use (is)-wealth
 εὐδοξία δ' ἐστὶν τὸ ὑπὸ πάντων σπουδαῖον ὑπολαμβάνεσθαι 25
 good-repute but is the by all excellent to-be-supposed
 ἢ τοιούτόν τι ἔχειν οὗ πάντες ἐφίενται ἢ οἱ πολλοὶ ἢ οἱ
 or such some to-have which all desire or the many or the
 ἀγαθοὶ ἢ οἱ φρόνιμοι. τιμὴ δ' ἐστὶν μὲν σημεῖον εὐεργετικῆς
 good or the prudent honor but is indeed a-sign of-beneficent
 εὐδοξίας, τιμῶνται δὲ δικαίως μὲν καὶ μάλιστα οἱ
 good-repute they-are-honored but justly indeed and most the
 εὐεργετηκότες, οὐ μὲν ἀλλὰ τιμᾶται καὶ ὁ δυνάμενος
 having-done-good not indeed but is-honored also the one-able
 εὐεργετεῖν· εὐεργεσία δὲ ἢ εἰς σωτηρίαν καὶ ὅσα αἷτια
 to-do-good a-benefaction but either toward preservation and as-many-as causes
 τοῦ εἶναι, ἢ εἰς πλοῦτον, ἢ εἰς τι τῶν ἄλλων ἀγαθῶν,
 of-the to-be or toward wealth or toward some of-the other goods
 ὧν μὴ ῥαδίᾳ ἢ κτήσις ἢ ὅλως ἢ ἐνταῦθα ἢ ποτέ·
 of-which not easy the acquisition either at-all or here or sometime
 πολλοὶ γὰρ διὰ μικρὰ δοκοῦντα τιμῆς τυγχάνουσιν, ἀλλ'
 many for through small seeming of-honor they-obtain but
 οἱ τόποι καὶ οἱ καιροὶ αἷτιοι. μέρη δὲ τιμῆς θυσίαι, μνήμαι
 the places and the occasions (are)-causes parts but of-honor sacrifices memorials
 ἐν μέτροις καὶ ἄνευ μέτρων, γέρα, τεμένη, προεδρίαί,
 in verses and without verses privileges precincts front-seats
 τάφοι, εἰκόνες, τροφαὶ δημόσιαι, τὰ βαρβαρικά, οἶον
 tombs images maintenances public the barbarian such-as
 προσκυνήσεις καὶ ἐκστάσεις, δῶρα τὰ παρ' ἐκάστοις τίμια.
 prostrations and standings-aside gifts the among each honored

καὶ γὰρ τὸ δῶρόν ἐστι κτήματος δόσις καὶ τιμῆς σημεῖον,
and for the gift is of-a-possession a-giving and of-honor a-sign

διὸ καὶ οἱ φιλοχρήματοι καὶ οἱ φιλότιμοι ἐφίενται αὐτῶν·
wherefore both the money-lovers and the honor-lovers desire them

1361b ἀμφοτέροις γὰρ ἔχει ὧν δέονται· καὶ γὰρ κτήμά ἐστιν,
for-both for it-has what they-need both for a-possession it-is

οὗ ἐφίενται οἱ φιλοχρήματοι, καὶ τιμὴν ἔχει, οὗ οἱ
which desire the money-lovers and honor it-has which the
φιλότιμοι.

honor-lovers

2 σώματος δὲ ἀρετὴ ὑγίεια, αὕτη δὲ οὕτως ὥστε ἀνόσους
of-body but excellence (is)-health this but thus so-that free-of-disease

εἶναι χρωμένους τοῖς σώμασιν· πολλοὶ γὰρ ὑγιαίνουνσιν
to-be using the bodies many for are-healthy

ὥσπερ Ἡρόδικος λέγεται, οὓς οὐδεὶς ἂν εὐδαιμονίσειε τῆς
just-as Herodicus is-said whom no-one — would-count-happy for-the

υγείας διὰ τὸ πάντων ἀπέχεσθαι τῶν ἀνθρωπίνων ἢ τῶν
health because-of the from-all to-abstain the human-things or the

πλείστων. κάλλος δὲ ἕτερον καθ' ἐκάστην ἡλικίαν ἐστίν.
most beauty but different according-to each age is

νέου μὲν οὖν κάλλος τὸ πρὸς τοὺς πόρους χρήσιμον
of-a-young-man indeed then beauty the toward the labors useful

ἔχειν τὸ σῶμα τοὺς τε πρὸς δρόμον καὶ πρὸς βίαν, ἡδὺν
to-have the body the both toward running and toward force pleasant

ὄντα ἰδεῖν πρὸς ἀπόλαυσιν, διὸ οἱ πένταθλοι κάλλιστοι,
being to-see toward enjoyment wherefore the pentathletes (are)-most-beautiful

ὅτι πρὸς βίαν καὶ πρὸς τάχος ἅμα πεφύκασιν·
because toward force and toward speed together are-disposed-by-nature

ἀκμάζοντος δὲ πρὸς μὲν πόρους τοὺς πολεμικούς, ἡδὺν
of-a-man-in-prime but toward indeed labors the warlike pleasant

δ' εἶναι δοκεῖν μετὰ φοβερότητος· γέροντος δὲ πρὸς μὲν
but to-be to-seem with fearsomeness of-an-old-man but toward indeed

δ' εἶναι δοκεῖν μετὰ φοβερότητος· γέροντος δὲ πρὸς μὲν
but to-be to-seem with fearsomeness of-an-old-man but toward indeed

πόνους τοὺς ἀναγκαίους ἱκανόν, ἄλυπον δὲ διὰ τὸ μηδὲν
labors the necessary sufficient painless but because-of the nothing
 ἔχειν ὦν τὸ γήρας λωβᾶται. ἰσχὺς δ' ἐστὶ μὲν δύναμις
to-have of-which the old-age mars strength but is indeed power
 τοῦ κινεῖν ἕτερον ὥς βούλεται, ἀνάγκη δὲ κινεῖν ἕτερον ἢ
of-the to-move another as he-wishes necessary but to-move another either
 ἔλκοντα ἢ ὠθοῦντα ἢ αἴροντα ἢ πιέζοντα ἢ συνθλίβοντα,
dragging or pushing or lifting or pressing or squeezing
 ὥστε ὁ ἰσχυρὸς ἢ πᾶσι ἢ τούτων τισὶν ἐστὶν ἰσχυρός.
so-that the strong-man either in-all or of-these in-some is strong
 μεγέθους δὲ ἀρετὴ τὸ ὑπερέχειν κατὰ μῆκος καὶ 17
of-size but excellence the to-exceed according-to length and
 βάθος καὶ πλάτος τῶν πολλῶν τοσοῦτῳ μείζονι ὥστε
depth and breadth the many by-so-much greater so-that
 μὴ βραδυτέρας ποιεῖν τὰς κινήσεις διὰ τὴν ὑπερβολήν.
not slower to-make the movements through the excess
 ἀγωνιστικὴ δὲ σώματος ἀρετὴ σύγκειται ἐκ μεγέθους
athletic but of-body excellence is-composed from size
 καὶ ἰσχύος· καὶ γὰρ ὁ ταχὺς ἰσχυρὸς ἐστὶν· ὁ γὰρ
and strength and for the swift strong is the for
 δυνάμενος τὰ σκέλη ῥίπτειν πως καὶ κινεῖν ταχὺ καὶ
one-able the legs to-throw somehow and to-move quickly and
 πόρρω δρομικός, ὁ δὲ θλίβειν καὶ κατέχειν παλαιστικός,
far (is)-a-runner the but to-press and to-hold (is)-a-wrestler
 ὁ δὲ ὠσαι τῇ πληγῇ πυκτικός, ὁ δ' ἀμφοτέροις
the but to-thrust with-the blow (is)-a-boxer the but in-both
 τούτοις παγκρατιαστικός, ὁ δὲ πᾶσι πένταθλος.
these (is)-a-pancratiast the but in-all (is)-a-pentathlete
 εὐγηρία δ' ἐστὶν βραδυτῆς γήρως μετ' ἀλυπίας· οὔτε 27
good-old-age but is slowness of-old-age with painlessness neither
 γὰρ εἰ ταχὺ γηράσκει, εὐγηρως, οὔτ' εἰ μόγισ
for if quickly one-grows-old (is-be)-of-good-old-age nor if with-difficulty

μὲν λυπηρῶς δέ. ἔστιν δὲ καὶ ἐκ τῶν τοῦ σώματος
indeed painfully but it-is but also from the of-the body
ἀρετῶν καὶ τύχης· μὴ ἄνοσος γὰρ ὢν μηδὲ ἰσχυρὸς
excellences and fortune not free-of-disease for being nor strong
οὐκ ἔσται ἀπαθὴς οὐδ' ἄλυπος, καὶ πολυχρόνιος ἄνευ
not he-will-be unsuffering nor painless and long-lived without
τύχης διαμείνειν ἄν. ἔστιν δέ τις καὶ χωρὶς ἰσχύος
fortune (not)-would-be-continue — there-is but some also apart-from strength
καὶ ὑγείας ἄλλη δύναμις μακροβιότητος. πολλοὶ γὰρ ἄνευ
and health another power of-long-life many for without
τῶν τοῦ σώματος ἀρετῶν μακρόβιοι εἰσιν· ἀλλ' οὐδὲν
the of-the body excellences long-lived are but in-no-way
ἡ ἀκριβολογία χρήσιμος ἢ περὶ τούτων εἰς τὰ νῦν.
the precision (is)-useful the about these for the present
35 πολυφιλία δὲ καὶ χρηστοφιλία οὐκ ἄδηλα τοῦ φίλου
many-friends but and good-friends not unclear the friend
ὠρισμένου, ὅτι ἔστιν ὁ τοιοῦτος φίλος ὅς τις, ἃ
having-been-defined that is the such a-friend who ever what
οἶεται ἀγαθὰ εἶναι ἐκείνῳ, πρακτικὸς ἔστιν αὐτῶν δι'
he-thinks good to-be for-that-man a-doer is of-them through
ἐκείνων. ᾧ δὴ πολλοὶ τοιοῦτοι, πολύφίλος, ᾧ δὲ
that-man to-whom then many such (is)-many-friended to-whom but
καὶ ἐπιεικεῖς ἄνδρες, χρηστόφίλος.

also decent men (is)-good-friended

38 εὐτυχία δέ ἐστιν, ὣν ἡ τύχη ἀγαθῶν αἰτία, ταῦτα
good-fortune but is of-which the fortune of-goods (is)-cause these
γίνεσθαι καὶ ὑπάρχειν ἢ πάντα ἢ τὰ πλείεστα ἢ τὰ
to-come-to-be and to-be-present either all or the most or the
μέγιστα. αἰτία δ' ἐστὶν ἡ τύχη ἐνίων μὲν καὶ ὧν αἰ
greatest cause but is the fortune of-some indeed also of-which the
τέχναι, πολλῶν δὲ καὶ ἀτέχνων, οἷον ὅσων ἢ φύσις,
arts of-many but also inartificial such-as of-as-many-as the nature

ἐνδέχεται δὲ καὶ παρὰ φύσιν εἶναι· ὑγείας μὲν γὰρ
it-is-possible but also against nature to-be of-health indeed for
 τέχνη αἰτία, κάλλους δὲ καὶ μεγέθους φύσις. ὅλως δὲ
art (is)-cause of-beauty but and of-size nature in-general but
 τὰ τοιαῦτα τῶν ἀγαθῶν ἐστὶν ἀπὸ τύχης, ἐφ' οἷς ἐστὶν
the such of-the goods are from fortune over which is
 ὁ φθόνος. ἔστιν δὲ καὶ τῶν παρὰ λόγον ἀγαθῶν αἰτία
the envy is but also of-the beyond reason goods a-cause
 τύχης, οἷον εἰ οἱ ἄλλοι αἰσχροὶ ἀδελφοί, ὁ δὲ καλός,
fortune such-as if the others (are)-ugly brothers the but (is)-handsome
 ἢ οἱ ἄλλοι μὴ εἶδον τὸν θησαυρόν, ὁ δ' εὗρεν, ἢ εἰ τοῦ
or the others not saw the treasure the but found or if the
 πλησίον ἔτυχεν τὸ βέλος, τούτου δὲ μή, ἢ εἰ μὴ ἦλθε
neighbor bit the missile this-man but not or if not came
 μόνος ἀεὶ φοιτῶν, οἱ δὲ ἅπαξ ἐλθόντες διεφθάρησαν·
alone always going the but once having-come were-destroyed
 πάντα γὰρ τὰ τοιαῦτα εὐτυχήματα δοκεῖ εἶναι. ***
all for the such pieces-of-good-fortune seem to-be (lacuna)
 περὶ δὲ ἀρετῆς ἐπεὶπερ οἰκειότατος ὁ περὶ τοὺς ἐπαίνους 1362a
about but virtue since-indeed most-proper the about the praises
 τόπος, ὅταν περὶ ἐπαίνου ποιῶμεθα τὸν λόγον, τότε
topic when about praise we-make the speech then
 διοριστέον.
one-must-define

I.6 • THE GOOD AND THE EXPEDIENT

Since the adviser aims at what is advantageous, he must know what the good is: what is chosen for its own sake, what all things desire, and what intelligence would assign to each man. Aristotle then lists the goods everyone agrees on — happiness, the virtues, pleasure, health, wealth, friends, honor, and the sciences and arts — and gives the premises from which arguments about the disputed goods are drawn.

- 15 ὦν μὲν οὖν δεῖ στοχάζεσθαι προτρέποντα ὡς ἐσομένων
what indeed then one-must to-aim-at exhorting as things-to-be
 ἢ ὑπαρχόντων, καὶ ὦν ἀποτρέποντα, φανερόν· τὰ γὰρ
or things-existing and what dissuading (is)-clear the for
 ἐναντία τούτων ἐστίν. ἐπεὶ δὲ πρόκειται τῷ συμβουλευόντι
opposites of-these are since but is-set-before to-the adviser
 σκοπὸς τὸ συμφέρον, βουλευόνται γὰρ οὐ περὶ τοῦ
a-goal the advantageous they-deliberate for not about the
 τέλους ἀλλὰ περὶ τῶν πρὸς τὸ τέλος, ταῦτα δ' ἐστὶ
end but about the toward the end these but are
 τὰ συμφέροντα κατὰ τὰς πράξεις, τὸ δὲ συμφέρον
the advantageous-things according-to the actions the but advantageous
 ἀγαθόν, ληπτέον ἂν εἴη τὰ στοιχεῖα περὶ ἀγαθοῦ καὶ
(is)-good one-must-take — it-would-be the elements about good and
 συμφέροντος ἀπλῶς. ἔστω δὲ ἀγαθὸν ὃ ἂν αὐτὸ ἐαυτοῦ
advantageous simply let-it-be then good what — itself of-itself
 ἔνεκα ἢ αἰρετόν, καὶ οὐ ἔνεκα ἄλλο αἰρούμεθα, καὶ
for-the-sake it-be choiceworthy and of-which for-the-sake another we-choose and
 οὐ ἐφίεται πάντα ἢ πάντα τὰ αἰσθησιν ἔχοντα ἢ νοῦν ἢ εἰ
which desire all or all the perception having or mind or if
 λάβοι νοῦν· καὶ ὅσα ὁ νοῦς ἂν ἐκάστω ἀποδοίη, καὶ
it-should-get mind and as-many-as the mind — to-each would-assign and
 ὅσα ὁ περὶ ἕκαστον νοῦς ἀποδίδωσιν ἐκάστω· τοῦτο
as-many-as the about each mind assigns to-each this
 γὰρ ἐστὶν ἐκάστω ἀγαθόν, καὶ οὐ παρόντος εὖ διαέκειται
for is for-each good and which being-present well one-is-disposed
 καὶ αὐτάρκως ἔχει, καὶ τὸ αὐταρκες, καὶ τὸ ποιητικόν
and self-sufficiently one-is and the self-sufficient and the productive
 ἢ φυλακτικὸν τῶν τοιούτων, καὶ ᾧ ἀκολουθεῖ τὰ
or preservative of-the such-things and on-which follows the
 τοιαῦτα, καὶ τὰ κωλυτικὰ τῶν ἐναντίων καὶ τὰ φθαρτικά.
such-things and the preventive of-the opposites and the destructive

ἀκολουθεῖ δὲ διχῶς· ἢ γὰρ ἅμα ἢ ὕστερον, οἷον τῷ 29
it-follows but in-two-ways either for together or later such-as on-the
 μὲν μανθάνειν τὸ ἐπίστασθαι ὕστερον, τῷ δὲ ὑγιαίνειν
indeed to-learn the to-know (is)-later on-the but to-be-healthy
 τὸ ζῆν ἅμα. καὶ τὰ ποιητικὰ τριχῶς, τὰ μὲν ὡς
the to-live (is)-together and the productive in-three-ways the-ones indeed as
 τὸ ὑγιαίνειν ὑγείας, τὰ δὲ ὡς σιτία ὑγείας, τὰ δὲ
the to-be-healthy of-health the-others but as foods of-health the-others but
 ὡς τὸ γυμνάζεσθαι, ὅτι ὡς ἐπὶ τὸ πολὺ ποιεῖ ὑγίαν.
as the to-exercise because as for the most-part it-makes health
 τούτων δὲ κειμένων ἀνάγκη τάς τε λήψεις τῶν ἀγαθῶν
these but being-laid-down necessary the both acquisitions of-the goods
 ἀγαθὰς εἶναι καὶ τὰς τῶν κακῶν ἀποβολὰς· ἀκολουθεῖ γὰρ
good to-be and the of-the evils losses it-follows for
 τῷ μὲν τὸ μὴ ἔχειν τὸ κακὸν ἅμα, τῷ δὲ τὸ ἔχειν
on-the-one indeed the not to-have the evil together on-the-other but the to-have
 ἀγαθὸν ὕστερον. καὶ ἡ ἀντ' ἐλάττονος ἀγαθοῦ μείζονος
good later and the instead-of lesser good of-greater
 λήψις καὶ ἀντὶ μείζονος κακοῦ ἐλάττονος· ᾧ γὰρ
acquisition and instead-of greater evil of-lesser by-what for
 ὑπερέχει τὸ μείζον τοῦ ἐλάττονος, τούτου γίνεται τοῦ
exceeds the greater the lesser of-this comes of-the-one
 μὲν λήψις τοῦ δ' ἀποβολή. καὶ τὰς ἀρετὰς δὲ
indeed an-acquisition of-the-other but a-loss and the virtues but
 ἀνάγκη ἀγαθὸν εἶναι· κατὰ γὰρ ταύτας εὖ τε διάκεινται
necessary good to-be according-to for these well both are-disposed
 οἱ ἔχοντες, καὶ ποιητικαὶ τῶν ἀγαθῶν εἰσι καὶ πρακτικάι.
the having and productive of-the goods they-are and practical
 περὶ ἐκάστης δὲ καὶ τίς καὶ ποία χωρὶς ῥητέον.
about each but both what and of-what-kind separately one-must-say

- 1362b καὶ τὴν ἡδονὴν ἀγαθὸν εἶναι· πάντα γὰρ ἐφίεται τὰ
and the pleasure good to-be all for desire the
ζῶα αὐτῆς τῇ φύσει. ὥστε καὶ τὰ ἡδέα καὶ τὰ καλὰ
animals it by-the nature so-that both the pleasant and the noble
ἀνάγκη ἀγαθὰ εἶναι· τὰ μὲν γὰρ ἡδονῆς ποιητικά,
necessary goods to-be the-ones indeed for of-pleasure (are)-productive
τῶν δὲ καλῶν τὰ μὲν ἡδέα τὰ δὲ αὐτὰ
of-the but noble the-ones indeed (are)-pleasant the-others but themselves
καθ' ἑαυτὰ αἰρετά ἐστιν.
according-to themselves choiceworthy are
- 10 ὥς δὲ καθ' ἓν εἰπεῖν, ἀνάγκη ἀγαθὰ εἶναι τάδε. εὐδαιμονία·
as but according-to one to-say necessary goods to-be these happiness
καὶ γὰρ καθ' αὐτὸ αἰρετὸν καὶ αὐταρκες, καὶ ἔνεκα
both for according-to itself choiceworthy and self-sufficient and for-the-sake
αὐτοῦ πολλὰ αἰρούμεθα. δικαιοσύνη, ἀνδρία, σωφροσύνη,
of-it many we-choose justice courage temperance
μεγαλοψυχία, μεγαλοπρέπεια καὶ αἱ ἄλλαι αἱ τοιαῦται ἔξεις·
greatness-of-soul magnificence and the other the such states
ἀρεταὶ γὰρ ψυχῆς. καὶ ὑγίεια καὶ κάλλος καὶ τὰ τοιαῦτα·
virtues for of-soul and health and beauty and the such-things
ἀρεταὶ γὰρ σώματος καὶ ποιητικαὶ πολλῶν, οἷον ἡ ὑγίεια
excellences for of-body and productive of-many such-as the health
καὶ ἡδονῆς καὶ τοῦ ζῆν, διὸ καὶ ἄριστον δοκεῖ εἶναι, ὅτι
both of-pleasure and of-the to-live wherefore also best it-seems to-be because
δύο τῶν τοῖς πολλοῖς τιμιωτάτων αἰτιόν ἐστιν, ἡδονῆς
of-two of-the to-the many most-valued a-cause it-is of-pleasure
καὶ τοῦ ζῆν. πλοῦτος· ἀρετὴ γὰρ κτήσεως καὶ ποιητικὸν
and of-the to-live wealth an-excellence for of-possession and productive
πολλῶν. φίλος καὶ φιλία· καὶ γὰρ καθ' αὐτὸν αἰρετὸς ὁ
of-many a-friend and friendship both for according-to himself choiceworthy the
φίλος καὶ ποιητικὸς πολλῶν. τιμὴ, δόξα· καὶ γὰρ ἡδέα
friend and productive of-many honor reputation both for (are)-pleasant

καὶ ποιητικὰ πολλῶν, καὶ ἀκολουθεῖ αὐτοῖς ὡς ἐπὶ τὸ πολὺ
and productive of-many and follows them as for the most-part
 τὸ ὑπάρχειν ἐφ' οἷς τιμῶνται. δύναμις τοῦ λέγειν, τοῦ
the to-be-present for which they-are-honored power of-the to-speak of-the
 πράττειν· ποιητικὰ γὰρ πάντα τὰ τοιαῦτα ἀγαθῶν. ἔτι
to-act productive for all the such of-goods further
 εὐφυΐα, μνήμη, εὐμάθεια, ἀγχίνοια, πάντα τὰ τοιαῦτα.
natural-talent memory aptness-in-learning quick-wit all the such-things
 ποιητικὰ γὰρ αὐταὶ ἀγαθῶν αἱ δυνάμεις εἰσίν. ὁμοίως 24
productive for these of-goods the powers are likewise
 δὲ καὶ αἱ ἐπιστήμαι πᾶσαι καὶ αἱ τέχναι. καὶ τὸ ζῆν· εἰ
but also the sciences all and the arts and the to-live if
 γὰρ μηδὲν ἄλλο ἔποιτο ἀγαθόν, καθ' αὐτὸ αἰρετόν
for nothing else should-follow good according-to itself choiceworthy
 ἔστιν. καὶ τὸ δίκαιον· συμφέρον γάρ τι κοινῇ ἔστιν.
it-is and the just advantageous for something commonly it-is
 ταῦτα μὲν οὖν σχεδὸν τὰ ὁμολογούμενα ἀγαθὰ ἔστιν. 29
these indeed then nearly the agreed goods are
 ἐν δὲ τοῖς ἀμφισβητησίμοις ἐκ τῶνδε οἱ συλλογισμοί.
in but the disputable from these the syllogisms
 ὧς τὸ ἐναντίον κακόν, τοῦτ' ἀγαθόν. καὶ οὗ τὸ
to-which the opposite (is)-evil this (is)-good and of-which the
 ἐναντίον τοῖς ἐχθροῖς συμφέρει· οἷον εἰ τὸ δειλὸς
opposite to-the enemies is-advantageous such-as if the cowardly
 εἶναι μάλιστα συμφέρει τοῖς ἐχθροῖς, δῆλον ὅτι ἀνδρία
to-be most is-advantageous to-the enemies clear that courage
 μάλιστα ὠφέλιμον τοῖς πολίταις. καὶ ὅλως ὁ οἱ ἐχθροὶ
most (is)-beneficial to-the citizens and in-general what the enemies

βούλονται ἢ ἐφ' ᾧ χαίρουσι, τὸναντίον τούτου ὠφέλιμον
wish or in what they-rejoice the-opposite of-this beneficial
 φαίνεται· διὸ εἴρηται
appears wherefore it-has-been-said

‘ἦ κεν γηθήσαι Πριάμος’.
truly — would-rejoice Priam

37 ἔστι δ' οὐκ ἀεὶ τοῦτο, ἀλλ' ὥς ἐπὶ τὸ πολὺ. οὐδὲν
it-is but not always this but as for the most-part nothing
 γὰρ κωλύει ἐνίοτε ταῦτ' συμφέρειν τοῖς ἐναντίοις· ὅθεν
for prevents sometimes the-same to-be-advantageous to-the opposites whence
 λέγεται ὥς τὰ κακὰ συνάγει τοὺς ἀνθρώπους, ὅταν ἦ
it-is-said that the evils bring-together the men when it-be
 ταῦτ' βλαβερὸν ἀμφοῖν. καὶ ὁ μὴ ἔστιν ὑπερβολή, τοῦτο
the-same harmful to-both and what not is excess this
 ἀγαθόν, ὃ δ' ἂν ἦ μείζον ἢ δεῖ, κακόν. καὶ οὗ
(is)-good what but — it-be greater than one-must (is)-evil and of-which
 ἔνεκα πολλὰ πεπόνηται ἢ δεδαπάνηται· φαινόμενον γὰρ
for-the-sake much has-been-labored or has-been-spent apparent for
 ἀγαθὸν ἤδη, καὶ ὥς τέλος τὸ τοιοῦτον ὑπολαμβάνεται καὶ
good already and as an-end the such is-supposed and
 τέλος πολλῶν, τὸ δὲ τέλος ἀγαθόν. ὅθεν ταῦτ' εἴρηται
an-end of-many the but end (is)-good whence these have-been-said

‘καὶ δὲ κεν εὐχολήν Πριάμῳ’
behind but — a-boast for-Priam

καὶ

1363a

and

‘αἰσχρόν τοι δηρόν τε μένειν’

shameful indeed long — to-wait

καὶ ἡ παροιμία δὲ τὸ ἐπὶ θύραις τὴν ὕδριαν. καὶ οὗ οἱ 8

and the proverb but the at doors the water-jar and which the

πολλοὶ ἐφίενται, καὶ τὸ περιμάχητον φαινόμενον· οὗ γὰρ

many desire and the fought-over appearing which for

πάντες ἐφίενται, τοῦτ’ ἀγαθὸν ἦν, οἱ δὲ πολλοὶ ὥσπερ

all desire this good was the but many just-as

πάντες φαίνονται. καὶ τὸ ἐπαιετόν· οὐδεὶς γὰρ τὸ μὴ ἀγαθὸν

all appear and the praiseworthy no-one for the not good

ἐπαιεῖ. καὶ ὃ οἱ ἐχθροὶ ἐπαινοῦσιν· ὥσπερ γὰρ πάντες

praises and what the enemies praise just-as for all

ἤδη ὁμολογοῦσιν, εἰ καὶ οἱ κακῶς πεπονθότες· διὰ γὰρ

already they-agree if even the badly having-suffered through for

τὸ φανερόν ὁμολογοῦν ἄν, ὥσπερ καὶ φαῦλοι οὓς οἱ φίλοι

the evident they-would-agree — just-as also (are)-base whom the friends

ψέγουσι καὶ οὓς οἱ ἐχθροὶ μὴ ψέγουσιν. διὸ λελοιδορησθαι

blame and whom the enemies not blame wherefore to-have-been-abused

ὑπέλαβον Κορίνθιοι ὑπὸ Σιμωνίδου ποιήσαντος

supposed Corinthians by Simonides having-composed

Κορινθίοις δ’ οὐ μέμφεται τὸ Ἴλιον.

with-Corinthians but not finds-fault — Ilion

καὶ ὃ τῶν φρονίμων τις ἢ τῶν ἀγαθῶν ἀνδρῶν ἢ 18

and what of-the prudent someone or of-the good men or

γυναικῶν προέκρινεν, οἷον Ὀδυσσεύα Ἀθηνᾶ καὶ Ἑλένην

women preferred such-as Odysseus Athena and Helen

Θησεὺς καὶ Ἀλέξανδρον αἱ θεαὶ καὶ Ἀχιλλέα Ὅμηρος. καὶ
Theseus and Alexander the goddesses and Achilles Homer and
ὅλως τὰ προαιρετά· προαιροῦνται δὲ πράττειν τά τε
in-general the deliberately-chosen they-choose but to-do the both
εἰρημένα καὶ τὰ τοῖς ἐχθροῖς κακὰ καὶ τὰ τοῖς φίλοις ἀγαθὰ
said and the to-the enemies evil and the to-the friends good
καὶ τὰ δυνατά. ταῦτα δὲ διχῶς ἐστὶν τά τε γενόμενα
and the possible these but in-two-ways are the both would-come-about
ἂν καὶ τὰ ῥαδίως γιγνόμενα. ῥάδια δὲ ὅσα ἢ ἄνευ
— and the easily happening easy but as-many-as either without
λύπης ἢ ἐν ὀλίγῳ χρόνῳ· τὸ γὰρ χαλεπὸν ὀρίζεται ἢ
pain or in little time the for hard is-defined either
λύπη ἢ πλήθει χρόνου. καὶ ἐὰν ὡς βούλονται· βούλονται δὲ
by-pain or by-amount of-time and if as they-wish they-wish but
ἢ μηδὲν κακὸν ἢ ἔλαττον τοῦ ἀγαθοῦ· τοῦτο δὲ ἔσται,
either nothing evil or less than-the good this but will-be
ἐὰν ἢ λανθάνῃ ἢ τιμωρία ἢ μικρὰ ἦ. καὶ τὰ ἴδια, καὶ
if either it-escape-notice the revenge or small it-be and the private and
ἂ μηδεῖς, καὶ τὰ περιττά· τιμὴ γὰρ οὕτω μᾶλλον. καὶ τὰ
what no-one and the extraordinary honor for thus more and the
ἀρμόττοντα αὐτοῖς· τοιαῦτα δὲ τά τε προσήκοντα κατὰ
fitting to-them such but the both belonging according-to
γένος καὶ δύναμιν, καὶ ὧν ἐλλείπειν οἶονται καὶ ἂν μικρὰ ἦ·
birth and power and what to-lack they-think even if small it-be
30 οὐδὲν γὰρ ἦττον προαιροῦνται ταῦτα πράττειν. καὶ τὰ
none for less they-choose these to-do and the
εὐκατέργαστα· δυνατὰ γὰρ ὡς ῥάδια· εὐκατέργαστα δὲ ἂ
easily-achieved possible for as easy easily-achieved but what
πάντες ἢ οἱ πολλοὶ ἢ οἱ ὅμοιοι ἢ οἱ ἥττους κατώρθωσαν.
all or the many or the like or the weaker succeeded-in
καὶ ἂ χαριῶνται τοῖς φίλοις, ἢ ἂ ἀπεχθήσονται
and what they-will-gratify to-the friends or what they-will-be-hateful

τοῖς ἐχθροῖς. καὶ ὅσα οὓς θαυμάζουσι προαίρουσιν
to-the enemies and as-many-as whom they-admire they-choose
 πράττειν. καὶ πρὸς ᾧ εὐφυεῖς εἰσιν καὶ ἔμπειροι·
to-do and toward what well-endowed they-are and experienced
 ῥᾶον γὰρ κατορθῶσαι οἴονται. καὶ ᾧ μηδεὶς φαῦλος·
more-easily for to-succeed they-think and what no-one base
 ἐπαινετὰ γὰρ μᾶλλον. καὶ ὧν ἐπιθυμοῦντες τυγχάνουσιν,
praiseworthy for more and what desiring they-happen
 οὐ γὰρ μόνον ἡδὺ ἀλλὰ καὶ βέλτιον φαίνεται. καὶ
not for only (is-it)-pleasant but also better it-appears and
 μάλιστα ἕκαστοι πρὸς ᾧ τοιοῦτοι, οἷον οἱ φιλόνοικοι
most each toward what such such-as the victory-lovers
 εἰ νίκη ἔσται, οἱ φιλότιμοι εἰ τιμή, οἱ φιλοχρήματοι εἰ
if victory will-be the honor-lovers if honor the money-lovers if
 χρήματα, καὶ οἱ ἄλλοι ὡσαύτως. περὶ μὲν οὖν ἀγαθοῦ
money and the others likewise about indeed then good
 καὶ τοῦ συμφέροντος ἐκ τούτων ληπτέον τὰς πίστεις·
and the advantageous from these one-must-take the proofs

I.7 · THE GREATER GOOD

Men often agree that two courses are both advantageous and dispute which is more so, so the adviser needs the topics of the greater good. What exceeds contains the lesser; the end is greater than what serves it; what more men or better men would choose is greater; and so is a good that is scarcer, harder, more lasting, or one's own.

ἐπεὶ δὲ πολλάκις ὁμολογοῦντες ἄμφω συμφέρειν περὶ τοῦ 1363b
since but often agreeing both to-be-advantageous about the
 μᾶλλον ἀμφισβητοῦσιν, ἐφεξῆς ἂν εἴη λεκτέον περὶ
more they-dispute next — it-would-be one-must-speak about
 τοῦ μείζονος ἀγαθοῦ καὶ τοῦ μᾶλλον συμφέροντος. ἔστω
the greater good and the more advantageous let-it-be

δὴ ὑπερέχον μὲν τὸ τοσοῦτον καὶ ἔτι, ὑπερεχόμενον δὲ τὸ
then exceeding indeed the so-much and more exceeded but the
 ἐνυπάρχον. καὶ μείζον μὲν αἰὲ καὶ πλείον πρὸς ἔλαττον,
contained and greater indeed always and more toward less
 μέγα δὲ καὶ μικρὸν καὶ πολὺ καὶ ὀλίγον πρὸς τὸ τῶν
great but and small and much and little toward the of-the
 πολλῶν μέγεθος, καὶ ὑπερέχον μὲν τὸ μέγα, τὸ δὲ ἐλλείπον
many size and exceeding indeed the great the but falling-short
 μικρόν, καὶ πολὺ καὶ ὀλίγον ὡσαύτως. ἐπεὶ οὖν ἀγαθὸν
(is)-small and much and little likewise since then good
 λέγομεν τό τε αὐτὸ αὐτοῦ ἔνεκα καὶ μὴ ἄλλου αἰρετόν,
we-call the both itself of-itself for-the-sake and not of-another choiceworthy
 καὶ οὗ πάντ' ἐφίεται, καὶ ὁ νοῦν ἂν καὶ φρόνησιν
and which all desire and what mind — and prudence
 λαβόντα ἔλοιτο, καὶ τὸ ποιητικὸν καὶ τὸ φυλακτικόν,
having-got it-would-choose and the productive and the preservative
 ἢ ᾧ ἔπεται τὰ τοιαῦτα, τὸ δ' οὗ ἔνεκα τὸ τέλος
or on-which follows the such-things the but of-which for-the-sake the end
 ἐστίν, τέλος δὲ ἐστὶν οὗ ἔνεκα τὰ ἄλλα, αὐτῷ δὲ
is an-end but is of-which for-the-sake the others for-one-self but
 ἀγαθὸν τὸ πρὸς αὐτὸν ταῦτα πεπονητός, ἀνάγκη τὰ τε
good the toward oneself these having-undergone necessary the both
 πλείω τοῦ ἑνὸς καὶ τῶν ἐλαττόνων συναριθμουμένου
more than-the one and than-the fewer being-counted-in
 τοῦ ἑνὸς ἢ τῶν ἐλαττόνων μείζον ἀγαθὸν εἶναι.
the one or the fewer greater good to-be
 20 ὑπερέχει γάρ, τὸ δὲ ἐνυπάρχον ὑπερέχεται. καὶ ἐὰν τὸ
it-exceeds for the but contained is-exceeded and if the
 μέγιστον τοῦ μεγίστου ὑπερέχη, καὶ αὐτὰ αὐτῶν· καὶ
greatest the greatest exceeds also themselves-(exceed) them and
 ὅσα αὐτὰ αὐτῶν, καὶ τὸ μέγιστον τοῦ μεγίστου,
as-many-as themselves-(exceed) them also the greatest-(exceeds) the greatest

οἷον εἰ ὁ μέγιστος ἀνὴρ γυναικὸς τῆς μεγίστης μείζων, καὶ
such-as if the greatest man than-woman the greatest (is)-greater also
 ὅλως οἱ ἄνδρες τῶν γυναικῶν μείζους· καὶ εἰ οἱ ἄνδρες
in-general the men than-the women (are)-greater and if the men
 ὅλως τῶν γυναικῶν μείζους, καὶ ἀνὴρ ὁ μέγιστος
in-general than-the women (are)-greater also a-man the greatest
 τῆς μεγίστης γυναικὸς μείζων· ἀνάλογον γὰρ ἔχουσιν αἱ
than-the greatest woman (is)-greater proportionally for they-hold the
 ὑπεροχαὶ τῶν γενῶν καὶ τῶν μεγίστων ἐν αὐτοῖς. καὶ ὅταν
excesses of-the classes and of-the greatest in them and when
 τὸδε μὲν τῷδε ἔπεται, ἐκεῖνο δὲ τούτῳ μὴ· ἔπεται δὲ ἢ
this indeed on-that follows that but on-this not it-follows but either
 τῷ ἅμα ἢ τῷ ἐφεξῆς ἢ τῇ δυνάμει· ἐνυπάρχει γὰρ ἡ
in-the together or in-the successively or in-the potentially is-contained for the
 χρήσις ἢ τοῦ ἐπομένου ἐν τῇ θατέρῳ. ἔπεται δὲ ἅμα
use the of-the following in the of-the-other it-follows but together
 μὲν τῷ ὑγιαίνειν τὸ ζῆν, τούτῳ δὲ ἐκεῖνο οὐ, ὕστερον δὲ
indeed on-the to-be-healthy the to-live on-this but that not later but
 τῷ μαθάνειν τὸ ἐπίστασθαι, δυνάμει δὲ τῷ ἱεροσυλεῖν
on-the to-learn the to-know potentially but on-the to-rob-temples
 τὸ ἀποστερεῖν· ὁ γὰρ ἱεροσυλίσας κὰν ἀποστερήσειεν.
the to-defraud the for having-robbed-a-temple also would-defraud
 καὶ τὰ ὑπερέχοντα τοῦ αὐτοῦ μείζονι μείζω·
and the exceeding the same by-more (are)-greater
 ἀνάγκη γὰρ ὑπερέχειν καὶ τοῦ μείζονος. καὶ τὰ μείζονος 34
necessary for to-exceed also the greater and the of-greater
 ἀγαθοῦ ποιητικὰ μείζω· τοῦτο γὰρ ἦν τὸ μείζονος
good productive (are)-greater this for was the of-greater
 ποιητικῶ εἶναι. καὶ οὗ τὸ ποιητικὸν μείζον, ὡσαύτως·
for-productive to-be and of-which the productive (is)-greater likewise
 εἰ γὰρ τὸ ὑγιεινὸν αἰρετώτερον τοῦ ἡδέος καὶ μείζον
if for the healthful (is)-more-choiceworthy than-the pleasant and greater

ἀγαθόν, καὶ ἢ ὑγίεια τῆς ἡδονῆς μείζων. καὶ τὸ αἰρετὸν
good also the health than-the pleasure (is)-greater and the choiceworthy
 καθ' αὐτὸ τοῦ μὴ καθ' αὐτό, οἷον ἰσχὺς ὑγιεινοῦ·
according-to itself than-the not according-to itself such-as strength than-healthy
 τὸ μὲν γὰρ οὐχ αὐτοῦ ἔνεκα, τὸ δὲ αὐτοῦ, ὅπερ
the-one indeed for not of-itself for-the-sake the-other but of-itself which-very
 ἦν τὸ ἀγαθόν. καὶ ἢ τὸ μὲν τέλος, τὸ δὲ μὴ
was the good even-if it-be the-one indeed an-end the-other but not
 τέλος· τὸ μὲν γὰρ ἄλλου ἔνεκα, τὸ δὲ αὐτοῦ, οἷον
an-end the-one indeed for of-another for-the-sake the-other but of-itself such-as
 τὸ γυμνάζεσθαι τοῦ εὖ ἔχειν τὸ σῶμα. καὶ τὸ ἦττον
the to-exercise (for)-the well to-be-disposed the body and the less
 προσδεόμενον θατέρου ἢ ἐτέρων· αὐταρκέστερον γάρ· ἦττον
needing of-the-other or of-others more-self-sufficient for less
 δὲ προσδεῖται τὸ ἐλαττόνων ἢ ῥαόνων προσδεόμενον.
but needs the of-fewer or of-easier needing
 καὶ ὅταν τόδε μὲν ἄνευ τοῦδε μὴ ἢ ἢ μὴ δυνατὸν ἢ
and when this indeed without that not be or not possible be
 γενέσθαι, θάτερον δὲ ἄνευ τούτου· αὐταρκέστερον δὲ τὸ
to-come-to-be the-other but without this more-self-sufficient but the
 μὴ δεόμενον, ὥστε φαίνεται μεῖζον ἀγαθόν.
not needing so-that it-appears a-greater good
 1364a καὶ ἢ ἀρχή, τὸ δὲ μὴ ἀρχή, καὶ ἢ αἷτιον, τὸ δ' οὐκ
even-if it-be a-beginning the but not a-beginning even-if it-be a-cause the but not
 αἷτιον διὰ τὸ αὐτό· ἄνευ γὰρ αἷτιου καὶ ἀρχῆς ἀδύνατον
a-cause through the same without for a-cause and a-beginning impossible
 εἶναι ἢ γενέσθαι. καὶ δυοῖν ἀρχαῖν τὸ ἀπὸ τῆς μείζονος
to-be or to-come-to-be and of-two beginnings the from the greater
 ἀρχῆς μεῖζον, καὶ δυοῖν αἷτιον τὸ ἀπὸ τοῦ μείζονος αἷτιον
beginning (is)-greater and of-two causes the from the greater cause
 μεῖζον. καὶ ἀνάπαλιν δὲ δυοῖν ἀρχαῖν ἢ τοῦ μείζονος ἀρχή
(is)-greater and conversely but of-two beginnings the of-the greater beginning

μείζων, καὶ δυοῖν αἰτίοι τὸ τοῦ μείζονος αἷτιον μείζον.

(is)-greater and of-two causes the of-the greater cause (is)-greater

δῆλον οὖν ἐκ τῶν εἰρημένων ὅτι ἀμφοτέρως μείζον ἔστιν

clear then from the things-said that in-both-ways greater it-is-possible

φαίνεσθαι· καὶ γὰρ εἰ ἀρχή, τὸ δὲ μὴ ἀρχή, δόξει

to-appear both for if a-beginning the but not a-beginning it-will-seem

μείζον εἶναι, καὶ εἰ μὴ ἀρχή, τὸ δὲ ἀρχή· τὸ γὰρ τέλος

greater to-be and if not a-beginning the but a-beginning the for end

μείζον καὶ οὐκ ἀρχή, ὥσπερ ὁ Λεωδάμας κατηγορῶν

(is)-greater and not a-beginning just-as — Leodamas accusing

ἔφη Καλλιστράτου τὸν βουλευσάντα τοῦ πράξαντος

said of-Callistratus the having-planned than-the having-done

μᾶλλον ἀδικεῖν· οὐ γὰρ ἂν πραχθῆναι μὴ βουλευσαμένου·

more to-do-wrong not for would to-have-been-done not having-planned

πάλιν δὲ καὶ Χαβρίου, τὸν πράξαντα τοῦ βουλευσάντος·

again but also of-Chabrias the having-done than-the having-planned

οὐ γὰρ ἂν γενέσθαι, εἰ μὴ ἦν ὁ πράξων·

not for would to-have-come-to-be if not there-was the one-to-do

τούτου γὰρ ἔνεκα ἐπιβουλεύειν, ὅπως πράξωσιν. καὶ 22

of-this for for-the-sake to-plot so-that they-may-act and

τὸ σπανιώτερον τοῦ ἀφθόνου, οἷον χρυσὸς σιδήρου

the rarer than-the abundant such-as gold than-iron

ἀχρηστότερος ὢν· μείζον γὰρ ἢ κτήσις διὰ τὸ

more-useless being greater for the acquisition because-of the

χαλεπωτέραν εἶναι. ἄλλον δὲ τρόπον τὸ ἄφθονον τοῦ

harder to-be another but way the abundant than-the

σπανίου, ὅτι ἡ χρῆσις ὑπερέχει· τὸ γὰρ πολλάκις τοῦ
rare because the use exceeds the for often than-the
 ὀλιγάκις ὑπερέχει, ὅθεν λέγεται
seldom exceeds whence it-is-said

ἄριστον μὲν ὕδωρ.
best indeed water

- 29 καὶ ὅλως τὸ χαλεπώτερον τοῦ ῥάονος· σπανιώτερον γάρ.
and in-general the harder than-the easier rarer for
 ἄλλον δὲ τρόπον τὸ ῥᾶον τοῦ χαλεπωτέρου· ἔχει γὰρ
another but way the easier than-the harder it-is for
 ὡς βουλόμεθα. καὶ ᾧ τὸ ἐναντίον μείζον, καὶ οὗ ἡ
as we-wish and for-which the opposite (is)-greater and of-which the
 στέρησις μείζων. καὶ ἀρετὴ μὴ ἀρετῆς καὶ κακία μὴ
privation (is)-greater and virtue than-not virtue and vice than-not
 κακίας μείζων· τὰ μὲν γὰρ τέλη, τὰ δ' οὐ τέλη.
vice (is)-greater the-ones indeed for (are)-ends the-others but not ends
 καὶ ὧν τὰ ἔργα καλλίω ἢ αἰσχίω, μείζω αὐτά· καὶ
and of-which the works (are)-nobler or more-shameful (are)-greater themselves and
 ὧν αἱ κακαὶ καὶ αἱ ἀρεταὶ μείζους, καὶ τὰ ἔργα μείζω,
of-which the vices and the virtues (are)-greater also the works (are)-greater
 ἐπεὶ περ ὡς τὰ αἷτια καὶ αἱ ἀρχαί, καὶ τὰ ἀποβαίνοντα, καὶ
since-indeed as the causes and the beginnings so-also the outcomes and
 ὡς τὰ ἀποβαίνοντα, καὶ τὰ αἷτια καὶ αἱ ἀρχαί. καὶ ὧν
as the outcomes so-also the causes and the beginnings and of-which
 ἡ ὑπεροχὴ αἰρετωτέρα ἢ καλλίων, οἷον τὸ ἀκριβῶς ὁρᾶν
the excess (is)-more-choiceworthy or nobler such-as the exactly to-see
 αἰρετώτερον τοῦ ὁσφραίνεσθαι. καὶ γὰρ ὄψις ὁσφρήσεως·
(is)-more-choiceworthy than-the to-smell indeed for sight than-smell
 καὶ τὸ φιλέταιρον εἶναι τοῦ φιλοχρήματον μᾶλλον κάλλιον,
and the friend-loving to-be than-the money-loving more (is)-nobler

ὥστε καὶ φιλεταιρία φιλοχρηματίας. καὶ ἀντικειμένως
so-that also love-of-friends than-love-of-money and oppositely
 δὲ τῶν βελτιόνων αἱ ὑπερβολαὶ βελτίους καὶ καλλιόνων
but of-the better the excesses (are)-better and of-nobler
 καλλίους. καὶ ὧν αἱ ἐπιθυμίαι καλλίους ἢ βελτίους·
nobler and of-which the desires (are)-nobler or better
 αἱ γὰρ μείζους ὀρέξεις μείζονων εἰσίν. καὶ τῶν καλλιόνων 1364b
the for greater appetites of-greater are and of-the nobler
 δὲ ἢ καὶ βελτιόνων αἱ ἐπιθυμίαι βελτίους καὶ καλλίους διὰ
but or also better the desires (are)-better and nobler through
 τὸ αὐτό. καὶ ὧν αἱ ἐπιστήμαι καλλίους ἢ σπουδαιότεραι,
the same and of-which the sciences (are)-nobler or more-excellent
 καὶ τὰ πράγματα καλλίω καὶ σπουδαιότερα· ὥς γὰρ ἔχει
also the things (are)-nobler and more-excellent as for is
 ἡ ἐπιστήμη, καὶ τὸ ἀληθές· κελεύει δὲ τὸ αὐτῆς ἐκάστη.
the science so-also the true commands but the of-itself each
 καὶ τῶν σπουδαιωτέρων δὲ καὶ καλλιόνων αἱ ἐπιστήμαι
and of-the more-excellent but and nobler the sciences
 ἀνάλογον διὰ ταυτά. καὶ ὁ κρίνειαν ἂν ἢ κεκρίκασιν οἱ
proportionally through the-same and what would-judge — or have-judged the
 φρόνιμοι ἢ πάντες ἢ οἱ πολλοὶ ἢ οἱ πλείους ἢ οἱ κράτιστοι
prudent either all or the many or the more or the best
 ἀγαθὸν ἢ μείζον, ἀνάγκη οὕτως ἔχειν, ἢ ἀπλῶς ἢ ἡ
good or greater necessary thus to-be either simply or in-so-far-as
 κατὰ τὴν φρόνησιν ἔκριναν. ἔστι δὲ τοῦτο κοινὸν καὶ
according-to the prudence they-judged is but this common also
 κατὰ τῶν ἄλλων· καὶ γὰρ τί καὶ ποσὸν καὶ ποιὸν
over the others indeed for a-what and a-how-much and a-what-kind
 οὕτως ἔχει ὥς ἂν ἡ ἐπιστήμη καὶ ἡ φρόνησις εἴποι.
thus is as — the science and the prudence would-say

- ἀλλ' ἐπ' ἀγαθῶν εἰρήκαμεν· ὥρισται γὰρ ἀγαθὸν εἶναι
but over goods we-have-spoken it-has-been-defined for good to-be
 ὁ λαβόντα τὰ πράγματα φρόνησιν ἔλοιτ' ἂν ἕκαστον·
what having-got the things prudence would-choose — each
 19 δῆλον οὖν ὅτι καὶ μείζον, ὁ μᾶλλον ἢ φρόνησις λέγει. καὶ
clear then that also (is)-greater what more the prudence says and
 τὸ τοῖς βελτίοισιν ὑπάρχον, ἢ ἀπλῶς ἢ ἡ βελτίους,
the to-the better belonging either simply or in-so-far-as (they-are)-better
 οἷον ἢ ἀνδρία ἰσχύος. καὶ ὁ ἔλοιτ' ἂν ὁ βελτίων, ἢ
such-as the courage than-strength and what would-choose — the better either
 ἀπλῶς ἢ ἡ βελτίων, οἷον τὸ ἀδικεῖσθαι μᾶλλον ἢ
simply or in-so-far-as (he-is)-better such-as the to-be-wronged more than
 ἀδικεῖν· τοῦτο γὰρ ὁ δικαιότερος ἂν ἔλοιτο. καὶ τὸ ἥδιον
to-do-wrong this for the more-just — would-choose and the pleasanter
 τοῦ ἥττον ἡδέος· τὴν γὰρ ἡδονὴν πάντα διώκει, καὶ αὐτοῦ
than-the less pleasant the for pleasure all pursue and of-itself
 ἕνεκα τοῦ ἡδεσθαι ὀρέγονται, ὥρισται δὲ τούτοις τὸ
for-the-sake of-the to-be-pleased they-reach it-has-been-defined but by-these the
 ἀγαθὸν καὶ τὸ τέλος. ἥδιον δὲ τό τε ἀλυπότερον καὶ τὸ
good and the end pleasanter but the both less-painful and the
 πολυχρονιώτερον ἡδύ. καὶ τὸ κάλλιον τοῦ ἥττον καλοῦ·
longer-lasting pleasant and the nobler than-the less noble
 τὸ γὰρ καλὸν ἐστὶν ἥτοι τὸ ἡδὺ ἢ τὸ καθ' αὐτὸ αἰρετόν.
the for noble is either the pleasant or the according-to itself choiceworthy
 καὶ ὅσων αὐτοὶ αὐτοῖς ἢ φίλοις βούλονται αἵτιοι εἶναι
and of-as-many-as they for-themselves or for-friends wish causes to-be
 μᾶλλον, ταῦτα μείζω ἀγαθὰ, ὅσων δὲ ἥκιστα, μείζω
more these (are)-greater goods of-as-many-as but least (are)-greater
 κακά. καὶ τὰ πολυχρονιώτερα τῶν ὀλιγοχρονιωτέρων
evils and the longer-lasting than-the shorter-lasting

καὶ τὰ βεβαιότερα τῶν ἀβεβαιότερων· ὑπερέχει γὰρ ἡ
and the more-secure than-the less-secure exceeds for the
 χρῆσις τῶν μὲν τῷ χρόνῳ τῶν δὲ τῇ βουλήσει·
use of-the-ones indeed in-the time of-the-others but in-the will
 ὅταν γὰρ βούλωνται, ὑπάρχει μᾶλλον ἢ τοῦ βεβαίου. καὶ ὡς 35
when for they-wish it-is-present more the of-the secure and as
 ἂν ἐκ τῶν συστοίχων καὶ τῶν ὁμοίων πτώσεων, καὶ τᾶλλ'
— from the coordinates and the like inflections so-also the-rest
 ἀκολουθεῖ, οἷον εἰ τὸ ἀνδρείως κάλλιον καὶ αἰρετώτερον
follows such-as if the bravely (is)-nobler and more-choiceworthy
 τοῦ σωφρόνως, καὶ ἀνδρία σωφροσύνης αἰρετωτέρα
than-the temperately also courage than-temperance (is)-more-choiceworthy
 καὶ τὸ ἀνδρεῖον εἶναι τοῦ σωφρονεῖν. καὶ ὁ πάντες
and the brave to-be than-the to-be-temperate and what all
 αἰροῦνται τοῦ μὴ ὁ πάντες. καὶ ὁ οἱ πλείους ἢ ὁ
choose than-the not what all and what the more or what
 οἱ ἐλάττους· ἀγαθὸν γὰρ ἦν οὐ πάντες ἐφίενται, ὥστε καὶ
the fewer good for was what all desire so-that also
 μεῖζον οὐ μᾶλλον. καὶ ὁ οἱ ἀμφισβητοῦντες ἢ οἱ ἐχθροὶ
(is)-greater what more and what the disputants or the enemies
 ἢ οἱ κρίνοντες ἢ οὓς οὗτοι κρίνουσιν· τὸ μὲν γὰρ ὡς ἂν
or the judges or whom these judge the-one indeed for as —
 εἰ πάντες φαίεν ἐστί, τὸ δὲ οἱ κύριοι καὶ οἱ εἰδότες.
if all should-say is the-other but the authorities and the knowing-ones
 καὶ ὅτε μὲν οὐ πάντες μετέχουσι μεῖζον· ἀτιμία γὰρ τὸ
and sometimes indeed what all share (is)-greater dishonor for the
 μὴ μετέχειν· ὅτε δὲ οὐ μηδεὶς ἢ οὐ ὀλίγοι. σπανιώτερον
not to-share sometimes but what no-one or what few rarer
 γάρ. καὶ τὰ ἐπαινετώτερα· καλλίω γάρ. καὶ ὧν αἱ τιμαὶ
for and the more-praiseworthy nobler for and of-which the honors
 μεῖζους, ὡσαύτως· ἡ γὰρ τιμὴ ὥσπερ ἀξία τίς ἐστιν.
(are)-greater likewise the for honor as-it-were a-worth some is

1365a καὶ ὧν αἱ ζημίαι μείζους. καὶ τὰ τῶν ὁμολογουμένων
and of-which the penalties (are)-greater and the than-the agreed
 ἢ φαινομένων μεγάλων μείζω. καὶ διαιρούμενα δὲ εἰς
or appearing great (are)-greater and being-divided but into
 τὰ μέρη τὰ αὐτὰ μείζω φαίνεται· πλειόνων γὰρ ὑπερέχειν
the parts the same greater appear of-more for to-exceed
 φαίνεται, ὅθεν καὶ ὁ ποιητὴς φησι πείσαι τὸν
it-appears whence also the poet says to-have-persuaded —
 Μελέαγρον ἀναστήναι
Meleager to-rise

ὅσσα κακ' ἀνθρώποισι πέλει τῶν ἄστρῳ ἀλώῃ·
as-many-as evils for-men befall whose town be-taken
 λαοὶ μὲν φθινύθουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
people indeed perish city but — fire lays-in-ashes
 τέκνα δέ τ' ἄλλοι ἄγουσιν.
children but — others lead-away

16 καὶ τὸ συντιθέναι δὲ καὶ ἐποικοδομεῖν, ὥσπερ Ἐπίχαρμος,
and the to-compose but and to-build-upon just-as Epicharmus
 διὰ τε τὸ αὐτὸ τῇ διαιρέσει· (ἡ γὰρ σύνθεσις ὑπεροχὴν
through both the same as-the division the for composition an-excess
 δείκνυσι πολλήν) καὶ ὅτι ἀρχὴ φαίνεται μεγάλων καὶ
shows great and because a-beginning it-appears of-great-things and
 αἵτιον. ἐπεὶ δὲ τὸ χαλεπώτερον καὶ σπανιώτερον μείζον,
a-cause since but the harder and rarer (is)-greater
 καὶ οἱ καιροὶ καὶ αἱ ἡλικίαι καὶ οἱ τόποι καὶ οἱ χρόνοι καὶ
also the occasions and the ages and the places and the times and
 αἱ δυνάμεις ποιοῦσι μεγάλα· εἰ γὰρ παρὰ δύναμιν καὶ παρὰ
the powers make great-things if for beyond power and beyond
 ἡλικίαν καὶ παρὰ τοὺς ὁμοίους, καὶ εἰ οὕτως ἢ ἐνταῦθα ἢ
age and beyond the like and if thus or here or

τότε, ἔξει μέγεθος καὶ καλῶν καὶ ἀγαθῶν καὶ δικαίων
 then it-will-have greatness both of-noble and of-good and of-just
 καὶ τῶν ἐναντίων, ὅθεν καὶ τὸ ἐπίγραμμα τῷ Ὀλυμπιονίκῃ·
 and of-the opposites whence also the epigram for-the Olympic-victor

πρόσθε μὲν ἀμφ' ὥμοισιν ἔχων τραχεῖαν ἄσιναν
 formerly indeed about shoulders having a-rough yoke
 ἰχθῦς ἐξ Ἄργους εἰς Τεγέαν ἔφερον.
 fish from Argos to Tegea I-carried

καὶ ὁ Ἰφικράτης αὐτὸν ἐνεκωμίαζε λέγων ἐξ ὧν ὑπῆρξεν 28
 and — Iphicrates himself was-praising saying from what began
 ταῦτα. καὶ τὸ αὐτοφυὲς τοῦ ἐπικτήτου χαλεπώτερον
 these and the self-grown than-the acquired harder
 γάρ. ὅθεν καὶ ὁ ποιητής φησιν
 for whence also the poet says

αὐτοδίδακτος δ' εἰμί.
 self-taught but I-am

καὶ τὸ μέγαλον μέγιστον μέρος, οἷον Περικλῆς 32
 and the of-a-great-thing greatest part such-as Pericles
 τὸν ἐπιτάφιον λέγων, τὴν νεότητα ἐκ τῆς πόλεως
 the funeral-speech speaking the youth from the city
 ἀνηρῆσθαι ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ
 to-have-been-taken-away just-as the spring from the year if
 ἐξαιρεθείη. καὶ τὰ ἐν χρειᾷ μείζονι χρήσιμα, οἷον τὰ ἐν
 it-were-removed and the in need greater useful such-as the in
 γήρα καὶ νόσοις. καὶ δυοῖν τὸ ἐγγύτερον τοῦ τέλους. καὶ
 old-age and diseases and of-two the nearer to-the end and
 τὸ αὐτῷ καὶ ἀπλῶς. καὶ τὸ δυνατὸν τοῦ ἀδυνατοῦ. τὸ
 the for-oneself and simply and the possible than-the impossible the-one

μὲν γὰρ αὐτῷ, τὸ δ' οὐ. καὶ τὰ ἐν τέλει τοῦ βίου·
indeed for for-one-self the-other but not and the in end of-the life
 τέλη γὰρ μᾶλλον τὰ πρὸς τῷ τέλει. καὶ τὰ πρὸς ἀλήθειαν
ends for more the near the end and the toward truth
 τῶν πρὸς δόξαν. ὅρος δὲ τοῦ πρὸς δόξαν, ὃ λανθάνειν
than-the toward repute a-criterion but of-the toward repute what to-escape-notice
 μέλλων οὐκ ἂν ἔλοιτο. διὸ καὶ τὸ εὖ πάσχειν τοῦ
being-about not — one-would-choose wherefore also the well to-be-treated than-the
 εὖ ποιεῖν δόξειεν ἂν αἰρετώτερον εἶναι· τὸ μὲν γὰρ
well to-do it-would-seem — more-choice-worthy to-be the-one indeed for
 καὶ λανθάνη αἰρήσεται, ποιεῖν δ' εὖ λανθάνων οὐ δοκεῖ
even-if be-escape-notice be-will-choose to-do but well escaping-notice not be-seems
 ἂν ἐλέσθαι. καὶ ὅσα εἶναι μᾶλλον ἢ δοκεῖν βούλονται·
would to-choose and as-many-as to-be more than to-seem they-wish
 πρὸς ἀλήθειαν γὰρ μᾶλλον. διὸ καὶ τὴν δικαιοσύνην
toward truth for more wherefore also the justice
 φασὶ μικρὸν εἶναι, ὅτι δοκεῖν ἢ εἶναι αἰρετώτερον·
they-say small to-be because to-seem than to-be (is)-more-choice-worthy
 1365b τὸ δὲ ὑγιαίνειν οὐ. καὶ τὸ πρὸς πολλὰ χρησιμώτερον,
the but to-be-healthy not and the toward many more-useful
 οἷον τὸ πρὸς τὸ ζῆν καὶ εὖ ζῆν καὶ τὴν ἡδονὴν καὶ τὸ
such-as the toward the to-live and well to-live and the pleasure and the
 πράττειν τὰ καλά. διὸ ὁ πλοῦτος καὶ ἡ ὑγεία μέγιστα
to-do the noble wherefore the wealth and the health greatest
 δοκεῖ εἶναι· ἅπαντα γὰρ ἔχει ταῦτα. καὶ τὸ ἀλγυπότερον
seem to-be all for they-have these and the less-painful
 καὶ τὸ μεθ' ἡδονῆς· πλείω γὰρ ἐνός, ὥστε ὑπάρχει καὶ
and the with pleasure more for than-one so-that belongs both
 ἡ ἡδονὴ ἀγαθὸν καὶ ἡ ἀλγυπία. καὶ δυοῖν ὃ τῷ αὐτῷ
the pleasure a-good and the painlessness and of-two what to-the same
 προστιθέμενον μείζον τὸ ὅλον ποιεῖ. καὶ ἃ μὴ λανθάνει
being-added greater the whole makes and what not escapes-notice

παρόντα ἢ ἃ λανθάνει· πρὸς ἀλήθειαν γὰρ τείνει
being-present than what escapes-notice toward truth for tends
 ταῦτα. διὸ τὸ πλουτεῖν φανείη ἂν μείζον ἀγαθὸν τῷ
these wherefore the to-be-rich would-appear — a-greater good by-the
 δοκεῖν. καὶ τὸ ἀγαπητόν, καὶ τοῖς μὲν μόνον τοῖς
to-seem and the cherished and for-the-ones indeed alone for-the-others
 δὲ μετ' ἄλλων. διὸ καὶ οὐκ ἴση ζημία, ἂν τις τὸν
but with others wherefore also not equal a-penalty if anyone the
 ἑτερόφθαλμον τυφλώσῃ καὶ τὸν δὺ ἔχοντα· ἀγαπητὸν
one-eyed should-blind and the two having a-cherished-thing
 γὰρ ἀφίρηται. ἐκ τίνων μὲν οὖν δεῖ τὰς πίστεις
for he-has-been-deprived-of from what indeed then one-must the proofs
 φέρειν ἐν τῷ προτρέπειν καὶ ἀποτρέπειν, σχεδὸν εἴρηται·
to-bring in the to-exhort and to-dissuade nearly it-has-been-said

1.8 · THE CONSTITUTIONS

The greatest aid to persuading and advising well is to grasp the constitutions and distinguish each one's customs, usages, and advantages, since everyone is persuaded by what preserves the constitution. There are four — democracy, oligarchy, aristocracy, and monarchy, which is either kingship or tyranny — and their ends are freedom, wealth, education with the laws, and, for tyranny, protection. Proofs come through character as well as through demonstration, so a speaker must know each constitution's character.

μέγιστον δὲ καὶ κυριώτατον ἀπάντων πρὸς τὸ δύνασθαι 25
greatest but and most-decisive of-all toward the to-be-able
 πείθειν καὶ καλῶς συμβουλεύειν τὰς πολιτείας ἀπάσας
to-persuade and well to-advise the constitutions all
 λαβεῖν καὶ τὰ ἐκάστης ἔθῃ καὶ νόμιμα καὶ συμφέροντα
to-grasp and the of-each customs and usages and advantages

διελεῖν. πείθονται γὰρ ἅπαντες τῷ συμφέροντι,
to-distinguish they-are-persuaded for all by-the advantageous
 συμφέρει δὲ τὸ σῶζον τὴν πολιτείαν. ἔτι δὲ κυρία μὲν
is-advantageous but the preserving the constitution further but sovereign indeed
 ἐστὶν ἡ τοῦ κυρίου ἀπόφασις, τὰ δὲ κύρια διήρηται
is the of-the sovereign declaration the but sovereign-(bodies) have-been-divided
 κατὰ τὰς πολιτείας· ὅσαι γὰρ αἱ πολιτεῖαι, τοσαῦτα
according-to the constitutions as-many-as for the constitutions so-many
 καὶ τὰ κύρια ἐστὶν. εἰσὶν δὲ πολιτεῖαι τέτταρες,
also the sovereign-(bodies) are there-are but constitutions four
 δημοκρατία ὀλιγαρχία ἀριστοκρατία μοναρχία, ὥστε τὸ
democracy oligarchy aristocracy monarchy so-that the
 μὲν κύριον καὶ τὸ κρῖνον τούτων τί ἐστὶν μῦθον ἢ ὅλον
indeed sovereign and the deciding of-these some is part or a-whole
 τούτων. ἔστιν δὲ δημοκρατία μὲν πολιτεία ἐν ᾗ κλήρῳ
of-these is but democracy indeed a-constitution in which by-lot
 διανεμόνται τὰς ἀρχάς, ὀλιγαρχία δὲ ἐν ᾗ ἀπὸ τιμημάτων,
they-distribute the offices oligarchy but in which from property-ratings
 ἀριστοκρατία δὲ ἐν ᾗ κατὰ τὴν παιδείαν. παιδείαν δὲ
aristocracy but in which according-to the education education but
 λέγω τὴν ὑπὸ τοῦ νόμου κεκλιμένην· οἱ γὰρ ἐμμεμενηκότες
I-mean the by the law laid-down the for having-abided
 ἐν τοῖς νομίμοις ἐν τῇ ἀριστοκρατίᾳ ἄρχουσιν. ἀνάγκη δὲ
in the usages in the aristocracy rule necessary but
 τούτους φαίνεσθαι ἀρίστους, ὅθεν καὶ τοῦνομα εἰληφεν τοῦτο.
these to-appear best whence also the-name it-has-taken this
 37 μοναρχία δ' ἐστὶν κατὰ τοῦνομα ἐν ᾗ εἷς ἀπάντων
monarchy but is according-to the-name in which one of-all
 κύριός ἐστιν· τούτων δὲ ἡ μὲν κατὰ τάξιν τινὰ
sovereign is of-these but the-one indeed according-to order some
 βασιλεία, ἡ δ' ἀόριστος τυραννίς· τὸ δὲ τέλος ἐκάστης
(is)-kingship the-other but unlimited (is)-tyranny the but end of-each

πολιτείας οὐ δεῖ λανθάνειν· αἰροῦνται γὰρ τὰ πρὸς
constitution not must to-escape-notice they-choose for the-(things) toward
 τὸ τέλος. ἔστι δὲ δημοκρατίας μὲν τέλος ἐλευθερία,
the end is but of-democracy indeed an-end freedom
 ὀλιγαρχίας δὲ πλοῦτος, ἀριστοκρατίας δὲ τὰ περὶ παιδείαν
of-oligarchy but wealth of-aristocracy but the about education
 καὶ τὰ νόμιμα *** τυραννίδος δὲ φυλακή. δηλον οὖν
and the usages (lacuna) of-tyranny but guarding clear then
 ὅτι τὰ πρὸς τὸ τέλος ἐκάστης ἔθη καὶ νόμιμα καὶ
that the toward the end of-each customs and usages and
 συμφέροντα διαιρετέον, εἴπερ αἰροῦνται πρὸς τοῦτο
advantages one-must-distinguish if-indeed they-choose toward this
 ἐπαναφέροντες. ἐπεὶ δὲ οὐ μόνον αἱ πίστεις γίνονται
referring since but not only the proofs come-about
 δι' ἀποδεικτικοῦ λόγου ἀλλὰ καὶ δι' ἠθικοῦ·
through demonstrative argument but also through (one)-of-character
 (τῷ γὰρ ποιόν τινα φαίνεσθαι τὸν λέγοντα πιστεύομεν,
by-the for of-a-kind some to-appear the speaker we-believe
 τοῦτο δ' ἐστὶν ἂν ἀγαθὸς φαίνεται ἢ εὖνους ἢ ἄμφω)
this but is(-to-say) if good he-appear or well-disposed or both
 δέοι ἂν τὰ ἥθη τῶν πολιτειῶν ἐκάστης ἔχειν
it-would-be-needful — the characters of-the constitutions of-each to-have
 ἡμᾶς· τὸ μὲν γὰρ ἐκάστης ἥθος πιθανώτατον ἀνάγκη
us the indeed for of-each character most-persuasive necessary
 πρὸς ἐκάστην εἶναι. ταῦτα δὲ ληφθήσεται διὰ τῶν αὐτῶν·
toward each to-be these but will-be-grasped through the same
 τὰ μὲν γὰρ ἥθη φανερά κατὰ τὴν προαίρεσιν, ἡ
the indeed for characters (are)-evident according-to the choice the
 δὲ προαίρεσις ἀναφέρεται πρὸς τὸ τέλος.
but choice is-referred toward the end

1366a

- 16 ὦν μὲν οὖν δεῖ ὀρέγεσθαι προτρέποντας ὡς ἐσομένων
what indeed then one-must to-aim-at exhorting as things-to-be
 ἢ ὄντων, καὶ ἐκ τίνων δεῖ τὰς περὶ τοῦ συμφέροντος
or things-that-are and from what one-must the about the advantageous
 πίστεις λαμβάνειν, ἔτι δὲ περὶ τῶν περὶ τὰς πολιτείας
proofs to-take further but about the about the constitutions
 ἡθῶν καὶ νομίμων διὰ τίνων τε καὶ πῶς εὐπορήσομεν,
characters and usages through what both and how we-shall-be-well-supplied
 ἐφ' ὅσον ἦν τῷ παρόντι καιρῷ σύμμετρον, εἴρηται·
in so-far-as was for-the present occasion commensurate it-has-been-said
 διηκρίβωται γὰρ ἐν τοῖς πολιτικοῖς περὶ τούτων.
it-has-been-detailed for in the Politics about these

1.9 · VIRTUE AND THE NOBLE

Praise and blame take virtue and vice, the noble and the shameful, as their marks. The noble is what is choiceworthy for its own sake and praiseworthy, so virtue is noble, and the parts of virtue are justice, courage, temperance, magnificence, greatness of soul, liberality, gentleness, prudence, and wisdom. Aristotle lists what counts as noble and shows that praise and counsel differ only in wording; amplification suits display speeches best, since the deeds are agreed on.

- 24 μετὰ δὲ ταῦτα λέγωμεν περὶ ἀρετῆς καὶ κακίας καὶ καλοῦ
after but these let-us-speak about virtue and vice and noble
 καὶ αἰσχροῦ· οὗτοι γὰρ σκοποὶ τῷ ἐπαινοῦντι καὶ ψέγοντι·
and shameful these for (are)-goals for-the praiser and blamer
 συμβήσεται γὰρ ἅμα περὶ τούτων λέγοντας κακέῃνα
it-will-happen for together about these speaking and-those
 δηλοῦν ἐξ ὧν ποιοί τινες ὑποληφθισόμεθα κατὰ τὸ
to-show from which of-what-kind some we-shall-be-supposed according-to the
 ἥθος, ἥπερ ἦν δευτέρα πίστις· ἐκ τῶν αὐτῶν γὰρ ἡμᾶς
character which-very was second proof from the same for us

τε καὶ ἄλλον ἀξιόπιστον δυνησόμεθα ποιεῖν πρὸς ἀρετήν.
both and another trustworthy we-shall-be-able to-make toward virtue
 ἐπεὶ δὲ συμβαίνει καὶ χωρὶς σπουδῆς καὶ μετὰ σπουδῆς
since but it-happens both without seriousness and with seriousness
 ἐπαινεῖν πολλάκις οὐ μόνον ἄνθρωπον ἢ θεὸν ἀλλὰ καὶ
to-praise often not only a-man or a-god but also
 αἴψυχα καὶ τῶν ἄλλων ζώων τὸ τυχόν, τὸν αὐτὸν
lifeless-things and of-the other animals the chance-one the same
 τρόπον καὶ περὶ τούτων ληπτέον τὰς προτάσεις, ὥστε
way also about these one-must-take the premises so-that
 ὅσον παραδείγματος χάριν εἰπωμεν καὶ περὶ τούτων.
as-much-as of-example for-sake let-us-speak also about these
 καλὸν μὲν οὖν ἐστὶν ὃ ἂν δι' αὐτὸ αἰρετὸν ὄν 33
noble indeed then is what — through itself choiceworthy being
 ἐπαινετὸν ἦ, ἢ ὃ ἂν ἀγαθὸν ὄν ἡδὺ ἦ, ὅτι ἀγαθόν.
praiseworthy it-be or what — good being pleasant it-be because (it-is)-good
 εἰ δὲ τοῦτό ἐστι τὸ καλόν, ἀνάγκη τὴν ἀρετὴν καλὸν
if but this is the noble necessary the virtue noble
 εἶναι. ἀγαθὸν γὰρ ὄν ἐπαινετὸν ἐστὶν. ἀρετὴ δ' ἐστὶ
to-be good for being praiseworthy it-is virtue but is
 μὲν δύναμις ὡς δοκεῖ ποριστικὴ ἀγαθῶν καὶ φυλακτική,
indeed a-power as it-seems providing of-goods and preserving
 καὶ δύναμις εὐεργετικὴ πολλῶν καὶ μεγάλων, καὶ πάντων
and a-power beneficent of-many and great and all
 περὶ πάντα. *** μέρη δὲ ἀρετῆς δικαιοσύνη, ἀνδρία,
about all (lacuna) parts but of-virtue justice courage
 σωφροσύνη, μεγαλοπρέπεια, μεγαλοψυχία, ἐλευθεριότης,
temperance magnificence greatness-of-soul liberality
 πραότης, φρόνησις, σοφία. ἀνάγκη δὲ μεγίστας εἶναι ἀρετὰς
gentleness prudence wisdom necessary but greatest to-be virtues
 τὰς τοῖς ἄλλοις χρησιμωτάτας, εἴπερ ἐστὶν ἡ ἀρετὴ
the to-the others most-useful if-indeed is the virtue

δύναμις εὐεργετική. διὰ τοῦτο τοὺς δικαίους καὶ ἀνδρείους
a-power beneficent through this the just and brave
 μάλιστα τιμῶσιν· ἡ μὲν γὰρ ἐν πολέμῳ ἡ δὲ καὶ ἐν
most they-honor the-one indeed for in war the-other but both in
 πολέμῳ καὶ ἐν εἰρήνῃ χρήσιμος ἄλλοις. εἴτα ἡ ἐλευθεριότης·
war and in peace (is)-useful to-others then the liberality
 προΐενται γὰρ καὶ οὐκ ἀνταγωνίζονται περὶ τῶν χρημάτων,
they-give-up for and not they-contend about the money
 ὧν μάλιστα ἐφίενται ἄλλοι. ἔστι δὲ δικαιοσύνη μὲν ἀρετὴ
which most desire others is but justice indeed a-virtue
 δι' ἣν τὰ αὐτῶν ἕκαστοι ἔχουσι, καὶ ὡς ὁ νόμος,
through which the their-own each have and as the law
 ἀδικία δὲ δι' ἣν τὰ ἀλλότρια, οὐχ ὡς ὁ νόμος.
injustice but through which the another's not as the law
 1366b ἀνδρία δὲ δι' ἣν πρακτικοὶ εἰσι τῶν καλῶν ἔργων ἐν
courage but through which does they-are of-the noble works in
 τοῖς κινδύνοις, καὶ ὡς ὁ νόμος κελεύει, καὶ ὑπηρετικοὶ τῷ
the dangers and as the law commands and serving to-the
 νόμῳ· δειλία δὲ τοῦναντίον. σωφροσύνη δὲ ἀρετὴ δι' ἣν
law cowardice but the-opposite temperance but a-virtue through which
 πρὸς τὰς ἡδονὰς τὰς τοῦ σώματος οὕτως ἔχουσιν ὡς ὁ
toward the pleasures the of-the body thus they-are as the
 νόμος κελεύει· ἀκολασία δὲ τοῦναντίον. ἐλευθεριότης δὲ περὶ
law commands licentiousness but the-opposite liberality but about
 χρήματα εὐποιοτική, ἀνελευθερία δὲ τοῦναντίον. μεγαλοψυχία
money beneficent illiberality but the-opposite greatness-of-soul
 δὲ ἀρετὴ μεγάλων ποιητικὴ εὐεργετημάτων, μεγαλοπρέπεια
but a-virtue of-great productive of-benefactions magnificence
 δὲ ἀρετὴ ἐν δαπανήμασι μεγέθους ποιητικὴ, μικροψυχία
but a-virtue in expenditures of-greatness productive smallness-of-soul
 δὲ καὶ μικροπρέπεια τὰναντία. φρόνησις δ' ἐστὶν ἀρετὴ
but and meanness (are)-the-opposites prudence but is a-virtue

διανοίας, καθ' ἣν εὖ βουλευέσθαι δύνανται περὶ
of-intellect according-to which well to-deliberate they-are-able about
 ἀγαθῶν καὶ κακῶν· τῶν εἰρημένων εἰς εὐδαιμονίαν. ***
goods and evils the things-said toward happiness (lacuna)
 περὶ μὲν οὖν ἀρετῆς καὶ κακίας καθόλου καὶ περὶ τῶν 24
about indeed then virtue and vice universally and about the
 μορίων εἴρηται κατὰ τὸν ἐνεστώτα καιρὸν ἱκανῶς,
parts it-has-been-said according-to the present occasion sufficiently
 περὶ δὲ τῶν ἄλλων οὐ χαλεπὸν ἰδεῖν· φανερόν γάρ ὅτι
about but the others not hard to-see clear for that
 ἀνάγκη τὰ τε ποιητικὰ τῆς ἀρετῆς εἶναι καλὰ. (πρὸς
necessary the both productive of-the virtue to-be noble toward
 ἀρετὴν γάρ) καὶ τὰ ἀπ' ἀρετῆς γινόμενα, τοιαῦτα δὲ τὰ
virtue for and the from virtue coming such but the
 τε σημεῖα τῆς ἀρετῆς καὶ τὰ ἔργα· ἐπεὶ δὲ τὰ σημεῖα
both signs of-the virtue and the works since but the signs
 καὶ τὰ τοιαῦτα ἅ ἐστιν ἀγαθοῦ ἔργα ἢ πάθη καλὰ,
and the such which are of-a-good-man works or affections (are)-noble
 ἀνάγκη ὅσα τε ἀνδρίας ἔργα ἢ σημεῖα ἀνδρίας ἢ
necessary as-many-as both of-courage works or signs of-courage or
 ἀνδρείως πέπρακται καλὰ εἶναι, καὶ τὰ δίκαια καὶ τὰ
bravely has-been-done noble to-be and the just and the
 δικαίως ἔργα (πάθη δὲ οὐ· ἐν μόνῃ γὰρ ταύτῃ τῶν ἀρετῶν
justly works affections but not in alone for this of-the virtues
 οὐκ ἀεὶ τὸ δικαίως καλόν, ἀλλ' ἐπὶ τοῦ ζημιούσθαι
not always the justly (is)-noble but in the to-be-punished
 αἰσχρὸν τὸ δικαίως μᾶλλον ἢ τὸ ἀδίκως) καὶ κατὰ
shameful the justly more than the unjustly and according-to
 τὰς ἄλλας δὲ ἀρετὰς ὡσαύτως. καὶ ἐφ' ὅσοις τὰ ἀθλα
the other but virtues likewise and for as-many-as the prizes
 τιμῇ, καλὰ. καὶ ἐφ' ὅσοις τιμῇ μᾶλλον ἢ χρήματα.
(are)-honor (are)-noble and for as-many-as honor more than money

35 καὶ ὅσα μὴ αὐτοῦ ἔνεκα πράττει τις τῶν αἰρετῶν,
and as-many-as not of-himself for-the-sake does someone of-the choiceworthy
 καὶ τὰ ἀπλῶς ἀγαθὰ, ὅσα ὑπὲρ τῆς πατρίδος τις
and the simply good as-many-as on-behalf-of the fatherland someone
 ἐποίησεν παριδὼν τὸ αὐτοῦ, καὶ τὰ τῇ φύσει ἀγαθὰ, καὶ ἃ
did overlooking the of-himself and the by-the nature good and what
 μὴ αὐτῷ ἀγαθὰ· αὐτοῦ γὰρ ἔνεκα τὰ τοιαῦτα. καὶ ὅσα
not to-him good of-himself for for-the-sake the such-things and as-many-as
 τεθνεῶτι ἐνδέχεται ὑπάρχειν μᾶλλον ἢ ζῶντι· τὸ γὰρ
to-a-dead-man it-is-possible to-belong more than to-a-living-man the for
 αὐτοῦ ἔνεκα μᾶλλον ἔχει τὰ ζῶντι. καὶ ὅσα ἔργα
of-himself for-the-sake more has the to-a-living-man and as-many-as works
 τῶν ἄλλων ἔνεκα· ἥττον γὰρ αὐτοῦ. καὶ ὅσαι εὐπραγαίαι
of-the others for-the-sake less for of-himself and as-many-as good-deeds
 περὶ ἄλλους, ἀλλὰ μὴ περὶ αὐτόν. καὶ περὶ τοὺς εὖ
about others but not about himself and about the well
 ποιήσαντας· δίκαιον γάρ. καὶ τὰ εὐεργετήματα· οὐ γὰρ εἰς
having-done just for and the benefactions not for toward
 αὐτόν. καὶ τὰ ἐναντία ἢ ἐφ' οἷς αἰσχύνονται· τὰ γὰρ αἰσχρὰ
himself and the opposite than at which they-are-ashamed the for shameful
 αἰσχύνονται καὶ λέγοντες καὶ ποιοῦντες καὶ μέλλοντες,
they-are-ashamed both saying and doing and intending
 ὥσπερ καὶ Σαπφῶ πεποίηκεν εἰπόντος τοῦ Ἀλκαίου
just-as also Sappho has-composed having-said — Alcaeus

θέλω τι φειπῆν, ἀλλὰ με κωλύει

I-wish something to-say but me binders

αἰδώς

shame

αἰ δ' ἦχες ἐσθλῶν ἔμερον ἢ καλῶν

if but you-had of-good-things desire or of-noble-things

καὶ μὴ τι φειπῆν γλῶσσ' ἐκύκα κακόν,

and not something to-say tongue was-stirring evil

αἰδώς κέν σε οὐκ εἶχεν ὄμματ',

shame — you not would-bold eyes

ἀλλ' ἔλεγες περὶ τῷ δικαίῳ.

but you-would-speak about the just

καὶ περὶ ὧν ἀγωνιῶσι μὴ φοβούμενοι· περὶ γὰρ τῶν 1367a

and about which they-are-anxious not fearing about for the

πρὸς δόξαν φερόντων ἀγαθῶν τοῦτο πάσχουσιν. καὶ αἱ

toward repute tending goods this they-experience and the

τῶν φύσει σπουδαιοτέρων ἀρεταὶ καλλίους καὶ τὰ ἔργα,

of-the by-nature more-excellent virtues (are)-nobler and the works

οἷον ἀνδρὸς ἢ γυναικός. καὶ αἱ ἀπολαυστικάι ἄλλοις

such-as of-a-man than of-a-woman and the enjoyable to-others

μᾶλλον ἢ αὐτοῖς· διὸ τὸ δίκαιον καὶ ἡ δικαιοσύνη

more than to-themselves wherefore the just and the justice

καλόν. καὶ τὸ τοὺς ἐχθροὺς τιμωρεῖσθαι μᾶλλον καὶ μὴ

(is)-noble and the the enemies to-take-revenge more and not

καταλλάττεσθαι· τό τε γὰρ ἀνταποδιδόναι δίκαιον, τὸ

to-be-reconciled the both for to-repay (is)-just the

δὲ δίκαιον καλόν, καὶ ἀνδρείου τὸ μὴ ἡττᾶσθαι. καὶ

but just (is)-noble and of-a-brave-man the not to-be-beaten and

νίκη καὶ τιμὴ τῶν καλῶν· αἰρετά τε γὰρ ἄκαρπα

victory and honor of-the noble choiceworthy both for fruitless

ὄντα, καὶ ὑπεροχὴν ἀρετῆς δηλοῖ. καὶ τὰ μνημονευτά,

being and a-superiority of-virtue it-shows and the memorable

καὶ τὰ μᾶλλον μᾶλλον. καὶ ᾧ μὴ ζῶντι ἔπεται,

and the more more and what not to-a-living-man follows

καὶ οἷς τιμὴ ἀκολουθεῖ, καὶ τὰ περιττά, καὶ τὰ μόνῳ

and which honor accompanies and the extraordinary and the to-one-alone

- ὑπάρχοντα καλλίω· εὐμνημονευτότερα γάρ. καὶ κτήματα
belonging (are)-nobler more-memorable for and possessions
 ἄκαρπα· ἐλευθεριώτερα γάρ. καὶ τὰ παρ' ἐκάστοις δὲ
fruitless (are)-more-liberal for and the among each but
 ἴδια καλά, καὶ ὅσα σημεία ἐστὶν τῶν παρ' ἐκάστοις
proper (are)-noble and as-many-as signs are of-the among each
 ἐπαινουμένων, οἷον ἐν Λακεδαίμονι κομᾶν καλόν·
praised such-as in Lacedaemon to-wear-long-hair (is)-noble
 29 ἐλευθέρου γὰρ σημεῖον· οὐ γάρ ἐστιν κομῶντα ῥάδιον
of-a-free-man for a-sign not for it-is wearing-long-hair easy
 οὐδὲν ποιεῖν ἔργον θητικόν. καὶ τὸ μηδεμίαν ἐργάζεσθαι
any to-do work menial and the no to-practice
 βάνανσον τέχνην· ἐλευθέρου γὰρ τὸ μὴ πρὸς ἄλλον ζῆν.
mechanical craft of-a-free-man for the not toward another to-live
 ληπτέον δὲ καὶ τὰ σύνεγγυς τοῖς ὑπάρχουσιν ὡς ταυτὰ ὄντα
one-must-take but also the near to-the existing as the-same being
 καὶ πρὸς ἔπαινον καὶ πρὸς ψόγον, οἷον τὸν εὐλαβῆ ψυχρὸν
both toward praise and toward blame such-as the cautious cold
 καὶ ἐπίβουλον καὶ τὸν ἡλίθιον χρηστὸν ἢ τὸν ἀνάλητον
and scheming and the simple good or the unfeeling
 πρᾶον, καὶ ἕκαστον δ' ἐκ τῶν παρακολουθούντων αἰ
gentle and each but from the accompanying always
 κατὰ τὸ βέλτιστον, οἷον τὸν ὀργίλον καὶ τὸν μανικὸν
according-to the best such-as the irascible and the frenzied
 ἀπλοῦν καὶ τὸν αὐθάδη μεγαλοπρεπῆ καὶ σεμνόν, καὶ
straightforward and the self-willed magnificent and dignified and
 τοὺς ἐν ταῖς ὑπερβολαῖς ὡς ἐν ταῖς ἀρεταῖς ὄντας, οἷον
the in the excesses as in the virtues being such-as
 τὸν θρασὺν ἀνδρεῖον καὶ τὸν ἄσωτον ἐλευθέριον· δόξει
the rash brave and the prodigal liberal it-will-seem
 τε γὰρ τοῖς πολλοῖς, καὶ ἅμα παραλογιστικὸν ἐκ τῆς
both for to-the many and together fallacious from the

αἰτίας. εἰ γὰρ οὐ μὴ ἀνάγκη κινδυνευτικός, πολλῶ μᾶλλον
cause if for where not necessary (he-is)-venturesome by-much more
 ἂν δόξειεν ὅπου καλόν, καὶ εἰ προετικὸς τοῖς τυχοῦσι,
— he-would-seem where (it-is)-noble and if lavish to-the chance-comers
 καὶ τοῖς φίλοις· ὑπερβολὴ γὰρ ἀρετῆς τὸ πάντας εὖ ποιεῖν.
also to-the friends an-excess for of-virtue the all well to-do
 σκοπεῖν δὲ καὶ παρ' οἷς ὁ ἔπαινος· ὥσπερ γὰρ ὁ 1367b
to-consider but also among whom the praise just-as for —
 Σωκράτης ἔλεγεν, οὐ χαλεπὸν Ἀθηναίους ἐν Ἀθηναίοις
Socrates said not hard Athenians among Athenians
 ἐπαινεῖν. δεῖ δὲ τὸ παρ' ἐκάστοις τίμιον ὃν λέγειν ὡς
to-praise one-must but the among each honored being to-say that
 ὑπάρχει, οἷον ἐν Σκύθαις ἢ Λάκωσιν ἢ φιλοσόφοις. καὶ
it-belongs such-as among Scythians or Laconians or philosophers and
 ὅλως δὲ τὸ τίμιον ἄγειν εἰς τὸ καλόν, ἐπεὶ περ γε δοκεῖ
in-general but the honored to-lead into the noble since-indeed at-least it-seems
 γεινιᾶν. καὶ ὅσα κατὰ τὸ προσήκον, οἷον εἰ ἄξια
to-border and as-many-as according-to the fitting such-as if worthy
 τῶν προγόνων καὶ τῶν προὔπηργμένων. εὐδαιμονικὸν γὰρ
of-the ancestors and of-the earlier-deeds conducive-to-happiness for
 καὶ καλὸν καὶ τὸ προσεπικτᾶσθαι τιμὴν. καὶ εἰ παρὰ τὸ
and noble also the to-acquire-besides honor and if beyond the
 προσήκον δὲ ἐπὶ τὸ βέλτιον καὶ τὸ κάλλιον, οἷον εἰ εὐτυχῶν
fitting but toward the better and the nobler such-as if faring-well
 μὲν μέτριος ἀτυχῶν δὲ μεγαλόψυχος, ἢ μεῖζων γιγνόμενος
indeed moderate faring-ill but great-souled or greater becoming

βελτίων καὶ καταλλακτικώτερος. τοιοῦτον δὲ τὸ τοῦ
better and more-conciliatory such but the —
 Ἰφικράτους, ἐξ οἷων εἰς οἷα, καὶ τὸ τοῦ Ὀλυμπιονίκου
of-Iphicrates from what-sort into what-sort and the of-the Olympic-victor

πρόσθε μὲν ἀμφ' ὤμοισιν ἔχων τραχεῖαν,
formerly indeed about shoulders having a-rough

19 καὶ τὸ τοῦ Σιμωνίδου
and the — of-Simonides

ἢ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὔσα τυράννων.
who of-father both and of-husband of-brothers and being of-tyrants

21 ἐπεὶ δ' ἐκ τῶν πράξεων ὁ ἔπαινος, ἴδιον δὲ τοῦ σπουδαίου
since but from the actions the praise proper but of-the excellent
 τὸ κατὰ προαίρεσιν, πειρατέον δεικνύναι πράττοντα
the according-to choice one-must-try to-show acting
 κατὰ προαίρεσιν. χρήσιμον δὲ τὸ πολλάκις φαίνεσθαι
according-to choice useful but the often to-appear
 πεπραχότα. διὸ καὶ τὰ συμπτώματα καὶ τὰ ἀπὸ τύχης
having-acted wherefore also the coincidences and the from chance
 ὥς ἐν προαιρέσει ληπτέον· ἂν γὰρ πολλὰ καὶ ὅμοια
as in choice one-must-take if for many and alike
 προφέρηται, σημεῖον ἀρετῆς εἶναι δόξει καὶ προαιρέσεως.
be-adduced a-sign of-virtue to-be it-will-seem and of-choice

27 ἔστιν δ' ἔπαινος λόγος ἐμφανίζων μέγεθος ἀρετῆς. δεῖ
is but praise speech making-evident greatness of-virtue one-must
 οὖν τὰς πράξεις ἐπιδεικνύναι ὥς τοιαῦται. τὸ δ' ἐγκώμιον
then the actions to-exhibit as such the but encomium
 τῶν ἔργων ἐστίν, (τὰ δὲ κύκλω εἰς πίστιν, οἷον
of-the deeds is the but round-about toward conviction such-as

εὐγένεια καὶ παιδεία· εἰκὸς γὰρ ἐξ ἀγαθῶν ἀγαθοὺς
good-birth and education likely for from good good
 καὶ τὸν οὕτω τραφέντα τοιοῦτον εἶναι). διὸ καὶ
and the thus reared such to-be wherefore also
 ἐγκωμιάζομεν πράξαντας. τὰ δ' ἔργα σημεῖα τῆς ἑξέως
we-eulogize having-acted the but deeds signs of-the state
 ἐστίν, ἐπεὶ ἐπαινοῦμεν ἂν καὶ μὴ πεπραγότα, εἰ πιστεύομεν
are since we-would-praise — even not having-acted if we-should-believe
 εἶναι τοιοῦτον. μακαρισμὸς δὲ καὶ εὐδαιμονισμὸς αὐτοῖς
to-be such felicitation but and congratulation to-themselves
 μὲν ταῦτά, τούτοις δ' οὐ ταῦτά, ἀλλ' ὥσπερ ἡ εὐδαιμονία
indeed the-same to-these but not the-same but just-as the happiness
 τὴν ἀρετὴν, καὶ ὁ εὐδαιμονισμὸς περιέχει ταῦτα.
the virtue so-also the congratulation includes these
 ἔχει δὲ κοινὸν εἶδος ὁ ἔπαινος καὶ αἱ συμβουλαί. ἃ γὰρ 36
has but a-common form the praise and the counsels what for
 ἐν τῷ συμβουλευεῖν ὑπόθιο ἄν, ταῦτα μετατεθέντα
in the to-advise you-would-suggest — these transposed
 τῇ λέξει ἐγκώμια γίνονται. ἐπεὶ οὖν ἔχομεν ἃ δεῖ
in-the wording encomia become since then we-have what one-must
 πράττειν καὶ ποῖόν τινα εἶναι δεῖ, ταῦτα ὡς ὑποθήκας
to-do and of-what-kind some to-be one-must these as suggestions
 λέγοντας τῇ λέξει μετατιθέναι δεῖ καὶ στρέφειν, οἷον
saying in-the wording to-transpose one-must and to-turn such-as
 ὅτι οὐ δεῖ μέγα φρονεῖν ἐπὶ τοῖς διὰ τύχην ἀλλὰ
that not one-must greatly to-think over the through fortune but
 τοῖς δι' αὐτόν. οὕτω μὲν οὖν λεχθὲν ὑποθήκην δύναται,
the through oneself thus indeed then said a-suggestion it-means
 ὡδὶ δ' ἔπαινον, μέγα φρονῶν οὐ τοῖς διὰ τύχην
this-way but praise greatly thinking not (over-)the through fortune
 ἀλλὰ τοῖς δι' αὐτόν. ὥστε ὅταν ἐπαινεῖν βούλῃ, ὅρα
but the through oneself so-that when to-praise you-wish see

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τί ἂν ὑπόθοιο, καὶ ὅταν ὑποθέσθαι, ὅρα τί ἂν
what — you-would-suggest and when to-suggest see what —
 ἐπαινέσεαις. ἡ δὲ λέξις ἔσται ἀντικειμένη ἐξ ἀνάγκης,
you-would-praise the but wording will-be opposed from necessity
 ὅταν τὸ μὲν κωλύον τὸ δὲ μὴ κωλύον μετατεθῇ.
when the-one indeed preventing the-other but not preventing be-transposed
 χρηστέον δὲ καὶ τῶν ἀξητικῶν πολλοῖς, οἷον εἰ μόνος ἢ
one-must-use but also of-the amplifying many such-as if alone or
 πρῶτος ἢ μετ' ὀλίγων ἢ καὶ μάλιστα πεποίηκεν· ἅπαντα
first or with few or even most be-has-done all
 γὰρ ταῦτα καλά. καὶ τὰ ἐκ τῶν χρόνων καὶ τῶν καιρῶν·
for these (are)-noble and the from the times and the occasions
 ταῦτα δὲ παρὰ τὸ προσῆκον. καὶ εἰ πολλάκις τὸ αὐτὸ
these but beyond the fitting and if often the same
 κατώρθωκεν· μέγα γάρ, καὶ οὐκ ἀπὸ τύχης ἀλλὰ δι'
he-has-achieved great for and not from fortune but through
 αὐτὸν ἂν δόξειεν. καὶ εἰ τὰ προτρέποντα καὶ τιμῶντα διὰ
himself — it-would-seem and if the encouraging and honoring through
 τοῦτον εὔρηται καὶ κατεσκευάσθη. καὶ εἰς ὃν πρῶτον
him have-been-invented and were-established and toward whom first
 ἐγκώμιον ἐποιήθη, οἷον εἰς Ἱππόλοχον, καὶ δι' Ἀρμόδιον
an-encomium was-made such-as toward Hippolochus and through Harmodius
 καὶ Ἀριστογείτονα τὸ ἐν ἀγορᾷ σταθῆναι. ὁμοίως δὲ καὶ
and Aristogeiton the in market-place to-be-set-up likewise but also
 ἐπὶ τῶν ἐναντίων. καὶ μὴ καθ' αὐτὸν εὐπορήσ, πρὸς
over the opposite even-if not according-to himself you-are-provided toward
 ἄλλους ἀντιπαραβάλλειν, ὅπερ ὁ Ἰσοκράτης ἐποίει διὰ
others to-compare which-very — Isocrates did through
 τὴν ἀσυνήθειαν τοῦ δικολογεῖν. δεῖ δὲ πρὸς ἐνδόξους
the unfamiliarity of-the to-plead one-must but toward (the-)famous
 συγκρίνειν· ἀξητικὸν γὰρ καὶ καλόν, εἰ σπουδαίων
to-compare amplifying for and noble if than-the-excellent

βελτίων. πίπτει δ' εὐλόγως ἢ αὔξῃσις εἰς τοὺς ἐπαίνους·
better falls but reasonably the amplification into the praises
 ἐν ὑπεροχῇ γάρ ἐστιν, ἢ δ' ὑπεροχῇ τῶν καλῶν.
in superiority for it-is the but superiority (is)-of-the noble
 διὸ καὶ μὴ πρὸς τοὺς ἐνδόξους, ἀλλὰ πρὸς τοὺς ἄλλους 24
wherefore even-if not toward the famous but toward the others
 δεῖ παραβάλλειν, ἐπεὶπερ ἢ ὑπεροχῇ δοκεῖ μὴνύειν
one-must to-compare since-indeed the superiority seems to-indicate
 ἀρετὴν. ὅλως δὲ τῶν κοινῶν εἰδῶν ἅπασιν τοῖς λόγοις ἢ μὲν
virtue in-general but of-the common forms for-all the speeches the indeed
 αὔξῃσις ἐπιτηδειοτάτῃ τοῖς ἐπιδεικτικοῖς· τὰς γὰρ πράξεις
amplification (is)-most-suited for-the display the for actions
 ὁμολογουμένας λαμβάνουσιν, ὥστε λοιπὸν μέγεθος περιθεῖναι
agreed they-take so-that remaining greatness to-put-around
 καὶ κάλλος· τὰ δὲ παραδείγματα τοῖς συμβουλευτικοῖς·
and beauty the but examples for-the deliberative
 ἐκ γὰρ τῶν προγεγονότων τὰ μέλλοντα καταμαντευόμενοι
from for the things-past the things-to-come divining
 κρίνομεν· τὰ δ' ἐνθυμήματα τοῖς δικανικοῖς· αἰτίαν γὰρ καὶ
we-judge the but enthymemes for-the forensic a-cause for and
 ἀπόδειξιν μάλιστα δέχεται τὸ γεγονὸς διὰ τὸ ἀσαφές.
a-demonstration most admits the thing-past through the unclear
 ἐκ τίνων μὲν οὖν οἱ ἔπαινοι καὶ οἱ ψόγοι λέγονται
from what indeed then the praises and the blames are-said
 σχεδὸν πάντες, καὶ πρὸς ποῖα δεῖ βλέποντας ἐπαινεῖν
nearly all and toward what-kind one-must looking to-praise
 καὶ ψέγειν, καὶ ἐκ τίνων τὰ ἐγκώμια γίνεται καὶ τὰ
and to-blame and from what the encomia become and the
 ὀνειδῆ, ταῦτ' ἐστίν· ἐχομένων γὰρ τούτων τὰ ἐναντία
reproaches these are being-held for these the opposite
 τούτοις φανερά· ὁ γὰρ ψόγος ἐκ τῶν ἐναντίων ἐστίν.
to-these (are)-evident the for blame from the opposite is

Accusation and defense need three things: what men do wrong for, in what state of mind, and whom they wrong. Wrongdoing is doing harm willingly against the law, and since everything men do they do through themselves or not, the causes are seven: chance, nature, force, habit, reasoning, spirit, and desire. Age and wealth are accidents of the men who have them, and whatever a man does through himself is good or pleasant, or seems so.

1368b *περὶ δὲ κατηγορίας καὶ ἀπολογίας, ἐκ πόσων καὶ ποίῳν*
about but accusation and defense from how-many and what-kind
ποιεῖσθαι δεῖ τοὺς συλλογισμούς, ἐχόμενον ἂν εἶη
to-make one-must the syllogisms next — it-would-be
λέγειν. δεῖ δὴ λαβεῖν τρία, ἐν μὲν τίνων καὶ πόσων
to-say one-must then to-grasp three one indeed what and how-many
ἔνεκα ἀδικοῦσι, δεύτερον δὲ πῶς αὐτοὶ διακείμενοι,
for-the-sake they-do-wrong second but how themselves being-disposed
τρίτον δὲ τοὺς ποίους καὶ πῶς ἔχοντας. διορισάμενοι
third but the of-what-kind and how disposed having-defined
οὖν τὸ ἀδικεῖν λέγωμεν ἐξῆς.
then the to-do-wrong let-us-speak next

6 *ἔστω δὴ τὸ ἀδικεῖν τὸ βλάπτειν ἐκόντα παρὰ τὸν νόμον.*
let-it-be then the to-do-wrong the to-harm willingly against the law
νόμος δ' ἐστὶν ὁ μὲν ἴδιος ὁ δὲ κοινός· λέγω δὲ
law but is the-one indeed particular the-other but common I-mean but
ἴδιον μὲν καθ' ὃν γεγραμμένον πολιτεύονται, κοινὸν
particular indeed according-to which written they-govern-themselves common
δὲ ὅσα ἄγραφα παρὰ πᾶσιν ὁμολογεῖσθαι δοκεῖ. ἐκόντες
but as-many-as unwritten among all to-be-agreed seem willingly
δὲ ποιοῦσιν ὅσα εἰδότες καὶ μὴ ἀναγκαζόμενοι. ὅσα
but they-do as-many-as knowing and not being-compelled as-many-as
μὲν οὖν ἐκόντες, οὐ πάντα προαιρούμενοι, ὅσα δὲ
indeed then willingly not all choosing as-many-as but

προαιρούμενοι, εἰδότες ἅπαντα· οὐδείς γὰρ ὁ προαιρείται
choosing knowing all no-one for what he-chooses
 ἀγνοεῖ. δι' ἧ δὲ προαιροῦνται βλάπτειν καὶ φαῦλα
is-ignorant-of through what but they-choose to-harm and base
 ποιεῖν παρὰ τὸν νόμον, κακία ἐστὶν καὶ ἀκρασία· ἐὰν γάρ
to-do against the law vice is and incontinence if for
 τινες ἔχωσιν μοχθηρίαν ἢ μίαν ἢ πλείους, περὶ δὲ τοῦτο
some have depravity either one or more about but this
 ὁ μοχθηροὶ τυγχάνουσιν ὄντες, καὶ ἄδικοί εἰσιν, οἷον
which depraved they-happen being also unjust they-are such-as
 ὁ μὲν ἀνελεύθερος περὶ χρήματα, ὁ δ' ἀκόλαστος
the-one indeed illiberal about money the-other but licentious
 περὶ τὰς τοῦ σώματος ἡδονάς, ὁ δὲ μαλακὸς περὶ τὰ
about the of-the body pleasures the-other but soft about the
 ῥάθυμα, ὁ δὲ δειλὸς περὶ τοὺς κινδύνους· (τοὺς γὰρ
easy-things the-other but cowardly about the dangers the for
 συγκινδυνεύοντας ἐγκαταλιμπάνουσι διὰ τὸν φόβον), ὁ
sharing-danger they-abandon through the fear the-other
 δὲ φιλότιμος διὰ τιμὴν, ὁ δ' ὀξύθυμος δι' ὀργήν,
but honor-loving through honor the-other but quick-tempered through anger
 ὁ δὲ φιλόνικος διὰ νίκην, ὁ πικρὸς δὲ διὰ τιμωρίαν,
the-other but victory-loving through victory the bitter but through revenge
 ὁ δ' ἄφρων διὰ τὸ ἀπατᾶσθαι περὶ τὸ δίκαιον
the-other but senseless because-of the to-be-deceived about the just
 καὶ ἄδικον, ὁ δ' ἀναίσχυντος δι' ὀλιγωρίαν δόξης.
and unjust the-other but shameless through slighting of-repute
 ὁμοίως δὲ καὶ τῶν ἄλλων ἕκαστος περὶ ἕκαστον τῶν
likewise but also of-the others each about each of-the
 ὑποκειμένων.
underlying

25 ἀλλὰ περὶ μὲν τούτων δῆλον, τὰ μὲν ἐκ τῶν περὶ
but about indeed these clear the-ones indeed from the about
 τὰς ἀρετὰς εἰρημένων, τὰ δ' ἐκ τῶν περὶ τὰ πάθη
the virtues things-said the-others but from the about the emotions
 ῥηθησομένων· λοιπὸν δ' εἰπεῖν τίνος ἔνεκα καὶ πῶς
things-to-be-said remaining but to-say of-what for-the-sake and how
 ἔχοντες ἀδικοῦσι καὶ τίνας. πρῶτον μὲν οὖν διελώμεθα
disposed they-do-wrong and whom first indeed then let-us-distinguish
 τίνων ὀρεγόμενοι καὶ ποῖα φεύγοντες ἐγχειροῦσιν ἀδικεῖν·
what reaching-for and what-kind avoiding they-undertake to-do-wrong
 δῆλον γὰρ ὡς τῷ μὲν κατηγοροῦντι πόσα καὶ ποῖα
clear for that for-the indeed accusing how-many and what-kind
 τούτων ὑπάρχει τῷ ἀντιδίκῳ σκεπτέον, ὧν ἐφιέμενοι
of-these belong to-the opponent one-must-consider which desiring
 πάντες τοὺς πλησίον ἀδικοῦσι, τῷ δὲ ἀπολογουμένῳ
all the neighbors they-do-wrong for-the but defending
 ποῖα καὶ πόσα τούτων οὐχ ὑπάρχει. πάντες δὲ πάντα
what-kind and how-many of-these not belong all then all
 πράττουσι τὰ μὲν οὐ δι' αὐτοὺς τὰ δὲ δι' αὐτοὺς.
do the-ones indeed not through themselves the-others but through themselves
 τῶν μὲν οὖν μὴ δι' αὐτοὺς τὰ μὲν διὰ τύχην
of-the-ones indeed then not through themselves the-ones indeed through chance
 πράττουσι τὰ δ' ἐξ ἀνάγκης, τῶν δ' ἐξ ἀνάγκης
they-do the-others but from necessity of-the but from necessity
 τὰ μὲν βία τὰ δὲ φύσει, ὥστε πάντα ὅσα μὴ
the-ones indeed by-force the-others but by-nature so-that all as-many-as not
 δι' αὐτοὺς πράττουσι, τὰ μὲν ἀπὸ τύχης τὰ δὲ
through themselves they-do the-ones indeed from chance the-others but
 φύσει τὰ δὲ βία. ὅσα δὲ δι' αὐτοὺς, καὶ ὧν
by-nature the-others but by-force as-many-as but through themselves and of-which

αὐτοὶ αἴτιοι, τὰ μὲν δι' ἔθος τὰ δὲ δι' ὄρεξιν
they (are)-causes the-ones indeed through habit the-others but through appetite
 τὰ μὲν διὰ λογιστικὴν ὄρεξιν τὰ δὲ δι' ἄλογον·
the-ones indeed through rational appetite the-others but through irrational
 ἔστιν δ' ἢ μὲν βούλῃσις ἀγαθοῦ ὄρεξις· (οὐδεὶς γὰρ
is but the indeed wish of-good an-appetite no-one for
 βούλεται ἀλλ' ἢ ὅταν οἰήθῃ εἶναι ἀγαθόν), ἄλογοι
wishes but except when he-think to-be good irrational
 δ' ὀρέξεις ὀργὴ καὶ ἐπιθυμία, ὥστε πάντα ὅσα
but appetites (are)-anger and desire so-that all as-many-as
 πράττουσιν ἀνάγκη πράττειν δι' αἰτίας ἑπτὰ, διὰ
they-do necessary to-do through causes seven through
 τύχην, διὰ φύσιν, διὰ βίαν, δι' ἔθος, διὰ λογισμόν,
chance through nature through force through habit through reasoning
 διὰ θυμόν, δι' ἐπιθυμίαν. τὸ δὲ προσδιαίρεισθαι καθ'
through spirit through desire the but to-subdivide according-to
 ἡλικίαν ἢ ἔξεις ἢ ἄλλ' ἅττα τὰ πραττόμενα περιέρχον· εἰ
age or states or other some the things-done (is)-superfluous if
 γὰρ συμβέβηκεν τοῖς νέοις ὀργίλοις εἶναι ἢ ἐπιθυμητικοῖς,
for it-has-happened to-the young irascible to-be or desirous
 οὐ διὰ τὴν νεότητα πράττουσι τὰ τοιαῦτα ἀλλὰ δι'
not through the youth they-do the such-things but through
 ὀργὴν καὶ ἐπιθυμίαν. οὐδὲ διὰ πλοῦτον καὶ πενίαν, ἀλλὰ
anger and desire nor through wealth and poverty but
 συμβέβηκε τοῖς μὲν πένησι διὰ τὴν ἔνδειαν ἐπιθυμεῖν
it-has-happened to-the indeed poor through the want to-desire
 χρημάτων, τοῖς δὲ πλουσίοις διὰ τὴν ἐξουσίαν ἐπιθυμεῖν
money to-the but rich through the license to-desire
 τῶν μὴ ἀναγκαίων ἡδονῶν· ἀλλὰ πράττουσι καὶ οὗτοι οὐ
the not necessary pleasures but will-act also these not
 διὰ πλοῦτον καὶ πενίαν ἀλλὰ διὰ τὴν ἐπιθυμίαν. ὁμοίως
through wealth and poverty but through the desire likewise

1369a

δὲ καὶ οἱ δίκαιοι καὶ οἱ ἄδικοι, καὶ οἱ ἄλλοι οἱ λεγόμενοι

but also the just and the unjust and the others the being-said

κατὰ τὰς ἕξεις πράττειν, διὰ ταῦτα πράξουσιν·

according-to the states to-act through these will-act

17 ἢ γὰρ διὰ λογισμὸν ἢ διὰ πάθος· ἀλλ' οἱ μὲν διὰ

either for through reasoning or through emotion but the-ones indeed through

ἥθη καὶ πάθη χρηστά, οἱ δὲ διὰ τὰναντία. συμβαίνει

characters and emotions good the-others but through the-opposites it-happens

μέντοι ταῖς μὲν τοιαύταις ἕξεσι τὰ τοιαῦτα ἀκολουθεῖν, ταῖς

however to-the indeed such states the such to-follow to-the

δὲ τοιαῖσδε τὰ τοιάδε· εὐθὺς γὰρ ἴσως τῷ μὲν σώφρονι

but such-others the such-others for-instance for perhaps to-the indeed temperate

διὰ τὸ σώφρονα εἶναι δόξαι τε καὶ ἐπιθυμῖαι χρησταὶ

because-of the temperate to-be opinions both and desires good

ἐπακολουθοῦσι περὶ τῶν ἡδέων, τῷ δ' ἀκολάστῳ αἱ

follow about the pleasant-(things) to-the but licentious the

ἐναντία περὶ τῶν αὐτῶν τούτων. διὸ τὰς μὲν τοιαύτας

opposite about the same these wherefore the indeed such

διαίρέσεις ἐάτεον, σκεπτέον δὲ ποῖα ποίοις

divisions one-must-let-alone one-must-consider but what-kind to-what-kind

εἴωθεν ἔπεσθαι· εἰ μὲν γὰρ λευκὸς ἢ μέλας ἢ μέγας ἢ

is-accustomed to-follow if indeed for white or black or great or

μικρὸς, οὐδὲν τέτακται τῶν τοιούτων ἀκολουθεῖν, εἰ δὲ

small nothing has-been-ordained of-the such to-follow if but

νέος ἢ πρεσβύτης ἢ δίκαιος ἢ ἄδικος, ἤδη διαφέρει. καὶ

young or old or just or unjust already it-matters and

ὅλως ὅσα τῶν συμβαινόντων ποιεῖ διαφέρειν τὰ ἥθη

in-general as-many-as of-the accidents make to-differ the characters

τῶν ἀνθρώπων, οἷον πλουτεῖν δοκῶν ἑαυτῷ ἢ πένεσθαι

of-the men such-as to-be-rich seeming to-himself or to-be-poor

διοίσει τι, καὶ εὐτυχεῖν ἢ ἀτυχεῖν. ταῦτα μὲν οὖν
it-will-differ somewhat and to-fare-well or to-fare-ill these indeed then
 ὕστερον ἐροῦμεν, νῦν δὲ περὶ τῶν λοιπῶν εἰπώμεν πρῶτον.
later we-shall-say now but about the remaining let-us-speak first
 ἔστι δ' ἀπὸ τύχης μὲν τὰ τοιαῦτα γιγνόμενα, ὅσων 32
are but from chance indeed the such happening of-which
 ἣ τε αἰτία ἀόριστος καὶ μὴ ἔνεκά του γίγνεται
the both cause (is)-indefinite and not for-the-sake of-something they-come
 καὶ μήτε αἰεὶ μήτε ὡς ἐπὶ τὸ πολὺ μήτε τεταγμένως·
and neither always nor as for the most-part nor regularly
 δῆλον δ' ἐκ τοῦ ὁρισμοῦ τῆς τύχης περὶ τούτων. φύσει
clear but from the definition of-the chance about these by-nature
 δὲ ὅσων ἣ τ' αἰτία ἐν αὐτοῖς καὶ τεταγμένη· ἣ γὰρ
but of-which the both cause (is)-in themselves and ordered either for
 αἰεὶ ἢ ὡς ἐπὶ τὸ πολὺ ὡσαύτως ἀποβαίνει. τὰ γὰρ
always or as for the most-part in-the-same-way it-turns-out the for
 παρὰ φύσιν οὐδὲν δεῖ ἀκριβολογεῖσθαι, πότερα κατὰ
against nature not-at-all one-must to-be-precise whether according-to
 φύσιν τινὰ ἢ ἄλλην αἰτίαν γίγνεται· δόξειε δ' ἂν
nature some or another cause they-come it-would-seem but —
 καὶ ἡ τύχη αἰτία εἶναι τῶν τοιούτων. βία δὲ ὅσα
also the chance a-cause to-be of-the such-things by-force but as-many-as
 παρ' ἐπιθυμίαν ἢ τοὺς λογισμοὺς γίγνεται δι' αὐτῶν
against desire or the reasonings come through themselves
 τῶν πραττόντων. ἔθει δὲ ὅ τι διὰ τὸ πολλάκις
the doers by-habit but what ever because-of the often
 πεποιηκέναι ποιοῦσιν. διὰ λογισμὸν δὲ τὰ δοκοῦντα
to-have-done they-do through reasoning but the seeming
 συμφέρειν ἐκ τῶν εἰρημένων ἀγαθῶν ἢ ὡς τέλος ἢ
to-be-advantageous from the said goods either as an-end or
 ὡς πρὸς τὸ τέλος, ὅταν διὰ τὸ συμφέρειν πράττηται·
as toward the end when because-of the to-be-advantageous it-be-done

ἔνια γὰρ καὶ οἱ ἀκόλαστοι συμφέροντα πράττουσιν, ἀλλ'

some for even the licentious advantageous-things do but

οὐ διὰ τὸ συμφέρειν ἀλλὰ δι' ἡδονήν.

not because-of the to-be-advantageous but through pleasure

1369b διὰ θυμὸν δὲ καὶ ὀργὴν τὰ τιμωρητικά. διαφέρει δὲ τιμωρία

through spirit but and anger the vengeful-acts differs but revenge

καὶ κόλασις· ἡ μὲν γὰρ κόλασις τοῦ πάσχοντος ἕνεκά

and punishment the indeed for punishment of-the sufferer for-the-sake

ἔστιν, ἡ δὲ τιμωρία τοῦ ποιούντος, ἵνα ἀποπληρωθῇ.

is the but revenge of-the doer so-that be-may-be-satisfied

τί μὲν οὖν ἔστιν ἡ ὀργή, δῆλον ἔσται ἐν τοῖς περὶ τῶν

what indeed then is the anger clear it-will-be in the about the

παθῶν, δι' ἐπιθυμίαν δὲ πράττεται ὅσα φαίνεται ἡδέα.

emotions through desire but is-done as-many-as appear pleasant

ἔστιν δὲ καὶ τὸ σύνηθες καὶ τὸ ἐθιστὸν ἐν τοῖς ἡδέσιν·

is but also the customary and the habitual among the pleasant

πολλὰ γὰρ καὶ τῶν φύσει μὴ ἡδέων, ὅταν συνεθισθῶσιν,

many for even of-the by-nature not pleasant when they-be-accustomed

ἡδέως ποιοῦσιν. ὥστε συλλαβόντι εἰπεῖν, ὅσα δι'

pleasantly they-do so-that summing-up to-say as-many-as through

αὐτοὺς πράττουσιν, ἅπαντ' ἔστιν ἢ ἀγαθὰ ἢ φαινόμενα

themselves they-do all are either good or apparent

ἀγαθὰ ἢ ἡδέα ἢ φαινόμενα ἡδέα. ἐπεὶ δ' ὅσα δι'

good or pleasant or apparent pleasant since but as-many-as through

αὐτούς, ἐκόντες πράττουσιν, οὐχ ἐκόντες δὲ ὅσα μὴ

themselves willingly they-do not willingly but as-many-as not

δι' αὐτούς, πάντ' ἂν εἴη, ὅσα ἐκόντες πράττουσιν,

through themselves all — would-be as-many-as willingly they-do

ἢ ἀγαθὰ ἢ φαινόμενα ἀγαθὰ ἢ ἡδέα ἢ φαινόμενα ἡδέα·

either good or apparent good or pleasant or apparent pleasant

τίθῃμι γὰρ καὶ τὴν τῶν κακῶν ἢ φαινομένων κακῶν ἢ

I-place for also the of-the evils or apparent evils either

ἀπαλλαγὴν ἢ ἀντὶ μείζονος ἐλάττονος μετάληψιν ἐν
 removal or instead-of greater of-lesser exchange among
 τοῖς ἀγαθοῖς (αἵρετὰ γάρ πως) καὶ τὴν τῶν λυπηρῶν ἢ
 the goods choiceworthy for somehow and the of-the painful or
 φαινομένων ἢ ἀπαλλαγὴν ἢ μετάληψιν ἀντὶ μείζονων
 apparent either removal or exchange instead-of greater
 ἐλαττόνων ἐν τοῖς ἡδέσιν ὡσαύτως.
 of-lesser among the pleasant likewise
 ληπτέον ἄρα τὰ συμφέροντα καὶ ἡδέα, πόσα καὶ ποῖα. 27
 one-must-take then the advantageous and pleasant how-many and what-kind
 περὶ μὲν οὖν τοῦ συμφέροντος ἐν τοῖς συμβουλευτικοῖς
 about indeed then the advantageous in the deliberative
 εἴρηται πρότερον, περὶ δὲ τοῦ ἡδέος εἵπωμεν νῦν.
 it-has-been-said earlier about but the pleasant let-us-speak now
 δεῖ δὲ νομίζειν ἱκανοὺς εἶναι τοὺς ὅρους, ἐὰν ὦσι
 one-must but to-think sufficient to-be the definitions if they-be
 περὶ ἐκάστου μῆτε ἀσαφεῖς μῆτε ἀκριβεῖς.
 about each neither unclear nor exact

I.11 · THE PLEASANT

Pleasure is laid down as a movement of the soul, an all-at-once and perceptible settling into its natural state; pain is its opposite. What is customary is pleasant, and so are memory and hope, anger and revenge, victory, honor, and being loved. Learning, wonder, imitation, change, and laughter are pleasant too, and so is a man's own work.

ὑποκείσθω δὲ ἡμῖν εἶναι τὴν ἡδονὴν κίνησίν τινα τῆς 34
 let-it-be-assumed then by-us to-be the pleasure a-movement some of-the
 ψυχῆς καὶ κατάστασιν ἀθρόαν καὶ αἰσθητὴν εἰς τὴν
 soul and a-settling all-at-once and perceptible into the

ὑπάρχουσιν φύσιν, λύπην δὲ τὸναντίον. εἰ δὲ ἔστιν
existing nature pain but the-opposite if then is
 ἡδονὴν τὸ τοιοῦτον, δῆλον ὅτι καὶ ἡδὺ ἔστι τὸ ποιητικόν
pleasure the such clear that also pleasant is the productive
 τῆς εἰρημένης διαθέσεως, τὸ δὲ φθαρτικὸν ἢ τῆς ἐναντίας
of-the said disposition the but destructive or of-the opposite
 καταστάσεως ποιητικὸν λυπηρόν. ἀνάγκη οὖν ἡδὺ εἶναι τό
settling productive (is)-painful necessary then pleasant to-be the
 τε εἰς τὸ κατὰ φύσιν ἵεναι ὡς ἐπὶ τὸ πολὺ, καὶ μάλιστα
both into the according-to nature to-go as for the most-part and most
 ὅταν ἀπειληφότα ἦ τὴν ἐαυτῶν φύσιν τὰ κατ' αὐτὴν
when having-recovered they-be the their-own nature the according-to it
 γιγνόμενα, καὶ τὰ ἔθῃ· καὶ γὰρ τὸ εἰθισμένον ὥσπερ πεφυκὸς
coming-to-be and the habits also for the accustomed just-as natural
 ἤδη γίγνεται· ὅμοιον γὰρ τι τὸ ἔθος τῇ φύσει· ἐγγὺς
already becomes like for something the habit to-the nature near
 γὰρ καὶ τὸ πολλάκις τῷ αἰεί, ἔστιν δ' ἡ μὲν φύσις τοῦ αἰεί,
for also the often to-the always is but the indeed nature of-the always
 τὸ δὲ ἔθος τοῦ πολλάκις. καὶ τὸ μὴ βίαιον· παρὰ φύσιν γὰρ
the but habit of-the often and the not forced against nature for
 ἡ βία, διὸ τὸ ἀναγκαῖον λυπηρόν καὶ ὀρθῶς εἴρηται
the force wherefore the necessary (is)-painful and rightly it-has-been-said

πᾶν γὰρ ἀναγκαῖον πράγματι ἀνιαρόν ἔφν.

every for necessary thing grievous is-by-nature

1370a τὰς δ' ἐπιμελείας καὶ τὰς σπουδὰς καὶ τὰς συντονίας
the but attentions and the exertions and the strainings
 λυπηράς· ἀναγκαῖα γὰρ καὶ βίαια ταῦτα, ἐὰν μὴ ἐθισθῶσιν·
(to-be)-painful (are)-necessary for and forced these if not they-be-habituated
 οὕτω δὲ τὸ ἔθος ποιεῖ ἡδὺ. τὰ δ' ἐναντία ἡδέα·
thus but the habit makes (them)-pleasant the but opposite (are)-pleasant

διὸ αἱ ῥαθυμιαί καὶ αἱ ἀπονίαι καὶ αἱ ἀμέλειαι καὶ αἱ
wherefore the indolences and the freedoms-from-toil and the neglects and the
 παιδιαὶ καὶ αἱ ἀναπαύσεις καὶ ὁ ὕπνος τῶν ἡδέων· οὐδὲν
amusements and the rests and the sleep (are)-of-the pleasant nothing
 γὰρ πρὸς ἀνάγκην τούτων. καὶ οὐδ' ἂν ἡ ἐπιθυμία ἐνῇ,
for toward necessity of-these and of-which — the desire be-in
 καὶ ἅπαν ἡδύ· ἡ γὰρ ἐπιθυμία τοῦ ἡδέος ἐστὶν ὄρεξις.
also all (is)-pleasant the for desire of-the pleasant is an-appetite
 τῶν δὲ ἐπιθυμιῶν αἱ μὲν ἀλογοί εἰσιν αἱ δὲ μετὰ
of-the but desires the-ones indeed irrational are the-others but with
 λόγου. λέγω δὲ ἀλόγους ὅσας μὴ ἐκ τοῦ ὑπολαμβάνειν
reason I-call but irrational as-many-as not from the to-suppose
 ἐπιθυμοῦσιν· εἰσὶν δὲ τοιαῦται ὅσαι εἶναι λέγονται φύσει,
they-desire are but such as-many-as to-be are-said by-nature
 ὥσπερ αἱ διὰ τοῦ σώματος ὑπάρχουσιν, οἷον ἡ
just-as the through the body existing such-as the-(desire)
 τροφῆς δίψα καὶ πείνα, καὶ καθ' ἕκαστον εἶδος τροφῆς
of-food thirst and hunger and according-to each kind of-food
 εἶδος ἐπιθυμίας, καὶ αἱ περὶ τὰ γευστὰ καὶ ἀφροδίσια
a-kind of-desire and the about the tastable and sexual
 καὶ ὅλως τὰ ἀπτά, καὶ περὶ ὁσμὴν καὶ ἀκοήν καὶ ὄψιν.
and in-general the touchable and about smell and hearing and sight
 μετὰ λόγου δὲ ὅσα ἐκ τοῦ πεισθῆναι ἐπιθυμοῦσιν·
with reason but as-many-as from the to-be-persuaded they-desire
 πολλὰ γὰρ καὶ θεάσασθαι καὶ κτήσασθαι ἐπιθυμοῦσιν
many for both to-behold and to-acquire they-desire
 ἀκούσαντες καὶ πεισθέντες. ἐπεὶ δ' ἐστὶν τὸ ἡδεσθαι
having-beard and having-been-persuaded since but is the to-be-pleased
 ἐν τῷ αἰσθάνεσθαι τινος πάθους, ἡ δὲ φαντασία ἐστὶν
in the to-perceive some affection the but imagination is
 αἰσθησίς τις ἀσθενής, καὶ ἐν τῷ μεμνημένῳ καὶ
a-perception some weak and-always in the remembering and

τῷ ἐλπίζοντι ἀκολουθοῖ ἂν φαντασία τις οὗ μέμνηται
the hoping would-follow — an-image some of-what he-remembers
 ἢ ἐλπίζει. εἰ δὴ τοῦτο, δῆλον ὅτι καὶ ἡδοναὶ ἅμα
or he-hopes if then this clear that also pleasures together
 μεμνημένοις καὶ ἐλπίζουσιν, ἐπεὶ περ καὶ αἰσθησις. ὥστ'
for-remembering and for-hoping since-indeed also perception so-that
 ἀνάγκη πάντα τὰ ἡδέα ἢ ἐν τῷ αἰσθάνεσθαι εἶναι
necessary all the pleasant either in the to-perceive to-be
 παρόντα ἢ ἐν τῷ μεμνησθαι γεγεννημένα ἢ ἐν τῷ ἐλπίζειν
present or in the to-remember past or in the to-hope
 μέλλοντα· αἰσθάνονται μὲν γὰρ τὰ παρόντα, μέμνηται
future they-perceive indeed for the present they-remember
 δὲ τὰ γενόμενα, ἐλπίζουσι δὲ τὰ μέλλοντα. τὰ μὲν οὖν
but the past they-hope but the future the indeed then
 μνημονευτὰ ἡδέα ἐστὶν οὐ μόνον ὅσα ἐν τῷ παρόντι, ὅτε
memorable pleasant are not only as-many-as in the present when
 παρῆν, ἡδέα ἦν, ἀλλ' ἔνια καὶ οὐχ ἡδέα, ἂν ἢ ὕστερον
they-were-present pleasant were but some even not pleasant if it-be later
 καλὸν καὶ ἀγαθὸν τὸ μετὰ τοῦτο· ὅθεν καὶ τοῦτ' εἴρηται,
noble and good the after this whence also this it-has-been-said

ἀλλ' ἡδὺ τοι σωθέντα μεμνησθαι πόνων,
but pleasant indeed having-been-saved to-remember toils

1370b καὶ
and

μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ
afterward for — even in-pains delights a-man
 μνησάμενος ὅτε πολλὰ πάθη καὶ πολλὰ ἐόργη.
remembering when many he-has-suffered and many he-has-done

τούτου δ' αἴτιον ὅτι ἡδὺ καὶ τὸ μὴ ἔχειν κακόν. 7

of-this but a-cause that pleasant also the not to-have evil

τὰ δ' ἐν ἐλπίδι, ὅσα παρόντα ἢ εὐφραίνειν ἢ

the but in hope as-many-as being-present either to-gladden or

ὠφελεῖν φαίνεται μέγала, καὶ ἄνευ λύπης ὠφελεῖν.

to-benefit appear greatly and without pain to-benefit

ὅλως δὲ ὅσα παρόντα εὐφραίνει, καὶ ἐλπίζοντας καὶ

in-general but as-many-as being-present gladden both (those)-hoping and

μεμνημένους ὡς ἐπὶ τὸ πολὺ. διὸ καὶ τὸ ὀργίζεσθαι

(those)-remembering as for the most-part wherefore also the to-be-angry

ἡδύ, ὥσπερ καὶ Ὅμηρος ἐποίησε περὶ τοῦ θυμοῦ

(is)-pleasant just-as also Homer composed about the wrath

ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο·

which — far sweeter than-honey dripping

οὐθεὶς γὰρ ὀργίζεται τῷ ἀδυνάτῳ φαινομένῳ τιμωρίας 12

no-one for is-angry at-the impossible seeming of-revenge

τυχεῖν, οὐδὲ τοῖς πολὺ ὑπὲρ αὐτοὺς τῇ δυνάμει ἢ

to-obtain nor at-the far above themselves in-the power either

οὐκ ὀργίζονται ἢ ἦττον. καὶ ἐν ταῖς πλείσταις ἐπιθυμίαις

not they-are-angry or less and in the most desires

ἀκολουθεῖ τις ἡδονή· ἢ γὰρ μεμνημένοι ὡς ἔτυχον ἢ

follows some pleasure either for remembering that they-obtained or

ἐλπίζοντες ὡς τεύξονται χαίρουσίν τινα ἡδονήν, οἷον οἱ

hoping that they-will-obtain they-rejoice some pleasure such-as the

τ' ἐν τοῖς πυρετοῖς ἐχόμενοι ταῖς δίψαις καὶ μεμνημένοι

both in the fevers held by-the thirsts both remembering

ὡς ἔπιον καὶ ἐλπίζοντες πιεῖσθαι χαίρουσιν, καὶ οἱ

that they-drank and hoping to-drink they-rejoice and the

ἐρῶντες καὶ διαλεγόμενοι καὶ γράφοντες καὶ ποιοῦντές

loving both conversing and writing and doing

τι αἰὲν περὶ τοῦ ἐρωμένου χαίρουσιν· ἐν ᾧπασι γὰρ
something always about the beloved they-rejoice in all for
 τοῖς τοιούτοις μεμνημένοι οἷον αἰσθάνεσθαι οἴονται τοῦ
the such remembering as-if to-perceive they-think of-the
 ἐρωμένου. καὶ ἀρχὴ δὲ τοῦ ἔρωτος αὕτη γίγνεται πᾶσιν,
beloved and a-beginning but of-the love this becomes for-all
 ὅταν μὴ μόνον παρόντος χαίρωσιν ἀλλὰ καὶ ἀπόντος
when not only present they-rejoice but also absent
 μεμνημένοις λύπη προσγένηται τῷ μὴ παρεῖναι, καὶ ἐν
to-remembering pain be-added by-the not to-be-present and in
 πένθεσι καὶ θρήνοις ὡσαύτως ἐπιγίγνεται τις ἡδονή· ἡ
mournings and laments likewise comes-upon some pleasure the
 μὲν γὰρ λύπη ἐπὶ τῷ μὴ ὑπάρχειν, ἡδονὴ δ' ἐν τῷ
indeed for pain over the not to-be-present a-pleasure but in the
 μεμνησθαι καὶ ὁρᾶν πως ἐκείνον καὶ ᾧ ἔπραττεν καὶ
to-remember and to-see somehow that-man and what he-did and
 οἷος ἦν, διὸ καὶ τοῦτ' εἰκότως εἴρηται
of-what-kind he-was wherefore also this reasonably it-has-been-said

ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὤρσε γόοιο.
thus he-spoke in-them but all up a-longing he-roused of-wailing

30 καὶ τὸ τιμωρεῖσθαι ἡδύ. οὗ γὰρ τὸ μὴ τυγχάνειν
and the to-take-revenge (is)-pleasant of-which for the not to-obtain
 λυπηρόν, τὸ τυγχάνειν ἡδύ· οἱ δ' ὀργιζόμενοι λυποῦνται
(is)-painful the to-obtain (is)-pleasant the but angry are-pained
 ἀνυπερβλήτως μὴ τιμωρούμενοι, ἐλπίζοντες δὲ χαίρουσιν.
beyond-measure not taking-revenge hoping but they-rejoice
 καὶ τὸ νικᾶν ἡδύ, οὐ μόνον τοῖς φιλονίκους ἀλλὰ πᾶσιν·
and the to-win (is)-pleasant not only to-the victory-loving but to-all
 φαντασία γὰρ ὑπεροχῆς γίγνεται, οὗ πάντες ἔχουσιν
an-image for of-superiority arises of-which all have

ἐπιθυμίαν ἢ ἡρέμα ἢ μᾶλλον. ἐπεὶ δὲ τὸ νικᾶν ἡδύ,
a-desire either faintly or more since but the to-win (is)-pleasant
 ἀνάγκη καὶ τὰς παιδιὰς ἡδεῖας εἶναι τὰς μαχητικὰς καὶ
necessary also the amusements pleasant to-be the combative and
 τὰς ἐριστικὰς· (πολλάκις γὰρ ἐν ταύταις γίγνεται τὸ
the contentious often for in these arises the
 νικᾶν) καὶ ἀστραγαλίσσεις καὶ σφαιρίσεις καὶ κυβείας καὶ
to-win and knuckle-bones and ball-games and dice and
 πεττείας. καὶ περὶ τὰς ἐσπουδασμένας δὲ παιδιὰς ὁμοίως·
board-games and about the earnest but amusements likewise
 αἱ μὲν γὰρ ἡδεῖαι γίνονται, ἂν τις ἢ συνήθης, αἱ
the-ones indeed for pleasant become if one be familiar the-others
 δ' εὐθὺς ἡδεῖαι, οἷον κυνηγία καὶ πᾶσα θηρευτική· ὅπου
but at-once (are)-pleasant such-as hunting and all chase where
 γὰρ ἄμλλα, ἐνταῦθα καὶ νίκη ἐστίν. διὸ καὶ ἡ δικανική
for a-contest there also victory is wherefore also the forensic
 καὶ ἐριστική ἡδεῖα τοῖς εἰθισμένοις καὶ δυναμένοις. καὶ
and contentious (is)-pleasant to-the accustomed and able and
 τιμὴ καὶ εὐδοξία τῶν ἡδίστων διὰ τὸ γίγνεσθαι
honor and good-repute (are)-of-the most-pleasant because-of the to-arise
 φαντασίαν ἐκάστω ὅτι τοιοῦτος οἷος ὁ σπουδαῖος,
an-image for-each that (he-is)-such of-what-kind the excellent
 καὶ μᾶλλον ὅταν φῶσιν οὕς οἴεται ἀληθεύειν.
and more when say those-whom he-thinks to-speak-truly
 τοιοῦτοι δ' οἱ ἐγγὺς μᾶλλον τῶν πόρρω, καὶ οἱ συνήθεις 1371a
such but the near more than-the far and the familiar
 καὶ οἱ πολῖται τῶν ἄπωθεν, καὶ οἱ ὄντες τῶν μελλόντων,
and the fellow-citizens than-the distant and the existing than-the future
 καὶ οἱ φρόνιμοι ἀφρόνων, καὶ πολλοὶ ὀλίγων· μᾶλλον γὰρ
and the prudent than-foolish and many than-few more for
 εἰκὸς ἀληθεύειν τοὺς εἰρημένους τῶν ἐναντίων· ἐπεὶ ὧν τις
likely to-speak-truly the said than-the opposite since whom one

πολὺ καταφρονεῖ, ὥσπερ παιδίων ἢ θηρίων, οὐδὲν μέλει
much despises just-as children or beasts nothing it-matters
 τῆς τούτων τιμῆς ἢ τῆς δόξης αὐτῆς γε τῆς δόξης
for-the of-these honor or for-the repute itself at-least the repute
 χάριν, ἀλλ' εἴπερ, δι' ἄλλο τι. καὶ ὁ φίλος τῶν
for-the-sake but if-indeed through other something also the friend (is)-of-the
 ἡδέων· τό τε γὰρ φιλεῖν ἡδύ (οὐδεὶς γὰρ φίλινος
pleasant the both for to-love (is)-pleasant no-one for (is)-wine-loving
 μὴ χαίρων οἶνω) καὶ τὸ φιλεῖσθαι ἡδύ· φαντασία γὰρ
not rejoicing in-wine and the to-be-loved (is)-pleasant an-image for
 καὶ ἐνταῦθα τοῦ ὑπάρχειν αὐτῷ ἀγαθὸν εἶναι, οὗ πάντες
also here of-the to-belong to-him good to-be which all
 ἐπιθυμοῦσιν οἱ αἰσθανόμενοι· τὸ δὲ φιλεῖσθαι ἀγαπᾶσθαι
desire the perceiving the but to-be-loved to-be-cherished
 ἐστὶν αὐτὸν δι' αὐτόν. καὶ τὸ θαυμάζεσθαι ἡδὺ
is himself through himself and the to-be-admired (is)-pleasant
 δι' αὐτὸ τὸ τιμᾶσθαι. καὶ τὸ κολακεῖσθαι καὶ ὁ κόλαξ
through itself the to-be-honored and the to-be-flattered and the flatterer
 ἡδύς· φαινόμενος γὰρ θαυμαστῆς καὶ φαινόμενος φίλος
(is)-pleasant appearing for an-admirer and appearing a-friend
 ὁ κόλαξ ἐστίν. καὶ τὸ ταῦτα πράττειν πολλάκις ἡδύ·
the flatterer is and the the-same to-do often (is)-pleasant
 25 τὸ γὰρ σύνηθες ἡδὺ ἦν. καὶ τὸ μεταβάλλειν ἡδύ·
the for customary pleasant was and the to-change (is)-pleasant
 εἰς φύσιν γὰρ γίγνεται μεταβάλλειν· τὸ γὰρ αὐτὸ ἀεὶ
into nature for it-comes to-change the for same always
 ὑπερβολὴν ποιεῖ τῆς καθεστῶσης ἕξεως, ὅθεν εἴρηται
an-excess makes of-the established state whence it-has-been-said
 μεταβολὴ πάντων γλυκύ.
change of-all (is)-sweet

διὰ τοῦτο καὶ τὰ διὰ χρόνου ἡδέα ἐστίν, καὶ ἄνθρωποι 30
through this also the after time pleasant are both men
 καὶ πράγματα· μεταβολὴ γὰρ ἐκ τοῦ παρόντος ἐστίν, ἅμα
and things a-change for from the present it-is together
 δὲ καὶ σπάνιον τὸ διὰ χρόνου. καὶ τὸ μανθάνειν καὶ τὸ
but also rare the after time and the to-learn and the
 θαυμάζειν ἡδὺ ὥς ἐπὶ τὸ πολὺ· ἐν μὲν γὰρ τῷ θαυμάζειν
to-wonder (is)-pleasant as for the most-part in indeed for the to-wonder
 τὸ ἐπιθυμεῖν ἐστίν, ὥστε τὸ θαυμαστὸν ἐπιθυμητόν, ἐν δὲ
the to-desire is so-that the wonderful (is)-desirable in but
 τῷ μανθάνειν τὸ εἰς τὸ κατὰ φύσιν καθίστασθαι. καὶ τὸ
the to-learn the into the according-to nature to-be-settled and the
 εὖ ποιεῖν καὶ τὸ εὖ πάσχειν τῶν ἡδέων· τὸ μὲν γὰρ
well to-do and the well to-be-treated (are)-of-the pleasant the-one indeed for
 εὖ πάσχειν τυγχάνειν ὧν ἐπιθυμοῦσι, τὸ δὲ εὖ ποιεῖν
well to-be-treated (is)-to-obtain what they-desire the-other but well to-do
 ἔχειν καὶ ὑπερέχειν, ὧν ἀμφοτέρων ἐφίενται. διὰ δὲ τὸ
to-have and to-excel which both they-desire because-of but the
 ἡδὺ εἶναι τὸ εὐποητικόν, καὶ τὸ ἐπανορθοῦν ἡδὺ τοῖς
pleasant to-be the beneficent also the to-set-right pleasant for-the
 ἀνθρώποις ἐστίν τοὺς πλησίον, καὶ τὸ τὰ ἐλλιπῆ ἐπιτελεῖν.
men is the neighbors and the the defective to-complete
 ἐπεὶ δὲ τὸ μανθάνειν τε ἡδὺ καὶ τὸ θαυμάζειν, καὶ τὰ
since but the to-learn both (is)-pleasant and the to-wonder also the
 τοιάδε ἀνάγκη ἡδέα εἶναι οἷον τό τε μιμητικόν, ὥσπερ
such necessary pleasant to-be such-as the both imitative just-as
 γραφικὴ καὶ ἀνδριαντοποιία καὶ ποιητικὴ, καὶ πᾶν ὃ ἄν
painting and sculpture and poetry and all what —
 εὖ μεμιμημένον ᾗ, κἂν ᾗ μὴ ἡδὺ αὐτὸ τὸ μεμιμημένον·
well imitated be even-if be not pleasant itself the thing-imitated

1371b οὐ γὰρ ἐπὶ τούτῳ χαίρει, ἀλλὰ συλλογισμός ἐστιν ὅτι τοῦτο
 not for over this one-rejoices but a-syllogism it-is that this
 ἐκεῖνο, ὥστε μανθάνειν τι συμβαίνει. καὶ αἱ περιπέτεια
 (is)-that so-that to-learn something it-happens and the reversals
 καὶ τὸ παρὰ μικρὸν σῶζεσθαι ἐκ τῶν κινδύνων· πάντα
 and the by little to-be-saved from the dangers all
 γὰρ θαυμαστὰ ταῦτα. καὶ ἐπεὶ τὸ κατὰ φύσιν ἡδύ,
 for (are)-wonderful these and since the according-to nature (is)-pleasant
 τὰ συγγενῇ δὲ κατὰ φύσιν ἀλλήλοις ἐστίν, πάντα
 the kindred but according-to nature to-one-another are all
 τὰ συγγενῇ καὶ ὅμοια ἡδέα ὥς ἐπὶ τὸ πολὺ, οἷον
 the kindred and like (are)-pleasant as for the most-part such-as
 ἄνθρωπος ἀνθρώπῳ ἵππος ἵππῳ καὶ νέος νέῳ,
 a-man to-a-man a-horse to-a-horse and a-young-man to-a-young-man
 ὅθεν καὶ αἱ παροιμίαι εἴρηνται, ὥς ἡλιξ ἡλικά τέρπει, καὶ
 whence also the proverbs have-been-said as age-mate age-mate delights and
 ὥς αἰεὶ τὸν ὁμοῖον, καὶ ἔγνω δὲ θῆρ θῆρα, καὶ γὰρ κολοῖος
 as always the like and knows but beast beast and for jackdaw
 παρὰ κολοῖόν, καὶ ὅσα ἄλλα τοιαῦτα. ἐπεὶ δὲ τὸ ὁμοῖον
 beside jackdaw and as-many-as other such since but the like
 καὶ τὸ συγγενὲς ἡδὺ ἐαυτῷ ἅπαν, μάλιστα δὲ αὐτὸς
 and the kindred (is)-pleasant to-itself all most but himself
 πρὸς ἐαυτὸν ἕκαστος τοῦτο πέπονθεν, ἀνάγκη πάντας
 toward himself each this has-experienced necessary all
 φιλαύτους εἶναι ἢ μᾶλλον ἢ ἥττον· πάντα γὰρ τὰ τοιαῦτα
 self-loving to-be either more or less all for the such
 ὑπάρχει πρὸς αὐτὸν μάλιστα. ἐπεὶ δὲ φίλαντοι πάντες, καὶ
 belong toward oneself most since but self-loving all also
 τὰ αὐτῶν ἀνάγκη ἡδέα εἶναι πᾶσι, οἷον ἔργα καὶ λόγους.
 the their-own necessary pleasant to-be for-all such-as deeds and words

διὸ καὶ φιλοκόλακες ὥς ἐπὶ τὸ πολὺ καὶ φιλότιμοι 22
wherefore also (they-are)-flatterer-loving as for the most-part and honor-loving
καὶ φιλότεκνοι· αὐτῶν γὰρ ἔργον τὰ τέκνα. καὶ τὰ
and child-loving of-them for a-work the children and the
ἐλλιπῇ ἐπιτελεῖν ἡδύ· αὐτῶν γὰρ ἔργον ἤδη γίγνεται.
defective to-complete (is)-pleasant of-them for a-work already it-becomes
καὶ ἐπεὶ τὸ ἄρχειν ἡδιστον, καὶ τὸ σοφὸν δοκεῖν εἶναι
and since the to-rule (is)-most-pleasant also the wise to-seem to-be
ἡδύ· ἀρχικὸν γὰρ τὸ φρονεῖν, ἔστιν δ' ἡ σοφία
(is)-pleasant (is)-fit-to-rule for the to-be-prudent is but the wisdom
πολλῶν καὶ θαυμαστῶν ἐπιστήμη. ἔτι ἐπεὶ φιλότιμοι
of-many and wonderful knowledge further since (they-are)-honor-loving
ὥς ἐπὶ τὸ πολὺ, ἀνάγκη καὶ τὸ ἐπιτιμᾶν τοῖς πέλας
as for the most-part necessary also the to-censure to-the neighbors
ἡδὺ εἶναι. καὶ τὸ ἐν ᾧ δοκεῖ βέλτιστος αὐτὸς αὐτοῦ
pleasant to-be and the in which he-seems best himself than-himself
εἶναι, ἐνταῦθα διατρίβειν, ὥσπερ καὶ ὁ ποιητὴς φησι
to-be there to-spend-time just-as also the poet says

καπὶ τοῦτ' ἐπείγεται,

and-to this he-presses

νέμων ἐκάστης ἡμέρας πλεῖστον μέρος,

assigning of-each day the-greatest part

ἔν' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὢν.

where himself than-himself he-happens best being

ὁμοίως δὲ καὶ ἐπεὶ ἡ παιδιὰ τῶν ἡδέων καὶ πᾶσα 34
likewise but also since the amusement (is)-of-the pleasant and all
ἄνεσις, καὶ ὁ γέλως τῶν ἡδέων, ἀνάγκη καὶ τὰ
relaxation and the laughter (is)-of-the pleasant necessary also the
γελοῖα ἡδέα εἶναι, καὶ ἀνθρώπους καὶ λόγους καὶ ἔργα·
laughable pleasant to-be both men and words and deeds

διώρισται δὲ περὶ γελοίων χωρὶς ἐν τοῖς περὶ
it-has-been-determined but about laughable-things separately in the about
 ποητικῆς. περὶ μὲν οὖν ἡδέων εἰρήσθω ταῦτα, τὰ δὲ
poetics about indeed then pleasant let-it-be-said these the but
 λυπηρὰ ἐκ τῶν ἐναντίων τούτοις φανερά.
painful from the opposite to-these (are)-evident

I.12 • WHO WRONGS, AND WHOM

Men do wrong when they think the act is possible and possible for them, and that they will escape notice or, if caught, pay less than they gain. Aristotle lists what makes a man confident of this — skill in speaking, experience in lawsuits, friends, and money — then the people he wrongs, such as those who have what he lacks and the trustful, and the wrongs easiest to hide.

1372a ὦν μὲν οὖν ἔνεκα ἀδικοῦσιν, ταῦτ' ἐστίν· πῶς δὲ ἔχοντες
what indeed then for-the-sake they-do-wrong these are how but disposed
 καὶ τίνας, λέγωμεν νῦν. αὐτοὶ μὲν οὖν ὅταν οἴωνται δυνατόν
and whom let-us-say now they indeed then when they-think possible
 εἶναι τὸ πράγμα πραχθῆναι καὶ αὐτοῖς δυνατόν, εἴτε ἂν
to-be the thing to-be-done and for-themselves possible whether would
 λαθεῖν πράξαντες, ἢ μὴ λαθόντες μὴ δοῦναι δίκην,
to-escape-notice having-done or not having-escaped-notice not to-pay a-penalty
 ἢ δοῦναι μὲν ἀλλ' ἐλάττω τὴν ζημίαν εἶναι τοῦ κέρδους
or to-pay indeed but less the penalty to-be than-the gain
 αὐτοῖς ἢ ὦν κήδονται. ποῖα μὲν οὖν δυνατὰ φαίνεται
for-themselves or for-whom they-care what-kind indeed then possible appear
 καὶ ποῖα ἀδύνατα, ἐν τοῖς ὕστερον ῥηθήσεται· κοινὰ
and what-kind impossible in the later it-will-be-said common
 γὰρ ταῦτα πάντων τῶν λόγων. αὐτοὶ δ' οἴονται δυνατοὶ
for these to-all the speeches they but think able

εἶναι μάλιστα ἀζήμιοι ἀδικεῖν οἱ εἰπεῖν δυνάμενοι καὶ οἱ
to-be most unpunished to-do-wrong the to-speak able and the
 πρακτικοὶ καὶ ἔμπειροι πολλῶν ἀγώνων, κἂν πολύφιλοι
men-of-action and experienced of-many suits and-if many-friended
 ὦσιν, κἂν πλούσιοι. καὶ μάλιστα μὲν ἂν αὐτοὶ ὦσιν ἐν
they-be and-if rich and most indeed if they be in
 τοῖς εἰρημένοις, οἴονται δύνασθαι, εἰ δὲ μή, κἂν ὑπάρχωσιν
the said they-think to-be-able if but not even-if there-be
 αὐτοῖς τοιοῦτοι φίλοι ἢ ὑπηρέται ἢ κοινωνοί· διὰ γὰρ
to-them such friends or helpers or partners through for
 ταῦτα δύνανται καὶ πράττειν καὶ λανθάνειν καὶ μὴ δοῦναι
these they-are-able both to-act and to-escape-notice and not to-pay
 δίκην. καὶ ἐὰν φίλοι ὦσιν τοῖς ἀδικουμένοις ἢ τοῖς κριταῖς·
a-penalty and if friends they-be to-the wronged or to-the judges
 οἱ μὲν γὰρ φίλοι ἀφύλακτοί τε πρὸς τὸ ἀδικεῖσθαι 17
the indeed for friends (are)-unguarded both toward the to-be-wronged
 καὶ προσκαταλλάττονται πρὶν ἐπεξελθεῖν, οἱ δὲ κριταὶ
and are-reconciled-besides before to-prosecute the but judges
 χαρίζονται οἷς ἂν φίλοι ὦσι, καὶ ἢ ὅλως ἀφιάσιν
gratify to-whom — friends they-be and either wholly they-acquit
 ἢ μικροῖς ζημιούσιν. λαθητικοὶ δ' εἰσὶν οἳ τ' ἐναντίοι
or with-small they-fine likely-to-escape-notice but are the both opposite
 τοῖς ἐγκλήμασιν, οἷον ἀσθενεῖς περὶ αἰκίας καὶ ὁ πένης
to-the charges such-as weak about assault and the poor
 καὶ αἰσχροὺς περὶ μοιχείας. καὶ τὰ λίαν ἐν φανερώ
and ugly about adultery and the-(things) exceedingly in the-open
 καὶ ἐν ὀφθαλμοῖς· ἀφύλακτα γὰρ διὰ τὸ ὅλως μηδένα
and in eyes unguarded for because-of the at-all no-one
 ἂν οἶεσθαι. καὶ τὰ τηλικαῦτα καὶ τὰ τοιαῦτα οἶα
would to-think and the so-great and the such of-what-kind
 μηδ' ἂν εἶς· ἀφύλακτα γὰρ καὶ ταῦτα· πάντες γὰρ τὰ
not-even — one unguarded for also these all for the

εἰωθότα ὥσπερ ἀρρωστήματα φυλάττονται, ὃ δὲ μηδεὶς
customary just-as ailments they-guard-against what but no-one
 πω ἡρρώσθηκεν, οὐδεὶς εὐλαβεῖται. καὶ οἷς μηδεὶς ἐχθρὸς
yet has-fallen-ill no-one takes-care-against and to-whom no enemy
 ἢ πολλοί· οἱ μὲν γὰρ οἴονται λήσειν διὰ τὸ μὴ
or many the-ones indeed for think to-escape-notice because-of the not
 φυλάττεσθαι, οἱ δὲ λανθάνουσι διὰ τὸ μὴ δοκεῖν
to-be-guarded-against the-others but escape-notice because-of the not to-seem
 ἂν ἐπιχειρῆσαι φυλαττομένοις, καὶ διὰ τὸ ἀπολογίαν
would to-have-attempted against-those-on-guard and because-of the a-defense
 ἔχειν ὅτι οὐκ ἂν ἐνεχείρησαν. καὶ οἷς ὑπάρχει
to-have that not — they-would-have-attempted and to-whom belongs
 κρύψις ἢ τρόποις ἢ τόποις ἢ διαθέσεις εὐποροί.
concealment either in-ways or in-places or means-of-disposal (are)-easy
 32 καὶ ὅσοις μὴ λανθάνουσιν ἔστιν δῖωσις δίκης ἢ
and for-whom not escaping-notice there-is a-pushing-off of-a-suit or
 ἀναβολὴ χρόνου ἢ διαφθοραὶ κριτῶν. καὶ οἷς, ἐὰν
a-postponement of-time or corruptions of-judges and for-whom if
 γένηται ζημία, ἔστιν δῖωσις τῆς ἐκτίσεως ἢ ἀναβολὴ
there-be a-fine there-is a-pushing-off of-the payment or a-postponement
 χρόνιος. ἢ δι' ἀπορίαν μηδὲν ἔξει ὃ τι ἀπολέσῃ.
long or through poverty nothing he-will-have what ever he-may-lose
 καὶ οἷς τὰ μὲν κέρδη φανερά ἢ μεγάλα ἢ ἐγγύς, αἱ
and for-whom the indeed gains (are)-evident or great or near the
 δὲ ζημίαι μικραὶ ἢ ἀφανεῖς ἢ πόρρω. καὶ ὧ μὴ ἔστιν
but penalties (are)-small or invisible or far and for-whom not is
 τιμωρία ἴση τῇ ὠφελείᾳ, οἷον δοκεῖ ἢ τυραννίς. καὶ
a-revenge equal to-the benefit such-as seems the tyranny and
 ὅσοις τὰ μὲν ἀδικήματα λήμματα, αἱ δὲ ζημίαι ὀνειδίη
for-whom the indeed wrongs (are)-profits the but penalties reproaches
 μόνον. καὶ οἷς τοῦναντίον τὰ μὲν ἀδικήματα εἰς
only and for-whom the-opposite the indeed wrongs toward

ἔπαινόν τινα, οἷον εἰ συνέβη ἅμα τιμωρήσασθαι ὑπὲρ
praise some such-as if it-happened together to-avenge on-behalf-of
 πατρός ἢ μητρός, ὥσπερ Ζήνωνι, αἱ δὲ ζημίαι εἰς
father or mother just-as for-Zeno the but penalties toward
 χρήματα ἢ φυγὴν ἢ τοιοῦτόν τι δι' ἀμφοτέρω γὰρ
money or exile or such something through both for
 ἀδικοῦσι καὶ ἀμφοτέρως ἔχοντες, πλὴν οὐχ οἱ αὐτοὶ ἀλλ'
they-do-wrong and in-both-ways disposed except not the same but
 οἱ ἐναντίοι τοῖς ἡθεσιν. καὶ οἱ πολλάκις ἢ λεληθότες
the opposite in-the characters and the often either having-escaped-notice
 ἢ μὴ ἐζημιωμένοι, καὶ οἱ πολλάκις ἀποτετυχηκότες·
or not having-been-fined and the often having-failed
 εἰσὶ γὰρ τινες καὶ ἐν τοῖς τοιούτοις, ὥσπερ ἐν τοῖς 1372b
there-are for some also in the such-things just-as in the
 πολεμικοῖς, οἷοι ἀναμάχεσθαι. καὶ οἷς ἂν παραχρήμα
warlike of-a-kind to-renew-the-fight and for-whom — at-once
 ἦ τὸ ἡδύ, τὸ δὲ λυπηρὸν ὕστερον, ἢ τὸ κέρδος, ἢ δὲ
be the pleasant the but painful later or the gain the but
 ζημία ὕστερον· οἱ γὰρ ἀκρατεῖς τοιοῦτοι, ἔστιν δὲ ἀκρασία
penalty later the for incontinent (are)-such is but incontinence
 περὶ πάντα ὅσων ὀρέγονται. καὶ οἷς ἂν τούναντίον τὸ
about all which they-desire and for-whom — the-opposite the
 μὲν λυπηρὸν ἤδη ἦ ἢ ἡ ζημία, τὸ δὲ ἡδὺ καὶ ὠφέλιμον
indeed painful already be or the penalty the but pleasant and beneficial
 ὕστερα καὶ χρονιώτερα· οἱ γὰρ ἐγκρατεῖς καὶ φρονιμώτεροι
later and longer-delayed the for continent and more-prudent
 τὰ τοιαῦτα διώκουσιν. καὶ οἷς ἂν ἐνδέχεται διὰ τύχην
the such pursue and for-whom — it-is-possible through chance
 δοῖναι πράξαι ἢ δι' ἀνάγκην ἢ διὰ φύσιν ἢ δι'
to-seem to-have-acted or through necessity or through nature or through
 ἔθος, καὶ ὅλως ἀμαρτεῖν ἀλλὰ μὴ ἀδικεῖν. καὶ οἷς
habit and in-general to-have-erred but not to-do-wrong and for-whom

ἂν ἢ τοῦ ἐπιεικοῦς τυχεῖν. καὶ ὅσοι ἂν ἐνδεεῖς ὦσιν.
 — be of-the equitable to-obtain and as-many-as — needy they-be
 διχῶς δέ εἰσιν ἐνδεεῖς· ἢ γὰρ ὡς ἀναγκαίου, ὥσπερ
 in-two-ways but they-are needy either for as of-a-necessity just-as
 οἱ πένητες, ἢ ὡς ὑπερβολῆς, ὥσπερ οἱ πλούσιοι. καὶ οἱ
 the poor or as of-an-excess just-as the rich and the
 σφόδρα εὐδοκμοῦντες καὶ οἱ σφόδρα ἀδοξοῦντες, οἱ μὲν
 exceedingly well-reputed and the exceedingly ill-reputed the-ones indeed
 ὡς οὐ δόξοντες, οἱ δ' ὡς οὐδὲν μᾶλλον ἀδοξοῦντες.
 as not going-to-seem the-others but as no more being-ill-reputed
 22 αὐτοὶ μὲν οὖν οὕτως ἔχοντες ἐπιχειροῦσιν ἀδικεῖν,
 they indeed then thus disposed attempt to-do-wrong
 ἀδικοῦσι δὲ τοὺς τοιούτους καὶ τὰ τοιαῦτα, τοὺς ἔχοντας
 they-do-wrong but the such and the such-things the having
 ὧν αὐτοὶ ἐνδεεῖς ἢ εἰς τὰναγκαῖα ἢ εἰς ὑπεροχὴν ἢ εἰς
 what they (are)-needy either for the-necessities or for superiority or for
 ἀπόλαυσιν, καὶ τοὺς πόρρω καὶ τοὺς ἐγγύς· τῶν μὲν
 enjoyment and the far and the near of-the-ones indeed
 γὰρ ἢ λήψις ταχεῖα, τῶν δ' ἢ τιμωρία βραδεῖα, οἷον
 for the taking (is)-quick of-the-others but the revenge (is)-slow such-as
 οἱ συλῶντες τοὺς Καρχηδονίους· καὶ τοὺς μὴ εὐλαβεῖς
 the plundering the Carthaginians and the not cautious
 μηδὲ φυλακτικούς· ἀλλὰ πιστευτικούς· ῥάδιον γὰρ πάντας
 nor watchful but trustful (it-is)-easy for all
 λαθεῖν. καὶ τοὺς ῥαθύμους· ἐπμελοῦς γὰρ τὸ ἐπεξελεθῆναι.
 to-elude and the easy-going of-a-careful-man for the to-prosecute
 καὶ τοὺς αἰσχυντηλοῦς· οὐ γὰρ μαχητικοὶ περὶ κέρδους.
 and the bashful not for (are-they)-combative about gain
 καὶ τοὺς ὑπὸ πολλῶν ἀδικηθέντας καὶ μὴ ἐπεξεληθέντας
 and the by many wronged and not having-prosecuted
 ὡς ὄντας κατὰ τὴν παροιμίαν τούτους Μυσῶν λείαν.
 as being according-to the proverb these of-Mysians plunder

καὶ τοὺς μηδεπώποτε καὶ τοὺς πολλάκις· ἀμφοτέροι γὰρ
and the never-yet and the often both for
 ἀφύλακτοι, οἱ μὲν ὥς οὐδέποτε, οἱ δ' ὥς οὐκ ἂν
(are)-unguarded the-ones indeed as never the-others but as not —
 ἔτι. καὶ τοὺς διαβεβλημένους ἢ εὐδιαβόλους· οἱ τοιοῦτοι
any-more and the slandered or easily-slandered the such
 γὰρ οὔτε προαιροῦνται ἐπεξίεναι φοβούμενοι τοὺς κριτάς,
for neither choose to-prosecute fearing the judges
 οὔτε δύνανται πείθειν ὥς μισούμενοι καὶ φθονούμενοι.
nor are-able to-persuade as being-bated and being-envied
 καὶ πρὸς οὓς ἔχουσι πρόφασιν ἢ προγόνων ἢ αὐτῶν ἢ 37
and toward whom they-have a-pretext either of-ancestors or of-themselves or
 φίλων ἢ ποιησάντων κακῶς ἢ μελλησάντων ἢ αὐτοὺς
of-friends either having-done badly or having-intended either themselves
 ἢ προγόνους ἢ ὧν κήδονται· ὥσπερ γὰρ ἡ παροιμία,
or ancestors or for-whom they-care just-as for the proverb
 προφάσεως δεῖται μόνον ἢ πονηρία. καὶ τοὺς ἐχθροὺς
a-pretext needs only the wickedness and the enemies
 καὶ τοὺς φίλους· τοὺς μὲν γὰρ ῥάδιον, τοὺς δὲ ἡδύ.
and the friends the-ones indeed for (is)-easy the-others but (is)-pleasant
 καὶ τοὺς ἀφίλους καὶ τοὺς μὴ δεινοὺς εἰπεῖν ἢ πράξαι·
and the friendless and the not clever to-speak or to-act
 ἢ γὰρ οὐκ ἐγχειροῦσιν ἐπεξίεναι, ἢ καταλλάττονται,
either for not they-attempt to-prosecute or they-are-reconciled
 ἢ οὐδὲν περαίνουσιν. καὶ οἷς μὴ λυσιτελεῖ διατρίβειν
or nothing they-accomplish and for-whom not it-profits to-linger
 ἐπιτηροῦσιν ἢ δίκην ἢ ἔκτισιν, οἷον οἱ ξένοι καὶ
watching-for either a-suit or a-payment such-as the foreigners and
 αὐτουργοί· ἐπὶ μικρῷ τε γὰρ διαλύονται καὶ ῥαδίως
self-workers for a-little both for they-settle and easily
 καταπαύονται. καὶ τοὺς πολλὰ ἡδικηκότας, ἢ τοιαῦτα
they-desist and the many having-wronged or such

οἷα ἀδικοῦνται· ἐγγὺς γάρ τι δοκεῖ τοῦ μὴ
of-what-kind they-are-wronged near for somewhat it-seems to-the not
 ἀδικεῖν εἶναι, ὅταν τι τοιοῦτον ἀδικηθῇ τις οἷον
to-do-wrong to-be when something such be-wronged someone of-what-kind
 εἰώθει καὶ αὐτὸς ἀδικεῖν· λέγω δ' οἷον εἴ τις
be-was-accustomed also himself to-do-wrong I-mean but such-as if someone
 τὸν εἰωθότα ὑβρίζειν αἰκίσαιτο. καὶ τοὺς ἢ πεποιηκότας
the accustomed to-outrage should-assault and the either having-done
 κακῶς ἢ βουληθέντας ἢ βουλομένους ἢ ποιήσοντας.
badly or having-wished or wishing or going-to-do
 1373a ἔχει γὰρ καὶ τὸ ἡδὺ καὶ τὸ καλόν, καὶ ἐγγὺς τοῦ μὴ
it-has for both the pleasant and the noble and near to-the not
 ἀδικεῖν φαίνεται. καὶ οἷς χαριοῦνται ἢ φίλοις
to-do-wrong it-appears and by-(wronging)-whom they-will-gratify either friends
 ἢ θαυματούμενοις ἢ ἐρωμένοις ἢ κυρίοις ἢ ὅλως πρὸς οὓς
or admired or beloved or masters or in-general toward whom
 ζῶσιν αὐτοί. καὶ πρὸς οὓς ἔστιν ἐπιεικείας τυχεῖν. καὶ
they-live themselves and toward whom it-is-possible of-equity to-obtain and
 οἷς ἂν ἐγκεκληκότες ὦσιν καὶ προδιακεχωρηκότες,
against-whom — having-complained they-be and having-fallen-out-before
 οἷον Κάλλιππος ἐποίησεν τὰ περὶ Δίωνα· καὶ γὰρ τὰ
such-as Callippus did the about Dion also for the
 τοιαῦτα ἐγγὺς τοῦ μὴ ἀδικεῖν φαίνεται. καὶ τοὺς ὑπ'
such near to-the not to-do-wrong appear and the by
 ἄλλων μέλλοντας, ἂν μὴ αὐτοί, ὥς οὐκέτι ἐνδεχόμενοι
others going-to-(be-wronged) if not themselves as no-longer admitting
 βουλευσάσθαι, ὥσπερ λέγεται Αἰνεσιδήμος Γέλωνι πέμψαι
to-deliberate just-as it-is-said Aenesidemus to-Gelon to-have-sent
 κοττάβια ἀνδραποδισαμένῳ ***, ὅτι ἔφθασεν, ὥς καὶ
cottabus-prizes having-enslaved (lacuna) because he-anticipated as also
 αὐτὸς μέλλων. καὶ οὓς ἀδικήσαντες δυνήσονται πολλὰ
himself intending and whom having-wronged they-will-be-able many

δίκαια πράττειν, ὡς ῥαδίως ἰασόμενοι, ὥσπερ ἔφη Ἰάσων ὁ
just-things to-do as easily going-to-cure just-as said Jason the
 Θετταλὸς δεῖν ἀδικεῖν ἔνια, ὅπως δύνηται καὶ δίκαια
Thessalian to-be-necessary to-do-wrong some so-that he-may-be-able also just-things
 πολλὰ ποιεῖν. καὶ ἃ πάντες ἢ πολλοὶ ἀδικεῖν εἰώθασιν·
many to-do and what all or many to-do-wrong are-accustomed
 συγγνώμης γὰρ οἴονται τεύξεσθαι. καὶ τὰ ῥάδια κρύψαι·
of-pardon for they-think to-obtain and the easy to-hide
 τοιαῦτα δὲ ὅσα ταχὺ ἀναλίσκεται, οἷον τὰ ἐδώδιμα.
such but as-many-as quickly are-consumed such-as the edibles
 ἢ τὰ εὐμετάβλητα σχήμασιν ἢ χρώμασιν ἢ κράσεσιν, 30
or the easily-changed in-shapes or in-colors or in-mixtures
 ἢ ἃ πολλαχοῦ ἀφανίσαι εὐπορον· τοιαῦτα δὲ τὰ
or what in-many-places to-make-disappear (is)-easy such but the
 εὐβάστακτα καὶ ἐν μικροῖς τόποις ἀφανιζόμενα. καὶ οἷς
easily-carried and in small places hidden and to-which
 ἀδιάφορα καὶ ὅμοια πολλὰ προὔπηρχεν τῷ ἀδικοῦντι. καὶ
indistinguishable and like many belonged-before to-the wrongdoer and
 ὅσα αἰσχύνονται οἱ ἀδικηθέντες λέγειν, οἷον γυναικῶν
as-many-as are-ashamed the wronged to-tell such-as of-women
 οἰκείων ὕβρεις ἢ εἰς αὐτοὺς ἢ υἱεῖς. καὶ ὅσα
of-the-household outrages either toward themselves or sons and as-many-as
 φιλοδικεῖν δόξειεν ἂν ὁ ἐπεξιὼν· τοιαῦτα δὲ τὰ μικρὰ
to-be-litigious would-seem — the prosecutor such but the small
 καὶ ἐφ' οἷς συγγνώμη. ὥς μὲν οὖν ἔχοντες ἀδικοῦσι, καὶ
and in which (there-is)-pardon how indeed then disposed they-do-wrong and
 ποῖα καὶ ποίους καὶ διὰ τί, σχεδὸν ταῦτ' ἐστίν.
what-kind and what-sort-of-people and through what nearly these are

Aristotle divides just and unjust acts by two laws — the particular law each people lays down for itself and the common law of nature — and by whether the wrong is against a man or the community. Equity is the justice beyond the written law: it looks to the lawgiver's intention, to the choice rather than the act, and pardons what is human. It sorts misfortunes, errors, and wrongs by whether the act was expected and came from wickedness.

1373b τὰ δ' ἀδικήματα πάντα καὶ τὰ δικαιώματα διέλωμεν
the but wrongs all and the just-acts let-us-divide
 ἀρξάμενοι πρῶτον ἐντεῦθεν. ὥρισται δὴ τὰ δίκαια καὶ
having-begun first from-here it-has-been-defined then the just and
 τὰ ἄδικα πρὸς τε νόμους δύο καὶ πρὸς οὓς ἐστι διχῶς.
the unjust toward both laws two and toward whom it-is in-two-ways
 λέγω δὲ νόμον τὸν μὲν ἴδιον τὸν δὲ κοινόν, ἴδιον
I-mean but a-law the-one indeed particular the-other but common particular
 μὲν τὸν ἐκάστοις ὠρισμένον πρὸς αὐτούς, καὶ τοῦτον τὸν
indeed the for-each defined toward themselves and this the-one
 μὲν ἄγραφον τὸν δὲ γεγραμμένον, κοινὸν δὲ τὸν κατὰ
indeed unwritten the-other but written common but the according-to
 φύσιν. ἔστι γὰρ ὃ μαντεύονται τι πάντες, φύσει
nature there-is for what they-divine something all by-nature
 κοινὸν δίκαιον καὶ ἄδικον, καὶ μὴδεμία κοινωνία πρὸς
a-common just and unjust even-if no community toward
 ἀλλήλους ἢ μὴδὲ συνθήκη, οἷον καὶ ἡ Σοφοκλέους
one-another there-be nor compact such-as also the of-Sophocles

Ἀντιγόνη φαίνεται λέγουσα, ὅτι δίκαιον ἀπειρημένον θάψαι
Antigone appears saying that (it-is)-just though-forbidden to-bury
 τὸν Πολυνείκη, ὡς φύσει ὄν τοῦτο δίκαιον·

— *Polyneices as by-nature being this just*

οὐ γάρ τι νῦν γε καχθές, ἀλλ' αἰεί ποτε
not for at-all now at-least and-yesterday but always ever

ζῇ τοῦτο, κοῦδεὶς οἶδεν ἐξ ὅτου φάνη.

lives this and-no-one knows from what-time it-appeared

καὶ ὡς Ἐμπεδοκλῆς λέγει περὶ τοῦ μὴ κτείνειν τὸ 15
and as Empedocles says about the not to-kill the
 ἔμψυχον· τοῦτο γὰρ οὐ τισὶ μὲν δίκαιον τισὶ δ' οὐ
living this for not for-some indeed (is)-just for-some but not
 δίκαιον,

just

ἀλλὰ τὸ μὲν πάντων νόμιμον διὰ τ' εὐρυμέδοντος
but the indeed of-all lawful through both wide-ruling
 αἰθέρος ἡνεκέως τέταται διὰ τ' ἀπλέτου αὖ γῆς
ether continuously has-been-stretched through and boundless again earth

καὶ ὡς ἐν τῷ Μεσσηνιακῷ λέγει Ἀλκιδάμας ***, 18
and as in the Messenian says Alcidas (lacuna)
 πρὸς οὓς δέ, διώρισται δίχα· ὥρισται γὰρ πρὸς
toward whom but it-has-been-determined in-two it-has-been-defined for toward
 τὸ κοινὸν ἢ πρὸς ἓνα τῶν κοινωνούντων, ἃ δεῖ
the community or toward one of-the associates what one-must
 πράττειν καὶ μὴ πράττειν. διὸ καὶ τὰδικήματα καὶ τὰ
to-do and not to-do wherefore also the-wrongs and the
 δικαίωματα διχῶς ἔστιν ἀδικεῖν καὶ δικαιοπραγεῖν·
just-acts in-two-ways it-is-possible to-do-wrong and to-do-right

ἢ γὰρ πρὸς ἓνα καὶ ὠρισμένον ἢ πρὸς τὸ κοινόν·
either for toward one and determinate or toward the community
 ὁ γὰρ μοιχεύων καὶ τύπτων ἀδικεῖ τινα τῶν
the-one for committing-adultery and striking wrongs someone of-the
 ὠρισμένων, ὁ δὲ μὴ στρατευόμενος τὸ κοινόν.
determinate the-one but not serving the community

- 25 ἀπάντων δὴ τῶν ἀδικημάτων διηρημένων, καὶ τῶν μὲν
of-all then the wrongs having-been-divided and the-ones indeed
 ὄντων πρὸς τὸ κοινόν τῶν δὲ πρὸς ἄλλον καὶ πρὸς
being toward the community the-others but toward another and toward
 ἄλλους, ἀναλαβόντες τί ἐστὶν τὸ ἀδικεῖσθαι, λέγωμεν.
others having-taken-up what is the to-be-wronged let-us-say
 ἔστι δὴ τὸ ἀδικεῖσθαι τὸ ὑπὸ ἐκόντος τὰ ἄδικα πάσχειν·
is then the to-be-wronged the by a-willing-man the unjust to-suffer
 τὸ γὰρ ἀδικεῖν ὥρισται πρότερον ἐκούσιον εἶναι. ἐπεὶ
the for to-do-wrong it-has-been-defined earlier voluntary to-be since
 δ' ἀνάγκη τὸν ἀδικούμενον βλάπτεσθαι καὶ ἀκουσίως
but necessary the wronged to-be-harmed and unwillingly
 βλάπτεσθαι, αἱ μὲν βλάβαι ἐκ τῶν πρότερον φανεραί
to-be-harmed the indeed harms from the earlier evident
 εἰσιν· τὰ γὰρ ἀγαθὰ καὶ τὰ κακὰ εἴρηται καθ' αὐτὰ
are the for goods and the evils have-been-said according-to themselves
 πρότερον καὶ τὰ ἐκούσια, ὅτι ἔστιν ὅσα εἰδότες, ὥστ'
earlier and the voluntary that are as-many-as knowing so-that
 ἀνάγκη πάντα τὰ ἐγκλήματα ἢ πρὸς τὸ κοινόν ἢ πρὸς
necessary all the charges either toward the community or toward
 τὸ ἴδιον εἶναι, καὶ ἢ ἀγνοοῦντος καὶ ἄκοντος ἢ ἐκόντος
the private to-be and either of-one-ignorant and unwilling or of-one-willing
 καὶ εἰδότης, καὶ τούτων τὰ μὲν προελομένου τὰ δὲ
and knowing and of-these the-ones indeed of-one-choosing the-others but
 διὰ πάθος. περὶ μὲν οὖν θυμοῦ ρηθήσεται ἐν τοῖς περὶ τὰ
through emotion about indeed then anger it-will-be-said in the about the

πάθη, ποῖα δὲ προαιροῦνται καὶ πῶς ἔχοντες, εἴρηται
emotions what-kind but they-choose and how disposed it-has-been-said
 πρότερον. ἐπεὶ δ' ὁμολογοῦντες πολλάκις πεπραχέναι ἢ τὸ
earlier since but admitting often to-have-done either the
 ἐπίγραμμα οὐχ ὁμολογοῦσιν ἢ περὶ ὃ τὸ ἐπίγραμμα, οἶον
description not they-admit or about what the description such-as
 λαβεῖν μὲν ἀλλ' οὐ κλέψαι, καὶ πατάξαι πρότερον ἀλλ'
to-have-taken indeed but not to-have-stolen and to-have-struck first but
 οὐχ ὑβρίσαι, καὶ συγγενέσθαι ἀλλ' οὐ μοιχεῦσαι, ἢ
not to-have-outraged and to-have-lain-with but not to-have-committed-adultery or
 κλέψαι μὲν ἀλλ' οὐχ ἱεροσυλῆσαι (οὐ γὰρ θεοῦ τι)
to-have-stolen indeed but not to-have-robbed-a-temple not for of-a-god something
 ἢ ἐπεργάσασθαι μὲν ἀλλ' οὐ δημοσίαν, ἢ διεiléχθαι μὲν
or to-have-encroached indeed but not public or to-have-conversed indeed
 τοῖς πολεμίοις ἀλλ' οὐ προδοῦναι, διὰ ταῦτα δέοι
with-the enemies but not to-have-betrayed through these it-would-be-needful
 ἂν καὶ περὶ τούτων διωρίσθαι, τί κλοπή, τί ὕβρις,
— also about these to-have-been-defined what theft what outrage
 τί μοιχεία, ὅπως ἐάν τε ὑπάρχειν ἐάν τε μὴ ὑπάρχειν
what adultery so-that whether — to-belong or — not to-belong
 βουλώμεθα δεικνύναι, ἔχωμεν ἐμφανίζειν τὸ δίκαιον.
we-wish to-show we-may-be-able to-make-clear the just
 ἔστι δὲ πάντα τὰ τοιαῦτα περὶ τοῦ ἄδικον εἶναι καὶ φαῦλον 1374a
is but all the such-things about the unjust to-be and base
 ἢ μὴ ἄδικον ἢ ἀμφισβήτησις· ἐν γὰρ τῇ προαιρέσει ἢ
or not unjust the dispute in for the choice the
 μοχθηρία καὶ τὸ ἀδικεῖν, τὰ δὲ τοιαῦτα τῶν ὀνομάτων
depravity and the to-do-wrong the but such of-the names
 προσσημαίνει τὴν προαίρεσιν, οἶον ὕβρις καὶ κλοπή· οὐ
signify-besides the choice such-as outrage and theft not
 γὰρ εἰ ἐπάταξεν πάντως ὕβρισεν, ἀλλ' εἰ ἕνεκά του,
for if he-struck in-every-case he-outraged but if for-the-sake of-something

οἷον τοῦ ἀτιμάσαι ἐκείνον ἢ αὐτὸς ἡσθῆναι. οὐδὲ πάντως,
such-as of-the to-dishonor that-man or himself to-be-pleased nor in-every-case
 εἰ λάθρα ἔλαβεν, ἔκλεψεν, ἀλλ' εἰ ἐπὶ βλάβῃ τούτου, ἀφ'
if secretly he-took he-stole but if for harm of-him from
 οὗ ἔλαβε καὶ σφετερισμῷ ἑαυτοῦ. ὁμοίως δὲ καὶ περὶ
whom he-took and for-appropriation of-himself likewise but also about
 τῶν ἄλλων ἔχει, ὥσπερ καὶ περὶ τούτων.

the others it-holds just-as also about these

- 18 ἐπεὶ δὲ τῶν δικαίων καὶ τῶν ἀδίκων ἦν δύο εἶδη· (τὰ
since but of-the just and of-the unjust there-were two kinds the-ones
 μὲν γὰρ γεγραμμένα τὰ δ' ἄγραφα), περὶ ὧν μὲν οἱ
indeed for written the-others but unwritten about which indeed the
 νόμοι ἀγορεύουσιν εἴρηται, τῶν δ' ἀγράφων δύο ἐστὶν
laws proclaim it-has-been-said of-the but unwritten two are
 εἶδη· ταῦτα δ' ἐστὶν τὰ μὲν καθ' ὑπερβολὴν ἀρετῆς
kinds these but are the-ones indeed according-to excess of-virtue
 καὶ κακίας, ἐφ' οἷς ὀνειδῇ καὶ ἔπαινοι καὶ ἀτιμαί καὶ
and of-vice over which (are)-reproaches and praises and dishonors and
 τιμαὶ καὶ δωρεαί, οἷον τὸ χάριν ἔχειν τῷ ποιήσαντι εὖ
honors and gifts such-as the gratitude to-have to-the having-done well
 καὶ ἀντευποιεῖν τὸν εὖ ποιήσαντα καὶ βοηθητικὸν εἶναι
and to-requite the well having-done and helpful to-be
 τοῖς φίλοις καὶ ὅσα ἄλλα τοιαῦτα, τὰ δὲ τοῦ ἰδίου
to-the friends and as-many-as other such the-others but of-the particular
 νόμου καὶ γεγραμμένου ἔλλειμμα. τὸ γὰρ ἐπιεικὲς δοκεῖ
law and written (are)-a-deficiency the for equitable seems
 δίκαιον εἶναι, ἔστιν δὲ ἐπιεικὲς τὸ παρὰ τὸν γεγραμμένον
just to-be is but equitable the beyond the written
 νόμον δίκαιον. συμβαίνει δὲ τοῦτο τὰ μὲν ἐκόντων τὰ
law just it-happens but this the-ones indeed of-willing the-others
 δὲ ἀκόντων τῶν νομοθετῶν, ἀκόντων μὲν ὅταν λάθῃ,
but of-unwilling the lawgivers of-unwilling indeed when it-escape-notice

ἐκόντων δ' ὅταν μὴ δύνωνται διορίσαι, ἀλλ' ἀναγκαῖον
of-willing but when not they-are-able to-define but necessary
 μὲν ἢ καθόλου εἰπεῖν, μὴ ἢ δέ, ἀλλ' ὥς ἐπὶ τὸ πολὺ.
indeed it-be universally to-speak not it-be and but as for the most-part
 καὶ ὅσα μὴ ῥάδιον διορίσαι δι' ἀπειρίαν, οἷον τὸ 30
and as-many-as not easy to-define through endlessness such-as the
 τρῶσαι σιδήρῳ πηλίκῳ καὶ ποίῳ τινί· ὑπολείπει γὰρ
to-wound with-iron of-what-size and of-what-kind some it-would-fail for
 ἂν ὁ αἰὼν διαριθμοῦνται. ἂν οὖν ἢ ἀόριστον, δέη δέ
— the lifetime one-enumerating if then it-be indefinite it-be-needful but
 νομοθετῆσαι, ἀνάγκη ἀπλῶς εἰπεῖν, ὥστε καὶ δακτύλιον
to-legislate necessary simply to-speak so-that even-if a-ring
 ἔχων ἐπάρηται τὴν χεῖρα ἢ πατάξῃ, κατὰ μὲν τὸν
having be-raise the hand or be-strike according-to indeed the
 γεγραμμένον νόμον ἔνοχος ἔσται καὶ ἀδικεῖ, κατὰ δέ
written law liable be-will-be and he-does-wrong according-to but
 τὸ ἀληθὲς οὐκ ἀδικεῖ, καὶ τὸ ἐπιεικὲς τοῦτο ἐστίν. εἰ δέ
the true not he-does-wrong and the equitable this is if but
 ἐστὶ τὸ εἰρημένον τὸ ἐπιεικὲς, φανερόν ποῖά ἐστι τὰ
is the having-been-said the equitable (it-is)-evident what-kind are the
 ἐπιεικῇ καὶ οὐκ ἐπιεικῇ, καὶ ποῖοι οὐκ ἐπιεικεῖς ἄνθρωποι·
equitable and not equitable and what-kind not equitable men
 ἐφ' οἷς τε γὰρ δεῖ συγγνώμην ἔχειν, ἐπιεικῇ ταῦτα,
over which both for one-must pardon to-have (are)-equitable these
 καὶ τὸ τὰ ἀμαρτήματα καὶ τὰ ἀδικήματα μὴ τοῦ ἴσου
and the the errors and the wrongs not of-the same
 ἀξιοῦν, μηδὲ τὰ ἀτυχήματα· ἔστιν ἀτυχήματα μὲν
to-deem-worthy nor the misfortunes are misfortunes indeed
 ὅσα παράλογα καὶ μὴ ἀπὸ μοχθηρίας, ἀμαρτήματα δέ
as-many-as (are)-unexpected and not from depravity errors but

1374b

ὅσα μὴ παράλογα καὶ μὴ ἀπὸ πονηρίας, ἀδικήματα
as-many-as not unexpected and not from wickedness wrongs
 δὲ ὅσα μήτε παράλογα ἀπὸ πονηρίας τε ἐστίν·
but as-many-as not unexpected from wickedness and are
 τὰ γὰρ δι' ἐπιθυμίαν ἀπὸ πονηρίας. καὶ τὸ τοῖς
the for through desire (are)-from wickedness and the to-the
 ἀνθρωπίνους συγγνώσκειν ἐπιεικές. καὶ τὸ μὴ πρὸς τὸν
human-(things) to-pardon (is)-equitable and the not toward the
 νόμον ἀλλὰ πρὸς τὸν νομοθέτην, καὶ μὴ πρὸς τὸν λόγον
law but toward the lawgiver and not toward the word
 ἀλλὰ πρὸς τὴν διάνοιαν τοῦ νομοθέτου σκοπεῖν, καὶ μὴ
but toward the intention of-the lawgiver to-look and not
 πρὸς τὴν πράξιν ἀλλὰ πρὸς τὴν προαίρεσιν, καὶ μὴ πρὸς
toward the act but toward the choice and not toward
 τὸ μέρος ἀλλὰ πρὸς τὸ ὅλον, μηδὲ ποῖός τις νῦν, ἀλλὰ
the part but toward the whole nor of-what-kind a-(man) now but
 ποῖός τις ἦν ἀεὶ ἢ ὥς ἐπὶ τὸ πολὺ. καὶ τὸ μνημονεύειν
of-what-kind someone was always or as for the most-part and the to-remember
 μᾶλλον ὧν ἔπαθεν ἀγαθῶν ἢ κακῶν, καὶ ἀγαθῶν ὧν
more which be-experienced of-goods than of-evils and of-goods which
 ἔπαθε μᾶλλον ἢ ἐποίησεν. καὶ τὸ ἀνέχεσθαι ἀδικούμενον.
be-experienced more than he-did and the to-endure being-wronged
 καὶ τὸ μᾶλλον λόγῳ ἐθέλειν κρίνεσθαι ἢ ἔργῳ. καὶ τὸ
and the more by-word to-be-willing to-be-judged than by-deed and the
 εἰς δίκαιον μᾶλλον ἢ εἰς δίκην βούλεσθαι ἵεναι· ὁ γὰρ
to arbitration more than to a-suit to-wish to-go the for
 διαιτητῆς τὸ ἐπιεικές ὀρᾷ, ὁ δὲ δικαστῆς τὸν νόμον· καὶ
arbitrator the equitable sees the but jurymen the law and
 τούτου ἕνεκα διαιτητῆς εὐρέθη, ὅπως τὸ ἐπιεικές ἰσχύῃ.
of-this for-the-sake an-arbitrator was-invented so-that the equitable may-prevail
 περὶ μὲν οὖν τῶν ἐπιεικῶν διωρίσθω τὸν τρόπον τούτον.
about indeed then the equitable let-it-be-defined the way this

A wrong is greater the greater the injustice it springs from, so that cheating temple-builders of three half-obols can be the greatest wrong there is. It is greater where no punishment matches it, where there is no cure, and where the sufferer gets no satisfaction; greater when the doer acted alone or first, when the act was brutal or premeditated, and when it cancels oaths and pledges at once. Wronging a benefactor is greater still.

ἀδίκημα δὲ μείζον, ὅσω ἂν ἀπὸ μείζονος ἢ ἀδικίας· 25
a-wrong but (is)-greater by-how-much — from a-greater it-be injustice
 διὸ τὰ ἐλάχιστα μέγιστα, οἷον ὁ Μελανώπου
wherefore the smallest (are)-greatest such-as what against-Melanopus
 Καλλίστρατος κατηγορεῖ, ὅτι παρελογίσατο τρία ἡμιωβέλια
Callistratus charged that he-cheated three half-obols
 ἱερὰ τοὺς ναοποιούς· ἐπὶ δικαιοσύνης δὲ τὸναντίον. ἔστιν
sacred the temple-builders in justice but the-opposite are
 δὲ ταῦτα ἐκ τοῦ ἐνυπάρχειν τῇ δυνάμει· ὁ γὰρ τρία
but these from the to-be-contained in-the potentiality the for three
 ἡμιωβέλια ἱερὰ κλέψας κἂν ὅτιοῦν ἀδικήσειεν. ὅτῃ μὲν
half-obols sacred having-stolen even anything would-wrong sometimes indeed
 δὴ οὕτω τὸ μείζον, ὅτῃ δ' ἐκ τοῦ βλάβους κρίνεται. καὶ
then thus the greater sometimes but from the harm is-judged and
 οὐ μὴ ἔστιν ἴση τιμωρία, ἀλλὰ πᾶσα ἐλάττων. καὶ
of-which not there-is an-equal revenge but every (is)-less and
 οὐ μὴ ἔστιν ἴσας· χαλεπὸν γὰρ καὶ ἀδύνατον. καὶ οὐ
of-which not there-is a-cure hard for and impossible and of-which
 μὴ ἔστιν δίκην λαβεῖν τὸν παθόντα· ἀνίατον γάρ· ἢ γὰρ
not it-is-possible satisfaction to-take the sufferer incurable for the for
 δίκη καὶ κόλασις ἴσας. καὶ εἰ ὁ παθὼν καὶ ἀδικηθεὶς
satisfaction and punishment (are)-a-cure and if the sufferer and wronged
 αὐτὸς αὐτὸν μεγάλως ἐκόλασεν· ἔτι γὰρ μείζονι ὁ ποιήσας
he-himself himself greatly punished still for with-greater the doer

δίκαιος κολασθῆναι, οἷον Σοφοκλῆς ὑπὲρ Εὐκτήμονος
(is)-just to-be-punished such-as Sophocles on-behalf-of Euctemon

συνηγροῶν, ἐπεὶ ἀπέσφαξεν ἑαυτὸν ὑβρισθεὶς, οὐ
pleading since he-cut-the-throat-of himself having-been-outraged not

τιμῆσειν ἔφη ἐλάττονος ἢ ὁ παθὼν ἑαυτῷ ἐτίμησεν.
to-assess he-said at-less than the sufferer for-himself assessed

καὶ ὁ μόνος ἢ πρῶτος ἢ μετ' ὀλίγων πεποίηκεν.
and what alone or first or with few he-has-done

1375a καὶ τὸ πολλάκις τὸ αὐτὸ ἀμαρτάνειν. καὶ δι' ὃ ἂν
and the often the same to-err and through what —

ζητηθῇ καὶ εὔρεθῇ τὰ κωλύοντα καὶ ζημιοῦντα, οἷον ἐν
be-sought and be-found the preventing and penalizing such-as in

Ἄργει ζημιοῦται δι' ὃν ἂν νόμος τεθῇ καὶ δι' οὗς
Argos is-fined through whom — a-law be-laid and through whom

τὸ δεσμοπήριον ὠκοδομήθη. καὶ τὸ θηριωδέστερον ἀδίκημα
the prison was-built and the more-brutal wrong

μεῖζον. καὶ ὁ ἐκ προνοίας μᾶλλον. καὶ ὁ οἱ ἀκούοντες
(is)-greater and what from forethought more and what the hearers

φοβοῦνται μᾶλλον ἢ ἐλεοῦσιν. καὶ τὰ μὲν ῥητορικά
fear more than they-pity and the indeed rhetorical

ἐστι τοιαῦτα, ὅτι πολλὰ ἀνήρηκεν ἢ ὑπερβέβηκεν, οἷον
are such that many he-has-destroyed or he-has-transgressed such-as

ὄρκους δεξιὰς πίστεως ἐπιγαμίας· πολλῶν γὰρ ἀδικημάτων
oaths right-hands pledges intermarriages of-many for wrongs

ὑπεροχῇ. καὶ τὸ ἐνταῦθα οὐ κολάζονται οἱ ἀδικούντες,
(it-is)-an-excess and the there where are-punished the wrongdoers

ὅπερ ποιοῦσιν οἱ ψευδομαρτυροῦντες· ποῦ γὰρ οὐκ ἂν
which-very do the false-witnesses where for not —

ἀδικήσειεν, εἴ γε καὶ ἐν τῷ δικαστηρίῳ; καὶ ἐφ' οἷς
would-be-do-wrong if at-least even in the law-court and over which

αἰσχύνῃ μάλιστα. καὶ εἰ τοῦτον ὑφ' οὗ εὖ πέπονθεν·
(there-is)-shame most and if this-man by whom well he-has-fared

πλείω γὰρ ἀδικεῖ, ὅτι τε κακῶς ποιεῖ καὶ ὅτι οὐκ εὖ.
more for he-wrongs because both badly he-does and because not well
 καὶ ὃ παρὰ τὰ ἄγραφα δίκαια· ἀμείνωνος γὰρ μὴ δι'
and what against the unwritten just of-a-better for not through
 ἀνάγκην δίκαιον εἶναι· τὰ μὲν οὖν γεγραμμένα ἐξ
necessity just to-be the indeed then written (are)-from
 ἀνάγκης, τὰ δ' ἄγραφα οὐ.

necessity the but unwritten not

ἄλλον δὲ τρόπον, εἰ παρὰ τὰ γεγραμμένα. ὁ γὰρ τὰ φοβερὰ 17
another but way if against the written the for the fearful
 ἀδικῶν καὶ τὰ ἐπιζήμια καὶ τὰ ἀζήμια ἀδικήσειεν ἄν. περὶ
wronging and the penalized also the unpenalized would-wrong — about
 μὲν οὖν ἀδικήματος μείζονος καὶ ἐλάττονος εἴρηται.
indeed then a-wrong greater and lesser it-has-been-said

I.15 • THE INARTIFICIAL PROOFS

Five means of persuasion belong to forensic speaking and are not supplied by the art of rhetoric: laws, witnesses, contracts, tortures, and the oath. Aristotle takes each in turn and shows how to argue it from either side. A speaker whose case the written law opposes appeals to the unwritten law and the equitable; ancient witnesses are the most trustworthy because they cannot be bribed; and an oath may be offered, accepted, both, or neither.

περὶ δὲ τῶν ἀτέχνων καλουμένων πίστεων ἐχόμενόν ἐστι 22
about but the inartificial called proofs next it-is
 τῶν εἰρημένων ἐπιδραμεῖν. ἴδια γὰρ αὐταὶ τῶν δικανικῶν.
of-the things-said to-run-over proper for these of-the forensic
 εἰσὶν δὲ πέντε τὸν ἀριθμόν, νόμοι μάρτυρες συνθήκαι
they-are but five the (in)-number laws witnesses contracts
 βάσανοι ὄρκος. πρῶτον μὲν οὖν περὶ νόμων εἴπωμεν, πῶς
tortures an-oath first indeed then about laws let-us-speak how

χρηστέον καὶ κατηγοροῦντα καὶ ἀπολογούμενον. φανερόν
one-must-use both accusing and defending clear
 γὰρ ὅτι, ἐὰν μὲν ἐναντίος ἦ ὁ γεγραμμένος τῷ πράγματι,
for that if indeed contrary be the written to-the case
 τῷ κοινῷ χρηστέον καὶ τοῖς ἐπιεικεστέροις καὶ δικαιότεροις.
the common one-must-use and the more-equitable and juster
 καὶ ὅτι τὸ γνώμη τῇ ἀρίστη τοῦτ' ἐστὶν τὸ μὴ παντελῶς
and that the with-judgment the best this is the not entirely
 χρῆσθαι τοῖς γεγραμμένοις. καὶ ὅτι τὸ μὲν ἐπιεικὲς ἀεὶ
to-use the written and that the indeed equitable always
 μένει καὶ οὐδέποτε μεταβάλλει, οὐδ' ὁ κοινός (κατὰ φύσιν
remains and never changes nor the common according-to nature
 γάρ ἐστιν), οἱ δὲ γεγραμμένοι πολλάκις, ὅθεν εἴρηται τὰ
for it-is the but written often whence have-been-said the
 ἐν τῇ Σοφοκλέους Ἀντιγόνη· ἀπολογεῖται γὰρ ὅτι ἔθαιψε
in the of-Sophocles Antigone she-defends for that she-buried
 παρὰ τὸν τοῦ Κρέοντος νόμον, ἀλλ' οὐ παρὰ τὸν ἄγραφον,
against the — of-Creon law but not against the unwritten

οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' αἰεὶ ποτε
not for at-all now at-least and-yesterday but always ever
 ταῦτ' οὖν ἐγὼ οὐκ ἔμελλον ἀνδρὸς οὐδενός.
these then I not was-going of-a-man of-any

1375b καὶ ὅτι τὸ δίκαιόν ἐστιν ἀληθές τε καὶ συμφέρον, ἀλλ' οὐ
and that the just is true both and advantageous but not
 τὸ δοκοῦν, ὥστ' οὐ νόμος ὁ γεγραμμένος· οὐ γὰρ ποιεῖ
the seeming so-that not a-law the written not for it-does
 τὸ ἔργον τὸ τοῦ νόμου. καὶ ὅτι ὥσπερ ἀργυρογνώμων ὁ
the work the of-the law and that just-as a-silver-tester the
 κριτῆς ἐστίν, ὅπως διακρίνη τὸ κίβδηλον δίκαιον καὶ
judge is so-that he-may-distinguish the counterfeit just and

τὸ ἀληθές. καὶ ὅτι βελτίονος ἀνδρὸς τὸ τοῖς ἀγράφοις
the true and that (it-is)-of-a-better man the the unwritten
 ἢ τοῖς γεγραμμένοις χρῆσθαι καὶ ἐμμένειν. καὶ εἴ που
than the written to-use and to-abide-by and if anywhere
 ἐναντίος νόμῳ εὐδοκιοῦντι ἢ καὶ αὐτὸς αὐτῷ, οἷον
contrary to-a-law well-reputed or even itself to-itself such-as
 ἐνίοτε ὁ μὲν κελεύει κύρια εἶναι ἅττ' ἂν συνθῶνται,
sometimes the-one indeed commands valid to-be whatever — they-agree
 ὁ δ' ἀπαγορεύει μὴ συντίθεσθαι παρὰ τὸν νόμον.
the-other but forbids — to-agree against the law
 καὶ εἰ ἀμφίβολος, ὥστε στρέφειν καὶ ὁρᾶν ἐπὶ ποτέραν
and if ambiguous so-as to-turn and to-see toward which-of-two
 τὴν ἀγωγὴν ἢ τὸ δίκαιον ἐφαρμόσει ἢ τὸ συμφέρον,
the construction either the just will-fit or the advantageous
 εἴτα τούτῳ χρῆσθαι. καὶ εἰ τὰ μὲν πράγματα ἐφ' οἷς
then this to-use and if the indeed circumstances for which
 ἐτέθη ὁ νόμος μηκέτι μένει, ὁ δὲ νόμος, πειρατέον τοῦτο
was-laid the law no-longer remain the but law one-must-try this
 δηλοῦν καὶ μάχεσθαι ταύτῃ πρὸς τὸν νόμον. ἐὰν δὲ ὁ
to-show and to-fight in-this-way against the law if but the
 γεγραμμένος ἢ πρὸς τὸ πρᾶγμα, τό τε γνώμη τῇ ἀρίστη
written be for the case the both with-judgment the best
 λεκτέον ὅτι οὐ τοῦ παρὰ τὸν νόμον ἔνεκα δικάζειν ἐστίν,
one-must-say that not of-the against the law for-the-sake to-judge it-is
 ἀλλ' ἵνα, ἐὰν ἀγνοήσῃ τί λέγει ὁ νόμος, μὴ ἐπιорκῇ·
but so-that if he-not-know what says the law not he-may-forswear
 καὶ ὅτι οὐ τὸ ἀπλῶς ἀγαθὸν αἰρεῖται οὐδεὶς, ἀλλὰ τὸ
and that not the simply good chooses anyone but the
 αὐτῷ. καὶ ὅτι οὐδὲν διαφέρει ἢ μὴ κεῖσθαι ἢ μὴ
for-himself and that nothing it-differs either not to-be-laid-down or not
 χρῆσθαι. καὶ ὅτι ἐν ταῖς ἄλλαις τέχναις οὐ λυσιτελεῖ
to-use and that in the other arts not it-profits

παρασοφίζεσθαι τὸν ἰατρόν· οὐ γὰρ τοσοῦτο βλάπτει ἢ
to-outwit the physician not for so-much harms the
 ἁμαρτία τοῦ ἱατροῦ ὅσον τὸ ἐθίζεσθαι ἀπειθεῖν τῷ
error of-the physician as-much-as the to-be-accustomed to-disobey the
 ἄρχοντι. καὶ ὅτι τὸ τῶν νόμων σοφώτερον ζητεῖν εἶναι,
ruler and that the than-the laws wiser to-see to-be
 τοῦτ' ἐστὶν ὃ ἐν τοῖς ἐπαινουμένοις νόμοις ἀπαγορεύεται.
this is what in the praised laws is-forbidden
 καὶ περὶ μὲν τῶν νόμων οὕτως διωρίσθω.
and about indeed the laws thus let-it-be-defined

- 26 περὶ δὲ μαρτύρων, μάρτυρές εἰσιν διττοί, οἱ μὲν
about but witnesses witnesses are twofold the-ones indeed
 παλαιοὶ οἱ δὲ πρόσφατοι, καὶ τούτων οἱ μὲν
ancient the-others but recent and of-these the-ones indeed
 μετέχοντες τοῦ κινδύνου οἱ δ' ἐκτός. λέγω δὲ παλαιούς
sharing the risk the-others but outside I-call but ancient
 μὲν τοὺς τε ποιητὰς καὶ ὅσων ἄλλων γνωρίμων εἰσὶν
indeed the both poets and of-as-many-as other notable are
 κρίσεις φανεραί, οἷον Ἀθηναῖοι Ὅμηρῳ μάρτυρι ἐχρήσαντο
judgments evident such-as Athenians Homer as-witness used
 περὶ Σαλαμῖνος καὶ Τενέδιοι ἔναγχος Περιάνδρῳ τῷ
about Salamis and Tenedians lately Periander the
 Κορινθίῳ πρὸς Σιγείεις, καὶ Κλεοφῶν κατὰ Κριτίου τοῖς
Corinthian against Sigeans and Cleophon against Critias the
 Σόλωνος ἐλεγείους ἐχρήσατο, λέγων ὅτι πάλαι ἀσελγὴς
of-Solon elegies used saying that long-ago wanton
 ἡ οἰκία· οὐ γὰρ ἂν ποτε ἐποίησε Σόλων
the household not for — ever would-have-composed Solon

εἰπεῖν μοι Κριτία πυρρότριχι πατρὸς ἀκούειν.
to-say for-me to-Critias red-haired (his)-father to-heed

περὶ μὲν οὖν τῶν γενομένων οἱ τοιοῦτοι μάρτυρες, περὶ δὲ 35
about indeed then the things-past the such (are)-witnesses about but
 τῶν ἐσομένων καὶ οἱ χρησμολόγοι, οἷον Θεμιστοκλῆς, ὅτι
the things-to-come also the oracle-mongers such-as Themistocles that
 ναυμαχίτεον, τὸ ξύλινον τείχος λέγων. ἔτι καὶ αἱ παροιμίαι
one-must-fight-at-sea the wooden wall saying further also the proverbs
 ὥσπερ εἴρηται, μαρτύριά ἐστιν, οἷον εἴ τις συμβουλεύει
just-as has-been-said testimonies are such-as if someone advises
 μὴ ποιεῖσθαι φίλον γέροντα, τούτῳ μαρτυρεῖ ἡ παροιμία,
not to-make a-friend an-old-man for-this testifies the proverb

μήποτ' εὖ ἔρδειν γέροντα.
never well to-treat an-old-man

καὶ τὸ τοὺς υἱοὺς ἀναιρεῖν ὧν καὶ τοὺς πατέρας, 1376a
and the the sons to-do-away-with of-whom also the fathers

νήπιος ὃς πατέρα κτείνας υἱοὺς καταλείπει.
foolish who a-father having-killed sons leaves

πρόσφατοι δὲ ὅσοι γνώριμοί τι κεκρίκασιν· χρήσιμοι 10
recent but as-many-as notable something have-judged useful
 γὰρ αἱ τούτων κρίσεις τοῖς περὶ τῶν αὐτῶν ἀμφισβητοῦσιν,
for the of-these judgments to-the about the same disputing
 οἷον Εὐβουλος ἐν τοῖς δικαστηρίοις ἐχρήσατο κατὰ
such-as Eubulus in the law-courts used against
 Χάρητος ὃ Πλάτων εἶπε πρὸς Ἀρχίβιον, ὅτι ἐπιδέδωκεν
Chares what Plato said to Archibius that it-has-increased
 ἐν τῇ πόλει τὸ ὁμολογεῖν πονηροὺς εἶναι. καὶ οἱ μετέχοντες
in the city the to-confess wicked to-be and the sharing
 τοῦ κινδύνου, ἂν δόξωσι ψεύδεσθαι. οἱ μὲν οὖν τοιοῦτοι
the risk if they-seem to-lie the-ones indeed then such

τούτων μόνον μάρτυρές εἰσιν, εἰ γέγονεν, εἰ ἔστιν
of-these only witnesses are whether it-has-happened whether it-is
 ἢ μή, περὶ δὲ τοῦ ποῖον οὐ μάρτυρες, οἷον εἰ δίκαιον
or not about but the of-what-kind not witnesses such-as whether just
 ἢ ἄδικον, εἰ συμφέρον ἢ ἀσύμφορον· οἱ δ' ἄπωθεν καὶ
or unjust whether advantageous or disadvantageous the but from-afar also
 περὶ τοιούτων πιστότατοι. πιστότατοι δ' οἱ παλαιοί·
about such (are)-most-trustworthy most-trustworthy but the ancient
 ἀδιάφθοροι γάρ. πιστώματα δὲ περὶ μαρτυριῶν μάρτυρας
incorruptible for confirmations but about testimonies witnesses
 μὲν μὴ ἔχοντι, ὅτι ἐκ τῶν εἰκότων δεῖ κρίνειν καὶ
indeed not to-one-having that from the likelihoods one-must to-judge and
 τοῦτ' ἐστὶ τὸ γνώμη τῇ ἀρίστη, καὶ ὅτι οὐκ ἔστιν
this is the with-judgment the best and that not it-is-possible
 ἐξαπατῆσαι τὰ εἰκότα ἐπὶ ἀργυρίῳ, καὶ ὅτι οὐχ ἀλίσκεται
to-deceive the likelihoods for money and that not is-convicted
 τὰ εἰκότα ψευδομαρτυριῶν· ἔχοντι δὲ πρὸς μὴ ἔχοντα,
the likelihoods of-false-witness to-one-having but against not one-having
 ὅτι οὐχ ὑπόδικα τὰ εἰκότα, καὶ ὅτι οὐδὲν ἂν ἔδει
that not liable the likelihoods and that nothing — there-would-be-need
 μαρτυριῶν, εἰ ἐκ τῶν λόγων ἱκανὸν ἦν θεωρῆσαι.

of-testimonies if from the arguments sufficient it-were to-consider

23 εἰσὶ δὲ αἱ μαρτυρίαι αἱ μὲν περὶ αὐτοῦ αἱ
are but the testimonies the-ones indeed about oneself the-others
 δὲ περὶ τοῦ ἀμφισβητοῦντος, καὶ αἱ μὲν περὶ τοῦ
but about the opponent and the-ones indeed about the
 πράγματος αἱ δὲ περὶ τοῦ ἥθους, ὥστε φανερόν ὅτι
case the-others but about the character so-that clear that
 οὐδέποτε ἔστιν ἀπορῆσαι μαρτυρίας χρησίμης· εἰ μὴ γὰρ
never it-is-possible to-lack testimony useful if not for
 κατὰ τοῦ πράγματος ἢ αὐτῷ ὁμολογουμένης ἢ τῷ
about the case either with-oneself agreeing or to-the

ἀμφισβητοῦντι ἐναντίας, ἀλλὰ περὶ τοῦ ἥθους ἢ αὐτοῦ
 opponent contrary yet about the character either of-one-self
 εἰς ἐπιείκειαν ἢ τοῦ ἀμφισβητοῦντος εἰς φαυλότητα.

toward decency or of-the opponent toward baseness
 τὰ δ' ἄλλα περὶ μάρτυρος ἢ φίλου ἢ ἐχθροῦ ἢ μεταξύ,
 the but others about a-witness either a-friend or an-enemy or between
 ἢ εὐδοκιμοῦντος ἢ ἀδοξοῦντος ἢ μεταξύ, καὶ ὅσαι
 or well-reputed or ill-reputed or between and as-many-as
 ἄλλαι τοιαῦται διαφοραί, ἐκ τῶν αὐτῶν τόπων λεκτέον
 other such differences from the same topics one-must-speak
 ἐξ ὧν περ καὶ τὰ ἐνθυμήματα λέγομεν.

from what-kind very also the enthymemes we-state
 περὶ δὲ τῶν συνθηκῶν τοσαύτη τῶν λόγων χρῆσις ἐστίν 32

about but the contracts so-much of-the speeches a-use is
 ὅσον αὔξειν ἢ καθαιρεῖν ἢ πιστὰς ποιεῖν ἢ ἀπίστους,
 as-much-as to-amplify or to-demolish or trustworthy to-make or untrustworthy
 ἐὰν μὲν αὐτῷ ὑπάρχει, πιστὰς καὶ κυρίας, ἐπὶ δὲ τοῦ
 if indeed for-one-self it-belong trustworthy and valid in but the
 ἀμφισβητοῦντος τοῦναντίον. πρὸς μὲν οὖν τὸ πιστὰς ἢ
 opponent the-opposite toward indeed then the trustworthy or
 ἀπίστους κατασκευάζειν οὐδὲν διαφέρει τῆς περὶ τοὺς

untrustworthy to-establish nothing it-differs from-the about the
 μάρτυρας πραγματείας· ὅποιοι γὰρ ἂν τινες ὦσιν οἱ
 witnesses treatment of-what-kind for — some they-be the
 ἐπιγεγραμμένοι ἢ φυλάττοντες, τούτοις αἱ συνθήκαι πισταί
 signatories or keepers by-these the contracts trustworthy
 εἰσιν. ὁμολογουμένης δ' εἶναι τῆς συνθήκης, οἰκείας μὲν
 are being-admitted but to-be the contract one's-own indeed
 οὔσης αὐξητέον· ἡ γὰρ συνθήκη νόμος ἐστὶν ἴδιος
 being one-must-amplify the for contract a-law is particular
 καὶ κατὰ μέρος, καὶ αἱ μὲν συνθήκαι οὐ ποιοῦσι τὸν
 and according-to part and the indeed contracts not make the

νόμον κύριον, οἱ δὲ νόμοι τὰς κατὰ νόμους συνθήκας.

law valid the but laws the according-to laws contracts

καὶ ὅλως αὐτὸς ὁ νόμος συνθήκη τις ἐστίν, ὥστε ὅς

and in-general itself the law a-contract some is so-that who

τις ἀπιστεῖ ἢ ἀναιρεῖ συνθήκην, τοὺς νόμους ἀναιρεῖ.

ever disobeys or destroys a-contract the laws destroys

ἔτι δὲ πράττεται τὰ πολλὰ τῶν συναλλαγμάτων καὶ

further but are-transacted the many of-the dealings and

τὰ ἐκούσια κατὰ συνθήκας, ὥστε ἀκύρων γιγνομένων

the voluntary according-to contracts so-that invalid becoming

ἀναιρεῖται ἢ πρὸς ἀλλήλους χρεῖα τῶν ἀνθρώπων.

is-destroyed the toward one-another association of-the men

1376b καὶ τὰλλα δὲ ὅσα ἀρμόττει, ἐπιπολῆς ἰδεῖν ἔστιν. ἂν

and the-rest but as-many-as fits on-the-surface to-see it-is-possible if

δ' ἐναντία ἢ καὶ μετὰ τῶν ἀμφισβητούντων, πρῶτον

but contrary it-be and with the opponents first

μέν, ἅπερ ἂν τις πρὸς νόμον ἐναντίον μαχέσαιοτο, ταῦτα

indeed just-what — one against a-law contrary would-fight these

ἀρμόττει· ἄτοπον γὰρ εἰ τοῖς μὲν νόμοις, ἂν μὴ ὀρθῶς

fit absurd for if the indeed laws if not rightly

κείμενοι ὦσιν ἀλλ' ἐξαμάρτωσιν οἱ τιθέμενοι, οὐκ οἰόμεθα

laid they-be but they-err the (ones)-laying-down not we-think

δεῖν πείθεσθαι, ταῖς δὲ συνθήκαις ἀναγκαῖον. εἴτα ὅτι

to-be-needful to-obey the but contracts (it-is)-necessary then that

τοῦ δικαίου ἐστὶ βραβευτῆς ὁ δικαστής· οὐκουν τοῦτο

of-the just is an-arbiter the juryman not-then this

σκεπτέον, ἀλλ' ὥς δικαιότερον. καὶ τὸ μὲν δίκαιον οὐκ

one-must-consider but how (it-is)-juster and the indeed just not

ἔστιν μεταστρέφει οὐτ' ἀπάτη οὐτ' ἀνάγκη (πεφυκὸς

it-is-possible to-pervert neither by-deceit nor by-force natural

γάρ ἐστιν), συνθήκαι δὲ γίνονται καὶ ἐξαπατηθέντων καὶ

for it-is contracts but are-made both (of-men)-deceived and

ἀναγκασθέντων. πρὸς δὲ τούτοις σκοπεῖν εἰ ἐναντία
 (of-men)-compelled besides but these to-consider whether contrary
 ἐστὶ τινι τῶν γεγραμμένων νόμων ἢ τῶν κοινῶν, καὶ
 it-is to-some of-the written laws or of-the common and
 τῶν γεγραμμένων ἢ τοῖς οἰκείοις ἢ τοῖς ἀλλοτρίοις,
 of-the written either to-the domestic or to-the foreign
 ἔπειτα εἰ ἢ ἄλλαις συνθήκαις ὑστέραις ἢ προτέραις·
 then whether either to-other contracts later or earlier
 αἱ γὰρ ὕστεραι κύριαι, ἢ αἱ πρότεραι ὀρθαί, αἱ δ'
 the for later (are)-valid or the earlier (are)-right the but
 ὕστεραι ἡπατήκασιν, ὁποτέρως ἂν ἢ χρήσιμον.

later have-deceived in-whichever-way — it-be useful
 ἔτι δὲ τὸ συμφέρον ὁρᾶν, εἴ που ἐναντιοῦται τοῖς 27
 further but the advantageous to-see if anywhere it-opposes the
 κριταῖς, καὶ ὅσα ἄλλα τοιαῦτα· καὶ γὰρ ταῦτα
 judges and as-many-as other such also for these
 εὐθεώρητα ὁμοίως.

(are)-easy-to-see likewise
 αἱ δὲ βάσανοι μαρτυρίαι τινές εἰσιν, ἔχειν δὲ δοκοῦσι 31
 the but tortures testimonies some are to-have but they-seem
 τὸ πιστόν, ὅτι ἀνάγκη τις πρόσεστιν. οὐκ οὖν χαλεπὸν
 the trustworthy because a-compulsion some is-present not-then hard
 οὐδὲ περὶ τούτων εἰπεῖν τὰ ἐνδεχόμενα, ἐξ ὧν ἐάν τε
 even about these to-say the possibilities from which whether —
 ὑπάρχωσιν οἰκείαι αὖτε ἔστιν, ὅτι ἀληθεῖς μόναι τῶν
 they-belong one's-own to-amplify it-is-possible that true alone of-the
 μαρτυριῶν εἰσιν αὐταί. ἐάν τε ὑπεναντίαι ὦσι καὶ μετὰ τοῦ
 testimonies are these or — opposed they-be and with the
 ἀμφισβητοῦντος, διαλύει ἂν τις τὰ ληθῆ λέγων καθ' ὅλου
 opponent would-dissolve — someone the-truth saying against whole
 τοῦ γένους τῶν βασάνων· οὐδὲν γὰρ ἥττον ἀναγκαζόμενοι
 the class of-the tortures none for the-less being-compelled

τὰ ψευδῇ λέγουσιν ἢ τὰληθῇ, καὶ διακαρτεροῦντες μὴ
the false they-say than the-truth both holding-out not
λέγειν τὰληθῇ, καὶ ῥαδίως καταψευδόμενοι ὡς παυσόμενοι
to-say the-truth and easily lying as going-to-cess
θαῖτον. δεῖ δὲ ἔχειν ἐπαναφέρειν ἐπὶ τοιαῦτα
sooner one-must but to-be-able to-refer to such
γεγεννημένα παραδείγματα ἃ ἴσασιν οἱ κρίνοντες.
having-happened examples which know the judging
1377a περὶ δ' ὄρκων τετραχῶς ἔστι διελεῖν· ἢ γὰρ δίδωσι
about but oaths in-four-ways it-is-possible to-divide either for he-offers
καὶ λαμβάνει, ἢ οὐδέτερον, ἢ τὸ μὲν τὸ δ' οὐ, καὶ
and he-accepts or neither or the-one indeed the-other but not and
τούτων ἢ δίδωσιν οὐ λαμβάνει δέ, ἢ λαμβάνει μὲν
of-these either he-offers not he-accepts but or he-accepts indeed
δίδωσιν δὲ οὐ. ἔτι ἄλλως παρὰ ταῦτα, εἰ ὁμώμοσται
he-offers but not further otherwise beside these whether it-has-been-sworn
οὗτος ἢ ὑπ' αὐτοῦ ἢ ὑπ' ἐκείνου. οὐ δίδωσιν μὲν οὖν,
this either by himself or by that-man not he-offers indeed then
ὅτι ῥαδίως ἐπιорκοῦσιν, καὶ διότι ὁ μὲν ὁμόσας οὐκ
because easily they-forswear and because the-one indeed having-sworn not
ἀποδίδωσιν, τοὺς δὲ μὴ ὁμόσαντος οἴεται καταδικάσειν,
repays the-(judges) but not (his)-having-sworn he-thinks to-condemn
ὡς οὗτος ὁ κίνδυνος κρείττων ὁ ἐν τοῖς δικασταῖς· τοῖς
as this the risk (is)-better the in the jurymen the-ones
μὲν γὰρ πιστεύει τῷ δ' οὐ. οὐ λαμβάνει δ', ὅτι ἀντὶ
indeed for he-trusts the-other but not not he-accepts but because instead-of
χρημάτων ὄρκος, καὶ ὅτι εἰ ᾗν φαῦλος, κατωμύσατο ἄν·
money an-oath and that if he-were base he-would-have-sworn —
κρεῖττον γὰρ ἂν ἐνεκά του φαῦλον εἶναι ἢ μηδενός·
better for — for-the-sake of-something base to-be than of-nothing
ὁμόσας μὲν οὖν ἔξει, μὴ ὁμόσας δ' οὐ. οὕτως δὲ δι'
having-sworn indeed then he-will-have not having-sworn but not thus but through

ἀρετὴν ἂν εἴη, ἀλλ' οὐ δι' ἐπιορκίαν τὸ μὴ.
virtue — it-would-be but not through perjury the not-(to-swear)
 καὶ τὸ τοῦ Ξενοφάνους ἀρμόττει, ὅτι οὐκ ἴση
and the-(saying) — of-Xenophanes fits that not an-equal
 πρόκλησις αὕτη ἀσεβείῃ πρὸς εὖσεβῇ, ἀλλ' ὅμοία καὶ
challenge this for-an-impious-man toward a-pious but like as
 εἰ ἰσχυρὸς ἀσθενῇ πατάξαι ἢ πληγῇναι προκαλέσαιτο.
if a-strong-man a-weak to-strike or to-be-struck should-challenge
 εἰ δὲ λαμβάνει, ὅτι πιστεύει αὐτῷ, ἐκείνῳ δ' οὐ. καὶ 21
if but he-accepts because he-trusts himself that-man but not and
 τὸ τοῦ Ξενοφάνους μεταστρέψαντα φατέον οὕτως
the-(saying) — of-Xenophanes having-reversed one-must-say thus
 ἴσον εἶναι ἂν ὁ μὲν ἀσεβῆς διδῶ, ὁ δ' εὖσεβῆς ὁμνύῃ.
equal to-be if the-one indeed impious offer the but pious swear
 δεινόν τε τὸ μὴ θέλει αὐτόν, ὑπὲρ ὧν ἐκείνους ἀξιοῖ
terrible and the not to-be-willing himself about which those he-demands
 ὁμόσαντας δικάζειν. εἰ δὲ δίδωσιν, ὅτι εὖσεβὲς τὸ θέλει
having-sworn to-judge if but he-offers because pious the to-be-willing
 τοῖς θεοῖς ἐπιτρέπειν, καὶ ὅτι οὐδὲν δεῖ αὐτόν ἄλλων
to-the gods to-entrust and that nothing it-is-needful him of-other
 δικαστῶν δεῖσθαι· τούτῳ γὰρ δίδωσι κρίσιν. καὶ ὅτι
jurymen to-need to-this-man for he-gives a-judgment and that
 ἄτοπον τὸ μὴ θέλει ὁμνύναι περὶ ὧν ἄλλους ἀξιούσιν
absurd the not to-be-willing to-swear about which others they-demand
 ὁμνύναι. ἐπεὶ δὲ καθ' ἕκαστον δηλὸν ὅπως λεκτέον, καὶ
to-swear since but according-to each clear how one-must-speak also
 συνδυαζομένων πῶς λεκτέον δηλόν, οἷον εἰ αὐτὸς μὲν
of-combined how one-must-speak clear such-as if himself indeed
 θέλει λαμβάνειν διδόναι δὲ μὴ, καὶ εἰ δίδωσι μὲν λαμβάνειν
wishes to-accept to-offer but not and if he-offers indeed to-accept
 δὲ μὴ θέλει, καὶ εἰ λαμβάνειν καὶ διδόναι θέλει εἴτε
but not he-wishes and if to-accept and to-offer he-wishes or

1377b

μηδέτερον· ἐκ γὰρ τῶν εἰρημένων ἀνάγκη συγκεῖσθαι, ὥστε
 neither from for the said necessary to-be-compounded so-that
 καὶ τοὺς λόγους συγκεῖσθαι ἐκ τῶν εἰρημένων. ἐὰν δὲ ἦ
 also the arguments to-be-compounded from the said if but there-be
 γεγενημένος ὑπ' αὐτοῦ καὶ ἐναντίος, ὅτι οὐκ ἐπιorkία·
 having-happened by himself and contrary that (it-is)-not perjury
 ἐκούσιον γὰρ τὸ ἀδικεῖν, τὸ δ' ἐπιorkεῖν ἀδικεῖν ἐστί, τὰ
 voluntary for the to-do-wrong the but to-forswear to-do-wrong is the
 δὲ βία καὶ ἀπάτῃ ἀκούσια. ἐνταῦθα οὖν συνακτέον
 but by-force and by-deceit (are)-involuntary here then one-must-conclude
 καὶ τὸ ἐπιorkεῖν, ὅτι ἔστι τὸ τῇ διανοίᾳ ἀλλ' οὐ
 also the to-forswear that is the in-the intention but not
 τῷ στόματι. ἐὰν δὲ τῷ ἀντιδίκῳ ἦ ὑπεναντίος καὶ
 in-the mouth if but for-the opponent it-be opposed and
 ὁμωμοσμένος, ὅτι πάντα ἀναιρεῖ μὴ ἐμμένων οἷς ὥμοσεν·
 sworn that all he-destroys not abiding-by what he-swore
 διὰ γὰρ τοῦτο καὶ τοῖς νόμοις χρῶνται ὁμόσαντες. καὶ
 through for this also the laws they-use having-sworn and
 ὑμᾶς μὲν ἀξιούσιν ἐμμένειν οἷς ὁμόσαντες δικάζετε, αὐτοὶ
 you indeed they-demand to-abide-by which having-sworn you-judge themselves
 δὲ οὐκ ἐμμένουσιν; καὶ ὅσα ἂν ἄλλα αὖξων τις εἴπειεν.
 but not they-abide-by and as-many-as — other amplifying one might-say

ARISTOTLE

ΤΕΧΝΗΣ ΠΗΤΟΡΙΚΗΣ Β

Book II · The Emotions, the Characters, the Proofs

Since speeches aim at a judgment, the speaker must not only make his argument demonstrative but also show himself of a certain kind and put the hearer into a certain state. Three things make speakers credible apart from proof: prudence, virtue, and goodwill; a man short of one judges wrongly, hides what he thinks, or withholds the best advice he knows. Each emotion is then studied under three heads.

Ἐκ τίνων μὲν οὖν δεῖ καὶ προτρέπειν καὶ ἀποτρέπειν 15
 from what indeed then one-must both to-exhort and to-dissuade
 καὶ ἐπαινεῖν καὶ ψέγειν καὶ κατηγορεῖν καὶ ἀπολογεῖσθαι,
 and to-praise and to-blame and to-accuse and to-defend
 καὶ ποῖαι δόξαι καὶ προτάσεις χρήσιμοι πρὸς τὰς τούτων
 and what-kind opinions and premises (are)-useful toward the of-these
 πίστεις, ταῦτ' ἐστίν· περὶ γὰρ τούτων καὶ ἐκ τούτων τὰ
 proofs these are about for these and from these the
 ἐνθυμήματα, ὥς περὶ ἕκαστον εἰπεῖν ἰδίᾳ τὸ γένος τῶν
 enthymemes as about each to-say separately the kind of-the
 λόγων. ἐπεὶ δὲ ἔνεκα κρίσεώς ἐστιν ἡ ῥητορική (καὶ γὰρ
 speeches since but for-the-sake of-judgment is the rhetoric both for
 τὰς συμβουλάς κρίνουνσι καὶ ἡ δίκη κρίσις ἐστίν), ἀνάγκη
 the counsels they-judge and the suit a-judgment is necessary
 μὴ μόνον πρὸς τὸν λόγον ὁρᾶν, ὅπως ἀποδεικτικὸς ἔσται
 not only toward the speech to-look how demonstrative it-will-be
 καὶ πιστός, ἀλλὰ καὶ αὐτὸν ποιὸν τινα καὶ τὸν κριτὴν
 and convincing but also oneself of-a-kind some and the judge
 κατασκευάζειν· πολὺ γὰρ διαφέρει πρὸς πίστιν, μάλιστα
 to-construct much for it-matters toward conviction most
 μὲν ἐν ταῖς συμβουλαῖς, εἴτα καὶ ἐν ταῖς δίκαις, τό τε
 indeed in the counsels then also in the suits the both
 ποιὸν τινα φαίνεσθαι τὸν λέγοντα καὶ τὸ πρὸς αὐτοὺς
 of-a-kind some to-appear the speaker and the toward themselves

ὑπολαμβάνειν πως διακεῖσθαι αὐτόν, πρὸς δὲ τούτοις ἐὰν
to-suppose somehow to-be-disposed him besides but these if
 καὶ αὐτοὶ διακείμενοί πως τυγχάνωσιν. τὸ μὲν οὖν ποιόν
also themselves being-disposed somehow they-happen the indeed then of-a-kind
 τινα φαίνεσθαι τὸν λέγοντα χρησιμώτερον εἰς τὰς συμβουλὰς
some to-appear the speaker more-useful for the counsels
 ἐστίν, τὸ δὲ διακεῖσθαι πως τὸν ἀκροατὴν εἰς τὰς δίκας·
is the but to-be-disposed somehow the hearer for the suits

31 οὐ γὰρ ταῦτα φαίνεται φιλοῦσι καὶ μισοῦσιν, οὐδ'
not for the-same appear to-loving and to-hating nor
 ὀργιζόμενοι καὶ πρῶως ἔχουσιν, ἀλλ' ἢ τὸ παράπαν
to-angry and gently disposed but either the altogether
 ἕτερα ἢ κατὰ μέγεθος ἕτερα· τῷ μὲν γὰρ φιλοῦντι,
different or according-to magnitude different to-the indeed for loving
 περὶ οὗ ποιεῖται τὴν κρίσιν, ἢ οὐκ ἀδικεῖν ἢ μικρὰ
about whom he-makes the judgment either not to-do-wrong or small
 δοκεῖ ἀδικεῖν, τῷ δὲ μισοῦντι τοῦναντίον· καὶ τῷ μὲν
be-seems to-do-wrong to-the but hating the-opposite and to-the indeed
 ἐπιθυμοῦντι καὶ εὐέλπιδι ὄντι, ἐὰν ἢ τὸ ἐσόμενον ἡδύ,
desiring and hopeful being if it-be the future pleasant
 καὶ ἔσεσθαι καὶ ἀγαθὸν ἔσεσθαι φαίνεται, τῷ δ'
both to-be-going-to-be and good to-be-going-to-be it-appears to-the but
 ἀπαθεῖ καὶ δυσχεραίνουντι τοῦναντίον.
unmoved and disgruntled the-opposite

1378a τοῦ μὲν οὖν αὐτοὺς εἶναι πιστοὺς τοὺς λέγοντας τρία ἐστὶ
of-the indeed then themselves to-be trustworthy the speakers three are
 τὰ αἷτια· τοσαῦτα γὰρ ἐστὶ δι' ἃ πιστεύομεν ἔξω τῶν
the causes so-many for are through which we-believe outside the
 ἀποδείξεων. ἐστὶ δὲ ταῦτα φρόνησις καὶ ἀρετὴ καὶ εὐνοια·
demonstrations are but these prudence and virtue and goodwill
 διαψεύδονται γὰρ περὶ ὧν λέγουσιν ἢ συμβουλευόουσιν ἢ
they-are-deceived for about which they-say or they-advice either

δι' ἅπαντα ταῦτα ἢ διὰ τούτων τι· ἢ γὰρ δι'
through all these or through of-these some either for through
 ἀφροσύνην οὐκ ὀρθῶς δοξάζουσιν, ἢ δοξάζοντες ὀρθῶς
folly not rightly they-opine or opining rightly
 διὰ μοχθηρίαν οὐ τὰ δοκοῦντα λέγουσιν, ἢ φρόνιμοι μὲν
through depravity not the things-seeming they-say or prudent indeed
 καὶ ἐπιεικείς εἰσὶν ἀλλ' οὐκ εὖνοι, διόπερ ἐνδέχεται μὴ
and decent they-are but not well-disposed wherefore it-is-possible not
 τὰ βέλτιστα συμβουλεύειν γινώσκοντας. καὶ παρὰ ταῦτα
the best to-advise knowing and beside these
 οὐδέν. ἀνάγκη ἄρα τὸν ἅπαντα δοκοῦντα ταῦτ' ἔχειν
nothing necessary then the all seeming these to-have
 εἶναι τοῖς ἀκροαμένοις πιστόν. ὅθεν μὲν οὖν φρόνιμοι
to-be to-the hearers trustworthy whence indeed then prudent
 καὶ σπουδαῖοι φανεῖν ἄν, ἐκ τῶν περὶ τὰς ἀρετὰς
and excellent they-would-appear — from the about the virtues
 διηρημένων ληπτέον· ἐκ γὰρ τῶν αὐτῶν καὶ ἕτερόν τις
things-divided one-must-take from for the same both another one
 καὶ ἑαυτὸν κατασκευάσει τοιοῦτον· περὶ δ' εὐνοίας καὶ
and himself would-construct such about but goodwill and
 φιλίας ἐν τοῖς περὶ τὰ πάθη λεκτέον· ἔστι δὲ τὰ πάθη
friendship in the about the emotions one-must-speak are but the emotions
 δι' ὅσα μεταβάλλοντες διαφέρουσι πρὸς τὰς κρίσεις,
through as-many-as changing they-differ toward the judgments
 οἷς ἔπεται λύπη καὶ ἡδονή, οἷον ὀργὴ ἔλεος φόβος
upon-which follows pain and pleasure such-as anger pity fear
 καὶ ὅσα ἄλλα τοιαῦτα, καὶ τὰ τούτοις ἐναντία.
and as-many-as other such and the to-these opposite
 δεῖ δὲ διαιρεῖν περὶ ἕκαστον εἰς τρία, λέγω δ' οἷον 23
one-must but to-divide about each into three I-mean but such-as
 περὶ ὀργῆς, πῶς τε διακείμενοι ὀργίλοι εἰσὶ, καὶ
about anger how both being-disposed prone-to-anger they-are and

τίσιν εἰώθασιν ὀργίζεσθαι, καὶ ἐπὶ ποίοις· εἰ γὰρ
with-whom they-are-accustomed to-be-angry and over what-kind if for
 τὸ μὲν ἔν ἢ τὰ δύο ἔχομεν τούτων, ἅπαντα δὲ μή,
the indeed one or the two we-should-have of-these all but not
 ἀδύνατον ἂν εἴη τὴν ὀργὴν ἐμποιεῖν· ὁμοίως δὲ καὶ
impossible — it-would-be the anger to-produce likewise but also
 ἐπὶ τῶν ἄλλων. ὥσπερ οὖν καὶ ἐπὶ τῶν προειρημένων
over the others just-as then also over the aforesaid
 διεγράψαμεν τὰς προτάσεις, οὕτω καὶ περὶ τούτων
we-sketched the premises thus also about these
 ποιήσωμεν καὶ διέλωμεν τὸν εἰρημένον τρόπον.
let-us-do and let-us-divide the said way

II.2 · ANGER

Aristotle defines anger as an appetite, accompanied by pain, for apparent revenge for an apparent slight from someone with no business to slight, and adds that every anger carries a pleasure drawn from the hope of revenge. Slighting takes three forms: contempt, spite, and outrage. Men grow angry when something thwarts them, and with those who mock them, forget their names, or fail to notice that they need help.

- 31 ἔστω δὴ ὀργὴ ὄρεξις μετὰ λύπης τιμωρίας φαινομένης
let-it-be then anger an-appetite with pain for-revenge apparent
 διὰ φαινομένην ὀλιγωρίαν τῶν εἰς αὐτὸν ἢ τῶν αὐτοῦ,
through an-apparent slight of-the toward himself or of-the of-him
 τοῦ ὀλιγωρεῖν μὴ προσήκοντος. εἰ δὴ τοῦτ' ἐστὶν ἡ ὀργή,
of-the to-slight not being-fitting if then this is the anger
 ἀνάγκη τὸν ὀργιζόμενον ὀργίζεσθαι ἀεὶ τῶν καθ' ἕκαστόν
necessary the angry-man to-be-angry always of-the according-to individual
 τινι, οἷον Κλέωνι ἀλλ' οὐκ ἀνθρώπῳ, καὶ ὅτι αὐτὸν
with-someone such-as with-Cleon but not with-man and because him

ἢ τῶν αὐτοῦ τι πεποίηκεν ἢ ἡμελλεν, καὶ πάσῃ ὀργῇ
or of-the of-him something he-has-done or he-intended and every anger
 ἔπεσθαί τινα ἡδονὴν τὴν ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι·
to-follow some pleasure the from the hope of-the to-take-revenge
 ἡδὺ μὲν γὰρ τὸ οἶεσθαι τεύξεσθαι ὧν ἐφίεται, οὐδείς δὲ
pleasant indeed for the to-think to-obtain what one-desires no-one but
 τῶν φαινομένων ἀδυνάτων ἐφίεται αὐτῷ, ὁ δὲ ὀργιζόμενος
of-the appearing impossible desires for-himself the but angry-man
 ἐφίεται δυνατῶν αὐτῷ. διὸ καλῶς εἴρηται περὶ θυμοῦ
desires possible for-himself wherefore well it-has-been-said about wrath

ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
which — far sweeter than-honey dripping
 ἀνδρῶν ἐν στήθεσιν ἀέξεται·
of-men in breasts swells

ἀκολουθεῖ γὰρ καὶ ἡδονὴ τις διὰ τε τοῦτο καὶ διότι 1378b
follows for also a-pleasure some through both this and because
 διατρίβουσιν ἐν τῷ τιμωρεῖσθαι τῇ διανοίᾳ· ἡ οὖν τότε
they-dwell in the to-take-revenge in-the mind the then at-that-time
 γινομένη φαντασία ἡδονὴν ἐμποιεῖ, ὥσπερ ἡ τῶν ἐνυπνίων.
arising image a-pleasure produces just-as the of-the dreams
 ἐπεὶ δὲ ἡ ὀλιγωρία ἐστὶν ἐνέργεια δόξης περὶ τὸ μηδενὸς
since but the slighting is an-actualizing of-opinion about the of-nothing
 ἄξιον φαινόμενον· καὶ γὰρ τὰ κακὰ καὶ τὰγαθὰ ἄξια οἰόμεθα
worth appearing both for the evils and the-goods worthy we-think
 σπουδῆς εἶναι, καὶ τὰ συντείνοντα πρὸς αὐτά· ὅσα δὲ
of-seriousness to-be and the tending toward them as-many-as but
 μηδὲν τι ἢ μικρόν, οὐδενὸς ἄξια ὑπολαμβάνομεν· τρία δ'
nothing at-all or small of-nothing worth we-suppose three but
 ἐστὶν εἴδη ὀλιγωρίας, καταφρόνησίς τε καὶ ἐπηρεασμός καὶ
are kinds of-slighting contempt both and spite and

ὕβρις· ὃ τε γὰρ καταφρονῶν ὀλιγωρεῖ (ὅσα γὰρ οἴονται
outrage the both for despiser slights as-many-as for they-think
 μηδενὸς ἀξία, τούτων καταφρονούσιν, τῶν δὲ μηδενὸς ἀξίων
of-nothing worth these they-despise the but of-nothing worth
 ὀλιγορούσιν) καὶ ὁ ἐπηρέαζων ἔστιν γὰρ ὁ ἐπηρεασμὸς
they-slight and the spiteful-man is for the spite
 ἐμποδισμὸς ταῖς βουλήσεσιν μὴ ἵνα τι αὐτῷ ἀλλ'
a-binder to-the wishes not so-that something for-himself but
 ἵνα μὴ ἐκείνῳ. ἐπεὶ οὖν οὐχ ἵνα αὐτῷ τι,
so-that not for-that-man since then not so-that for-himself something
 ὀλιγωρεῖ· δηλον γὰρ ὅτι οὔτε βλάβειν ὑπολαμβάνει,
he-slights clear for that neither to-be-going-to-harm he-supposes
 ἐφοβεῖτο γὰρ ἂν καὶ οὐκ ὀλιγώρει, οὔτ' ὠφελῆσαι ἂν
he-would-fear for — and not he-would-slight nor to-benefit would
 οὐδὲν ἀξιον λόγου, ἐφρόντιζε γὰρ ἂν ὥστε φίλος εἶναι.
anything worth of-mention he-would-care for — so-as a-friend to-be
 22 καὶ ὁ ὑβρίζων δὲ ὀλιγωρεῖ· ἔστι γὰρ ὕβρις τὸ πράττειν
and the outrager but slights is for outrage the to-do
 καὶ λέγειν ἐφ' οἷς αἰσχύνῃ ἐστὶν τῷ πάσχοντι, μὴ
and to-say at which shame is for-the sufferer not
 ἵνα τι γίγνηται αὐτῷ ἄλλο ἢ ὅτι ἐγένετο, ἀλλ'
so-that something may-come to-himself other than that it-happened but
 ὅπως ἡσθῇ· οἱ γὰρ ἀντιποιοῦντες οὐχ ὑβρίζουσιν
so-that he-may-be-pleased the for requiting not outrage
 ἀλλὰ τιμωροῦνται. αἴτιον δὲ τῆς ἡδονῆς τοῖς ὑβρίζουσιν,
but take-revenge a-cause but of-the pleasure for-the outraging
 ὅτι οἴονται κακῶς δρῶντες αὐτοὺς ὑπερέχειν μᾶλλον.
that they-think badly doing them to-excel more
 διὸ οἱ νέοι καὶ οἱ πλούσιοι ὑβρισταί· ὑπερέχειν γὰρ
wherefore the young and the rich (are)-outragers to-excel for
 οἴονται ὑβρίζοντες. ὕβρεως δὲ ἀτιμία, ὁ δ' ἀτιμάζων
they-think outraging of-outrage but (a-part-is)-dishonor the but dishonor

ὀλιγωρεῖ· τὸ γὰρ μηδενὸς ἄξιον οὐδεμίαν ἔχει τιμὴν, οὔτε
slights the for of-nothing worth no has honor either
 ἀγαθοῦ οὔτε κακοῦ. διὸ λέγει ὀργιζόμενος ὁ Ἀχιλλεύς
of-good or of-evil wherefore says being-angry — Achilles

ἡτίμησεν· ἔλων γὰρ ἔχει γέρας αὐτὸς
he-dishonored having-taken for he-holds (my)-prize himself

καὶ
and

33

ὥς εἴ τιν' ἀτίμητον μετανάστην,
as if some dishonored wanderer

ὥς διὰ ταῦτα ὀργιζόμενος. προσήκει δὲ οἶονται
as through these being-angry to-be-fitting but they-think
 πολυωρεῖσθαι ὑπὸ τῶν ἡττόνων κατὰ γένος, κατὰ
to-be-much-regarded by the inferiors according-to birth according-to
 δύναμιν, κατ' ἀρετὴν, καὶ ὅλως ἐν ᾧ ἂν ταῦτα
power according-to virtue and in-general in whatever — these
 ὑπερέχῃ πολὺ, οἷον ἐν χρήμασιν ὁ πλούσιος πένητος
one-excels much such-as in money the rich-man than-a-poor
 καὶ ἐν τῷ λέγειν ῥητορικὸς ἀδυνάτου εἰπεῖν καὶ ἄρχων
and in the to-speak a-rhetorician than-one-unable to-speak and a-ruler
 ἀρχομένου καὶ ἄρχειν ἄξιος οἰόμενος τοῦ ἄρχεσθαι
than-a-subject and to-rule worthy thinking than-the to-be-ruled
 ἀξίου. διὸ εἴρηται
worthy wherefore it-has-been-said

θυμὸς δὲ μέγας ἐστὶ διοτρεφένων βασιλῶν
wrath but great is of-Zeus-nurtured kings

1379a καὶ

and

ἀλλά τε καὶ μετόπισθεν ἔχει κότον·

but — even afterward he-keeps a-grudge

7 ἀγανακτοῦσι γὰρ διὰ τὴν ὑπεροχὴν. ἔτι ὑφ' ὧν
 they-are-indignant for through the superiority further by whom
 τις οἶεται εὖ πάσχειν δεῖν· οὗτοι δ' εἰσὶν οὓς εὖ
 one thinks well to-fare to-be-needful these but are whom well
 πεποίηκεν ἢ ποιεῖ, αὐτὸς ἢ δι' αὐτόν τις ἢ τῶν
 he-has-done or does himself or through him someone or of-the
 αὐτοῦ τις, ἢ βούλεται ἢ ἐβουλήθη.
 of-him someone or he-wishes or he-wished

9 φανερόν οὖν ἐκ τούτων ἤδη πῶς τε ἔχοντες ὀργίζονται
 clear then from these already how both disposed they-are-angry
 αὐτοὶ καὶ τίσιν καὶ διὰ ποῖα. αὐτοὶ μὲν γάρ,
 themselves and with-whom and through what-kind they indeed for
 ὅταν λυπῶνται· ἐφίεται γὰρ τινος ὁ λυπούμενος· ἔάν
 when they-are-pained desires for something the pained-man whether
 τε οὖν κατ' εὐθυωρίαν ὅτιοῦν ἀντικρούση τις, οἶον
 — then according-to directness anything should-thwart someone such-as
 τῷ διψῶντι πρὸς τὸ πιεῖν, ἔάν τε μὴ, ὁμοίως ταὐτὸ
 for-the thirsty toward the to-drink or — not likewise the-same
 φαίνεται ποιεῖν· καὶ ἔάν τε ἀντιπράττη τις ἔάν τε
 it-appears to-do and whether — opposes someone or —
 μὴ συμπράττη ἔάν τε ἄλλο τι ἐνοχλῇ οὕτως ἔχοντα,
 not helps or — other something annoys thus disposed
 πᾶσι ὀργίζεται. διὸ κάμνοντες, πενόμενοι, πολεμοῦντες,
 with-all he-is-angry wherefore ailing being-poor warring
 ἐρώντες, διψῶντες, ὅλως ἐπιθυμοῦντές τι καὶ μὴ
 loving thirsting in-general desiring something and not

κατορθοῦντες ὀργίλοι εἰσὶ καὶ εὐπαρόρμητοι, μάλιστα
succeeding irascible they-are and easily-provoked most
 μὲν πρὸς τοὺς τοῦ παρόντος ὀλιγωροῦντας, οἷον κάμνων
indeed toward the of-the present slighting such-as ailing
 μὲν τοῖς πρὸς τὴν νόσον, πενόμενος δὲ τοῖς πρὸς τὴν
indeed at-the toward the disease being-poor but at-the toward the
 πενίαν, πολεμῶν δὲ τοῖς πρὸς τὸν πόλεμον, ἐρῶν δὲ τοῖς
poverty warring but at-the toward the war loving but at-the
 πρὸς τὸν ἔρωτα, ὁμοίως δὲ καὶ τοῖς ἄλλοις, εἰ δὲ μή, κἂν
toward the love likewise but also in-the others if but not even-if
 ὅτιοῦν ἄλλο ὀλιγορῇ τις· προωδοποιῆται γὰρ ἕκαστος
anything else slights someone has-been-prepared for each
 πρὸς τὴν ἐκάστου ὀργὴν ὑπὸ τοῦ ὑπάρχοντος πάθους·
toward the of-each anger by the existing emotion
 ἔτι δ' ἐὰν τάναντία τύχῃ προσδεχόμενος· λυπεῖ γὰρ 23
further but if the-opposite he-happen expecting it-pains for
 μᾶλλον τὸ πολὺ παρὰ δόξαν, ὥσπερ καὶ τέρπει τὸ πολὺ
more the much against expectation just-as also delights the much
 παρὰ δόξαν, ἐὰν γένηται ὃ βούλεται. διὸ καὶ ὦραι
against expectation if it-happen what he-wishes wherefore also seasons
 καὶ χρόνοι καὶ διαθέσεις καὶ ἡλικίαι ἐκ τούτων φανεραί,
and times and dispositions and ages from these (are)-evident
 ποῖαι εὐκίνητοι πρὸς ὀργὴν καὶ ποῦ καὶ πότε, καὶ ὅτε
which easily-moved toward anger and where and when and when
 μᾶλλον ἐν τούτοις εἰσὶ, μᾶλλον καὶ εὐκίνητοι.
more in these they-are more also easily-moved
 αὐτοὶ μὲν οὖν οὕτως ἔχοντες εὐκίνητοι πρὸς ὀργήν, 30
they indeed then thus disposed (are)-easily-moved toward anger
 ὀργίζονται δὲ τοῖς τε καταγελῶσι καὶ χλευάζουσιν καὶ
they-are-angry but at-the both laughing-at and mocking and
 σκώπτουσιν· ὑβρίζουσι γάρ. καὶ τοῖς τὰ τοιαῦτα βλάπτουσιν
jeering they-outrage for and at-the the such harming

ὅσα ὕβρεως σημεία. ἀνάγκη δὲ τοιαῦτα εἶναι ἃ μήτε
as-many-as of-outrage (are)-signs necessary but such to-be which neither
 ἀντί τινος μήτ' ὠφέλιμα τοῖς ποιοῦσιν· ἤδη γὰρ δοκεῖ
in-return for-something nor beneficial to-the doing already for it-seems
 δι' ὕβριν. καὶ τοῖς κακῶς λέγουσι καὶ καταφρονοῦσι περὶ
through outrage and at-the badly speaking and despising about
 ὧν αὐτοὶ μάλιστα σπουδάζουσιν, οἷον οἱ ἐπὶ φιλοσοφίᾳ
which they most are-serious such-as the over philosophy
 φιλοτιμούμενοι ἔάν τις εἰς τὴν φιλοσοφίαν, οἱ δ'
priding-themselves if anyone against the philosophy the-others but
 ἐπὶ τῇ ἰδέᾳ ἔάν τις εἰς τὴν ἰδέαν, ὁμοίως δὲ καὶ
over the appearance if anyone against the appearance likewise but also
 ἐπὶ τῶν ἄλλων. ταῦτα δὲ πολλῶ μᾶλλον, ἐὰν ὑποπτεύσωσι
over the others these but by-much more if they-suspect
 μὴ ὑπάρχειν αὐτοῖς, ἢ ὅλως ἢ μὴ ἰσχυρῶς, ἢ μὴ
not to-belong to-themselves either at-all or not strongly or not
 δοκεῖν· ἐπειδὰν γὰρ σφόδρα οἴωνται ὑπερέχειν ἐν τούτοις,
to-seem when for exceedingly they-think to-excel in these
 ἐν οἷς σκώπτονται, οὐ φροντίζουσιν. καὶ τοῖς φίλοις
in which they-are-jeered-at not they-care and at-the friends
 μᾶλλον ἢ τοῖς μὴ φίλοις· οἴονται γὰρ προσήκειν μᾶλλον
more than at-the not friends they-think for to-be-fitting more
 πάσχειν εὖ ὑπ' αὐτῶν ἢ μή. καὶ τοῖς εἰθισμένοις τιμᾶν
to-fare well by them than not and at-the accustomed to-honor
 ἢ φροντίζειν, ἐὰν πάλιν μὴ οὕτως ὁμιλῶσιν.
or to-care if again not thus they-associate

1379b καὶ γὰρ ὑπὸ τούτων οἴονται καταφρονεῖσθαι· ταῦτ' αὖ γὰρ
and for by these they-think to-be-despised the-same for
 ἂν ποιεῖν. καὶ τοῖς μὴ ἀντιποιοῦσιν εὖ μηδὲ τὴν ἴσην
would to-do and at-the not requiting well nor the equal
 ἀνταποδιδούσιν. καὶ τοῖς τὰναντία ποιοῦσιν αὐτοῖς, ἐὰν
repaying and at-the the-opposite doing to-them if

ἥττους ὦσιν· καταφρονεῖν γὰρ πάντες οἱ τοιοῦτοι φαίνονται,
inferior they-be to-despise for all the such appear
 καὶ οἱ μὲν ὡς ἥττόνων οἱ δ' ὡς παρὰ ἥττόνων. καὶ
and the-ones indeed as of-inferiors the-others but as from inferiors and
 τοῖς ἐν μηδενὶ λόγῳ οὔσιν, ἂν τι ὀλιγωρώσι, μᾶλλον·
at-the in no account being if something they-slight more
 ὑπόκειται γὰρ ἢ ὀργῇ τῆς ὀλιγωρίας πρὸς τοὺς μὴ
it-is-assumed for the anger of-the slighting toward the not
 προσήκοντας, προσήκει δὲ τοῖς ἥττοσι μὴ ὀλιγωρεῖν· τοῖς
fitting it-is-fitting but for-the inferiors not to-slight at-the
 δὲ φίλοις, ἐάν τε μὴ εὖ λέγωσιν ἢ ποιῶσιν, καὶ ἔτι μᾶλλον
but friends if both not well they-speak or they-do and still more
 ἐὰν τάναντία, καὶ ἐὰν μὴ αἰσθάνωνται δεομένων, ὥσπερ ὁ
if the-opposite and if not they-perceive of-those-in-need just-as the
 Ἀντιφώντος Πλήξιππος τῷ Μελεάγρῳ· ὀλιγωρίας γὰρ τὸ
of-Antiphon Plexippus — at-Meleager of-slighting for the
 μὴ αἰσθάνεσθαι σημείον· ὦν γὰρ φροντίζομεν, οὐ λανθάνει.
not to-perceive (is)-a-sign what for we-care-about not escapes-notice
 καὶ τοῖς ἐπιχαίρουσι ταῖς ἀτυχίαις καὶ ὅλως εὐθυμουμένοις
and at-the exulting-over the misfortunes and in-general being-cheerful
 ἐν ταῖς αὐτῶν ἀτυχίαις· ἢ γὰρ ἐχθροῦ ἢ ὀλιγωροῦντος
in the their misfortunes either for of-an-enemy or of-a-slighter
 σημείου. καὶ τοῖς μὴ φροντίζουσιν ἐὰν λυπήσωσιν·
(it-is)-a-sign and at-the not caring if they-cause-pain
 διὸ καὶ τοῖς κακὰ ἀγγέλλουσιν ὀργίζονται. καὶ τοῖς 20
wherefore also at-the evils announcing they-are-angry and at-the
 ἢ ἀκούουσι περὶ αὐτῶν ἢ θεωμένοις τὰ αὐτῶν φαῦλα·
either hearing about them or beholding the their base-(things)
 ὅμοιοι γὰρ εἰσιν ἢ ὀλιγωροῦσιν ἢ ἐχθροῖς· οἱ γὰρ φίλοι
like for they-are either to-slighters or to-enemies the for friends
 συναλγοῦσιν, θεώμενοι δὲ τὰ οἰκεία φαῦλα πάντες ἀλγοῦσιν.
share-the-pain beholding but the own base-(things) all feel-pain

ἔτι τοῖς ὀλιγωροῦσι πρὸς πέντε, πρὸς οὓς φιλοτιμοῦνται,
further at-the slighting toward five toward whom they-are-ambitious
 οὓς θαυμάζουσιν, ὑφ' ὧν βούλονται θαυμάζεσθαι, ἢ οὓς
whom they-admire by whom they-wish to-be-admired or whom
 αἰσχύνονται, ἢ ἐν τοῖς αἰσχυνομένοις αὐτούς· ἂν τις
they-are-ashamed-before or among the being-ashamed-before them if someone
 ἐν τούτοις ὀλιγωρῇ, ὀργίζονται μᾶλλον. καὶ τοῖς εἰς
in these slights they-are-angry more and at-the toward
 τὰ τοιαῦτα ὀλιγωροῦσιν ὑπὲρ ὧν αὐτοῖς αἰσχρὸν μὴ
the such slighting on-behalf-of whom for-them shameful not
 βοηθεῖν, οἷον γονεῖς, τέκνα, γυναῖκας, ἀρχομένους. καὶ τοῖς
to-help such-as parents children wives subjects and at-the
 χάριν μὴ ἀποδιδούσιν· παρὰ τὸ προσήκον γὰρ ἡ ὀλιγωρία.
gratitude not repaying beyond the fitting for the slighting
 καὶ τοῖς εἰρωνευομένοις πρὸς σπουδάζοντας· καταφρονητικὸν
and at-the dissembling toward the-serious contemptuous
 γὰρ ἡ εἰρωνεία. καὶ τοῖς τῶν ἄλλων εὐποιοητικοῖς, ἐὰν μὴ
for the dissembling and at-the of-the others beneficent if not
 καὶ αὐτῶν· καὶ γὰρ τοῦτο καταφρονητικόν, τὸ μὴ ἀξιοῦν
also of-them also for this (is)-contemptuous the not to-deem-worthy
 ὧν πάντας καὶ αὐτόν. ποιητικὸν δ' ὀργῆς καὶ ἡ λήθη,
of-what all also him productive but of-anger also the forgetfulness
 οἷον καὶ ἡ τῶν ὀνομάτων οὕτως οὖσα περὶ μικρόν·
such-as even the of-the names thus being about a-small-thing
 35 ὀλιγωρίας γὰρ δοκεῖ καὶ ἡ λήθη σημεῖον εἶναι· δι'
of-slighting for seems also the forgetfulness a-sign to-be through
 ἀμέλειαν μὲν γὰρ ἡ λήθη γίνεταί, ἡ δ' ἀμέλεια
neglect indeed for the forgetfulness comes the but neglect
 ὀλιγωρία τίς ἐστιν. οἷς μὲν οὖν ὀργίζονται καὶ ὥς
a-slighting some is with-whom indeed then they-are-angry and how
 ἔχοντες καὶ διὰ ποῖα, ἅμα εἴρηται· δῆλον δ' ὅτι
disposed and through what-kind together it-has-been-said clear but that

δέοι ἄν κατασκευάζειν τῷ λόγῳ τοιούτους οἶοι
it-would-be-needful — to-construct by-the speech such of-what-kind
 ὄντες ὀργίλως ἔχουσιν, καὶ τοὺς ἐναντίους τούτοις ἐνόχους
being angrily they-are and the opponents to-these liable
 ὄντας ἐφ' οἷς ὀργίζονται, καὶ τοιούτους οἷς ὀργίζονται.
being at what they-are-angry and such at-what-kind they-are-angry

II.3 • CALMNESS

Being calmed is the opposite of being angry, as gentleness is of anger, so the chapter asks in what state men are calm, toward whom, and by what means. Men grow calm toward those who humble themselves, who admit they were wrong, and who take them seriously, and time itself spends anger. No one is angry at a man who will never perceive it, nor at the dead.

ἐπεὶ δὲ τῷ ὀργίζεσθαι ἐναντίον τὸ πραῦνεσθαι καὶ ὀργή 1380a
since but to-the to-be-angry (is)-opposite the to-be-calmed and anger
 πραότητι, ληπτέον πῶς ἔχοντες πρᾶοί εἰσι καὶ πρὸς
to-gentleness one-must-take how disposed calm they-are and toward
 τίνας πράως ἔχουσι καὶ διὰ τίνων πραῦνονται. ἔστω δὲ
whom gently they-are and through what they-are-calmed let-it-be then
 πράννσις κατὰστασις καὶ ἡρέμησις ὀργῆς. εἰ οὖν ὀργίζονται
calming a-settling and a-quieting of-anger if then they-are-angry
 τοῖς ὀλιγωροῦσιν, ὀλιγωρία δ' ἐκούσιον, φανερόν ὅτι καὶ
at-the slighting a-slighting but (is)-voluntary clear that also
 τοῖς μηδὲν τούτων ποιῶσιν ἢ ἀκούσιως ποιῶσιν ἢ
toward-the nothing of-these doing or unwillingly doing or
 φαινομένοις τοιούτοις πρᾶοι εἰσίν. καὶ τοῖς τάναντία
appearing such calm they-are and toward-the the-opposite
 ὧν ἐποίησαν βουλομένοις. καὶ ὅσοι καὶ αὐτοὶ εἰς
of-what they-did wishing and as-many-as also themselves toward

αὐτοὺς τοιοῦτοι· οὐδεὶς γὰρ αὐτὸς αὐτοῦ δοκεῖ ὀλιγωρεῖν·
themselves (are)-such no-one for himself of-himself seems to-slight
 καὶ τοῖς ὁμολογοῦσι καὶ μεταμελομένοις· ὥς γὰρ ἔχοντες
and toward-the confessing and repenting as for having
 δίκην τὸ λυπεῖσθαι ἐπὶ τοῖς πεποιημένοις παύονται τῆς
satisfaction the to-be-pained over the things-done they-cease from-the
 ὀργῆς. σημεῖον δὲ ἐπὶ τῆς τῶν οἰκετῶν κολάσεως· τοὺς
anger a-sign but in the of-the servants punishment the-ones
 μὲν γὰρ ἀντιλέγοντας καὶ ἀρνούμενους μᾶλλον κολάζομεν,
indeed for contradicting and denying more we-punish
 πρὸς δὲ τοὺς ὁμολογοῦντας δικαίως κολάζεσθαι παυόμεθα
toward but the confessing justly to-be-punished we-cease
 θυμούμενοι. αἴτιον δ' ὅτι ἀναισχυντία τὸ τὰ φανερά
being-enraged a-cause but that shamelessness the the evident
 ἀρνεῖσθαι, ἣ δ' ἀναισχυντία ὀλιγωρία καὶ καταφρόνησις·
to-deny the but shamelessness (is)-slighting and contempt
 ὧν γοῦν πολὺν καταφρονοῦμεν, οὐκ αἰσχυνόμεθα.
whom at-any-rate much we-despise not we-are-ashamed-before

- 21 καὶ τοῖς ταπεινουμένοις πρὸς αὐτοὺς καὶ μὴ ἀντιλέγουσιν·
and toward-the humbling-themselves toward them and not contradicting
 φαίνονται γὰρ ὁμολογεῖν ἥττους εἶναι, οἱ δ' ἥττους
they-appear for to-confess inferior to-be the but inferior
 φοβούνται, φοβούμενος δὲ οὐδεὶς ὀλιγωρεῖ. ὅτι δὲ πρὸς
they-fear fearing but no-one slights that but toward
 τοὺς ταπεινουμένους παύεται ἡ ὀργή, καὶ οἱ κύνες δηλοῦσιν
the humbling-themselves ceases the anger also the dogs show
 οὐ δάκνοντες τοὺς καθίζοντας. καὶ τοῖς σπουδάζουσι
not biting the sitting-down and toward-the being-earnest
 πρὸς τοὺς σπουδάζοντας· δοκεῖ γὰρ σπουδάζεσθαι ἀλλ' οὐ
toward the earnest he-seems for to-be-taken-seriously but not
 καταφρονεῖσθαι. καὶ τοῖς μείζω κεχαρισμένοις. καὶ τοῖς
to-be-despised and toward-the greater having-gratified and toward-the

δεομένοις καὶ παραιτουμένοις· ταπεινότεροι γάρ· καὶ τοῖς
begging and entreating (they-are)-humbler for and toward-the
 μὴ ὕβρισταῖς μηδὲ χλευασταῖς μηδ' ὀλιγώροις εἰς μηδένα ἢ
not insolent nor mockers nor slighting toward anyone or
 μὴ εἰς χρηστοὺς μηδ' εἰς τοιούτους οἰοί περ αὐτοί.
not toward good-men nor toward such of-what-kind very themselves
 ὅλως δ' ἐκ τῶν ἐναντίων δεῖ σκοπεῖν τὰ πραινόντα.
in-general but from the opposites one-must to-consider the calming
 καὶ οὓς φοβοῦνται ἢ αἰσχύνονται, ἕως ἂν οὕτως ἔχωσιν,
and whom they-fear or they-are-ashamed-before while — thus they-be
 οὐκ ὀργίζονται· ἀδύνατον γὰρ ἅμα φοβεῖσθαι καὶ
not they-are-angry impossible for at-the-same-time to-fear and
 ὀργίζεσθαι. καὶ τοῖς δι' ὀργὴν ποιήσασιν ἢ οὐκ
to-be-angry and toward-the through anger having-acted either not
 ὀργίζονται ἢ ἥττον ὀργίζονται· οὐ γὰρ δι' ὀλιγωρίαν
they-are-angry or less they-are-angry not for through slighting
 φαίνονται πρᾶξαι· οὐδεὶς γὰρ ὀργιζόμενος ὀλιγωρεῖ· ἢ
they-appear to-have-acted no-one for being-angry slights the
 μὲν γὰρ ὀλιγωρία ἄλυπον, ἢ δ' ὀργὴ μετὰ λύπης.
indeed for slighting (is)-painless the but anger (is)-with pain
 καὶ τοῖς αἰσχυνομένοις αὐτούς.

1380b

and toward-the being-ashamed-before them
 καὶ ἔχοντες δὲ ἐναντίως τῷ ὀργίζεσθαι δηλὸν ὅτι πρᾶοι 2
and disposed but oppositely to-the to-be-angry clear that calm
 εἰσὶν, οἷον ἐν παιδιᾷ, ἐν γέλῳ, ἐν ἑορτῇ, ἐν εὐημερίᾳ,
they-are such-as in amusement in laughter in a-festival in prosperity
 ἐν κατορθώσει, ἐν πληρώσει, ὅλως ἐν ἀλυπία καὶ ἡδονῇ
in success in satiety in-general in painlessness and pleasure
 μὴ ὕβριστικῇ καὶ ἐν ἐλπίδι ἐπιεικεῖ. ἔτι κεχρονικότες καὶ
not insolent and in hope decent further having-let-time-pass and
 μὴ ὑπόγυιοι τῇ ὀργῇ ὄντες· παύει γὰρ ὀργὴν ὁ χρόνος.
not fresh in-the anger being stops for anger the time

παύει δὲ καὶ ἑτέρου ὀργὴν μείζω ἢ παρ' ἄλλου ληφθεῖσα
stops but also of-another anger greater the from another taken
 τιμωρία πρότερον· διὸ εὖ Φιλοκράτης, εἰπόντος τινὸς
revenge earlier wherefore well Philocrates having-said someone
 ὀργιζομένου τοῦ δήμου τί οὐκ ἀπολογεῖ; 'οὐπω γε,'
being-angry the people why not do-you-defend-yourself not-yet at-least
 ἔφη. 'ἀλλὰ πότε;' 'ὅταν ἴδω ἄλλον διαβεβλημένον.' πρᾶοι
he-said but when when I-see another slandered calm
 γὰρ γίνονται ὅταν εἰς ἄλλον τὴν ὀργὴν ἀναλώσωσιν, ὃ
for they-become when upon another the anger they-spend which
 συνέβη ἐπὶ Ἐργοφίλου· μᾶλλον γὰρ χαλεπαίνοντες
happened in-the-case-of Ergophilus more for being-harsh
 ἢ Καλλισθένει ἀφείσαν διὰ τὸ Καλλισθένους τῇ
than at-Callisthenes they-acquitted because-of the of-Callisthenes on-the
 προτεραία καταγνῶναι θάνατον. καὶ ἐὰν ἔλωσιν. καὶ
day-before to-have-condemned death and if they-convict and
 ἐὰν μείζον κακὸν πεπονθότες ὦσιν ἢ οἱ ὀργιζόμενοι ἂν
if a-greater evil having-suffered they-be than the angry —
 ἔδρασαν· ὥσπερ εἰληφέναι γὰρ οἴονται τιμωρίαν. καὶ
would-have-done as-if to-have-taken for they-think revenge and
 ἐὰν ἀδικεῖν οἴωνται αὐτοὶ καὶ δικαίως πάσχειν·
if to-do-wrong they-think themselves and justly to-suffer

15 οὐ γὰρ ἔτι παρὰ τὸ προσήκον νομίζουσι πάσχειν, ἢ
not for any-longer beyond the fitting they-think to-suffer the
 δ' ὀργὴ τοῦτο ἦν. διὸ δεῖ τῷ λόγῳ προκολλάειν·
but anger this was wherefore one-must by-the speech to-chastise-beforehand
 ἀγανακτοῦσιν γὰρ ἥττον κολαζόμενοι καὶ οἱ δοῦλοι. καὶ ἐὰν
they-are-indignant for less being-punished even the slaves and if
 μὴ αἰσθήσεσθαι οἴωνται ὅτι δι' αὐτοὺς καὶ ἀνθ'
not to-be-going-to-perceive they-think that through themselves and in-return-for

ὦν ἔπαθον· ἡ γὰρ ὀργὴ πρὸς τὸν καθ' ἕκαστον ἐστίν.

what they-suffered the for anger toward the according-to individual is
 δῆλον δ' ἐκ τοῦ ὀρισμοῦ. διὸ ὀρθῶς πεποιήται
clear but from the definition wherefore rightly it-has-been-composed

φάσθαι Ὀδυσσῆα πολυπόρθιον,

to-say Odysseus city-sacker

ὥς οὐ τετιμωρημένος εἰ μὴ ᾗσθητο καὶ ὑφ' ὅτου καὶ 24

as not having-taken-revenge if not he-perceived both by whom and
 ἀνθ' ὅτου. ὥστε οὔτε τοῖς ἄλλοις ὅσοι μὴ αἰσθάνονται

in-return-for what so-that neither at-the others as-many-as not perceive

ὀργίζονται, οὔτε τοῖς τεθνεῶσιν ἔτι, ὥς πεπονθόσι τε
are-they-angry nor at-the dead any-longer as having-suffered both

τὸ ἔσχατον καὶ οὐκ ἀλγήσουσιν οὐδ' αἰσθησομένοις, οὐ οἱ
the utmost and not going-to-feel-pain nor going-to-perceive which the

ὀργιζόμενοι ἐφίενται. διὸ εὖ περὶ τοῦ Ἑκτορος ὁ ποιητής,
angry desire wherefore well about — Hector the poet

παῦσαι βουλόμενος τὸν Ἀχιλλέα τῆς ὀργῆς τεθνεώτος,

to-stop wishing — Achilles from-the anger (at-one)-dead

κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.

senseless for indeed earth he-maltreats raging

*** δῆλον οὖν ὅτι τοῖς καταπραῖνεν βουλομένοις ἐκ 29

(lacuna) clear then that for-the to-calm wishing from

τούτων τῶν τόπων λεκτέον, αὐτοὺς μὲν παρασκευάζουσι
these the topics one-must-speak themselves indeed making

τοιούτους, οἷς δ' ὀργίζονται, ἢ φοβερὸς ἢ

such at-whom but they-are-angry either fearful or

αἰσχύνης ἀξίους ἢ κεχαρισμένους ἢ ἄκοντας ἢ
of-shame-(before-them) worthy or having-gratified or unwilling or
 ὑπεραλγούντας τοῖς πεποιημένοις.
grieving-exceedingly at-the things-done

II.4 · FRIENDSHIP AND ENMITY

To love is to wish for someone what one thinks good, for his sake and not one's own, and to be ready to do it. Men love those who do good, who share their enemies, and who are liberal, just, and not quarrelsome. Enmity may arise from anger, spite, or slander, and the enemy wishes harm where the angry man wishes pain.

- 34 τίνας δὲ φιλοῦσι καὶ μισοῦσι, καὶ διὰ τί, *** τὴν φιλίαν
whom but they-love and they-hate and through what (lacuna) the friendship
 καὶ τὸ φιλεῖν ὀρισάμενοι λέγωμεν. ἔστω δὴ τὸ φιλεῖν τὸ
and the to-love having-defined let-us-say let-it-be then the to-love the
 βούλεσθαί τινα ᾧ οἶεται ἀγαθὰ, ἐκείνου ἕνεκα ἀλλὰ
to-wish for-someone what one-thinks good of-that-man for-the-sake but
 μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων.
not of-oneself and the according-to power apt-to-do to-be of-these
 φίλος δέ ἐστιν ὁ φιλῶν καὶ ἀντιφιλούμενος. οἴονται δὲ φίλοι
a-friend but is the loving and loved-in-return they-think but friends
 εἶναι οἱ οὕτως ἔχειν οἰόμενοι πρὸς ἀλλήλους. τούτων
to-be the thus to-be-disposed thinking toward one-another these
 δὲ ὑποκειμένων ἀνάγκη φίλον εἶναι τὸν συνηδόμενον τοῖς
but being-assumed necessary a-friend to-be the rejoicing-with in-the
 ἀγαθοῖς καὶ συναλγούντα τοῖς λυπηροῖς μὴ διὰ τι ἕτερον
goods and grieving-with in-the painful not through some other
 ἀλλὰ δι' ἐκεῖνον. γιγνομένων γὰρ ὧν βούλονται χαίρουσιν
but through that-man coming-about for what they-wish they-rejoice
 πάντες, τῶν ἐναντίων δὲ λυποῦνται, ὥστε τῆς βουλήσεως
all at-the opposites but they-are-pained so-that of-the wish

σημείον αἱ λῦπαι καὶ αἱ ἡδοναί. καὶ οἷς δὴ ταῦτὰ ἀγαθὰ
a-sign the pains and the pleasures and for-whom then the-same (are)-good
 καὶ κακά, καὶ οἱ τοῖς αὐτοῖς φίλοι καὶ οἱ τοῖς αὐτοῖς ἐχθροί·
and bad and the to-the same friends and the to-the same enemies
 ταῦτὰ γὰρ τούτοις βούλεσθαι ἀνάγκη, ὥστε ἅ περ αὐτῷ
the-same for for-these to-wish necessary so-that what very for-himself
 καὶ ἄλλῳ βουλόμενος, τούτῳ φαίνεται φίλος εἶναι. καὶ
also for-another wishing to-this-man appears a-friend to-be and
 τοὺς πεποιηκότας εὖ φιλοῦσιν ἢ αὐτοὺς ἢ ὧν κήδονται·
the having-done well they-love either themselves or for-whom they-care
 ἢ εἰ μεγάλα, ἢ εἰ προθύμως, ἢ εἰ ἐν τοιούτοις καιροῖς, καὶ 1381a
or if great or if eagerly or if in such occasions and
 αὐτῶν ἕνεκα, ἢ οὓς ἂν οὔονται βούλεσθαι ποιεῖν εὖ. καὶ
of-themselves for-the-sake or whom — they-think to-wish to-do well and
 τοὺς τῶν φίλων φίλους καὶ φιλοῦντας οὓς αὐτοὶ φιλοῦσιν.
the of-the friends friends and loving whom themselves love
 καὶ τοὺς φιλουμένους ὑπὸ τῶν φιλουμένων αὐτοῖς. καὶ τοὺς
and the loved by the loved by-them and the
 τοῖς αὐτοῖς ἐχθροὺς καὶ μισοῦντας οὓς αὐτοὶ μισοῦσιν, καὶ
to-the same enemies and hating whom themselves hate and
 τοὺς μισουμένους ὑπὸ τῶν αὐτοῖς μισουμένων· πᾶσιν γὰρ
the hated by the by-them hated to-all for
 τούτοις τὰ αὐτὰ ἀγαθὰ φαίνεται εἶναι καὶ αὐτοῖς, ὥστε
these the same goods appear to-be also for-themselves so-that
 βούλεσθαι τὰ αὐτοῖς ἀγαθὰ, ὃ περ ἦν τοῦ φίλου. ἔτι
to-wish the for-themselves goods what very was of-the friend further
 τοὺς εὐποητικὸν εἰς χρήματα καὶ εἰς σωτηρίαν· διὸ τοὺς
the beneficent in money and in safety wherefore the
 ἐλευθερίους καὶ ἀνδρείους τιμῶσι καὶ τοὺς δικαίους. τοιούτους
liberal and brave they-honor and the just such
 δ' ὑπολαμβάνουσι τοὺς μὴ ἀφ' ἐτέρων ζῶντας· τοιοῦτοι δ'
but they-suppose the not from others living such but

οἱ ἀπὸ τοῦ ἐργάζεσθαι, καὶ τούτων οἱ ἀπὸ γεωργίας καὶ
the from the to-work and of-these the from farming and
 τῶν ἄλλων οἱ αὐτουργοὶ μάλιστα. καὶ τοὺς σώφρονας,
of-the others the self-workers most and the temperate
 ὅτι οὐκ ἄδικοι. καὶ τοὺς ἀπράγμονας διὰ τὸ αὐτό. καὶ
because not unjust and the unmeddlesome because-of the same and
 οἷς βουλόμεθα φίλοι εἶναι, ἃν φαίνωνται βουλόμενοι·
to-whom we-wish friends to-be if they-appear wishing

- 27 εἰσὶ δὲ τοιοῦτοι οἳ τ' ἀγαθοὶ κατ' ἀρετὴν καὶ οἱ εὐδόκιμοι
are but such the both good according-to virtue and the well-reputed
 ἢ ἐν ᾧ πᾶσι ἢ ἐν τοῖς βελτίστοις ἢ ἐν τοῖς
either among all or among the best or among the
 θαυματούχοις ὑφ' αὐτῶν ἢ ἐν τοῖς θαυμάζουσιν αὐτούς.
admired by themselves or among the admiring them
 ἔτι τοὺς ἡδέεις συνδιαγαγεῖν καὶ συνδιημερεῦσαι· τοιοῦτοι
further the pleasant to-live-with and to-pass-the-day-with such
 δ' οἱ εὐκόλοι καὶ μὴ ἐλεγκτικοὶ τῶν ἀμαρτανομένων
but the good-tempered and not censorious of-the mistakes-made
 καὶ μὴ φιλόνηκοι μηδὲ δυσέριδες· πάντες γὰρ οἱ τοιοῦτοι
and not contentious nor quarrelsome all for the such
 μαχητικοί, οἱ δὲ μαχόμενοι τὰναντία φαίνονται βούλεσθαι.
(are)-combative the but fighting the-opposite appear to-wish
 καὶ οἱ ἐπιδέξιοι καὶ τῷ παίζειν καὶ τῷ ὑπομένειν· ἐπὶ
and the adroit both in-the to-jest and in-the to-endure toward
 ταῦτο γὰρ ἀμφοτέροι σπεύδουσι τῷ πλησίον, δυνάμενοί τε
the-same for both hasten as-the neighbor being-able both
 σκώπτεσθαι καὶ ἐμμελῶς σκώπτοντες. καὶ τοὺς ἐπαινοῦντας
to-be-jested-at and gracefully jesting and the praising
 τὰ ὑπάρχοντα ἀγαθὰ, καὶ τούτων ἃ μάλιστα φοβούνται
the existing goods and of-these which most they-fear
 μὴ ὑπάρχειν αὐτοῖς. καὶ τοὺς καθαρῶς περὶ ὄψιν, περὶ
not to-belong to-them and the neat about appearance about

ἀμπεχόνην, περὶ ὅλον τὸν βίον. καὶ τοὺς μὴ ὀνειδιστὰς
dress about whole the life and the not reproachful
 μήτε τῶν ἀμαρτημάτων μήτε τῶν εὐεργετημάτων·
either of-the errors or of-the benefactions
 ἀμφότεροι γὰρ ἐλεγκτικοί. καὶ τοὺς μὴ μνησικακοῦντας,
both for (are)-censorious and the not bearing-grudges
 μηδὲ φυλακτικούς τῶν ἐγκλημάτων, ἀλλ' εὐκαταλλάκτους·
nor retentive of-the grievances but easily-reconciled
 οἷους γὰρ ἂν ὑπολαμβάνωσιν εἶναι πρὸς τοὺς ἄλλους, 1381b
of-what-kind for — they-suppose to-be toward the others
 καὶ πρὸς αὐτοὺς οἴονται. καὶ τοὺς μὴ κακολόγους μηδὲ
also toward themselves they-think and the not slanderous nor
 εἰδότας μήτε τὰ τῶν πλησίων κακὰ μήτε τὰ αὐτῶν,
knowing either the of-the neighbors evils or the their-own
 ἀλλὰ τὰγαθά· ὁ γὰρ ἀγαθὸς ταῦτα δρᾷ. καὶ τοὺς μὴ
but the-goods the for good-man these does and the not
 ἀντιτείνοντας τοῖς ὀργιζομένοις ἢ σπουδάζουσιν· μαχητικοὶ
resisting the angry or being-earnest combative
 γὰρ οἱ τοιοῦτοι. καὶ τοὺς πρὸς αὐτοὺς σπουδαίως
for the such and the toward them in-earnest
 πως ἔχοντας, οἷον θαυμάζοντας αὐτοὺς καὶ σπουδαίους
somehow disposed such-as admiring them and excellent
 ὑπολαμβάνοντας καὶ χαίροντας αὐτοῖς, καὶ ταῦτα μάλιστα
supposing and rejoicing in-them and these most
 πεπονθότας, περὶ ᾧ μάλιστα βούλονται αὐτοὶ ἢ
having-experienced about what most wish they either
 θαυμάζεσθαι ἢ σπουδαῖοι δοκεῖν εἶναι ἢ ἡδέεις. καὶ τοὺς
to-be-admired or excellent to-seem to-be or pleasant and the

ὁμοίους καὶ ταῦτ' ἐπιτηδεύοντας, ἐὰν μὴ παρενοχλῶσι
like and the-same pursuing if not they-get-in-the-way
 μηδ' ἀπὸ ταύτου ἢ ὁ βίος· γίγνεται γὰρ οὕτω
nor from the-same it-be the livelihood it-becomes for thus

καὶ κεραμεὺς κεραμεῖ.
and potter at-potter

- 18 καὶ τοὺς τῶν αὐτῶν ἐπιθυμοῦντας, ὧν ἐνδέχεται ἅμα
and the of-the same desiring which it-is-possible together
 μετέχειν αὐτοὺς· εἰ δὲ μή, ταὐτὸ καὶ οὕτω συμβαίνει. καὶ
to-share them if but not the-same also thus it-happens and
 πρὸς οὓς οὕτως ἔχουσιν ὥστε μὴ αἰσχύνεσθαι τὰ πρὸς
toward whom thus they-are-disposed so-as not to-be-ashamed the toward
 δόξαν, μὴ καταφρονοῦντες. καὶ πρὸς οὓς αἰσχύνονται τὰ
opinion not despising and toward whom they-are-ashamed-at the
 πρὸς ἀλήθειαν. καὶ πρὸς οὓς φιλοτιμοῦνται, ἢ ὑφ' ὧν
toward truth and toward whom they-are-ambitious or by whom
 ζηλοῦσθαι βούλονται καὶ μὴ φθονεῖσθαι, τούτους ἢ φιλοῦσιν
to-be-emulated they-wish and not to-be-envied these either they-love
 ἢ βούλονται φίλοι εἶναι. καὶ οἷς ἂν τὰγαθὰ συμπράττωσι,
or they-wish friends to-be and for-whom — the-goods they-help-achieve
 ἐὰν μὴ μέλλῃ αὐτοῖς ἔσεσθαι μείζω κακά. καὶ τοῖς ὁμοίως
if not it-be-about for-them to-be greater evils and to-the alike
 καὶ τοὺς ἀπόντας καὶ τοὺς παρόντας φιλοῦσιν· διὸ καὶ
both the absent and the present loving wherefore also
 τοὺς περὶ τοὺς τεθνεώτας τοιοῦτους πάντες φιλοῦσιν. καὶ
the about the dead such all love and
 ὅλως τοὺς σφόδρα φιλοφίλους καὶ μὴ ἐγκαταλείποντας·
in-general the exceedingly friend-loving and not abandoning
 μάλιστα γὰρ φιλοῦσι τῶν ἀγαθῶν τοὺς φιλεῖν ἀγαθοὺς.
most for they-love of-the good the to-love good

καὶ τοὺς μὴ πλαττομένους πρὸς αὐτούς· τοιοῦτοι δὲ οἱ καὶ
and the not dissembling toward them such but the even
 τὰ φαῦλα τὰ ἑαυτῶν λέγοντες. εἴρηται γὰρ ὅτι πρὸς
the base the their-own telling it-has-been-said for that toward
 τοὺς φίλους τὰ πρὸς δόξαν οὐκ αἰσχυρόμεθα· εἰ οὖν ὁ
the friends the toward opinion not we-are-ashamed if then the
 αἰσχυρόμενος μὴ φιλεῖ, ὁ μὴ αἰσχυρόμενος φιλοῦντι ἔοικεν.
one-ashamed not loves the not ashamed a-lover resembles
 καὶ τοὺς μὴ φοβερούς, καὶ οὓς θαρροῦμεν· οὐδεὶς γὰρ 32
and the not fearful and whom we-are-confident-toward no-one for
 ὃν φοβεῖται φιλεῖ. εἷδη δὲ φιλίας ἑταιρεία οἰκειότης
whom he-fears loves kinds but of-friendship (are)-comradeship intimacy
 συγγένεια καὶ ὅσα τοιαῦτα.
kinship and as-many-as such
 ποιητικὰ δὲ φιλίας χάρις, καὶ τὸ μὴ δεηθέντος ποιῆσαι, 35
productive but of-friendship (is)-a-favor and the not having-asked to-do
 καὶ τὸ ποιήσαντα μὴ δηλῶσαι· αὐτοῦ γὰρ οὕτως ἔνεκα
and the having-done not to-reveal of-himself for thus for-the-sake
 φαίνεται καὶ οὐ διὰ τι ἕτερον.
it-appears and not through some other
 περὶ δ' ἔχθρας καὶ τοῦ μισεῖν φανερόν ὥς ἐκ τῶν ἐναντίων 1382a
about but enmity and the to-hate clear that from the opposites
 ἐστὶ θεωρεῖν. ποιητικὰ δὲ ἔχθρας ὀργή, ἐπηρεασμός,
it-is-possible to-consider productive but of-enmity (are)-anger spite
 διαβολή. ὀργὴ μὲν οὖν ἐστὶν ἐκ τῶν πρὸς αὐτόν, ἔχθρα
slander anger indeed then is from the toward oneself enmity
 δὲ καὶ ἄνευ τοῦ πρὸς αὐτόν· ἂν γὰρ ὑπολαμβάνωμεν εἶναι
but also without the toward oneself if for we-suppose to-be
 τοιόνδε, μισοῦμεν. καὶ ἡ μὲν ὀργὴ ἀεὶ περὶ τὰ καθ'
such-a-kind we-hate and the indeed anger always about the according-to
 ἕκαστα, οἷον Καλλιάν ἢ Σωκράτην, τὸ δὲ μῖσος καὶ πρὸς
individuals such-as Callias or Socrates the but hatred also toward

τὰ γένη· τὸν γὰρ κλέπτην μισεῖ καὶ τὸν συκοφάντην ἅπας.

the classes the for thief hates and the informer everyone

καὶ τὸ μὲν ἱατὸν χρόνῳ, τὸ δ' ἀνίατον. καὶ τὸ

and the-one indeed (is)-curable by-time the-other but (is)-incurable and the-one

μὲν λύπης ἔφεσις, τὸ δὲ κακοῦ· αἰσθεσθαι γὰρ βούλεται

indeed of-pain (is)-a-desire the-other but of-evil to-perceive for wishes

ὁ ὀργιζόμενος, τῷ δ' οὐδὲν διαφέρει. ἔστι δὲ τὰ μὲν

the angry-man to-the-other but nothing it-matters are but the indeed

λυπηρὰ αἰσθητὰ πάντα, τὰ δὲ μάλιστα κακὰ ἥκιστα αἰσθητά,

painful perceptible all the but most evil least perceptible

ἀδικία καὶ ἀφροσύνη· οὐδὲν γὰρ λυπεῖ ἢ παρουσία τῆς

injustice and folly nothing for pains the presence of-the

κακίας. καὶ τὸ μὲν μετὰ λύπης, τὸ δ' οὐ μετὰ λύπης·

vice and the-one indeed (is)-with pain the-other but not with pain

ὁ μὲν γὰρ ὀργιζόμενος λυπεῖται, ὁ δὲ μισῶν οὔ.

the-one indeed for angry is-pained the-other but hating not

13 καὶ ὁ μὲν πολλῶν ἂν γενομένων ἐλεήσειεν, ὁ

and the-one indeed many — having-happened would-pity the-other

δ' οὐδενός· ὁ μὲν γὰρ ἀντιπαθεῖν βούλεται ᾧ

but of-none the-one indeed for to-suffer-in-return wishes whom

ὀργίζεται, ὁ δὲ μὴ εἶναι.

he-is-angry-at the-other but not to-be

16 *** φανερόν οὖν ἐκ τούτων ὅτι ἐνδέχεται ἐχθροὺς

(lacuna) clear then from these that it-is-possible enemies

καὶ φίλους καὶ ὄντας ἀποδεικνύναι καὶ μὴ ὄντας ποιεῖν

and friends both being to-prove and not being to-make

καὶ φάσκοντας διαλύειν, καὶ δι' ὀργὴν ἢ δι' ἐχθραν

and claiming to-refute and through anger or through enmity

ἀμφισβητοῦντας ἐφ' ὁπότερ' ἂν προαιρηταί τις ἄγειν.

disputing toward whichever — chooses one to-lead

Fear is a pain or disturbance arising from the image of a coming evil that destroys or gives pain, and men fear only what seems near. It comes from those able and willing to harm, from the wronged, and from rivals. But nobody fears who expects to suffer nothing, or who thinks all is lost: fear needs some hope of safety left. Confidence is its opposite, and belongs to those who have often escaped or have wronged nobody.

ποῖα δὲ φοβοῦνται καὶ τίνας καὶ πῶς ἔχοντες, ὥδ' ἔσται 20
what-kind but they-fear and whom and how disposed thus it-will-be
 φανερόν. ἔστω δὴ φόβος λύπη τις ἢ ταραχὴ ἐκ φαντασίας
clear let-it-be then fear a-pain some or a-disturbance from an-image
 μέλλοντος κακοῦ φθαρτικοῦ ἢ λυπηροῦ· οὐ γὰρ πάντα τὰ
of-a-coming evil destructive or painful not for all the
 κακὰ φοβοῦνται, οἷον εἰ ἔσται ἄδικος ἢ βραδύς, ἀλλ'
evils they-fear such-as whether he-will-be unjust or slow but
 ὅσα λύπας μεγάλας ἢ φθορὰς δύναται, καὶ ταῦτα ἐὰν
as-many-as pains great or destructions can-(cause) and these if
 μὴ πόρρω ἀλλὰ σύνεγγυς φαίνεται ὥστε μέλλειν. τὰ
not far but close appear so-as to-be-imminent the
 γὰρ πόρρω σφόδρα οὐ φοβοῦνται· ἴσασι γὰρ πάντες ὅτι
for far exceedingly not they-fear they-know for all that
 ἀποθανοῦνται, ἀλλ' ὅτι οὐκ ἐγγύς, οὐδὲν φροντίζουσιν. εἰ
they-will-die but because not near nothing they-care if
 δὴ ὁ φόβος τοῦτ' ἐστίν, ἀνάγκη τὰ τοιαῦτα φοβερά εἶναι
then the fear this is necessary the such fearful to-be
 ὅσα φαίνεται δύναμιν ἔχειν μεγάλην τοῦ φθεῖρειν ἢ
as-many-as appear power to-have great of-the to-destroy or
 βλάπτειν βλάβας εἰς λύπην μεγάλην συντεινούσας. διὸ
to-harm harms toward pain great tending wherefore
 καὶ τὰ σημεῖα τῶν τοιούτων φοβερά· ἐγγύς γὰρ φαίνεται τὸ
also the signs of-the such (are)-fearful near for appears the

φοβερὸν· τοῦτο γάρ ἐστι κίνδυνος, φοβεροῦ πλησιασμός.

fearful this for is danger of-a-fearful-thing a-nearness

τοιαῦτα δὲ ἔχθρα τε καὶ ὀργή δυναμένων ποιεῖν τι·

such but (are)-enmity both and anger of-those-able to-do something

δήλον γὰρ ὅτι βούλονται, ὥστε ἐγγὺς εἰσιν τοῦ ποιεῖν.

clear for that they-wish so-that near they-are of-the to-do

33 καὶ ἀδικία δύναμιν ἔχουσα. τῷ προαιρεῖσθαι γὰρ ὁ

and injustice power having by-the to-choose for the

ἀδικος ἀδικος. καὶ ἀρετὴ ὑβριζομένη δύναμιν ἔχουσα·

unjust-man (is)-unjust and virtue being-outraged power having

δήλον γὰρ ὅτι προαιρεῖται μὲν ὅταν ὑβρίζηται, αἰεί,

clear for that it-chooses indeed when it-is-outraged always

δύναται δὲ νῦν. καὶ φόβος τῶν δυναμένων τι ποιῆσαι·

it-can but now and a-fear of-the able something to-do

ἐν παρασκευῇ γὰρ ἀνάγκη εἶναι καὶ τὸν τοιοῦτον. ἐπεὶ δ'

in readiness for necessary to-be also the such since but

οἱ πολλοὶ χείρους καὶ ἥττους τοῦ κερδαίνειν καὶ δειλοὶ

the many (are)-worse and weaker than-the to-profit and cowardly

ἐν τοῖς κινδύνοις, φοβερὸν ὥς ἐπὶ τὸ πολὺ τὸ ἐπ' ἄλλω

in the dangers fearful as for the most-part the upon another

αὐτὸν εἶναι, ὥστε οἱ συνειδότες πεποιηκότι δεινὸν

oneself to-be so-that the sharing-knowledge with-one-having-done something-dreadful

φοβεροὶ ἢ κατεπεῖν ἢ ἐγκαταλιπεῖν. καὶ οἱ δυνάμενοι

(are)-fearful either to-inform or to-abandon and the able

ἀδικεῖν τοῖς δυναμένοις ἀδικεῖσθαι· ὥς γὰρ ἐπὶ τὸ πολὺ

to-do-wrong to-the able to-be-wronged as for for the most-part

ἀδικοῦσιν οἱ ἄνθρωποι ὅταν δύνωνται. καὶ οἱ ἡδικοῦμένοι

do-wrong the men when they-can and the wronged

ἢ νομίζοντες ἀδικεῖσθαι· αἰεὶ γὰρ τηροῦσι καιρόν. καὶ

or thinking to-be-wronged always for they-watch-for an-occasion and

οἱ ἡδικοῦκότες, ἂν δύναμιν ἔχωσι, φοβεροί, δεδιότες τὸ

the having-wronged if power they-have (are)-fearful fearing the

ἀντιπαθεῖν· ὑπέκειτο γὰρ τὸ τοιοῦτο φοβερὸν. καὶ οἱ
to-suffer-in-return it-was-assumed for the such fearful and the
 τῶν αὐτῶν ἀνταγωνισταί, ὅσα μὴ ἐνδέχεται ἅμα
of-the same rivals as-many-as not it-is-possible together
 ὑπάρχειν ἀμφοῖν· ἀεὶ γὰρ πολεμοῦσι πρὸς τοὺς τοιούτους.
to-belong to-both always for they-war against the such
 καὶ οἱ τοῖς κρείττοσιν αὐτῶν φοβεροί· μᾶλλον γὰρ ἂν 1382b
and the to-the stronger than-them (are)-fearful more for —
 δύναιτο βλάπτειν αὐτούς, εἰ καὶ τοὺς κρείττους. καὶ
they-would-be-able to-harm them if even the stronger and
 οὓς φοβοῦνται οἱ κρείττους αὐτῶν, διὰ ταυτό. καὶ οἱ τοὺς
whom fear the stronger than-them through the-same and the the
 κρείττους αὐτῶν ἀνηρηκότες. καὶ οἱ τοῖς ἥττοσιν αὐτῶν
stronger than-them having-destroyed and the the weaker than-them
 ἐπιτιθέμενοι· ἢ γὰρ ἤδη φοβεροὶ ἢ αὐξηθέντες. καὶ τῶν
attacking either for already (they-are)-fearful or having-grown and of-the
 ἡδικημένων καὶ ἐχθρῶν ἢ ἀντιπάλων οὐχ οἱ ὀξύθυμοι καὶ
wronged and of-enemies or of-rivals not the quick-tempered and
 παρρησιαστικοί, ἀλλὰ οἱ πρᾶοι καὶ εἴρωνες καὶ πανοῦργοι·
outsoken but the mild and dissembling and crafty
 ἄδηλοι γὰρ εἰ ἐγγύς, ὥστε οὐδέποτε φανεροὶ
unclear for whether near so-that never (are-they)-evident
 ὅτι πόρρω. πάντα δὲ τὰ φοβερὰ φοβερώτερα ὅσα
that far all but the fearful (are)-more-fearful as-many-as
 ἁμαρτάνουσιν ἐπανορθώσασθαι μὴ ἐνδέχεται, ἀλλ' ἢ ὅλως
they-err to-set-right not it-is-possible but either wholly
 ἀδύνατα, ἢ μὴ ἐπ' αὐτοῖς ἀλλ' ἐπὶ τοῖς ἐναντίοις. καὶ ὧν
impossible or not upon themselves but upon the opponents and of-which
 βοήθειαι μὴ εἰσὶν ἢ μὴ ῥάδιαι. ὥς δ' ἀπλῶς εἰπεῖν, φοβερά
helps not are or not easy as but simply to-say fearful
 ἔστιν ὅσα ἐφ' ἑτέρων γιγνόμενα ἢ μέλλοντα ἐλεεινά ἐστιν.
are as-many-as upon others happening or coming pitiable are

28 τὰ μὲν οὖν φοβερὰ καὶ ἃ φοβοῦνται, σχεδὸν ὡς εἰπεῖν
the indeed then fearful and what they-fear nearly as to-say
 τὰ μέγιστα ταῦτ' ἐστίν, ὡς δὲ διακείμενοι αὐτοὶ φοβοῦνται,
the greatest these are how but being-disposed themselves they-fear
 νῦν λέγωμεν. εἰ δὴ ἐστὶν ὁ φόβος μετὰ προσδοκίας τινὸς
now let-us-say if then is the fear with an-expectation some
 τοῦ πείσεσθαι τι φθαρτικὸν πάθος, φανερόν ὅτι οὐδεὶς
of-the to-suffer some destructive suffering clear that no-one
 φοβεῖται τῶν οἰομένων μηδὲν ἂν παθεῖν, οὐδὲ ταῦτα
fears of-the thinking nothing would to-suffer nor these
 ἃ μὴ οἶονται παθεῖν οὐδὲ τούτους ὑφ' ὧν μὴ οἶονται,
which not they-think to-suffer nor these by whom not they-think
 οὐδὲ τότε ὅτε μὴ οἶονται. ἀνάγκη τοίνυν φοβεῖσθαι τοὺς
nor then when not they-think necessary therefore to-fear the
 οἰομένους τι παθεῖν ἂν, καὶ τοὺς ὑπὸ τούτων καὶ
thinking something to-suffer would and the by these and
 ταῦτα καὶ τότε. οὐκ οἶονται δὲ παθεῖν ἂν οὔτε οἱ ἐν
these and then not they-think but to-suffer would either the in
 εὐτυχίαις μεγάλαις ὄντες καὶ δοκοῦντες, διὸ ὑβρισταὶ
good-fortunes great being and seeming wherefore (they-are)-insolent
 καὶ ὀλίγωροι καὶ θρασεῖς, (ποιεῖ δὲ τοιούτους πλοῦτος
and slighting and rash makes but such wealth
 ἰσχύς πολυφιλία δύναμις,) οὔτε οἱ ἤδη πεπονθέναι πάντα
strength many-friends power or the already to-have-suffered all
 νομίζοντες τὰ δεινὰ καὶ ἀπεινυγμένοι πρὸς τὸ μέλλον,
thinking the dreadful and grown-cold toward the future
 ὥσπερ οἱ ἀποτυμπανιζόμενοι ἤδη· ἀλλὰ δεῖ τινὰ
just-as the being-cudged-to-death already but it-is-needful some
 ἐλπίδα ὑπείναι σωτηρίας, περὶ οὗ ἀγωνιώσω. σημεῖον δέ·
hope to-underlie of-safety about which they-are-anxious a-sign but

ὁ γὰρ φόβος βουλευτικούς ποιεῖ, καίτοι οὐδεὶς βουλεύεται 1383a

the for fear deliberative-(men) makes and-yet no-one deliberates

περὶ τῶν ἀνελπίστων. ὥστε δεῖ τοιούτους παρασκευάζειν,

about the hopeless so-that one-must such to-make

ὅταν ἢ βέλτιον τὸ φοβεῖσθαι αὐτούς, ὅτι τοιοῦτοί εἰσιν

when it-be better the to-fear (for)-them that such they-are

οἱοι παθεῖν· καὶ γὰρ ἄλλοι μείζους ἔπαθον· καὶ τοὺς

of-a-kind to-suffer and for others greater suffered and the

τοιούτους δεικνύναι πάσχοντας ἢ πεπονθότας, καὶ ὑπὸ

such to-show suffering or having-suffered and by

τοιούτων ὑφ' ὧν οὐκ ᾤοντο, καὶ ταῦτα καὶ τότε ὅτε

such by whom not they-thought and these and then when

οὐκ ᾤοντο.

not they-thought

ἐπεὶ δὲ περὶ φόβου φανερόν τί ἐστίν, καὶ τῶν φοβερῶν, 13

since but about fear (it-is)-clear what it-is and of-the fearful

καὶ ὡς ἕκαστοι ἔχοντες δεδίασι, φανερόν ἐκ τούτων καὶ τὸ

and how each disposed are-afraid clear from these also the

θαρρεῖν τί ἐστίν, καὶ περὶ ποῖα θαρραλέοι εἰσὶ καὶ πῶς

to-be-confident what it-is and about what-kind confident they-are and how

διακείμενοι θαρραλέοι εἰσὶν. *** τό τε γὰρ θάρσος τὸ

being-disposed confident they-are (lacuna) the both for confidence (is)-the

ἐναντίον τῷ φόβῳ καὶ τὸ θαρραλέον τῷ φοβερῷ, ὥστε

opposite to-the fear and the confidence-inspiring to-the fearful so-that

μετὰ φαντασίας ἢ ἐλπίς τῶν σωτηρίων ὡς ἐγγὺς ὄντων,

with an-image (is)-the hope of-the saving-things as near being

τῶν δὲ φοβερῶν ἢ μὴ ὄντων ἢ πόρρω ὄντων. ἔστι δὲ

the but fearful either not being or far being are but

θαρραλέα τά τε δεινὰ πόρρω ὄντα καὶ τὰ θαρραλέα

confidence-inspiring the both dreadful far being and the confidence-inspiring

ἐγγύς. καὶ ἐπανορθώσεις ἂν ᾧσι καὶ βοήθειαι πολλαὶ

near and corrections if there-be and helps many

ἢ μεγάλοι ἢ ἄμφω, καὶ μήτε ἡδικοημένοι μήτε ἡδικοηκότες
or great or both and neither wronged nor having-wronged
 ὦσιν, ἀνταγωνισταί τε ἢ μὴ ὦσιν ὅλως, ἢ μὴ ἔχουσιν
they-be rivals and either not there-be at-all or not they-have
 δύναμιν, ἢ δύναμιν ἔχοντες ὥσι φίλοι ἢ πεποιηκότες εὖ ἢ
power or power having they-be friends or having-done well or
 πεπονθότες. ἢ ἂν πλείους ὦσιν οἷς ταῦτὰ συμφέρει, ἢ
having-fared or if more they-be to-whom the-same is-advantageous or
 κρείττους, ἢ ἄμφω. αὐτοὶ δ' οὕτως ἔχοντες θαρραλέοι εἰσίν,
stronger or both they but thus disposed confident are
 ἂν πολλὰ κατωρθώκεναι οἴωνται καὶ μὴ πεπονθέναι, ἢ ἐὰν
if many to-have-succeeded they-think and not to-have-suffered or if
 πολλάκις ἐληλυθότες εἰς τὰ δεινὰ καὶ διαπεφευγότες ὦσι·
often having-come into the dreadful and having-escaped they-be
 29 διχῶς γὰρ ἀπαθείς γίνονται οἱ ἄνθρωποι, ἢ τῷ μὴ
in-two-ways for unaffected become the men either by-the not
 πεπειρᾶσθαι ἢ τῷ βοηθείας ἔχειν, ὥσπερ ἐν τοῖς κατὰ
to-have-experienced or by-the helps to-have just-as in the at
 θάλατταν κινδύνους οἷ τε ἄπειροι χεμῶνος θαρροῦσι τὰ
sea dangers the both inexperienced of-a-storm are-confident about-the
 μέλλοντα καὶ οἱ βοηθείας ἔχοντες διὰ τὴν ἐμπειρίαν. καὶ
coming and the helps having through the experience and
 ὅταν τοῖς ὁμοίοις φοβερὸν μὴ ᾖ, μηδὲ τοῖς ἥττοσι καὶ
when to-the like fearful not it-be nor to-the weaker and
 ὦν κρείττους οἴονται εἶναι· οἴονται δὲ ὦν κεκρατήκασιν
than-whom stronger they-think to-be they-think but whom they-have-mastered
 ἢ αὐτῶν ἢ τῶν κρειπτόνων ἢ τῶν ὁμοίων. καὶ ἂν ὑπάρχειν
either themselves or the stronger or the like and if to-belong
 αὐτοῖς οἴωνται πλείω καὶ μείζω, οἷς ὑπερέχοντες φοβεροί
to-themselves they-think more and greater by-which excelling fearful
 εἰσιν· ταῦτα δὲ ἐστὶ πλῆθος χρημάτων καὶ ἰσχὺς σωματίων
they-are these but are abundance of-money and strength of-bodies

καὶ φίλων καὶ χώρας καὶ τῶν πρὸς πόλεμον παρασκευῶν,
and of-friends and of-land and of-the toward war preparations
 ἢ πασῶν ἢ τῶν μεγίστων. καὶ ἐὰν μὴ ἡδικηκότες ὦσιν
either of-all or of-the greatest and if not having-wronged they-be
 μηδένα ἢ μὴ πολλοὺς ἢ μὴ τούτους παρ' ὧν φοβοῦνται.
anyone or not many or not these from whom they-fear
 καὶ ὅλως ἂν πρὸς τοὺς θεοὺς αὐτοῖς καλῶς ἔχῃ, τὰ τε
and in-general if toward the gods for-them well it-be the both
 ἄλλα καὶ τὰ ἀπὸ σημείων καὶ λογίων· θαρραλέον γὰρ ἡ
others and the from signs and oracles confidence-inspiring for the
 ὀργή, τὸ δὲ μὴ ἀδικεῖν ἀλλ' ἀδικεῖσθαι ὀργῆς ποιητικόν,
anger the but not to-do-wrong but to-be-wronged of-anger (is)-productive
 τὸ δὲ θεῖον ὑπολαμβάνεται βοηθεῖν τοῖς ἀδικουμένοις.
the but divine is-supposed to-help the wronged
 καὶ ὅταν ἐπιχειροῦντες ἢ μηδὲν ἂν παθεῖν μηδὲ
and when attempting either nothing would to-suffer nor
 πείσεσθαι ἢ κατορθώσιν οἴωνται. καὶ περὶ μὲν τῶν
to-be-going-to-suffer or to-be-going-to-succeed they-think and about indeed the
 φοβερῶν καὶ θαρραλέων εἴρηται·
fearful and confidence-inspiring it-has-been-said

1383b

Shame is a pain or disturbance about evils, present, past, or to come, that seem to bring disrepute; shamelessness is a slighting of the same things. Men feel it at the works of vice — throwing away a shield, defrauding a deposit, base profit, boasting — and at not sharing what their equals share. They feel it before those they admire, those who admire them, and those before whom they have never yet been disgraced.

- 12 ποῖα δ' αἰσχύνονται καὶ ἀναισχυτοῦσιν, καὶ πρὸς τίνας
what-kind but they-are-ashamed-at and are-shameless-at and toward whom
 καὶ πῶς ἔχοντες, ἐκ τῶνδε δῆλον. ἔστω δὴ αἰσχύνῃ λύπη
and how disposed from these (it-is)-clear let-it-be then shame a-pain
 τις ἢ παραχῇ περὶ τὰ εἰς ἀδοξίαν φαινόμενα φέρειν τῶν
some or a-disturbance about the toward disrepute appearing to-tend of-the
 κακῶν, ἢ παρόντων ἢ γεγνονότων ἢ μελλόντων, ἢ δ'
evils either present or past or coming the but
 ἀναισχυντία ὀλιγωρία τις καὶ ἀπάθεια περὶ τὰ αὐτὰ ταῦτα.
shamelessness a-slighting some and an-insensibility about the same these
 εἰ δὴ ἔστιν αἰσχύνῃ ἢ ὀρισθεῖσα, ἀνάγκη αἰσχύνεσθαι
if then is shame the having-been-defined necessary to-be-ashamed
 ἐπὶ τοῖς τοιούτοις τῶν κακῶν ὅσα αἰσχυρὰ δοκεῖ εἶναι
over the such of-the evils as-many-as shameful seem to-be
 ἢ αὐτῷ ἢ ὧν φροντίζει· τοιαῦτα δ' ἔστιν ὅσα ἀπὸ
either to-him or for-whom he-cares such but are as-many-as from
 κακίας ἔργα ἐστίν, οἷον τὸ ἀποβαλεῖν ἀσπίδα ἢ φυγεῖν· ἀπὸ
vice works are such-as the to-throw-away a-shield or to-flee from
 δειλίας γάρ. καὶ τὸ ἀποστερῆσαι παρακαταθήκην ἢ ἀδικῆσαι
cowardice for and the to-defraud a-deposit or to-wrong
 ἀπὸ ἀδικίας γάρ. καὶ τὸ συγγενέσθαι οἷς οὐ δεῖ ἢ οὐ οὐ
from injustice for and the to-lie-with whom not one-must or where not
 δεῖ ἢ ὅτε μὴ δεῖ· ἀπὸ ἀκολασίας γάρ. καὶ τὸ κερδαίνειν
one-must or when not one-must from licentiousness for and the to-profit

ἀπὸ μικρῶν ἢ αἰσχρῶν ἢ ἀπὸ ἀδυνάτων, οἷον πενήτων
from small or shameful or from powerless such-as poor
 ἢ τεθνεώτων, ὅθεν καὶ ἡ παροιμία τὸ ἀπὸ νεκροῦ φέρειν·
or dead whence also the proverb the from a-corpse to-take
 ἀπὸ αἰσχροκερδεῖας γὰρ καὶ ἀνελευθερίας. καὶ τὸ μὴ 25
from base-greed for and illiberality and the not
 βοηθεῖν δυνάμενον εἰς χρήματα, ἢ ἥττον βοηθεῖν. καὶ τὸ
to-help being-able with money or less to-help and the
 βοηθεῖσθαι παρὰ τῶν ἥττον εὐπόρων. καὶ δανείζεσθαι ὅτε
to-be-helped from the less well-off and to-borrow when
 δόξει αἰτεῖν, καὶ αἰτεῖν ὅτε ἀπαιτεῖν, καὶ ἀπαιτεῖν
he-will-seem to-beg and to-beg when to-demand-back and to-demand-back
 ὅτε αἰτεῖν, καὶ ἐπαινεῖν ἵνα δόξῃ αἰτεῖν, καὶ τὸ
when to-beg and to-praise so-that he-may-seem to-beg and the
 ἀποτετυχηκότα μὴδὲν ἥττον· πάντα γὰρ ἀνελευθερίας
having-failed no less all for of-illiberality
 ταῦτα σημεῖα. τὸ δ' ἐπαινεῖν παρόντας κολακείας καὶ τὸ
these (are)-signs the but to-praise present (is)-of-flattery and the
 τὰγαθὰ μὲν ὑπερεπαινεῖν τὰ δὲ φαῦλα συναλείφειν, καὶ τὸ
the-goods indeed to-overpraise the but base to-smooth-over and the
 ὑπεραλγεῖν ἀλγοῦντι παρόντα, καὶ τὰλλα πάντα ὅσα
to-over-grieve with-one-grieving being-present and the-rest all as-many-as
 τοιαῦτα· κολακείας γὰρ σημεῖα. καὶ τὸ μὴ ὑπομένειν
such of-flattery for (are)-signs and the not to-endure
 πόνους οὓς οἱ πρεσβύτεροι ἢ τρυφῶντες ἢ ἐν ἐξουσίᾳ
toils which the older or luxurious or in authority
 μᾶλλον ὄντες ἢ ὅλως οἱ ἀδυνατώτεροι· πάντα γὰρ
more being or in-general the weaker all for
 μαλακίας σημεῖα. καὶ τὸ ὑφ' ἑτέρου εὖ πάσχειν, καὶ τὸ
of-softness (are)-signs and the by another well to-fare and the
 πολλάκις, καὶ ὃ εὖ ἐποίησεν ὀνειδίζειν· μικροψυχίας γὰρ
often and what well he-did to-reproach of-small-mindedness for

1384a

πάντα καὶ ταπεινότητος σημεῖα. καὶ τὸ περὶ αὐτοῦ πάντα
all and of-lowness (are)-signs and the about oneself all
λέγειν καὶ ἐπαγγέλλεσθαι, καὶ τὸ τὰλλότρια αὐτοῦ φάσκειν·
to-say and to-profess and the another's one's-own to-claim
ἀλαζονείας γάρ. ὁμοίως δὲ καὶ ἀπὸ τῶν ἄλλων ἐκάστης
of-boastfulness for likewise but also from the other each
τῶν τοῦ ἥθους κακιῶν τὰ ἔργα καὶ τὰ σημεῖα καὶ τὰ
of-the of-the character vices the works and the signs and the
ὅμοια αἰσχροὶ καὶ ἀναίσχυντα. καὶ ἐπὶ τούτοις τὸ τῶν
like (are)-shameful and shameless and besides these the of-the
καλῶν ὧν πάντες μετέχουσιν ἢ οἱ ὅμοιοι πάντες ἢ
noble-things which all share either the like all or
οἱ πλεῖστοι, μὴ μετέχειν, — ὁμοίους δὲ λέγω ὁμοεθνεῖς,
the most not to-share like but I-call same-nation
πολίτας, ἡλικιώτας, συγγενεῖς, ὅλως τοὺς ἐξ ἴσου. —
fellow-citizens age-mates kinsmen in-general the from equal-footing
αἰσχρὸν γὰρ ἤδη τὸ μὴ μετέχειν οἷον παιδεύσεως
shameful for already the not to-share such-as of-education
ἐπὶ τοσοῦτον καὶ τῶν ἄλλων ὁμοίως. πάντα δὲ ταῦτα
to so-much and of-the others likewise all but these
μᾶλλον, ἂν δι' ἑαυτὸν φαίνεται. οὕτω γὰρ ἤδη ἀπὸ
more if through himself it-appear thus for already from
κακίας μᾶλλον, ἂν αὐτὸς ἢ αἷτιος τῶν ὑπαρξάντων ἢ
vice more if himself be a-cause of-the things-past or
ὑπαρχόντων ἢ μελλόντων. πάσχοντες δὲ ἢ πεπονθότες ἢ
things-present or things-coming suffering but or having-suffered or
πεισόμενοι τὰ τοιαῦτα αἰσχύνονται ὅσα εἰς ἀτιμίαν
going-to-suffer the such they-are-ashamed-at as-many-as toward dishonor
φέρει καὶ ὀνειδῇ. ταῦτα δ' ἐστὶ τὰ εἰς ὑπηρετήσεις ἢ
tend and reproaches these but are the toward services either

σώματος ἢ ἔργων αἰσχροῶν, ὧν ἐστὶν τὸ ὑβρίζεσθαι.

of-body or of-works shameful of-which is the to-be-outraged

καὶ τὰ μὲν εἰς ἀκολασίαν καὶ ἐκόντα καὶ ἄκοντα·

and the-ones indeed toward licentiousness both willing and unwilling

(τὰ δ' εἰς βίαν ἄκοντα)· ἀπὸ ἀνανδρίας γὰρ ἢ

the-others but toward force (are)-unwilling from unmanliness for or

δειλίας ἢ ὑπομονὴ καὶ τὸ μὴ ἀμύνεσθαι.

cowardice the submission and the not to-defend-oneself

ἃ μὲν οὖν αἰσχύνονται, ταῦτ' ἐστὶ καὶ τὰ τοιαῦτα· ἐπεὶ

what indeed then they-are-ashamed-at these are and the such-things since

δὲ περὶ ἀδοξίας φαντασία ἐστὶν ἡ αἰσχύνη, καὶ ταύτης

but about disrepute an-image is the shame and of-this

αὐτῆς χάρις ἀλλὰ μὴ τῶν ἀποβαινόντων, οὐδεὶς δὲ τῆς

itself for-sake but not of-the outcomes no-one but for-the

δόξης φροντίζει ἀλλ' ἢ διὰ τοὺς δοξάζοντας, ἀνάγκη

opinion cares but except through the opining necessary

τούτους αἰσχύνεσθαι ὧν λόγον ἔχει. λόγον δὲ ἔχει

these to-be-ashamed-before of-whom account he-takes account but he-takes

τῶν θαυμάζοντων, καὶ οὓς θαυμάζει, καὶ ὑφ' ὧν βούλεται

of-the admiring and whom he-admires and by whom he-wishes

θαυμάζεσθαι, καὶ πρὸς οὓς φιλοτιμεῖται, καὶ ὧν μὴ

to-be-admired and toward whom he-is-ambitious and of-whom not

καταφρονεῖ τῆς δόξης. θαυμάζεσθαι μὲν οὖν βούλονται

he-despises the opinion to-be-admired indeed then they-wish

ὑπὸ τούτων καὶ θαυμάζουσι τούτους ὅσοι τι

by these and they-admire these as-many-as something

ἔχουσιν ἀγαθὸν τῶν τιμίων, ἢ παρ' ὧν τυγχάνουσιν

have good of-the valued or from whom they-happen

δεόμενοι σφόδρα τινὸς ὧν ἐκεῖνοι κύριοι, οἷον οἱ

needing exceedingly something of-which those (are)-masters such-as the

ἐρώντες· φιλοτιμοῦνται δὲ πρὸς τοὺς ὁμοίους, φροντίζουσι

lovers they-are-ambitious but toward the like they-care

δ' ὡς ἀληθεύόντων τῶν φρονίμων, τοιοῦτοι δ' οἱ τε
but as speaking-truly the prudent such but the both
 πρεσβύτεροι καὶ οἱ πεπαιδευμένοι. καὶ τὰ ἐν ὀφθαλμοῖς
older and the educated and the in eyes
 καὶ τὰ ἐν φανερῷ μᾶλλον· ὅθεν καὶ ἡ παροιμία τὸ ἐν
and the in open more whence also the proverb the in
 ὀφθαλμοῖς εἶναι αἰδῶ. διὰ τοῦτο τοὺς αἰεὶ παρεσομένους
eyes to-be shame through this the always going-to-be-present
 μᾶλλον αἰσχύνονται καὶ τοὺς προσέχοντας αὐτοῖς,
more they-are-asbamed-before and the attending to-them
 διὰ τὸ ἐν ὀφθαλμοῖς ἀμφότερα.
through the in eyes both

1384b καὶ τοὺς μὴ περὶ ταῦτα ἐνόχους· δῆλον γὰρ ὅτι τὰναντία
and the not about the-same liable clear for that the-opposite
 δοκεῖ τούτοις. καὶ τοὺς μὴ συγγνωμονικούς τοῖς φαινομένοις
seems to-these and the not forgiving to-the appearing
 ἀμαρτάνειν· ἃ γὰρ τις αὐτὸς ποιεῖ, ταῦτα λέγεται τοῖς
to-err what for one himself does these he-is-said at-the
 πέλας οὐ νεμεσᾶν, ὥστε ἃ μὴ ποιεῖ, δῆλον ὅτι νεμεσᾶ.
neighbors not to-resent so-that what not he-does clear that he-resents
 καὶ τοὺς ἐξαγγελτικούς πολλοῖς· οὐδὲν γὰρ διαφέρει μὴ
and the tale-telling to-many nothing for it-differs not
 δοκεῖν ἢ μὴ ἐξαγγέλλειν. ἐξαγγελτικοὶ δὲ οἱ τε ἡδίκημένοι
to-seem or not to-tell tale-telling but the both wronged
 διὰ τὸ παρατηρεῖν καὶ οἱ κακολόγοι· εἴπερ γὰρ καὶ
because-of the to-watch-closely and the slanderous if-indeed for even
 τοὺς μὴ ἀμαρτάνοντας, ἔτι μᾶλλον τοὺς ἀμαρτάνοντας. καὶ
the not erring still more the erring and
 οἷς ἡ διατριβὴ ἐπὶ ταῖς τῶν πέλας ἀμαρτίαις, οἷον
for-whom the pastime (is)-over the of-the neighbors faults such-as
 χλευασταῖς καὶ κωμωδοποιοῖς· κακολόγοι γὰρ πῶς οὗτοι
mockers and comic-poets slanderous for somehow these

καὶ ἑξαγγελτικοί. καὶ ἐν οἷς μηδὲν ἀποτετυχήκασιν·
and tale-telling and among whom nothing they-have-failed
 ὥσπερ γὰρ θαυμαζόμενοι διάκεινται. διὸ καὶ τοὺς
just-as for admired they-are-disposed wherefore also the
 πρῶτον δεηθέντας τι αἰσχύνονται ὥς οὐδὲν πω
first-time having-asked something they-are-ashamed-before as nothing yet
 ἡδοξήκοτες ἐν αὐτοῖς· τοιοῦτοι δὲ οἱ ἄρτι βουλόμενοι
having-been-ill-reputed among them such but the just-now wishing
 φίλοι εἶναι· (τὰ γὰρ βέλτιστα τεθέανται. διὸ εὖ ἔχει
friends to-be the for best they-have-beheld wherefore well it-is
 ἡ τοῦ Εὐριπίδου ἀπόκρισις πρὸς τοὺς Συρακοσίους) καὶ
the — of-Euripides answer to the Syracusans and
 τῶν πάλαι γνωρίμων οἱ μηδὲν συνειδότες.
of-the long-ago acquaintances the nothing knowing
 αἰσχύνονται δὲ οὐ μόνον αὐτὰ τὰ ῥηθέντα αἰσχυνητὰ 17
they-are-ashamed-at but not only themselves the said shameful-things
 ἀλλὰ καὶ τὰ σημεῖα, οἷον οὐ μόνον ἀφροδισιάζοντες ἀλλὰ
but also the signs such-as not only having-sex but
 καὶ τὰ σημεῖα αὐτοῦ. καὶ οὐ μόνον ποιοῦντες τὰ αἰσχρά,
also the signs of-it and not only doing the shameful
 ἀλλὰ καὶ λέγοντες. ὁμοίως δὲ οὐ τοὺς εἰρημένους μόνον
but also saying likewise but not the said only
 αἰσχύνονται, ἀλλὰ καὶ τοὺς δηλώσοντας αὐτοῖς, οἷον
they-are-ashamed-before but also the going-to-report to-them such-as
 θεράποντας καὶ φίλους τούτων. ὅλως δὲ οὐκ αἰσχύνονται
attendants and friends of-these in-general but not they-are-ashamed-before
 οὔθ' ὧν πολὺ καταφρονοῦσι τῆς δόξης τοῦ ἀληθεύειν (οὐδεὶς
either whom much they-despise the opinion of-the to-speak-truly no-one
 γὰρ παιδία καὶ θηρία αἰσχύνεται) οὔτε ταῦτα τοὺς γνωρίμους
for children and beasts is-ashamed-before or the-same the acquainted

καὶ τοὺς ἀγνώτας, ἀλλὰ τοὺς μὲν γνωρίμους τὰ πρὸς
and the unknown but the-ones indeed acquainted the toward
ἀλήθειαν δοκοῦντα τοὺς δ' ἄπωθεν τὰ πρὸς τὸν νόμον.
truth seeming the-others but distant the toward the law
28 αὐτοὶ δὲ ὥδε διακείμενοι αἰσχυνθεῖεν ἄν, πρῶτον μὲν
they but thus being-disposed would-be-ashamed — first indeed
εἰ ὑπάρχοιεν πρὸς αὐτοὺς ἔχοντες οὕτως τινὲς οἷους
if there-should-be toward them disposed thus some of-what-kind
ἔφαμεν εἶναι οὓς αἰσχύνονται. ἦσαν δ' οὗτοι ἢ
we-said to-be whom they-are-ashamed-before were but these either
θαυμαζόμενοι ἢ θαυμάζοντες ἢ ὑφ' ὧν βούλονται
admired or admiring or by whom they-wish
θαυμάζεσθαι, ἢ ὧν δέονταιί τινα χρεῖαν ὧν μὴ
to-be-admired or from-whom they-need some service which not
τεύξονται ἄδοξοι ὄντες, καὶ οὗτοι ἢ ὁρῶντες, ὥσπερ
they-will-obtain disreputable being and these either seeing just-as
Κυδίας περὶ τῆς Σάμου κληρουχίας ἐδημηγόρησεν· ἡξίου
Cydias about the of-Samos allotment harangued he-asked
γὰρ ὑπολαβεῖν τοὺς Ἀθηναίους περιεστάναι κύκλῳ τοὺς
for to-suppose the Athenians to-stand-around in-a-circle the
Ἕλληνας, ὡς ὁρῶντας καὶ μὴ μόνον ἀκουσομένους ἃ ἂν
Greeks as seeing and not only going-to-hear what —
ψηφίσωνται, ἢ ἂν πλησίον ὦσιν οἱ τοιοῦτοι, ἢ μέλλωσιν
they-vote or if near they-be the such or they-are-about
αἰσθήσεσθαι. διὸ καὶ ὀράσθαι ἀτυχοῦντες ὑπὸ τῶν
to-perceive wherefore also to-be-seen faring-ill by the
ζηλούντων ποτὲ οὐ βούλονται· θαυμασταὶ γὰρ οἱ ζηλωταί.
emulating once not they-wish admirers for the emulators
καὶ ὅταν ἔχωσιν ἃ καταισχύνουσιν ἔργα καὶ πράγματα
and when they-have what they-disgrace deeds and doings
ἢ αὐτῶν ἢ προγόνων ἢ ἄλλων τινῶν πρὸς οὓς ὑπάρχει
either their-own or of-ancestors or of-others some toward whom belongs

αὐτοῖς ἀγχιστεία τις. καὶ ὅλως ὑπὲρ ὧν αἰσχύνονται
to-them kinship some and in-general on-behalf-of whom they-are-ashamed
 αὐτοί· εἰσὶ δ' οὗτοι οἱ εἰρημένοι καὶ οἱ εἰς αὐτοὺς
themselves are but these the said and the toward them
 ἀναφερόμενοι, ἢ ὧν διδάσκαλοι ἢ σύμβουλοι γεγόνασιν,
referred or of-whom teachers or advisers they-have-become
 ἢ ἐὰν ᾧσιν ἕτεροι ὅμοιοι, πρὸς οὓς φιλοτιμούνται·
or if there-be others like toward whom they-are-ambitious
 πολλὰ γὰρ αἰσχυνόμενοι διὰ τοὺς τοιούτους καὶ ποιούσι 1385a
many for being-ashamed through the such both they-do
 καὶ οὐ ποιοῦσιν. καὶ μέλλοντες ὀράσθαι καὶ ἐν φανερῷ
and not they-do and being-about to-be-seen and in open
 ἀναστρέφεσθαι τοῖς συνειδόσιν αἰσχυνηλοὶ μᾶλλον εἰσίν.
to-move-about among-the knowing bashful more they-are
 ὅθεν καὶ Ἀντιφῶν ὁ ποιητῆς μέλλων ἀποτυμπανίζεσθαι
whence also Antiphon the poet being-about to-be-cudged-to-death
 ὑπὸ Διονυσίου εἶπεν, ἰδὼν τοὺς συναποθνήσκειν μέλλοντας
by Dionysius said seeing the to-die-with being-about
 ἐγκαλυπτομένους ὥς ἦσαν διὰ τῶν πυλῶν, 'τί
veiling-themselves as they-went through the gates why
 ἐγκαλύπτεσθε' ἔφη· 'ἢ μὴ αὔριόν τις ὑμᾶς ἴδη τούτων;
do-you-veil-yourselves he-said or lest tomorrow someone you should-see of-these
 περὶ μὲν οὖν αἰσχύνης ταῦτα· περὶ δὲ ἀναισχυντίας δῆλον 15
about indeed then shame these about but shamelessness clear
 ὥς ἐκ τῶν ἐναντίων εὐπορήσομεν.
that from the opposites we-shall-be-well-supplied

A favor is a service to one in need, not in return for anything, nor for the giver's advantage but for the receiver's. It is great if the need was great, or the time hard, or the giver the only one or the first. Kindness may be denied by showing that the giver acted for himself, or by chance, or was paying a debt.

- 16 τίσω δὲ χάριν ἔχουσι καὶ ἐπὶ τίσιν καὶ πῶς αὐτοὶ ἔχοντες,
to-whom but gratitude they-have and over what and how themselves disposed
 ὀρισσάμενοις τὴν χάριν δῆλον ἔσται. ἔστω δὲ χάρις, καθ'
to-those-defining the favor clear it-will-be let-it-be then a-favor according-to
 ἣν ὁ ἔχων λέγεται χάριν ἔχειν, ὑπουργία δεομένῳ μὴ
which the having is-said gratitude to-have a-service to-one-in-need not
 ἀντί τινος, μηδ' ἵνα τι αὐτῷ ὑπουργοῦντι ἀλλ'
in-return-for something nor so-that something for-himself serving but
 ἵνα τι ἐκείνῳ· μεγάλη δὲ ἂν ἢ σφόδρα δεομένῳ, ἢ
so-that something for-that-man great but if it-be exceedingly to-one-in-need or
 μεγάλων καὶ χαλεπῶν, ἢ ἐν καιροῖς τοιούτοις, ἢ μόνος ἢ
of-great and hard or in occasions such or alone or
 πρῶτος ἢ μάλιστα. δεήσεις δὲ εἰσὶν αἱ ὀρέξεις, καὶ τούτων
first or most needs but are the appetites and of-these
 μάλιστα αἱ μετὰ λύπης τοῦ μὴ γιγνομένου. τοιαῦται δὲ
most the with pain of-the not happening such but
 αἱ ἐπιθυμῖαι, οἷον ἔρως. καὶ αἱ ἐν ταῖς τοῦ σώματος
the desires such-as love and the in the of-the body
 κακώσεσιν καὶ ἐν κινδύνοις· καὶ γὰρ ὁ κινδυνεύων ἐπιθυμεῖ
afflictions and in dangers both for the endangered desires
 καὶ ὁ λυπούμενος. διὸ οἱ ἐν πενίᾳ παριστάμενοι καὶ
and the pained wherefore the in poverty standing-by and
 φυγαῖς, κἂν μικρὰ ὑπηρετήσωσιν, διὰ τὸ μέγεθος τῆς
exiles even-if small they-render through the greatness of-the

δεήσεως καὶ τὸν καιρὸν κεχαρισμένοι, οἷον ὁ ἐν Λυκείῳ
need and the occasion (have)-gratified such-as the in (the-)Lyceum
 τὸν φορμὸν δούς. ἀνάγκη οὖν μάλιστα μὲν εἰς ταὐτὰ
the mat having-given necessary then most indeed toward the-same
 ἔχειν τὴν ὑπουργίαν, εἰ δὲ μή, εἰς ἴσα ἢ μείζω, ὥστε
to-have the service if but not toward equal or greater so-that
 ἐπεὶ φανερόν καὶ οἷς καὶ ἐφ' οἷς γίνεται χάρις καὶ
since (it-is)-clear both to-whom and over what comes a-favor and
 πῶς ἔχουσι, δηλὸν ὅτι ἐκ τούτων παρασκευαστέον, τοὺς
how they-are clear that from these one-must-prepare the-ones
 μὲν δεικνύοντας ἢ ὄντας ἢ γεγενημένους ἐν τοιαύτῃ
indeed showing either being or having-been in such
 λύπῃ καὶ δεήσει, τοὺς δὲ ὑπηρετηκότας ἐν τοιαύτῃ χρείᾳ
pain and need the-others but having-served in such a-want
 τοιοῦτόν τι ἢ ὑπηρετοῦντας.

such something or serving
 φανερόν δὲ καὶ ὅθεν ἀφαιρεῖσθαι ἐνδέχεται τὴν χάριν
clear but also whence to-take-away it-is-possible the favor
 καὶ ποιεῖν ἀχαρίστους· ἢ γὰρ ὅτι αὐτῶν ἕνεκα
and to-make ungrateful either for because of-themselves for-the-sake
 ὑπηρετοῦσιν ἢ ὑπρέτησαν (τοῦτο δ' οὐκ ἦν χάρις) ἢ
they-serve or they-served this but not was a-favor or
 ὅτι ἀπὸ τύχης συνέπεσεν ἢ συνηναγκάσθησαν, ἢ ὅτι
because from chance it-fell-out or they-were-compelled or because
 ἀπέδωκαν ἀλλ' οὐκ ἔδωκαν, εἴτε εἰδὼς εἴτε μὴ εἰδὼς·
they-repaid but not they-gave whether knowing or not knowing
 ἀμφοτέρως γὰρ τὸ ἀντί τινος, ὥστε οὐδ' οὕτως
in-both-ways for the in-return-for something so-that not-even thus
 ἂν εἶη χάρις. καὶ περὶ ἀπάσας τὰς κατηγορίας
— would-it-be a-favor and about all the categories
 σκεπτέον· ἢ γὰρ χάρις ἐστὶν ἢ ὅτι τοδὶ ἢ τοσόνδε
one-must-consider the for favor is either because this-thing or so-much

ἢ τοιόνδε ἢ ποτὲ ἢ ποῦ. σημείον δὲ εἰ ἔλαττον μὴ
 or such or sometime or somewhere a-sign but if less not
 ὑπηρετήσαν, καὶ εἰ τοῖς ἐχθροῖς ἢ ταῦτ' ἢ ἴσα ἢ
 they-served and if to-the enemies either the-same or equal or
 μείζω· δῆλον γὰρ ὅτι οὐδὲ ταῦτα ἡμῶν ἔνεκα. ἢ εἰ
 greater clear for that not-even these of-us for-the-sake or if
 φαῦλα εἰδώς· οὐδεὶς γὰρ ὁμολογεῖ δεῖσθαι φαύλων.
 base knowing no-one for admits to-need base-things

II.8 • PITY

Pity is a pain at an apparent evil, destructive or painful, befalling someone who does not deserve it, which we might expect to suffer ourselves or one of our own. Those who pity think some evil may still reach them; the utterly ruined expect nothing further, and those who believe themselves supremely fortunate feel insolence instead. Aristotle then lists the evils that are pitied, the people who are pitied, and why nearness moves us most.

1385b καὶ περὶ μὲν τοῦ χαρίζεσθαι καὶ ἀχαριστεῖν εἴρηται·
 and about indeed the to-do-a-favor and to-be-ungracious it-has-been-said
 ποῖα δ' ἐλεεινὰ καὶ τίνας ἐλεοῦσι, καὶ πῶς αὐτοὶ
 what-kind but (are)-pitiable and whom they-pity and how themselves
 ἔχοντες, λέγωμεν. ἔστω δὴ ἔλεος λύπη τις ἐπὶ φαινομένῳ
 disposed let-us-say let-it-be then pity a-pain some over an-apparent
 κακῷ φθαρτικῷ ἢ λυπηρῷ τοῦ ἀναξίου τυγχάνειν, ὃ καὶ
 evil destructive or painful of-the undeserving to-meet-with which also
 αὐτὸς προσδοκήσειεν ἂν παθεῖν ἢ τῶν αὐτοῦ τινα, καὶ
 himself would-expect — to-suffer either of-the his-own someone and
 τοῦτο ὅταν πλησίον φαίνεται· δῆλον γὰρ ὅτι ἀνάγκη τὸν
 this when near it-appear clear for that necessary the
 μέλλοντα ἐλεήσειν ὑπάρχειν τοιοῦτον οἷον οἶεσθαι παθεῖν ἂν
 one-going to-pity to-be such-a-kind as to-think to-suffer would

τι κακὸν ἢ αὐτὸν ἢ τῶν αὐτοῦ τινα, καὶ τοιοῦτο κακὸν
some evil either himself or of-the his-own someone and such an-evil
 οἷον εἴρηται ἐν τῷ ὅρῳ ἢ ὅμοιον ἢ παραπλήσιον, διὸ
such-as has-been-said in the definition or like or nearly-so wherefore
 οὔτε οἱ παντελῶς ἀπολωλότες ἐλεοῦσιν (οὐδὲν γὰρ ἂν ἔτι
neither the utterly ruined pity nothing for would still
 παθεῖν οἴονται· πεπόνθασι γάρ) οὔτε οἱ ὑπερβυδαμονεῖν
to-suffer they-think they-have-suffered for nor the to-be-supremely-fortunate
 οἰόμενοι, ἀλλ' ὑβρίζουσιν· εἰ γὰρ ἅπαντα οἴονται ὑπάρχειν
thinking but they-are-insolent if for all they-think to-belong
 τὰγαθά, δῆλον ὅτι καὶ τὸ μὴ ἐνδέχεται παθεῖν μηδὲν κακόν·
the-goods clear that also the not to-be-possible to-suffer any evil
 καὶ γὰρ τοῦτο τῶν ἀγαθῶν. εἰσὶ δὲ τοιοῦτοι οἶοι νομίζειν
also for this of-the goods are but such of-a-kind to-think
 παθεῖν ἂν οἱ τε πεπονθότες ἤδη καὶ διαπεφευγότες, καὶ οἱ
to-suffer would the both having-suffered already and having-escaped and the
 πρεσβύτεροι καὶ διὰ τὸ φρονεῖν καὶ δι' ἐμπειρίαν, καὶ
older both because-of the to-be-prudent and through experience and
 οἱ ἀσθενεῖς, καὶ οἱ δειλότεροι μᾶλλον, καὶ οἱ πεπαιδευμένοι·
the weak and the more-cowardly more and the educated
 εὐλόγιστοι γάρ. καὶ οἷς ὑπάρχουσι γονεῖς ἢ τέκνα ἢ 27
well-reckoning for and to-whom belong parents or children or
 γυναῖκες· αὐτοῦ τε γὰρ ταῦτα, καὶ οἷα παθεῖν τὰ
wives one's-own both for these and of-a-kind to-suffer the
 εἰρημένα. καὶ οἱ μήτε ἐν ἀνδρίας πάθει ὄντες, οἷον ἐν
said and the neither in of-courage an-emotion being such-as in
 ὀργῇ ἢ θάρρει (ἀλόγιστα γὰρ τοῦ ἐσομένου ταῦτα) μήτε
anger or confidence unreckoning for of-the future these nor
 ἐν ὑβριστικῇ διαθέσει (καὶ γὰρ οὗτοι ἀλόγιστοι τοῦ
in an-insolent disposition also for these (are)-unreckoning of-the
 πείσεσθαι τι) μήτ' αὖ φοβούμενοι σφόδρα· οὐ γὰρ
to-suffer something nor again fearing exceedingly not for

ἐλεοῦσιν οἱ ἐκπεπληγμένοι διὰ τὸ εἶναι πρὸς τῷ οἰκείῳ
 pity the panic-stricken because-of the to-be at the own
 πάθει, ἀλλ' οἱ μεταξὺ τούτων. κὰν οἴωνταί τινας εἶναι
 emotion but the between these and-if they-think some to-be
 τῶν ἐπικεικῶν· ὁ γὰρ μηδένα οἰόμενος πάντας οἰήσεται
 of-the decent the for no-one tbinking all will-think
 ἀξίους εἶναι κακοῦ. καὶ ὅλως δὴ ὅταν ἔχη οὕτως ὥστ'
 worthy to-be of-evil and in-general then when be-be thus so-as
 ἀναμνησθῆναι τοιαῦτα συμβεβηκότα ἢ αὐτῷ ἢ τῶν
 to-recall such having-happened either to-himself or of-the
 αὐτοῦ, ἢ ἐλπίσαι γενέσθαι αὐτῷ ἢ τῶν αὐτοῦ.
 his-own or to-expect to-happen to-himself or of-the his-own

1386a ὥς μὲν οὖν ἔχοντες ἐλεοῦσιν, εἴρηται, ἃ δ' ἐλεοῦσιν,
 how indeed then disposed they-pity it-has-been-said what but they-pity
 ἐκ τοῦ ὀρίσμου δῆλον· ὅσα τε γὰρ τῶν λυπηρῶν καὶ
 from the definition (is)-clear as-many-as both for of-the painful and
 ὀδυνηρῶν φθαρτικά, πάντα ἐλεεινά, καὶ ὅσα ἀναιρετικά,
 grievous (are)-destructive all (are)-pitiable and as-many-as annihilating
 καὶ ὅσων ἡ τύχη αἰτία κακῶν μέγεθος ἐχόντων. ἔστι δὲ
 and of-which the chance (is)-cause of-evils magnitude having are but
 ὀδυνηρὰ μὲν καὶ φθαρτικὰ θάνατοι καὶ αἰκίαι σωματῶν
 grievous indeed and destructive deaths and outrages of-bodies
 καὶ κακώσεις καὶ γῆρας καὶ νόσοι καὶ τροφῆς ἔνδεια, ὧν
 and afflictions and old-age and diseases and of-food want of-which
 δ' ἡ τύχη αἰτία κακῶν, ἀφιλία, ὀλιγοφιλία (διὸ καὶ
 but the chance (is)-cause of-evils friendlessness few-friends wherefore also
 τὸ διασπᾶσθαι ἀπὸ φίλων καὶ συνηθῶν ἐλεεινόν), αἰσχος,
 the to-be-torn from friends and familiars (is)-pitiable ugliness
 ἀσθένεια, ἀναπηρία, καὶ τὸ ὄθεν προσῆκεν ἀγαθόν τι
 weakness maiming and the whence it-was-fitting a-good something
 ὑπάρξαι, κακόν τι συμβῆναι. καὶ τὸ πολλάκις τοιοῦτον.
 to-arise an-evil something to-befall and the often such

καὶ τὸ πεπονθότος γενέσθαι τι ἀγαθόν, οἷον Διοπεῖθαι
and the of-one-having-suffered to-come something good such-as to-Diopeithes
 τὰ παρὰ βασιλέως τεθνεῶτι κατεπέμφθη. καὶ τὸ ἢ μηδὲν
the from the-King to-one-dead were-sent-down and the either nothing
 γεγενῆσθαι ἀγαθόν, ἢ γενομένων μὴ εἶναι ἀπόλαυσιν.
to-have-come good or having-come not to-be enjoyment
 ἐφ' οἷς μὲν οὖν ἐλεοῦσι, ταῦτα καὶ τὰ τοιαῦτά ἐστιν. 18
over what indeed then they-pity these and the such are
 ἐλεοῦσι δὲ τοὺς τε γνωρίμους, ἂν μὴ σφόδρα ἐγγὺς
they-pity but the both acquainted if not exceedingly near
 ὦσιν οἰκειότητι· περὶ δὲ τούτους ὥσπερ περὶ αὐτοὺς
they-be in-intimacy about but these just-as about themselves
 μέλλοντας ἔχουσιν. διὸ καὶ ὁ Ἄμασις ἐπὶ μὲν τῷ
being-about-(to-suffer) they-are wherefore also — Amasis over indeed the
 υἱεὶ ἀγομένῳ ἐπὶ τὸ ἀποθανεῖν οὐκ ἐδάκρυσεν, ὡς φασίν,
son being-led to the to-die not wept as they-say
 ἐπὶ δὲ τῷ φίλῳ προσαιτοῦντι· τοῦτο μὲν γὰρ ἐλεεινόν,
over but the friend begging this indeed for (was)-pitiable
 ἐκεῖνο δὲ δεινόν· τὸ γὰρ δεινὸν ἕτερον τοῦ ἐλεεινοῦ
that but (was)-dreadful the for dreadful (is)-different from-the pitiable
 καὶ ἐκκρουστικὸν τοῦ ἐλέου καὶ πολλάκις τῷ ἐναντίῳ
and expelling of-the pity and often for-the opposite
 χρήσιμον· οὐ γὰρ ἔτι ἐλεοῦσιν ἐγγὺς αὐτοῖς τοῦ δεινοῦ
useful not for still they-pity near to-them the dreadful
 ὄντος. καὶ τοὺς ὁμοίους ἐλεοῦσιν κατὰ ἡλικίαν, κατὰ
being and the like they-pity according-to age according-to
 ἥθην, κατὰ ἑξέεις, κατὰ ἀξιώματα, κατὰ γένη· ἐν
character according-to states according-to ranks according-to birth in
 πᾶσι γὰρ τούτοις μᾶλλον φαίνεται καὶ αὐτῷ ἂν ὑπάρξαι·
all for these more it-appears also for-oneself would to-befall
 ὅλως γὰρ καὶ ἐνταῦθα δεῖ λαβεῖν ὅτι, ὅσα ἐφ'
in-general for also here one-must to-grasp that as-many-as for

αὐτῶν φοβοῦνται, ταῦτα ἐπ' ἄλλων γιγνόμενα ἐλεοῦσιν.
themselves they-fear these upon others happening they-pity
ἐπεὶ δ' ἐγγὺς φαίνόμενα τὰ πάθη ἐλεεινά ἐστιν, τὰ δὲ
since but near appearing the sufferings pitiable are the but
μυριοστὸν ἔτος γεγόμενα ἢ ἐσόμενα οὔτε ἐλπίζοντες οὔτε
ten-thousandth year having-happened or going-to-be neither expecting nor
μεμνημένοι ἢ ὅλως οὐκ ἐλεοῦσιν ἢ οὐχ ὁμοίως, ἀνάγκη
remembering either at-all not they-pity or not likewise necessary
τοὺς συναπεργαζομένους σχήμασι καὶ φωναῖς καὶ ἐσθῆσι
the helping-to-work-up with-gestures and with-voices and with-dress
καὶ ὅλως ἐν ὑποκρίσει ἐλεεινότερους εἶναι·
and in-general in delivery more-pitiable to-be
1386b ἐγγὺς γὰρ ποιοῦσι φαίνεσθαι πρὸ ὀμμάτων ποιοῦντες, ἢ ὥς
near for they-make to-appear before eyes making either as
μέλλοντα ἢ ὥς γεγονότα. καὶ γεγονότα ἄρτι ἢ μέλλοντα
coming or as having-happened and having-happened just-now or coming
διὰ ταχέων ἐλεεινότερα· διὰ τοῦτο καὶ τὰ σημεῖα, οἷον
within short-(time) (are)-more-pitiable through this also the signs such-as
ἐσθῆτάς τε τῶν πεπονθότων καὶ ὅσα τοιαῦτα, καὶ τὰς
garments both of-the having-suffered and as-many-as such and the
πράξεις καὶ λόγους καὶ ὅσα ἄλλα τῶν ἐν τῷ πάθει
acts and words and as-many-as other of-the in the suffering
ὄντων, οἷον ἤδη τελευτώντων καὶ μάλιστα τὸ σπουδαίους
being such-as already dying and most the excellent
εἶναι ἐν τοῖς τοιούτοις καιροῖς ὄντας ἐλεεινόν· ἅπαντα γὰρ
to-be in the such occasions being (is)-pitiable all for
ταῦτα διὰ τὸ ἐγγὺς φαίνεσθαι μᾶλλον ποιεῖ τὸν ἔλεον, καὶ
these because-of the near to-appear more makes the pity and
ὥς ἀναξίου ὄντος καὶ ἐν ὀφθαλμοῖς φαινομένου τοῦ πάθους.
as undeserved being and in eyes appearing the suffering

Indignation is the counterpart of pity: pain at undeserved good fortune, as pity is pain at undeserved misfortune, and both belong to a good character. No one is indignant at another's justice or courage, but at wealth and power, and most of all at the newly rich or newly in office, since what is long held seems truly one's own. Those most given to it are the men who deserve the greatest goods and have them.

ἀντίκειται δὲ τῷ ἐλεεῖν μάλιστα μὲν ὃ καλοῦσι 9
 is-opposed but to-the to-pity most indeed what they-call
 νεμεσᾶν· τῷ γὰρ λυπεῖσθαι ἐπὶ ταῖς ἀναξίαις
 to-be-indignant to-the for to-be-pained over the undeserved
 κακοπραγίαις ἀντικείμενόν ἐστι τρόπον τινὰ καὶ ἀπὸ τοῦ
 misfortunes opposed is way some and from the
 αὐτοῦ ἥθους τὸ λυπεῖσθαι ἐπὶ ταῖς ἀναξίαις εὐπραγίαις. καὶ
 same character the to-be-pained over the undeserved successes and
 ἄμφω τὰ πάθη ἥθους χρηστοῦ· δεῖ γὰρ ἐπὶ μὲν τοῖς
 both the emotions of-a-character good one-must for over indeed the
 ἀναξίως πράττουσι κακῶς συνάχθεσθαι καὶ ἐλεεῖν, τοῖς δὲ
 undeservedly faring badly to-grieve-with and to-pity at-the but
 εὖ νεμεσᾶν· ἄδικον γὰρ τὸ παρὰ τὴν ἀξίαν γιγνόμενον,
 well to-be-indignant unjust for the beyond the desert happening
 διὸ καὶ τοῖς θεοῖς ἀποδίδομεν τὸ νεμεσᾶν. δόξειε δ'
 wherefore also to-the gods we-assign the to-be-indignant it-would-seem but
 ἂν καὶ ὁ φθόνος τῷ ἐλεεῖν τὸν αὐτὸν ἀντικεῖσθαι τρόπον
 — also the envy to-the to-pity the same to-be-opposed way
 ὥς σύνεγγυς ὦν καὶ ταῦτόν τῷ νεμεσᾶν, ἔστι δ' ἕτερον·
 as close being and the-same to-the to-be-indignant is but different
 λύπη μὲν γὰραραχώδης καὶ ὁ φθόνος ἐστὶν καὶ ἐπὶ
 a-pain indeed for disturbing also the envy is and over
 εὐπραγία, ἀλλ' οὐ τοῦ ἀναξίου ἀλλὰ τοῦ ἴσου καὶ ὁμοίου.
 success but not of-the undeserving but of-the equal and like

τὸ δὲ μὴ ὅτι αὐτῷ τι συμβήσεται ἕτερον, ἀλλὰ
the-(pain) but not because to-him something will-happen other but
 δι' αὐτὸν τὸν πλησίον, ἅπασιν ὁμοίως δεῖ ὑπάρχειν· οὐ
through him the neighbor to-all alike must to-belong not
 γὰρ ἔτι ἔσται τὸ μὲν φθόνος, τὸ δὲ νέμεσις, ἀλλὰ
for still will-be the-one indeed envy the-other but indignation but
 φόβος, ἐὰν διὰ τοῦτο ἡ λύπη ὑπάρχῃ καὶ ἡ ταραχή,
fear if through this the pain belong and the disturbance
 ὅτι αὐτῷ τι ἔσται φαῦλον ἀπὸ τῆς ἐκείνου εὐπραξίας.
because to-him something will-be bad from the of-that-man success

- 25 φανερόν δ' ὅτι ἀκολουθήσει καὶ τὰ ἐναντία πάθῃ τούτοις·
clear but that will-follow also the opposite emotions to-these
 ὁ μὲν γὰρ λυπούμενος ἐπὶ τοῖς ἀναξίως κακοπραγοῦσιν
the-one indeed for pained over the undeservedly faring-badly
 ἡσθήσεται ἢ ἄλυπος ἔσται ἐπὶ τοῖς ἐναντίως κακοπραγοῦσιν,
will-be-pleased or unpained will-be over the oppositely faring-badly
 οἷον τοὺς πατραλοίας καὶ μαιφόνους, ὅταν τύχῃ
such-as the parricides and murderers when they-meet-with
 τιμωρίας, οὐδεὶς ἂν λυπηθεῖ χρηστός· δεῖ γὰρ χαίρειν
revenge no-one — would-be-pained good one-must for to-rejoice
 ἐπὶ τοῖς τοιούτοις, ὡς δ' αὖτως καὶ ἐπὶ τοῖς εὖ πράττουσι
over the such-things as but likewise also over the well faring
 κατ' ἀξίαν· ἄμφω γὰρ δίκαια, καὶ ποιεῖ χαίρειν τὸν
according-to desert both for (are)-just and makes to-rejoice the
 ἐπιεικῇ· ἀνάγκη γὰρ ἐλπίζειν ὑπάρξαι ἂν ἅπερ τῷ ὁμοίῳ
decent-man necessary for to-hope to-belong would what-very to-the like
 καὶ αὐτῷ. καὶ ἔστιν τοῦ αὐτοῦ ἥθους ἅπαντα ταῦτα, τὰ
also to-himself and are of-the same character all these the
 δ' ἐναντία τοῦ ἐναντίου· ὁ γὰρ αὐτός ἐστιν ἐπιχαιρέκακος
but opposite of-the opposite the for same is exulting-at-evil
 καὶ φθονερός· ἐφ' ᾧ γὰρ τις λυπεῖται γιγνομένῳ καὶ
and envious over what for one is-pained happening and

ὑπάρχοντι, ἀναγκαῖον τοῦτον ἐπὶ τῇ στερήσει καὶ τῇ
being-present necessary this-man over the deprivation and the
 φθορᾷ τῇ τούτου χαίρειν. διὸ κωλυτικὰ μὲν ἐλέου
destruction the of-it to-rejoice wherefore preventive indeed of-pity
 πάντα ταυτ' ἐστί, διαφέρει δὲ διὰ τὰς εἰρημένας αἰτίας,
all these are they-differ but through the said causes
 ὥστε πρὸς τὸ μὴ ἐλεεινὰ ποιεῖν ἅπαντα ὁμοίως χρήσιμα.
so-that toward the not pitiable to-make all alike (are)-useful
 πρῶτον μὲν οὖν περὶ τοῦ νεμεσᾶν λέγωμεν, τίσις τε 1387a
first indeed then about the to-be-indignant let-us-speak at-whom both
 νεμεσῶσι καὶ ἐπὶ τίσι καὶ πῶς ἔχοντες αὐτοί, εἴτα μετὰ
they-are-indignant and over what and how disposed themselves then after
 ταῦτα περὶ τῶν ἄλλων. φανερόν δ' ἐκ τῶν εἰρημένων· εἰ
these about the others clear but from the things-said if
 γάρ ἐστι τὸ νεμεσᾶν λυπεῖσθαι ἐπὶ τῷ φαινομένῳ ἀναξίως
for is the to-be-indignant to-be-pained over the one-appearing undeservedly
 εὐπραγεῖν, πρῶτον μὲν δῆλον ὅτι οὐχ οἷόν τ' ἐπὶ πᾶσι
to-prosper first indeed clear that not possible — over all
 τοῖς ἀγαθοῖς νεμεσᾶν· οὐ γὰρ εἰ δίκαιος ἢ ἀνδρείος, ἢ εἰ
the goods to-be-indignant not for if just or brave or if
 ἀρετὴν λήψεται, νεμεσήσει τούτῳ (οὐδὲ γὰρ ἔλεοι ἐπὶ
virtue he-will-get one-will-be-indignant at-this-man nor for pities over
 τοῖς ἐναντίοις τούτων εἰσίν), ἀλλὰ ἐπὶ πλούτῳ καὶ δυνάμει
the opposite of-these are but over wealth and power
 καὶ τοῖς τοιούτοις, ὅσων ὡς ἀπλῶς εἰπεῖν ἄξιόι εἰσιν οἱ
and the such-things of-which as simply to-say worthy are the
 ἀγαθοὶ καὶ οἱ τὰ φύσει ἔχοντες ἀγαθὰ, οἷον εὐγένειαν
good and the the by-nature having goods such-as good-birth
 καὶ κάλλος καὶ ὅσα τοιαῦτα. ἐπεὶ δὲ τὸ ἀρχαῖον ἐγγύς
and beauty and as-many-as such since but the ancient near
 τι φαίνεται τοῦ φύσει, ἀνάγκη τοῖς ταῦτ' ἔχουσιν
something appears to-the by-nature necessary at-the the-same having

ἀγαθόν, ἐὰν νεωστὶ ἔχοντες τυγχάνωσι καὶ διὰ τοῦτο
good if newly having they-happen and through this
 εὐπραγῶσι, μᾶλλον νεμεσᾶν· μᾶλλον γὰρ λυποῦσιν οἱ
they-prosper more to-be-indignant more for they-pain the
 νεωστὶ πλουτοῦντες τῶν πάλαι καὶ διὰ γένος·
newly rich than-the long-ago and through birth
 20 ὁμοίως δὲ καὶ ἄρχοντες καὶ δυνάμενοι καὶ πολύφιλοι καὶ
likewise but also rulers and powerful and many-friended and
 εὐτεκνοὶ καὶ ὅτιοῦν τῶν τοιούτων. καὶ ἂν διὰ ταῦτα
blessed-in-children and anything of-the such-things and if through these
 ἄλλο τι ἀγαθὸν γίγνηται αὐτοῖς, ὡσαύτως· καὶ γὰρ
another some good come to-them likewise also for
 ἐνταῦθα μᾶλλον λυποῦσιν οἱ νεόπλουτοι ἄρχοντες διὰ
here more they-pain the newly-rich ruling through
 τὸν πλοῦτον ἢ οἱ ἀρχαῖοπλουτοὶ. ὁμοίως δὲ καὶ ἐπὶ τῶν
the wealth than the anciently-rich likewise but also over the
 ἄλλων. αἴτιον δ' ὅτι οἱ μὲν δοκοῦσι τὰ αὐτῶν ἔχειν
others a-cause but that the-ones indeed seem the their-own to-have
 οἱ δ' οὐ· τὸ γὰρ αἰεὶ οὕτω φαινόμενον ἔχειν ἀληθὲς
the-others but not the for always thus appearing to-be true
 δοκεῖ, ὥστε οἱ ἕτεροι οὐ τὰ αὐτῶν ἔχειν. καὶ ἐπεὶ ἕκαστον
seems so-that the others not the their-own to-have and since each
 τῶν ἀγαθῶν οὐ τοῦ τυχόντος ἄξιον, ἀλλὰ τις ἔστιν
of-the goods not of-the chance-man worthy but some there-is
 ἀναλογία καὶ τὸ ἀρμόττον, οἷον ὅπλων κάλλος οὐ τῷ
a-proportion and the fitting such-as of-arms beauty not to-the
 δικαίῳ ἀρμόττει ἀλλὰ τῷ ἀνδρείῳ, καὶ γάμοι διαφέροντες
just fits but to-the brave and marriages distinguished
 οὐ τοῖς νεωστὶ πλουσίοις ἀλλὰ τοῖς εὐγενέσιν· ἂν οὖν
not to-the newly rich but to-the well-born if then
 ἀγαθὸς ὢν μὴ τοῦ ἀρμόττοντος τυγχάνῃ, νεμεσητόν.
good being not the fitting be-meet-with (it-is)-cause-for-indignation

καὶ τὸν ἥττω τῷ κρείττονι ἀμφισβητεῖν, μάλιστα μὲν
and the weaker to-the stronger to-dispute most indeed
 οὖν τοὺς ἐν τῷ αὐτῷ, ὅθεν καὶ τοῦτ' εἴρηται
then the in the same whence also this has-been-said

Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο·

of-Ajax but he-shunned battle of-Telamon's-son

Ζεὺς γάρ οἱ νεμέσασχ', ὅτ' ἀμείνوني φωτὶ μάχοιτο.

Zeus for at-him was-indignant when with-a-better man he-fought

εἰ δὲ μή, κὰν ὅπως οὖν ὁ ἥττων τῷ κρείττονι, οἷον εἰ 1387b

if but not even-if in-any-way the weaker to-the stronger such-as if

ὁ μουσικὸς τῷ δικαίῳ βέλτιον γὰρ ἢ δικαιοσύνη τῆς

the musician to-the just better for the justice than-the

μουσικῆς.

music

οἷς μὲν οὖν νεμεσῶσι καὶ διὰ τί, ἐκ τούτων δῆλον· 3

at-whom indeed then they-are-indignant and through what from these (is)-clear

ταῦτα γὰρ καὶ τὰ τοιαῦτά ἐστιν. αὐτοὶ δὲ νεμεσητικοί

these for and the such are themselves but indignation-prone

εἰσιν, ἐὰν ἄξιοι τυγχάνωσιν ὄντες τῶν μεγίστων ἀγαθῶν καὶ

ταῦτα κεκτημένοι· τὸ γὰρ τῶν ὁμοίων ἡξιῶσθαι

these having-acquired the for of-the like to-have-been-thought-worthy

τοὺς μὴ ὁμοίους οὐ δίκαιον. δεύτερον δέ, ἂν ὄντες ἀγαθοὶ

the not like not (is)-just second but if being good

καὶ σπουδαῖοι τυγχάνωσιν· κρίνουσί τε γὰρ εὖ, καὶ τὰ

and excellent they-happen they-judge both for well and the

ἄδικοι μισοῦσι. καὶ ἐὰν φιλότιμοι καὶ ὀρεγόμενοι τινῶν

unjust they-hate and if ambitious and reaching-for certain

πραγμάτων, καὶ μάλιστα περὶ ταῦτα φιλότιμοι ὦσιν ὧν

things and most about these ambitious they-be which

ἕτεροι ἀνάξιοι ὄντες τυγχάνουσιν. καὶ ὅλως οἱ ἀξιοῦντες
others unworthy being obtain and in-general the deeming-worthy
 αὐτοὶ αὐτοὺς ὦν ἑτέρους μὴ ἀξιούσι, νεμεσητικοὶ
they-themselves themselves of-what others not they-deem-worthy indignation-prone
 τούτοις καὶ τούτων. διὸ καὶ οἱ ἀνδραποδώδεις καὶ
at-these and about-these wherefore also the slavish and
 φαῦλοι καὶ ἀφιλότιμοι οὐ νεμεσητικοί· οὐδὲν γάρ ἐστιν
base and unambitious not (are)-indignation-prone nothing for there-is
 οὗ ἐαυτοὺς οἴονται ἀξίους εἶναι.
of-which themselves they-think worthy to-be

16 φανερόν δ' ἐκ τούτων ἐπὶ ποίοις ἀτυχοῦσι καὶ
clear but from these over what-kind faring-ill and
 κακοπραγοῦσιν ἢ μὴ τυγχάνουσι χαίρειν ἢ ἀλύπως ἔχειν
faring-badly or not obtaining to-rejoice or without-pain to-be
 δεῖ· ἐκ γὰρ τῶν εἰρημένων τὰ ἀντικείμενά ἐστιν δῆλα,
one-must from for the things-said the opposites are clear
 ὥστ' ἐὰν τοὺς τε κριτὰς τοιούτους παρασκευάσῃ ὁ
so-that if the both judges such it-make the
 λόγος, καὶ τοὺς ἀξιοῦντας ἐλεεῖσθαι, καὶ ἐφ' οἷς ἐλεεῖσθαι,
speech and the claiming to-be-pitied and over what to-be-pitied
 δείξῃ ἀναξίους ὄντας τυγχάνειν ἀξίους δὲ μὴ τυγχάνειν,
it-show unworthy being to-obtain worthy but not to-obtain
 ἀδύνατον ἐλεεῖν.
impossible to-pity

II.10 • ENVY

Envy is a pain at the apparent success of one's equals in the goods already named, felt not because one wants the thing but because they have it. The ambitious, the small-souled, and those who think themselves wise envy most, and men envy those near them in time, place, age, repute, and birth. Rivals are envied above all, and so are those who have quickly got what the envier has not got at all.

δῆλον δὲ καὶ ἐπὶ τίσι φθονοῦσι καὶ τίσι καὶ πῶς
clear but also over what they-envy and whom and how
 ἔχοντες, εἶπερ ἐστὶν ὁ φθόνος λύπη τις ἐπὶ εὐπραγία
disposed if-indeed is the envy a-pain some over success
 φαινομένη τῶν εἰρημένων ἀγαθῶν περὶ τοὺς ὁμοίους, μὴ
apparent of-the said goods about the like not
 ἵνα τι αὐτῷ, ἀλλὰ δι' ἐκείνους· φθονήσουσι μὲν
so-that something for-oneself but through them will-envy indeed
 γὰρ οἱ τοιοῦτοι οἷς εἰσὶ τινες ὅμοιοι ἢ φαίνονται.
for the such to-whom there-are some like or appear
 ὁμοίους δὲ λέγω κατὰ γένος, κατὰ συγγένειαν,
like but I-call according-to birth according-to kinship
 καθ' ἡλικίας, κατὰ ἔξεις, κατὰ δόξαν, κατὰ
according-to ages according-to states according-to repute according-to
 τὰ ὑπάρχοντα. καὶ οἷς μικροῦ ἐλλείπει τὸ μὴ πάντα
the possessions and to-whom by-little it-falls-short the — all
 ὑπάρχειν· (διὸ οἱ μεγάλα πράττοντες καὶ οἱ εὐτυχοῦντες
to-belong wherefore the great doing and the prospering
 φθονεροὶ εἰσιν) πάντας γὰρ οἶονται τὰ αὐτῶν φέρειν. καὶ
envious are all for they-think the their-own to-take and
 οἱ τιμώμενοι ἐπὶ τινι διαφερόντως, καὶ μάλιστα ἐπὶ
the honored for something exceptionally and most for
 σοφία ἢ εὐδαιμονία. καὶ οἱ φιλότιμοι φθονερώτεροι τῶν
wisdom or happiness and the ambitious (are)-more-envious than-the
 ἀφιλοτίμων. καὶ οἱ δοξόσοφοι· φιλότιμοι γὰρ ἐπὶ
unambitious and the thinking-themselves-wise ambitious for for
 σοφία. καὶ ὅλως οἱ φιλόδοξοι περὶ τι φθονεροὶ περὶ
wisdom and in-general the glory-loving about something (are)-envious about
 τοῦτο. καὶ οἱ μικρόψυχοι· πάντα γὰρ μεγάλα δοκεῖ αὐτοῖς
this and the small-souled all for great seem to-them
 εἶναι. ἐφ' οἷς δὲ φθονοῦσι, τὰ μὲν ἀγαθὰ εἴρηται·
to-be over what but they-envy the indeed goods have-been-said

35 ἐφ' οἷς γὰρ φιλοδοξοῦσι καὶ φιλοτιμοῦνται ἔργοις ἢ
over what for they-love-glory and they-are-ambitious in-deeds or
 κτήμασι καὶ ὀρέγονται δόξης, καὶ ὅσα εὐτυχήματά
in-possession and they-reach-for repute and as-many-as good-fortunes
 ἐστίν, σχεδὸν περὶ πάντα φθόνος ἐστί, καὶ μάλιστα ὧν
are nearly about all envy is and most of-what
 αὐτοὶ ἢ ὀρέγονται ἢ οἴονται δεῖν αὐτοὺς ἔχειν, ἢ
themselves either they-reach-for or they-think to-be-necessary them to-have or
 ὧν τῇ κτήσει μικρῶ ὑπερέχουσιν ἢ μικρῶ ἐλλείπουσιν.
of-which in-the possession by-little they-exceed or by-little they-fall-short
 φανερόν δὲ καὶ οἷς φθονοῦσιν· ἅμα γὰρ εἴρηται·
clear but also whom they-envy at-the-same-time for it-has-been-said
 τοῖς γὰρ ἐγγὺς καὶ χρόνῳ καὶ τόπῳ καὶ ἡλικίᾳ καὶ
the for near both in-time and in-place and in-age and
 δόξῃ καὶ γένει φθονοῦσιν. ὅθεν εἴρηται
in-repute and in-birth they-envy whence it-has-been-said

τὸ συγγενὲς γὰρ καὶ φθονεῖν ἐπίσταται.
the kindred for even to-envy knows-how

1388a καὶ πρὸς οὓς φιλοτιμοῦνται· φιλοτιμοῦνται γὰρ πρὸς
and toward whom they-are-ambitious they-are-ambitious for toward
 τοὺς εἰρημένους, πρὸς δὲ τοὺς μυριοστὸν ἔτος ὄντας
the said toward but the ten-thousandth year being
 ἢ πρὸς τοὺς ἐσομένους ἢ τεθνεώτας οὐδεὶς, οὐδὲ πρὸς
or toward the going-to-be or dead no-one nor toward
 τοὺς ἐφ' Ἡρακλείαις στήλαις. οὐδ' ὧν πολὺ οἴονται
the at Heracleian pillars nor than-whom much they-think
 παρ' αὐτοῖς ἢ παρὰ τοῖς ἄλλοις λείπεσθαι, οὐδ'
in-the-eyes-of themselves or in-the-eyes-of the others to-fall-behind nor
 ὧν πολὺ ὑπερέχειν, ὡσαύτως καὶ πρὸς τοὺς περὶ τὰ
than-whom much to-exceed likewise also toward the about the

τοιαῦτα. ἐπεὶ δὲ πρὸς τοὺς ἀνταγωνιστὰς καὶ ἀντεραστὰς
such-things since but toward the rivals and rivals-in-love
 καὶ ὅλως τοὺς τῶν αὐτῶν ἐφιεμένους φιλοτιμούνται,
and in-general the of-the same desiring they-are-ambitious
 ἀνάγκη μάλιστα τούτοις φθονεῖν, διόπερ εἴρηται
necessary most these to-envy wherefore it-has-been-said

καὶ κεραμεὺς κεραμεῖ.
and potter at-potter

καὶ ὧν ἢ κεκτημένων ἢ κατορθούντων ὄνειδος αὐτοῖς· 18
and of-whom either possessing or succeeding a-reproach to-them
 εἰσὶν δὲ καὶ οὗτοι οἱ ἐγγὺς καὶ ὅμοιοι· δηλὸν γὰρ ὅτι
are but also these the near and like clear for that
 παρ' αὐτοὺς οὐ τυγχάνουσι τοῦ ἀγαθοῦ, ὥστε τοῦτο
through themselves not they-obtain the good so-that this
 λυποῦν ποιεῖ τὸν φθόνον. καὶ τοῖς ἢ ἔχουσι ταῦτα
paining makes the envy and the either having these
 ἢ κεκτημένοις ὅσα αὐτοῖς προσῆκεν ἢ ἐκέκτηντο
or having-acquired as-many-as to-them belonged or they-had-acquired
 ποτέ· διὸ πρεσβύτεροί τε νεωτέροις, καὶ οἱ πολλὰ
once wherefore older both younger and the much
 δαπανήσαντες εἰς ταὐτὸ τοῖς ὀλίγα φθονοῦσιν. καὶ τοῖς
having-spent toward the-same the little envy and the
 ταχὺ οἱ μήπω τυχόντες ἢ μὴ τυχόντες φθονοῦσιν.
quickly the not-yet having-obtained or not having-obtained envy
 δηλὸν δὲ καὶ ἐφ' οἷς χαίρουσιν οἱ τοιοῦτοι καὶ ἐπὶ
clear but also over what rejoice the such and over
 τίσι καὶ πῶς ἔχοντες· ὥς γὰρ ἔχοντες λυποῦνται, οὕτως
whom and how disposed as for disposed they-are-pained thus
 ἔχοντες ἐπὶ τοῖς ἐναντίοις ἡσθήσονται, ὥστε ἂν αὐτοὶ
disposed over the opposite they-will-be-pleased so-that if themselves

μὲν παρασκευασθῶσιν οὕτως ἔχειν, οἱ δ' ἐλεεῖσθαι
indeed be-made thus to-be-disposed the-others but to-be-pitied
ἢ τυγχάνειν τινὸς ἀγαθοῦ ἀξιούμενοι ὧσιν οἶοι οἱ
or to-obtain some good deeming-themselves-worthy they-be of-a-kind the
εἰρημένοι, δηλον ὥς οὐ τεύξονται ἐλέου παρὰ τῶν κυρίων.
said clear that not they-will-obtain pity from the authorities

II.11 • EMULATION

Emulation is a pain at the apparent presence of honored goods that lie within one's own reach, felt because one does not have them. Aristotle calls it decent and the mark of decent men, where envy is base and the mark of base men: the one man prepares himself to get the goods, the other only to keep his neighbor from having them. The young and the great-souled are emulous, and the opposite of emulation is contempt.

- 31 πῶς δὲ ἔχοντες ζηλοῦσι καὶ τὰ ποῖα καὶ ἐπὶ τίσιν, ἐνθένδ'
how but disposed they-emulate and the what-kind and over whom from-here
ἐστὶ δηλον· εἰ γάρ ἐστιν ζῆλος λύπη τις ἐπὶ φαινομένη
it-is clear if for is emulation a-pain some over an-apparent
παρουσία ἀγαθῶν ἐντίμων καὶ ἐνδεχομένων αὐτῷ λαβεῖν
presence of-goods honored and possible for-him to-get
περὶ τοὺς ὁμοίους τῇ φύσει, οὐχ ὅτι ἄλλω ἀλλ' ὅτι
about the like in-the nature not because to-another but because
οὐχὶ καὶ αὐτῷ ἐστιν, (διὸ καὶ ἐπιεικὴς ἐστιν ὁ ζῆλος καὶ
not also to-himself it-is wherefore also decent is the emulation and
ἐπιεικῶν, τὸ δὲ φθονεῖν φαῦλον καὶ φαύλων· ὁ μὲν γὰρ
of-decent-men the but to-envy (is)-base and of-base-men the-one indeed for
αὐτὸν παρασκευάζει διὰ τὸν ζῆλον τυγχάνειν τῶν ἀγαθῶν,
himself prepares through the emulation to-obtain the goods
ὁ δὲ τὸν πλησίον μὴ ἔχειν διὰ τὸν φθόνον), ἀνάγκη
the-other but the neighbor not to-have through the envy necessary

δὴ ζηλωτικούς μὲν εἶναι τοὺς ἀξιούοντας αὐτοὺς ἀγαθῶν ὧν
then emulous indeed to-be the deeming-worthy themselves of-goods which
 μὴ ἔχουσιν· *** οὐδεὶς γὰρ ἀξιοὶ τὰ φαινόμενα ἀδύνατα.
not they-have (lacuna) no-one for claims the appearing impossible
 διὸ οἱ νέοι καὶ οἱ μεγαλόψυχοι τοιοῦτοι. καὶ οἷς ὑπάρχει
wherefore the young and the great-souled (are)-such and to-whom belong
 τοιαῦτα ἀγαθὰ ᾧ τῶν ἐντίμων ἀξιά ἐστιν ἀνδρῶν· ἔστι δὲ
such goods which of-the honored worthy are men are but
 ταῦτα πλοῦτος καὶ πολυφιλία καὶ ἀρχαὶ καὶ ὅσα τοιαῦτα·
these wealth and many-friendships and offices and as-many-as such
 ὥς γὰρ προσήκον αὐτοῖς ἀγαθοῖς εἶναι, ὅτι προσήκε
as for fitting for-them good to-be because it-was-fitting
 τοῖς ἀγαθῶς ἔχουσι, ζηλοῦσι τὰ τοιαῦτα τῶν ἀγαθῶν.
for-the well disposed they-emulate the such of-the goods
 καὶ οὓς οἱ ἄλλοι ἀξιούσιν. καὶ ὧν πρόγονοι ἢ συγγενεῖς 1388b
and whom the others deem-worthy and of-whom ancestors or kinsmen
 ἢ οἰκεῖοι ἢ τὸ ἔθνος ἢ ἡ πόλις ἔντιμοι, ζηλωτικοὶ
or household or the nation or the city (are)-honored (they-are)-emulous
 περὶ ταῦτα· οἰκεῖα γὰρ οἰονται αὐτοῖς εἶναι, καὶ ἀξιοί
about these proper for they-think for-themselves to-be and worthy
 τούτων. εἰ δ' ἐστὶν ζηλωτὰ τὰ ἔντιμα ἀγαθὰ, ἀνάγκη
of-these if but are emulated the honored goods necessary
 τὰς τε ἀρετὰς εἶναι τοιαύτας, καὶ ὅσα τοῖς ἄλλοις
the both virtues to-be such and as-many-as to-the others
 ὠφέλιμα καὶ εὐεργετικά· τιμῶσι γὰρ τοὺς εὐεργετοῦντας
beneficial and beneficent they-honor for the benefiting
 καὶ τοὺς ἀγαθοὺς· καὶ ὅσων ἀγαθῶν ἀπόλαυσις τοῖς
and the good and of-which goods enjoyment for-the
 πλησίον ἐστίν, οἷον πλοῦτος καὶ κάλλος μᾶλλον ὑγείας.
neighbors is such-as wealth and beauty more than-health
 φανερόν δὲ καὶ οἱ ζηλωτοὶ τίνες· οἱ γὰρ ταῦτα καὶ τὰ
clear but also the emulated who the for these and the

τοιαῦτα κεκτημένοι ζηλωτοί. ἔστι δὲ ταῦτα τὰ εἰρημένα,

such having-acquired (are)-emulated are but these the said

οἷον ἀνδρία σοφία ἀρχή· οἱ γὰρ ἄρχοντες πολλοὺς

such-as courage wisdom office the for rulers many

δύνανται εὖ ποιεῖν, στρατηγοί, ῥήτορες, πάντες οἱ τὰ

are-able well to-do generals orators all the the

τοιαῦτα δυνάμενοι. καὶ οἷς πολλοὶ ὅμοιοι βούλονται

such able and to-whom many like wish

εἶναι, ἢ πολλοὶ γνώριμοι, ἢ φίλοι πολλοί. ἢ οὖς πολλοὶ

to-be or many acquaintances or friends many or whom many

θαυμάζουσιν, ἢ οὖς αὐτοὶ θαυμάζουσιν. καὶ ὧν ἔπαινοι

admire or whom themselves admire and of-whom praises

καὶ ἐγκώμια λέγονται ἢ ὑπὸ ποιητῶν ἢ λογογράφων.

and encomia are-spoken either by poets or prose-writers

23 καταφρονοῦσιν δὲ τῶν ἐναντίων· ἐναντίον γὰρ ζήλῳ

they-despise but the opposite opposite for to-emulation

καταφρόνησίς ἐστι, καὶ τὸ ζηλοῦν τῷ καταφρονεῖν.

contempt is and the to-emulate to-the to-despise

ἀνάγκη δὲ τοὺς οὕτως ἔχοντας ὥστε ζηλωσαί τινας ἢ

necessary but the thus disposed so-as to-emulate some or

ζηλοῦσθαι, καταφρονητικούς εἶναι τούτων τε καὶ ἐπὶ

to-be-emulated contemptuous to-be of-these both and over

τούτοις ὅσοι τὰ ἐναντία κακὰ ἔχουσι τῶν ἀγαθῶν τῶν

these as-many-as the opposite evils have to-the goods the

ζηλωτῶν. διὸ πολλάκις καταφρονοῦσιν τῶν εὐτυχούντων,

emulated wherefore often they-despise the prospering

ὅταν ἄνευ τῶν ἐντίμων ἀγαθῶν ὑπάρχῃ αὐτοῖς ἢ τύχη.

when without the honored goods belong to-them the fortune

29 δι' ὧν μὲν οὖν τὰ πάθη ἐγγίγνεται καὶ διαλύεται, ἐξ

through what indeed then the emotions arise and are-dissolved from

ὧν αἱ πίστεις γίνονται περὶ αὐτῶν, εἴρηται·

which the proofs come about them it-has-been-said

Aristotle first says what he means by emotions, states, ages, and fortunes, then turns to the ages themselves. The young are full of desire and quick to act on it; they are changeable, high-spirited, and cannot bear to be slighted. They live by character rather than reasoning, love honor and victory more than money, are trustful because seldom deceived, and hopeful because they have seldom failed. Their errors are all on the side of excess.

τὰ δὲ ἥθη ποῖοί τινες κατὰ τὰ πάθη καὶ τὰς ἕξεις 32
the but characters of-what-kind some according-to the emotions and the states
 καὶ τὰς ἡλικίας καὶ τὰς τύχας, διέλθωμεν μετὰ ταῦτα. λέγω
and the ages and the fortunes let-us-go-through after these I-call
 δὲ πάθη μὲν ὀργὴν ἐπιθυμίαν καὶ τὰ τοιαῦτα, περὶ ὧν
but emotions indeed anger desire and the such-things about which
 εἰρήκαμεν πρότερον, ἕξεις δὲ ἀρετὰς καὶ κακίας, εἴρηται
we-have-spoken earlier states but virtues and vices it-has-been-said
 δὲ περὶ τούτων πρότερον, καὶ ποῖα προαιροῦνται ἕκαστοι,
but about these earlier and what-kind they-choose each
 καὶ ποίων πρακτικοί. ἡλικίαι δὲ εἰσι νεότης καὶ ἀκμὴ καὶ
and of-what-kind doers ages but are youth and prime and
 γήρας. τύχην δὲ λέγω εὐγένειαν καὶ πλοῦτον καὶ δυνάμεις
old-age fortune but I-call good-birth and wealth and powers
 καὶ τὰναντία τούτοις καὶ ὅλως εὐτυχίαν καὶ δυστυχίαν.
and the-opposites to-these and in-general good-fortune and misfortune
 οἱ μὲν οὖν νέοι τὰ ἥθη εἰσὶν ἐπιθυμητικοί, καὶ 1389a
the indeed then young in-the characters are desirous and
 οἷοι ποιεῖν ἃ ἂν ἐπιθυμήσωσι. καὶ τῶν περὶ τὸ σῶμα
of-a-kind to-do what — they-desire and of-the about the body
 ἐπιθυμιῶν μάλιστα ἀκολουθητικοί εἰσι ταῖς περὶ τὰ
desires most given-to-following they-are the about the
 ἀφροδίσια καὶ ἀκρατεῖς ταύτης. εὐμετάβολοι δὲ καὶ ἀψίκοροι
sexual-pleasures and incontinent of-this changeable but and quickly-sated

πρὸς τὰς ἐπιθυμίας, καὶ σφόδρα μὲν ἐπιθυμοῦσι ταχέως
toward the desires and exceedingly indeed they-desire quickly
 δὲ παύονται· ὀξείαι γὰρ αἱ βουλήσεις καὶ οὐ μεγάλαι,
but they-cease keen for the wishes and not great
 ὥσπερ αἱ τῶν καμνόντων δίψαι καὶ πείναι. καὶ θυμικοὶ
just-as the of-the sick thirsts and hungers and spirited
 καὶ ὀξύθυμοι καὶ οἶοι ἀκολουθεῖν τῇ ὀργῇ. καὶ ἥττους
and quick-tempered and of-a-kind to-follow the anger and weaker
 εἰς τοῦ θυμοῦ· διὰ γὰρ φιλοτιμίαν οὐκ ἀνέχονται
they-are than-the temper through for ambition not they-endure
 ὀλιγωρούμενοι, ἀλλ' ἀγανακτοῦσιν ἂν οἴωνται ἀδικεῖσθαι.
being-slighted but they-are-indignant if they-think to-be-wronged
 καὶ φιλότιμοι μὲν εἰσιν, μᾶλλον δὲ φιλόνικοι· ὑπεροχῆς
and ambitious indeed they-are more but victory-loving of-superiority
 γὰρ ἐπιθυμεῖ ἡ νεότης, ἡ δὲ νίκη ὑπεροχὴ τις. καὶ ἄμφω
for desires the youth the but victory a-superiority some and both
 ταῦτα μᾶλλον ἢ φιλοχρήματοι· φιλοχρήματοι δὲ ἥκιστα
these more than money-loving money-loving but least
 διὰ τὸ μήπω ἐνδείας πεπειρᾶσθαι, ὥσπερ τὸ Πιττακοῦ
because-of the not-yet of-want to-have-experienced just-as the of-Pittacus
 ἔχει ἀπόφθεγμα εἰς Ἀμφιάραιον. καὶ οὐ κακοήθεις ἀλλ'
has saying about Amphiararus and not malicious but
 εὐήθεις διὰ τὸ μήπω τεθεωρηκέναι πολλὰς πονηρίας·
guileless because-of the not-yet to-have-observed many wickednesses
 18 καὶ εὐπίστοι διὰ τὸ μήπω πολλὰ ἐξηπατῆσθαι. καὶ
and trustful because-of the not-yet many to-have-been-deceived and
 εὐέλπιδες· ὥσπερ γὰρ οἱ οἰνωμένοι, οὕτω διάθερμοί εἰσιν οἱ
hopeful just-as for the wine-flushed thus beaten are the
 νέοι ὑπὸ τῆς φύσεως· ἅμα δὲ καὶ διὰ τὸ μὴ πολλὰ
young by the nature at-the-same-time but also because-of the not many
 ἀποτετυχηκέναι. καὶ ζῶσι τὰ πλείεστα ἐλπίδι· ἡ μὲν γὰρ
to-have-failed and they-live the most by-hope the indeed for

ἐλπίς τοῦ μέλλοντός ἐστιν ἢ δὲ μνήμη τοῦ παροιχομένου,
hope of-the future is the but memory of-the past
 τοῖς δὲ νέοις τὸ μὲν μέλλον πολὺ τὸ δὲ παρεληλυθὸς
to-the but young the indeed future (is)-much the but past
 βραχύ· τῇ γὰρ πρώτῃ ἡμέρᾳ μεμνήσθαι μὲν οὐδὲν οἶόν
(is)-brief on-the for first day to-remember indeed nothing possible
 τε, ἐλπίζειν δὲ πάντα. καὶ εὐεξαπάτητοί εἰσι διὰ τὸ
— to-hope but everything and easily-deceived they-are through the
 εἰρημένον· ἐλπίζουσι γὰρ ῥαδίως. καὶ ἀνδρειότεροι· θυμώδεις
thing-said they-hope for easily and braver spirited
 γὰρ καὶ εὐέλπιδες, ὧν τὸ μὲν μὴ φοβεῖσθαι τὸ δὲ
for and hopeful of-which the-one indeed not to-fear the-other but
 θαρρεῖν ποιεῖ· οὔτε γὰρ ὀργιζόμενος οὐδεὶς φοβεῖται, τό τε
to-be-confident makes not for being-angry anyone fears the and
 ἐλπίζειν ἀγαθόν τι θαρραλέον ἐστίν. καὶ αἰσχυνητοί·
to-hope a-good something confidence-inspiring is and bashful
 οὐ γάρ πω καλὰ ἕτερα ὑπολαμβάνουσιν, ἀλλὰ πεπαιδευνται
not for yet noble other they-suppose but they-have-been-taught
 ὑπὸ τοῦ νόμου μόνον. καὶ μεγαλόψυχοι· οὔτε γὰρ ὑπὸ τοῦ
by the convention only and great-souled not for by the
 βίου πω τεταπείνωνται, ἀλλὰ τῶν ἀναγκαίων ἄπειροί
life yet they-have-been-bumbled but of-the necessities inexperienced
 εἰσιν, καὶ τὸ ἀξιῶν αὐτὸν μεγάλων μεγαλοψυχία·
they-are and the to-deem-worthy oneself of-great-things (is)-greatness-of-soul
 τοῦτο δ' εὐέλπιδος. καὶ μᾶλλον αἰροῦνται πράττειν τὰ 32
this but (is)-of-a-hopeful-man and more they-choose to-do the
 καλὰ τῶν συμφερόντων· τῷ γὰρ ἥθει ζῶσι μᾶλλον ἢ
noble than-the advantageous by-the for character they-live more than
 τῷ λογισμῷ, ἔστι δὲ ὁ μὲν λογισμὸς τοῦ συμφέροντος ἢ δὲ
by-the reasoning is but the indeed reasoning of-the advantageous the but
 ἀρετῇ τοῦ καλοῦ. καὶ φιλόφιλοι καὶ φιλέταιροι μᾶλλον τῶν
virtue of-the noble and friend-loving and comrade-loving more than-the

ἄλλων ἡλικιῶν διὰ τὸ χαίρειν τῷ συζῆν καὶ μήπω
other ages because-of the to-rejoice in-the to-live-together and not-yet
 πρὸς τὸ συμφέρον κρίνειν μηδέν, ὥστε μηδὲ τοὺς φίλους.
toward the advantageous to-judge anything so-that not-even the friends
 καὶ ἅπαντα ἐπὶ τὸ μᾶλλον καὶ σφοδρότερον ἀμαρτάνουσι
and all-things toward the more and more-vehement they-err
 παρὰ τὸ Χιλώνειον· πάντα γὰρ ἄγαν πράττουσιν·
against the Chilonian-(maxim) all for too-much they-do
 φιλοῦσι γὰρ ἄγαν καὶ μισοῦσιν ἄγαν καὶ τᾶλλα πάντα
they-love for too-much and they-bate too-much and the-rest all
 ὁμοίως. καὶ εἰδέναι ἅπαντα οἶονται καὶ δυσχυρίζονται· τοῦτο
likewise and to-know everything they-think and they-insist this
 γὰρ αἰτίον ἐστὶν καὶ τοῦ πάντα ἄγαν. καὶ τὰ ἀδικήματα
for a-cause is also of-the all too-much and the wrongs
 ἀδικοῦσιν εἰς ὕβριν, οὐ κακουργίαν. καὶ ἐλεητικοὶ διὰ
they-do toward outrage not villainy and pitying because-of
 τὸ πάντας χρηστοὺς καὶ βελτίους ὑπολαμβάνειν· τῇ γὰρ
the all good and better to-suppose by-the for
 αὐτῶν ἀκακία τοὺς πέλας μετροῦσιν, ὥστε ἀνάξια πάσχειν
their-own guilelessness the neighbors they-measure so-that undeserved to-suffer
 ὑπολαμβάνουσιν αὐτούς. καὶ φιλογέλωτες, διὸ καὶ
they-suppose them and laughter-loving wherefore also
 εὐτράπελοι· ἡ γὰρ εὐτραπelia πεπαιδευμένη ὕβρις ἐστίν.
witty the for wit educated outrage is

II.13 • THE OLD

Old men have characters mostly opposite to the young, since long life has left them often deceived and often in the wrong. They think but never know, always adding a perhaps; they are suspicious, cold, cowardly, fond of life, small-minded, and live by memory rather than hope. They pity too, but out of weakness — they expect to suffer anything themselves — where the young pity out of fellow-feeling.

τὸ μὲν οὖν τῶν νέων τοιοῦτόν ἐστιν ἦθος, οἱ δὲ
the indeed then of-the young such is character the but
 πρεσβύτεροι καὶ παρηκμακότες σχεδὸν ἐκ τῶν ἐναντίων
older and past-their-prime nearly from the opposites
 τούτοις τὰ πλείστα ἔχουσιν ἦθῃ· διὰ γὰρ τὸ πολλὰ ἔτη
to-these the most have characters because-of for the many years
 βεβιωκέναι καὶ πλείω ἐξηπατήσθαι καὶ ἐξημαρτηκέναι, καὶ
to-have-lived and more to-have-been-deceived and to-have-erred and
 τὰ πλείω φαῦλα εἶναι τῶν πραγμάτων, οὔτε διαβεβαιοῦνται
the more base to-be of-the affairs not they-affirm
 οὐδέν, ἥττον τε ἅγαν ἅπαντα ἢ δεῖ. καὶ οἴονται,
anything less and too-much everything than one-must and they-think
 ἴσασι δ' οὐδέν, καὶ ἀμφιδοξοῦντες προστιθέασιν αἰ
they-know but nothing and doubting they-add always
 τὸ ἴσως καὶ τάχα, καὶ πάντα λέγουσιν οὕτως, παγίως
the perhaps and maybe and everything they-say thus firmly
 δ' οὐδέν. καὶ κακοήθεις εἰσίν· ἔστι γὰρ κακοήθεια τὸ
but nothing and malicious they-are is for malice the
 ἐπὶ τὸ χεῖρον ὑπολαμβάνειν πάντα. ἔτι δὲ καχύποπτοί
toward the worse to-construe everything further but over-suspicious
 εἰσι διὰ τὴν ἀπιστίαν, ἄπιστοι δὲ δι' ἐμπειρίαν. καὶ
they-are through the distrust distrustful but through experience and
 οὔτε φιλοῦσιν σφόδρα οὔτε μισοῦσι διὰ ταῦτα, ἀλλὰ
neither they-love exceedingly nor they-hate through these but
 κατὰ τὴν Βίαντος ὑποθήκην καὶ φιλοῦσιν ὡς μισήσοντες
according-to the of-Bias counsel both they-love as going-to-hate
 καὶ μισοῦσιν ὡς φιλήσοντες. καὶ μικρόψυχοι διὰ τὸ
and they-hate as going-to-love and small-minded because-of the
 τεταπεινωθῆναι ὑπὸ τοῦ βίου· οὐδενὸς γὰρ μεγάλου οὐδὲ
to-have-been-humbled by the life of-nothing for great nor
 περιττοῦ, ἀλλὰ τῶν πρὸς τὸν βίον ἐπιθυμοῦσι.
extraordinary but of-the toward the life they-desire

27 καὶ ἀνελεύθεροι· ἐν γάρ τι τῶν ἀναγκαίων ἢ οὐσία,
and illiberal one for something of-the necessities the property
 ἅμα δὲ καὶ διὰ τὴν ἐμπειρίαν ἴσασιν ὡς χαλεπὸν
at-the-same-time but also through the experience they-know how hard
 τὸ κτήσασθαι καὶ ῥάδιον τὸ ἀποβαλεῖν. καὶ δειλοὶ
the to-acquire and easy the to-lose and cowardly
 καὶ πάντα προφοβητικοί· ἐναντίως γὰρ διάκεινται τοῖς
and in-all apprehensive oppositely for they-are-disposed to-the
 νέοις· κατεψυγμένοι γὰρ εἰσιν, οἱ δὲ θερμοί, ὥστε
young chilled for they-are the-others but (are)-hot so-that
 προωδοπεποίηκε τὸ γῆρας τῇ δειλίᾳ· καὶ γὰρ ὁ φόβος
has-prepared-the-way the old-age for-the cowardice also for the fear
 κατάψυξις ἐστίν. καὶ φιλόζωοι, καὶ μᾶλλον ἐπὶ τῇ τελευταίᾳ
a-chilling is and life-loving and more on the last
 ἡμέρᾳ διὰ τὸ τοῦ ἀπόντος εἶναι τὴν ἐπιθυμίαν, καὶ οὐ
day because-of the of-the absent to-be the desire and of-what
 δὲ ἐνδεεῖς, τούτου μάλιστα ἐπιθυμεῖν. καὶ φίλαντοι
but (they-are)-in-need of-this most to-desire and self-loving
 μᾶλλον ἢ δεῖ· μικροψυχία γὰρ τις καὶ αὕτη. καὶ πρὸς
more than one-must small-mindedness for some also this and toward
 τὸ συμφέρον ζῶσιν, ἀλλ' οὐ πρὸς τὸ καλόν, μᾶλλον ἢ
the advantageous they-live but not toward the noble more than
 δεῖ διὰ τὸ φίλαντοι εἶναι· τὸ μὲν γὰρ συμφέρον
one-must because-of the self-loving to-be the indeed for advantageous
 αὐτῷ ἀγαθόν ἐστι, τὸ δὲ καλὸν ἀπλῶς. καὶ ἀναίσχυντοι
for-oneself a-good is the but noble simply and shameless
 μᾶλλον ἢ αἰσχυντηλοί· διὰ γὰρ τὸ μὴ φροντίζειν
more than bashful because-of for the not to-care
 ὁμοίως τοῦ καλοῦ καὶ συμφέροντος ὀλιγωροῦσι τοῦ δοκεῖν.
alike for-the noble and advantageous they-slight the to-seem

καὶ δυσέλπιδες διὰ τὴν ἐμπειρίαν· τὰ γὰρ πλείω τῶν 1390a
and despondent through the experience the for more of-the
 γιγνομένων φαυλά ἐστίν· ἀποβαίνει γὰρ τὰ πολλὰ ἐπὶ τὸ
happening base are turn-out for the many toward the
 χείρον· καὶ ἔτι διὰ τὴν δειλίαν· καὶ ζῶσι τῇ μνήμῃ
worse and further through the cowardice and they-live by-the memory
 μᾶλλον ἢ τῇ ἐλπίδι· τοῦ γὰρ βίου τὸ μὲν λοιπὸν
more than by-the hope of-the for life the indeed remaining
 ὀλίγον τὸ δὲ παρεληλυθὸς πολὺ, ἔστι δὲ ἡ μὲν ἐλπίς τοῦ
(is)-little the but past (is)-much is but the indeed hope of-the
 μέλλοντος ἡ δὲ μνήμη τῶν παροιχομένων· ὃ περ αἴτιον
future the but memory of-the things-past which very (is)-cause
 καὶ τῆς ἀδολεσχίας αὐτοῖς· διατελοῦσι γὰρ τὰ γενόμενα
also of-the garrulity for-them they-continue for the things-that-happened
 λέγοντες· ἀναμνησκόμενοι γὰρ ἡδονταί· καὶ οἱ θυμοὶ ὀξεῖς
telling recalling for they-are-pleased and the tempers keen
 μὲν ἀσθενεῖς δὲ εἰσιν, καὶ ἐπιθυμία αἱ μὲν ἐκλελοίπασιν
indeed weak but are and desires the-ones indeed have-failed
 αἱ δὲ ἀσθενεῖς εἰσιν, ὥστε οὔτ' ἐπιθυμητικοὶ οὔτε
the-others but weak are so-that neither desirous nor
 πρακτικοὶ κατὰ τὰς ἐπιθυμίας, ἀλλὰ κατὰ τὸ κέρδος.
active according-to the desires but according-to the gain
 διὸ σωφρονικοὶ φαίνονται οἱ τηλικούτοι· αἱ τε γὰρ
wherefore temperate appear the so-old the both for
 ἐπιθυμίαι ἀνέικασιν καὶ δουλεύουσι τῷ κέρδει· καὶ μᾶλλον
desires have-slackened and they-are-enslaved to-the gain and more
 ζῶσι κατὰ λογισμὸν ἢ κατὰ τὸ ἦθος· ὁ μὲν γὰρ
they-live according-to reasoning than according-to the character the indeed for
 λογισμὸς τοῦ συμφέροντος τὸ δ' ἦθος τῆς ἀρετῆς ἐστίν.
reasoning of-the advantageous the but character of-the virtue is

- 17 καὶ τὰδικήματα ἀδικοῦσιν εἰς κακουργίαν, οὐχ ὕβριν.
and the-wrongs they-do toward villainy not outrage
 ἐλεητικοὶ δὲ καὶ οἱ γέροντές εἰσιν, ἀλλ' οὐ διὰ ταῦτὰ
pitying but also the old are but not through the-same
 τοῖς νέοις· οἱ μὲν γὰρ διὰ φιланθρωπίαν, οἱ δὲ
as-the young the-ones indeed for through love-of-mankind the-others but
 δι' ἀσθένειαν· πάντα γὰρ οἴονται ἐγγὺς εἶναι αὐτοῖς
through weakness everything for they-think near to-be for-them
 παθεῖν, τοῦτο δ' ἦν ἐλεητικόν, ὅθεν ὀδυρτικοί εἰσι,
to-suffer this but was pity-making whence querulous they-are
 καὶ οὐκ εὐτράπελοι οὐδὲ φιλογέλοιοι· ἐναντίον γὰρ τὸ
and not witty nor laughter-loving opposite for the
 ὀδυρτικὸν τῷ φιλογέλῳτι.
querulous to-the laughter-loving
- 25 τῶν μὲν οὖν νέων καὶ τῶν πρεσβυτέρων τὰ ἦθη
of-the indeed then young and of-the older the characters
 τοιαῦτα, ὥστ' ἐπεὶ ἀποδέχονται πάντες τοὺς τῷ σφετέρῳ
(are)-such so-that since they-accept all the in-the their-own
 ἦθει λεγομένους λόγους καὶ τοὺς ὁμοίους, οὐκ ἄδηλον
character spoken speeches and the like not unclear
 πῶς χρώμενοι τοῖς λόγοις τοιοῦτοι φανοῦνται καὶ αὐτοὶ
how using the speeches such will-appear both themselves
 καὶ οἱ λόγοι.
and the speeches

II.14 • THOSE IN THEIR PRIME

Men in their prime hold the character between the young and the old, dropping the excess of each. They are confident without rashness, neither trust everyone nor distrust everyone but judge by the truth, and aim at the noble and the useful together rather than at one alone. The body is at its prime from thirty to thirty-five, the soul at about forty-nine.

οἱ δ' ἀκμάζοντες φανερόν ὅτι μεταξὺ τούτων τὸ ἦθος 30
the but in-their-prime clear that between these the character
 ἔσονται ἐκατέρων ἀφαιρουντες τὴν ὑπερβολήν, καὶ οὔτε
will-be of-each taking-away the excess and neither
 σφόδρα θαρροῦντες (θρασύτης γὰρ τὸ τοιοῦτον) οὔτε
exceedingly confident rashness for the such nor
 λίαν φοβούμενοι, καλῶς δὲ πρὸς ἄμφω ἔχοντες, οὔτε
too fearing well but toward both disposed neither
 πᾶσι πιστεύοντες οὔτε πᾶσιν ἀπιστοῦντες, ἀλλὰ κατὰ
all-(men) trusting nor all-(men) distrusting but according-to
 τὸ ἀληθὲς κρίνοντας μᾶλλον, καὶ οὔτε πρὸς τὸ καλὸν
the true judging more and neither toward the noble
 ζῶντες μόνον οὔτε πρὸς τὸ συμφέρον ἀλλὰ πρὸς ἄμφω,
living only nor toward the advantageous but toward both
 καὶ οὔτε πρὸς φειδῶ οὔτε πρὸς ἀσωτίαν ἀλλὰ πρὸς τὸ
and neither toward parsimony nor toward prodigality but toward the
 ἀρμόττον. ὁμοίως δὲ καὶ πρὸς θυμὸν καὶ πρὸς ἐπιθυμίαν.
fitting likewise but also toward spirit and toward desire
 καὶ σώφρονες μετ' ἀνδρίας καὶ ἀνδρεῖοι μετὰ σωφροσύνης.
and temperate with courage and courageous with temperance
 ἐν γὰρ τοῖς νέοις καὶ τοῖς γέροισι διήρηται ταῦτα·
in for the young and the old have-been-divided these
 εἰσὶν γὰρ οἱ μὲν νέοι ἀνδρεῖοι καὶ ἀκόλαστοι, οἱ δὲ
are for the-ones indeed young courageous and licentious the but
 πρεσβύτεροι σώφρονες καὶ δειλοί. ὥς δὲ καθόλου εἰπεῖν,
older temperate and cowardly as but universally to-say
 ὅσα μὲν διήρηται ἡ νεότης καὶ τὸ γῆρας τῶν
as-many-as indeed have-divided-between-them the youth and the old-age of-the
 ὠφελίμων, ταῦτα ἄμφω ἔχουσιν, ὅσα δὲ ὑπερβάλλουσιν
beneficial these both they-have as-many-as but they-exceed
 ἢ ἐλλείπουσιν, τούτων τὸ μέτριον καὶ τὸ ἀρμόττον.
or they-fall-short of-these the moderate and the fitting

1390b ἀκμάζει δὲ τὸ μὲν σῶμα ἀπὸ τῶν τριάκοντα ἐτῶν μέχρι
is-in-prime but the indeed body from the thirty years until
 τῶν πέντε καὶ τριάκοντα, ἡ δὲ ψυχὴ περὶ τὰ ἐνὸς δεῖν
the five and thirty the but soul about the (by)-one lacking
 πεντήκοντα.

fifty

12 περὶ μὲν οὖν νεότητος καὶ γήρως καὶ ἀκμῆς, ποίων
about indeed then youth and old-age and prime of-what-kind
 ἡθῶν ἕκαστόν ἐστιν, εἰρήσθω τοσαῦτα·
of-characters each is let-it-be-said so-much

II.15 · GOOD BIRTH

Good birth makes a man more ambitious, since all men add to what they already have, and to be well-born is to have ancestors of worth. Families, like crops, bear in turns: a clever stock may run to madness, as the descendants of Alcibiades did, and a steady one to dullness and torpor.

14 περὶ δὲ τῶν ἀπὸ τύχης γιγνομένων ἀγαθῶν, δι' ὅσα
about but the from fortune coming goods through as-many-as
 αὐτῶν καὶ τὰ ἥθη ποιά ἅττα συμβαίνει τοῖς ἀνθρώποις,
of-them also the characters of-a-kind some come-about for-the men
 λέγωμεν ἐφεξῆς. εὐγενείας μὲν οὖν ἥθος ἐστὶ τὸ
let-us-say next of-good-birth indeed then a-character is the
 φιλοτιμότερον εἶναι τὸν κεκτημένον αὐτήν· ἅπαντες γάρ,
more-ambitious to-be the possessing it all for
 ὅταν ὑπάρχη τι, πρὸς τοῦτο σωρεύειν εἰώθασιν, ἡ
when there-belongs something toward this to-heap they-are-accustomed the
 δ' εὐγένεια ἐντιμότης προγόνων ἐστίν. καὶ καταφρονητικὸν
but good-birth distinction of-ancestors is and contemptuous
 καὶ τῶν ὁμοίων ἐστὶν τοῖς προγόνοις αὐτῶν, διότι πόρρω
even of-the like it-is to-the ancestors of-them because far

ταῦτ' ἄλλ' ἢ ἐγγὺς γιγνόμενα ἐντιμότερα καὶ
the-same more than near happening (are)-more-honored and
 εὐαλαζόνευστα. ἔστι δὲ εὐγενὲς μὲν κατὰ τὴν τοῦ γένους
easily-boasted-of is but well-born indeed according-to the of-the family
 ἀρετὴν, γενναῖον δὲ κατὰ τὸ μὴ ἐξίστασθαι τῆς φύσεως·
excellence noble but according-to the not to-depart from-the nature
 ὃ περ ὥς ἐπὶ τὸ πολὺ οὐ συμβαίνει τοῖς εὐγενέσιν, ἀλλ'
which very as for the most-part not happens to-the well-born but
 εἰσὶν οἱ πολλοὶ εὐτελεῖς· φορὰ γάρ τις ἔστιν ἐν τοῖς γένεσιν
are the many worthless a-crop for some there-is in the families
 ἀνδρῶν ὥσπερ ἐν τοῖς κατὰ τὰς χώρας γιγνομένοις, καὶ
of-men just-as in the throughout the lands growing and
 ἐνίοτε ἂν ἡ ἀγαθὸν τὸ γένος, ἐγγίνονται διὰ τινος χρόνου
sometimes if be good the family arise through some time
 ἄνδρες περιττοί, κᾶπειτα πάλιν ἀναδίδωσιν. ἐξίσταται δὲ
men extraordinary and-then again it-falls-off depart but
 τὰ μὲν εὐφυᾶ γένη εἰς μανικώτερα ἦθη, οἷον οἱ ἀπ'
the indeed gifted families toward more-frenzied characters such-as the from
 Ἀλκιβιάδου καὶ οἱ ἀπὸ Διονυσίου τοῦ προτέρου, τὰ δὲ
Alcibiades and the from Dionysius the elder the but
 στάσιμα εἰς ἀβελτερίαν καὶ νωθρότητα, οἷον οἱ ἀπὸ
steady toward stupidity and torpor such-as the from
 Κίμωνος καὶ Περικλέους καὶ Σωκράτους.
Cimon and Pericles and Socrates

II.16 • WEALTH

The characters that follow wealth are on the surface for anyone to see. The rich are insolent and arrogant, disposed as though they had every good, and they take wealth as the measure of what everything else is worth; they are luxurious and swaggering, since men dwell on what they themselves admire. Their wrongs are not villainy but insolence and incontinence, and the newly rich have every fault in a worse degree.

- 31 τῷ δὲ πλούτῳ ἃ ἔπεται ἦθη, ἐπιπολῆς ἐστὶν ἰδεῖν
to-the but wealth what follow characters on-the-surface it-is to-see
 ἅπασιν· ὑβρισταὶ γὰρ καὶ ὑπερήφανοι, πάσχοντές τι
for-all insolent for and arrogant experiencing something
 ὑπὸ τῆς κτήσεως τοῦ πλούτου· ὥσπερ γὰρ ἔχοντες ἅπαντα
from the possession of-the wealth just-as for having all
 τὰγαθὰ οὕτω διάκεινται· ὁ δὲ πλούτος οἷον τιμὴ τις
the-goods thus they-are-disposed the but wealth as-it-were a-price some
 τῆς ἀξίας τῶν ἄλλων, διὸ φαίνεται ὧνια ἅπαντα εἶναι
of-the worth of-the others wherefore appear purchasable all to-be
 αὐτοῦ. καὶ τρυφεροὶ καὶ σαλάκωνες, τρυφεροὶ μὲν διὰ
for-it and luxurious and swaggering luxurious indeed through
 τὴν τρυφήν καὶ τὴν ἔνδειξιν τῆς εὐδαιμονίας, σαλάκωνες δὲ
the luxury and the display of-the prosperity swaggering but
 καὶ σόλοικοι διὰ τὸ πάντας εἰωθέναι διατρίβειν περὶ
and vulgar because-of the all to-be-accustomed to-spend-time about
 τὸ ἐρώμενον καὶ θαυμαζόμενον ὑπ' αὐτῶν, καὶ τὸ οἰεσθαι
the loved and admired by them and the to-think
 ζηλοῦν τοὺς ἄλλους ἃ καὶ αὐτοί. ἅμα δὲ καὶ εἰκότως
to-emulate the others what also themselves at-the-same-time but also reasonably
 τοῦτο πάσχουσιν· πολλοὶ γάρ εἰσιν οἱ δεόμενοι τῶν ἐχόντων.
this they-experience many for are the needing of-the having
 ὅθεν καὶ τὸ Σιμωνίδου εἴρηται περὶ τῶν σοφῶν καὶ
whence also the of-Simonides has-been-said about the wise and
 πλουσίων πρὸς τὴν γυναῖκα τὴν Ἰέρωνος ἐρομένην πότερον
rich to the wife the of-Hiero asking which-of-two
 γενέσθαι κρεῖττον πλούσιον ἢ σοφόν· πλούσιον εἰπεῖν· ‘τοὺς
to-become better rich or wise rich to-say the
 σοφούς γάρ, ἔφη, ἔστιν ὁρᾶν ἐπὶ ταῖς τῶν πλουσίων
wise for he-said it-is-possible to-see at the of-the rich
 θύραις διατρίβοντας.’ καὶ τὸ οἰεσθαι ἀξίους εἶναι ἄρχειν·
doors spending-time and the to-think worthy to-be to-rule

ἔχειν γὰρ οἴονται ὧν ἔνεκεν ἄρχειν ἄξιον. καὶ ὥς 1391a
to-have for they-think of-which for-the-sake to-rule (is)-worthy and as
 ἐν κεφαλαίῳ, ἀνοήτου εὐδαίμονος ἡθὸς πλούτου ἐστίν.
in summary of-a-foolish prosperous-man a-character of-wealth is
 διαφέρει δὲ τοῖς νεωστὶ κεκτημένοις καὶ τοῖς πάλαι
it-differs but for-the newly having-acquired and for-the long-ago
 τὰ ἥθη τῷ ἅπαντα μᾶλλον καὶ φανλότερα τὰ κακὰ
the characters in-the all more and baser the evils
 ἔχειν τοὺς νεοπλοῦτους· ὥσπερ γὰρ ἀπαιδευσία πλούτου
to-have the newly-rich just-as for a-want-of-education of-wealth
 ἐστὶ τὸ νεόπλουτον εἶναι. καὶ ἀδικήματα ἀδικοῦσιν
is the newly-rich to-be and wrongs they-do
 οὐ κακουργικά, ἀλλὰ τὰ μὲν ὑβριστικά τὰ δὲ
not villainous but the-ones indeed insolent the-others but
 ἀκρατευτικά, οἷον εἰς αἰκίαν καὶ μοιχείαν.
incontinent such-as toward assault and adultery

II.17 · POWER AND GOOD FORTUNE

Power carries nearly the same characters as wealth, but better ones: the powerful are more ambitious and more manly, more earnest because office compels them to look to their power, and dignified rather than harsh; when they do wrong, they wrong greatly and not pettily. Good fortune shares in these characters. The fortunate are more arrogant and more thoughtless, but god-loving too, for fortune's gifts make them trust the divine.

ὁμοίως δὲ καὶ περὶ δυνάμεως σχεδὸν τὰ πλείστα φανερά 20
likewise but also about power nearly the most evident
 ἐστὶν ἡθῆ· τὰ μὲν γὰρ τὰ αὐτὰ ἔχει δύναμις
are characters the-ones indeed for the same has power
 τῷ πλούτῳ τὰ δὲ βελτίῳ· φιλοτιμότεροι γὰρ καὶ
as wealth the-others but better more-ambitious for and

ἀνδρωδέστεροί εἰσιν τὰ ἥθη οἱ δυνάμενοι τῶν
manlier are in-the characters the powerful than-the
 πλουσίων διὰ τὸ ἐφίεσθαι ἔργων ὅσα ἐξουσία
rich because-of the to-aim-at deeds as-many-as (there-is)-license
 αὐτοῖς πράττειν διὰ τὴν δύναμιν. καὶ σπουδαστικώτεροι
for-them to-do through the power and more-earnest
 διὰ τὸ ἐν ἐπιμελείᾳ εἶναι, ἀναγκαζόμενοι σκοπεῖν τὰ
because-of the in care to-be being-compelled to-look-after the
 περὶ τὴν δύναμιν. καὶ σεμνότεροι ἢ βαρύτεροι· ποιεῖ γὰρ
about the power and more-dignified than more-oppressive makes for
 σεμνοτέρους τὸ ἀξίωμα, διὸ μετριάζουσιν· ἔστι δὲ ἡ
more-dignified the rank wherefore they-are-moderate is but the
 σεμνότης μαλακὴ καὶ εὐσχήμων βαρύτης. κἂν ἀδικῶσιν,
dignity a-soft and decorous oppressiveness even-if they-do-wrong
 οὐ μικραδικηταί εἰσιν ἀλλὰ μεγαλάδικοι.
not petty-wrongdoers they-are but great-wrongdoers

30 ἡ δ' εὐτυχία κατὰ μόριά τε τῶν εἰρημένων ἔχει τὰ
the but good-fortune according-to parts — of-the said has the
 ἥθη· εἰς γὰρ ταῦτα συντείνουσιν αἱ μέγισται δοκοῦσαι
characters toward for these tend the greatest seeming
 εἶναι εὐτυχίαι· καὶ ἔτι εἰς εὐτεκνίαν καὶ τὰ κατὰ
to-be good-fortunes and further toward good-children and the according-to
 τὸ σῶμα ἀγαθὰ παρασκευάζει ἡ εὐτυχία πλεονεκτεῖν.
the body goods provides the good-fortune to-have-advantage
 ὑπερηφανώτεροι μὲν οὖν καὶ ἀλογιστότεροι διὰ τὴν
more-arrogant indeed then and more-unreasoning through the
 εὐτυχίαν εἰσίν, ἐν δὲ ἀκολουθεῖ βέλτιστον ἦθος τῇ
good-fortune they-are one but follows best character upon-the
 εὐτυχίᾳ, ὅτι φιλόθεοί εἰσι καὶ ἔχουσιν πρὸς τὸ θεῖον
good-fortune that god-loving they-are and they-are-disposed toward the divine
 πῶς, πιστεύοντες διὰ τὰ γιγνόμενα ἀπὸ τῆς τύχης.
somehow trusting through the things-happening from the fortune

περὶ μὲν οὖν τῶν καθ' ἡλικίαν καὶ τύχην ἡθῶν 1391b
 about indeed then the according-to age and fortune characters
 εἴρηται· τὰ γὰρ ἐναντία τῶν εἰρημένων ἐκ τῶν
 it-has-been-said the for opposites of-the said from the
 ἐναντίων φανερά ἐστιν, οἷον πένητος καὶ ἀτυχοῦς
 opposites evident are such-as of-a-poor and of-an-unfortunate
 ἦθος καὶ ἀδυνάτου·
 a-character and of-a-powerless

II.18 • THE COMMON TOPICS

Since persuasive speech is used for a judgment, it makes no difference whether a man addresses an opponent, a thesis, or a single bearer, who is no less a judge; even the spectator at a display speech is one. What remains are the topics common to all three kinds: the possible and the impossible, whether a thing has happened or will happen, and magnitude.

ἐπεὶ δὲ ἡ τῶν πιθανῶν λόγων χρήσις πρὸς κρίσιν ἐστὶ 7
 since but the of-the persuasive arguments use toward judgment is
 (περὶ ὧν γὰρ ἴσμεν καὶ κεκρίκαμεν, οὐδὲν ἔτι δεῖ
 about which for we-know and we-have-judged not-at-all still there-is-need
 λόγου) ἔστι δ' εἰάν τε πρὸς ἕνα τις τῷ λόγῳ
 of-argument is but whether — toward one someone by-the speech
 χρώμενος προτρέπη ἢ ἀποτρέπη, οἷον οἱ νουθετοῦντες
 using exhort or dissuades such-as the admonishing
 ποιῶσιν ἢ πείθοντες (οὐδὲν γὰρ ἥττον κριτῆς ὁ εἰς ὃν
 do or persuading no for less a-judge the one whom
 γὰρ δεῖ πείσαι, οὗτός ἐστιν ὡς εἰπεῖν ἀπλῶς κριτῆς)
 for one-must to-persuade this-man is as to-say simply a-judge
 εἰάν τε πρὸς ἀμφισβητοῦντα εἰάν τε πρὸς ὑπόθεσιν λέγει
 or — toward a-disputant or — toward a-thesis speaks

τις, ὁμοίως· τῷ γὰρ λόγῳ ἀνάγκη χρῆσθαι καὶ ἀναιρεῖν
someone likewise the for argument necessary to-use and to-destroy
 τὰ ἐναντία, πρὸς ᾧ ὥσπερ ἀμφισβητοῦντα τὸν λόγον
the opposites toward which as-if disputing the speech
 ποιεῖται. ὡσαύτως δὲ καὶ ἐν τοῖς ἐπιδεικτικοῖς· ὥσπερ
he-makes likewise but also in the display-speeches just-as
 γὰρ πρὸς κριτὴν τὸν θεωρὸν ὁ λόγος συνέστηκεν. ὅλως
for toward a-judge the spectator the speech is-composed in-general
 δὲ μόνος ἐστὶν ἀπλῶς κριτῆς ἐν τοῖς πολιτικοῖς ἀγῶσιν
but alone is simply a-judge in the political contests
 ὁ τὰ ζητούμενα κρίνων· τὰ τε γὰρ ἀμφισβητούμενα
the-(one) the things-sought judging the both for disputed
 ζητεῖται πῶς ἔχει, καὶ περὶ ὧν βουλευόνται. περὶ δὲ
are-sought how it-is and about which they-deliberate about but
 τῶν κατὰ τὰς πολιτείας ἡθῶν ἐν τοῖς συμβουλευτικοῖς
the according-to the constitutions characters in the deliberative
 εἴρηται πρότερον, ὥστε διωρισμένον ἂν εἴη πῶς
it-has-been-said earlier so-that determined — it-would-be how
 τε καὶ διὰ τίνων τοὺς λόγους ἡθικοὺς ποιητέον.
both and through what the speeches of-character one-must-make
 24 ἐπεὶ δὲ περὶ ἕκαστον μὲν γένος τῶν λόγων ἕτερον
since but about each indeed kind of-the speeches different
 ἦν τὸ τέλος, περὶ ἀπάντων δ' αὐτῶν εἰλημμέναι δόξαι
was the end about all but of-them taken opinions
 καὶ προτάσεις εἰσὶν ἐξ ὧν τὰς πίστεις φέρουσιν καὶ
and premises are from which the proofs they-bring both
 συμβουλευόντες καὶ ἐπιδεικνύμενοι καὶ ἀμφισβητοῦντες,
advising and displaying and disputing
 ἔτι δὲ ἐξ ὧν ἡθικοὺς τοὺς λόγους ἐνδέχεται ποιεῖν,
further but from which of-character the speeches it-is-possible to-make
 καὶ περὶ τούτων διώρισται, λοιπὸν ἡμῖν διελθεῖν περὶ
also about these it-has-been-determined remaining for-us to-go-through about

τῶν κοινῶν· πᾶσι γὰρ ἀναγκαῖον τὸ περὶ τοῦ δυνατοῦ καὶ
the common for-all for necessary the about the possible and
 ἀδυνάτου προσχρῆσθαι ἐν τοῖς λόγοις, καὶ τοὺς μὲν ὡς
impossible to-use-besides in the speeches and the-ones indeed that
 ἔσται τοὺς δὲ ὡς γέγονε πειρᾶσθαι δεικνύναι. ἔτι δὲ
it-will-be the-others but that it-has-happened to-try to-show further but
 περὶ μεγέθους κοινὸν ἀπάντων ἐστὶ τῶν λόγων· χρώνται
about magnitude common to-all is of-the speeches they-use
 γὰρ πάντες τῷ μειοῦν καὶ αὔξειν καὶ συμβουλεύοντες
for all the to-diminish and to-amplify both advising
 καὶ ἐπαινοῦντες ἢ ψέγοντες καὶ κατηγοροῦντες ἢ
and praising or blaming and accusing or
 ἀπολογούμενοι. τούτων δὲ διορισθέντων περὶ τῶν
defending these but having-been-determined about the
 ἐνθυμημάτων κοινῇ πειραθῶμεν εἰπεῖν, εἴ τι ἔχομεν,
enthymemes in-common let-us-try to-speak if something we-have
 καὶ περὶ παραδειγμάτων, ὅπως τὰ λοιπὰ προσθέντες
and about examples so-that the remaining having-added
 ἀποδῶμεν τὴν ἐξ ἀρχῆς πρόθεσιν. ἔστιν δὲ τῶν κοινῶν
we-may-discharge the from beginning purpose is but of-the common
 τὸ μὲν αὔξειν οἰκειότατον τοῖς ἐπιδεικτικοῖς, ὥσπερ
the indeed to-amplify most-proper to-the display-speeches just-as
 εἴρηται, τὸ δὲ γεγονὸς τοῖς δικανικοῖς (περὶ τούτων γὰρ
it-has-been-said the but past to-the forensic about these for
 ἡ κρίσις), τὸ δὲ δυνατόν καὶ ἐσόμενον τοῖς συμβουλευτικοῖς.
the judgment the but possible and going-to-be to-the deliberative

If the opposite is possible, the thing is possible; if the harder is possible, so is the easier; and where a beginning can come about, so can the end. For the past, what was more apt to happen has happened if the less apt has, and a thing has happened when what naturally precedes it has. The same topics settle the future, and greatness and smallness were covered in the deliberative chapters.

1392a *πρῶτον μὲν οὖν περὶ δυνατοῦ καὶ ἀδυνάτου λέγωμεν.*
first indeed then about possible and impossible let-us-speak
ἂν δὴ τὸ ἐναντίον ἢ δυνατόν ἢ εἶναι ἢ γενέσθαι, καὶ
if then the opposite be possible either to-be or to-come-to-be also
τὸ ἐναντίον δόξειεν ἂν εἶναι δυνατόν, οἷον εἰ δυνατόν
the opposite would-seem — to-be possible such-as if possible
ἄνθρωπον ὑγιασθῆναι, καὶ νοσήσαι ἢ γὰρ αὐτὴ δύναμις
a-man to-be-cured also to-fall-ill the for same power
τῶν ἐναντίων, ἢ ἐναντία. καὶ εἰ τὸ ὅμοιον δυνατόν, καὶ
(is)-of-the opposites as opposites and if the like (is)-possible also
τὸ ὅμοιον. καὶ εἰ τὸ χαλεπώτερον δυνατόν, καὶ τὸ ῥᾶον.
the like and if the harder (is)-possible also the easier
καὶ εἰ τὸ σπουδαῖον καὶ καλὸν γενέσθαι δυνατόν, καὶ
and if the excellent and noble to-come-to-be (is)-possible also
ὅλως δυνατόν γενέσθαι. χαλεπώτερον γὰρ καλὴν οἰκίαν
in-general possible to-come-to-be harder for a-fine house
ἢ οἰκίαν εἶναι. καὶ οὗ ἡ ἀρχὴ δύναται γενέσθαι, καὶ
than a-house to-be and of-which the beginning can to-come-to-be also
τὸ τέλος· οὐδὲν γὰρ γίγνεται οὐδ' ἄρχεται γίγνεσθαι τῶν
the end nothing for comes nor begins to-come of-the
ἀδυνάτων, οἷον τὸ σύμμετρον τὴν διάμετρον εἶναι οὐτ' ἂν
impossible such-as the commensurable the diagonal to-be neither —
ἄρξαιτο γίγνεσθαι οὐτε γίγνεται. καὶ οὗ τὸ τέλος, καὶ
would-it-begin to-come nor does-it-come and of-which the end also

ἡ ἀρχὴ δυνατὴ· ἅπαντα γὰρ ἐξ ἀρχῆς γίγνεται. καὶ εἰ
the beginning (is)-possible all for from a-beginning comes and if
 τὸ ὕστερον τῇ οὐσίᾳ ἢ τῇ γενέσει δυνατόν γενέσθαι, καὶ
the later in-the being or in-the coming possible to-come-to-be also
 τὸ πρότερον, οἷον εἰ ἄνδρα γενέσθαι δυνατόν, καὶ παῖδα·
the earlier such-as if a-man to-become (is)-possible also a-child
 (πρότερον γὰρ ἐκείνο γίγνεται), καὶ εἰ παῖδα, καὶ ἄνδρα· 22
earlier for that comes and if a-child also a-man
 (καὶ ἀρχὴ γὰρ ἐκείνη). καὶ ὦν ἢ ἔρως ἢ ἐπιθυμία
also a-beginning for that and of-which either love or desire
 φύσει ἐστίν· οὐδείς γὰρ ἀδυνάτων ἐρᾷ οὐδὲ ἐπιθυμεῖ
by-nature is no-one for of-impossible-things is-in-love nor desires
 ὡς ἐπὶ τὸ πολὺ. καὶ ὦν ἐπιστήμαί εἰσι καὶ τέχναι,
as for the most-part and of-which sciences are and arts
 δυνατὰ ταῦτα καὶ ἔστι καὶ γίγνεται. καὶ ὅσων ἡ ἀρχὴ τῆς
possible these both are and come and of-which the beginning of-the
 γενέσεως ἐν τούτοις ἐστὶν ἃ ἡμεῖς ἀναγκάσαμεν ἂν ἢ
coming in these is which we might-compel — or
 πείσαιμεν· ταῦτα δ' ἐστὶν ὦν κρείττους ἢ κύριοι ἢ φίλοι.
might-persuade these but are of-whom (we-are)-stronger or masters or friends
 καὶ ὦν τὰ μέρη δυνατά, καὶ τὸ ὅλον, καὶ ὦν τὸ ὅλον
and of-which the parts (are)-possible also the whole and of-which the whole
 δυνατόν, καὶ τὰ μέρη ὡς ἐπὶ τὸ πολὺ· εἰ γὰρ πρόσχισμα
(is)-possible also the parts as for the most-part if for a-front-slit
 καὶ κεφαλὴ καὶ χιτῶν δύναται γενέσθαι, καὶ ὑποδήματα
and a-cap and an-upper can to-come-to-be also shoes
 δυνατόν γενέσθαι, καὶ εἰ ὑποδήματα, καὶ πρόσχισμα καὶ
possible to-come-to-be and if shoes also a-front-slit and
 κεφαλὴς, καὶ εἰ τὸ γένος ὅλον τῶν δυνατῶν γενέσθαι, καὶ
a-cap and if the class whole of-the possible to-come-to-be also

τὸ εἶδος, καὶ εἰ τὸ εἶδος, καὶ τό γένος, οἷον εἰ πλοῖον
the species and if the species also the class such-as if a-ship
 γενέσθαι δυνατόν, καὶ τριήρη, καὶ εἰ τριήρη, καὶ πλοῖον.
to-come-to-be (is)-possible also a-trireme and if a-trireme also a-ship
 1392b καὶ εἰ θάτερον τῶν πρὸς ἄλληλα πεφυκότων, καὶ θάτερον,
and if the-one of-the toward one-another related also the-other
 οἷον εἰ διπλάσιον, καὶ ἥμισυ, καὶ εἰ ἥμισυ, διπλάσιον. καὶ εἰ
such-as if double also half and if half double and if
 ἄνευ τέχνης καὶ παρασκευῆς δυνατόν γίνεσθαι, μᾶλλον διὰ
without art and preparation possible to-come more through
 τέχνης καὶ ἐπιμελείας δυνατόν, ὅθεν καὶ Ἀγάθωνι εἴρηται
art and care (it-is)-possible whence also by-Agathon it-has-been-said

καὶ μὴν τὰ μὲν γε τῇ τέχνῃ πράσσει, τὰ δὲ
and indeed the-ones indeed at-least by-the art one-does the-others but
 ἡμῖν ἀνάγκη καὶ τύχῃ προσγίγνεται.
for-us by-necessity and by-chance comes-besides

10 καὶ εἰ τοῖς χείροσι καὶ ἥττοσι καὶ ἀφρονεστέροις δυνατόν,
and if for-the worse and weaker and more-foolish (it-is)-possible
 καὶ τοῖς ἐναντίοις μᾶλλον, ὥσπερ καὶ Ἰσοκράτης ἔφη δεινὸν
also for-the opposites more just-as also Isocrates said terrible
 εἶναι εἰ ὁ μὲν Εὐθύνης ἔμαθεν, αὐτὸς δὲ μὴ δυνήσεται
to-be if — indeed Euthynus learned himself but not will-be-able
 εὑρεῖν. περὶ δὲ ἀδυνάτου δῆλον ὅτι ἐκ τῶν ἐναντίων τοῖς
to-find about but impossible clear that from the opposites to-the
 εἰρημένοις ὑπάρχει. εἰ δὲ γέγονεν, ἐκ τῶνδε σκεπτέον.
things-said it-belongs whether but it-has-happened from these one-must-consider
 πρῶτον μὲν γάρ, εἰ τὸ ἥττον γίνεσθαι πεφυκὸς γέγονεν,
first indeed for if the less to-come natural has-happened
 γεγονὸς ἂν εἴη καὶ τὸ μᾶλλον. καὶ εἰ τὸ ὕστερον
having-happened — it-would-be also the more and if the later

εἰωθὸς γίνεσθαι γέγονεν, καὶ τὸ πρότερον γέγονεν, οἷον
accustomed to-come has-happened also the earlier has-happened such-as
 εἰ ἐπιέλῃσται, καὶ ἔμαθέ ποτε τοῦτο. καὶ εἰ ἐδύνατο καὶ
if he-has-forgotten also he-learned once this and if he-could and
 ἐβούλετο, πέπραχε· πάντες γάρ, ὅταν δυνάμενοι βουληθῶσι,
he-wished he-has-done all for when being-able they-wish
 πράττουσιν· ἐμποδὼν γὰρ οὐδέν. ἔτι εἰ ἐβούλετο καὶ μηδέν
they-act in-the-way for nothing further if he-wished and nothing
 τῶν ἔξω ἐκώλυνεν, καὶ εἰ δυνατόν καὶ ὠργίζετο, καὶ εἰ
of-the outside prevented and if possible and he-was-angry and if
 ἐδύνατο καὶ ἐπεθύμει· ὥς γὰρ ἐπὶ τὸ πολὺ, ὧν ὀρέγονται,
he-could and he-desired as for for the most-part what they-reach-for
 ἂν δύνωνται, ποιοῦσιν, οἱ μὲν φαῦλοι δι' ἀκρασίαν,
if they-can they-do the-ones indeed base through incontinence
 οἱ δ' ἐπικεῖς ὅτι τῶν ἐπικικῶν ἐπιθυμοῦσιν.

the-others but decent because the decent they-desire
 καὶ εἰ ἔμελλε γίνεσθαι καὶ ποιεῖν· εἰκὸς γὰρ τὸν 24
and if he-was-going to-come also to-do likely for the
 μέλλοντα καὶ ποιῆσαι. καὶ εἰ γέγονεν ὅσα ἢ
one-going also to-have-done and if has-happened as-many-as either
 πεφύκει πρὸ ἐκείνου ἢ ἔνεκα ἐκείνου, οἷον εἰ ἥστραιψε,
was-natural before that or for-the-sake of-that such-as if it-lightened
 καὶ ἐβρόντησεν, καὶ εἰ ἐπείρασε, καὶ ἔπραξεν. καὶ εἰ
also it-thundered and if he-attempted also he-did and if
 ὅσα ὕστερον πεφύκει γίνεσθαι ἢ οὐ ἔνεκα
as-many-as later was-natural to-come or for-which for-the-sake
 γίνεσθαι γέγονε, καὶ τὸ πρότερον καὶ τὸ τούτου ἔνεκα
it-comes has-happened also the earlier and the of-this for-the-sake
 γέγονεν, οἷον εἰ ἐβρόντησε, καὶ ἥστραιψεν, καὶ εἰ ἔπραξεν,
has-happened such-as if it-thundered also it-lightened and if he-did
 ἐπείρασεν. ἔστι δὲ τούτων ἀπάντων τὰ μὲν ἐξ ἀνάγκης
he-attempted are but of-these all the-ones indeed from necessity

τὰ δ' ὡς ἐπὶ τὸ πολὺ οὕτως ἔχοντα. περὶ δὲ τοῦ
the-others but as for the most-part thus disposed about but the
 μὴ γεγονέναι φανερόν ἐκ τῶν ἐναντίων τοῖς εἰρημένοις.
not to-have-happened clear from the opposites to-the things-said
 καὶ περὶ τοῦ ἐσομένου ἐκ τῶν αὐτῶν δῆλον· τό τε γὰρ
and about the going-to-be from the same (it-is)-clear the both for
 ἐν δυνάμει καὶ ἐν βουλήσῃ ὃν ἔσται, καὶ τὰ ἐν ἐπιθυμίᾳ
in power and in will being will-be and the in desire
 καὶ ὀργῇ καὶ λογισμῷ μετὰ δυνάμεως ὄντα, ταῦτα καὶ
and anger and reasoning with power being these also
 ἐν ὀρμῇ τοῦ ποιεῖν ἢ μελλήσῃ ἔσται· ὡς γὰρ ἐπὶ τὸ
in an-impulse of-the to-do or in-intention will-be as for for the
 πολὺ γίγνεται μᾶλλον τὰ μέλλοντα ἢ τὰ μὴ μέλλοντα.
most-part comes more the future than the not future

1393a καὶ εἰ προγέγονε ὅσα πρότερον πεφύκει γίνεσθαι, οἷον
and if has-happened-before as-many-as earlier was-natural to-come such-as
 εἰ συννεφεῖ, εἰκὸς ὕσαι. καὶ εἰ τὸ ἔνεκα τούτου γέγονε,
if it-is-clouding likely to-rain and if the for-the-sake of-this has-happened
 καὶ τοῦτο εἰκὸς γενέσθαι, οἷον εἰ θεμέλιος, καὶ οἰκία.
also this likely to-come-to-be such-as if a-foundation also a-house

10 περὶ δὲ μεγέθους καὶ μικρότητος τῶν πραγμάτων καὶ
about but magnitude and smallness of-the things and
 μείζονός τε καὶ ἐλάττονος καὶ ὅλως μεγάλων καὶ μικρῶν
greater both and lesser and in-general great and small
 ἐκ τῶν προειρημένων ἡμῖν ἐστὶν φανερόν. εἴρηται
from the aforesaid by-us it-is clear it-has-been-said
 γὰρ ἐν τοῖς συμβουλευτικοῖς περὶ τε μεγέθους ἀγαθῶν
for in the deliberative about both magnitude of-goods
 καὶ περὶ τοῦ μείζονος ἀπλῶς καὶ ἐλάττονος, ὥστε ἐπεὶ
and about the greater simply and lesser so-that since
 καθ' ἕκαστον τῶν λόγων τὸ προκείμενον τέλος ἀγαθόν
according-to each of-the speeches the proposed end a-good

ἐστὶν, οἷον τὸ συμφέρον καὶ τὸ καλὸν καὶ τὸ δίκαιον,
 is such-as the advantageous and the noble and the just
 φανερόν ὅτι δι' ἐκείνων ληπτέον τὰς ἀυξήσεις πᾶσιν.
 clear that through those one-must-take the amplifications for-all
 τὸ δὲ παρὰ ταῦτα ἔτι ζητεῖν περὶ μεγέθους ἀπλῶς καὶ
 the but beside these further to-see about magnitude simply and
 ὑπεροχῆς κενολογεῖν ἐστίν· κυριώτερα γάρ ἐστιν πρὸς τὴν
 excess to-talk-emptily is more-decisive for are toward the
 χρεῖαν τῶν καθόλου τὰ καθ' ἕκαστα τῶν πραγμάτων.
 use than-the universal the according-to particulars of-the things
 περὶ μὲν οὖν δυνατοῦ καὶ ἀδυνάτου, καὶ πότερον γέγονεν 20
 about indeed then possible and impossible and whether it-has-happened
 ἢ οὐ γέγονεν καὶ ἔσται ἢ οὐκ ἔσται, ἔτι δὲ περὶ
 or not it-has-happened and it-will-be or not it-will-be further but about
 μεγέθους καὶ μικρότητος τῶν πραγμάτων εἰρήσθω ταῦτα.
 magnitude and smallness of-the things let-it-be-said these

II.20 • EXAMPLE

Two kinds of proof are common to all speeches, example and enthymeme. An example is either something that happened or something the speaker invents — a comparison, or a fable like Stesichorus' horse or Aesop's fox. Fables suit public speaking, but facts are more useful for deliberating, since the future is generally like the past; and examples put first must be many, while one added at the end is enough.

λοιπὸν δὲ περὶ τῶν κοινῶν πίστεων ἅπασιν εἰπεῖν, 22
 remaining but about the common proofs to-all to-speak
 ἐπεὶ περ εἴρηται περὶ τῶν ἰδίων. εἰσὶ δ' αἱ κοιναὶ
 since very it-has-been-said about the particular are but the common
 πίστεις δύο τῷ γένει, παράδειγμα καὶ ἐνθύμημα· ἢ
 proofs two in-the class an-example and an-enthymeme the

γὰρ γνώμη μέρος ἐνθυμήματος ἐστίν. πρῶτον μὲν οὖν
 for maxim a-part of-an-enthymeme is first indeed then
 περὶ παραδείγματος λέγωμεν· ὅμοιον γὰρ ἐπαγωγῇ τὸ
 about example let-us-speak like for to-induction the
 παράδειγμα, ἣ δ' ἐπαγωγῇ ἀρχή.
 example the but induction (is)-a-beginning

- 29 παραδειγμάτων δὲ εἶδη δύο· ἓν μὲν γάρ ἐστιν
 of-examples but kinds two one indeed for is
 παραδείγματος εἶδος τὸ λέγειν πράγματα προγεγενημένα,
 of-example a-kind the to-tell things having-happened-before
 ἓν δὲ τὸ αὐτὸν ποιεῖν. τούτου δὲ ἓν μὲν παραβολὴ ἓν
 one but the oneself to-make of-this but one indeed a-comparison one
 δὲ λόγοι, οἷον οἱ Αἰσώπειοι καὶ Λιβυκοί. ἔστιν δὲ τὸ
 but fables such-as the Aesopic and Libyan is but the
 μὲν πράγματα λέγειν τοιόνδε τι, ὥσπερ εἴ τις λέγοι
 indeed things to-tell such-a-kind some just-as if someone should-say
 ὅτι δεῖ πρὸς βασιλέα παρασκευάζεσθαι καὶ μὴ ἔαν
 that one-must against the-King to-prepare and not to-allow
 Αἴγυπτον χειρώσασθαι· καὶ γὰρ πρότερον Δαρείος οὐ
 Egypt to-subdue both for earlier Darius not
 πρότερον διέβη πρὶν Αἴγυπτον ἔλαβεν, λαβὼν δὲ διέβη,
 earlier crossed before Egypt he-took having-taken but he-crossed
 καὶ πάλιν Ξέρξης οὐ πρότερον ἐπεχείρησεν πρὶν ἔλαβεν,
 and again Xerxes not earlier attempted before he-took
 λαβὼν δὲ διέβη, ὥστε καὶ οὗτος ἐὰν λάβῃ, διαβήσεται,
 having-taken but he-crossed so-that also this-man if he-take will-cross
 διὸ οὐκ ἐπιτρεπτέον. παραβολὴ δὲ τὰ Σωκρατικά οἷον
 wherefore not one-must-permit a-comparison but the Socratic such-as
 εἴ τις λέγοι ὅτι οὐ δεῖ κληρωτοὺς ἄρχειν. ὅμοιον
 if someone should-say that not one-must chosen-by-lot to-rule like
 γὰρ ὥσπερ ἂν εἴ τις τοὺς ἀθλητὰς κληροῖ μὴ
 for just-as — if someone the athletes should-choose-by-lot not

οἱ δύνανται ἀγωνίζεσθαι ἀλλ' οἱ ἂν λάχωσιν, ἢ τῶν
who can to-compete but who — draw-the-lot or of-the
 πλωτῆρων ὃν τινα δεῖ κυβερνᾶν κληρώσειεν, ὥς οὐ
sailors whom ever one-must to-steer should-choose-by-lot as not
 δέον τὸν ἐπιστάμενον ἀλλὰ τὸν λαχόντα.

needful the knowing but the having-drawn-the-lot

λόγος δέ, οἷος ὁ Στησιχόρου περὶ Φαλάριδος καὶ

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a-fable but such-as the of-Stesichorus about Phalaris and

Αἰσώπου ὑπὲρ τοῦ δημαγωγοῦ. Στησίχορος μὲν

of-Aesop on-behalf-of the demagogue Stesichorus indeed

γὰρ ἐλομένων στρατηγὸν αὐτοκράτορα τῶν Ἱμεραίων

for having-chosen general with-full-powers the Himeraeans

Φάλαριν καὶ μελλόντων φυλακὴν διδόναι τοῦ σώματος,

Phalaris and being-about a-guard to-give of-the body

τᾶλλα διαλεχθεὶς εἶπεν αὐτοῖς λόγον ὥς ἵππος κατεῖχε

the-rest having-discussed told them a-fable how a-horse held

λειμῶνα μόνος, ἐλθόντος δ' ἐλάφου καὶ διαφθείροντος

a-meadow alone having-come but a-deer and ruining

τὴν νομὴν βουλόμενος τιμωρήσασθαι τὸν ἔλαφον ἡρώτα

the pasture wishing to-take-revenge-on the deer he-asked

τινὰ ἄνθρωπον εἰ δύναιτ' ἂν μετ' αὐτοῦ τιμωρήσασθαι

some man whether he-could — with him to-take-revenge

τὸν ἔλαφον, ὃ δ' ἔφησεν, ἂν λάβῃ χαλῶν καὶ αὐτὸς

the deer he but said if he-take a-bridle and himself

ἀναβῇ ἐπ' αὐτὸν ἔχων ἀκόντια· συνομολογήσαντος δέ

mount upon him having javelins having-agreed but

καὶ ἀναβάντος ἀντὶ τοῦ τιμωρήσασθαι αὐτὸς ἐδούλευσε

and having-mounted instead-of the to-take-revenge himself he-served

τῷ ἀνθρώπῳ. 'οὕτω δὲ καὶ ὑμεῖς', ἔφη, 'ὁράτε μὴ

the man thus but also you he-said see lest

βουλόμενοι τοὺς πολεμίους τιμωρήσασθαι τὸ αὐτὸ πάθητε

wishing the enemies to-take-revenge the same you-suffer

τῷ ἵππῳ· τὸν μὲν γὰρ χαλινὸν ἔχετε ἤδη, ἐλόμενοι
as-the horse the indeed for bridle you-have already having-chosen
 στρατηγὸν αὐτοκράτορα· ἐὰν δὲ φυλακὴν δῶτε καὶ
a-general with-full-powers if but a-guard you-give and
 ἀναβῆναι ἐάσητε, δουλεύετε ἤδη Φαλάριδι.' Αἴσωπος
to-mount you-allow you-will-serve already Phalaris Aesop
 δὲ ἐν Σάμῳ δημηγορῶν κρινομένου δημαγωγοῦ περὶ
but in Samos speaking-in-public being-tried a-demagogue about
 θανάτου ἔφη ἀλώπεκα διαβαίνουσιν ποταμὸν ἀπωσθῆναι
death said a-fox crossing a-river to-have-been-swept
 εἰς φάραγγα, οὐ δυναμένην δὲ ἐκβῆναι πολὺν χρόνον
into a-ravine not being-able but to-get-out a-long time
 κακοπαθεῖν καὶ κυνοραϊστὰς πολλοὺς ἔχεσθαι αὐτῆς, ἐχῖνον
to-suffer and dog-ticks many to-cling-to her a-hedgehog
 δὲ πλανώμενον, ὥς εἶδεν αὐτήν, κατοικτεῖραντα ἐρωτᾶν
but wandering when he-saw her having-pitied to-ask
 εἰ ἀφέλοι αὐτῆς τοὺς κυνοραϊστάς, τὴν δὲ οὐκ εἶναι
whether he-should-remove from-her the dog-ticks she but not to-allow
 29 ἐρομένου δὲ διὰ τί, ὅτι οὗτοι μὲν φάναι ἤδη μου πλήρεις
having-asked but through what because these indeed to-say already of-me full
 εἰσὶ καὶ ὀλίγον ἔλκουσιν αἷμα, ἐὰν δὲ τούτους ἀφέλητε, ἕτεροι
are and little they-draw blood if but these you-remove others
 ἐλθόντες πεινῶντες ἐκπιονταί μου τὸ λοιπὸν αἷμα. 'ἀτὰρ
having-come hungry will-drink-out of-me the remaining blood yet
 καὶ ὑμᾶς, ἄνδρες Σάμιοι, οὗτος μὲν οὐδὲν ἔτι βλάψει
also you men Samians this-man indeed in-nothing further will-harm
 (πλούσιος γὰρ ἐστίν), ἐὰν δὲ τοῦτον ἀποκτείνετε, ἕτεροι
rich for he-is if but this-man you-kill others
 ἕξουσι πένητες, οἱ ὑμῶν ἀναλώσουσι τὰ λοιπὰ κλέπτοντες.'
will-come poor who for-you will-spend the remaining stealing
 εἰσὶ δ' οἱ λόγοι δημηγορικοί, καὶ ἔχουσιν ἀγαθὸν τοῦτο, ὅτι
are but the fables deliberative and they-have a-good this that

πράγματα μὲν εὐρεῖν ὅμοια γεγεννημένα χαλεπόν, λόγους δὲ
things indeed to-find like having-happened (is)-hard fables but
 ῥᾶον· ποιῆσαι γὰρ δεῖ ὥσπερ καὶ παραβολάς, ἅν τις
(is)-easier to-make for one-must just-as also comparisons if someone
 δύνηται τὸ ὅμοιον ὁρᾶν, ὃ περ ῥᾶόν ἐστιν ἐκ φιλοσοφίας.
can the like to-see which very easier is from philosophy
 ῥᾶον μὲν οὖν πορίσασθαι τὰ διὰ τῶν λόγων, χρησιμώτερα
easier indeed then to-provide the through the fables more-useful
 δὲ πρὸς τὸ βουλευέσασθαι τὰ διὰ τῶν πραγμάτων· ὅμοια
but toward the to-deliberate the through the things like
 γὰρ ὡς ἐπὶ τὸ πολὺ τὰ μέλλοντα τοῖς γεγονόσιν.
for as for the most-part the future to-the things-past
 δεῖ δὲ χρῆσθαι τοῖς παραδείγμασι οὐκ ἔχοντα μὲν
one-must but to-use the examples not having indeed
 ἐνθυμήματα ὡς ἀποδείξεσιν· (ἡ γὰρ πίστις διὰ
enthymemes as demonstrations the for proof (is)-through
 τούτων), ἔχοντα δὲ ὡς μαρτυρίαις, ἐπιλόγῳ χρώμενον
these having but as testimonies as-an-epilogue using
 τοῖς ἐνθυμήμασιν· προτιθέμενα μὲν γὰρ ἔοικεν ἐπαγωγῇ,
the enthymemes put-first indeed for they-resemble induction
 τοῖς δὲ ῥητορικοῖς οὐκ οἰκείον ἐπαγωγῇ πλὴν ἐν ὀλίγοις,
to-the but rhetorical not proper induction except in few
 ἐπιλεγόμενα δὲ μαρτυρίαις, ὃ δὲ μάρτυς πανταχοῦ
added-after but testimonies the but witness everywhere
 πιθανός· διὸ καὶ προτιθέντι μὲν ἀνάγκη πολλὰ
(is)-persuasive wherefore also to-one-putting-first indeed necessary many
 λέγειν, ἐπιλέγοντι δὲ καὶ ἐν ἱκανόν· μάρτυς γὰρ χρηστός
to-say to-one-adding-after but even one (is)-enough a-witness for good
 καὶ εἰς χρήσιμος.
even one (is)-useful

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- 17 πόσα μὲν οὖν εἶδη παραδειγμάτων, καὶ πῶς αὐτοῖς καὶ
how-many indeed then kinds of-examples and how them and
 πότε χρηστέον, εἴρηται·
when one-must-use it-has-been-said

II.21 • MAXIMS

A maxim is a general statement about what to choose or avoid in action, not about particulars. Some need a reason added and some do not, which gives four kinds. Maxims befit older speakers and subjects they know from experience; in a young man they are unbecoming. They please hearers, who like their own opinions stated in general terms, and they make a speech express character.

- 18 περὶ δὲ γνωμολογίας, ῥηθέντος τί ἐστὶν γνώμη, μάλιστ'
about but maxim-speaking having-been-said what is a-maxim most
 ἂν γένοιτο φανερόν περὶ ποίων τε καὶ πότε καὶ
— it-would-become clear about what-kind both and when and
 τίσιν ἀρμόττει χρῆσθαι τῷ γνωμολογεῖν ἐν τοῖς λόγοις.
for-whom it-fits to-use the to-speak-maxims in the speeches
 ἔστι δ' ἡ γνώμη ἀπόφανσις, οὐ μέντοι οὔτε περὶ τῶν
is but the maxim a-declaration not however either about the
 καθ' ἕκαστον, οἷον ποῖός τις Ἰφικράτης, ἀλλὰ
according-to individual such-as of-what-kind some Iphicrates but
 καθόλου· καὶ οὐ περὶ πάντων, οἷον ὅτι τὸ εὐθὺ τῷ
universally and not about all such-as that the straight to-the
 καμπύλῳ ἐναντίον, ἀλλὰ περὶ ὅσων αἱ πράξεις εἰσὶ, καὶ
curved (is)-opposite but about of-which the actions are and
 αἰρετὰ ἢ φευκτά ἐστὶ πρὸς τὸ πράττειν, ὥστ' ἐπεὶ τὰ
choiceworthy or to-be-avoided is toward the to-act so-that since the
 ἐνθυμήματα ὁ περὶ τοιούτων συλλογισμός ἐστιν, σχεδὸν
enthymemes the about such syllogism is nearly

τὰ συμπεράσματα τῶν ἐνθυμημάτων καὶ αἱ ἀρχαὶ
the conclusions of-the enthymemes and the starting-points
 ἀφαιρεθέντος τοῦ συλλογισμοῦ γινώμαί εἰσιν, οἷον
having-been-removed the syllogism maxims are such-as

χρὴ δ' οὐ ποθ' ὅς τις ἀρτίφρων πέφυκ' ἀνὴρ,
one-must but not ever who ever right-minded is-by-nature a-man
 παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς.
children excessively to-have-(them)-taught wise

τοῦτο μὲν οἷν γνώμη· προστεθείσης δὲ τῆς αἰτίας καὶ 31
this indeed then (is)-a-maxim having-been-added but the cause and
 τοῦ διὰ τί ἐνθύμημά ἐστιν τὸ ἅπαν, οἷον
the through what an-enthymeme is the whole such-as

χωρὶς γὰρ ἄλλης ἥς ἔχουσιν ἀργίας,
apart for from-other which they-have idleness
 φθόνον παρ' ἀστών ἀλφάνουσι δυσμενῇ.
envy from townsmen they-earn hostile

καὶ τὸ 1394b
and the

οὐκ ἔστιν ὅς τις πάντ' ἀνὴρ εὐδαιμονεῖ
not there-is who ever in-all a-man is-happy

καὶ τὸ 3
and the

οὐκ ἔστιν ἀνδρῶν ὅς τις ἔστ' ἐλεύθερος
not there-is of-men who ever is free

5 γνώμη, πρὸς δὲ τῷ ἐχομένῳ ἐνθύμημα
a-maxim with but the following (it-is)-an-enthymeme

ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης.
either of-money for a-slave he-is or of-fortune

7 εἰ δὴ ἐστὶν γνώμη τὸ εἰρημένον, ἀνάγκη τέτταρα εἶδη εἶναι
if then is a-maxim the thing-said necessary four kinds to-be
 γνώμης· ἢ γὰρ μετ' ἐπιλόγου ἔσται ἢ ἄνευ ἐπιλόγου.
of-maxim either for with an-epilogue it-will-be or without an-epilogue
 ἀποδείξεως μὲν οὖν δεόμεναί εἰσιν ὅσαι παράδοξόν
of-demonstration indeed then needing are as-many-as paradoxical
 τι λέγουσιν ἢ ἀμφισβητούμενον· ὅσαι δὲ μηδὲν
something say or disputed as-many-as but nothing
 παράδοξον, ἄνευ ἐπιλόγου. τούτων δ' ἀνάγκη τὰς
paradoxical (are)-without an-epilogue of-these but necessary the-ones
 μὲν διὰ τὸ προεγνώσθαι μηδὲν δεῖσθαι ἐπιλόγου, οἷον
indeed because-of the to-be-known-beforehand not-at-all to-need of-an-epilogue such-as

ἀνδρὶ δ' ὑγιαίνειν ἄριστόν ἐστιν, ὥς γ' ἡμῖν δοκεῖ
for-a-man but to-be-healthy best is as at-least to-us it-seems

13 (φαίνεται μὲν γὰρ τοῖς πολλοῖς οὕτω), τὰς δ' ἅμα
it-appears indeed for to-the many thus the-others but at-once
 λεγομένας δήλας εἶναι ἐπιβλέψασιν, οἷον
being-said clear to-be to-those-looking such-as

οὐδεὶς ἐραστὴς ὅς τις οὐκ ἀεὶ φιλεῖ.
no-one (is)-a-lover who ever not always loves

τῶν δὲ μετ' ἐπιλόγου αἱ μὲν ἐνθυμήματος μέρος εἰσίν, 17
of-the but with an-epilogue the-ones indeed of-an-enthymeme a-part are

ὥσπερ

just-as

χρὴ δ' οὐ ποθ' ὅς τις ἀρτίφρων,

one-must but not ever who ever right-minded

αἱ δ' ἐνθυμηματικαὶ μὲν, οὐκ ἐνθυμήματος δὲ μέρος· 19
the-others but enthymematic indeed not of-an-enthymeme but a-part

αἷ περ καὶ μάλιστ' εὐδοκιμοῦσιν. εἰσὶν δ' αὗται ἐν
which very also most are-esteemed are but these in
 ὅσαις ἐμφαίνεται τοῦ λεγομένου τὸ αἴτιον, οἷον ἐν τῷ
as-many-as appears of-the thing-said the cause such-as in the

ἀθάνατον ὀργὴν μὴ φύλασσε θνητὸς ὦν.

immortal anger not keep mortal being

τὸ μὲν γὰρ φάναι 'μὴ δεῖν φυλάττειν' γνώμη, τὸ 23
the indeed for to-say not to-be-needful to-keep (is)-a-maxim the

δὲ προσκείμενον 'θνητὸν ὄντα' τὸ διὰ τί. ὁμοίως δὲ καὶ
but added mortal being the through what likewise but also

θνατὰ χρὴ τὸν θνατόν, οὐκ ἀθάνατα τὸν θνατὸν φρονεῖν.

mortal-things must the mortal not immortal-things the mortal to-think

φανερὸν οὖν ἐκ τῶν εἰρημένων πόσα τε εἶδη γνώμης, 26
clear then from the things-said how-many both kinds of-maxim

καὶ περὶ ποῖον ἕκαστον ἀρμόττει· περὶ μὲν γὰρ
and about what-kind each fits about indeed for

τῶν ἀμφισβητουμένων ἢ παραδόξων μὴ ἄνευ ἐπιλόγου,
the disputed or paradoxical not without an-epilogue

ἀλλ' ἢ προθέντα τὸν ἐπίλογον γνώμη χρῆσθαι τῷ
but either having-put-first the epilogue as-a-maxim to-use the
 συμπεράσματι, οἷον εἴ τις εἴποι, 'ἐγὼ μὲν οὖν, ἐπειδὴ
conclusion such-as if someone should-say I indeed then since
 οὔτε φθονεῖσθαι δεῖ οὔτ' ἄργον εἶναι, οὐ φημι χρῆναι
neither to-be-envied one-must nor idle to-be not I-say to-be-needful
 παιδεύεσθαι,' ἢ τοῦτο προειπόντα ἐπειπεῖν τὰ ἔμπροσθεν,
to-be-educated or this having-said-first to-add the before
 περὶ δὲ τῶν μὴ παραδόξων ἀδήλων δὲ προστιθέντα τὸ
about but the not paradoxical unclear but adding the
 διότι στρογγυλώτατα. ἀρμόττει δ' ἐν τοῖς τοιούτοις καὶ
why most-tersely it-fits but in the such-things also
 τὰ Λακωνικὰ ἀποφθέγματα καὶ τὰ αἰνιγματώδη, οἷον
the Laconian sayings and the riddling such-as
 εἴ τις λέγει ὅ περ Στησίχορος ἐν Λοκροῖς εἶπεν, ὅτι
if someone says what very Stesichorus in Locri said that
 οὐ δεῖ ὑβριστὰς εἶναι, ὅπως μὴ οἱ τέττιγες χαμόθεν
not one-must insolent to-be so-that not the cicadas from-the-ground
 ᾄδωσιν. ἀρμόττει δὲ γνωμολογεῖν ἡλικία μὲν πρεσβυτέρων,
may-sing it-fits but to-speak-maxims in-age indeed of-older-men
 περὶ δὲ τούτων ὧν ἔμπειρός τις ἐστίν, ὥς τὸ μὲν
about but these of-which experienced someone is as the indeed
 μὴ τηλικούτου ὄντα γνωμολογεῖν ἀπρεπὲς ὥσπερ καὶ τὸ
not so-old being to-speak-maxims (is)-unbecoming just-as also the
 μυθολογεῖν, περὶ δὲ ὧν ἄπειρος, ἡλίθιον καὶ ἀπαιδευτον.
to-tell-tales about but of-which inexperienced (is)-silly and uneducated
 1395a σημείον δὲ ἰκανόν· οἱ γὰρ ἀγροῖκοι μάλιστα γνωμοτύποι
a-sign but sufficient the for rustics most maxim-coining
 εἰσὶ καὶ ῥαδίως ἀποφαίνονται καθόλου. καθόλου δὲ μὴ
are and easily they-declare universally universally but not
 ὄντος καθόλου εἰπεῖν μάλιστα ἀρμόττει ἐν σχετλιασμῷ
(it)-being universally to-speak most it-fits in complaint

καὶ δεινώσει, καὶ ἐν τούτοις ἢ ἀρχόμενον ἢ ἀποδείξαντα.

and indignation and in these either beginning or having-proved

χρησθαι δὲ δεῖ καὶ ταῖς τεθρυλημέναις καὶ κοιναῖς

to-use but one-must also the worn and common

γνώμαις, ἐὰν ᾧσι χρήσιμοι διὰ τὸ γὰρ εἶναι κοινά,

maxims if they-be useful because-of the for to-be common

ὡς ὁμολογούντων πάντων, ὀρθῶς ἔχειν δοκοῦσιν, οἷον

as agreeing all rightly to-be they-seem such-as

παρακαλοῦντι ἐπὶ τὸ κινδυνεύειν μὴ θυσασμένους

to-one-urging toward the to-risk not having-sacrificed

εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πατρίδος,

one omen (is)-best to-defend for fatherland

καὶ ἐπὶ τὸ ἥττους ὄντας

and toward the weaker being

15

ξυνὸς Ἐνυάλιος,

common (is)-Enyalios

καὶ ἐπὶ τὸ ἀναιρεῖν τῶν ἐχθρῶν τὰ τέκνα καὶ μηδὲν

and toward the to-destroy of-the enemies the children even nothing

ἀδικοῦντα

wronging

17

νήπιος ὃς πατέρα κτείνας παῖδας καταλείπει.

foolish who a-father having-killed children leaves

ἔτι ἔναι τῶν παροιμιῶν καὶ γνώμαί εἰσιν, οἷον παροιμία

further some of-the proverbs also maxims are such-as a-proverb

‘Ἀττικὸς πάροικος’. δεῖ δὲ τὰς γνώμας λέγειν καὶ

an-Attic neighbor one-must but the maxims to-speak even

20

παρὰ τὰ δεδημοσιευμένα (λέγω δὲ δεδημοσιευμένα οἶον
against the commonplaces I-mean but commonplaces such-as
 τὸ 'γνώθι σαυτόν' καὶ 'μηδὲν ἄγαν'), ὅταν ἢ τὸ ἦθος
the know yourself and nothing too-much when either the character
 φαίνεσθαι μέλλῃ βέλτιον, ἢ παθητικῶς εἰρημένη ἦ.
to-appear be-about better or emotionally spoken it-be
 ἔστι δὲ παθητικὴ μὲν οἶον εἴ τις ὀργιζόμενος φαίη
is but emotional indeed such-as if someone being-angry should-say
 ψεῦδος εἶναι ὥς δεῖ γινώσκειν αὐτόν· οὗτος γοῦν εἰ
a-lie to-be that one-must to-know oneself this-man at-any-rate if
 ἐγίνωσκειν ἑαυτόν, οὐκ ἂν ποτε στρατηγεῖν ἠξίωσε.
he-knew himself not — ever to-be-a-general would-have-claimed
 τὸ δὲ ἦθος βέλτιον, ὅτι οὐ δεῖ, ὥσπερ φασίν, φιλεῖν
the but character better that not one-must just-as they-say to-love
 ὥς μισήσοντας ἀλλὰ μᾶλλον μισεῖν ὥς φιλήσοντας. δεῖ
as going-to-hate but rather to-hate as going-to-love one-must
 δὲ τῇ λέξει τὴν προαίρεσιν συνδηλοῦν, εἰ δὲ μή, τὴν
but by-the wording the choice to-make-clear if but not the
 αἰτίαν ἐπιλέγειν, οἶον οὕτως εἰπόντα, ὅτι 'δεῖ δὲ φιλεῖν
cause to-add such-as thus having-said that one-must but to-love
 οὐχ ὥσπερ φασίν, ἀλλ' ὥς ἀεὶ φιλήσοντα· ἐπιβούλου
not just-as they-say but as always going-to-love of-a-plotter
 γὰρ θάτερον', ἢ ὥδε 'οὐκ ἀρέσκει δέ μοι τὸ λεγόμενον·
for (is)-the-other or thus not it-pleases but me the thing-said
 δεῖ γὰρ τὸν ἀληθινὸν φίλον ὥς φιλήσοντα ἀεὶ φιλεῖν'.
one-must for the true friend as going-to-love always to-love
 32 καὶ 'οὐδὲ τὸ μηδὲν ἄγαν· δεῖ γὰρ τοὺς γε κακοὺς
and not-even the nothing too-much one-must for the at-least wicked
 ἄγαν μισεῖν'.
too-much to-hate

ἔχουσι δ' εἰς τοὺς λόγους βοήθειαν μεγάλην μίαν μὲν διὰ 1395b
they-have but for the speeches a-help great one indeed through
 τὴν φορτικότητα τῶν ἀκροατῶν· χαίρουσι γὰρ ἐάν τις
the vulgarity of-the hearers they-rejoice for if someone
 καθόλου λέγων ἐπιτύχη τῶν δοξῶν ἃς ἐκείνοι κατὰ μέρος
universally speaking hits-on the opinions which they according-to part
 ἔχουσιν. ὁ δὲ λέγω, δῆλον ἔσται ὧδε, ἅμα δὲ καὶ πῶς
hold what but I-mean clear it-will-be thus together but also how
 δεῖ αὐτὰς θηρεύειν. ἡ μὲν γὰρ γνώμη, ὥσπερ εἴρηται,
one-must them to-hunt the indeed for maxim just-as it-has-been-said
 ἀπόφανσις καθόλου ἐστίν, χαίρουσι δὲ καθόλου λεγομένου
a-declaration universal is they-rejoice but universally being-said
 ὁ κατὰ μέρος προὔπολαμβάνοντες τυγχάνουσι· οἷον εἴ
what according-to part supposing-beforehand they-happen such-as if
 τις γείτοσι τύχοι κεκρημένος ἢ τέκνοις φαύλοις,
someone with-neighbors should-happen having-dealt or with-children base
 ἀποδέξαιτ' ἂν τοῦ εἰπόντος 'οὐδὲν γειτονίας χαλεπώτερον'
he-would-accept — the one-saying nothing than-neighborhood (is)-harder
 ἢ ὅτι 'οὐδὲν ἡλιθιώτερον τεκνοποιίας', ὥστε δεῖ
or that nothing (is)-sillier than-child-getting so-that one-must
 στοχάζεσθαι πῶς τυγχάνουσι ποῖα προὔπολαμβάνοντες,
to-guess how they-happen what-kind supposing-beforehand
 εἶθ' οὕτως περὶ τούτων καθόλου λέγειν. ταύτην τε δὴ
then thus about these universally to-speak this both then
 ἔχει μίαν χρῆσιν τὸ γνωμολογεῖν, καὶ ἑτέραν κρείττω·
has one use the to-speak-maxims and another better
 ἠθικὸν γὰρ ποιεῖ τοὺς λόγους. ἡθὸς δὲ ἔχουσιν οἱ λόγοι
of-character for it-makes the speeches character but have the speeches
 ἐν ὅσοις δῆλη ἡ προαίρεσις. αἱ δὲ γινώμει πᾶσαι τοῦτο
in as-many-as clear the choice the but maxims all this
 ποιοῦσιν διὰ τὸ ἀποφαίνεσθαι τὸν τὴν γνώμην λέγοντα
do because-of the to-declare the the maxim speaking

- καθόλου περὶ τῶν προαιρέσεων, ὥστε, ἂν χρησταὶ ὦσιν
universally about the choices so-that if good they-be
αἱ γινώμαι, καὶ χρηστοθήη φαίνεσθαι ποιοῦσι τὸν λέγοντα.
the maxims also of-good-character to-appear they-make the speaker
20 περὶ μὲν οὖν γνώμης, καὶ τί ἐστι καὶ πόσα εἶδη
about indeed then a-maxim both what it-is and how-many kinds
ταύτης καὶ πῶς χρηστέον αὐτῇ καὶ τίνα ὠφέλειαν ἔχει,
of-it and how one-must-use it and what benefit it-has
εἰρήσθω ταῦτα·
let-it-be-said these

II.22 · ENTHYMEMES

Aristotle turns to how enthymemes are found. One must not draw the conclusion from far back, nor from every premise: the first is obscure, the second prattle, which is why the uneducated persuade a crowd better than the educated. The speaker must first hold the facts of his subject, since nothing can be reasoned from nothing. Enthymemes are either demonstrative or refutative, and an element is the same thing as a topic.

- 22 περὶ δ' ἐνθυμημάτων καθόλου τε εἰπώμεν, τίνα τρόπον
about but enthymemes universally both let-us-speak what way
δεῖ ζητεῖν, καὶ μετὰ ταῦτα τοὺς τόπους· ἄλλο
one-must to-seek and after these the topics another
γὰρ εἶδος ἐκάτερον τούτων ἐστίν. ὅτι μὲν οὖν τὸ
for kind each of-these is that indeed then the
ἐνθύμημα συλλογισμός ἐστιν, εἴρηται πρότερον, καὶ πῶς
enthymeme a-syllogism is it-has-been-said earlier and how
συλλογισμός, καὶ τί διαφέρει τῶν διαλεκτικῶν· οὔτε
a-syllogism and (in)-what it-differs from-the dialectical neither
γὰρ πόρρωθεν οὔτε πάντα δεῖ λαμβάνοντας συνάγειν·
for from-afar nor all one-must taking to-conclude

τὸ μὲν γὰρ ἀσαφὲς διὰ τὸ μῆκος, τὸ δὲ ἀδολεσχία
the-one indeed for (is)-unclear through the length the-other but (is)-babble
 διὰ τὸ φανερὰ λέγειν. τοῦτο γὰρ αἴτιον καὶ τοῦ
because-of the evident to-say this for a-cause also of-the
 πιθανωτέρους εἶναι τοὺς ἀπαιδεύτους τῶν πεπαιδευμένων
more-persuasive to-be the uneducated than-the educated
 ἐν τοῖς ὄχλοις, ὥσπερ φασὶν οἱ ποιηταὶ τοὺς ἀπαιδεύτους
in the crowds just-as say the poets the uneducated
 παρ' ὄχλῳ μουσικωτέρους λέγειν· οἱ μὲν γὰρ τὰ κοινὰ
before a-crowd more-musical to-speak the-ones indeed for the common
 καὶ καθόλου λέγουσιν, οἱ δ' ἐξ ὧν ἴσασι, καὶ τὰ
and universal say the-others but from what they-know and the
 ἐγγύς· ὥστ' οὐκ ἐξ ἀπάντων τῶν δοκούντων ἀλλ' ἐκ
near so-that not from all the seeming but from
 τῶν ὠρισμένων λεκτέον, οἷον ἢ τοῖς κρίνουσιν ἢ οὓς
the defined one-must-speak such-as either to-the judging or whom
 ἀποδέχονται, καὶ τοῦτο δὴ ὅτι οὕτως φαίνεται, δηλοῖ
they-accept and this then that thus it-appears clear
 εἶναι ἅπασιν ἢ τοῖς πλείστοις, καὶ μὴ μόνον συνάγειν
to-be to-all or to-the most and not only to-conclude
 ἐκ τῶν ἀναγκαίων, ἀλλὰ καὶ ἐκ τῶν ὡς ἐπὶ τὸ πολὺ.
from the necessary but also from the as for the most-part
 πρῶτον μὲν οὖν δεῖ λαβεῖν ὅτι περὶ οὗ δεῖ
first indeed then one-must to-grasp that about what one-must
 λέγειν καὶ συλλογίζεσθαι εἴτε πολιτικῷ συλλογισμῷ εἴθ'
to-speak and to-reason whether by-a-political syllogism or
 ὅποιωοῦν, ἀναγκαῖον καὶ τὰ τούτῳ ἔχειν ὑπάρχοντα, ἢ
by-any-whatever necessary also the to-this to-have belonging either
 πάντα ἢ ἕνια· μηδὲν γὰρ ἔχων ἐξ οὐδενὸς ἂν ἔχῃς
all or some nothing for having from nothing — you-could
 συνάγειν. λέγω δ' οἷον πῶς ἂν δυναίμεθα συμβουλεύειν
to-conclude I-mean but such-as how — could-we to-advise

1396a

Ἀθηναίους εἰ πολεμητέον μὴ ἔχοντες τίς ἢ δύναμις
Athenians whether one-must-make-war not having what the force
 αὐτῶν, πότερον ναυτικὴ ἢ πεζικὴ ἢ ἄμφω, καὶ αὕτη πόσις,
of-them whether naval or infantry or both and this how-great
 καὶ πρόσοδοι τίνες ἢ φίλοι καὶ ἐχθροί, ἔτι τίνας πολέμους
and revenues what or friends and enemies further what wars
 πεπολεμήκασιν καὶ πῶς, καὶ τὰλλα τὰ τοιαῦτα· ἢ ἐπαινεῖν,
they-have-waged and how and the-rest the such-things or to-praise
 εἰ μὴ ἔχομεν τὴν ἐν Σαλαμῖνι ναυμαχίαν ἢ τὴν ἐν
if not we-should-have the at Salamis sea-battle or the at
 Μαραθῶνι μάχην ἢ τὰ ὑπὲρ τῶν Ἡρακλειδῶν πραχθέντα
Marathon battle or the on-behalf-of the Heraclidae done
 ἢ ἄλλο τι τῶν τοιούτων. ἐκ γὰρ τῶν ὑπαρχόντων
or other some of-the such-things from for the belonging
 ἢ δοκούντων ὑπάρχειν καλῶν ἐπαινοῦσι πάντες. ὁμοίως
or seeming to-belong noble praise all likewise
 δὲ καὶ ψέγουσιν ἐκ τῶν ἐναντίων, σκοποῦντες τί
but also they-blame from the opposites considering what
 ὑπάρχει τοιούτου αὐτοῖς ἢ δοκεῖ ὑπάρχειν, οἷον ὅτι τοὺς
belongs such to-them or seems to-belong such-as that the
 Ἕλληνας κατεδουλώσαντο, καὶ τοὺς πρὸς τὸν βάρβαρον
Greeks they-enslaved and the against the barbarian
 ἀριστεύσαντας καὶ συμμαχεσαμένους ἡνδραποδίσαντο,
having-excelled and having-fought-as-allies they-made-slaves
 Αἰγινήτας καὶ Ποτιδαίτας καὶ ὅσα ἄλλα τοιαῦτα,
Aeginetans and Potidaeans and as-many-as other such
 καὶ εἴ τι ἄλλο τοιούτου ἀμάρτημα ὑπάρχει αὐτοῖς.
and if some other such fault belongs to-them
 20 ὥς δ' αὖτως καὶ οἱ κατηγοροῦντες καὶ οἱ ἀπολογούμενοι
as but likewise also the accusing and the defending
 ἐκ τῶν ὑπαρχόντων σκοποῦμενοι κατηγοροῦσι καὶ
from the belonging considering accuse and

ἀπολογοῦνται. οὐδὲν δὲ διαφέρει περὶ Λακεδαιμονίων ἢ
defend nothing but it-differs about Spartans or
 Ἀθηναίων ἢ ἀνθρώπου ἢ θεοῦ τὸ αὐτὸ τοῦτο δρᾶν· καὶ γὰρ
Athenians or a-man or a-god the same this to-do also for
 συμβουλεύοντα τῷ Ἀχιλλεῖ καὶ ἐπαινοῦντα καὶ ψέγοντα
advising — Achilles and praising and blaming
 καὶ κατηγοροῦντα καὶ ἀπολογούμενον ὑπὲρ αὐτοῦ τὰ
and accusing and defending on-behalf-of him the
 ὑπάρχοντα ἢ δοκοῦντα ὑπάρχειν ληπτέον, ἢ ἐκ τούτων
belonging or seeming to-belong one-must-take so-that from these
 λέγωμεν ἐπαινοῦντες ἢ ψέγοντες εἴ τι καλὸν ἢ αἰσχρὸν
we-may-speak praising or blaming if something noble or shameful
 ὑπάρχει, κατηγοροῦντες δ' ἢ ἀπολογούμενοι εἴ τι
belongs accusing but or defending if something
 δίκαιον ἢ ἄδικον, συμβουλεύοντες δ' εἴ τι συμφέρον ἢ
just or unjust advising but if something advantageous or
 βλαβερὸν. ὁμοίως δὲ τούτοις καὶ περὶ πράγματος ὅτουοῦν,
harmful likewise but to-these also about a-matter whatever
 οἷον περὶ δικαιοσύνης, εἰ ἀγαθόν, ἐκ τῶν ὑπαρχόντων
such-as about justice whether a-good from the belonging
 τῇ δικαιοσύνῃ καὶ τῷ ἀγαθῷ. ὥστ' ἐπειδὴ καὶ πάντες
to-the justice and to-the good so-that since also all
 οὕτω φαίνονται ἀποδεικνύντες, εἴαν τε ἀκριβέστερον εἴαν
thus appear demonstrating whether — more-exactly or
 τε μαλακώτερον συλλογίζωνται· (οὐ γὰρ ἐξ ἀπάντων
— more-loosely they-reason not for from all
 λαμβάνουσιν ἀλλ' ἐκ τῶν περὶ ἕκαστον ὑπαρχόντων),
they-take but from the about each belonging
 καὶ διὰ τοῦ λόγου δῆλον ὅτι ἀδύνατον ἄλλως δεικνύναι,
and through the argument clear that impossible otherwise to-demonstrate
 φανερόν ὅτι ἀναγκαῖον, ὥσπερ ἐν τοῖς τοπικοῖς, πρῶτον
evident that necessary just-as in the Topics first

περὶ ἕκαστον ἔχειν ἐξελεγμένα περὶ τῶν ἐνδεχομένων καὶ
 about each to-have selected about the possible and
 τῶν ἐπικαιροτάτων, περὶ δὲ τῶν ἐξ ὑπογυίου γιγνομένων
 the most-opportune about but the from at-hand arising
 ζητεῖν τὸν αὐτὸν τρόπον, ἀποβλέποντα μὴ εἰς ἀόριστα
 to-seek the same way looking not toward indefinite
 ἀλλ' εἰς τὰ ὑπάρχοντα περὶ ᾧ ὁ λόγος, καὶ
 but toward the belonging about which the speech and
 περιγράφοντα ὅτι πλεῖστα καὶ ἐγγύτατα τοῦ πράγματος·
 circumscribing as most and nearest the matter
 1396b ὅσω μὲν γὰρ ἂν πλείω ἔχη τῶν ὑπαρχόντων,
 by-how-much indeed for — more he-have of-the belonging
 τοσοῦτω ῥᾶον δεικνύναι, ὅσω δ' ἐγγύτερον, τοσοῦτω
 by-so-much easier to-demonstrate by-how-much but nearer by-so-much
 οἰκειότερα καὶ ἥττον κοινά. λέγω δὲ κοινὰ μὲν τὸ
 (they-are)-more-proper and less common I-call but common indeed the
 ἐπαινεῖν τὸν Ἀχιλλέα ὅτι ἄνθρωπος καὶ ὅτι τῶν ἡμιθέων
 to-praise — Achilles because a-man and because of-the demigods
 καὶ ὅτι ἐπὶ τὸ Ἴλιον ἐστρατεύσατο· ταῦτα γὰρ καὶ
 and because against — Ilion he-campaigned these for also
 ἄλλοις ὑπάρχει πολλοῖς, ὥστε οὐδὲν μᾶλλον ὁ τοιοῦτος
 to-others belong many so-that nothing more the such
 τὸν Ἀχιλλέα ἐπαινεῖ ἢ Διομήδην· ἴδια δὲ ἃ μηδενὶ ἄλλῳ
 — Achilles praises than Diomedes proper but what to-no-one other
 συμβέβηκεν ἢ τῷ Ἀχιλλεῖ, οἷον τὸ ἀποκτείνειν τὸν Ἑκτορα
 has-happened than — to-Achilles such-as the to-have-killed — Hector
 τὸν ἄριστον τῶν Τρώων καὶ τὸν Κύκνον, ὃς ἐκώλυεν
 the best of-the Trojans and — Cynus who prevented
 ἅπαντας ἀποβαίνειν ἄτρωτος ὦν, καὶ ὅτι νεώτατος καὶ
 all to-disembark invulnerable being and because youngest and
 οὐκ ἔνορκος ὦν ἐστράτευσεν, καὶ ὅσα ἄλλα τοιαῦτα.
 not under-oath being he-campaigned and as-many-as other such

εἰς μὲν οὖν τρόπος τῆς ἐκλογῆς πρῶτος οὗτος ὁ τοπικός, 20
one indeed then way of-the selection first this the topical
 τὰ δὲ στοιχεῖα τῶν ἐνθυμημάτων λέγωμεν· στοιχείον
the but elements of-the enthymemes let-us-say an-element
 δὲ λέγω καὶ τόπον ἐνθυμήματος τὸ αὐτό. πρῶτον δὲ
but I-call and a-topic of-an-enthymeme the same first but
 εἴπωμεν περὶ ὧν ἀναγκαῖον εἰπεῖν πρῶτον. ἔστιν γὰρ τῶν
let-us-speak about which necessary to-speak first are for of-the
 ἐνθυμημάτων εἶδη δύο· τὰ μὲν γὰρ δεικτικά ἐστιν ὅτι
enthymemes kinds two the-ones indeed for demonstrative are that
 ἔστιν ἢ οὐκ ἔστιν, τὰ δ' ἐλεγκτικά, καὶ διαφέρει ὥσπερ
it-is or not it-is the-others but refutative and it-differs just-as
 ἐν τοῖς διαλεκτικοῖς ἔλεγχος καὶ συλλογισμός. ἔστι δὲ τὸ
in the dialectical a-refutation and a-syllogism is but the
 μὲν δεικτικὸν ἐνθύμημα τὸ ἐξ ὁμολογουμένων συνάγειν, τὸ
indeed demonstrative enthymeme the from agreed to-conclude the
 δὲ ἐλεγκτικὸν τὰ ἀνομολογούμενα συνάγειν. σχεδὸν μὲν οὖν
but refutative the disagreed to-conclude nearly indeed then
 ἡμῖν περὶ ἕκαστον τῶν εἰδῶν τῶν χρησίμων καὶ ἀναγκαίων
for-us about each of-the kinds of-the useful and necessary
 ἔχονται οἱ τόποι· ἐξελεγμένοι γὰρ αἱ προτάσεις περὶ
are-held the topics selected for the premises about
 ἕκαστόν εἰσιν, ὥστε ἐξ ὧν δεῖ φέρειν τὰ ἐνθυμήματα
each are so-that from which one-must to-bring the enthymemes
 τόπων περὶ ἀγαθοῦ ἢ κακοῦ ἢ καλοῦ ἢ αἰσχροῦ ἢ δικαίου
of-topics about good or evil or noble or shameful or just
 ἢ ἀδίκου, καὶ περὶ τῶν ἡθῶν καὶ παθημάτων καὶ ἔξεων
or unjust and about the characters and emotions and states
 ὡσαύτως εἰλημμένοι ἡμῖν ὑπάρχουσι πρότερον οἱ τόποι.
likewise taken by-us belong earlier the topics

34 ἔτι δὲ ἄλλον τρόπον καθόλου περὶ πάντων λάβωμεν,
 further but another way universally about all let-us-take
 καὶ λέγωμεν παρασημαίνόμενοι τοὺς ἐλεγκτικούς καὶ τοὺς
 and let-us-say marking-off the refutative and the
 ἀποδεικτικούς καὶ τοὺς τῶν φαινομένων ἐνθυμημάτων,
 demonstrative and the of-the apparent enthymemes
 οὐκ ὄντων δὲ ἐνθυμημάτων, ἐπεὶ περ οὐδὲ συλλογισμῶν.
 not being but enthymemes since very not-even syllogisms
 δηλωθέντων δὲ τούτων περὶ τῶν λύσεων καὶ ἐνστάσεων
 having-been-shown but these about the refutations and objections
 διορίζωμεν, πόθεν δεῖ πρὸς τὰ ἐνθυμήματα φέρειν.
 let-us-determine whence one-must against the enthymemes to-bring

II.23 · THE TOPICS OF ENTHYMEMES

Aristotle lists the topics from which enthymemes are drawn, demonstrative and refutative alike: opposites, similar inflections of a word, correlative terms, the more and the less, time, turning a charge back on the one who made it, definition, division, induction, an earlier judgment, the parts of a thing, and what follows on it, among others. Most are shown at work in a case from the orators or poets. Refutative enthymemes, he ends, are esteemed above demonstrative ones.

1397a ἔστι δὲ εἰς μὲν τόπος τῶν δεικτικῶν ἐκ τῶν ἐναντίων·
 is but one indeed topic of-the demonstrative from the opposites
 δεῖ γὰρ σκοπεῖν εἰ τῷ ἐναντίῳ τὸ ἐναντίον
 one-must for to-consider whether to-the opposite the opposite
 ὑπάρχει, ἀναιροῦντα μὲν εἰ μὴ ὑπάρχει, κατασκευάζοντα
 belongs destroying indeed if not it-belongs establishing
 δὲ εἰ ὑπάρχει, οἷον ὅτι τὸ σωφρονεῖν ἀγαθόν· τὸ γὰρ
 but if it-belongs such-as that the to-be-temperate (is)-good the for
 ἀκολασταίνειν βλαβερόν. ἢ ὥς ἐν τῷ Μεσσηνιακῷ· εἰ
 to-be-licentious (is)-harmful or as in the Messenian if

γὰρ ὁ πόλεμος αἴτιος τῶν παρόντων κακῶν, μετὰ τῆς
for the war (is)-cause of-the present evils with the
 εἰρήνης δεῖ ἐπανορθώσασθαι.
peace one-must to-set-right

εἴ περ γὰρ οὐδὲ τοῖς κακῶς δεδρακόσιν
if indeed for not-even for-the badly having-acted
 ἀκουσίως δίκαιον εἰς ὀργὴν πεσεῖν,
unwillingly (it-is)-just into anger to-fall
 οὐδ' ἂν ἀναγκασθεῖς τις εὖ δράσῃ τινά,
nor if having-been-compelled someone well should-do to-someone
 προσήκον εἶναι τῷδ' ὀφείλεσθαι χάριν.
fitting to-be to-this-man to-be-owed thanks
 ἀλλ' εἴ περ ἔστιν ἐν βροτοῖς ψευδηγορεῖν
but if indeed it-is-possible among mortals to-speak-falsely
 πιθανά, νομίζειν χρή σε καὶ τούναντίον,
persuasive to-think one-must you also the-opposite
 ἄπιστ' ἀληθῇ πολλὰ συμβαίνειν βροτοῖς.
incredible true many to-happen to-mortals

ἄλλος ἐκ τῶν ὁμοίων πτώσεων· ὁμοίως γὰρ δεῖ ὑπάρχειν 20
another from the like cases alike for one-must to-belong
 ἢ μὴ ὑπάρχειν, οἷον ὅτι τὸ δίκαιον οὐ πᾶν ἀγαθόν· καὶ γὰρ
or not to-belong such-as that the just not all (is)-good also for
 ἂν τὸ δικαίως, νῦν δ' οὐχ αἰρετὸν τὸ δικαίως ἀποθανεῖν.
would the justly now but not choiceworthy the justly to-die
 ἄλλος ἐκ τῶν πρὸς ἄλληλα· εἰ γὰρ θατέρῳ ὑπάρχει
another from the toward one-another if for to-the-one belongs
 τὸ καλῶς ἢ δικαίως ποιῆσαι, θατέρῳ τὸ πεποιθέναι, καὶ
the nobly or justly to-have-done to-the-other the to-have-suffered and
 εἰ κελεῦσαι, καὶ τὸ πεποιηκέναι, οἷον ὡς ὁ τελώνης
if to-have-ordered also the to-have-done such-as as the tax-farmer

Διομέδων περὶ τῶν τελῶν, 'εἰ γὰρ μηδ' ὑμῖν αἰσχρὸν τὸ
Diomedon about the taxes if for not-even for-you shameful the
 πωλεῖν, οὐδ' ἡμῖν τὸ ὠνεῖσθαι.' καὶ εἰ τῷ πεπονθότι τὸ
to-sell nor for-us the to-buy and if to-the having-suffered the
 καλῶς ἢ δικαίως ὑπάρχει, καὶ τῷ ποιήσαντι. ἔστι δ' ἐν
nobly or justly belongs also to-the having-done it-is-possible but in
 τούτῳ παραλογίσασθαι· εἰ γὰρ δικαίως ἔπαθεν τι, ἀλλ'
this to-reason-falsely if for justly he-suffered something but
 ἴσως οὐχ ὑπὸ σοῦ. διὸ δεῖ σκοπεῖν χωρὶς εἰ ἄξιος
perhaps not by you wherefore one-must to-consider separately whether worthy
 ὁ παθὼν παθεῖν καὶ ὁ ποιήσας ποιῆσαι, εἴτα χρῆσθαι
the sufferer to-suffer and the doer to-do then to-use
 ὁποτέρως ἀρμόττει· ἐνίοτε γὰρ διαφωνεῖ τὸ τοιοῦτον
in-whichever-way it-fits sometimes for disagrees the such
 καὶ οὐδὲν κωλύει, ὥσπερ ἐν τῷ Ἀλκμαίωνι τῷ Θεοδέκτου
and nothing prevents just-as in the Alcmaeon the of-Theodectes

μητέρα δὲ τὴν σὴν οὐ τις ἐστύγει βροτῶν;
mother but the your not any hated of-mortals

1397b φησὶ δὲ ἀποκρινόμενος
he-says but answering

ἀλλὰ διαλαβόντα χρὴ σκοπεῖν.
but distinguishing one-must to-consider

6 ἐρομένης δὲ τῆς Ἀλφειβοίας πῶς, ὑπολαβὼν φησιν
having-asked but — Alpheiboia how taking-up he-says

τὴν μὲν θανεῖν ἔκριναν, ἐμὲ δὲ μὴ κτανεῖν.
her indeed to-die they-judged me but not to-kill

καὶ ἡ περὶ Δημοσθένους δίκη καὶ τῶν ἀποκτεινάντων 8
and the about Demosthenes suit and of-the having-killed
 Νικάνορα· ἐπεὶ γὰρ δικαίως ἐκρίθησαν ἀποκτείνειν, δικαίως
Nicanor since for justly they-were-judged to-have-killed justly
 ἔδοξεν ἀποθανεῖν. καὶ περὶ τοῦ Θήβησιν ἀποθανόντος, περὶ
it-seemed to-have-died and about the at-Thebes having-died about
 οὗ κελεύει κρίνεσθαι εἰ δίκαιος ἦν ἀποθανεῖν, ὥς οὐκ
whom he-bids to-be-judged whether just he-was to-die as not
 ἄδικον ὃν τὸ ἀποκτείνειν τὸν δικαίως ἀποθανόντα. ἄλλος ἐκ
unjust being the to-kill the justly having-died another from
 τοῦ μᾶλλον καὶ ἥττον, οἷον εἰ μὴδ' οἱ θεοὶ πάντα ἴσασιν,
the more and less such-as if not-even the gods all know
 σχολῇ οἷ γε ἄνθρωποι· τοῦτο γὰρ ἐστίν, εἰ ᾧ μᾶλλον
hardly the at-least men this for is if to-what more
 ἂν ὑπάρχοι μὴ ὑπάρχει, δῆλον ὅτι οὐδ' ᾧ ἥττον. τὸ δ'
— it-would-belong not it-belongs clear that nor to-what less the but
 ὅτι τοὺς πλησίον τύπτει ὅς γε καὶ τὸν πατέρα τύπτει ἐκ
that the neighbors he-strikes who at-least even the father strikes from
 τοῦ ὅτι εἰ τὸ ἥττον ὑπάρχει, καὶ τὸ μᾶλλον ὑπάρχει·
the-(principle) that if the less belongs also the more belongs
 τοὺς γὰρ πατέρας ἥττον τύπτουσιν ἢ τοὺς πλησίον. ἢ
the for fathers less they-strike than the neighbors either
 δὴ οὕτως ἢ εἰ ᾧ μᾶλλον ὑπάρχει, μὴ ὑπάρχει, ἢ ᾧ
then thus or if to-what more it-belongs not it-belongs or to-what

ἦττον εἰ ὑπάρχει, ὅποτερον δεῖ δεῖξαι, εἴθ' ὅτι ὑπάρχει
less if it-belongs whichever one-must to-show whether that it-belongs
 εἴθ' ὅτι οὐ. ἔτι εἰ μήτε μᾶλλον μήτε ἦττον, ὅθεν εἴρηται
or that not further if neither more nor less whence it-has-been-said

καὶ σὸς μὲν οἰκτρὸς παῖδας ἀπολέσας πατήρ·
and your indeed (is)-pitiable children having-lost father
 Οἰνεὺς δ' ἄρ' οὐχὶ κλεινὸν ἀπολέσας γόνον;
Oeneus but then not a-famous having-lost offspring

- 21 καὶ ὅτι, εἰ μὴδὲ Θησεὺς ἠδίκησεν, οὐδ' Ἀλέξανδρος, καὶ εἰ
and that if not-even Theseus did-wrong nor Alexander and if
 μὴδ' οἱ Τυνδαρίδαι, οὐδ' Ἀλέξανδρος, καὶ εἰ Πάτροκλον
not-even the Tyndaridae nor Alexander and if Patroclus
 Ἑκτωρ, καὶ Ἀχιλλέα Ἀλέξανδρος. καὶ εἰ μὴδ' ἄλλοι
Hector also Achilles Alexander and if not-even other
 τεχνῖται φαῦλοι, οὐδ' οἱ φιλόσοφοι. καὶ εἰ μὴδ' οἱ στρατηγοὶ
craftsmen (are)-base nor the philosophers and if not-even the generals
 φαῦλοι ὅτι θανατοῦνται πολλάκις, οὐδ' οἱ σοφισταί. καὶ
(are)-base because they-are-put-to-death often nor the sophists and
 ὅτι 'εἰ δεῖ τὸν ἰδιώτην τῆς ὑμετέρας δόξης ἐπιμελεῖσθαι,
that if one-must the private-man the your repute to-care-for
 καὶ ὑμᾶς τῆς τῶν Ἑλλήνων.' ἄλλος ἐκ τοῦ τὸν χρόνον
also you the of-the Greeks another from the the time
 σκοπεῖν, οἷον ὡς Ἴφικράτης ἐν τῇ πρὸς Ἀρμόδιον, ὅτι
to-consider such-as as Iphicrates in the against Harmodius that
 'εἰ πρὶν ποιῆσαι ἠξίου τῆς εἰκόνας τυχεῖν ἐὰν ποιήσω,
if before to-do I-claimed the statue to-obtain if I-do
 ἔδοτε ἂν· ποιήσαντι δ' ἄρ' οὐ δώσετε; μὴ τοῖνυν
you-would-have-given — to-one-having-done but then not will-you-give not therefore
 μέλλοντες μὲν ὑπισχνείσθε, παθόντες δ' ἀφαιρείσθε.' καὶ
expecting indeed promise having-experienced but take-away and

πάλιν πρὸς τὸ Θηβαίους διείναι Φίλιππον εἰς τὴν Ἀττικὴν,
again toward the Thebans to-let-pass Philip into — Attica
 ὅτι 'εἰ πρὶν βοηθῆσαι εἰς Φωκεῖς ἡξίου, ὑπέσχοντο ἄν·
that if before to-help to Phocians he-claimed they-would-have-promised —
 ἄτοπον οὖν εἰ διότι προεῖτο καὶ ἐπίστευσεν μὴ διήσουσιν·
absurd then if because he-gave-up and he-trusted not they-will-let-pass
 ἄλλος ἐκ τῶν εἰρημένων καθ' αὐτοῦ πρὸς τὸν εἰπόντα·
another from the things-said against oneself toward the one-saying
 διαφέρει δὲ ὁ τρόπος, οἷον ἐν τῷ Τεύκρῳ ᾧ ἐχρήσατο 1398a
it-differs but the manner such-as in the Teucer which used
 Ἰφικράτης πρὸς Ἀριστοφῶντα, ἐπερόμενος εἰ προδοίη
Iphicrates against Aristophon asking whether he-would-betray
 ἂν τὰς ναῦς ἐπὶ χρήμασιν· οὐ φάσκοντος δέ, εἴτα εἶπεν
— the ships for money not asserting but then he-said
 σὺ μὲν ὦν Ἀριστοφῶν οὐκ ἂν προδοίης, ἐγὼ δ' ὦν
you indeed being Aristophon not — would-betray I but being
 Ἰφικράτης; δεῖ δὲ ὑπάρχειν μᾶλλον ἂν δοκοῦντα
Iphicrates one-must but to-belong more would seeming
 ἀδικῆσαι ἐκείνον· εἰ δὲ μή, γελοῖον ἂν φανείη, εἰ πρὸς
to-do-wrong that-man if but not ridiculous — it-would-appear if against
 Ἀριστείδην κατηγοροῦντα τοῦτό τις ἂν εἶπεν ἄλλος πρὸς
Aristides accusing this someone — should-say another toward
 ἀπιστίαν τοῦ κατηγοροῦ· ὅλως γὰρ βούλεται ὁ κατηγορῶν
distrust of-the accuser in-general for wishes the accuser
 βελτίων εἶναι τοῦ φεύγοντος· τοῦτ' οὖν ἐξελέγχειν δεῖ.
better to-be than-the defendant this then to-refute one-must
 καθόλου δὲ ἄτοπός ἐστιν, ὅταν τις ἐπιτιμᾷ ἄλλοις ἃ
universally but absurd it-is when someone censures others what
 αὐτὸς ποιεῖ ἢ ποιήσειεν ἄν, ἢ προτρέπη ποιεῖν ἃ αὐτὸς
himself does or would-do — or urges to-do what himself
 μὴ ποιεῖ μηδὲ ποιήσειεν ἄν. ἄλλος ἐξ ὀρίσμου, οἷον τί τὸ
not does nor would-do — another from definition such-as what the

δαιμόνιον ἔστιν; ἄρ' ἢ θεὸς ἢ θεοῦ ἔργον; καίτοι ὅς τις
 divine is — either a-god or of-a-god a-work and-yet who ever
 οἶεται θεοῦ ἔργον εἶναι, τοῦτον ἀνάγκη οἶεσθαι καὶ θεοὺς
 thinks of-a-god a-work to-be this-man necessary to-think also gods
 εἶναι. καὶ ὡς ὁ Ἰφικράτης, ὅτι γενναιότατος ὁ βέλτιστος·
 to-be and as — Iphicrates that most-noble the best

- 19 καὶ γὰρ Ἀρμοδίῳ καὶ Ἀριστογείτονι οὐδὲν πρότερον
 both for to-Harmodius and to-Aristogaiton nothing earlier
 ὑπῆρχεν γενναῖον πρὶν γενναῖόν τι πράξαι. καὶ ὅτι
 belonged noble before noble something to-do and that
 συγγενέστερος αὐτός· τὰ γοῦν ἔργα συγγενέστερά ἐστι
 more-akin himself the at-any-rate deeds more-akin are
 τὰ ἐμὰ τοῖς Ἀρμοδίου καὶ Ἀριστογείτονος ἢ τὰ σά· καὶ
 the mine to-the of-Harmodius and of-Aristogaiton than the yours and
 ὡς ἐν τῷ Ἀλεξάνδρῳ, ὅτι πάντες ἂν ὁμολογήσειαν τοὺς
 as in the Alexander that all — would-agree the
 μὴ κοσμίους οὐχ ἐνὸς σώματος ἀγαπᾶν ἀπόλανσιν. καὶ
 not orderly not of-one body to-be-content-with the-enjoyment and
 δι' ὃ Σωκράτης οὐκ ἔφη βαδίζειν ὡς Ἀρχέλαον· ὕβριν
 through which Socrates not said to-go to Archelaus an-outrage
 γὰρ ἔφη εἶναι τὸ μὴ δύνασθαι ἀμύνασθαι ὁμοίως καὶ εὖ
 for he-said to-be the not to-be-able to-requite alike also well
 παθόντας ὥσπερ καὶ κακῶς. πάντες γὰρ οὗτοι ὀρίσάμενοι
 having-fared just-as also badly all for these having-defined
 καὶ λαβόντες τὸ τί ἐστι, συλλογίζονται περὶ ὧν λέγουσιν.
 and having-grasped the what it-is reason about what they-speak
 ἄλλος ἐκ τοῦ ποσαχῶς, οἷον ἐν τοῖς τοπικοῖς περὶ τοῦ
 another from the in-how-many-senses such-as in the Topics about the
 ὀρθῶς. ἄλλος ἐκ διαιρέσεως, οἷον εἰ πάντες τριῶν ἔνεκεν
 rightly another from division such-as if all of-three for-the-sake
 ἀδικοῦσιν (ἢ τοῦδε γὰρ ἔνεκα ἢ τοῦδε ἢ τοῦδε), καὶ διὰ
 do-wrong either of-this for for-the-sake or of-this or of-this and through

μὲν τὰ δύο ἀδύνατον, διὰ δὲ τὸ τρίτον οὐδ' αὐτοί
indeed the two (it-is)-impossible through but the third not-even they-themselves
 φασιν. ἄλλος ἐξ ἐπαγωγῆς, οἷον ἐκ τῆς Πεπαρηθίας, ὅτι
say another from induction such-as from the Peperethian that
 περὶ τῶν τέκνων αἱ γυναῖκες πανταχοῦ διορίζουσι τἀληθές·
about the children the women everywhere determine the-truth
 τοῦτο μὲν γὰρ Ἀθήνησι Μαντιά τῷ ῥήτορι ἀμφισβητοῦντι 1398b
this indeed for at-Athens for-Mantias the orator disputing
 πρὸς τὸν υἱὸν ἀπέφηνεν ἡ μήτηρ, τοῦτο δὲ Θήβησιν
against the son declared the mother this but at-Thebes
 Ἰσμηνίου καὶ Στίλβωνος ἀμφισβητούντων ἡ Δωδωνίς
Ismenias and Stilbon disputing the Dodonian-(woman)
 ἀπέδειξεν Ἰσμηνίου τὸν υἱόν, καὶ διὰ τοῦτο Θετταλίσκον
showed of-Ismenias the son and through this Thettiliscus
 Ἰσμηνίου ἐνόμιζον. καὶ πάλιν ἐκ τοῦ Νόμου τοῦ
of-Ismenias they-considered and again from the Law the
 Θεοδέκτου, εἰ τοῖς κακῶς ἐπιμεληθεῖσι τῶν ἀλλοτρίων
of-Theodectes if to-the badly having-cared-for the other's
 ἵππων οὐ παραδιδόασι τοὺς οἰκείους, οὐδὲ τοῖς ἀνατρέψασι
horses not they-hand-over the own nor to-the having-wrecked
 τὰς ἀλλοτρίας ναῦς τὰς οἰκείας, οὐκοῦν εἰ ὁμοίως ἐφ'
the other's ships the own therefore if alike in
 ἀπάντων, καὶ τοῖς κακῶς φυλάξασι τὴν ἀλλοτρίαν οὐ
all also to-the badly having-guarded the other's not
 χρηστέον ἐστὶν εἰς τὴν οἰκείαν σωτηρίαν. καὶ ὡς
one-must-use it-is toward the own safety and as
 Ἀλκιδάμας, ὅτι πάντες τοὺς σοφοὺς τιμῶσιν. Πάριοι
Alcidamas that all the wise they-honor Parians
 γοῦν Ἀρχίλοχον καίπερ βλάσφημον ὄντα τετιμῆκασι,
at-any-rate Archilochus although slanderous being have-honored
 καὶ Χιοὶ Ὅμηρον οὐκ ὄντα πολίτην, καὶ Μυτιληναῖοι
and Chians Homer not being a-citizen and Mytileneans

Σαπφὼ καίπερ γυναιῖκα οὔσαν, καὶ Λακεδαιμόνιοι Χίλωνα

Sappho although a-woman being and Spartans Chilon

καὶ τῶν γερόντων ἐποίησαν ἥκιστα φιλόλογοι ὄντες,

even of-the elders made least fond-of-learning being

καὶ Ἰταλιῶται Πυθαγόραν, καὶ Λαμψακηνοὶ Ἀναξαγόραν

and Italiots Pythagoras and Lampsacenes Anaxagoras

ξένον ὄντα ἔθαψαν καὶ τιμῶσι ἔτι καὶ νῦν *** ὅτι

a-stranger being they-buried and they-honor still even now (lacuna) that

Ἀθηναῖοι τοῖς Σόλωνος νόμοις χρησάμενοι εὐδαιμόνησαν καὶ

Athenians the of-Solon laws having-used prospered and

Λακεδαιμόνιοι τοῖς Λυκούργου, καὶ Θήβησιν ἅμα οἱ

Spartans the of-Lycurgus and at-Thebes at-the-same-time the

προστάται φιλόσοφοι ἐγένοντο καὶ εὐδαιμόνησεν ἡ πόλις.

leaders philosophers became and prospered the city

19 ἄλλος ἐκ κρίσεως περὶ τοῦ αὐτοῦ ἢ ὁμοίου ἢ ἐναντίου,

another from a-judgment about the same or like or opposite

μάλιστα μὲν εἰ πάντες καὶ αἰεί, εἰ δὲ μή, ἀλλ' οἱ γε

most indeed if all and always if but not but the at-least

πλείστοι, ἢ σοφοὶ ἢ πάντες ἢ οἱ πλείστοι, ἢ ἀγαθοί,

most or wise either all or the most or good

καὶ αὐτοὶ οἱ κρίνοντες, ἢ οὓς ἀποδέχονται οἱ κρίνοντες,

and themselves the (ones)-judging or whom accept the (ones)-judging

ἢ οἷς μὴ οἶόν τε ἐναντίον κρίνειν, οἷον τοῖς κυρίοις,

or for-whom not possible — contrary to-judge such-as the authorities

ἢ οἷς μὴ καλὸν ἐναντία κρίνειν, οἷον θεοῖς ἢ πατρὶ

or for-whom not noble contrary to-judge such-as gods or a-father

ἢ διδασκάλοις, ὥσπερ τὸ εἰς Μιξιδημιδην εἶπεν

or teachers just-as the-(remark) against Mixidemides said

Αὐτοκλῆς, εἰ ταῖς μὲν σεμναῖς θεαῖς καλῶς εἶχεν ἐν Ἀρείῳ

Autocles if to-the indeed august goddesses well it-was on Ares'

πάγῳ δοῦναι τὰ δίκαια, Μιξιδημιδῇ δ' οὐ. ἢ ὥσπερ Σαπφῶ,

bill to-give the justice to-Mixidemides but not or just-as Sappho

ὅτι τὸ ἀποθνήσκειν κακόν· οἱ θεοὶ γὰρ οὕτω κεκρίκασιν·
that the to-die (is)-evil the gods for thus have-judged
 ἀπέθνησκον γὰρ ἄν. ἢ ὥσπερ Ἀρίστιππος πρὸς Πλάτωνα
they-would-die for — or just-as Aristippus to Plato
 ἐπαγγελτικώτερόν τι εἰπόντα, ὡς ᾤετο· ἀλλὰ μὴν
rather-boastfully something having-said as he-thought but indeed
 ὃ γ' ἐταῖρος ἡμῶν, ἔφη, οὐθὲν τοιοῦτον, λέγων τὸν
the at-least comrade of-us he-said nothing such saying —
 Σωκράτην. καὶ Ἡγήσιππος ἐν Δελφοῖς ἠρώτα τὸν θεόν,
Socrates and Hegesippus at Delphi asked the god
 πρότερον κεχηρμένος Ὀλυμπίαν, εἰ αὐτῷ τὰ αὐτὰ
earlier having-consulted at-Olympia whether to-him the same
 δοκεῖ ἅ περ τῷ πατρί, ὡς αἰσχρὸν ὄν τὰναντία εἰπεῖν.
seems what very to-the father as shameful being the-opposite to-say
 καὶ περὶ τῆς Ἑλένης ὡς Ἰσοκράτης ἔγραψεν ὅτι σπουδαία, 1399a
and about — Helen as Isocrates wrote that (she-was)-excellent
 εἴπερ Θησεὺς ἔκρινεν· καὶ περὶ Ἀλεξάνδρου, ὃν αἱ θεαὶ
if-indeed Theseus judged and about Alexander whom the goddesses
 προέκριναν, καὶ περὶ Εὐαγόρου, ὅτι σπουδαῖος, ὥσπερ
preferred and about Evagoras that (he-was)-excellent just-as
 Ἰσοκράτης φησὶν· Κόνων γοῦν δυστυχήσας, πάντας
Isocrates says Conon at-any-rate having-been-unfortunate all
 τοὺς ἄλλους παραλιπών, ὡς Εὐαγόραν ἦλθεν. ἄλλος ἐκ
the others having-passed-over to Evagoras came another from
 τῶν μερῶν, ὥσπερ ἐν τοῖς τοπικοῖς, ποία κίνησις ἢ
the parts just-as in the Topics what-kind a-motion (is)-the
 ψυχῇ· ἥδε γὰρ ἢ ἥδε. παράδειγμα ἐκ τοῦ Σωκράτους
soul this for or this an-example from the Socrates
 τοῦ Θεοδέκτου· εἰς ποῖον ἱερόν ἡσέβηκεν; τίνας θεῶν
the of-Theodectes against what-kind a-temple has-been-impious which of-gods
 οὐ τετίμηκεν ὧν ἢ πόλις νομίζει; ἄλλος, ἐπειδὴ ἐπὶ
not has-bee-honored which the city acknowledges another since in

τῶν πλείστων συμβαίνει ὥστε ἔπεσθαί τι τῷ αὐτῷ
the most-(cases) it-happens so-that to-follow something to-the same
 ἀγαθὸν καὶ κακόν, ἐκ τοῦ ἀκολουθοῦντος προτρέπειν ἢ
good and evil from the following to-exhort or
 ἀποτρέπειν καὶ κατηγορεῖν ἢ ἀπολογεῖσθαι καὶ ἐπαινεῖν ἢ
to-dissuade and to-accuse or to-defend and to-praise or
 ψέγειν, οἷον τῇ παιδεύσει τὸ φθονεῖσθαι ἀκολουθεῖ κακόν,
to-blame such-as on-the education the to-be-envied follows an-evil
 τὸ δὲ σοφὸν εἶναι ἀγαθόν· οὐ τοίνυν δεῖ παιδεύεσθαι,
the but wise to-be (is)-a-good not therefore one-must to-be-educated
 φθονεῖσθαι γὰρ οὐ δεῖ· δεῖ μὲν οὖν παιδεύεσθαι,
to-be-envied for not one-must one-must indeed then to-be-educated
 σοφὸν γὰρ εἶναι δεῖ. ὁ τόπος οὗτός ἐστιν ἡ Καλλίππου
wise for to-be one-must the topic this is the of-Callippus
 τέχνη προσλαβοῦσα τὸ δυνατόν καὶ τᾶλλα, ὥς εἴρηται.
art having-added the possible and the-rest as it-has-been-said
 17 ἄλλος, ὅταν περὶ δυοῖν καὶ ἀντικειμένον ἢ προτρέπειν
another when about two and opposite either to-exhort
 ἢ ἀποτρέπειν δέη, καὶ τῷ πρότερον εἰρημένῳ τρόπῳ
or to-dissuade it-be-needful also by-the earlier said way
 ἐπ' ἀμφοῖν χρησθαι. διαφέρει δέ, ὅτι ἐκεῖ μὲν τὰ τυχόντα
on both to-use it-differs but that there indeed the chance-things
 ἀντιτίθεται, ἐνταῦθα δὲ τάναντία. οἷον ἱέρεια οὐκ εἶα
are-opposed here but the-opposites such-as a-priestess not allowed
 τὸν υἱὸν δημηγορεῖν· ἔαν μὲν γάρ, ἔφη, τὰ δίκαια λέγῃς,
the son to-speak-in-public if indeed for she-said the just you-say
 οἱ ἄνθρωποι σε μισήσουσιν, ἔαν δὲ τὰ ἄδικα, οἱ θεοί.
the men you will-hate if but the unjust the gods
 δεῖ μὲν οὖν δημηγορεῖν· ἔαν μὲν γάρ τὰ δίκαια λέγῃς,
one-must indeed then to-speak-in-public if indeed for the just you-say
 οἱ θεοί σε φιλήσουσιν, ἔαν δὲ τὰ ἄδικα, οἱ ἄνθρωποι.
the gods you will-love if but the unjust the men

τοῦτο δ' ἐστὶ ταὐτὸ τῷ λεγομένῳ τὸ ἔλος πρίασθαι
this but is the-same to-the thing-said the marsh to-buy
 καὶ τοὺς ἅλας· καὶ ἡ βλαΐσῳσις τοῦτο ἐστίν, ὅταν δυοῖν
and the salt and the blaisosis this is when of-two
 ἐναντίον ἑκατέρῳ ἀγαθὸν καὶ κακὸν ἔπεται, ἐναντία
opposite to-each a-good and an-evil follows opposite
 ἑκότερα ἑκατέροις. ἄλλος, ἐπειδὴ οὐ ταῦτα φανερώς
each to-each another since not the-same openly
 ἐπαινοῦσι καὶ ἀφανῶς, ἀλλὰ φανερώς μὲν τὰ δίκαια
they-praise and secretly but openly indeed the just
 καὶ τὰ καλὰ ἐπαινοῦσι μάλιστα, ἰδίᾳ δὲ τὰ συμφέροντα
and the noble they-praise most privately but the advantageous
 μᾶλλον βούλονται, ἐκ τούτων πειρᾶσθαι συνάγειν θάτερον·
more they-wish from these to-try to-conclude the-other
 τῶν γὰρ παραδόξων οὗτος ὁ τόπος κυριώτατός ἐστιν. 31
of-the for paradoxical this the topic most-decisive is
 ἄλλος ἐκ τοῦ ἀνάλογον ταῦτα συμβαίνειν, οἷον ὁ
another from the proportionally these to-follow such-as —
 Ἰφικράτης τὸν υἱὸν αὐτοῦ νεώτερον ὄντα τῆς ἡλικίας,
Iphicrates the son of-him younger being than-the age
 ὅτι μέγας ἦν, λειτουργεῖν ἀναγκαζόντων, εἶπεν ὅτι εἰ
because big he-was to-serve compelling said that if
 τοὺς μεγάλους τῶν παίδων ἄνδρας νομίζουσι, τοὺς μικροὺς
the big of-the boys men they-consider the small
 τῶν ἀνδρῶν παῖδας εἶναι ψηφιοῦνται. καὶ Θεοδέκτης ἐν τῷ
of-the men boys to-be they-will-vote and Theodectes in the
 Νόμῳ, ὅτι 'πολίτας μὲν ποιεῖσθε τοὺς μισθοφόρους, οἷον
Law that citizens indeed you-make the mercenaries such-as
 Στράβακα καὶ Χαρίδημον, διὰ τὴν ἐπιείκειαν· φυγάδας
Strabax and Charidemus through the decency exiles
 δ' οὐ ποιήσετε τοὺς ἐν τοῖς μισθοφόροις ἀνήκεστα
but not will-you-make the among the mercenaries irreparable-things

διαπεπραγμένους; ἄλλος ἐκ τοῦ τὸ συμβαῖνον ἐὰν ἦ
having-done another from the-(fact) the consequence if it-be
 ταυτόν, ὅτι καὶ ἐξ ὧν συμβαίνει ταυτά· οἷον Ξενοφάνης
the-same that also from which it-follows (are)-the-same such-as Xenophanes
 ἔλεγεν ὅτι ὁμοίως ἀσεβοῦσιν οἱ γενέσθαι φάσκοντες τοὺς
said that alike are-impious the to-have-been-born asserting the
 θεοὺς τοῖς ἀποθανεῖν λέγουσιν· ἀμφοτέρως γὰρ συμβαίνει
gods to-the to-die saying in-both-ways for it-follows
 μὴ εἶναι τοὺς θεοὺς ποτε. καὶ ὅλως δὲ τὸ συμβαῖνον
not to-be the gods at-some-time and in-general but the consequence
 ἐξ ἐκάστου λαμβάνειν ὡς τὸ αὐτὸ αἰεὶ· μέλλετε δὲ κρίνειν
from each to-take as the same always you-are-about but to-judge
 οὐ περὶ Ἰσοκράτους ἀλλὰ περὶ ἐπιτηδεύματος, εἰ χρὴ
not about Isocrates but about a-pursuit whether one-must
 φιλοσοφεῖν· καὶ ὅτι τὸ διδόναι γῆν καὶ ὕδωρ δουλεύειν, καὶ
to-philosophize and that the to-give earth and water (is)-to-be-enslaved and
 τὸ μετέχειν τῆς κοινῆς εἰρήνης ποιεῖν τὸ προσταττόμενον.
the to-share the common peace (is)-to-do the thing-commanded
 1399b ληπτέον δ' ὁποῖον ἂν ἦ χρήσιμον. ἄλλος ἐκ τοῦ μὴ
one-must-take but whichever — it-be useful another from the not
 ταυτὸ ἀεὶ αἰρεῖσθαι ὕστερον ἢ πρότερον, ἀλλ' ἀνάπαλιν,
the-same always to-choose later as earlier but conversely
 οἷον τόδε τὸ ἐνθύμημα, εἰ φεύγοντες μὲν ἐμαχόμεθα
such-as this the enthymeme if being-exiles indeed we-fought
 ὅπως κατέλθωμεν, κατελθόντες δὲ φευξόμεθα ὅπως μὴ
so-that we-might-return having-retained but we-shall-go-into-exile so-that not
 μαχώμεθα· ὅτε μὲν γὰρ τὸ μένειν ἀντὶ τοῦ μάχεσθαι
we-may-fight sometimes indeed for the to-stay instead-of the to-fight
 ἡρῶντο, ὅτε δὲ τὸ μὴ μάχεσθαι ἀντὶ τοῦ μὴ μένειν.
they-chose sometimes but the not to-fight instead-of the not to-stay
 ἄλλος τὸ οὐ ἔνεκ' ἂν εἴη ἢ γένοιτο, τούτου
another the of-which for-the-sake — it-might-be or it-might-come-to-be of-this

ἔνεκα φάναι εἶναι ἢ γεγενῆσθαι, οἷον εἰ δοίη ἄν τις
for-the-sake to-say to-be or to-have-come-to-be such-as if would-give — someone
 τινὶ ἢν' ἀφελόμενος λυπήσῃ, ὅθεν καὶ τοῦτ' εἴρηται,
to-someone so-that having-taken-away he-may-cause-pain whence also this has-been-said

πολλοῖς ὁ δαίμων οὐ κατ' εὖνοιαν φρενῶν
to-many the deity not according-to goodwill of-mind
 μεγάλα δίδωσιν εὐτυχήματ', ἀλλ' ἵνα
great gives good-fortunes but so-that
 τὰς συμφορὰς λάβωσιν ἐπιφανεστέρας.
the misfortunes they-may-get more-conspicuous

καὶ τὸ ἐκ τοῦ Μελεάγρου τοῦ Ἀντιφῶντος,
and the from the Meleager the of-Antiphon

25

οὐχ ἵνα κτάνωσι θῆρ', ὅπως δὲ μάρτυρες
not so-that they-might-kill the-beast so-that but witnesses
 ἀρετῆς γένωνται Μελεάγρῳ πρὸς Ἑλλάδα.
of-valor they-might-become for-Meleager toward Greece

καὶ τὸ ἐκ τοῦ Αἴαντος τοῦ Θεοδέκτου, ὅτι ὁ Διομήδης 29
and the from the Ajax the of-Theodectes that — Diomedes
 προείλετο Ὀδυσσέα οὐ τιμῶν, ἀλλ' ἵνα ἥττων ἢ ὁ
chose Odysseus not honoring but so-that inferior might-be the
 ἀκολουθῶν· ἐνδέχεται γὰρ τούτου ἔνεκα ποιῆσαι. ἄλλος
(one)-following it-is-possible for of-this for-the-sake to-have-done another
 κοινὸς καὶ τοῖς ἀμφισβητοῦσιν καὶ τοῖς συμβουλευούσι,
common both to-the disputing and to-the advising
 σκοπεῖν τὰ προτρέποντα καὶ ἀποτρέποντα, καὶ ὧν
to-consider the exhorting and dissuading and of-which
 ἔνεκα καὶ πράττουσι καὶ φεύγουσιν· ταῦτα γὰρ ἐστὶν ἃ
for-the-sake both they-act and they-avoid these for are which

ἐὰν μὲν ὑπάρχη δεῖ πράττειν, ἐὰν δὲ μὴ ὑπάρχη, μὴ
 if indeed it-belong one-must to-act if but not it-belong not
 πράττειν, οἷον εἰ δυνατὸν καὶ ῥάδιον καὶ ὠφέλιμον ἢ
 to-act such-as if possible and easy and beneficial either
 αὐτῷ ἢ φίλοις ἢ βλαβερὸν ἐχθροῖς, καὶ ἢ ἐπιζήμιον, εἰ
 to-himself or to-friends or harmful to-enemies even-if it-be penalty-bearing if
 ἐλάττων ἢ ζημία τοῦ πράγματος. καὶ προτρέπονται δ'
 less the penalty than-the matter and they-are-exhorted but
 ἐκ τούτων καὶ ἀποτρέπονται ἐκ τῶν ἐναντίων. ἐκ δὲ τῶν
 from these and they-are-dissuaded from the opposites from but the
 αὐτῶν τούτων καὶ κατηγοροῦσι καὶ ἀπολογοῦνται· ἐκ μὲν
 same these both they-accuse and they-defend from indeed
 τῶν ἀποτρεπόντων ἀπολογοῦνται, ἐκ δὲ τῶν προτρεπόντων
 the dissuading they-defend from but the exhorting
 κατηγοροῦσιν. ἀπολογοῦνται μὲν *** ἔστι δ' ὁ τόπος
 they-accuse they-defend indeed (lacuna) is but the topic
 οὗτος ὅλη τέχνη ἢ τε Παμφίλου καὶ ἢ Καλλίππου.
 this a-whole art the both of-Pamphilus and the of-Callippus
 ἄλλος ἐκ τῶν δοκούντων μὲν γίνεσθαι ἀπίστων δέ, ὅτι
 another from the seeming indeed to-happen incredible but that
 οὐκ ἂν ἔδοξαν, εἰ μὴ ἦν ἢ ἐγγὺς ἦν.
 not — they-would-have-seemed if not it-was or near it-was
 1400a καὶ ὅτι μᾶλλον· ἢ γὰρ τὰ ὄντα ἢ τὰ εἰκότα
 and that more either for the real or the likely
 ὑπολαμβάνουσιν· εἰ οὖν ἄπιστον καὶ μὴ εἰκός, ἀληθὲς ἂν
 they-suppose if then incredible and not likely true —
 εἴη· οὐ γὰρ διὰ γε τὸ εἰκὸς καὶ πιθανὸν δοκεῖ
 it-would-be not for through at-least the likely and persuasive it-seems
 οὕτως. οἷον Ἀνδροκλῆς ἔλεγεν ὁ Πιτθεὺς κατηγορῶν τοῦ
 thus such-as Androcles said the Pittbean accusing the
 νόμου, ἐπεὶ ἐθорύβησαν αὐτῷ εἰπόντι, 'δέονται οἱ νόμοι
 law when they-shouted-down him having-said they-need the laws

νόμου τοῦ διορθώσοντος, καὶ γὰρ οἱ ἰχθύες ἅλός, καίτοι
a-law the going-to-correct even for the fish salt and-yet
οὐκ εἰκὸς οὐδὲ πιθανὸν ἐν ἄλμῃ τρεφομένους δεῖσθαι ἅλός,
not likely nor persuasive in brine being-reared to-need salt
καὶ τὰ στέμφυλα ἐλαίου· καίτοι ἄπιστον, ἐξ ὧν ἔλαιον
and the olive-cakes oil and-yet incredible from which oil
γίγνεται, ταῦτα δεῖσθαι ἐλαίου· ἄλλος ἐλεγκτικός, τὸ
comes these to-need oil another refutative the-(topic)
τὰ ἀνομολογούμενα σκοπεῖν, εἴ τι ἀνομολογούμενον
the inconsistencies to-consider whether something inconsistent
ἐκ πάντων καὶ χρόνων καὶ πράξεων καὶ λόγων, χωρὶς
from all both times and actions and words separately
μὲν ἐπὶ τοῦ ἀμφισβητοῦντος, οἷον ‘καὶ φησὶ μὲν
indeed in-the-case-of the opponent such-as and he-says indeed
φιλεῖν ὑμᾶς, συνώμοσεν δὲ τοῖς τριάκοντα,’ χωρὶς δ’
to-love you he-conspired but with-the Thirty separately but
ἐπ’ αὐτοῦ, ‘καὶ φησὶ μὲν εἶναί με φιλοδίκον, οὐκ
in-the-case-of himself and he-says indeed to-be me litigious not
ἔχει δὲ ἀποδείξαι δεδικασμένον οὐδεμίαν δίκην,’ χωρὶς δ’
he-can but to-show having-litigated any suit separately but
ἐπ’ αὐτοῦ καὶ τοῦ ἀμφισβητοῦντος, ‘καὶ οὗτος μὲν
in-the-case-of himself and the opponent and this-man indeed
οὐ δεδάνεικε πώποτε οὐδέν, ἐγὼ δὲ καὶ πολλοὺς λέλυμαι
not has-lent ever anything I but even many have-ransomed
ὑμῶν.’ ἄλλος τοῖς προδιαβεβλημένοις καὶ ἀνθρώποις καὶ
of-you another for-the previously-slandered both men and
πράγμασιν, ἣ δοκοῦσι, τὸ λέγειν τὴν αἰτίαν τοῦ παραδόξου·
matters or seeming the to-tell the cause of-the paradox
ἔστιν γὰρ τι δι’ ὃ φαίνεται. οἷον ὑποβεβλημένης 25
is for something through which it-appears such-as having-substituted
τινὸς τὸν αὐτῆς υἱὸν διὰ τὸ ἀσπάζεσθαι ἐδόκει
a-woman the her-own son because-of the to-embrace she-seemed

συνεῖναι τῷ μειρακίῳ, λεχθέντος δὲ τοῦ αἰτίου ἐλύθη
to-consort with-the youth having-been-told but the cause was-dissolved
 ἢ διαβολή· καὶ οἷον ἐν τῷ Αἴαντι τῷ Θεοδέκτου Ὀδυσσεὺς
the slander and such-as in the Ajax the of-Theodectes Odysseus
 λέγει πρὸς τὸν Αἴαντα, διότι ἀνδρειότερος ὢν τοῦ Αἴαντος
says to — Ajax why braver being — than-Ajax
 οὐ δοκεῖ. ἄλλος ἀπὸ τοῦ αἰτίου, ἂν τε ὑπάρχη, ὅτι ἔστι,
not he-seems another from the cause whether — it-belong that it-is
 καὶ μὴ ὑπάρχη, ὅτι οὐκ ἔστιν· ἅμα γὰρ τὸ αἷτιον καὶ
and-if not it-belong that not it-is together for the cause and
 οὗ αἷτιον, καὶ ἄνευ αἰτίου οὐθέν ἐστιν, οἷον Λεωδάμας
of-which a-cause and without a-cause nothing is such-as Leodamas
 ἀπολογούμενος ἔλεγε, κατηγορήσαντος Θρασυβούλου ὅτι
defending said having-accused Thrasybulus that
 ἦν στηλίτης γεγωνῶς ἐν τῇ ἀκροπόλει, ἀλλ' ἐκκόψαι
he-was pillar-recorded having-become on the acropolis but to-have-erased
 ἐπὶ τῶν τριάκοντα· οὐκ ἐνδέχεται ἔφη· μᾶλλον γὰρ ἂν
under the Thirty not to-be-possible he-said more for would
 πιστεύειν αὐτῷ τοὺς τριάκοντα ἐγγεγραμμένης τῆς ἐχθρας
to-trust him the Thirty having-been-inscribed the enmity
 πρὸς τὸν δῆμον. ἄλλος, εἰ ἐνδέχεται βέλτιον ἄλλως
toward the people another whether it-was-possible better otherwise
 ἢ ἐνδέχεται ὦν ἢ συμβουλεύει ἢ πράττει ἢ πέπραχε
than it-is-possible of-what either he-advises or he-does or he-has-done
 σκοπεῖν· φανερόν γὰρ ὅτι, εἰ μὴ οὕτως ἔχει, οὐ πέπραχεν·
to-consider clear for that if not thus it-is not he-has-done
 1400b οὐδεὶς γὰρ ἐκὼν τὰ φαῦλα καὶ γινώσκων προαιρείται.
no-one for willingly the base and knowing chooses
 ἔστιν δὲ τοῦτο ψεῦδος· πολλάκις γὰρ ὕστερον γίγνεται δῆλον
is but this a-falsehood often for later becomes clear
 πῶς ἦν πράξει βέλτιον, πρότερον δὲ ἄδηλον. ἄλλος,
how it-was to-act better earlier but (it-was)-unclear another

ὅταν τι ἐναντίον μέλλῃ πράττεσθαι τοῖς πεπραγμένοις
when something contrary be-about to-be-done to-the things-done
 ἅμα, σκοπεῖν, οἷον Ξενοφάνης Ἑλεάταις ἐρωτῶσιν
at-the-same-time to-consider such-as Xenophanes to-Eleatics asking
 εἰ θύωσι τῇ Λευκοθέᾳ καὶ θρηνῶσιν ἢ μή,
whether they-should-sacrifice — to-Leucothea and they-should-lament or not
 συνεβούλευεν, εἰ μὲν θεὸν ὑπολαμβάνουσιν, μὴ θρηνεῖν,
advised if indeed a-god they-suppose not to-lament
 εἰ δ' ἄνθρωπον, μὴ θύειν. ἄλλος τόπος τὸ ἐκ τῶν
if but a-human not to-sacrifice another topic the from the
 ἁμαρτηθέντων κατηγορεῖν ἢ ἀπολογεῖσθαι, οἷον ἐν τῇ
things-done-wrong to-accuse or to-defend such-as in the
 Καρκίνου Μηδείᾳ οἱ μὲν κατηγοροῦσιν ὅτι τοὺς
of-Carcinus Medea the-ones indeed accuse that the
 παῖδας ἀπέκτεινεν, οὐ φαίνεσθαι γοῦν αὐτούς. ἤμαρτε
children she-killed not to-appear at-any-rate them erred
 γὰρ ἡ Μήδεια περὶ τὴν ἀποστολὴν τῶν παιδῶν· ἡ δ'
for — Medea about the sending-away of-the children she but
 ἀπολογεῖται ὅτι οὐκ ἂν τοὺς παῖδας ἀλλὰ τὸν Ἰάσονα ἂν
defends that not — the children but — Jason —
 ἀπέκτεινεν· τοῦτο γὰρ ἤμαρτεν ἂν μὴ ποιήσασα,
she-would-have-killed this for she-would-have-erred — not having-done
 εἴπερ καὶ θάτερον ἐποίησεν. ἔστι δ' ὁ τόπος οὗτος τοῦ
if-indeed also the-other she-did is but the topic this of-the
 ἐνθυμήματος καὶ τὸ εἶδος ὅλη ἢ πρότερον Θεοδώρου τέχνη.
enthymeme and the kind whole the earlier of-Theodorus art
 ἄλλος ἀπὸ τοῦ ὀνόματος, οἷον ὡς ὁ Σοφοκλῆς
another from the name such-as as — Sophocles

16

σαφῶς σιδήρῳ καὶ φοροῦσα τοῦνομα,
clearly in-iron and bearing the-name

- 19 καὶ ὥς ἐν τοῖς τῶν θεῶν ἐπαίνους εἰώθασι λέγειν
and as in the of-the gods praises they-are-accustomed to-say
 *** καὶ ὥς Κόνων Θρασύβουλον θρασύβουλον ἐκάλει,
(lacuna) and as Conon Thrasybulus bold-in-counsel called
 καὶ Ἡρόδικος Θρασύμαχον ἀεὶ θρασύμαχος εἶ, καὶ
and Herodicus Thrasymachus always bold-in-fight you-are and
 Πῶλον ἀεὶ σὺ πῶλος εἶ, καὶ Δράκοντα τὸν νομοθέτην,
Polus always you a-colt are and Draco the lawgiver
 ὅτι οὐκ ἂν ἀνθρώπου οἱ νόμοι ἀλλὰ δράκοντος· χαλεποὶ
that not would of-a-man the laws but of-a-dragon harsh
 γάρ. καὶ ὥς ἡ Εὐριπίδου Ἑκάβη εἰς τὴν Ἀφροδίτην
for and as the of-Euripides Hecuba against — Aphrodite

καὶ τοῦνομι' ὀρθῶς ἀφροσύνης ἄρχει θεᾶς,
and the-name rightly of-folly begins of-the-goddess

- 25 καὶ ὥς Χαιρήμων
and as Chaeremon

Πενθεὺς ἐσομένης συμφορᾶς ἐπώνυμος.
Pentheus of-a-coming misfortune named-after

- 27 εὐδοκιμεῖ δὲ μᾶλλον τῶν ἐνθυμημάτων τὰ ἐλεγκτικά
are-esteemed but more of-the enthymemes the refutative
 τῶν ἀποδεικτικῶν διὰ τὸ συναγωγὴν μὲν ἐναντίον
than-the demonstrative because-of the a-bringing-together indeed of-opposites
 εἶναι ἐν μικρῷ τὸ ἐλεγκτικὸν ἐνθύμημα, παρ' ἄλληλα δὲ
to-be in small the refutative enthymeme beside one-another but
 φανερά εἶναι τῷ ἀκροατῇ μᾶλλον. πάντων δὲ καὶ τῶν
clear to-be to-the hearer more of-all but both the
 ἐλεγκτικῶν καὶ τῶν δεικτικῶν συλλογισμῶν θορυβεῖται
refutative and the demonstrative syllogisms are-applauded

μάλιστα τὰ τοιαῦτα ὅσα ἀρχόμενα προορῶσι μὴ
most the such as-many-as beginning they-foresee not
 τῷ ἐπιπολῆς εἶναι (ἅμα γὰρ καὶ αὐτοὶ ἐφ'
by-the on-the-surface to-be at-the-same-time for also they-themselves at
 αὐτοῖς χαίρουσι προαισθανόμενοι), καὶ ὅσων τοσοῦτον
themselves rejoice perceiving-beforehand and of-which so-much
 ὑστερίζουσιν ὥσθ' ἅμα εἰρημένων γνωρίζειν.
they-lag so-that at-the-same-time having-been-said to-recognize

II.24 • APPARENT ENTHYMEMES

Some arguments only appear to be syllogisms, so there are apparent enthymemes too. Their topics are the wording, homonymy, combining or dividing terms, indignant language, a sign, the accidental, the consequence, taking a non-cause for a cause, omitting the when and the how, and taking what is likely in one case as likely without qualification. Aristotle closes with Corax's art and men's just resentment at what Protagoras professed.

ἐπεὶ δ' ἐνδέχεται τὸν μὲν εἶναι συλλογισμόν, τὸν δὲ μὴ 35
since but it-is-possible the-one indeed to-be a-syllogism the-other but not
 εἶναι μὲν φαίνεσθαι δέ, ἀνάγκη καὶ ἐνθύμημα τὸ μὲν
to-be indeed to-appear but necessary also an-enthymeme the-one indeed
 εἶναι, τὸ δὲ μὴ εἶναι ἐνθύμημα φαίνεσθαι δέ, ἐπεὶ περ τὸ
to-be the-other but not to-be an-enthymeme to-appear but since-indeed the
 ἐνθύμημα συλλογισμός τις. τόποι δ' εἰσὶ τῶν φαινομένων
enthymeme (is)-a-syllogism of-some-sort topics but are of-the apparent
 ἐνθυμημάτων εἰς μὲν ὁ παρὰ τὴν λέξιν, καὶ τούτου ἐν μὲν
enthymemes one indeed the owing-to the wording and of-this one indeed
 μέρος, ὥσπερ ἐν τοῖς διαλεκτικοῖς τὸ μὴ συλλογισάμενον
part just-as in the dialectical the not having-reasoned
 συμπερασματικῶς τὸ τελευταῖον εἰπεῖν, οὐκ ἄρα τὸ καὶ
conclusively the last to-say not then this and

τό, ἀνάγκη ἄρα καὶ τὸ καὶ τό, καὶ ἐν τοῖς ἐνθυμήμασι τὸ
that necessary then also this and that and in the enthymemes the
 συνεστραμμένον καὶ ἀντικειμένως εἰπεῖν φαίνεται ἐνθύμημα·
compressed and antithetically to-say appears an-enthymeme
 ἡ γὰρ τοιαύτη λέξις χώρα ἐστὶν ἐνθυμήματος. καὶ ἔοικε τὸ
the for such wording a-place is of-an-enthymeme and seems the
 τοιοῦτον εἶναι παρὰ τὸ σχῆμα τῆς λέξεως. ἔστι δὲ εἰς τὸ
such to-be owing-to the figure of-the wording is but toward the
 τῇ λέξει συλλογιστικῶς λέγειν χρήσιμον τὸ συλλογισμῶν
in-the wording syllogistically to-speak useful the of-syllogisms
 πολλῶν κεφάλαια λέγειν, ὅτι τοὺς μὲν ἔσωσε, τοῖς δ'
many summaries to-say that the-ones indeed he-saved the but
 ἑτέροις ἐτιμώρησε, τοὺς δ' Ἑλλήνας ἡλευθέρωσε· ἕκαστον
others he-avenged the but Greeks he-freed each
 μὲν γὰρ τούτων ἐξ ἄλλων ἀπεδείχθη, συντεθέντων δὲ
indeed for of-these from others was-demonstrated having-been-combined but
 φαίνεται καὶ ἐκ τούτων τι γίνεσθαι.
appears also from these something to-come-about

1401a ἐν δὲ τὸ παρὰ τὴν ὁμωνυμίαν, τὸ φάναι σπουδαῖον εἶναι
one but the owing-to the homonymy the to-say excellent to-be
 μῦν, ἀφ' οὗ γ' ἐστὶν ἡ τιμιωτάτη πασῶν τελετή· τὰ
a-mouse from which at-least is the most-honored of-all rite the
 γὰρ μυστήρια πασῶν τιμιωτάτη τελετή. ἢ εἴ τις
for mysteries of-all (are)-the-most-honored rite or if someone

κύνα ἐγκωμιάζων τὸν ἐν τῷ οὐρανῷ συμπαλαμβάνοι
a-dog praising the-one in the heaven should-take-in-besides
 ἢ τὸν Πάνα, ὅτι Πίνδαρος ἔφησεν
or — Pan because Pindar said

ὦ μάκαρ, ὃν τε μεγάλας θεοῦ κύνα παντοδαπὸν
O blessed whom — of-the-great goddess dog of-every-shape
 καλέουσιν Ὀλύμπιοι.
call the-Olympians

ἢ ὅτι τὸ μηδένα εἶναι κύν' ἀτιμότατόν ἐστιν, ὥστε τὸ 19
or that the no to-be dog most-dishonorable is so-that the
 κύνα δῆλον ὅτι τίμιον. καὶ τὸ κοινωνικὸν φάναι τὸν
a-dog clear that (is)-honorable and the sociable to-say —
 Ἑρμῆν εἶναι μάλιστα τῶν θεῶν· μόνος γὰρ καλεῖται
Hermes to-be most of-the gods alone for is-called
 κοινὸς Ἑρμῆς. καὶ τὸ τὸν λόγον εἶναι σπουδαιότατον,
common Hermes and the the speech to-be most-excellent
 ὅτι οἱ ἀγαθοὶ ἄνδρες οὐ χρημάτων ἀλλὰ λόγου εἰσὶν
because the good men not of-money but of-account are
 ἄξιοι· τὸ γὰρ λόγου ἄξιον οὐχ ἀπλῶς λέγεται. ἄλλος τὸ
worthy the for of-account worthy not simply is-said another the
 διηρημένον συντιθέντα λέγειν ἢ τὸ συγκείμενον διαιροῦντα·
divided combining to-say or the combined dividing
 ἐπεὶ γὰρ ταῦτόν δοκεῖ εἶναι οὐκ ὄν ταῦτό πολλάκις,
since for the-same it-seems to-be not being the-same often
 ὁπότερον χρησιμώτερον, τοῦτο δεῖ ποιεῖν. ἔστι δὲ
whichever (is)-more-useful this one-must to-do is but
 τοῦτο Εὐθυδήμου λόγος, οἷον τὸ εἰδέναι ὅτι τριήρης ἐμ
this of-Euthydemus an-argument such-as the to-know that a-trireme in
 Πειραιεὶ ἐστίν· ἕκαστον γὰρ οἶδεν. καὶ τὸν τὰ στοιχεῖα
Piraeus is each for he-knows and the-one the letters

ἐπιστάμενον ὅτι τὸ ἔπος οἶδεν· τὸ γὰρ ἔπος τὸ αὐτὸ ἐστίν.

knowing that the verse he-knows the for verse the same is

καὶ ἐπεὶ τὸ δις τοσοῦτον νοσῶδες, μηδὲ τὸ ἓν φάναι

and since the twice so-much (is)-unwholesome not-even the one to-say

ὑγιεινὸν εἶναι· ἄτοπον γὰρ εἰ τὰ δύο ἀγαθὰ ἐν κακόν

wholesome to-be absurd for if the two (are)-goods one an-evil

ἐστίν. οὕτω μὲν οὖν ἐλεγκτικόν, ὧδε δὲ δεικτικόν·

is thus indeed then (it-is)-refutative in-this-way but demonstrative

33 οὐ γὰρ ἐστίν ἐν ἀγαθὸν δύο κακά. ὅλος δὲ ὁ τόπος

not for is one a-good two evils whole but the topic

παραλογιστικός. πάλιν τὸ Πολυκράτους εἰς Θρασύβουλον,

(is)-fallacious again the of-Polycrates about Thrasybulus

ὅτι τριάκοντα τυράννους κατέλυσε· συντίθησι γάρ. ἢ τὸ

that thirty tyrants he-put-down he-combines for or the

ἐν τῷ Ὀρέστῃ τῷ Θεοδέκτῳ· ἐκ διαιρέσεως γὰρ ἐστίν.

in — Orestes the of-Theodectes from division for it-is

δίκαιόν ἐστιν, ἢ τις ἂν κτείνῃ πόσον,

just it-is she-who ever — should-kill a-busband

ἀποθνήσκειν ταύτην, καὶ τῷ πατρί γε τιμωρεῖν τὸν υἱόν·

to-die her and for-the father at-least to-avenge the son

1401b οὐκοῦν ταῦτα καὶ πεπραῆχθαι· συντεθέντα γὰρ ἴσως οὐκέτι

accordingly these also to-have-been-done combined for perhaps no-longer

δίκαιον. εἴη δ' ἂν καὶ παρὰ τὴν ἔλλειψιν· ἀφαιρεῖ γὰρ

(is)-just it-would-be but — also owing-to the omission it-removes for

τὸ ὑπὸ τίνος. ἄλλος δὲ τόπος τὸ δεινώσει κατασκευάζειν

the by whom another but topic the by-indignation to-establish

ἢ ἀνασκευάζειν· τοῦτο δ' ἐστίν ὅταν, μὴ δείξας ὅτι

or to-demolish this but is(-to-say) when not having-shown that

ἐποίησεν, αὐξήσῃ τὸ πρᾶγμα· ποιεῖ γὰρ φαίνεσθαι ἢ ὥς οὐ

he-did he-magnify the matter it-makes for to-appear either that not

πεποίηκεν, ὅταν ὁ τὴν αἰτίαν ἔχων αὔξη, ἢ ὡς πεποίηκεν,
he-has-done when the-one the charge having magnifies or that he-has-done
 ὅταν ὁ κατηγορῶν ὀργίζεται. οὐκ οὐκ ἐστὶν ἐνθύμημα·
when the accuser be-angry not-then it-is an-enthymeme
 παραλογίζεται γὰρ ὁ ἀκροατὴς ὅτι ἐποίησεν ἢ οὐκ ἐποίησεν,
reasons-falsely for the hearer that he-did or not he-did
 οὐ δεδειγμένον. ἄλλος τὸ ἐκ σημείου· ἀσυλλόγιστον γὰρ
not having-been-shown another the from a-sign unsyllogistic for
 καὶ τοῦτο. οἷον εἴ τις λέγοι, ταῖς πόλεσι συμφέρουσιν οἱ
also this such-as if someone should-say to-the cities are-advantageous the
 ἐρῶντες· ὁ γὰρ Ἄρμοδιου καὶ Ἀριστογείτονος ἔρως κατέλυσε
lovers the for of-Harmodius and of-Aristogeiton love put-down
 τὸν τύραννον Ἱππαρχον. ἢ εἴ τις λέγοι ὅτι κλέπτῃς
the tyrant Hipparchus or if someone should-say that (is)-a-thief
 Διονύσιος· πονηρὸς γάρ· ἀσυλλόγιστον γὰρ δὴ τοῦτο· οὐ
Dionysius (he-is)-wicked for unsyllogistic for then this not
 γὰρ πᾶς πονηρὸς κλέπτῃς, ἀλλ' ὁ κλέπτῃς πᾶς πονηρός.
for every wicked-man (is)-a-thief but the thief every (is)-wicked
 ἄλλος διὰ τὸ συμβεβηκός, οἷον ὃ λέγει Πολυκράτης
another through the accident such-as what says Polycrates
 εἰς τοὺς μῦς, ὅτι ἐβοήθησαν διατραγόντες τὰς νευράς.
about the mice that they-helped having-gnawed-through the bowstrings
 ἢ εἴ τις φαίη τὸ ἐπὶ δείπνον κληθῆναι τιμωτάτον·
or if someone should-say the to dinner to-be-invited most-honorable
 διὰ γὰρ τὸ μὴ κληθῆναι ὁ Ἀχιλλεὺς ἐμήνισε τοῖς Ἀχαιοῖς
because-of for the not to-be-invited — Achilles was-wroth at-the Achaeans
 ἐν Τενέδῳ· ὁ δ' ὡς ἀτιμαζόμενος ἐμήνισεν, συνέβη δὲ
in Tenedos he but as being-dishonored was-wroth it-happened but
 τοῦτο διὰ τὸ μὴ κληθῆναι. ἄλλος τὸ παρὰ τὸ ἐπόμενον,
this because-of the not to-be-invited another the owing-to the consequent
 οἷον ἐν τῷ Ἀλεξάνδρῳ, ὅτι μεγαλόψυχος· ὑπεριδὼν γὰρ
such-as in — Alexander that (he-was)-great-souled having-despised for

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τὴν πολλῶν ὀμίλιαν ἐν τῇ Ἰδῇ διέτριβεν καθ' αὐτόν·
the of-many company on — Ida he-spent-time by himself
ὅτι γὰρ οἱ μεγαλόψυχοι τοιοῦτοι, καὶ οὗτος μεγαλόψυχος
because for the great-souled (are)-such also this-man great-souled
δόξειεν ἄν. καὶ ἐπεὶ καλλωπιστῆς καὶ νύκτωρ πλανᾶται,
would-seem — and since a-dandy and by-night he-roams
μοιχός· τοιοῦτοι γάρ. ὅμοιον δὲ καὶ ὅτι ἐν τοῖς ἱεροῖς
(he-is)-an-adulterer such for like but also that in the temples
οἱ πτωχοὶ καὶ ᾄδουσι καὶ ὀρχοῦνται, καὶ ὅτι τοῖς φυγάσιν
the beggars both sing and dance and that for-the exiles
ἔξεστιν οἰκεῖν ὅπου ἂν θέλωσιν· ὅτι γὰρ τοῖς δοκοῦσιν
it-is-allowed to-live where — they-wish because for to-those seeming
εὐδαιμονεῖν ὑπάρχει ταῦτα, καὶ οἷς ταῦτα ὑπάρχει,
to-be-happy belong these also to-whom these belong
δόξαιεν ἂν εὐδαιμονεῖν. διαφέρει δὲ τῷ πῶς· διὸ
they-would-seem — to-be-happy it-differs but in-the how wherefore
καὶ εἰς τὴν ἔλλειψιν ἐμπίπτει. ἄλλος παρὰ τὸ ἀνάτιον
also into the omission it-falls another owing-to the non-cause
ὥς αἴτιον, οἷον τῷ ἅμα ἢ μετὰ τοῦτο γεγενέναι·
as a-cause such-as by-the at-the-same-time or after this to-have-happened
32 τὸ γὰρ μετὰ τοῦτο ὥς διὰ τοῦτο λαμβάνουσιν, καὶ
the for after this as through this they-take and
μάλιστα οἱ ἐν ταῖς πολιτείαις, οἷον ὥς ὁ Δημάδης τὴν
most the-ones in the public-affairs such-as as — Demades the
Δημοσθένους πολιτείαν πάντων τῶν κακῶν αἰτίαν· μετ'
of-Demosthenes policy of-all the evils (called)-the-cause after
ἐκείνην γὰρ συνέβη ὁ πόλεμος. ἄλλος παρὰ τὴν ἔλλειψιν
that for happened the war another owing-to the omission
τοῦ πότε καὶ πῶς, οἷον ὅτι δικαίως Ἀλέξανδρος ἔλαβε
of-the when and how such-as that justly Alexander took
τὴν Ἑλένην· αἵρεσις γὰρ αὐτῇ ἐδόθη παρὰ τοῦ πατρός.
— Helen a-choice for to-her was-given from the father

οὐ γὰρ ἀεὶ ἴσως, ἀλλὰ τὸ πρῶτον· καὶ γὰρ ὁ πατήρ
 not for always perhaps but the first also for the father
 μέχρι τούτου κύριος. ἢ εἴ τις φαίη τὸ τύπτειν τοὺς
 until this (was)-master or if someone should-say the to-strike the
 ἐλευθέρους ὕβριν εἶναι· οὐ γὰρ πάντως, ἀλλ' ὅταν ἄρχῃ
 free outrage to-be not for altogether but when he-begin
 χειρῶν ἀδίκων. ἔτι ὥσπερ ἐν τοῖς ἐριστικοῖς παρὰ τὸ
 of-hands unjust further just-as in the eristics owing-to the
 ἀπλῶς καὶ μὴ ἀπλῶς, ἀλλὰ τί, γίγνεται φαινόμενος
 simply and not simply but in-some-respect comes-about an-apparent
 συλλογισμός, οἷον ἐν μὲν τοῖς διαλεκτικοῖς ὅτι ἐστὶ τὸ
 syllogism such-as in indeed the dialectical that is the
 μὴ ὄν ὄν, ἔστι γὰρ τὸ μὴ ὄν μὴ ὄν, καὶ ὅτι ἐπιστητὸν
 not being being is for the not being not being and that knowable
 τὸ ἄγνωστον, ἔστιν γὰρ ἐπιστητὸν τὸ ἄγνωστον ὅτι
 the unknown is for knowable the unknown that
 ἄγνωστον, οὕτως καὶ ἐν τοῖς ῥητορικοῖς ἐστὶν φαινόμενον
 (it-is)-unknown thus also in the rhetorical is an-apparent
 ἐνθύμημα παρὰ τὸ μὴ ἀπλῶς εἰκὸς ἀλλὰ τὶ εἰκός.
 enthymeme owing-to the not simply likely but in-some-respect likely
 ἔστιν δὲ τοῦτο οὐ καθόλου, ὥσπερ καὶ Ἀγάθων λέγει
 is but this not universal just-as also Agathon says

1402a

τάχ' ἂν τις εἰκὸς αὐτὸ τοῦτ' εἶναι λέγοι,
 perhaps — someone likely itself this to-be might-say
 βροτοῖσι πολλὰ τυγχάνειν οὐκ εἰκότα.
 to-mortals many to-happen not likely

γίγνεται γὰρ τὸ παρὰ τὸ εἰκός, ὥστε εἰκὸς καὶ τὸ παρὰ
 happens for the contrary-to the likely so-that likely also the contrary-to
 τὸ εἰκός. εἰ δὲ τοῦτο, ἔσται τὸ μὴ εἰκὸς εἰκός. ἀλλ' οὐχ
 the likely if but this will-be the not likely likely but not

12

ἀπλῶς, ἀλλ' ὥσπερ καὶ ἐπὶ τῶν ἐριστικῶν τὸ κατὰ τί καὶ
simply but just-as also in the eristics the according-to what and
 πρὸς τί καὶ πῇ οὐ προστιθέμενα ποιεῖ τὴν συκοφαντίαν, καὶ
toward what and how not being-added make the chicanery also
 ἐνταῦθα παρὰ τὸ εἰκὸς εἶναι μὴ ἀπλῶς ἀλλὰ τὶ εἰκός.
here owing-to the likely to-be not simply but in-some-respect likely
 ἔστι δ' ἐκ τούτου τοῦ τόπου ἡ Κόρακος τέχνη συγκειμένη·
is but from this the topic the of-Corax art composed
 ἂν τε γὰρ μὴ ἔνοχος ἢ τῇ αἰτίᾳ, οἷον ἀσθενὴς ὢν
whether — for not liable be-be to-the charge such-as weak being
 αἰκίας φεύγει· οὐ γὰρ εἰκός· καὶ ἔνοχος ὢν, οἷον ἂν
of-assault be-be-tried not for (it-is)-likely and-if liable being such-as if
 ἰσχυρὸς ὢν· οὐ γὰρ εἰκός, ὅτι εἰκὸς ἔμελλε δόξειν. ὁμοίως
strong being not for (it-is)-likely because likely it-was-going to-seem likewise
 δὲ καὶ ἐπὶ τῶν ἄλλων· ἢ γὰρ ἔνοχον ἀνάγκη ἢ μὴ ἔνοχον
but also in the others either for liable necessary or not liable
 εἶναι τῇ αἰτίᾳ· φαίνεται μὲν οὖν ἀμφοτέρω εἰκότα, ἔστι δὲ
to-be to-the charge appear indeed then both likely is but
 τὸ μὲν εἰκός, τὸ δὲ οὐχ ἀπλῶς ἀλλ' ὥσπερ εἴρηται.
the-one indeed likely the-other but not simply but just-as it-has-been-said
 καὶ τὸ τὸν ἥττω δὲ λόγον κρείττω ποιεῖν τοῦτ' ἐστίν.
and the the weaker but argument stronger to-make this is
 25 καὶ ἐντεῦθεν δικαίως ἐδυσχέρανον οἱ ἄνθρωποι τὸ
and from-here justly were-annoyed the men the
 Πρωταγόρου ἐπάγγελμα· ψεῦδος τε γὰρ ἐστίν, καὶ οὐκ
of-Protagoras profession a-falsehood both for it-is and not
 ἀληθές ἀλλὰ φαινόμενον εἰκός, καὶ ἐν οὐδεμῇ τέχνη ἀλλ'
true but an-apparent likelihood and in no art but
 ἐν ῥητορικῇ καὶ ἐριστικῇ.
in rhetoric and eristic

Refutation is by counter-syllogism or by objection, and objections come from four sources: from the thing itself, from its like, from its opposite, and from previous decisions. An enthymeme drawn from likelihood can be met by showing its conclusion is not necessary, which favors the defendant; but that refutation only looks valid, and the judge who accepts it has been misled. A sure-sign, by contrast, can be met only by denying the fact.

καὶ περὶ μὲν ἐνθυμημάτων καὶ τῶν ὄντων καὶ τῶν 28
and about indeed enthymemes both the real and the
 φαινομένων εἴρηται, περὶ δὲ λύσεως ἐχόμενόν ἐστιν τῶν
apparent it-has-been-said about but refutation next it-is to-the
 εἰρημένων εἰπεῖν. ἔστιν δὲ λύειν ἢ ἀντισυλλογισάμενον
things-said to-speak it-is-possible but to-refute either having-counter-reasoned
 ἢ ἔνστασιν ἐνεγκόντα. τὸ μὲν οὖν ἀντισυλλογίζεσθαι
or an-objection having-brought the indeed then to-counter-reason
 δῆλον ὅτι ἐκ τῶν αὐτῶν τόπων ἐνδέχεται ποιεῖν· οἱ μὲν
(is)-clear that from the same topics it-is-possible to-make the indeed
 γὰρ συλλογισμοὶ ἐκ τῶν ἐνδόξων, δοκοῦντα δὲ πολλὰ
for syllogisms (are)-from the reputable seeming but many
 ἐναντία ἀλλήλοις ἐστίν. αἱ δ' ἐνστάσεις φέρονται καθάπερ
opposite to-one-another are the but objections are-brought just-as
 καὶ ἐν τοῖς τοπικοῖς, τετραχῶς· ἢ γὰρ ἐξ ἑαυτοῦ ἢ ἐκ
also in the Topics in-four-ways either for from itself or from
 τοῦ ὁμοίου ἢ ἐκ τοῦ ἐναντίου ἢ ἐκ τῶν κεκρμένων. λέγω
the like or from the opposite or from the things-judged I-mean
 δὲ ἀφ' ἑαυτοῦ μὲν, οἷον εἰ περὶ ἔρωτος εἴη τὸ ἐνθύμημα
but from itself indeed such-as if about love should-be the enthymeme
 ὡς σπουδαῖος, ἢ ἔνστασις διχῶς· ἢ γὰρ καθόλου
that (it-is)-excellent the objection in-two-ways either for universally
 εἰπόντα ὅτι πᾶσα ἔνδεια πονηρόν, ἢ κατὰ μέρος ὅτι οὐκ
saying that every want (is)-bad or according-to part that not

ἂν ἐλέγετο Καύνιος ἔρωσ, εἰ μὴ ἦσαν καὶ πονηροὶ
 — would-be-spoken-of a-Caunian love if not there-were also bad
 ἔρωτες. ἀπὸ δὲ τοῦ ἐναντίου ἔνστασις φέρεται, οἷον εἰ τὸ
 loves from but the opposite an-objection is-brought such-as if the
 ἐνθύμημα ἦν ὅτι ὁ ἀγαθὸς ἀνὴρ πάντας τοὺς φίλους εὖ
 enthymeme was that the good man all the friends well
 ποιεῖ, ἀλλ' οὐδ' ὁ μοχθηρὸς κακῶς, ἀπὸ δὲ τοῦ ὁμοίου,
 does but not-even the depraved badly from but the like
 οἷον εἰ ἦν τὸ ἐνθύμημα ὅτι οἱ κακῶς πεπονθότες ἀεὶ
 such-as if was the enthymeme that the badly having-fared always
 μισοῦσιν, ὅτι ἀλλ' οὐδ' οἱ εὖ πεπονθότες ἀεὶ φιλοῦσιν.
 hate that but not-even the well having-fared always love

1402b

αἱ δὲ κρίσεις αἱ ἀπὸ τῶν γνωρίμων ἀνδρῶν, οἷον εἴ
 the but judgments the from the notable men such-as if
 τις ἐνθύμημα εἶπεν ὅτι τοῖς μεθύουσι δεῖ συγγνώμην
 someone an-enthymeme said that to-the drunk one-must pardon
 ἔχειν, ἀγνοοῦντες γὰρ ἀμαρτάνουσιν, ἔνστασις ὅτι οὐκ οὖν
 to-have being-ignorant for they-err an-objection that not-then
 ὁ Πιττακὸς αἰνετός· οὐ γὰρ ἂν μείζους ζημίας
 — Pittacus (is)-praiseworthy not for — greater penalties
 ἐνομοθέτησεν ἐάν τις μεθύων ἀμαρτάνῃ. ἐπεὶ δὲ τὰ
 be-would-have-enacted if someone being-drunk err since but the
 ἐνθυμήματα λέγεται ἐκ τεττάρων, τὰ δὲ τέτταρα ταυτ'
 enthymemes are-said from four the but four these
 ἐστὶν εἰκὸς παράδειγμα τεκμήριον σημεῖον, ἔστι δὲ τὰ
 are likelihood example sure-sign sign are but the-ones
 μὲν ἐκ τῶν ὡς ἐπὶ τὸ πολὺ ἢ ὄντων ἢ δοκούντων
 indeed from the as for the most-part either being or seeming
 συνηγμένα ἐνθυμήματα ἐκ τῶν εἰκότων, τὰ δὲ διὰ
 concluded enthymemes from the likelihoods the-others but through
 τοῦ ὁμοίου, ἢ ἐνὸς ἢ πλειόνων, ὅταν λαβὼν τὸ καθόλου
 the like either of-one or of-more when having-taken the universal

εἴτα συλλογίσηται τὰ κατὰ μέρος, διὰ παραδείγματος,
then he-reason the according-to part through an-example
 τὰ δὲ διὰ ἀναγκαίου καὶ ἀεὶ ὄντος διὰ τεκμηρίου,
the-others but through a-necessary and always being through a-sure-sign
 τὰ δὲ διὰ τοῦ καθόλου ἢ τοῦ ἐν μέρει ὄντος, εἴαν
the-others but through the universal or the in part being whether
 τε ὄν εἴαν τε μή, διὰ σημείων, τὸ δὲ εἰκὸς οὐ τὸ ἀεὶ
— being or — not through signs the but likely not the always
 ἀλλὰ τὸ ὡς ἐπὶ τὸ πολὺ, φανερόν ὅτι τὰ τοιαῦτα μὲν
but the as for the most-part clear that the such indeed
 τῶν ἐνθυμημάτων ἀεὶ ἔστι λύειν φέροντα ἔνστασιν,
of-the enthymemes always it-is-possible to-refute bringing an-objection
 ἢ δὲ λύσις φαινομένη ἀλλ' οὐκ ἀληθὴς ἀεί·
the but refutation (is)-apparent but not true always
 οὐ γὰρ ὅτι οὐκ εἰκός, λυεῖ ὁ ἐνιστάμενος, ἀλλ' ὅτι 24
not for that not likely refutes the objector but that
 οὐκ ἀναγκαῖον. διὸ καὶ ἀεὶ ἔστι πλεονεκτεῖν
not necessary wherefore also always it-is-possible to-have-advantage
 ἀπολογούμενον μᾶλλον ἢ κατηγοροῦντα διὰ τοῦτον τὸν
defending more than accusing through this the
 παραλογισμόν· ἐπεὶ γὰρ ὁ μὲν κατηγορῶν διὰ εἰκότων
fallacy since for the indeed accuser through likelihoods
 ἀποδείκνυσιν — ἔστι δὲ οὐ τὰντὸ λῦσαι ἢ ὅτι οὐκ εἰκὸς
demonstrates is but not the-same to-refute either that not likely
 ἢ ὅτι οὐκ ἀναγκαῖον, ἀεὶ δ' ἔχει ἔνστασιν τὸ ὡς ἐπὶ τὸ
or that not necessary always but has an-objection the as for the
 πολὺ· οὐ γὰρ ἂν ᾔην ὡς ἐπὶ τὸ πολὺ καὶ εἰκὸς ἀλλ'
most-part not for — it-would-be as for the most-part and likely but
 ἀεὶ καὶ ἀναγκαῖον — ὁ δὲ κριτὴς οἶεται, ἂν οὕτω λυθῇ,
always and necessary the but judge thinks if thus it-be-refuted
 ἢ οὐκ εἰκὸς εἶναι ἢ οὐχ αὐτῷ κριτέον, παραλογιζόμενος,
either not likely to-be or not by-him to-be-judged reasoning-falsely

ὥσπερ ἐλέγομεν· οὐ γὰρ ἐκ τῶν ἀναγκαίων δεῖ αὐτὸν
just-as we-said not for from the necessary one-must him
 μόνον κρίνειν, ἀλλὰ καὶ ἐκ τῶν εἰκότων· τοῦτο γὰρ ἐστὶ
only to-judge but also from the likelihoods this for is
 τὸ γνώμη τῇ ἀρίστη κρίνειν· οὐκ οὐκ ἱκανὸν ἂν λύση
the with-judgment the best to-judge not-then sufficient if he-refute
 ὅτι οὐκ ἀναγκαῖον, ἀλλὰ δεῖ λύνειν ὅτι οὐκ εἰκός· τοῦτο
that not necessary but one-must to-refute that not likely this
 δὲ συμβήσεται, ἐὰν ἡ ἢ ἔνστασις μᾶλλον ὥς ἐπὶ τὸ πολὺ.
but will-happen if be the objection more as for the most-part
 37 ἐνδέχεται δὲ εἶναι τοιαύτην διχῶς, ἢ τῷ χρόνῳ ἢ τοῖς
it-is-possible but to-be such in-two-ways either in-the time or in-the
 πράγμασιν, κυριώτατα δέ, εἰ ἀμφοῖν· εἰ γὰρ τὰ πλείω καὶ
facts most-decisively but if in-both if for the more and
 τὰ πλεονάκις οὕτως, τοῦτ' ἐστὶν εἰκός μᾶλλον. λύεται δὲ
the more-often thus this is likely more are-refuted but
 καὶ τὰ σημεῖα καὶ τὰ διὰ σημείου ἐνθυμήματα εἰρημένα,
also the signs and the through a-sign enthymemes said
 καὶ ἢ ὑπάρχοντα, ὥσπερ ἐλέχθη ἐν τοῖς πρώτοις· ὅτι
even-if they-be true just-as it-was-said in the first that
 γὰρ ἀσυλλόγιστόν ἐστιν πᾶν σημεῖον, δῆλον ἡμῖν ἐκ τῶν
for unsyllogistic is every sign clear to-us from the
 ἀναλυτικῶν. πρὸς δὲ τὰ παραδειγματώδη ἢ αὐτὴ λύσις
Analytics against but the example-like the same refutation
 καὶ τὰ εἰκότα· ἐάν τε γὰρ ἔχωμεν ἓν τι οὐχ οὕτω,
as the likelihoods whether — for we-have one something not thus
 λέλυται, ὅτι οὐκ ἀναγκαῖον, εἰ καὶ τὰ πλείω ἢ πλεονάκις
it-is-refuted that not necessary if also the more or more-often
 ἄλλως· ἐάν τε καὶ τὰ πλείω καὶ τὰ πλεονάκις οὕτω,
otherwise or — also the more and the more-often thus
 μαχετέον ἢ ὅτι τὸ παρὸν οὐχ ὅμοιον ἢ οὐχ ὁμοίως ἢ
one-must-fight either that the present (is)-not like or not alike or

διαφοράν γέ τινα ἔχει. τὰ δὲ τεκμήρια καὶ τεκμηριώδη
a-difference at-least some it-has the but sure-signs and sure-sign-like

ἐνθυμήματα κατὰ μὲν τὸ ἀσυλλόγιστον οὐκ ἔσται
enthymemes according-to indeed the unsyllogistic not it-will-be-possible

λῦσαι (δῆλον δὲ καὶ τοῦθ' ἡμῖν ἐκ τῶν ἀναλυτικῶν),
to-refute clear but also this to-us from the Analytics

λείπεται δ' ὥς οὐχ ὑπάρχει τὸ λεγόμενον δεικνύναι.
it-remains but that not it-is-true the thing-said to-show

εἰ δὲ φανερόν καὶ ὅτι ὑπάρχει καὶ ὅτι τεκμήριον, ἄλυστον 1403a
if but clear both that it-is-true and that a-sure-sign irrefutable

ἤδη γίνεταί τοῦτο· πάντα γὰρ γίνεταί ἀπόδειξις ἤδη
already becomes this all for becomes a-demonstration already

φανερὰ.
evident

II.26 · AMPLIFICATION IS NOT A TOPIC

Amplifying and diminishing are not elements of an enthymeme, since an element is a topic into which many enthymemes fall, while amplification only shows that something is great or small — one of the things enthymemes are about, not a topic in its own right. Refutative enthymemes are not a separate kind either, since both sides argue from the same topics. This closes what belongs to thought; wording and arrangement remain.

τὸ δ' αὔξειν καὶ μειοῦν οὐκ ἔστιν ἐνθυμήματος στοιχείον· 17
the but to-amplify and to-diminish not is of-an-enthymeme an-element

τὸ γὰρ αὐτὸ λέγω στοιχείον καὶ τόπον· ἔστιν γὰρ
the for same I-call an-element and a-topic is for

στοιχείον καὶ τόπος, εἰς ὃ πολλὰ ἐνθυμήματα ἐμπίπτει.
an-element and a-topic into which many enthymemes fall

τὸ δ' αὔξειν καὶ μειοῦν ἔστιν πρὸς τὸ δεῖξαι ὅτι
the but to-amplify and to-diminish is toward the to-show that

μέγα ἢ μικρόν, ὥσπερ καὶ ὅτι ἀγαθὸν ἢ κακὸν ἢ
 (it-is)-great or small just-as also that good or evil or
 δίκαιον ἢ ἀδίκον καὶ τῶν ἄλλων ὅτιοῦν. ταῦτα δ' ἐστὶν
 just or unjust and of-the others whatever these but are
 πάντα περὶ ᾧ οἱ συλλογισμοὶ καὶ τὰ ἐνθυμήματα, ὥστ'
 all about which the syllogisms and the enthymemes so-that
 εἰ μὴδὲ τούτων ἕκαστον ἐνθυμήματος τόπος, οὐδὲ τὸ
 if not-even of-these each of-an-enthymeme (is)-a-topic nor the
 αὔξειν καὶ μειοῦν. οὐδὲ τὰ λυτικά ἐνθυμήματος εἶδος
 to-amplify and to-diminish nor the refutative of-an-enthymeme a-kind
 τι ἐστίν· δηλὸν γὰρ ὅτι λυεῖ μὲν ἢ δείξας ἢ
 some is clear for that one-refutes indeed either having-shown or
 ἔνστασιν ἐνεγκών, ἀνταποδεικνύουσιν δὲ τὸ ἀντικείμενον,
 an-objection having-brought they-counter-demonstrate but the opposite
 οἷον εἰ ἔδειξε ὅτι γέγονεν, οὗτος ὅτι οὐ γέγονεν, εἰ δὲ
 such-as if he-showed that it-happened this-man that not it-happened if but
 ὅτι οὐ γέγονεν, οὗτος ὅτι γέγονεν. ὥστε αὕτη μὲν οὐκ
 that not it-happened this-man that it-happened so-that this indeed not
 ἂν εἶη ἡ διαφορὰ τοῖς αὐτοῖς γὰρ χρῶνται ἀμφότεροι·
 — would-be the difference the same for they-use both
 ὅτι γὰρ οὐκ ἔστιν ἢ ἔστιν, ἐνθυμήματα φέρουσιν·
 that for not it-is or it-is enthymemes they-bring
 31 ἢ δ' ἔνστασις οὐκ ἔστιν ἐνθύμημα, ἀλλὰ καθάπερ ἐν
 the but objection not is an-enthymeme but just-as in
 τοῖς τοπικοῖς τὸ εἰπεῖν δόξαν τινὰ ἐξ ἧς ἔσται δηλὸν
 the Topics the to-state an-opinion some from which will-be clear
 ὅτι οὐ συλλελόγισται ἢ ὅτι ψεῦδος τι εἴληφεν.
 that not he-has-reasoned or that a-falsehood something he-has-assumed
 33 ἐπεὶ δὲ δὴ τρία ἐστὶν ᾧ δεῖ πραγματευθῆναι περὶ
 since but then three are-there which one-must to-be-treated about
 τὸν λόγον, ὑπὲρ μὲν παραδειγμάτων καὶ γνωμῶν καὶ
 the speech about indeed examples and maxims and

ἐνθυμημάτων καὶ ὅλως τῶν περὶ τὴν διάνοιαν, ὅθεν τε
enthymemes and in-general the about the thought whence both
 εὐπορήσομεν καὶ ὥς αὐτὰ λύσομεν, εἰρήσθω ἡμῖν
we-shall-be-well-supplied and how them we-shall-refute let-it-have-been-said by-us
 τοσαῦτα, λοιπὸν δὲ διελθεῖν περὶ λέξεως καὶ τάξεως.
so-much remaining but to-go-through about wording and arrangement

ARISTOTLE

ΤΕΧΝΗΣ ΠΗΤΟΡΙΚΗΣ Γ

Book III · Style and Arrangement

Three things must be treated about a speech: where its proofs come from, the wording, and the arrangement. Delivery has the greatest power, and no art has yet been composed about it, though actors now count for more than poets in the contests. It lies in the voice — in volume, harmony, and rhythm. Wording began with the poets, but the wording of prose is not the wording of poetry.

Ἐπειδὴ τρία ἐστὶν ἃ δεῖ πραγματευθῆναι περὶ τὸν 1403b
 since three are-there which one-must to-be-treated about the
 λόγον, ἐν μὲν ἐκ τίνων αἱ πίστεις ἔσονται, δεύτερον δὲ
 speech one indeed from what the proofs will-be second but
 περὶ τὴν λέξιν, τρίτον δὲ πῶς χρὴ τάξαι τὰ μέρη τοῦ
 about the wording third but how one-must to-arrange the parts of-the
 λόγου, περὶ μὲν τῶν πίστεων εἴρηται, καὶ ἐκ πόσων,
 speech about indeed the proofs it-has-been-said also from how-many
 ὅτι ἐκ τριῶν εἰσὶ, καὶ ταῦτα ποῖα, καὶ διὰ τί
 that from three they-are and these of-what-kind and through what
 τοσαῦτα μόνα· ἢ γὰρ τῷ αὐτοῖ τι πεπονθέναι οἱ
 so-many only either for by-the themselves something to-have-experienced the
 κρίνοντες, ἢ τῷ ποιούς τινας ὑπολαμβάνειν τοὺς λέγοντας,
 judging or by-the of-a-kind some to-suppose the speakers
 ἢ τῷ ἀποδεδείχθαι πείθονται πάντες. εἴρηται δὲ
 or by-the to-have-been-demonstrated are-persuaded all it-has-been-said but
 καὶ τὰ ἐνθυμήματα, πόθεν δεῖ πορίζεσθαι ἔστι γὰρ
 also the enthymemes whence one-must to-provide are for
 τὰ μὲν εἶδη τῶν ἐνθυμημάτων, τὰ δὲ τόποι. περὶ
 the-ones indeed kinds of-the enthymemes the-others but topics about
 δὲ τῆς λέξεως ἐχόμενόν ἐστιν εἰπεῖν· οὐ γὰρ ἀπόχρη τὸ
 but the wording next it-is to-speak not for it-suffices the
 ἔχειν ἃ δεῖ λέγειν, ἀλλ' ἀνάγκη καὶ ταῦτα ὥς δεῖ
 to-have what one-must to-say but necessary also these as one-must

εἰπεῖν, καὶ συμβάλλεται πολλὰ πρὸς τὸ φανῆναι ποιόν
to-say and it-contributes much toward the to-appear of-a-kind
 τινα τὸν λόγον. τὸ μὲν οὖν πρῶτον ἐζητήθη κατὰ
some the speech the indeed then first was-investigated according-to
 φύσιν, ὃ περ πέφυκε πρῶτον, αὐτὰ τὰ πράγματα
nature which very is-naturally first themselves the facts
 ἐκ τίνων ἔχει τὸ πιθανόν, δεύτερον δὲ τὸ ταῦτα τῇ
from what have the persuasive second but the these in-the
 λέξει διαθέσθαι, τρίτον δὲ τούτων ὃ δύναμιν μὲν ἔχει
wording to-arrange third but of-these which power indeed has
 μεγίστην, οὐπω δ' ἐπικεχείρηται, τὰ περὶ τὴν ὑπόκρισιν.
greatest not-yet but has-been-attempted the about the delivery

22 καὶ γὰρ εἰς τὴν τραγικὴν καὶ ραψωδίαν ὁπῆ παρῆλθεν·
even for into the tragic and recitation late it-came
 ὑπεκρίνοντο γὰρ αὐτοὶ τὰς τραγωδίας οἱ ποιηταὶ τὸ
they-acted for themselves the tragedies the poets the
 πρῶτον. δῆλον οὖν ὅτι καὶ περὶ τὴν ῥητορικὴν ἐστὶ τὸ
first clear then that also about the rhetoric is the
 τοιοῦτον ὥσπερ καὶ περὶ τὴν ποιητικὴν, ὃ περ ἕτεροί
such just-as also about the poetics which very others
 τινες ἐπραγματεύθησαν καὶ Γλαύκων ὁ Τήιος. ἔστιν δὲ
some treated and Glaucon the Teian is but
 αὐτῇ μὲν ἐν τῇ φωνῇ, πῶς αὐτῇ δεῖ χρῆσθαι πρὸς
it indeed in the voice how it one-must to-use toward
 ἕκαστον πάθος, οἷον πότε μεγάλη καὶ πότε μικρὰ καὶ
each emotion such-as when loud and when soft and
 μέση, καὶ πῶς τοῖς τόνοις, οἷον ὀξεῖα καὶ βαρεῖα καὶ
middle and how the pitches such-as high and low and
 μέση, καὶ ῥυθμοῖς τίσι πρὸς ἕκαστα. τρία γάρ ἐστιν περὶ
middle and rhythms which toward each three for are-there about
 ἃ σκοποῦσιν· ταῦτα δ' ἐστὶ μέγεθος ἀρμονία ῥυθμός. τὰ
which they-consider these but are volume harmony rhythm the

μὲν οὖν ἄθλα σχεδὸν ἐκ τῶν ἀγώνων οὗτοι λαμβάνουσιν,
indeed then prizes nearly from the contests these take
 καὶ καθάπερ ἐκεῖ μείζον δύνανται νῦν τῶν ποιητῶν οἱ
and just-as there more can now than-the poets the
 ὑποκριταί, καὶ κατὰ τοὺς πολιτικούς ἀγῶνας διὰ τὴν
actors also in the political contests through the
 μοχθηρίαν τῶν πολιτειῶν. οὐπω δὲ σύγκειται τέχνη περὶ
depravity of-the constitutions not-yet but is-composed an-art about
 αὐτῶν, ἐπεὶ καὶ τὸ περὶ τὴν λέξιν ὀψὲ προήλθεν·
them since also the about the wording late came-forward
 καὶ δοκεῖ φορτικὸν εἶναι, καλῶς ὑπολαμβάνόμενον. ἀλλ' 36
and it-seems vulgar to-be rightly being-supposed but
 ὅλης οὔσης πρὸς δόξαν τῆς πραγματείας τῆς περὶ τὴν
whole being toward opinion the treatment the about the
 ῥητορικὴν, οὐκ ὀρθῶς ἔχοντος, ἀλλ' ὡς ἀναγκαίου τὴν
rhetic not rightly disposed but as necessary the
 ἐπιμέλειαν ποιητέον, ἐπεὶ τό γε δίκαιον μηδὲν πλείω
attention one-must-make since the at-least just nothing more
 ζητεῖν περὶ τὸν λόγον ἢ ὡς μήτε λυπεῖν μήτ' εὐφραίνειν·
to-seek about the speech than so-as neither to-pain nor to-gladden
 δίκαιον γὰρ αὐτοῖς ἀγωνίζεσθαι τοῖς πράγμασι, ὥστε
just for themselves to-contend with-the facts so-that
 τᾶλλα ἔξω τοῦ ἀποδείξαι περίεργα ἐστίν· ἀλλ' ὅμως
the-rest outside the to-demonstrate superfluous is but nevertheless
 μέγα δύναται, καθάπερ εἴρηται, διὰ τὴν τοῦ ἀκροατοῦ
much it-can just-as it-has-been-said through the of-the hearer
 μοχθηρίαν. τὸ μὲν οὖν τῆς λέξεως ὅμως ἔχει τι
depravity the indeed then of-the wording nevertheless has something
 μικρὸν ἀναγκαῖον ἐν πάσῃ διδασκαλίᾳ· διαφέρει γάρ τι
small necessary in every teaching it-matters for somewhat
 πρὸς τὸ δηλῶσαι ὡδὶ ἢ ὡδὶ εἰπεῖν, οὐ μέντοι τοσοῦτον,
toward the to-make-clear this-way or that-way to-speak not however so-much

ἀλλ' ἅπαντα φαντασία ταῦτ' ἐστὶ καὶ πρὸς τὸν ἀκροατήν·
but all an-appearance these are and toward the hearer
 διὸ οὐδεὶς οὕτω γεωμετρεῖν διδάσκει. ἐκείνη μὲν οὖν
wherefore no-one thus to-do-geometry teaches that indeed then
 ὅταν ἔλθῃ ταὐτὸ ποιήσῃ τῇ ὑποκριτικῇ, ἐγκεχειρήκασιν
when it-come the-same will-do as-the acting they-have-attempted
 δὲ ἐπ' ὀλίγον περὶ αὐτῆς εἰπεῖν τινές, οἷον Θρασύμαχος
but to a-little about it to-speak some such-as Thrasymachus
 ἐν τοῖς ἐλέοις· καὶ ἔστιν φύσεως τὸ ὑποκριτικὸν εἶναι
in the Appeals-to-Pity and is of-nature the acting to-be
 καὶ ἀτεχνότερον, περὶ δὲ τὴν λέξιν ἔντεχνον.
and less-artificial about but the wording (it-is)-artificial

1404a διὸ καὶ τοῖς τοῦτο δυναμένοις γίνεται πάλιν ἄθλα, καθάπερ
wherefore also to-the this able come again prizes just-as
 καὶ τοῖς κατὰ τὴν ὑπόκρισιν ῥήτορσιν· οἱ γὰρ γραφόμενοι
also to-the according-to the delivery orators the for written
 λόγοι μείζον ἰσχύουσι διὰ τὴν λέξιν ἢ διὰ τὴν διάνοιαν.
speeches more prevail through the wording than through the thought
 20 ἦρξαντο μὲν οὖν κινῆσαι τὸ πρῶτον, ὥσπερ πέφυκεν, οἱ
they-began indeed then to-set-in-motion the first just-as is-natural the
 ποιηταί· τὰ γὰρ ὀνόματα μιμήματα ἐστίν, ὑπῆρξεν δὲ καὶ
poets the for words imitations are it-belonged but also
 ἡ φωνὴ πάντων μιμητικώτατον τῶν μορίων ἡμῖν· διὸ
the voice of-all most-imitative of-the parts to-us wherefore
 καὶ αἱ τέχναι συνέστησαν ἢ τε ῥαψωδία καὶ ἡ ὑποκριτικὴ
also the arts were-formed the both recitation and the acting
 καὶ ἄλλαι γε. ἐπεὶ δ' οἱ ποιηταὶ λέγοντες εὐήθη διὰ
and others at-least since but the poets saying simple-things through
 τὴν λέξιν ἐδόκουν πορίσασθαι τὴν δόξαν, διὰ τοῦτο
the wording seemed to-have-won the repute through this
 ποιητικὴ πρώτη ἐγένετο λέξις, οἷον ἡ Γοργίου. καὶ νῦν
a-poetic first became wording such-as the of-Gorgias and now

ἔτι οἱ πολλοὶ τῶν ἀπαιδευτῶν τοὺς τοιούτους οἴονται
still the many of-the uneducated the such think
 διαλέγεσθαι κάλλιστα. τοῦτο δ' οὐκ ἔστιν, ἀλλ' ἑτέρα
to-converse most-finely this but not is but different
 λόγου καὶ ποιήσεως λέξις ἐστίν. δηλοῖ δὲ τὸ συμβαῖνον·
of-prose and of-poetry wording is shows but the outcome
 οὐδὲ γὰρ οἱ τὰς τραγωδίας ποιοῦντες ἔτι χρῶνται τὸν
not-even for those the tragedies composing still use the
 αὐτὸν τρόπον, ἀλλ' ὥσπερ καὶ ἐκ τῶν τετραμέτρων εἰς τὸ
same way but just-as also from the tetrameters into the
 ἱαμβεῖον μετέβησαν διὰ τὸ τῷ λόγῳ τοῦτο τῶν μέτρων
iambic-line they-passed because-of the to-the prose this of-the meters
 ὁμοιότατον εἶναι τῶν ἄλλων, οὕτω καὶ τῶν ὀνομάτων
most-like to-be of-the others thus also of-the words
 ἀφείκασιν ὅσα παρὰ τὴν διάλεκτόν ἐστιν, οἷς οἱ
they-have-let-go as-many-as beside the common-speech are with-which the
 πρῶτοι ἐκόσμου, καὶ ἔτι νῦν οἱ τὰ ἑξάμετρα ποιοῦντες.
first adorned and still now those the hexameters composing
 διὸ γελοῖον μιμεῖσθαι τούτους οἱ αὐτοὶ οὐκέτι χρῶνται 35
wherefore ridiculous to-imitate those who themselves no-longer use
 ἐκείνῳ τῷ τρόπῳ, ὥστε φανερόν ὅτι οὐχ ἅπαντα ὅσα
that the way so-that clear that not all as-many-as
 περὶ λέξεως ἔστιν εἰπεῖν ἀκριβολογητέον ἡμῖν, ἀλλ'
about wording it-is-possible to-say one-must-treat-exactly by-us but
 ὅσα περὶ τοιαύτης οἷας λέγομεν. περὶ δ' ἐκείνης
as-many-as about such of-what-kind we-speak about but that
 εἴρηται ἐν τοῖς περὶ ποιητικῆς.
it-has-been-said in the about poetics

Aristotle defines the excellence of wording as being clear and fitting, since a speech that does not make its meaning plain does not do its work. Standard words make it clear; other words make it dignified, since men admire a foreign style as they admire strangers. Metaphor above all gives clarity, pleasure, and strangeness, cannot be taken from another, and must fit, drawn from the better or the worse of a kind. The chapter ends on the beauty of words, on epithets, and on diminutives.

1404b ἔστω οὖν ἐκεῖνα τεθεωρημένα καὶ ὠρίσθω λέξεως
 let-it-be then those considered and let-it-be-defined of-wording
 ἀρετὴ σαφὴ εἶναι· σημεῖον γὰρ ὅτι ὁ λόγος, ὡς
 an-excellence clear to-be a-sign for that the speech as
 ἐὰν μὴ δηλοῖ, οὐ ποιήσει τὸ ἑαυτοῦ ἔργον· καὶ μήτε
 if not it-make-clear not it-will-do the of-itself work and neither
 ταπεινὴν μήτε ὑπὲρ τὸ ἀξίωμα, ἀλλὰ πρέπουσαν· ἢ γὰρ
 low nor above the dignity but fitting the for
 ποιητικὴ ἴσως οὐ ταπεινή, ἀλλ' οὐ πρέπουσα λόγῳ. τῶν
 poetic perhaps not (is)-low but not fitting for-prose of-the
 δ' ὀνομάτων καὶ ῥημάτων σαφὴ μὲν ποιεῖ τὰ κύρια, μὴ
 but nouns and verbs clear indeed make the standard not
 ταπεινὴν δὲ ἀλλὰ κεκοσμημένην τᾶλλα ὀνόματα ὅσα
 low and but adorned the-other words as-many-as
 εἴρηται ἐν τοῖς περὶ ποιητικῆς· τὸ γὰρ ἐξαλλάξαι ποιεῖ
 have-been-said in the about poetics the for to-vary makes
 φαίνεσθαι σεμνοτέραν· ὥσπερ γὰρ πρὸς τοὺς ξένους οἱ
 to-appear more-dignified just-as for toward the strangers the
 ἄνθρωποι καὶ πρὸς τοὺς πολίτας, τὸ αὐτὸ πάσχουσιν καὶ
 men and toward the citizens the same they-feel also
 πρὸς τὴν λέξιν. διὸ δεῖ ποιεῖν ξένην τὴν διάλεκτον·
 toward the wording wherefore one-must to-make foreign the common-speech
 θαυμασταὶ γὰρ τῶν ἀπόντων εἰσὶν, ἡδὺ δὲ τὸ θαυμαστόν
 admirers for of-the absent they-are pleasant but the wonderful

ἐστιν. ἐπὶ μὲν οὖν τῶν μέτρων πολλά τε ποιεῖ τοῦτο
is in indeed then the meters many-things both does this
 καὶ ἀρμόττει ἐκεῖ· πλεόν γὰρ ἐξέστηκεν περὶ ᾧ καὶ περὶ
and it-fits there more for it-stands-apart about which and about
 οὓς ὁ λόγος· ἐν δὲ τοῖς ψιλοῖς λόγοις πολλῷ ἐλάττωσιν·
whom the speech in but the bare prose by-much fewer
 ἢ γὰρ ὑπόθεσις ἐλάττων, ἐπεὶ καὶ ἐνταῦθα, εἰ δούλος 15
the for subject (is)-smaller since even here if a-slave
 καλλιπεῖτο ἢ λίαν νέος, ἀπρεπέστερον, ἢ περὶ λίαν
should-speak-finely or too young (it-is)-more-unbecoming or about too
 μικρῶν· ἀλλ' ἔστι καὶ ἐν τούτοις ἐπισυστελλόμενον καὶ
small-matters but is also in these being-contracted and
 αὐξανόμενον τὸ πρέπον· διὸ δεῖ λανθάνειν ποιούντας,
being-enlarged the fitting wherefore one-must to-escape-notice doing
 καὶ μὴ δοκεῖν λέγειν πεπλασμένως ἀλλὰ πεφυκῶς
and not to-seem to-speak artificially but naturally
 (τοῦτο γὰρ πιθανόν, ἐκείνο δὲ τούναντίον· ὥς γὰρ πρὸς
this for (is)-persuasive that but the-opposite as for toward
 ἐπιβουλευόντα διαβάλλονται, καθάπερ πρὸς τοὺς οἶνους
a-plotter they-are-prejudiced just-as toward the wines
 τοὺς μεμιγμένους) καὶ οἶον ἢ Θεοδώρου φωνὴ πέπονθε
the mixed and such-as the of-Theodorus voice has-fared
 πρὸς τὴν τῶν ἄλλων ὑποκριτῶν· ἢ μὲν γὰρ τοῦ
toward the of-the other actors the-one indeed for of-the
 λέγοντος ἔοικεν εἶναι, αἱ δ' ἄλλότριοι. κλέπτεται δ'
speaker seems to-be the-others but (are)-alien it-is-concealed but
 εὖ, εἴαν τις ἐκ τῆς εἰωθυίας διαλέκτου ἐκλέγων συντιθῇ·
well if someone from the customary common-speech selecting he-compose
 ὃ περ Εὐριπίδης ποιεῖ καὶ ὑπέδειξε πρῶτος.
which very Euripides does and showed first

- 27 ὄντων δ' ὀνομάτων καὶ ῥημάτων ἐξ ὧν ὁ λόγος
being but nouns and verbs from which the speech
 συνέστηκεν, τῶν δὲ ὀνομάτων τοσαῦτ' ἐχόντων εἶδη ὅσα
is-composed the but nouns so-many having kinds as-many-as
 τεθεώρηται ἐν τοῖς περὶ ποιήσεως, τούτων γλώτταις μὲν
have-been-considered in the about poetry of-these rare-words indeed
 καὶ διπλοῖς ὀνόμασι καὶ πεποιημένοις ὀλιγάκις καὶ ὀλιγαχοῦ
and double words and coined seldom and in-few-places
 χρηστέον (ὅπου δέ, ὕστερον ἐροῦμεν, τό τε διὰ τί
one-must-use where but later we-shall-say the and through what
 εἴρηται· ἐπὶ τὸ μείζον γὰρ ἐξαλλάττει τοῦ πρέποντος),
it-has-been-said toward the greater for it-varies than-the fitting
 τὸ δὲ κύριον καὶ τὸ οἰκεῖον καὶ μεταφορὰ μόνᾳ χρήσιμα
the but standard and the proper and metaphor alone useful
 πρὸς τὴν τῶν ψιλῶν λόγων λέξιν. σημείον δ' ὅτι τούτοις
toward the of-the bare speeches wording a-sign but that these
 μόνοις πάντες χρῶνται· πάντες γὰρ μεταφοραῖς διαλέγονται
alone all use all for with-metaphors converse
 καὶ τοῖς οἰκείοις καὶ τοῖς κυρίοις, ὥστε δῆλον ὡς ἂν εὖ
and the proper and the standard so-that clear that if well
 ποιῇ τις, ἔσται τε ξενικὸν καὶ λανθάνειν ἐνδέχεται καὶ
does one it-will-be both foreign and to-escape-notice it-is-possible and
 σαφηνιεῖ. αὕτη δ' ἦν ἡ τοῦ ῥητορικοῦ λόγου ἀρετή. τῶν
be-will-be-clear this but was the of-the rhetorical speech excellence of-the
 δ' ὀνομάτων τῷ μὲν σοφιστῇ ὁμωνυμίαι χρήσιμοι (παρὰ
but words to-the indeed sophist homonyms (are)-useful because-of
 ταύτας γὰρ κακουργεῖ), τῷ ποιητῇ δὲ συνωνυμίαι, λέγω δὲ
these for he-plays-tricks to-the poet but synonyms I-call but
 κύριά τε καὶ συνώνυμα οἷον τὸ πορεύεσθαι καὶ τὸ βαδίζειν·
standard both and synonymous such-as the to-proceed and the to-walk
 1405a ταῦτα γὰρ ἀμφοτέρᾳ καὶ κύρια καὶ συνώνυμα ἀλλήλοις.
these for both — (are)-standard and synonymous to-one-another

τί μὲν οὖν τούτων ἕκαστόν ἐστι, καὶ πόσα εἶδη 3
what indeed then of-these each is and how-many kinds
 μεταφορᾶς, καὶ ὅτι τοῦτο πλείστον δύναται καὶ ἐν
of-metaphor and that this most has-power both in
 ποιήσει καὶ ἐν λόγοις, εἴρηται, καθάπερ ἐλέγομεν,
poetry and in prose it-has-been-said just-as we-said
 ἐν τοῖς περὶ ποιητικῆς· τοσούτῳ δ' ἐν λόγῳ δεῖ
in the about poetics by-so-much but in prose one-must
 μᾶλλον φιλοπονεῖσθαι περὶ αὐτῶν, ὅσῳ ἐξ ἐλαττόνων
more to-labor about them by-how-much from fewer
 βοηθημάτων ὁ λόγος ἐστὶ τῶν μέτρων. καὶ τὸ σαφές
helps the prose is than-the meters and the clear
 καὶ τὸ ἡδὺ καὶ τὸ ξενικὸν ἔχει μάλιστα ἢ μεταφορά, καὶ
and the pleasant and the foreign has most the metaphor and
 λαβεῖν οὐκ ἔστιν αὐτὴν παρ' ἄλλου. δεῖ δὲ καὶ τὰ
to-take not it-is-possible it from another one-must but also the
 ἐπίθετα καὶ τὰς μεταφορὰς ἀρμοττούσας λέγειν. τοῦτο δ'
epithets and the metaphors fitting to-speak this but
 ἔσται ἐκ τοῦ ἀνάλογον· εἰ δὲ μή, ἀπρεπὲς φανεῖται διὰ
will-be from the analogous if but not unbecoming it-will-appear through
 τὸ παρ' ἄλληλα τὰ ἐναντία μάλιστα φαίνεσθαι. ἀλλὰ δεῖ
the beside one-another the opposites most to-appear but one-must
 σκοπεῖν, ὡς νέῳ φοινικίς, οὕτω γέροντι τί· οὐ γὰρ
to-consider as for-a-youth a-crimson-cloak thus for-an-old-man what not for
 ἢ αὐτὴ πρέπει ἐσθῆς. καὶ ἐάν τε κοσμεῖν βούλη, ἀπὸ
the same fits dress and whether — to-adorn you-wish from
 τοῦ βελτίονος τῶν ἐν ταῦτῳ γένει φέρειν τὴν μεταφοράν,
the better of-the in the-same class to-bring the metaphor
 ἐάν τε ψέγειν, ἀπὸ τῶν χειρόνων, λέγω δ' οἶον, ἐπεὶ
or — to-blame from the worse I-mean but such-as since
 τὰ ἐναντία ἐν τῷ αὐτῷ γένει, τὸ φάναι τὸν μὲν
the opposites (are)-in the same class the to-say the indeed

πτωχεύοντα εὔχεται τὸν δὲ εὐχόμενον πτωχεύειν, ὅτι
begging to-pray the but praying to-beg because
 ἄμφω αἰτήσεις, τὸ εἰρημένον ἐστὶ ποιεῖν, ὡς καὶ Ἰφικράτης
both (are)-requests the thing-said is to-do as also Iphicrates
 Καλλίαν μητραγύρτην, ὃ δὲ ἔφη ἀμύητον αὐτὸν εἶναι.
Callias a-begging-priest he but said uninitiated him to-be

- 21 οὐ γὰρ ἂν μητραγύρτην αὐτὸν καλεῖν, ἀλλὰ δαδοῦχον.
not for would a-begging-priest him to-call but a-torch-bearer
 ἄμφω γὰρ περὶ θεόν, ἀλλὰ τὸ μὲν τίμιον τὸ
both for (are)-about a-god but the-one indeed (is)-honorable the-other
 δὲ ἄτιμον. καὶ ὃ μὲν διονυσοκόλακας, αὐτοὶ δ'
but dishonorable and the-one indeed Dionysus-flatterers they-themselves but
 αὐτοὺς τεχνίτας καλοῦσιν· ταῦτα δ' ἄμφω μεταφορά,
themselves artists call these but both (are)-metaphor
 ἢ μὲν ῥυπαινόντων ἢ δὲ τούναντίον. καὶ οἱ μὲν
the-one indeed of-defilers the-other but the-opposite and the indeed
 ληστὰι αὐτοὺς ποριστὰς καλοῦσι νῦν· διὸ ἔξεστι λέγειν
pirates themselves purveyors call now wherefore it-is-allowed to-say
 τὸν ἀδικήσαντα μὲν ἁμαρτάνειν, τὸν δ' ἁμαρτάνοντα
the having-wronged indeed to-err the but erring
 ἀδικῆσαι, καὶ τὸν κλέψαντα καὶ λαβεῖν καὶ πορθῆσαι.
to-have-wronged and the having-stolen both to-have-taken and to-have-plundered
 τὸ δὲ ὡς ὁ Τήλεφος Εὐριπίδου φησὶν,
the but as the Telephus of-Euripides says

κώπης ἀνάσσω καποβὰς εἰς Μυσίαν,
of-an-oar ruling and-having-landed in Mysia

- 30 ἀπρεπές, ὅτι μείζον τὸ ἀνάσσειν ἢ κατ' ἀξίαν· οὐ
(is)-unbecoming because greater the to-rule than according-to worth not
 κέκλεπται οὖν. ἔστιν δὲ καὶ ἐν ταῖς συλλαβαῖς ἁμαρτία,
it-has-been-concealed then is but also in the syllables a-fault

ἐὰν μὴ ἡδέϊας ἦ σημεῖα φωνῆς, οἷον Διονύσιος
if not of-pleasant they-be signs of-sound such-as Dionysius
 προσαγορεύει ὁ χαλκοῦς ἐν τοῖς ἐλεγείοις κραυγὴν
names the Brazen in the elegies a-scream
 Καλλιόπης τὴν ποίησιν, ὅτι ἄμφω φωναί· φαύλη δὲ
of-Calliope the poetry because both (are)-sounds (is)-base but
 ἡ μεταφορὰ ταῖς ἀσήμοις φωναῖς. ἔτι δὲ οὐ πόρρωθεν
the metaphor with-the meaningless sounds further but not from-afar
 δεῖ ἀλλ' ἐκ τῶν συγγενῶν καὶ τῶν ὁμοειδῶν μεταφέρειν
one-must but from the kindred and the same-kind to-transfer
 τὰ ἀνώνυμα ὠνομασμένως, ὃ λεχθὲν δῆλόν ἐστιν
the nameless by-naming which having-been-said clear is
 ὅτι συγγενές, οἷον ἐν τῷ αἰνίγματι τῷ εὐδοκιμοῦντι
that (it-is)-kindred such-as in the riddle the famous

ἄνδρ' εἶδον πυρὶ χαλκὸν ἐπ' ἀνέρι κολλήσαντα·
a-man I-saw with-fire bronze on a-man having-glued

ἀνώνυμον γὰρ τὸ πάθος, ἔστι δ' ἄμφω πρόσθεσις τις· 1405b
nameless for the affection is but both an-application some
 κόλλησιν τοῖνυν εἶπε τὴν τῆς σικύας προσβολήν. καὶ
a-gluing therefore he-called the of-the cupping-glass application and
 ὅλως ἐκ τῶν εὖ ἡνιγμένων ἔστι μεταφορὰς λαβεῖν
in-general from the well riddled it-is-possible metaphors to-take
 ἐπιεικεῖς· μεταφοραὶ γὰρ αἰνίττονται, ὥστε δῆλον ὅτι εὖ
fitting metaphors for speak-in-riddles so-that clear that well
 μετενήνεκται. καὶ ἀπὸ καλῶν κάλλος δὲ ὀνόματος τὸ
it-has-been-transferred also from beautiful beauty but of-a-word the-one
 μὲν ὥσπερ Λικύμνιος λέγει, ἐν τοῖς ψόφοις ἢ τῷ
indeed just-as Licymnius says (is)-in the sounds or in-the
 σημαينوμένῳ, καὶ αἰσχος δὲ ὡσαύτως. ἔτι δὲ τρίτον ***,
thing-signified and ugliness but likewise further but a-third (lacuna)

ὃ λύει τὸν σοφιστικὸν λόγον· οὐ γὰρ ὡς ἔφη Βρύσων
which refutes the sophistical argument not for as said Bryson
 οὐθέν· αἰσχρολογεῖν, εἴπερ τὸ αὐτὸ σημαίνει τόδε ἀντὶ
no-one to-speak-foully if-indeed the same it-means this instead-of
 τοῦδε εἰπεῖν· τοῦτο γὰρ ἐστὶν ψεῦδος· ἔστιν γὰρ ἄλλο
this to-say this for is false is for one
 ἄλλου κυριώτερον καὶ ὁμοιωμένον μᾶλλον καὶ οἰκειότερον
than-another more-standard and likened more and more-proper
 τῷ ποιεῖν τὸ πρᾶγμα πρὸ ὀμμάτων. ἔτι οὐχ ὁμοίως
by-the to-make the thing before eyes further not alike
 ἔχον σημαίνει τόδε καὶ τόδε, ὥστε καὶ οὕτως ἄλλου ἄλλο
being it-means this and this so-that also thus than-one another
 κάλλιον καὶ αἰσχρον θέτον· ἄμφω μὲν γὰρ τὸ καλὸν ἢ
more-beautiful and uglier one-must-set both indeed for the beautiful or
 τὸ αἰσχρὸν σημαίνουσιν, ἀλλ' οὐχ ἢ καλὸν ἢ οὐχ ἢ αἰσχρόν·
the ugly they-mean but not as beautiful or not as ugly
 16 ἢ ταῦτα μὲν, ἀλλὰ μᾶλλον καὶ ἥττον. τὰς δὲ μεταφορὰς
or these indeed but more and less the but metaphors
 ἐντεῦθεν οἰστέον, ἀπὸ καλῶν ἢ τῇ φωνῇ ἢ τῇ
from-here one-must-bring from beautiful either in-the sound or in-the
 δυνάμει ἢ τῇ ὄψει ἢ ἄλλῃ τινὶ αἰσθήσει. διαφέρει δ'
meaning or in-the sight or in-another some sense it-differs but
 εἰπεῖν, οἷον ῥοδοδάκτυλος ἠὼς μᾶλλον ἢ φοινικοδάκτυλος,
to-say such-as rosy-fingered dawn rather than crimson-fingered
 ἢ ἔτι φαυλότερον ἐρυθροδάκτυλος. καὶ ἐν τοῖς ἐπιθέτοις
or still baser red-fingered and in the epithets
 ἔστιν μὲν τὰς ἐπιθέσεις ποιεῖσθαι ἀπὸ φαύλου ἢ
it-is-possible indeed the applications to-make from base or
 αἰσχροῦ, οἷον ὁ μητροφόντης, ἔστι δ' ἀπὸ τοῦ
shameful such-as the matricide it-is-possible but from the
 βελτίονος, οἷον ὁ πατρὸς ἀμύντωρ· καὶ ὁ Σιμωνίδης,
better such-as the of-a-father avenger and — Simonides

ὅτε μὲν ἐδίδου μισθὸν ὀλίγον αὐτῷ ὁ νικήσας τοῖς
when indeed was-giving a-fee small to-him the having-won with-the
 ὀρεῦσιν, οὐκ ἤθελε ποιεῖν ὥς δυσχεραίνων εἰς ἡμίονους
mules not was-willing to-compose as disdaining about mules
 ποιεῖν, ἐπεὶ δ' ἱκανὸν ἔδωκεν, ἐποίησε
to-compose when but enough he-gave he-composed

χαίρετ' ἀελλοπόδων θυγάτρεις ἵππων·
hail of-storm-footed daughters of-mares

καίτοι καὶ τῶν ὄνων θυγατέρες ἦσαν. ἔτι τὸ αὐτὸ 29
and-yet also of-the asses daughters they-were further the same
 ὑποκορίζεσθαι· ἔστιν δὲ ὁ ὑποκορισμὸς ὃς ἔλαττον ποιεῖ
to-use-a-diminutive is but the diminutive which less makes
 καὶ τὸ κακὸν καὶ τὸ ἀγαθόν, ὥσπερ καὶ ὁ Ἀριστοφάνης
both the evil and the good just-as also — Aristophanes
 σκώπτων ἐν τοῖς Βαβυλωνίοις, ἀντὶ μὲν χρυσίου
jesting in the Babylonians instead-of indeed gold
 χρυσιδάριον, ἀντὶ δ' ἱματίου ἱματιδάριον, ἀντὶ δὲ
goldlet instead-of but a-cloak cloaklet instead-of but
 λοιδορίας λοιδορημάτων καὶ νοσημάτων. εὐλαβεῖσθαι δὲ
abuse abuselet and diseaselet to-be-careful but
 δεῖ καὶ παρατηρεῖν ἐν ἀμφοῖν τὸ μέτριον.
one-must and to-watch in both the moderate

Frigidity of wording arises in four ways: from compound words, like Lycophron's many-faced heaven; from rare words; from epithets that are long, untimely, or crowded; and from metaphors that are ridiculous, too solemn, or drawn from too far off. Alcidas supplies most of the examples, using epithets as food rather than as seasoning; Lycophron and Gorgias supply the rest. Gorgias' rebuke of the swallow that fouled him is praised: he named what she had been, not what she is.

- 34 τὰ δὲ ψυχρὰ ἐν τέτταρσι γίνεταί κατὰ τὴν λέξιν,
the but frigid in four-(ways) come according-to the wording
 ἔν τε τοῖς διπλοῖς ὀνόμασι, οἷον Λυκόφρων τὸν
in both the double words such-as Lycophron the
 πολυπρόσωπον οὐρανὸν τῆς μεγαλοκορύφου γῆς καὶ ἀκτὴν
many-faced heaven of-the great-peaked earth and a-headland
 δὲ στενοπόρον, καὶ ὡς Γοργίας πτωχόμουσος κόλαξ,
but narrow-passaged and as Gorgias beggar-mused a-flatterer
 ἐπιορκήσαντας καὶ κατευορκήσαντας. καὶ ὡς Ἀλκιδάμας
having-forsworn and having-well-sworn and as Alcidas
 μένους μὲν τὴν ψυχὴν πληρουμένην, πυρίχρων δὲ τὴν
with-rage indeed the soul being-filled fire-colored but the
 ὄψιν γιγνομένην, καὶ τελεσφόρον ὥθη τὴν προθυμίαν
face becoming and fulfilling he-thought the eagerness
 αὐτῶν γενήσεσθαι, καὶ τελεσφόρον τὴν πειθῶ τῶν λόγων
of-them to-become and fulfilling the persuasion of-the words
 κατέστησεν, καὶ κυανόχρων τὸ τῆς θαλάττης ἔδαφος·
he-made and dark-colored the of-the sea floor
 πάντα ταῦτα γὰρ ποιητικὰ διὰ τὴν δίπλωσιν φαίνεται.
all these for poetic through the doubling appear
 μία μὲν οὖν αὕτη αἰτία, μία δὲ τὸ χρῆσθαι γλώτταις,
one indeed then this a-cause one but the to-use rare-words
 οἷον Λυκόφρων Ξέρξην πέλωρον ἄνδρα, καὶ Σκίρων
such-as Lycophron Xerxes a-monstrous man and Sciron

σίννις ἀνὴρ, καὶ Ἀλκιδάμας ἄθρυμα τῇ ποιήσει, καὶ τὴν
a-ravaging man and Alcidamas a-plaything for-the poetry and the
 τῆς φύσεως ἀτασθαλίαν, καὶ ἀκράτῳ τῆς διανοίας ὀργῇ
of-the nature recklessness and with-unmixed of-the mind wrath
 τεθηγμένον. τρίτον δ' ἐν τοῖς ἐπιθέτοις τὸ ἢ μακροῖς ἢ
whetted third but in the epithets the either long or
 ἀκαίροις ἢ πυκνοῖς χρῆσθαι· ἐν μὲν γὰρ ποιήσει πρέπει
untimely or frequent to-use in indeed for poetry it-fits
 γάλα λευκὸν εἰπεῖν, ἐν δὲ λόγῳ τὰ μὲν ἀπρεπέστερα,
milk white to-say in but prose the-ones indeed (are)-more-unbecoming
 τὰ δέ, ἂν ἢ κατακορῇ, ἐξελέγχει καὶ ποιεῖ φανερόν
the-others but if they-be excessive it-exposes and makes evident
 ὅτι ποίησις ἐστίν, ἐπεὶ δεῖ γε χρῆσθαι αὐτοῖς·
that poetry it-is since one-must at-least to-use them
 ἐξαλλάττει γὰρ τὸ εἰωθὸς καὶ ξενικὴν ποιεῖ τὴν λέξιν. ἀλλὰ 1406a
it-varies for the customary and foreign makes the wording but
 δεῖ στοχάζεσθαι τοῦ μετρίου, ἐπεὶ μείζον ποιεῖ κακὸν
one-must to-aim-at the moderate since a-greater it-makes evil
 τοῦ εἰκῇ λέγειν· ἢ μὲν γὰρ οὐκ ἔχει τὸ εἶ, ἢ
than-the at-random to-speak the-one indeed for not has the well the-other
 δὲ τὸ κακῶς. διὸ τὰ Ἀλκιδάμαντος ψυχρὰ φαίνεται· οὐ
but the badly wherefore the of-Alcidamas frigid appear not
 γὰρ ἡδύσματι χρῆται ἀλλ' ὥς ἐδέσματι τοῖς ἐπιθέτοις, οὕτω
for as-a-seasoning he-uses but as food the epithets so
 πυκνοῖς καὶ μείζοσι καὶ ἐπὶ δήλοις, οἷον οὐχ ἰδρώτα ἀλλὰ τὸν
frequent and greater and on the-obvious such-as not sweat but the
 ὑγρὸν ἰδρώτα, καὶ οὐκ εἰς Ἴσθμια ἀλλ' εἰς τὴν τῶν Ἴσθμίων
moist sweat and not to Isthmia but to the of-the Isthmian
 πανήγυριν, καὶ οὐχὶ νόμους ἀλλὰ τοὺς τῶν πόλεων βασιλεῖς
festival and not laws but the of-the cities kings
 νόμους, καὶ οὐ δρόμῳ ἀλλὰ δρομαίᾳ τῇ τῆς ψυχῆς ὁρμῇ,
laws and not with-a-run but with-a-running the of-the soul impulse

καὶ οὐχὶ μουσεῖον ἀλλὰ τὸ τῆς φύσεως παραλαβὸν
and not a-shrine-of-the-Muses but the of-the nature having-taken
 μουσεῖον, καὶ σκυθρωπὸν τὴν φροντίδα τῆς ψυχῆς, καὶ οὐ
shrine-of-the-Muses and sullen the care of-the soul and not
 χάριτος ἀλλὰ πανδήμου χάριτος δημιουργὸς καὶ οἰκονόμος
of-grace but of-all-people's grace a-craftsman and a-steward
 τῆς τῶν ἀκουόντων ἡδονῆς, καὶ οὐ κλάδοις ἀλλὰ τοῖς τῆς
of-the of-the bearers pleasure and not with-branches but with-the of-the
 ὕλης κλάδοις, καὶ οὐ τὸ σῶμα παρήμπισχεν ἀλλὰ τὴν τοῦ
wood branches and not the body be-clothed but the of-the
 σώματος αἰσχύνην, καὶ ἀντίμιμον τὴν τῆς ψυχῆς ἐπιθυμίαν
body shame and counter-mimic the of-the soul desire
 (τοῦτο δ' ἅμα καὶ διπλοῦν καὶ ἐπίθετον, ὥστε ποίημα
this but at-once both double and an-epithet so-that a-poem
 γίνεται), καὶ οὕτως ἔξεδρον τὴν τῆς μοχθηρίας ὑπερβολήν.
it-becomes and thus outlandish the of-the depravity excess
 32 διὸ ποιητικῶς λέγοντες τῇ ἀπρεπείᾳ τὸ γελοῖον καὶ
wherefore poetically speaking by-the unfitness the ridiculous and
 τὸ ψυχρὸν ἐμποιοῦσι, καὶ τὸ ἀσαφὲς διὰ τὴν ἀδολεσχίαν·
the frigid they-produce and the unclear through the babble
 ὅταν γὰρ γινώσκοντι ἐπεμβάλλῃ, διαλύει τὸ σαφές
when for on-one-knowing he-piles-on he-destroys the clear
 τῷ ἐπισκοτεῖν· οἱ δ' ἄνθρωποι τοῖς διπλοῖς χρῶνται,
by-the to-overshadow the but men the double use
 ὅταν ἀνώνυμον ᾗ καὶ ὁ λόγος εὐσύνθετος, οἷον τὸ
when nameless it-be and the word easily-compounded such-as the
 χρονοτριβεῖν· ἀλλ' ἂν πολὺ, πάντως ποιητικόν. διὸ
to-waste-time but if much altogether (it-is)-poetic wherefore
 χρησιμωτάτη ἢ διπλῇ λέξις τοῖς διθυραμβοποιοῖς· οὗτοι
most-useful the double wording for-the dithyramb-poets these
 γὰρ ψοφώδεις· αἱ δὲ γλῶτται τοῖς ἐποποιοῖς· σεμνὸν γὰρ
for (are)-noisy the but rare-words for-the epic-poets (is)-dignified for

καὶ αὐθαδές· *** ἡ μεταφορὰ τοῖς ἱαμβείοις· τούτοις
and self-willed (lacuna) the metaphor for-the iambs these
 γὰρ νῦν χρῶνται, ὥσπερ εἴρηται. καὶ ἔτι τέταρτον
for now they-use just-as it-has-been-said and further a-fourth
 τὸ ψυχρὸν ἐν ταῖς μεταφοραῖς γίνεται· εἰσὶν γὰρ καὶ
the frigid in the metaphors comes are for also
 μεταφοραὶ ἀπρεπεῖς, αἱ μὲν διὰ τὸ γελοῖον (chrῶνται
metaphors unbecoming the-ones indeed through the ridiculous use
 γὰρ καὶ οἱ κωμωδοποιοὶ μεταφοραῖς), αἱ δὲ διὰ τὸ
for also the comic-poets metaphors the-others but through the
 σεμνὸν ἄγαν καὶ τραγικόν· ἀσαφεῖς δέ, ἂν πόρρωθεν. οἶον
dignified too-much and tragic unclear but if from afar such-as
 Γοργίας χλωρὰ καὶ ἔναυμα τὰ πράγματα· σὺ δὲ ταῦτα
Gorgias green and bloody the affairs you but these
 αἰσχρῶς ἔσπειρας κακῶς δὲ ἐθέρισας· ποιητικῶς γὰρ ἄγαν.
shamefully sowed badly but reaped poetically for too-much
 καὶ ὡς Ἀλκιδάμας τὴν φιλοσοφίαν ἐπιτείχισμα τῶν νόμων, 1406b
and as Alcidas the philosophy a-fortress-against the laws
 καὶ τὴν Ὀδύσσειαν καλὸν ἀνθρωπίνου βίου κάτοπτρον,
and the Odyssey a-beautiful of-human life mirror
 καὶ οὐδὲν τοιοῦτον ἄθυρμα τῇ ποιήσει προσφέρων·
and no such plaything to-the poetry bringing
 ἅπαντα γὰρ ταῦτα ἀπίθانا διὰ τὰ εἰρημένα. τὸ
all for these (are)-unpersuasive through the things-said the
 δὲ Γοργίου εἰς τὴν χελιδόνα, ἐπεὶ κατ' αὐτοῦ πετομένη
but of-Gorgias against the swallow when over him flying
 ἀφῆκε τὸ περίττωμα, ἄριστα τῶν τραγικῶν· εἶπε γὰρ
it-let-fall the droppings best of-the tragic he-said for
 αἰσχρὸν γε ὦ Φιλομήλα. ὄρνιθι μὲν γάρ, εἰ ἐποίησεν,
shameful at-least O Philomela for-a-bird indeed for if it-did

οὐκ αἰσχρόν, παρθένῳ δὲ αἰσχρόν. εὖ οὖν ἐλοιδορήσεν
 not shameful for-a-maiden but shameful well then he-reviled
 εἰπὼν ὃ ἦν, ἀλλ' οὐχ ὃ ἔστιν.
 saying what she-was but not what she-is

III.4 · SIMILE

The simile is a metaphor differing only a little: to say that Achilles rushed on like a lion is a simile, and that the lion rushed on is a metaphor. Similes are useful in prose but should be used sparingly, since they are poetical. They must be brought in as metaphors are, and whatever succeeds as one succeeds as the other.

20 ἔστιν δὲ καὶ ἡ εἰκὼν μεταφορά· διαφέρει γὰρ μικρόν·
 is but also the simile a-metaphor it-differs for little
 ὅταν μὲν γὰρ εἴπῃ τὸν Ἀχιλλέα
 when indeed for he-say — Achilles

ὥς δὲ λέων ἐπόρουσεν,
 as but a-lion he-rushed

22 εἰκὼν ἐστίν, ὅταν δὲ λέων ἐπόρουσε, μεταφορά· διὰ
 a-simile it-is when but a-lion he-rushed (it-is)-a-metaphor because-of
 τὸ γὰρ ἄμφω ἀνδρείους εἶναι, προσηγόρευσεν μετενέγκας
 the for both brave to-be he-called having-transferred
 λέοντα τὸν Ἀχιλλέα. χρήσιμον δὲ ἡ εἰκὼν καὶ ἐν λόγῳ,
 a-lion — Achilles (is)-useful but the simile also in prose
 ὀλιγάκις δέ· ποιητικὸν γάρ. οἷστέα δὲ ὥσπερ αἱ
 seldom but (is)-poetic for one-must-bring-them but just-as the
 μεταφοραί· μεταφοραί γάρ εἰσι διαφέρουσαι τῷ εἰρημένῳ.
 metaphors metaphors for they-are differing in-the said
 εἰσὶν δ' εἰκόνες οἷον ἦν Ἀνδροτίων εἰς Ἰδριέα, ὅτι
 are but similes such-as which Androton against Idrieus that

ὅμοιος τοῖς ἐκ τῶν δεσμῶν κυνιδίοις· ἐκεῖνά τε γὰρ
(he-was)-like the from the chains puppies those both for
 προσπίπτοντα δάκνειν, καὶ Ἰδριέα λυθέντα ἐκ τῶν δεσμῶν
falling-on to-bite and Idrieus loosed from the chains
 εἶναι χαλεπόν. καὶ ὡς Θεοδάμας εἵκαζεν Ἀρχίδαμον Εὐξένῳ
to-be harsh and as Theodamas likened Archidamus to-Euxenus
 γεωμετρεῖν οὐκ ἐπισταμένῳ ἐν τῷ ἀνάλογον· ἔσται γὰρ καὶ
to-do-geometry not knowing in the proportion will-be for also
 ὁ Εὐξενος Ἀρχίδαμος γεωμετρικός. καὶ τὸ ἐν τῇ πολιτείᾳ
— Euxenus an-Archidamus geometrical and the in the Republic
 τῇ Πλάτωνος, ὅτι οἱ τοὺς τεθνεώτας σκυλεύοντες ἐοίκασιν
the of-Plato that the the dead stripping resemble
 τοῖς κυνιδίοις, ἃ τοὺς λίθους δάκνει τοῦ βάλλοντος οὐχ
the puppies which the stones bite the thrower not
 ἀπτόμενα. καὶ ἡ εἰς τὸν δῆμον, ὅτι ὅμοιος ναυκλήρῳ
touching and the against the people that (it-is)-like a-shipmaster
 ἰσχυρῷ μὲν ὑποκώφῳ δέ. καὶ ἡ εἰς τὰ μέτρα τῶν
strong indeed deafish but and the against the verses of-the
 ποιητῶν, ὅτι ἔοικε τοῖς ἄνευ κάλλους ὠραίοις·
poets that it-resembles the without beauty youthful
 οἱ μὲν γὰρ ἀπανθήσαντες, τὰ δὲ διαλυθέντα οὐχ 36
the-ones indeed for having-lost-bloom the-others but having-been-dissolved not
 ὅμοια φαίνεται. καὶ ἡ Περικλέους εἰς Σαμίους, ἐοικέναι
alike appear and the of-Pericles against Samians to-resemble
 αὐτοὺς τοῖς παιδίοις ἃ τὸν ψωμὸν δέχεται μὲν, κλαίοντα
them the children which the morsel accept indeed crying
 δέ. καὶ εἰς Βοιωτοὺς, ὅτι ὅμοιοι τοῖς πρίνοις· τοὺς τε
but and against Boeotians that (they-are)-like the holm-oaks the both
 γὰρ πρίνους ὑφ' αὐτῶν κατακόπτεσθαι, καὶ τοὺς Βοιωτοὺς
for holm-oaks by themselves to-be-cut-down and the Boeotians
 πρὸς ἀλλήλους μαχομένους. καὶ ὁ Δημοσθένης τὸν δῆμον,
against one-another fighting and — Demosthenes the people

ὅτι ὁμοίος ἐστὶν τοῖς ἐν τοῖς πλοίοις ναυτιῶσιν ***.
that like it-is the in the ships being-seasick (lacuna)
 καὶ ὡς Δημοκράτης εἵκασεν τοὺς ῥήτορας ταῖς τίτθαις
and as Democrates likened the orators to-the nurses
 αἱ τὸ ψώμισμα καταπίνουσαι τῷ σιάλῳ τὰ παιδία
who the morsel swallowing with-the spittle the children
 παραλείφουσιν. καὶ ὡς Ἀντισθένης Κηφισόδοτον τὸν λεπτὸν
smear and as Antisthenes Cephisodotus the thin
 λιβανωτῷ εἵκασεν, ὅτι ἀπολλύμενος εὐφραίνει. πάσας δὲ
to-frankincense likened because being-destroyed it-gladdens all but
 ταύτας καὶ ὡς εἰκόνας καὶ ὡς μεταφορὰς ἔξεστι λέγειν,
these both as similes and as metaphors it-is-allowed to-say
 ὥστε ὅσαι ἂν εὐδοκιμῶσιν ὡς μεταφοραὶ λεχθεῖσαι,
so-that as-many-as — are-esteemed as metaphors having-been-said
 δηλὸν ὅτι αὗται καὶ εἰκόνες ἔσονται, καὶ αἱ εἰκόνες
clear that these also similes will-be and the similes
 μεταφοραὶ λόγου δεόμεναι. αἰεὶ δὲ δεῖ τὴν μεταφορὰν
(are)-metaphors an-account needing always but one-must the metaphor
 τὴν ἐκ τοῦ ἀνάλογον ἀνταποδιδόναι καὶ ἐπὶ θάτερα τῶν
the from the proportion to-reciprocate also on the-other of-the
 ὁμογενῶν, οἷον εἰ ἡ φιάλη ἀσπίς Διονύσου, καὶ τὴν
same-kind such-as if the cup (is)-a-shield of-Dionysus also the
 ἀσπίδα ἀρμόττει λέγεσθαι φιάλην Ἄρεως.
shield it-fits to-be-called a-cup of-Ares

The foundation of wording is to speak correct Greek, and it lies in five things: putting the connecting particles in the order in which they answer one another, calling things by their own words rather than by general ones, avoiding ambiguity unless one means it, keeping the genders as Protagoras divided them, and keeping the number right. A written passage should be easy to read and easy to speak aloud, which is the same thing.

ὁ μὲν οὖν λόγος συντίθεται ἐκ τούτων, ἔστι δ' ἀρχὴ 1407a
the indeed then speech is-composed from these is but a-beginning
τῆς λέξεως τὸ ἐλληνίζειν· τοῦτο δ' ἐστὶν ἐν πέντε, πρῶτον
of-the wording the to-speak-Greek this but is in five first
μὲν ἐν τοῖς συνδέσμοις, ἂν ἀποδιδῶ τις ὡς πεφύκασι
indeed in the connectives if renders one as they-are-by-nature
πρότεροι καὶ ὕστεροι γίνεσθαι ἀλλήλων, οἷον ἔνιοι
earlier and later to-come than-one-another such-as some
ἀπαιτοῦσιν, ὥσπερ ὁ μὲν καὶ ὁ ἐγὼ μὲν ἀπαιτεῖ τὸν δέ καὶ
demand just-as the mén and the egô mén demands the dé and
τὸν ὁ δέ. δεῖ δὲ ἕως μέμνηται ἀνταποδιδόναι ἀλλήλοις,
the bo dé one-must but while he-remembers to-answer to-one-another
καὶ μήτε μακρὰν ἀπαρτᾶν μήτε σύνδεσμον πρὸ συνδέσμου
and neither far to-separate nor a-connective before a-connective
ἀποδιδόναι τοῦ ἀναγκαίου· ὀλιγαχοῦ γὰρ ἀρμόττει. ἐγὼ δ',
to-render the necessary in-few-places for it-fits I but
ἐπεὶ μοι εἶπεν (ἦλθε γὰρ Κλέων δεόμενός τε καὶ ἀξιῶν),
since to-me he-said he-came for Cleon begging both and demanding
ἐπορευόμην παραλαβὼν αὐτούς. ἐν τούτοις γὰρ πολλοὶ πρὸ
I-proceeded having-taken them in these for many before
τοῦ ἀποδοθησομένου συνδέσμου προεμβέβληνται σύνδεσμοι·
the going-to-be-answered connective have-been-thrown-in connectives
ἐὰν δὲ πολὺ τὸ μεταξὺ γένηται, ἀσαφές. ἐν μὲν δὴ τὸ
if but much the between become (it-is)-unclear one indeed then the

εὖ ἐν τοῖς συνδέσμοις, δεύτερον δὲ τὸ τοῖς ἰδίῳις ὀνόμασι
well in the connectives second but the the proper words

λέγειν καὶ μὴ τοῖς περιέχουσιν. τρίτον μὴ ἀμφιβόλοις· ταῦτα
to-speak and not the generic third not with-ambiguous these

δέ, ἂν μὴ τὰναντία προαιρῇται, ὃ περ ποιούσιν ὅταν
but if not the-opposite he-choose which very they-do when

μηθὲν μὲν ἔχωσι λέγειν, προσποιῶνται δέ τι λέγειν·
nothing indeed they-have to-say they-pretend but something to-say

35 οἱ γὰρ τοιοῦτοι ἐν ποιήσει λέγουσιν ταῦτα, οἷον
the for such in poetry say these such-as

Ἐμπεδοκλῆς· φενακίζει γὰρ τὸ κύκλω πολὺ ὄν, καὶ
Empedocles it-cheats for the roundabout much being and

πάσχουσιν οἱ ἀκροαταὶ ὃ περ οἱ πολλοὶ παρὰ τοῖς
experience the hearers which very the many with the

μάντεσιν· ὅταν γὰρ λέγωσιν ἀμφίβολα, συμπαρανεύουσιν,
seers when for they-say ambiguities they-nod-assent

Κροῦσος Ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει.

Croesus Halys having-crossed a-great empire will-destroy

1407b καὶ διὰ τὸ ὅλως ἔλαττον εἶναι ἀμάρτημα διὰ τῶν
and because-of the in-general less to-be a-mistake through the

γενῶν τοῦ πράγματος λέγουσιν οἱ μάντεις· τύχοι γὰρ
genera of-the matter speak the seers he-would-hit for

ἂν τις μᾶλλον ἐν τοῖς ἀρτιασμοῖς ἄρτια ἢ περισσὰ
— one more in the odd-or-even even or odd

εἰπὼν μᾶλλον ἢ πόσα ἔχει, καὶ τὸ ὅτι ἔσται ἢ τὸ
saying rather than how-many he-has and the that it-will-be than the

πότε, διὸ οἱ χρησμολόγοι οὐ προσορίζονται τὸ πότε.
when wherefore the oracle-mongers not further-define the when

ἅπαντα δὴ ταῦτα ὅμοια, ὥστ' ἂν μὴ τοιούτου τινὸς
all then these (are)-alike so-that if not of-such some

ἔνεκα, φευκτέον. τέταρτον, ὡς Πρωταγόρας τὰ γένη
for-the-sake one-must-avoid fourth as Protagoras the genders
 τῶν ὀνομάτων διήρει, ἄρρενα καὶ θήλεα καὶ σκεύη· δεῖ
of-the nouns divided masculine and feminine and neuter one-must
 γὰρ ἀποδιδόναι καὶ ταῦτα ὀρθῶς· ἡ δ' ἐλθοῦσα καὶ
for to-render also these rightly she but having-come and
 διαλεχθεῖσα ὥχετο. πέμπτον ἐν τῷ τὰ πολλὰ καὶ ὀλίγα
having-conversed departed fifth in the the many and few
 καὶ ἐν ὀρθῶς ὀνομάζειν· οἱ δ' ἐλθόντες ἔτυπτόν με.
and one rightly to-name they but having-come were-striking me
 ὅλως δὲ δεῖ εὐανάγνωστον εἶναι τὸ γεγραμμένον καὶ 11
in-general but one-must easy-to-read to-be the written and
 εὐφραστον· ἔστιν δὲ τὸ αὐτό· ὃ περ οἱ πολλοὶ σύνδεσμοι
easy-to-speak is but the same which very the many connectives
 οὐκ ἔχουσιν, οὐδ' ἂ μὴ ῥάδιον διαστίξαι, ὥσπερ τὰ
not have nor what not easy to-punctuate just-as the
 Ἡρακλείτου. τὰ γὰρ Ἡρακλείτου διαστίξαι ἔργον διὰ
of-Heraclitus the for of-Heraclitus to-punctuate (is)-work because-of
 τὸ ἄδηλον εἶναι ποτέρῳ πρόσκειται, τῷ ὕστερον ἢ τῷ
the unclear to-be to-which-of-two it-belongs the later or the
 πρότερον, οἷον ἐν τῇ ἀρχῇ αὐτοῦ τοῦ συγγράμματος· φησὶ
earlier such-as in the beginning of-him of-the treatise he-says
 γὰρ 'τοῦ λόγου τοῦδ' ἐόντος αἰεὶ ἀξύνετοι ἄνθρωποι
for of-the account this being always uncomprehending men
 γίνονται· ἄδηλον γὰρ τὸ αἰεὶ, πρὸς ποτέρῳ δεῖ
become unclear for the always with which-of-two one-must
 διαστίξαι. ἔτι τάδε ποιεῖ σολοικίζειν τὸ μὴ ἀποδιδόναι,
to-punctuate further these makes to-commit-solecism the not to-render
 ἐὰν μὴ ἐπιzeugνῆς ἀμφοῖν ὃ ἀρμόττει, οἷον ἢ ψόφον ἢ
if not you-yoke to-both what fits such-as either a-sound or
 χρῶμα· τὸ μὲν ἰδὼν οὐ κοινόν, τὸ δ' αἰσθόμενος
a-color the-one indeed having-seen (is)-not common the-other but having-perceived

κοινόν. ἀσαφῇ δὲ ἂν μὴ προθεῖς εἴπῃς, μέλλων πολλὰ
 (is)-common unclear but if not having-stated-first you-say intending many
 μεταξύ ἐμβάλλειν, οἷον ἔμελλον γὰρ διαλεχθεῖς ἐκείνῳ
 between to-throw-in such-as I-intended for having-conversed with-that-man
 τάδε καὶ τάδε καὶ ὥδε πορεύεσθαι, ἀλλὰ μὴ ἔμελλον γὰρ
 these and these and thus to-proceed but not I-intended for
 διαλεχθεῖς πορεύεσθαι, εἶτα τάδε καὶ τάδε καὶ ὥδε ἐγένετο.
 having-conversed to-proceed then these and these and thus it-happened

III.6 • AMPLITUDE

Bulk of wording comes from using a definition where a name would do — not “circle” but “a plane figure equidistant from the center” — and brevity from the reverse. If the shame in a thing lies in its definition, use the name; if in the name, use the definition. Metaphors, epithets, the plural for the singular, repeating the article with each word, and the connecting particles all add bulk.

- 26 εἰς ὄγκον δὲ τῆς λέξεως συμβάλλεται τάδε, τῷ λόγῳ
 toward bulk but of-the wording contribute these the definition
 χρῆσθαι ἀντ’ ὀνόματος, οἷον μὴ κύκλον, ἀλλ’ ἐπίπεδον τὸ
 to-use instead-of a-name such-as not a-circle but a-plane the
 ἐκ τοῦ μέσου ἴσον. εἰς δὲ συντομίαν τὸ ἐναντίον, ἀντὶ
 from the center equal toward but brevity the opposite instead-of
 τοῦ λόγου ὄνομα. καὶ ἐὰν αἰσχρὸν ἢ ἀπρεπές· ἐὰν μὲν ἐν τῷ
 the definition a-name and if shameful or unbecoming if indeed in the
 λόγῳ ἢ αἰσχρὸν, τοῦνομα λέγειν, ἐὰν δ’ ἐν τῷ ὀνόματι,
 definition it-be shameful the-name to-say if but in the name
 τὸν λόγον. καὶ μεταφοραῖς δηλοῦν καὶ τοῖς ἐπιθέτοις
 the definition and with-metaphors to-make-clear and with-the epithets

εὐλαβούμενον τὸ ποιητικόν. καὶ τὸ ἐν πολλὰ ποιεῖν, ὃ
guarding-against the poetic and the one many to-make which
 περ οἱ ποιηταὶ ποιοῦσιν· ἐνὸς ὄντος λιμένος ὅμως λέγουσι
very the poets do one being a-harbor nevertheless they-say

λιμένας εἰς Ἀχαιούς
harbors into Achaeae

καὶ
and

34

δέλτου μὲν αἶδε πολύθυροι διαπτυχαί.
of-a-tablet indeed these many-leaved folds

καὶ μὴ ἐπιzeugνύναι, ἀλλ' ἑκατέρω ἑκάτερον 'τῆς γυναικὸς 36
and not to-yoke but to-each each of-the woman
 τῆς ἡμετέρας· ἐὰν δὲ συντόμως, τοῦναντίον 'τῆς ἡμετέρας
the our if but briefly the-opposite the our
 γυναικός'. καὶ μετὰ συνδέσμου λέγειν· ἐὰν δὲ συντόμως,
woman and with a-connective to-speak if but briefly
 ἄνευ μὲν συνδέσμου, μὴ ἀσύνδετα δέ, οἷον 'πορευθεὶς καὶ
without indeed a-connective not unconnected but such-as having-gone and
 διαλεχθεὶς' 'πορευθεὶς διελέχθην'. καὶ τὸ Ἄντιμάχου χρήσιμον,
having-conversed having-gone I-conversed and the of-Antimachus (is)-useful
 ἐξ ὧν μὴ ἔχει λέγειν, ὃ ἐκεῖνος ποιεῖ ἐπὶ τοῦ Τευμησσοῦ,
from what not it-has to-say which that-man does about — Teumessus

ἔστι τις ἡνεμόεις ὀλίγος λόφος·
is a-certain windy little bill

1408a αὐξεται γὰρ οὕτως εἰς ἄπειρον. ἔστι δὲ τοῦτο καὶ ἐπὶ ἀγαθῶν
it-grows for thus into infinity is but this both over goods
καὶ κακῶν, ὅπως οὐκ ἔχει, ὅποτέρως ἂν ἦ χρήσιμον,
and evils in-whatever-way not it-is in-which-ever-way — it-be useful
ὅθεν καὶ τὰ ὀνόματα οἱ ποιηταὶ φέρουσιν, τὸ ἄχορδον καὶ
whence also the names the poets bring the stringless and
τὸ ἄλυρον μέλος· ἐκ τῶν στερήσεων γὰρ ἐπιφέρουσιν·
the lyreless tune from the privations for they-apply
εὐδοκιμεῖ γὰρ τοῦτο ἐν ταῖς μεταφοραῖς λεγόμενον ταῖς
is-esteemed for this in the metaphors being-said the
ἀνάλογον, οἷον τὸ φάναι τὴν σάλπιγγα εἶναι μέλος ἄλυρον.
proportional such-as the to-say the trumpet to-be a-tune lyreless

III.7 · PROPRIETY

Wording is appropriate if it is emotional, expresses character, and is proportional to its subject: no offhand treatment of weighty matters, no solemnity over trifles. The hearer shares the feeling of a man who speaks with emotion even when he says nothing of substance, and each class and disposition has its own manner of speech. The remedy for any excess is to rebuke oneself for it, and the devices must not all be used at once.

10 τὸ δὲ πρέπον ἔξει ἡ λέξις, εἰ ἢ παθητικὴ τε καὶ
the but fitting will-have the wording if it-be emotional both and
ἡθικὴ καὶ τοῖς ὑποκειμένοις πράγμασι ἀνάλογον. τὸ
of-character and to-the underlying matters proportional the
δ' ἀνάλογόν ἐστιν εἰ μὴτε περὶ εὐόγκων αὐτοκαβδάλως
but proportional is if neither about weighty offbandedly
λέγεται μὴτε περὶ εὐτελῶν σεμνῶς, μηδ' ἐπὶ τῷ εὐτελεῖ
it-be-said nor about trivial solemnly nor on the trivial
ὀνόματι ἐπιῖ κόσμος· εἰ δὲ μή, κωμωδία φαίνεται, οἷον
word be-added an-ornament if but not comedy it-appears such-as

ποιεῖ Κλεοφῶν· ὁμοίως γὰρ ἔνια ἔλεγε καὶ εἰ εἴπειεν ἂν
does Cleophon alike for some he-said as if he-should-say —
 πότνια συκῇ. παθητικὴ δέ, ἐὰν μὲν ἦ ὕβρις, ὀργιζομένου
lady fig-tree emotional but if indeed it-be outrage of-one-angry
 λέξις, ἐὰν δὲ ἀσεβῇ καὶ αἰσχροῖα, δυσχεραίνοντος καὶ
(is)-the-wording if but impious and shameful of-one-disgusted and
 εὐλαβουμένου καὶ λέγειν, ἐὰν δὲ ἐπαινετά, ἀγαμένως, ἐὰν
shrinking even to-speak if but praiseworthy admiringly if
 δὲ ἐλεεινά, ταπεινῶς, καὶ ἐπὶ τῶν ἄλλων δὲ ὁμοίως.
but pitiable humbly and over the others but likewise
 πιθανοῖ δὲ τὸ πρᾶγμα καὶ ἡ οἰκεία λέξις· παραλογίζεται
makes-persuasive but the matter also the proper wording is-deceived
 τε γὰρ ἡ ψυχὴ ὡς ἀληθῶς λέγοντος, ὅτι ἐπὶ τοῖς
both for the soul as truly speaking because over the
 τοιούτοις οὕτως ἔχουσιν ὥστ' οἴονται, εἰ καὶ μὴ οὕτως ἔχει
such thus they-are so-that they-think if even not thus he-is
 ὁ λέγων, τὰ πράγματα οὕτως ἔχειν, καὶ συνομοιοπαθεῖ
the speaker the matters thus to-be and feels-alike-with
 ὁ ἀκούων αἰετῶ παθητικῶς λέγοντι, καὶ μὴ μὲν λέγειν.
the hearer always the emotionally speaking even-if nothing he-say
 διὸ πολλοὶ καταπλήττουσι τοὺς ἀκροατὰς θορυβοῦντες. 25
wherefore many overwhelm the hearers making-a-din
 καὶ ἡθικὴ δὲ αὕτη ἡ ἐκ τῶν σημείων δεῖξις, ***
and of-character but this the from the signs demonstration (lacuna)
 ὅτι ἀκολουθεῖ ἡ ἀρμόττουσα ἐκάστῳ γένει καὶ ἔξει. λέγω
because follows the fitting to-each class and state I-mean
 δὲ γένος μὲν καθ' ἡλικίαν, οἷον παῖς ἢ ἀνὴρ ἢ γέρων,
but a-class indeed according-to age such-as a-child or a-man or an-old-man
 καὶ γυνὴ ἢ ἀνὴρ, καὶ Λάκων ἢ Θετταλός, ἔξεις δέ, καθ'
and a-woman or a-man and a-Laconian or a-Thessalian states but according-to
 ὥς ποίος τις τῶ βίῳ· οὐ γὰρ καθ' ἅπασαν ἔξω οἱ
which of-what-kind someone in-the life not for according-to every state the

βίοι ποιοί τινες. εἰν οὖν καὶ τὰ ὀνόματα οἰκεία λέγη
 lives (are)-of-a-kind some if then also the words proper he-speak
 τῇ ἔξει, ποιήσει τὸ ἦθος· οὐ γὰρ ταυτὰ οὐδ' ὡσαύτως ἂν
 to-the state he-will-make the character not for the-same nor likewise —
 ἀγροῖκος ἂν καὶ πεπαιδευμένος εἴπειν. πάσχουσι δέ τι
 a-rustic — and an-educated(-man) would-say experience but something
 οἱ ἀκροαταὶ καὶ ὧ κατακόρως χρῶνται οἱ λογογράφοι
 the hearers also which to-excess use the speech-writers
 'τίς δ' οὐκ οἶδεν'; ἅπαντες ἴσασιν· ὁμολογεῖ γὰρ ὁ ἀκούων
 who but not knows all know agrees for the bearer
 αἰσχυνόμενος, ὅπως μετέχη οὐ περ καὶ οἱ ἄλλοι πάντες.
 being-ashamed so-that he-may-share of-what very also the others all
 τὸ δ' εὐκαίρως ἢ μὴ εὐκαίρως χρῆσθαι κοινὸν ἀπάντων τῶν
 the but seasonably or not seasonably to-use common of-all the
 εἰδῶν ἐστίν. ἄκος δ' ἐπὶ πάσῃ ὑπερβολῇ τὸ θρυλούμενον·
 kinds it-is a-remedy but for every excess the commonplace
 δεῖ γὰρ αὐτὸν αὐτῷ προσεπιπλήττειν· δοκεῖ γὰρ ἀληθὲς
 one-must for him himself to-rebuke-besides it-seems for true
 εἶναι, ἐπεὶ οὐ λανθάνει γε ὃ ποιεῖ τὸν λέγοντα.
 to-be since not it-escapes-notice at-least what does the speaker
 ἔτι τοῖς ἀνάλογον μὴ πᾶσιν ἅμα χρήσασθαι· οὕτω γὰρ
 further the proportional not all together to-use thus for
 κλέπτεται ὁ ἀκροατής. λέγω δέ οἱον ἐὰν τὰ ὀνόματα
 is-tricked the bearer I-mean but such-as if the words
 σκληρὰ ἦ, μὴ καὶ τῇ φωνῇ καὶ τῷ προσώπῳ καὶ τοῖς
 harsh they-be not also in-the voice and in-the face and the
 ἀρμόττουσιν· εἰ δὲ μή, φανερόν γίνεται ἕκαστον ὃ ἐστίν.
 fitting if but not evident becomes each what it-is
 ἐὰν δὲ τὸ μὲν τὸ δὲ μή, λανθάνει ποιῶν τὸ αὐτό. ἐὰν
 if but the-one indeed the-other but not he-escapes-notice doing the same if
 οὖν τὰ μαλακὰ σκληρῶς καὶ τὰ σκληρὰ μαλακῶς λέγεται,
 then the soft harshly and the harsh softly they-be-said

1408b

ἀπίθανον γίγνεται. τὰ δὲ ὀνόματα τὰ διπλᾶ καὶ τὰ ἐπίθετα
unpersuasive it-becomes the but words the double and the epithets
 πλείω καὶ τὰ ξένα μάλιστα ἀρμόττει λέγοντι παθητικῶς·
more and the foreign most fit to-one-speaking emotionally
 συγγνώμη γὰρ ὀργιζομένῳ κακὸν φάναι οὐρανόμηκες ἢ
pardon for to-one-angry an-evil to-call heaven-high or
 πελώριον εἰπεῖν. καὶ ὅταν ἔχῃ ἤδη τοὺς ἀκροατὰς καὶ
monstrous to-say and when he-hold already the hearers and
 ποιήσῃ ἐνθουσιᾶσαι ἢ ἐπαίνους ἢ ψόγους ἢ ὀργῇ ἢ
he-make to-be-inspired either by-praises or by-censures or by-anger or
 φιλία, οἷον καὶ Ἰσοκράτης ποιεῖ ἐν τῷ πανηγυρικῷ
by-friendship such-as also Isocrates does in the Panegyricus
 ἐπὶ τέλει 'φήμην δὲ καὶ μνήμην' καὶ 'οἱ τινες ἔτλησαν'.
at the-end fame but and memory and who ever endured
 φθέγγονται τε γὰρ τὰ τοιαῦτα ἐνθουσιάζοντες, ὥστε καὶ 17
they-utter both for the such being-inspired so-that also
 ἀποδέχονται δῆλον ὅτι ὁμοίως ἔχοντες. διὸ καὶ τῇ
they-accept clear that alike disposed wherefore also to-the
 ποιήσῃ ἥρμοσεν· ἔνθεον γὰρ ἢ ποιήσις. ἢ δὴ οὕτως
poetry it-fitted (is)-inspired for the poetry either then thus
 δεῖ, ἢ μετ' εἰρωνείας, ὥσπερ Γοργίας ἐποίει καὶ τὰ
one-must or with irony just-as Gorgias did and the
 ἐν τῷ Φαιδρῳ.
in the Phaedrus

The form of the wording should be neither metrical nor without rhythm. Meter is unpersuasive, since it sounds contrived, and it distracts the bearer, who listens for the beat to come round again. The heroic is dignified but lacks the harmony of speech, the iambic is the speech of the many, the trochaic too like a dance. The paeon alone is not a meter, and it has two kinds: one, opening with a long, suits a beginning, and the other, closing with a long, marks an end.

- 21 τὸ δὲ σχῆμα τῆς λέξεως δεῖ μῆτε ἔμμετρον εἶναι
the but form of-the wording one-must neither metrical to-be
 μῆτε ἄρρυθμον· τὸ μὲν γὰρ ἀπίθανον, πεπλάσθαι
nor unrhythmical the-one indeed for (is)-unpersuasive to-have-been-fabricated
 γὰρ δοκεῖ, καὶ ἅμα καὶ ἐξίστησι· προσέχειν γὰρ ποιεῖ
for it-seems and at-once also it-distracts to-attend for it-makes
 τῷ ὁμοίῳ, πότε πάλιν ἥξει. ὥσπερ οὖν τῶν κηρύκων
to-the like when again it-will-come just-as then of-the heralds
 προλαμβάνουσι τὰ παιδιά τὸ τίνα αἰρεῖται ἐπίτροπον ὁ
anticipate the children the whom chooses as-guardian the
 ἀπελευθερούμενος; Κλέωνα. τὸ δὲ ἄρρυθμον ἀπέραντον,
one-being-freed Cleon the but unrhythmical (is)-unbounded
 δεῖ δὲ πεπεράνθαι μὲν, μὴ μέτρῳ δέ· ἀηδὲς γὰρ καὶ
one-must but to-be-bounded indeed not by-meter but unpleasant for and
 ἄγνωστον τὸ ἄπειρον. περαίνεται δὲ ἀριθμῷ πάντα· ὁ δὲ
unknowable the unlimited is-bounded but by-number all the but
 τοῦ σχήματος τῆς λέξεως ἀριθμὸς ῥυθμὸς ἐστίν, οὗ καὶ
of-the form of-the wording number rhythm is of-which also
 τὰ μέτρα τμητά· διὸ ῥυθμὸν δεῖ ἔχειν τὸν λόγον,
the meters (are)-sections wherefore rhythm one-must to-have the prose
 μέτρον δὲ μὴ· ποίημα γὰρ ἔσται. ῥυθμὸν δὲ μὴ ἀκριβῶς·
meter but not a-poem for it-will-be a-rhythm but not exactly
 τοῦτο δὲ ἔσται ἐὰν μέχρι τοῦ ἦ. τῶν δὲ ῥυθμῶν ὁ
this but will-be if up-to a-point it-be of-the but rhythms the

μὲν ἡρώως σεμνὸς ἀλλὰ λεκτικῆς ἀρμονίας δεόμενος,
indeed heroic (is)-dignified but of-conversational harmony needing
 ὁ δ' ἱαμβος αὐτὴ ἐστὶν ἢ λέξις ἢ τῶν πολλῶν· διὸ
the but iambic the-very is the wording the of-the many wherefore
 μάλιστα πάντων τῶν μέτρων ἱαμβεῖα φθέγγονται λέγοντες.
most of-all the meters iambs they-utter speaking
 δεῖ δὲ σεμνότητα γενέσθαι καὶ ἐκστήσαι. ὁ δὲ τροχαῖος 35
one-must but dignity to-come-to-be and to-transport the but trochaic
 κορδακικώτερος· δηλοῖ δὲ τὰ τετράμετρα· ἔστι γὰρ ῥυθμὸς
(is)-more-like-a-jig show but the tetrameters is for a-rhythm
 τροχαῖος τὰ τετράμετρα. λείπεται δὲ παιάν, ᾧ ἐχρῶντο
trochaic the tetrameters remains but (the)-paean which they-used
 μὲν ἀπὸ Θρασυμάχου ἀρξάμενοι, οὐκ εἶχον δὲ λέγειν τίς
indeed from Thrasymachus having-begun not they-could but to-say what
 ἦν. ἔστι δὲ τρίτος ὁ παιάν, καὶ ἐχόμενος τῶν εἰρημένων·
it-was is but third the paean and next to-the said
 τρία γὰρ πρὸς δύο ἐστίν, ἐκείνων δὲ ὁ μὲν ἐν πρὸς
three for to two it-is of-those but the-one indeed (is)-one to
 ἓν, ὁ δὲ δύο πρὸς ἓν. ἔχεται δὲ τῶν λόγων τούτων
one the-other but two to one is-next but to-the ratios these
 ὁ ἡμιόλιος· οὗτος δ' ἐστὶν ὁ παιάν. οἱ μὲν οὖν ἄλλοι
the three-to-two this but is the paean the indeed then others
 διὰ τε τὰ εἰρημένα ἀφετέοι, καὶ διότι μετρικοί·
through both the said (are)-to-be-dismissed and because (they-are)-metrical
 ὁ δὲ παιάν ληπτέος· ἀπὸ μόνου γὰρ οὐκ ἔστι μέτρον
the but paean (is)-to-be-taken from (it)-alone for not is a-meter
 τῶν ῥηθέντων ῥυθμῶν, ὥστε μάλιστα λανθάνειν. νῦν μὲν
of-the said rhythms so-that most to-escape-notice now indeed
 οὖν χρῶνται τῷ ἐνὶ παιᾶνι καὶ ἀρχόμενοι καὶ τελευτῶντες,
then they-use the one paean both beginning and ending
 δεῖ δὲ διαφέρειν τὴν τελευτὴν τῆς ἀρχῆς. ἔστιν δὲ
one-must but to-differ the end from-the beginning are but

παιᾶνος δύο εἶδη ἀντικείμενα ἀλλήλοις, ὧν τὸ μὲν ἐν
of-phaen two kinds opposed to-one-another of-which the indeed one
 ἀρχῇ ἀρμόττει, ὥσπερ καὶ χρῶνται·

for-a-beginning fits just-as also they-use

1409a οὗτος δ' ἐστὶν οὗ ἄρχει μὲν ἡ μακρά, τελευτῶσιν δὲ
this but is of-which begins indeed the long end but
 τρεῖς βραχεῖαι·

three short

Δαλογενὲς εἴτε Λυκίαν

Delos-born whether Lycia

14 καὶ

and

χρυσεοκόμα Ἴκατε παῖ Διός.

golden-haired Hecatus child of-Zeus

16 ἕτερος δ' ἐξ ἐναντίας, οὗ βραχεῖαι ἄρχουσιν τρεῖς, ἡ

another but from the-opposite of-which short begin three the

δὲ μακρὰ τελευταία·

but long (is)-last

μετὰ δὲ γὰρ ὕδατά τ' ὠκεανὸν ἡφάνισε νύξ.

after but earth waters and ocean effaced night

18 οὗτος δὲ τελευτὴν ποιεῖ· ἡ γὰρ βραχεῖα διὰ τὸ ἀτελὲς

this but an-ending makes the for short because-of the incomplete

εἶναι ποιεῖ κολοβόν. ἀλλὰ δεῖ τῇ μακρᾷ ἀποκόπτεσθαι

to-be makes (it)-truncated but one-must by-the long to-be-cut-off

καὶ δὴλην εἶναι τὴν τελευτὴν μὴ διὰ τὸν γραφέα, μηδὲ
and clear to-be the end not through the scribe nor

διὰ τὴν παραγραφὴν, ἀλλὰ διὰ τὸν ῥυθμόν.

through the paragraph-mark but through the rhythm

ὅτι μὲν οὖν εὐρυθμον δεῖ εἶναι τὴν λέξιν καὶ μὴ 22

that indeed then rhythmical one-must to-be the wording and not

ἄρρυθμον, καὶ τίνες εὐρυθμον ποιοῦσι ῥυθμοὶ καὶ πῶς

unrhythmical and which rhythmical make rhythms and how

ἔχοντες, εἴρηται·

disposed it-has-been-said

III.9 · THE PERIOD

Wording is either strung together, held as one only by its connectives, or turned back on itself in periods. The strung-together kind is unpleasant because no end is in sight; the periodic has a beginning and an end and can be taken in at once. A period may be simple or made of clauses, and its clauses may be set in antithesis, made equal, or given like endings.

τὴν δὲ λέξιν ἀνάγκη εἶναι ἢ εἰρομένην καὶ τῷ 24

the but wording necessary to-be either strung-together and by-the

συνδέσμῳ μίαν, ὥσπερ αἱ ἐν τοῖς διθυράμβοις ἀναβολαί,

connective one just-as the in the dithyrambs preludes

ἢ κατεστραμμένην καὶ ὁμοίαν ταῖς τῶν ἀρχαίων ποιητῶν

or turned-back and like the of-the ancient poets

ἀντιστροφῶις. ἢ μὲν οὖν εἰρομένη λέξις ἢ ἀρχαία ἐστίν·

antistrophes the indeed then strung-together wording the ancient is

‘Ἡροδότου Θουρίου ἥδ’ ἱστορίας ἀπόδειξις’ ταύτη γὰρ

of-Herodotus of-Thurii this of-inquiry a-setting-forth this for

πρότερον μὲν ἅπαντες, νῦν δὲ οὐ πολλοὶ χρῶνται. λέγω

earlier indeed all now but not many use I-call

δὲ εἰρομένην ἢ οὐδὲν ἔχει τέλος καθ' αὐτήν, ἂν
but strung-together which no has an-end according-to itself if
 μὴ τὸ πρᾶγμα λεγόμενον τελειωθῇ. ἔστι δὲ ἀηδὴς διὰ
not the matter being-said be-completed is but unpleasant through
 τὸ ἄπειρον· τὸ γὰρ τέλος πάντες βούλονται καθορᾶν.
the unlimited the for end all wish to-see-clearly
 διό περ ἐπὶ τοῖς καμπτήρσι ἐκπνέουσι καὶ ἐκλύονται·
wherefore very at the turning-posts they-gasp and they-give-out
 προορῶντες γὰρ τὸ πέρασ οὐ κάμνουσι πρότερον. ἢ μὲν
foreseeing for the limit not they-tire earlier the indeed
 οὖν εἰρομένη τῆς λέξεώς ἐστιν ἥδε, κατεστραμμένη δὲ ἢ
then strung-together of-the wording is this turned-back but the
 ἐν περιόδοις· λέγω δὲ περίοδον λέξι ἔχουσαν ἀρχὴν
in periods I-call but a-period a-wording having a-beginning
 καὶ τελευτὴν αὐτὴν καθ' αὐτὴν καὶ μέγεθος εὐσύννοπτον.
and an-end itself according-to itself and a-size easily-taken-in
 ἡδεῖα δ' ἢ τοιαύτη καὶ εὐμαθής, ἡδεῖα μὲν διὰ τὸ
pleasant but the such and easy-to-learn pleasant indeed because-of the
 ἐναντίως ἔχειν τῷ ἀπεράντῳ, καὶ ὅτι αἰεί τι οἴεται
oppositely to-be to-the unbounded and because always something thinks
 ἔχειν ὁ ἀκροατὴς καὶ πεπεράνθαι τι αὐτῷ·
to-have the hearer and to-have-been-bounded something for-himself
 1409b τὸ δὲ μηδὲν προνοεῖν εἶναι μηδὲ ἀνύειν ἀηδές. εὐμαθὴς
the but nothing to-foresee to-be nor to-finish (is)-unpleasant easy-to-learn
 δὲ ὅτι εὐμνημόνευτος. τοῦτο δὲ ὅτι ἀριθμὸν ἔχει ἢ
but because easy-to-remember this but because a-number has the
 ἐν περιόδοις λέξις, ὃ πάντων εὐμνημονευτότατον. διό
in periods wording which of-all (is)-easiest-to-remember wherefore
 καὶ τὰ μέτρα πάντες μνημονεύουσιν μᾶλλον τῶν χύδην·
also the verses all remember more than-the loose
 ἀριθμὸν γὰρ ἔχει ᾧ μετρεῖται. δεῖ δὲ τὴν περίοδον
a-number for it-has by-which it-is-measured one-must but the period

καὶ τῇ διανοίᾳ τετελειῶσθαι, καὶ μὴ διακόπτεσθαι
 also in-the thought to-have-been-completed and not to-be-cut-through
 ὥσπερ τὰ Σοφοκλέους ἰαμβεῖα,
 just-as the of-Sophocles iambs

Καλυδὼν μὲν ἦδε γαῖα Πελοπίας χθονός.
 Calydon indeed this (is)-land of-the-Pelopian soil

τοῦναντίον γὰρ ἔστιν ὑπολαβεῖν τῷ διαιρεῖσθαι, 11
 the-opposite for it-is-possible to-suppose by-the to-be-divided
 ὥσπερ καὶ ἐπὶ τοῦ εἰρημένου τὴν Καλυδῶνα εἶναι τῆς
 just-as also in the said — Calydon to-be of-the
 Πελοποννήσου.

Peloponnese

περίοδος δὲ ἡ μὲν ἐν κώλοις ἡ δ' ἀφελής. 13
 a-period but the-one indeed (is)-in clauses the-other but simple
 ἔστιν δ' ἐν κώλοις μὲν λέξις ἡ τετελειωμένη τε καὶ
 is but in clauses indeed a-wording the completed both and
 διηρημένη καὶ εὐανάπνευστος, μὴ ἐν τῇ διαιρέσει ὥσπερ
 divided and easy-to-breathe not in the division just-as
 καὶ ἡ περίοδος, ἀλλ' ὅλη. κῶλον δ' ἐστὶν τὸ ἕτερον
 also the period but whole a-clause but is the one
 μόριον ταύτης. ἀφελῇ δὲ λέγω τὴν μονόκωλον. δεῖ δὲ
 part of-it simple but I-call the single-clause one-must but
 καὶ τὰ κῶλα καὶ τὰς περιόδους μήτε μνύρους εἶναι μήτε
 both the clauses and the periods neither curtailed to-be nor
 μακράς. τὸ μὲν γὰρ μικρὸν προσπταίειν πολλάκις ποιεῖ
 long the indeed for short to-stumble often makes
 τὸν ἀκροατὴν ἀνάγκη γάρ, ὅταν ἔτι ὀρμῶν ἐπὶ τὸ πόρρω
 the bearer necessary for when still rushing toward the far
 καὶ τὸ μέτρον, οὗ ἔχει ἐν ἑαυτῷ ὅρον, ἀντισπασθῇ
 and the measure of-which he-has in himself a-limit be-be-pulled-back

παυσάμενον, οἷον προσπταίειν γίγνεσθαι διὰ τὴν
it-having-stopped as-it-were a-stumbling to-happen through the
 ἀντίκρουσιν. τὰ δὲ μακρὰ ἀπολείπεσθαι ποιεῖ, ὥσπερ οἱ
collision the but long to-be-left-behind makes just-as the
 ἐξωτέρω ἀποκάμπτοντες τοῦ τέρματος· ἀπολείπουσι γὰρ
further-out turning than-the goal leave-behind for
 καὶ οὗτοι τοὺς συμπεριπατοῦντας. ὁμοίως δὲ καὶ αἱ περίοδοι
also these the walking-with likewise but also the periods
 αἱ μακραὶ οὖσαι λόγος γίνεται καὶ ἀναβολῇ ὅμοιον, ὥστε
the long being a-speech becomes and to-a-prelude like so-that
 γίνεται ὃ ἔσκωψεν Δημόκριτος ὁ Χῖος εἰς Μελανιππίδην
comes what mocked Democritus the Cbian against Melanippides
 ποιήσαντα ἀντὶ τῶν ἀντιστροφῶν ἀναβολάς
having-made instead-of the antistrophes preludes

οἷ τ' αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ τεύχων,
for-himself — to-himself evils fashions a-man for-another evils fashioning
 ἢ δὲ μακρὰ ἀναβολῇ τῷ ποιήσαντι κακίστην.
the but long prelude for-the maker (is)-worst

30 ἀρμόττει γὰρ τὸ τοιοῦτον καὶ εἰς τοὺς μακροκώλους
it-fits for the such also against the long-claused
 λέγειν. αἶ τε λίαν βραχύκωλοι οὐ περίοδος γίνεται·
to-say the — too short-claused not a-period becomes
 προπετῇ οὖν ἄγει τὸν ἀκροατὴν.
headlong then it-leads the hearer

33 τῆς δὲ ἐν κώλοις λέξεως ἢ μὲν διηρημένη ἐστὶν ἢ
of-the but in clauses wording the-one indeed divided is the-other
 δὲ ἀντικειμένη, διηρημένη μὲν, οἷον ‘πολλάκις ἐθαύμασα
but opposed divided indeed such-as often I-wondered-at
 τῶν τὰς πανηγύρεις συναγαγόντων καὶ τοὺς γυμνικοὺς
the the festivals having-gathered and the gymnastic

ἀγῶνας καταστησάντων, ἀντικειμένη δὲ ἐν ἧ ἑκατέρω
contests having-established opposed but in which in-each
 τῷ κώλῳ ἢ πρὸς ἐναντίῳ ἐναντίον σύγκειται ἢ ταὐτὸ
the clause either beside an-opposite an-opposite is-set or the-same
 ἐπέζευκται τοῖς ἐναντίοις, οἷον ἄμφοτέρους δ' ὤνησαν,
is-yoked to-the opposites such-as both but they-benefited
 καὶ τοὺς ὑπομείναντας καὶ τοὺς ἀκολουθήσαντας· τοῖς
both the having-stayed and the having-followed to-the-ones
 μὲν γὰρ πλείω τῆς οἴκοι προσεκτήσαντο, τοῖς δ'
indeed for more than-the at-home they-acquired-besides to-the-others but
 ἱκανὴν τὴν οἴκοι κατέλιπον· ἐναντία ὑπομονή ἀκολούθησις,
sufficient the at-home they-left opposites staying following
 ἱκανὸν πλεῖον. ὥστε καὶ τοῖς χρημάτων δεομένοις καὶ τοῖς
sufficient more so-that both to-the of-money needing and to-the
 ἀπολαῦσαι βουλομένοις ἀπόλαυσις κτήσει ἀντίκειται. καὶ
to-enjoy wishing enjoyment to-acquisition is-opposed and
 ἔτι συμβαίνει πολλάκις ἐν ταύταις καὶ τοὺς φρονίμους
further it-happens often in these both the prudent
 ἀτυχεῖν καὶ τοὺς ἄφρονας κατορθοῦν.· εὐθύς μὲν τῶν
to-fail and the foolish to-succeed at-once indeed the
 ἀριστείων ἡξιώθησαν, οὐ πολὺ δὲ ὕστερον τὴν ἀρχὴν
prizes-of-valor they-were-deemed-worthy-of not much but later the rule
 τῆς θαλάττης ἔλαβον.· πλεῦσαι μὲν διὰ τῆς ἡπείρου,
of-the sea they-took to-sail indeed through the mainland
 πεζεῦσαι δὲ διὰ τῆς θαλάττης, τὸν μὲν Ἑλλήσποντον
to-march but through the sea the indeed Hellespont
 ζεύξας, τὸν δ' Ἀθῶ διουρύξας.· καὶ φύσει πολίτας
having-bridged the but Athos having-dug-through and by-nature citizens
 ὄντας νόμῳ τῆς πόλεως στέρεσθαι.· οἱ μὲν γὰρ αὐτῶν
being by-law of-the city to-be-deprived the-ones indeed for of-them
 κακῶς ἀπώλοντο, οἱ δ' αἰσχρῶς ἐσώθησαν.· καὶ ἰδίᾳ
badly perished the-others but shamefully were-saved and privately

μὲν τοῖς βαρβάροις οἰκέταις χρησθαι, κοινῇ δὲ πολλοὺς
indeed the barbarian servants to-use publicly but many
 τῶν συμμάχων περιορᾶν δουλεύοντας.' ἢ ζῶντας ἔξειν
of-the allies to-overlook being-enslaved either living to-have
 ἢ τελευτήσαντας καταλείψειν.' καὶ ὁ εἰς Πειθόλαόν
or having-died to-leave and what against Peitholaus
 τις εἶπεν καὶ Λυκόφρονα ἐν τῷ δικαστηρίῳ, 'οὗτοι δ'
someone said and Lycophron in the court these but
 ὑμᾶς οἴκοι μὲν ὄντες ἐπώλουν, ἐλθόντες δ' ὥς ὑμᾶς
you at-home indeed being were-selling having-come but to you
 ἐώνηται.' ἅπαντα γὰρ ταῦτα ποιεῖ τὸ εἰρημένον.
have-bought all for these do the thing-said

1410a ἡδεῖα δὲ ἐστὶν ἡ τοιαύτη λέξις, ὅτι τὰναντία
pleasant but is the such wording because the-opposites
 γνωριμώτατα καὶ παρ' ἄλληλα μᾶλλον γνώριμα, καὶ ὅτι
(are)-best-known and beside one-another more known and because
 ἔοικεν συλλογισμῷ. ὁ γὰρ ἔλεγχος συναγωγὴ τῶν
it-resembles a-syllogism the for refutation a-bringing-together of-the
 ἀντικειμένων ἐστίν.

opposites is

24 ἀντίθεσις μὲν οὖν τὸ τοιοῦτον ἐστίν, παρίσωσις δ' ἐὰν
antithesis indeed then the such is pariosis but if
 ἴσα τὰ κῶλα, παρομοίωσις δὲ ἐὰν ὅμοια τὰ ἔσχατα
equal the clauses paromoiosis but if alike the last-(syllables)
 ἔχῃ ἐκάτερον τὸ κῶλον. ἀνάγκη δὲ ἢ ἐν ἀρχῇ ἢ
have each the clause necessary but either at a-beginning or
 ἐπὶ τελευτῆς ἔχειν. καὶ ἀρχὴ μὲν αἰεὶ τὰ ὀνόματα, ἢ
at an-end to-have and a-beginning indeed always the words the
 δὲ τελευτὴ τὰς ἐσχάτας συλλαβὰς ἢ τοῦ αὐτοῦ ὀνόματος
but end the last syllables or of-the same word

πτώσεις ἢ τὸ αὐτὸ ὄνομα. ἐν ἀρχῇ μὲν τὰ τοιαῦτα
cases or the same word at a-beginning indeed the such
 ‘ἀργὸν γὰρ ἔλαβεν ἀργὸν παρ’ αὐτοῦ’
a-field for he-took untilled from him

δωρητοί τ’ ἐπέλοντο παράρρητοί τ’ ἐπέεσσιν·
gift-swayed both they-became word-swayed and by-words

ἐπὶ τελευτῆς δέ ‘ὤήθησαν αὐτὸν παιδίον τετοκέσαι, ἀλλ’ 32
at an-end but they-thought him a-child to-have-begotten but
 αὐτοῦ αἴτιον γεγονέναι’ ἐν πλείστοις δὲ φροντίσι καὶ ἐν
of-it a-cause to-have-become in most but cares and in
 ἐλαχίστοις ἐλπίσιν.’ πτώσεις δὲ ταύτου ‘ἄξιος δὲ σταθῆναι
least hopes cases but of-the-same worthy but to-be-set-up
 χαλκοῦς, οὐκ ἄξιος ὢν χαλκοῦ;’ ταὐτὸ δ’ ὄνομα ‘σὺ δ’
in-bronze not worthy being of-a-bronze-coin the-same but word you but
 αὐτὸν καὶ ζῶντα ἔλεγες κακῶς καὶ νῦν γράφεις κακῶς.’ ἀπὸ
him both living spoke-of badly and now write badly from
 συλλαβῆς δέ ‘τί ἂν ἔπαθες δεινόν, εἰ ἄνδρ’ εἶδες
a-syllable but what — would-you-have-suffered dreadful if a-man you-saw
 ἀργόν;’ ἔστιν δὲ ἅμα πάντα ἔχειν ταυτό, καὶ ἀντίθεσιν
idle it-is-possible but at-once all to-have the-same both an-antithesis
 εἶναι τὸ αὐτὸ καὶ πάρισον καὶ ὁμοιοτέλετον. αἱ δ’ ἀρεταὶ
to-be the same and parison and like-ending the but excellences
 τῶν περιόδων σχεδὸν ἐν τοῖς Θεοδεκτείοις ἐξηριθμῆνται.
of-the periods nearly in the Theodectea have-been-enumerated
 εἰσὶν δὲ καὶ ψευδεῖς ἀντιθέσεις, οἷον καὶ Ἐπίχαρμος ἐποίει,
are but also false antitheses such-as also Epicharmus made

τόκα μὲν ἐν τήνων ἐγὼν ἦν, τόκα δὲ παρὰ τήνους ἐγὼν.
then indeed in of-those I was then but beside those I

Aristotle turns to where witty and well-regarded sayings come from. Making them belongs to a natural gift or to practice, but showing where they come from belongs to this method: learning easily is pleasant by nature, and metaphor teaches faster than strange or standard words do. A saying is witty when it makes us learn quickly, and the speaker aims at three things — metaphor, especially the proportional kind, antithesis, and setting the matter before the eyes.

1410b ἐπεὶ δὲ διώρισται περὶ τούτων, πόθεν λέγεται τὰ
 since but it-has-been-determined about these whence are-said the
 ἀστεία καὶ τὰ εὐδοκμοῦντα λεκτέον. ποιεῖν μὲν οὖν ἐστὶν
 witty and the well-esteemed one-must-say to-make indeed then is
 τοῦ εὐφυοῦς ἢ τοῦ γεγυμνασμένου, δεῖξαι δὲ τῆς μεθόδου
 of-the gifted or of-the trained to-show but of-the method
 ταύτης. εἰπώμεν οὖν καὶ διαριθμησώμεθα· ἀρχὴ δ' ἔστω
 this let-us-speak then and let-us-enumerate a-beginning but let-it-be
 ἡμῖν αὕτη. τὸ γὰρ μανθάνειν ῥαδίως ἢδὲ φύσει πᾶσιν
 for-us this the for to-learn easily pleasant by-nature to-all
 ἐστί, τὰ δὲ ὀνόματα σημαίνει τι, ὥστε ὅσα τῶν
 is the but words signify something so-that as-many-as of-the
 ὀνομάτων ποιεῖ ἡμῖν μάθησιν, ἥδιστα. αἱ μὲν οὖν
 words make for-us learning (are)-most-pleasant the indeed then
 γλῶτται ἀγνώτες, τὰ δὲ κύρια ἴσμεν, ἡ δὲ μεταφορὰ
 rare-words (are)-unknown the but standard we-know the but metaphor
 ποιεῖ τοῦτο μάλιστα· ὅταν γὰρ εἴπῃ τὸ γῆρας καλάμην,
 does this most when for he-call the old-age stubble
 ἐποίησεν μάθησιν καὶ γνώσιν διὰ τοῦ γένους· ἄμφω γὰρ
 be-made learning and knowledge through the genus both for
 ἀπηνηθηκότα. ποιοῦσιν μὲν οὖν καὶ αἱ τῶν ποιητῶν εἰκόνες
 (are)-past-bloom do indeed then also the of-the poets similes
 τὸ αὐτό· διό περ ἂν εὖ, ἀστεῖον φαίνεται. ἔστιν γὰρ ἡ
 the same wherefore very if well witty it-appears is for the

εἰκών, καθάπερ εἴρηται πρότερον, μεταφορὰ διαφέρουσα
simile just-as it-has-been-said earlier a-metaphor differing
 προθέσει· διὸ ἦττον ἡδύ, ὅτι μακροτέρως· καὶ οὐ
by-the-prefix wherefore less pleasant because more-at-length and not
 λέγει ὡς τοῦτο ἐκεῖνο· οὐκουν οὐδὲ ζητεῖ τοῦτο ἡ ψυχή.
it-says that this (is)-that not-then even seeks this the soul
 ἀνάγκη δὴ καὶ λέξιν καὶ ἐνθυμήματα ταῦτ' εἶναι ἀστεία, 20
necessary then both wording and enthymemes these to-be witty
 ὅσα ποιεῖ ἡμῖν μάθησιν ταχεῖαν. διὸ οὔτε τὰ
as-many-as make for-us learning quick wherefore neither the
 ἐπιπόλαια τῶν ἐνθυμημάτων εὐδοκιμεῖ· (ἐπιπόλαια γὰρ
superficial of-the enthymemes are-esteemed superficial for
 λέγομεν τὰ παντὶ δηλα, καὶ ἃ μηδὲν δεῖ ζητήσαι),
we-call the to-everyone clear and which not-at-all one-must to-seek
 οὔτε ὅσα εἰρημένα ἀγνοούμενα, ἀλλ' ὅσων ἢ ἅμα
nor as-many-as having-been-said (are)-not-understood but of-which either together
 λεγομένων ἢ γνώσις γίνεται, καὶ εἰ μὴ πρότερον ὑπῆρχεν,
being-said the knowledge comes even if not earlier it-existed
 ἢ μικρὸν ὑστερίζει ἢ διάνοια· γίγνεται γὰρ οἶον μάθησις,
or a-little lags the mind comes for as-it-were a-learning
 ἐκεῖνως δὲ οὐδέτερον. κατὰ μὲν οὖν τὴν διάνοιαν τοῦ
that-way but neither according-to indeed then the thought of-the
 λεγομένου τὰ τοιαῦτα εὐδοκιμεῖ τῶν ἐνθυμημάτων, κατὰ
thing-said the such are-esteemed of-the enthymemes according-to
 δὲ τὴν λέξιν τῷ μὲν σχήματι, ἐὰν ἀντικειμένως λέγεται,
but the wording in-the indeed figure if antithetically it-be-said
 οἶον 'καὶ τὴν τοῖς ἄλλοις κοινὴν εἰρήνην νομιζόντων
such-as and the to-the others common peace considering
 τοῖς αὐτῶν ἰδίους πόλεμον' ἀντίκειται πόλεμος εἰρήνη.
to-the their-own private a-war is-opposed war to-peace
 τοῖς δ' ὀνόμασιν, ἐὰν ἔχη μεταφοράν, καὶ ταύτην μήτ'
in-the but words if it-have a-metaphor and this neither

ἀλλοτρίαν, χαλεπὸν γὰρ συνιδεῖν, μήτ' ἐπιπόλαιον, οὐδὲν
 alien hard for to-grasp nor superficial nothing
 γὰρ ποιεῖ πάσχειν. ἔτι εἰ πρὸ ὀμμάτων ποιεῖ ὀράν
 for it-makes to-feel further if before eyes it-sets to-see
 γὰρ δεῖ τὰ πραττόμενα μᾶλλον ἢ μέλλοντα.
 for one-must the things-happening rather than coming

35 δεῖ ἄρα τούτων στοχάζεσθαι τριῶν, μεταφορᾶς
 one-must then these to-aim-at three metaphor
 ἀντιθέσεως ἐνεργείας.
 antithesis actuality

1411a τῶν δὲ μεταφορῶν τεττάρων οὐσῶν εὐδοκμοῦσι μάλιστα
 of-the but metaphors four being are-esteemed most
 αἱ κατ' ἀναλογίαν, ὥσπερ Περικλῆς ἔφη τὴν νεότητα
 the according-to proportion just-as Pericles said the youth
 τὴν ἀπολομένην ἐν τῷ πολέμῳ οὕτως ἠφανίσθαι ἐκ τῆς
 the having-perished in the war thus to-have-vanished from the
 πόλεως ὥσπερ εἴ τις τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ ἐξέλοι.
 city just-as if someone the spring from the year should-remove
 καὶ Λεπτίνης περὶ Λακεδαιμονίων, οὐκ εἶν περιδεῖν
 and Leptines about Spartans not to-allow to-overlook
 τὴν Ἑλλάδα ἐτερόφθαλμον γενομένην. καὶ Κηφισόδοτος
 — Greece one-eyed becoming and Cephisodotus
 σπουδάζοντος Χάρητος εὐθύνας δοῦναι περὶ τὸν Ὀλυνθιακὸν
 being-eager Chares accounts to-render about the Olynthian
 πόλεμον ἡγανάκτει, φάσκων εἰς πνίγμα τὸν δῆμον ἄγχοντα
 war was-indignant saying into a-choking the people throttling
 τὰς εὐθύνας πειρᾶσθαι δοῦναι. καὶ παρακαλῶν ποτὲ
 the accounts to-try to-render and urging once
 τοὺς Ἀθηναίους εἰς Εὐβοίαν ἐπισιτισμένους ἔφη
 the Athenians into Euboea having-provisioned he-said
 δεῖν ἐξίνααι τὸ Μιλτιάδου ψήφισμα. καὶ Ἴφικράτης
 to-be-needful to-march-out the of-Miltiades decree and Iphicrates

σπεισαμένων Ἀθηναίων πρὸς Ἐπίδauρον καὶ τὴν παραλίαν

having-made-a-truce Athenians with Epidaurus and the seaboard

ἡγανάκτει, φάσκων αὐτοὺς τὰ ἐφόδια τοῦ πολέμου

was-indignant saying them the provisions of-the war

παρηρῆσθαι. καὶ Πειθόλαος τὴν πάραλον ρόπαλον

to-have-deprived-themselves-of and Peitbolaos the Paralus a-club

τοῦ δήμου, Σηστὸν δὲ τηλίαν τοῦ Πειραιέως. καὶ

of-the people Sestos but a-corn-board of-the Piraeus and

Περικλῆς τὴν Αἴγιναν ἀφελεῖν ἐκέλευσε τὴν λήμην τοῦ

Pericles — Aegina to-remove ordered the rheum of-the

Πειραιέως. καὶ Μοιροκλῆς οὐθὲν ἔφη πονηρότερος εἶναι,

Piraeus and Moerocles not-at-all said more-wicked to-be

ὀνομάσας τινὰ τῶν ἐπικεικῶν· ἐκεῖνον μὲν γὰρ ἐπιτρίτων

having-named someone of-the decent that-man indeed for at-one-third

τόκων πονηρεύεσθαι, αὐτὸν δὲ ἐπιδεκάτων.

interest to-be-wicked himself but at-a-tenth

καὶ τὸ Ἀναξανδρίδου ἱαμβεῖον ὑπὲρ τῶν θυγατέρων πρὸς 17

and the of-Anaxandrides iambic-line about the daughters toward

τὸν γάμον ἐγχρονίζουσῶν

the marriage lingering

ὑπερήμεροί μοι τῶν γάμων αἱ παρθέναι.

overdue for-me of-the marriages the maidens

καὶ τὸ Πολυεύκτου εἰς ἀποπληκτικόν τινα Σπεύσιππον, τὸ 22

and the of-Polyeuctus against a-paralytic some Speusippus the

μὴ δύνασθαι ἡσυχίαν ἄγειν ὑπὸ τῆς τύχης ἐν πεντεσυρίγγῳ

not to-be-able quiet to-keep by the fortune in a-five-boled

νόσῳ δεδεμένον. καὶ Κηφισόδοτος τὰς τριήρεις ἐκάλει

disease bound and Cephisodotus the triremes called

μύλωνας ποικίλους, ὁ Κύων δὲ τὰ καπηλεῖα τὰ Ἀττικὰ

mills many-colored the Dog but the taverns the Attic

φιδίτια. Αἰσίῳν δέ, ὅτι εἰς Σικελίαν τὴν πόλιν ἐξέχεαν·
mess-halls Aesion but that into Sicily the city they-poured-out
 τοῦτο γὰρ μεταφορὰ καὶ πρὸ ὀμμάτων. καὶ ὥστε βοῆσαι
this for (is)-a-metaphor and before eyes and so-as to-shout
 τὴν Ἑλλάδα· καὶ τοῦτο τρόπον τινὰ μεταφορὰ καὶ πρὸ
 — *Greece and this (in)-a-way some (is)-a-metaphor and before*
 ὀμμάτων. καὶ ὥσπερ Κηφισόδοτος εὐλαβεῖσθαι ἐκέλευεν
eyes and just-as Cephisodotus to-take-care ordered
 μὴ πολλὰς ποιήσωσιν τὰς συνδρομάς. καὶ Ἰσοκράτης
lest many they-make the concourses and Isocrates
 πρὸς τοὺς συντρέχοντας ἐν ταῖς πανηγύρεσιν. καὶ οἶον
against the running-together at the festivals and such-as
 ἐν τῷ ἐπιταφίῳ, διότι ἄξιον ἦν ἐπὶ τῷ τάφῳ τῷ τῶν
in the funeral-speech that worthy it-was over the tomb the of-the
 ἐν Σαλαμῖνι τελευτησάντων κείρασθαι τὴν Ἑλλάδα ὡς
at Salamis having-died to-shear-herself — Greece as
 συγκαταθαπτομένης τῇ ἀρετῇ αὐτῶν τῆς ἐλευθερίας· εἰ
being-buried-with with-the valor of-them the freedom if
 μὲν γὰρ εἶπεν ὅτι ἄξιον δακρῦσαι συγκαταθαπτομένης
indeed for he-had-said that worthy to-weep being-buried-with
 τῆς ἀρετῆς, μεταφορὰ καὶ πρὸ ὀμμάτων, τὸ δὲ τῇ
the valor (it-is)-a-metaphor and before eyes the but with-the
 ἀρετῇ τῆς ἐλευθερίας ἀντίθεσιν τινα ἔχει. καὶ ὡς Ἰφικράτης
valor the freedom an-antithesis some it-has and as Iphicrates
 εἶπεν ἡ γὰρ ὁδὸς μοι τῶν λόγων διὰ μέσων τῶν
said the for road for-me of-the words through the-midst of-the
 Χάρητι πεπραγμένων ἐστίν· μεταφορὰ κατ' ἀναλογίαν,
by-Chares having-been-done is a-metaphor according-to proportion
 καὶ τὸ διὰ μέσου πρὸ ὀμμάτων ποιεῖ.
and the through the-midst before eyes it-sets

καὶ τὸ φάναι παρακαλεῖν τοὺς κινδύνους τοῖς κινδύνους 1411b
and the to-say to-summon the dangers to-the dangers
 βοηθήσοντας, πρὸ ὀμμάτων καὶ μεταφορά. καὶ Λυκολέον
going-to-help (is)-before eyes and a-metaphor and Lysicleon
 ὑπὲρ Χαβρίου ‘οὐδὲ τὴν ἱκετηρίαν αἰσχυνθέντες
on-behalf-of Chabrias not-even the suppliant-branch having-been-ashamed-at
 αὐτοῦ, τὴν εἰκόνα τὴν χαλκὴν’ μεταφορὰ γὰρ ἐν τῷ
of-him the statue the bronze a-metaphor for in the
 παρόντι, ἀλλ’ οὐκ ἀεί, ἀλλὰ πρὸ ὀμμάτων· κινδυνεύοντος
present but not always but before eyes being-in-danger
 γὰρ αὐτοῦ ἱκετεύει ἡ εἰκὼν, τὸ ἄψυχον δὲ ἔμψυχον,
for him supplicates the statue the lifeless then (becomes)-living
 τὸ ὑπόμνημα τῶν τῆς πόλεως ἔργων. καὶ ‘πάντα τρόπον
the memorial of-the of-the city deeds and every way
 μικρὸν φρονεῖν μελετῶντες’ τὸ γὰρ μελετᾶν αὖξιν τι
small to-think practicing the for to-practice to-increase something
 ἐστίν. καὶ ὅτι τὸν νοῦν ὁ θεὸς φῶς ἀνῆψεν ἐν τῇ ψυχῇ·
is and that the mind the god a-light kindled in the soul
 ἄμφω γὰρ δηλοῖ τι. ‘οὐ γὰρ διαλυόμεθα τοὺς πολέμους
both for show something not for we-settle the wars
 ἀλλ’ ἀναβαλλόμεθα.’ ἄμφω γὰρ ἐστὶν μέλλοντα, καὶ ἡ
but we-postpone both for are future both the
 ἀναβολὴ καὶ ἡ τοιαύτη εἰρήνη. καὶ τὸ τὰς συνθήκας
postponement and the such peace and the the treaties
 φάναι τρόπαιον εἶναι πολὺ κάλλιον τῶν ἐν τοῖς πολέμοις
to-call a-trophy to-be much nobler than-the in the wars
 γινομένων· τὰ μὲν γὰρ ὑπὲρ μικρῶν καὶ μίας τύχης,
arising the-ones indeed for over small-things and one chance
 αὐταὶ δ’ ὑπὲρ παντὸς τοῦ πολέμου· ἄμφω γὰρ νίκης σημεῖα.
these but over all the war both for of-victory (are)-signs

- 19 ὅτι καὶ αἱ πόλεις τῷ ψόγῳ τῶν ἀνθρώπων μεγάλας
that also the cities by-the censure of-the men great
 εὐθύνας διδόασιν· ἡ γὰρ εὐθυνα βλάβη τις δικαία ἐστίν.
accounts render the for account a-harm some just is

III.11 • BEFORE THE EYES

To set a thing before the eyes is to use words that show it in activity: Homer's shameless stone rolls back, the arrow flies, the spear-point quivers as it speeds through the breast. Witticisms come mostly from metaphor and surprise, as in a pun or a riddle: the hearer sees that he has learned something as the words are spoken. Similes, proverbs, and hyperboles are metaphors too, and Aristotle calls hyperboles boyish, unbecoming in an older man.

- 22 ὅτι μὲν οὖν τὰ ἀστεία ἐκ μεταφορᾶς τε τῆς ἀνάλογον
that indeed then the witticisms from metaphor both the proportional
 λέγεται καὶ τῷ πρὸ ὀμμάτων ποιεῖν, εἴρηται· λεκτέον
are-said and by-the before eyes to-set it-has-been-said one-must-say
 δὲ τί λέγομεν πρὸ ὀμμάτων, καὶ τί ποιῶσι γίγνεται
but what we-mean before eyes and what for-those-doing comes
 τοῦτο. λέγω δὴ πρὸ ὀμμάτων ταῦτα ποιεῖν ὅσα
this I-call then before eyes these to-set as-many-as
 ἐνεργοῦντα σημαίνει, οἷον τὸν ἀγαθὸν ἄνδρα φάναι εἶναι
acting signify such-as the good man to-call to-be
 τετράγωνον μεταφορά, ἅμφω γὰρ τέλεια, ἀλλ' οὐ
square (is)-a-metaphor both for (are)-complete but not

σημαίνει ἐνέργειαν· ἀλλὰ τὸ ‘ἀνθοῦσαν ἔχοντος τὴν ἀκμήν’
it-signifies actuality but the blooming having the prime
 ἐνέργεια, καὶ τὸ ‘σέ δ’ ὥσπερ ἄφετον’ ἐνέργεια, καὶ
(is)-actuality and the you but like free-ranging (is)-actuality and

Ἕλληνες ἄξαντες ποσὶν
Greeks having-darted with-feet

τὸ ἄξαντες ἐνέργεια καὶ μεταφορά· ταχὺ γὰρ λέγει. καὶ 31
the having-darted (is)-actuality and a-metaphor quickly for it-says and
 ὡς κέχρηται πολλαχοῦ Ὅμηρος, τὸ τὰ ἄψυχα ἔμψυχα
as has-used in-many-places Homer the the lifeless living
 ποιεῖν διὰ τῆς μεταφορᾶς. ἐν πᾶσι δὲ τῷ ἐνέργειαν
to-make through the metaphor in all but by-the actuality
 ποιεῖν εὐδοκιμεῖ, οἷον ἐν τοῖσδε,
to-make he-is-esteemed such-as in these

αὖτις ἐπὶ δάπεδόνδε κυλίνδετο λᾶας ἀναιδής,
again to groundward rolled the-stone shameless

καὶ 34
and

ἔπτατ’ ὀιστός,
flew the-arrow

καὶ 36
and

ἐπιπτέσθαι μενεαίνων,
to-fly-on eager

38 καὶ
and

ἐν γαίῃ ἴσταντο λιλαιόμενα χροὸς ἄσαι,
in earth they-stood longing of-flesh to-take-their-fill

1412a καὶ
and

αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα.
the-point but of-the-breast sped-through quivering

5 ἐν πᾶσι γὰρ τούτοις διὰ τὸ ἔμψυχα εἶναι ἐνεργοῦντα
in all for these because-of the living to-be acting
φαίνεται· τὸ ἀναισχυντεῖν γὰρ καὶ μαιμᾶν καὶ τὰ ἄλλα
they-appear the to-be-shameless for and to-quiver and the others
ἐνέργεια. ταῦτα δὲ προσῆψε διὰ τῆς κατ' ἀναλογίαν
(are)-actuality these but he-attached through the according-to proportion
μεταφορᾶς· ὥς γὰρ ὁ λίθος πρὸς τὸν Σίσυφον, ὁ
metaphor as for the stone toward — Sisyphus the
ἀναισχυντῶν πρὸς τὸν ἀναισχυντούμενον. ποιεῖ δὲ καὶ ἐν
shameless-man toward the one-treated-shamelessly he-makes but also in
ταῖς εὐδοκιμούσαις εἰκόσιν ἐπὶ τῶν ἀψύχων ταῦτα·
the esteemed similes in-the-case-of the lifeless these

κυρτά, φαληριόωντα· πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·
arched foam-crested before indeed — some but after others

9 κινούμενα γὰρ καὶ ζῶντα ποιεῖ πάντα, ἡ δ' ἐνέργεια
moving for and living he-makes all the but actuality
κίνησις.
(is)-motion

δεῖ δὲ μεταφέρειν, καθάπερ εἴρηται πρότερον, ἀπὸ 10
one-must but to-transfer just-as it-has-been-said earlier from
 οἰκείων καὶ μὴ φανερῶν, οἷον καὶ ἐν φιλοσοφίᾳ τὸ
kindred and not obvious such-as also in philosophy the
 ὅμοιον καὶ ἐν πολὺν διέχουσι θεωρεῖν εὐστόχου,
like also in much differing to-see (is)-of-a-good-marksman
 ὥσπερ Ἀρχύτας ἔφη ταῦτόν εἶναι διαιτητὴν καὶ βωμόν·
just-as Archytas said the-same to-be an-arbitrator and an-altar
 ἐπ' ἅμφω γὰρ τὸ ἀδικούμενον καταφεύγει. ἢ εἴ τις
to both for the wronged flees-for-refuge or if someone
 φαίη ἄγκυραν καὶ κρεμάθραν τὸ αὐτὸ εἶναι ἅμφω γὰρ
should-say an-anchor and a-hanging-basket the same to-be both for
 ταυτό τι, ἀλλὰ διαφέρει τῷ ἄνωθεν καὶ κάτωθεν.
the-same something but it-differs in-the from-above and from-below
 καὶ τὸ ὠμαλίσθαι τὰς πόλεις ἐν πολὺν διέχουσιν ταυτό,
and the to-have-been-leveled the cities in much differing the-same
 ἐν ἐπιφανείᾳ καὶ δυνάμεσι τὸ ἴσον.
in surface and powers the equal
 ἔστιν δὲ καὶ τὰ ἀστεῖα τὰ πλείστα διὰ μεταφορᾶς καὶ 18
are but also the witticisms the most through metaphor and
 ἐκ τοῦ προσεξαπατᾶν· μᾶλλον γὰρ γίνεταί δῆλον ὅτι
from the to-deceive-besides more for becomes clear that
 ἔμαθε παρὰ τὸ ἐναντίως ἔχειν, καὶ ἔοικεν λέγειν ἢ ψυχὴν
he-learned owing-to the oppositely to-be and seems to-say the soul
 'ὥς ἀληθῶς, ἐγὼ δὲ ἤμαρτον.' καὶ τῶν ἀποφθεγμάτων
as truly I but erred and of-the sayings
 δὲ τὰ ἀστεῖα ἔστιν ἐκ τοῦ μὴ ὁ φησι λέγειν, οἷον τὸ
but the witticisms are from the not what he-says to-say such-as the
 Στησιχόρου, ὅτι οἱ τέττιγες ἑαυτοῖς χαμόθεν ᾄσονται.
of-Stesichorus that the cicadas to-themselves from-the-ground will-sing
 καὶ τὰ εὖ ἠνιγμένα διὰ τὸ αὐτὸ ἡδέα· μάθησις
and the well riddled through the same (are)-pleasant a-learning

γάρ, καὶ λέγεται μεταφορά. καὶ ὁ λέγει Θεόδωρος, τὸ
for and it-is-said a-metaphor and what says Theodorus the
 καινὰ λέγειν. γίγνεται δὲ ὅταν παράδοξον ᾖ, καὶ μὴ,
new to-say it-comes but when paradoxical it-be and not
 ὡς ἐκεῖνος λέγει, πρὸς τὴν ἔμπροσθεν δόξαν, ἀλλ' ὥσπερ
as that-man says toward the previous opinion but just-as
 οἱ ἐν τοῖς γελοίοις τὰ παραπεποιημένα, ὅπερ δύναται
the in the jokes the altered which-very has-power
 καὶ τὰ παρὰ γράμμα σκώμματα· ἔξαπατᾷ γάρ. καὶ ἐν
also the beside a-letter jests it-deceives for also in
 τοῖς μέτροις· οὐ γὰρ ὥσπερ ὁ ἀκούων ὑπέλαβεν·
the verses not for just-as the hearer supposed

ἔστειχε δ' ἔχων ὑπὸ ποσὶ χίμεθλα·
he-walked but having under feet chilblains

- 32 ὁ δ' ᾤετο πέδιλα ἐρεῖν. τούτου δ' ἅμα λεγομένου
he but thought sandals to-be-going-to-say of-this but at-once being-said
 δεῖ δῆλον εἶναι. τὰ δὲ παρὰ γράμμα ποιεῖ οὐχ ὁ λέγει
it-must clear to-be the but beside a-letter make not what he-says
 λέγειν, ἀλλ' ὁ μεταστρέφει ὄνομα, οἷον τὸ Θεοδώρου
to-say but what turns the-word such-as the of-Theodorus
 εἰς Νίκωνα τὸν κιθαρῳδὸν 'θράττει σε' προσποιεῖται γὰρ
against Nicon the harper it-troubles you he-pretends for
 λέγειν τὸ 'θράττει σε' καὶ ἔξαπατᾷ· ἄλλο γὰρ λέγει. διὸ
to-say the it-troubles you and he-deceives another for he-says wherefore
 μαθόντι ἡδύ, ἐπεὶ εἰ μὴ ὑπολαμβάνει Θρᾷκα εἶναι, οὐ
to-one-learning (it-is)-pleasant since if not he-supposes a-Thracian to-be not
 δόξει ἀστεῖον εἶναι. καὶ τὸ 'βούλει αὐτὸν πέρσαι.' δεῖ
it-will-seem witty to-be and the you-wish him to-sack it-is-needful
 δὲ ἀμφοτέρω προσηκόντως λεχθῆναι. οὕτω δὲ καὶ τὰ
but both fittingly to-be-said thus but also the

ἀστεία, οἷον τὸ φάναι Ἀθηναίοις τὴν τῆς θαλάττης ἀρχὴν
witticisms such-as the to-say for-Athenians the of-the sea empire
 μὴ ἀρχὴν εἶναι τῶν κακῶν· ὄνασθαι γάρ. ἢ ὥσπερ
not a-beginning to-be of-the evils to-have-profited for or just-as
 Ἰσοκράτης τὴν ἀρχὴν τῇ πόλει ἀρχὴν εἶναι τῶν κακῶν.
Isocrates the empire for-the city a-beginning to-be of-the evils
 ἀμφοτέρως γὰρ ὁ οὐκ ἂν ᾤηθη τις ἐρεῖν,
in-both-ways for what not — would-have-thought one to-be-going-to-say
 τοῦτ' εἴρηται, καὶ ἐγνώσθη ὅτι ἀληθές· τό τε γὰρ τὴν
this has-been-said and it-was-recognized that (it-is)-true the both for the
 ἀρχὴν φάναι ἀρχὴν εἶναι οὐθὲν σοφόν· ἀλλ' οὐχ οὕτω λέγει
empire to-call a-beginning to-be nothing clever but not thus he-says
 ἀλλ' ἄλλως, καὶ ἀρχὴν οὐχ ὁ εἶπεν ἀπόφησιν, ἀλλ' ἄλλως.
but otherwise and empire not what he-said he-denies but otherwise
 ἐν ᾗπασιν δὲ τούτοις, ἐὰν προσηκόντως τὸ ὄνομα ἐνέγκῃ 1412b
in all but these if fittingly the word he-bring
 ὁμωνυμία ἢ μεταφορᾷ, τότε τὸ εἶδ. οἷον Ἀνάσχετος οὐκ
by-homonymy or by-metaphor then the well such-as Anaschetus not
 ἀνασχετός· ὁμωνυμίαν ἀπέφησε, ἀλλὰ προσηκόντως, εἰ
endurable a-homonymy he-denied but fittingly if
 ἀηδής. καὶ
(be-is)-unpleasant and

οὐκ ἂν γένοιτο μᾶλλον ἢ σε δεῖ ξένος
not — you-would-become more than you ought a-stranger

- 15 οὐ μᾶλλον ἢ σε δεῖ τὸ αὐτὸ καὶ οὐ δεῖ τὸν ξένον
not more than you ought the same as not one-must the stranger
 ξένον ἀεὶ εἶναι· ἀλλότριον γὰρ καὶ τοῦτο. τὸ αὐτὸ καὶ
a-stranger always to-be alien for also this the same also
 τὸ Ἀναξανδρίδου τὸ ἐπαινούμενον,
the of-Anaxandrides the praised

καλὸν γ' ἀποθανεῖν πρὶν θανάτου δρᾶν ἄξιον·
noble at-least to-die before of-death to-do worthy

- 18 ταὐτὸ γὰρ ἐστὶ τῷ εἰπεῖν ἄξιόν γ' ἀποθανεῖν μὴ ὄντα
the-same for it-is to-the to-say worthy at-least to-die not being
 ἄξιον ἀποθανεῖν, ἢ ἄξιόν γ' ἀποθανεῖν μὴ θανάτου ἄξιον
worthy to-die or worthy at-least to-die not of-death worthy
 ὄντα, ἢ μὴ ποιοῦντα θανάτου ἄξια. τὸ μὲν οὖν εἶδος
being or not doing of-death worthy-things the indeed then form
 τὸ αὐτὸ τῆς λέξεως τούτων· ἀλλ' ὅσω ἂν ἐλάττονι
the same of-the wording of-these but by-how-much — in-fewer
 καὶ ἀντικειμένως λεχθῇ, τοσούτῳ εὐδοκμεῖ μᾶλλον. τὸ δ'
and antithetically it-be-said by-so-much it-is-esteemed more the but
 αἴτιον ὅτι ἡ μάθησις διὰ μὲν τὸ ἀντικεῖσθαι μᾶλλον,
cause that the learning because-of indeed the to-be-opposed more
 διὰ δὲ τὸ ἐν ὀλίγῳ θᾶπτον γίνεται. δεῖ δ' ἀεὶ
because-of but the in little quicker comes it-is-needful but always
 προσεῖναι ἢ τὸ πρὸς ὃν λέγεται ἢ ὀρθῶς λέγεσθαι, εἰ
to-be-present either the toward whom it-is-said or rightly to-be-said if
 τὸ λεγόμενον ἀληθὲς καὶ μὴ ἐπιπόλαιον· ἔστιν γὰρ ταῦτα
the thing-said (is)-true and not superficial it-is-possible for these
 χωρὶς ἔχειν, οἷον 'ἀποθνήσκειν δεῖ μὴθὲν ἀμαρτάνοντα'
separately to-have such-as to-die one-must nothing erring
 ἀλλ' οὐκ ἀστεῖον. 'τὴν ἀξίαν δεῖ γαμεῖν τὸν ἄξιον'
but not witty the worthy-woman one-must to-marry the worthy-man

ἀλλ' οὐκ ἀστεῖον. ἀλλ' ἐὰν ἅμα ἄμφω ἔχη· 'ἄξιόν γ'
but not witty but if at-once both it-have worthy at-least
 ἀποθανεῖν μὴ ἄξιον ὄντα τοῦ ἀποθανεῖν· ὅσω δ' ἂν
to-die not worthy being of-the to-die by-how-much but —
 πλείω ἔχη, τοσοῦτω ἀστειότερον φαίνεται, οἷον εἰ καὶ
more it-have by-so-much wittier it-appears such-as if also
 τὰ ὀνόματα μεταφορὰ εἴη καὶ μεταφορὰ τοιαδὶ καὶ
the words a-metaphor should-be and a-metaphor of-this-kind and
 ἀντίθεσις καὶ παρίσσωσις, καὶ ἔχοι ἐνέργειαν.
antithesis and pariosis and it-should-have actuality
 εἰσὶν δὲ καὶ αἱ εἰκόνες, ὥσπερ εἴρηται καὶ ἐν τοῖς ἄνω, 33
are but also the similes just-as it-has-been-said also in the above
 αἱ εὐδοκμοῦσαι τρόπον τινὰ μεταφοραί· αἰεὶ γὰρ ἐκ δυοῖν
the esteemed a-way some metaphors always for from two
 λέγονται, ὥσπερ ἡ ἀνάλογον μεταφορά. οἷον ἡ ἀσπίς
they-are-said just-as the proportional metaphor such-as the shield
 φαμέν· ἐστὶ φιάλη Ἄρεως, καὶ τόξον φόρμιγξ ἄχορδος.
we-say is a-cup of-Ares and a-bow a-lyre stringless
 οὕτω μὲν οὖν λέγουσιν οὐχ ἀπλοῦν, τὸ δ' εἰπεῖν τὸ τόξον
thus indeed then they-say not simple the but to-call the bow
 φόρμιγγα ἢ τὴν ἀσπίδα φιάλην ἀπλοῦν. καὶ εἰκάζουσιν
a-lyre or the shield a-cup (is)-simple and they-liken
 δὲ οὕτως, οἷον πιθήκῳ αὐλητὴν, λύχνῳ ψακαζομένῳ
but thus such-as to-an-ape a-flute-player to-a-lamp being-sprinkled
 μύωπα· ἄμφω γὰρ συνάγεται. τὸ δὲ εὖ ἐστὶν ὅταν
a-short-sighted-man both for are-contracted the but well is when
 μεταφορὰ ᾗ· ἔστιν γὰρ εἰκάσαι τὴν ἀσπίδα φιάλη
a-metaphor it-be it-is-possible for to-liken the shield to-a-cup
 Ἄρεως καὶ τὸ ἐρείπιον ῥάκει οἰκίας, καὶ τὸ τὸν Νικήρατον
of-Ares and the ruin to-a-rag of-a-house and the — Niceratus
 φάναι Φιλοκτήτην εἶναι δεδηγμένον ὑπὸ Πράτυος, ὥσπερ
to-call a-Philoctetes to-be bitten by Praty just-as

εἵκασεν Θρασύμαχος ἰδὼν τὸν Νικήρατον ἡττημένον
 likened Thrasymachus having-seen — Niceratus beaten
 ὑπὸ Πράτυος ῥαψωδοῦντα, κομῶντα δὲ καὶ ἀνχημρὸν ἔτι.
 by Pratys reciting long-haired but and unkempt still
 ἐν οἷς μάλιστα τ' ἐκπίπτουσιν οἱ ποιηταί, ἐὰν μὴ εὖ,
 in which most both fail the poets if not well
 καὶ ἐὰν εὖ, εὐδοκιμοῦσιν. λέγω δ' ὅταν ἀποδιδῶσιν,
 and if well they-are-esteemed I-mean but when they-render

ὥσπερ σέλινον οὖλα τὰ σκέλη φορεῖ.
 like parsley curled the legs he-carries
 ὥσπερ Φιλάμμων ζυγομαχῶν τῷ κωρύκῳ.
 like Philammon wrestling with-the punching-bag

1413a καὶ τὰ τοιαῦτα πάντ' εἰκόνες εἰσίν. αἱ δ' εἰκόνες ὅτι
 and the such all similes are the but similes that
 μεταφοραί, εἴρηται πολλάκις.
 (are)-metaphors it-has-been-said often

15 καὶ αἱ παροιμίαι μεταφοραὶ ἀπ' εἵδους ἐπ' εἶδος εἰσίν·
 and the proverbs metaphors from species onto species are
 οἷον ἂν τις ὡς ἀγαθὸν πεισόμενος αὐτὸς ἐπαγάγῃται,
 such-as if someone as a-good going-to-experience himself should-bring-in
 εἴτα βλαβῇ, ὡς ὁ Καρπάθιος φησιν τὸν λαγὼ ἄμφω
 then be-harmed as the Carpathian says the hare both
 γὰρ τὸ εἰρημένον πεπόνθασιν.
 for the thing-said have-experienced

20 ὅθεν μὲν οὖν τὰ ἀστεῖα λέγεται καὶ διότι, σχεδὸν
 whence indeed then the witticisms are-said and why nearly
 εἴρηται τὸ αἷτιον· εἰσὶν δὲ καὶ εὐδοκιμοῦσαι ὑπερβολαὶ
 it-has-been-said the cause are but also esteemed hyperboles
 μεταφοραί, οἷον εἰς ὑπώπιασμένον ὠήθητε δ'
 metaphors such-as against a-black-eyed-man you-would-have-thought but

ἂν αὐτὸν εἶναι συκαμίνων κάλαθον' ἐρυθρὸν γάρ τι
 — him to-be of-mulberries a-basket red for something
 τὸ ὑπώπιον, ἀλλὰ τὸ πολὺ σφόδρα. τὸ δὲ ὥσπερ τὸ
 the black-eye but the much exceedingly the but like the
 καὶ τὸ ὑπερβολὴ τῇ λέξει διαφέρουσα.
 and the (is)-a-hyperbole in-the wording differing

ὥσπερ Φιλάμμων ζυγομαχῶν τῷ κωρύκῳ.
 like Philammon wrestling with-the punching-bag

'ὥγ' ἴθις δ' ἂν αὐτὸν Φιλάμμωνα εἶναι μαχόμενον 25
 you-would-have-thought but — him a-Philammon to-be fighting
 τῷ κωρύκῳ.
 with-the punching-bag

ὥσπερ σέλινον οὔλα τὰ σκέλη φορεῖν.
 like parsley curled the legs to-carry

27 ὥγῃθης δ' ἂν οὐ σκέλη ἀλλὰ σέλινα ἔχειν, οὕτως
you-would-have-thought but — not legs but parsley to-have so
 οὐλα.' εἰσὶ δὲ ὑπερβολαὶ μειρακιώδεις· σφοδρότητα γὰρ
curled are but hyperboles boyish vehemence for
 δηλοῦσιν. διὸ ὀργιζόμενοι λέγουσιν μάλιστα·
they-show wherefore being-angry they-speak most

οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε.
not-even if to-me so-many he-should-give as sand both dust and
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
the-daughter but not I-will-wed of-Agmemnon of-Atreus's-son
 οὐδ' εἰ χρυσεῖη Ἀφροδίτῃ κάλλος ἐρίζοι,
not-even if with-golden Aphrodite in-beauty she-should-vie
 ἔργα δ' Ἀθηναίῃ.
in-works but with-Athena

1413b χρῶνται δὲ μάλιστα τούτῳ Ἀττικοὶ ῥήτορες. διὸ
use but most this Attic orators wherefore
 πρεσβυτέρῳ λέγειν ἀπρεπές.
for-an-older-man to-speak (is)-unbecoming

III.12 · THE STYLE OF EACH KIND

A different wording fits each kind. The written style is the most exact, the debating style the most actor-like, and the latter divides into the character-drawing and the emotional. Asyndeton and repetition are rightly rejected on the page but belong to delivery, where they make many things seem said at once. The deliberative style is like scene-painting, since the larger the crowd the farther off the view; the display style is the most literary.

δεῖ δὲ μὴ λεληθέναι ὅτι ἄλλη ἐκάστῳ γένει 3
it-must but not to-have-escaped-notice that a-different to-each kind
 ἀρμόττει λέξις. οὐ γὰρ ἡ αὐτὴ γραφικὴ καὶ ἀγωνιστική,
fits wording not for the same (is)-written and contest-style
 οὐδὲ δημηγορικὴ καὶ δικανικὴ. ἄμφω δὲ ἀνάγκη εἰδέναι·
nor deliberative and forensic both but necessary to-know
 τὸ μὲν γάρ ἐστιν ἐλληνίζειν ἐπίστασθαι, τὸ δὲ μὴ
the-one indeed for is to-speak-Greek to-know-how the-other but not
 ἀναγκάζεσθαι κατασιωπᾶν, ἂν τι βούληται μεταδοῦναι
to-be-forced to-keep-silent if something one-wish to-impart
 τοῖς ἄλλοις, ὃ περ πάσχουσιν οἱ μὴ ἐπιστάμενοι γράφειν.
to-the others which very experience the not knowing-how to-write
 ἔστι δὲ λέξις γραφικὴ μὲν ἢ ἀκριβεστάτη, ἀγωνιστικὴ
is but a-wording written indeed the most-exact contest-style
 δὲ ἢ ὑποκριτικωτάτη. (ταύτης δὲ δύο εἶδη· ἡ μὲν γὰρ
but the most-actable of-this but two kinds the-one indeed for
 ἠθικὴ ἢ δὲ παθητικὴ)· διὸ καὶ οἱ ὑποκριταὶ
(is)-of-character the-other but emotional wherefore also the actors
 τὰ τοιαῦτα τῶν δραμάτων διώκουσι, καὶ οἱ ποιηταὶ τοὺς
the such of-the plays pursue and the poets the
 τοιούτους. βαστάζονται δὲ οἱ ἀναγνωστικοί, οἷον Χαιρήμων
such are-carried-about but the readable such-as Chaeremon
 (ἀκριβὴς γὰρ ὥσπερ λογογράφος)· καὶ Λικύμνιος τῶν
exact for just-as a-prose-writer and Licymnius of-the
 διθυραμβοποιῶν. καὶ παραβαλλόμενοι οἱ μὲν τῶν
dithyramb-poets and being-compared the-ones indeed of-the
 γραφικῶν ἐν τοῖς ἀγῶσι στενοὶ φαίνονται, οἱ δὲ τῶν
writers in the contests thin appear the-others but of-the
 ῥητόρων εὖ λεχθέντες ἰδιωτικοὶ ἐν ταῖς χερσίν. αἴτιον
orators well spoken (are)-amateurish in the hands a-cause
 δ' ὅτι ἐν τῷ ἀγῶνι ἀρμόττει· διὸ καὶ τὰ ὑποκριτικὰ
but that in the contest it-fits wherefore also the actable

ἀφηρεμένης τῆς ὑποκρίσεως οὐ ποιοῦντα τὸ αὐτῶν
having-been-taken-away the delivery not doing the their-own
 ἔργον φαίνεται εὐήθη, οἷον τά τε ἀσύνδετα καὶ τὸ πολλάκις
work appear silly such-as the both asyndeta and the often
 τὸ αὐτὸ εἰπεῖν ἐν τῇ γραφικῇ ὀρθῶς ἀποδοκιμάζεται, ἐν
the same to-say in the written rightly is-rejected in
 δὲ ἀγωνιστικῇ οὐ, καὶ οἱ ῥήτορες χρῶνται·

but contest-style not and the orators use

21 ἔστι γὰρ ὑποκριτικά. ἀνάγκη γὰρ μεταβάλλειν τὸ αὐτὸ
they-are for actable necessary for to-vary the same
 λέγοντας, ὃ περ ὥσπερ ὁδοποιεῖ τῷ ὑποκρίνεσθαι·

saying which very as-it-were paves-the-way for-the to-act

‘οὗτός ἐστιν ὁ κλέψας ὑμῶν, οὗτός ἐστιν ὁ ἐξαπατήσας,

this-man is the having-stolen from-you this-man is the having-deceived

οὗτος ὁ τὸ ἔσχατον προδοῦναι ἐπιχειρήσας.’ οἷον καὶ

this-man the the utmost to-betray having-attempted such-as also

Φιλήμων ὁ ὑποκριτὴς ἐποίει ἔν τε τῇ Ἀναξανδρίδου

Philemon the actor did in both the of-Anaxandrides

γεροντομανία, ὅτε λέγοι ‘Ραδάμανθς καὶ Παλαμήδης,’

Old-Men’s-Madness when he-would-say Rhadamanthys and Palamedes

καὶ ἐν τῷ προλόγῳ τῶν Εὐσεβῶν τὸ ‘ἐγώ.’ ἐὰν γάρ τις

and in the prologue of-the Pious the I if for someone

τὰ τοιαῦτα μὴ ὑποκρίνηται, γίγνεται ‘ὁ τὴν δοκὸν φέρων.’

the such-things not act he-becomes the the beam carrying

καὶ τὰ ἀσύνδετα ὡσαύτως· ἦλθον, ἀπήντησα, ἐδεόμην·

and the asyndeta likewise I-came I-met I-entreated

ἀνάγκη γὰρ ὑποκρίνεσθαι καὶ μὴ ὡς ἐν λέγοντα τῷ

necessary for to-act and not as one saying in-the

αὐτῷ ἦθαι καὶ τόνῳ εἰπεῖν. ἔτι ἔχει ἰδιὸν τι τὰ

same character and tone to-say further has proper something the

ἀσύνδετα· ἐν ἴσῳ γὰρ χρόνῳ πολλὰ δοκεῖ εἰρησθαι·

asyndeta in an-equal for time many seems to-have-been-said

ὁ γὰρ σύνδεσμος ἐν ποιῇ τὰ πολλά, ὥστε ἐὰν ἐξαιρεθῇ,
the for connective one makes the many so-that if it-be-removed
 δηλον ὅτι τούναντίον ἔσται τὸ ἐν πολλά. ἔχει οὖν αὐξησιν·
clear that the-opposite will-be the one many it-has then amplification
 ‘ἦλθον, διελέχθην, ἰκέτευσα.’ πολλά δοκεῖ, ‘ὑπερείδεν ὅσα
I-came I-conversed I-besought many seems be-overlooked as-many-as
 εἶπον.’ τοῦτο δὲ βούλεται ποιεῖν καὶ Ὅμηρος ἐν τῷ
I-said this but wishes to-do also Homer in the

Νιρεὺς αὖ Σύμηθεν,

Nireus again from-Syme

Νιρεὺς Ἀγλαΐης,

Nireus of-Aglaia

Νιρεὺς ὃς κάλλιστος.

Nireus who (was)-fairest

περὶ οὗ γὰρ πολλά λέγεται, ἀνάγκη καὶ πολλάκις
about whom for many-things are-said necessary also often
 εἰρησθαι· εἰ οὖν καὶ πολλάκις, καὶ πολλά δοκεῖ,
to-have-been-said if then also often also many it-seems
 ὥστε ἠὔξησεν ἅπαξ μνησθεὶς διὰ τὸν παραλογισμόν,
so-that he-amplified once having-mentioned through the fallacy
 καὶ μνήμην πεποίηκεν, οὐδαμοῦ ὕστερον αὐτοῦ λόγον
and a-memory he-has-made nowhere later of-him mention
 ποιησάμενος.

having-made

ἡ μὲν οὖν δημηγορικὴ λέξις καὶ παντελῶς ἔοικεν τῇ
the indeed then deliberative wording also entirely resembles the
 σκιαγραφίᾳ· ὅσῳ γὰρ ἂν πλείων ἢ ὁ ὄχλος, πορρώτερον
scene-painting by-how-much for — larger be the crowd farther-off
 ἡ θέα, διὸ τὰ ἀκριβῆ περιέργα καὶ χείρω φαίνεται
the view wherefore the exact (are)-superfluous and worse appear

1414a

7

ἐν ἀμφοτέροις· ἡ δὲ δικανικὴ ἀκριβεστέρα. ἔτι δὲ μᾶλλον
in both the but forensic (is)-more-exact still but more

ἢ ἐν ἐνὶ κριτῇ· ἐλάχιστον γὰρ ἔστιν ἐνὶ ῥητορικῇς·

the before one judge least for there-is for-one of-rhetoric

εὐσύνοπτον γὰρ μᾶλλον τὸ οἰκείον τοῦ πράγματος καὶ τὸ
easy-to-survey for more the proper of-the matter and the

ἀλλότριον, καὶ ὁ ἀγὼν ἄπεισιν, ὥστε καθαρὰ ἡ κρίσις.

alien and the contest is-absent so-that pure the judgment

διὸ οὐχ οἱ αὐτοὶ ἐν πᾶσι τούτοις εὐδοκимоῦσιν ῥήτορες·

wherefore not the same in all these are-esteemed orators

ἀλλ' ὅπου μάλιστα ὑποκρίσεως, ἐνταῦθα ἥκιστα ἀκρίβεια

but where most of-delivery there least exactness

ἔνι. τοῦτο δὲ ὅπου φωνῆς, καὶ μάλιστα ὅπου μεγάλης.

is-present this but where of-voice and most where of-a-loud

19 ἡ μὲν οὖν ἐπιδεικτικὴ λέξις γραφικωτάτη· τὸ γὰρ

the indeed then display wording (is)-most-written the for

ἔργον αὐτῆς ἀνάγνωσις· δευτέρα δὲ ἡ δικανικὴ. τὸ

work of-it (is)-reading second but the forensic the

δὲ προσδιαιρεῖσθαι τὴν λέξιν, ὅτι ἡδεῖαν δεῖ καὶ

but to-subdivide the wording that pleasant it-must-(be) and

μεγαλοπρεπῇ, περιέργον· τί γὰρ μᾶλλον ἢ σώφρονα καὶ

magnificent (is)-superfluous why for more than temperate and

ἐλευθέριον καὶ εἴ τις ἄλλη ἥθους ἀρετῇ; τὸ δὲ ἡδεῖαν εἶναι

liberal and if some other of-character a-virtue the but pleasant to-be

ποιήσει δῆλον ὅτι τὰ εἰρημένα, εἴπερ ὀρθῶς ὥριστα

will-make clear that the things-said if-indeed rightly it-has-been-defined

ἡ ἀρετὴ τῆς λέξεως· τίνος γὰρ ἔνεκα δεῖ σαφῆ καὶ μὴ

the excellence of-the wording of-what for for-the-sake it-must clear and not

ταπεινὴν εἶναι ἀλλὰ πρέπουσαν; ἂν τε γὰρ ἀδολεσχή, οὐ

low to-be but fitting whether — for it-babble not

σαφῆς, οὐδὲ ἂν σύντομος. ἀλλὰ δῆλον ὅτι τὸ μέσον ἀρμόττει.

(it-is)-clear nor if brief but clear that the mean fits

καὶ τὸ ἡδέϊαν τὰ εἰρημένα ποιήσει, ἂν εὖ μυχθῇ, τὸ εἰωθὸς
and the pleasant the things-said will-make if well be-mixed the customary
 καὶ ξενικόν, καὶ ὁ ῥυθμός, καὶ τὸ πιθανὸν ἐκ τοῦ πρέποντος.
and foreign and the rhythm and the persuasive from the fitting
 περὶ μὲν οὖν τῆς λέξεως εἴρηται, καὶ κοινῇ περὶ 30
about indeed then the wording it-has-been-said both in-common about
 ἀπάντων καὶ ἰδίᾳ περὶ ἕκαστον γένος· λοιπὸν δὲ περὶ
all and severally about each kind remaining but about
 τάξεως εἰπεῖν.
arrangement to-speak

III.13 • THE PARTS OF A SPEECH

A speech needs only two parts: the statement of the case and the proof of it, since one cannot state without proving or prove without having first stated. At most a prooemium and an epilogue are added, and neither of them proves anything. Narrative belongs to forensic speaking alone, and Theodorus' school multiplied names — pre-narrative, after-narrative, refutation, further-refutation — to which Aristotle answers that a name is earned only by naming a species and a difference.

ἔστι δὲ τοῦ λόγου δύο μέρη· ἀναγκαῖον γὰρ τό τε πρᾶγμα 32
are but of-the speech two parts necessary for the both matter
 εἰπεῖν περὶ οὗ, καὶ τοῦτ' ἀποδείξαι. διὸ εἰπόντα μὴ
to-state about which and this to-prove wherefore having-stated not
 ἀποδείξαι ἢ ἀποδείξαι μὴ προειπόντα ἀδύνατον· ὃ τε γὰρ
to-prove or to-prove not having-stated-first (is)-impossible the both for
 ἀποδεικνύων τι ἀποδείκνυσι, καὶ ὁ προλέγων ἔνεκα
one-proving something proves and the one-stating-first for-the-sake
 τοῦ ἀποδείξαι προλέγει. τούτων δὲ τὸ μὲν πρόθεσις ἐστὶ
of-the to-prove states-first of-these but the-one indeed a-statement is

τὸ δὲ πίστις, ὥσπερ ἂν εἴ τις διέλοι ὅτι τὸ μὲν
the-other but proof just-as — if someone should-divide that the-one indeed
 πρόβλημα τὸ δὲ ἀπόδειξις. νῦν δὲ διαιροῦσι γελοίως·
(is)-a-problem the-other but a-demonstration now but they-divide ridiculously
 διήγησις γὰρ πού τοῦ δικανικοῦ μόνου λόγου ἐστίν,
narrative for surely of-the forensic alone speech is
 ἐπιδεικτικοῦ δὲ καὶ δημηγορικοῦ πῶς ἐνδέχεται εἶναι διήγησιν
of-display but and of-deliberative how it-is-possible to-be a-narrative
 οἷαν λέγουσιν, ἢ τὰ πρὸς τὸν ἀντίδικον, ἢ ἐπίλογον τῶν
of-the-kind they-mean or the against the opponent or an-epilogue of-the
 ἀποδεικτικῶν; προοίμιον δὲ καὶ ἀντιπαραβολὴ καὶ ἐπάνοδος
demonstrative a-proem but and comparison and recapitulation
 ἐν ταῖς δημηγορίαις τότε γίνεται ὅταν ἀντιλογία ᾖ. καὶ
in the deliberative-speeches then come when a-dispute there-be both
 γὰρ ἡ κατηγορία καὶ ἡ ἀπολογία πολλάκις, ἀλλ' οὐχ ἡ
for the accusation and the defense often but not as
 συμβουλή· ἀλλ' ὁ ἐπίλογος ἔτι οὐδὲ δικανικοῦ παντός,
counsel but the epilogue further not-even of-forensic every
 οἷον ἐὰν μικρὸς ὁ λόγος ἢ τὸ πρᾶγμα εὐμνημόνευτον·
such-as if small the speech or the matter (be)-easy-to-remember
 1414b συμβαίνει γὰρ τοῦ μήκους ἀφαιρεῖσθαι. ἀναγκαῖα ἄρα
it-happens for of-the length to-be-taken-away necessary then
 μόρια πρόθεσις καὶ πίστις. ἴδια μὲν οὖν ταῦτα, τὰ δὲ
parts a-statement and proof proper indeed then these the but
 πλεῖστα προοίμιον πρόθεσις πίστις ἐπίλογος· τὰ γὰρ πρὸς
most a-proem a-statement proof an-epilogue the for against
 τὸν ἀντίδικον τῶν πίστεων ἐστὶ, καὶ ἡ ἀντιπαραβολὴ
the opponent of-the proofs is and the comparison
 αὐξήσις τῶν αὐτοῦ, ὥστε μέρος τι τῶν πίστεων·
an-amplification of-the one's-own so-that a-part some of-the proofs
 ἀποδείκνυσι γάρ τι ὁ ποιῶν τοῦτο, ἀλλ' οὐ τὸ
proves for something the one-doing this but not the

προοίμιον, οὐδ' ὁ ἐπίλογος, ἀλλ' ἀναμνησκει. ἔσται
 proem nor the epilogue but it-reminds it-will-be
 οὖν, ἄν τις τὰ τοιαῦτα διαιρῇ, ὃ περ ἐποίουν οἱ
 then if someone the such divide which very did the
 περὶ Θεόδωρον, διήγησις ἕτερον καὶ ἡ ἐπιδιήγησις
 about Theodorus a-narrative a-different-thing and the after-narrative
 καὶ προδιήγησις καὶ ἔλεγχος καὶ ἐπεξέλεγχος. δεῖ δὲ
 and pre-narrative and refutation and further-refutation one-must but
 εἰδός τι λέγοντα καὶ διαφορὰν ὄνομα τίθεσθαι· εἰ δὲ μή,
 a-species some naming and a-difference a-name to-set if but not
 γίνεται κενὸν καὶ ληρώδες, οἷον Λικύμνιος ποιεῖ ἐν τῇ
 it-becomes empty and silly such-as Licymnius does in the
 τέχνῃ, ἐπούρωσις ὀνομάζων καὶ ἀποπλάνησις καὶ ὄζους.
 art wafting naming and digression and branches

III.14 · THE PROOEMIUM

The prooemium is the beginning of a speech, as the prologue is in poetry and the prelude in flute-playing. A display prooemium may be drawn from praise or blame, from exhortation or dissuasion, or from an appeal to the hearer, and its matter may be foreign to the subject. A forensic prooemium states the case beforehand, so the hearer's mind is not left hanging, and against slander the defendant answers first while the accuser waits for the epilogue; the deliberative kind needs one least of all.

τὸ μὲν οὖν προοίμιόν ἐστιν ἀρχὴ λόγου, ὃ περ ἐν 19
 the indeed then proem is a-beginning of-speech which very in
 ποιήσει πρόλογος καὶ ἐν αὐλήσει προαύλιον· πάντα γὰρ
 poetry (is)-a-prologue and in flute-playing a-prelude all for
 ἀρχαὶ ταῦτ' εἰσί, καὶ οἷον ὁδοποιήσις τῷ ἐπιόντι. τὸ
 beginnings these are and as-it-were a-road-making for-the one-coming the
 μὲν οὖν προαύλιον ὅμοιον τῷ τῶν ἐπιδεικτικῶν προοιμίῳ·
 indeed then prelude (is)-like the of-the display proem

καὶ γὰρ οἱ ἀνλήταί, ὃ τι ἂν εὖ ἔχωσιν ἀνλήσαι,
also for the flute-players what ever — well they-can to-play
 τοῦτο προαυλήσαντες συνῆψαν τῷ ἐνδοσίμῳ, καὶ ἐν τοῖς
this having-preluded they-joined to-the keynote and in the
 ἐπιδεικτικοῖς λόγοις δεῖ οὕτως γράφειν· ὃ τι γὰρ ἂν
display speeches one-must thus to-write what ever for —
 βούληται εὐθὺ εἰπόντα ἐνδοῦναι καὶ συνάψαι, ὃ περ
he-wish straightway having-said to-give-the-key and to-join which very
 πάντες ποιοῦσιν. παράδειγμα τὸ τῆς Ἰσοκράτους Ἑλένης
all do an-example the of-the of-Isocrates Helen
 προοίμιον· οὐθὲν γὰρ οἰκεῖον ὑπάρχει τοῖς ἐριστικοῖς
proem nothing for proper belongs to-the eristics
 καὶ Ἑλένῃ. ἅμα δὲ καὶ ἐὰν ἐκτοπίσῃ, ἀρμόττει,
and to-Helen at-the-same-time but also if he-digress it-fits
 καὶ μὴ ὅλον τὸν λόγον ὁμοειδῇ εἶναι. λέγεται δὲ τὰ
and not whole the speech uniform to-be are-said but the
 τῶν ἐπιδεικτικῶν προοίμια ἐξ ἐπαίνου ἢ ψόγου, οἷον
of-the display poems from praise or blame such-as
 Γοργίας μὲν ἐν τῷ Ὀλυμπικῷ λόγῳ ὑπὸ πολλῶν ἄξιοι
Gorgias indeed in the Olympic speech by many worthy
 θαυμάζεσθαι, ὧ ἄνδρες Ἕλληνες, ἐπαινεῖ γὰρ τοὺς τὰς
to-be-admired O men Greeks he-praises for those the
 πανηγύρεις συναρόντας· Ἰσοκράτης δὲ ψέγει ὅτι τὰς
festivals gathering Isocrates but blames because the
 μὲν τῶν σωμάτων ἀρετὰς δωρεαῖς ἐτίμησαν, τοῖς δ' εὖ
indeed of-the bodies excellences with-gifts they-honored to-the but well
 φρονοῦσιν οὐθὲν ἀθλον ἐποίησαν.
thinking no prize they-made

35 καὶ ἀπὸ συμβουλῆς, οἷον ὅτι δεῖ τοὺς ἀγαθοὺς τιμᾶν,
and from counsel such-as that one-must the good to-honor
 διὸ καὶ αὐτὸς Ἀριστείδην ἐπαινεῖ, ἢ τοὺς τοιούτους
wherefore also himself Aristides he-praises or the such

οἱ μήτε εὐδοκιμοῦσιν μήτε φαῦλοι, ἀλλ' ὅσοι ἀγαθοὶ
who neither are-esteemed nor (are)-base but as-many-as good
 ὄντες ἄδηλοι, ὥσπερ Ἀλέξανδρος ὁ Πριάμου· οὗτος
being (are)-obscure just-as Alexander the-(son) of-Priam this-man
 γὰρ συμβουλεύει. ἔτι δ' ἐκ τῶν δικανικῶν προοιμίων·
for advises further but from the forensic proems
 τοῦτο δ' ἐστὶν ἐκ τῶν πρὸς τὸν ἀκροατὴν, εἰ περὶ
this but is(-to-say) from the toward the hearer if about
 παραδόξου λόγος ἢ περὶ χαλεποῦ ἢ περὶ τεθρυλημένου
a-paradox (the)-speech or about a-hard-matter or about a-well-worn
 πολλοῖς, ὥστε συγγνώμην ἔχειν, οἷον Χοιρίλος
by-many so-as pardon to-have such-as Choerilus

νῦν δ' ὅτε πάντα δέδασται.
now but when all has-been-apportioned

τὰ μὲν οὖν τῶν ἐπιδεικτικῶν λόγων προοίμια ἐκ τούτων, 1415a
the indeed then of-the display speeches proems from these
 ἐξ ἐπαίνου, ἐκ ψόγου, ἐκ προτροπῆς, ἐξ ἀποτροπῆς,
from praise from blame from exhortation from dissuasion
 ἐκ τῶν πρὸς τὸν ἀκροατὴν· δεῖ δὲ ἢ ξένα ἢ
from the toward the hearer one-must but either foreign or
 οἰκεῖα εἶναι τὰ ἐνδόσιμα τῷ λόγῳ. τὰ δὲ τοῦ δικανικοῦ
proper to-be the keynotes to-the speech the but of-the forensic
 προοίμια δεῖ λαβεῖν ὅτι ταὐτὸ δύναται ὁ περ τῶν
proems one-must to-grasp that the-same they-mean which very of-the

δραμάτων οἱ πρόλογοι καὶ τῶν ἐπῶν τὰ προοίμια· τὰ
plays the prologues and of-the epics the proems the-ones
 μὲν γὰρ τῶν διθυράμβων ὅμοια τοῖς ἐπιδεικτικοῖς·
indeed for of-the ditbyrambs (are)-like the display

διὰ σὲ καὶ τεὰ δῶρα εἴτε σκῦλα.
through you and your gifts or spoils

- 12 ἐν δὲ τοῖς λόγοις καὶ ἔπεισι δεῖγμά ἐστιν τοῦ λόγου, ἵνα
in but the speeches and epics a-sample it-is of-the speech so-that
 προειδῶσι περὶ οὗ ἢ ὁ λόγος καὶ μὴ κρέμῃται
they-may-know-beforehand about what may-be the speech and not may-hang
 ἢ διάνοια· τὸ γὰρ ἀόριστον πλανᾷ· ὁ δὲ οὖν
the mind the for indefinite makes-wander the one-giving then
 ὥσπερ εἰς τὴν χεῖρα τὴν ἀρχὴν ποιεῖ ἐχόμενον ἀκολουθεῖν
as-it-were into the hand the beginning makes holding-on to-follow
 τῷ λόγῳ. διὰ τοῦτο
the speech through this

μῆνιν ἄειδε θεά.
the-wrath sing goddess

ἄνδρα μοι ἔννεπε μούσα.
the-man to-me tell muse

ἦγεό μοι λόγον ἄλλον, ὅπως Ἀσίας ἀπὸ γαίης
lead for-me a-tale another how of-Asia from land

ἦλθεν εἰς Εὐρώπην πόλεμος μέγας.
came into Europe a-war great

καὶ οἱ τραγικοὶ δηλοῦσι περὶ τὸ δρᾶμα, κἂν μὴ εὐθὺς 20
and the tragedians make-clear about the play even-if not at-once
 ὥσπερ Εὐριπίδης, ἀλλ' ἐν τῷ προλόγῳ γέ που
just-as Euripides but in the prologue at-least somewhere
 ὥσπερ καὶ Σοφοκλῆς
just-as also Sophocles

ἐμοὶ πατὴρ ἦν Πόλυβος.
to-me a-father was Polybus

καὶ ἡ κωμῳδία ὡσαύτως. τὸ μὲν οὖν ἀναγκαϊότατον 22
and the comedy likewise the indeed then most-necessary
 ἔργον τοῦ προοιμίου καὶ ἴδιον τοῦτο, δηλῶσαι τί ἐστὶν
work of-the proem and proper this to-make-clear what is
 τὸ τέλος οὗ ἔνεκα ὁ λόγος· διόπερ ἂν δῆλον ᾗ
the end of-which for-the-sake the speech wherefore if clear it-be
 καὶ μικρὸν τὸ πρᾶγμα, οὐ χρηστέον προοιμίῳ. τὰ δὲ
and small the matter not one-must-use a-proem the but
 ἄλλα εἶδη οἷς χρῶνται, ἱατρεύματα καὶ κοινά. λέγεται
other kinds which they-use (are)-remedies and common are-said
 δὲ ταῦτα ἔκ τε τοῦ λέγοντος καὶ τοῦ ἀκροατοῦ καὶ τοῦ
but these from both the speaker and the hearer and the
 πράγματος καὶ τοῦ ἐναντίου. περὶ αὐτοῦ μὲν καὶ τοῦ
matter and the opponent about oneself indeed and the
 ἀντιδίκου, ὅσα περὶ διαβολὴν λύσαι καὶ ποιῆσαι. ἔστιν
adversary as-many-as about slander to-dissolve and to-make it-is
 δὲ οὐχ ὁμοίως· ἀπολογουμένῳ μὲν γὰρ πρῶτον τὰ πρὸς
but not alike for-one-defending indeed for first the toward
 διαβολήν, κατηγοροῦντι δ' ἐν τῷ ἐπιλόγῳ. δι' ὃ δέ,
slander for-one-accusing but in the epilogue through what but
 οὐκ ἄδηλον· τὸν μὲν γὰρ ἀπολογούμενον, ὅταν μέλλῃ
not (is)-unclear the indeed for one-defending when he-be-about

εἰσάξειν αὐτόν, ἀναγκαῖον ἀνελεῖν τὰ κωλύοντα, ὥστε
to-introduce himself necessary to-remove the hindering so-that
 λυτέον πρῶτον τὴν διαβολήν· τῷ δὲ διαβάλλοντι ἐν
one-must-dissolve first the slander for-the but slandering in
 τῷ ἐπιλόγῳ διαβλητέον, ἵνα μνημονεύσωσι μᾶλλον. τὰ
the epilogue one-must-slander so-that they-may-remember more the
 δὲ πρὸς τὸν ἀκροατὴν ἔκ τε τοῦ εὖνουν ποιῆσαι καὶ
but toward the hearer from both the well-disposed to-make and
 ἔκ τοῦ ὀργίσαι, καὶ ἐνίοτε τὸ προσεκτικὸν ἢ τοῦναντίον·
from the to-anger and sometimes the attentive or the-opposite
 35 οὐ γὰρ αἰεὶ συμφέρει ποιεῖν προσεκτικόν, διὸ πολλοὶ εἰς
not for always it-profits to-make attentive wherefore many into
 γέλωτα πειρῶνται προάγειν. εἰς δὲ εὐμάθειαν ἅπαντα ἀνάξει,
laughter try to-lead into but easy-learning all will-bring
 ἐάν τις βούληται, καὶ τὸ ἐπιεικὴ φαίνεσθαι· προσέχουσι
if one wish also the decent to-appear they-attend
 γὰρ μᾶλλον τούτοις. προσεκτικοὶ δὲ τοῖς μεγάλοις, τοῖς
for more to-these attentive but to-the great to-the
 ἰδίοις, τοῖς θαυμαστοῖς, τοῖς ἡδέσι· διὸ δεῖ ἐμποιεῖν
personal to-the wonderful to-the pleasant wherefore one-must to-produce
 ὥς περὶ τοιούτων ὁ λόγος. ἐὰν δὲ μὴ προσεκτικούς, ὅτι
that about such (is)-the speech if but not attentive that
 μικρόν, ὅτι οὐδὲν πρὸς ἐκείνους, ὅτι λυπηρόν. δεῖ
(it-is)-small that (it-is)-nothing toward them that (it-is)-painful one-must
 δὲ μὴ λανθάνειν ὅτι πάντα ἔξω τοῦ λόγου τὰ τοιαῦτα·
but not to-escape-notice that all outside the speech the such-things
 πρὸς φαῦλον γὰρ ἀκροατὴν καὶ τὰ ἔξω τοῦ πράγματος
toward a-base for hearer and the outside the matter
 ἀκούοντα, ἐπεὶ ἂν μὴ τοιοῦτος ᾖ, οὐθὲν δεῖ προοιμίου,
listening since if not such be-be nothing there-is-need of-a-proem
 ἀλλ' ἢ ὅσον τὸ πρᾶγμα εἰπεῖν κεφαλαιωδῶς, ἵνα
but except as-much-as the matter to-state summarily so-that

ἔχη ὥσπερ σῶμα κεφαλὴν. ἔτι τὸ προσεκτικούς ποιεῖν
it-may-have just-as a-body a-head further the attentive to-make
 πάντων τῶν μερῶν κοινόν, ἐὰν δέη· πανταχοῦ γὰρ
of-all the parts (is)-common if it-be-needful everywhere for
 ἀνιᾶσι μᾶλλον ἢ ἀρχόμενοι. διὸ γελοῖον ἐν ἀρχῇ
they-slacken more than beginning wherefore ridiculous at a-beginning
 τάττειν, ὅτε μάλιστα πάντες προσέχοντες ἀκροῶνται. ὥστε
to-place when most all attending listen so-that
 ὅπου ἂν ᾖ καιρός, λεκτέον, 'καί μοι προσέχετε τὸν νοῦν·
wherever — it-be an-occasion one-must-say and to-me attend the mind
 οὐθὲν γὰρ μᾶλλον ἐμὸν ἢ ὑμέτερον,' καί
nothing for more mine than yours and

1415b

ἐρῶ γὰρ ὑμῖν οἷον οὐδεπώποτε

I-will-tell for you such-as never-yet

ἀκηκόατε δεινὸν ἢ οὕτω θαυμαστόν. τοῦτο δ' ἐστίν, 15

you-have-heard dreadful or so wonderful this but is(-to-say)

ὥσπερ ἔφη Πρόδικος, ὅτε νυστάζοιεν οἱ ἀκροαταί,

just-as said Prodicus when they-nodded the hearers

παρεμβάλλειν τῆς πεντηκονταδράχμου αὐτοῖς. ὅτι δὲ πρὸς

to-throw-in of-the fifty-drachma for-them that but toward

τὸν ἀκροατὴν οὐχ ἤπερ ἀκροατής, δῆλον· πάντες γὰρ

the hearer not in-so-far-as a-hearer (it-is)-clear all for

ἢ διαβάλλουσιν ἢ φόβους ἀπολύονται ἐν τοῖς προοιμίοις.

either slander or fears they-dispel in the proems

ἄναξ, ἐρῶ μὲν οὐχ ὅπως σπουδῆς ὑπο.

lord I-will-speak indeed not that of-haste under

τί φροιμάζει;

why do-you-preface

- 22 καὶ οἱ πονηρὸν τὸ πρᾶγμα ἔχοντες ἢ δοκοῦντες· πανταχοῦ
and the a-bad the case having or seeming anywhere
 γὰρ βέλτιον διατρίβειν ἢ ἐν τῷ πράγματι, διὸ οἱ
for (it-is)-better to-linger than in the case wherefore the
 δοῦλοι οὐ τὰ ἐρωτώμενα λέγουσιν ἀλλὰ τὰ κύκλω, καὶ
slaves not the things-asked say but the round-about and
 προοιμιάζονται. πόθεν δ' εὖνους δεῖ ποιεῖν, εἴρηται,
they-make-proems whence but well-disposed one-must to-make it-has-been-said
 καὶ τῶν ἄλλων ἕκαστον τῶν τοιούτων. ἐπεὶ δ' εὖ λέγεται
also of-the others each of-the such-things since but well it-is-said

δός μ' ἐς Φαίικας φίλον ἐλθεῖν ἢδ' ἐλεεινόν,
grant me to Phaeacians dear to-come and pitied

- 28 τούτων οὖν δεῖ δύο στοχάζεσθαι. ἐν δὲ τοῖς ἐπιδεικτικοῖς
of-these then one-must two to-aim-at in but the display
 οἶεσθαι δεῖ ποιεῖν συνεπαινεῖσθαι τὸν ἀκροατὴν, ἢ αὐτὸν
to-think one-must to-make to-be-praised-along the hearer either himself
 ἢ γένος ἢ ἐπιτηδεύματ' αὐτοῦ ἢ ἁμῶς γέ πως· ὁ γὰρ
or family or pursuits of-him or in-some-way at-least somehow what for
 λέγει Σωκράτης ἐν τῷ ἐπιταφίῳ, ἀληθές, ὅτι οὐ χαλεπὸν
says Socrates in the funeral-speech (is)-true that not hard
 Ἀθηναίους ἐν Ἀθηναίοις ἐπαινεῖν ἀλλ' ἐν Λακεδαιμονίοις.
Athenians among Athenians to-praise but among Spartans

- 33 τὰ δὲ τοῦ δημηγορικοῦ ἐκ τῶν τοῦ δικανικοῦ λόγου ἐστίν,
the but of-the deliberative from the of-the forensic speech are
 φύσει δὲ ἥκιστα ἔχει· καὶ γὰρ καὶ περὶ οὗ ἴσασι, καὶ
by-nature but least it-has also for both about what they-know and
 οὐδὲν δεῖται τὸ πρᾶγμα προοιμίου, ἀλλ' ἢ δι' αὐτὸν ἢ
nothing needs the matter of-a-proem but except through himself or
 τοὺς ἀντιλέγοντας, ἢ ἐὰν μὴ ἡλίκον βούλει ὑπολαμβάνωσι,
the opponents or if not as-great-as you-wish they-suppose

ἀλλ' ἢ μείζον ἢ ἔλαττον, διὸ ἢ διαβάλλειν ἢ
but either greater or less wherefore either to-slander or
 ἀπολύεσθαι ἀνάγκη, καὶ ἢ αὐξῆσαι ἢ μειῶσαι. τούτων
to-clear-oneself (is)-necessary and either to-amplify or to-diminish of-these
 δὲ ἔνεκα προοιμίου δεῖται, ἢ κόσμου χάριν, ὥς
but for-the-sake of-a-proem it-needs or of-ornament for-sake since
 αὐτοκάβδαλα φαίνεται, ἐὰν μὴ ἔχη. τοιοῦτον γὰρ τὸ
offband it-appears if not it-have such for the
 Γοργίου ἐγκώμιον εἰς Ἡλείους· οὐδὲν γὰρ προεξαγκωνίσας
of-Gorgias encomium to Eleans nothing for having-spared-first
 οὐδὲ προανακινήσας εὐθὺς ἄρχεται 'Ἡλῖς πόλις εὐδαίμων.'
nor having-warmed-up straightway he-begins Elis a-city prosperous

III.15 • SLANDER

Against slander the defendant may dissolve a troublesome suspicion, meet the disputed points, plead error or misfortune or necessity, set the motive against the act, show that the slanderer falls under the same charge, or slander him in return. Both sides share the topic of tokens. The slanderer praises a small thing at length and blames a great one briefly; and since one act admits many motives, he reads it at its worst.

περὶ δὲ διαβολῆς ἐν μὲν τὸ ἐξ ὧν ἄν τις ὑπόληψιν 1416a
about but slander one indeed the from which — one a-suspicion
 δυσχερῇ ἀπολύσαιτο· οὐθὲν γὰρ διαφέρει εἴτε εἰπόντος
troublesome might-dispel nothing for it-differs whether having-spoken
 τινὸς εἴτε μή, ὥστε τοῦτο καθόλου *** ἄλλος τόπος
someone or not so-that this universal (lacuna) another topic
 ὥστε πρὸς τὰ ἀμφισβητούμενα ἀπαντᾶν, ἢ ὥς οὐκ ἔστιν,
so-as toward the disputed to-meet either that not it-is
 ἢ ὥς οὐ βλαβερὸν ἢ οὐ τούτῳ ἢ ὥς οὐ τηλικοῦτον, ἢ
or that not harmful or not to-this-man or that not so-great or

οὐκ ἄδικον ἢ οὐ μέγα, ἢ οὐκ αἰσχρὸν ἢ οὐκ ἔχον μέγεθος·
not unjust or not great or not shameful or not having magnitude
 περὶ γὰρ τοιούτων ἢ ἀμφισβήτησις, ὥσπερ Ἰφικράτης
about for such the dispute just-as Iphicrates
 πρὸς Ναυσικράτην· ἔφη γὰρ ποιῆσαι ὃ ἔλεγεν καὶ
against Nausicrates he-said for to-have-done what he-said and
 βλάψαι, ἀλλ' οὐκ ἀδικεῖν. ἢ ἀντικαταλλάττεσθαι
to-have-harmed but not to-do-wrong or to-set-off-in-exchange
 ἀδικοῦντα, εἰ βλαβερόν, ἀλλ' οὖν καλόν, εἰ λυπηρόν
doing-wrong if harmful but then (it-is)-noble if painful
 ἀλλ' ὠφέλιμον ἢ τι ἄλλο τοιούτων. ἄλλος τόπος ὥς
but beneficial or something other such another topic that
 ἐστὶν ἀμάρτημα ἢ ἀτύχημα ἢ ἀναγκαῖον, οἷον Σοφοκλῆς
it-is an-error or a-misfortune or necessary such-as Sophocles
 ἔφη τρέμειν οὐχ ὥς ὁ διαβάλλων ἔφη, ἵνα δοκῇ
said to-tremble not as the slanderer said so-that he-might-seem
 γέρων, ἀλλ' ἐξ ἀνάγκης· οὐ γὰρ ἐκόντι εἶναι αὐτῷ ἔτη
old but from necessity not for willingly to-be to-him years
 ὀγδοήκοντα. καὶ ἀντικαταλλάττεσθαι τὸ οὗ ἕνεκα,
eighty and to-set-off-in-exchange the of-which for-the-sake
 ὅτι οὐ βλάψαι ἐβούλετο ἀλλὰ τόδε, καὶ οὐ τοῦτο ὃ
that not to-harm he-wished but this and not this which
 διεβάλλετο ποιῆσαι, συνέβη δὲ βλαβῆναι.
he-was-slandered to-do it-happened but to-be-harmed

- 19 'δίκαιον δὲ μισεῖν, εἰ ὅπως τοῦτο γένηται ἐποίουν.'
just but to-hate if so-that this might-happen I-was-doing-it
 ἄλλος, εἰ ἐμπεριείληπται ὁ διαβάλλων, ἢ νῦν ἢ
another whether has-been-included the slanderer either now or
 πρότερον, ἢ αὐτὸς ἢ τῶν ἐγγύς. ἄλλος, εἰ ἄλλοι
earlier either himself or of-the near another whether others
 ἐμπεριλαμβάνονται, οὓς ὁμολογοῦσιν μὴ ἐνόχους εἶναι τῇ
are-included whom they-agree not liable to-be to-the

διαβολῇ, οἷον εἰ ὅτι καθάριος ὁ δεῖνα μοιχός, καὶ ὁ
slander such-as if because dapper — so-and-so (is)-an-adulterer also —
 δεῖνα ἄρα. ἄλλος, εἰ ἄλλους διέβαλεν, ἢ ἄλλος αὐτούς,
so-and-so then another whether others he-slandered or another them
 ἢ ἄνευ διαβολῆς ὑπελαμβάνοντο ὥσπερ αὐτὸς νῦν, οἱ
or without slander they-were-suspected just-as himself now who
 πεφήνασιν οὐκ ἔνοχοι. ἄλλος ἐκ τοῦ ἀντιδιαβάλλειν τὸν
have-appeared not liable another from the to-counter-slander the
 διαβάλλοντα· ἄτοπον γὰρ εἰ ὅς αὐτὸς ἄπιστος, οἱ τούτου
slanderer absurd for if who himself (is)-untrustworthy the of-him
 λόγοι ἔσονται πιστοί. ἄλλος, εἰ γέγονεν κρίσις, ὥσπερ
words will-be trustworthy another whether there-has-been a-judgment just-as
 Εὐριπίδης πρὸς Ὑγιαίνοντα ἐν τῇ ἀντιδόσει κατηγοροῦντα
Euripides against Hygiaenon in the exchange-suit accusing
 ὡς ἀσεβής, ὅς γ' ἐποίησε κελεύων ἐπιорκεῖν·
as impious who at-least composed bidding to-forswear

ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρήν ἀνώμοτος.
the tongue has-sworn the but mind (is)-unsworn

ἔφη γὰρ αὐτὸν ἀδικεῖν τὰς ἐκ τοῦ Διονυσιακοῦ ἀγώνος 33
he-said for him to-do-wrong the from the Dionysiac contest
 κρίσεις εἰς τὰ δικαστήρια ἄγοντα· ἐκεῖ γὰρ αὐτῶν
judgments into the law-courts bringing there for of-them
 δεδωκέναι λόγον ἢ δώσειν, εἰ βούλεται κατηγορεῖν.
to-have-given account or to-be-going-to-give if he-wishes to-accuse
 ἄλλος ἐκ τοῦ διαβολῆς κατηγορεῖν, ἡλίκον, καὶ τοῦτο ὅτι
another from the of-slander to-accuse how-great also this that
 ἄλλας κρίσεις ποιεῖ, καὶ ὅτι οὐ πιστεύει τῷ πράγματι.
other judgments it-makes and that not he-trusts the case
 *** κοινὸς δ' ἀμφοῖν ὁ τόπος τὸ σύμβολα λέγειν, οἷον
(lacuna) common but to-both the topic the tokens to-state such-as

ἐν τῷ Τεύκρῳ ὁ Ὀδυσσεὺς ὅτι οἰκείος τῷ Πριάμῳ· ἡ γὰρ
in the Teucer — Odysseus that (he-is)-kin — to-Priam — for
 Ἡσιόνη ἀδελφή· ὁ δὲ ὅτι ὁ πατὴρ ἐχθρὸς τῷ Πριάμῳ,
Hesione (was)-a-sister he but that the father (was)-an-enemy — to-Priam
 ὁ Τελαμών, καὶ ὅτι οὐ κατεῖπε τῶν κατασκόπων.
— Telamon and that not he-informed-on the spies

*** ἄλλος τῷ διαβάλλοντι, τῷ ἐπαινοῦντι μικρὸν
(lacuna) another for-the slandering for-the praising a-small-thing
 μακρῶς ψέξει μέγα συντόμως, ἢ πολλὰ ἀγαθὰ προθέντα,
at-length to-blame a-great briefly or many goods having-set-out
 ὃ εἰς τὸ πρᾶγμα προφέρει ἐν ψέξει. τοιοῦτοι δὲ οἱ
what toward the case contributes one to-blame such but the
 τεχνικώτατοι καὶ ἀδικώτατοι· τοῖς ἀγαθοῖς γὰρ βλάπτειν
most-artful and most-unjust by-the goods for to-harm
 πειρῶνται, μὴ γινύντες αὐτὰ τῷ κακῷ.
they-try mixing them with-the evil

1416b κοινὸν δὲ τῷ διαβάλλοντι καὶ τῷ ἀπολυομένῳ, ἐπειδὴ
common but to-the slandering and to-the clearing-himself since
 τὸ αὐτὸ ἐνδέχεται πλείονων ἔνεκαπραχθῆναι, τῷ
the same it-is-possible of-more for-the-sake to-be-done for-the
 μὲν διαβάλλοντι κακοηθιστέον ἐπὶ τὸ χεῖρον
indeed slandering one-must-construe-maliciously toward the worse
 ἐκλαμβάνοντι, τῷ δὲ ἀπολυομένῳ ἐπὶ τὸ βέλτιον, οἷον
taking-it for-the but clearing-himself toward the better such-as
 ὅτι ὁ Διομήδης τὸν Ὀδυσσεά προεῖλετο, τῷ μὲν ὅτι
that — Diomedes — Odysseus chose for-the-one indeed that
 διὰ τὸ ἄριστον ὑπολαμβάνειν τὸν Ὀδυσσεά, τῷ δ'
because-of the best to-suppose — Odysseus for-the-other but
 ὅτι οὐ, ἀλλὰ διὰ τὸ μόνον μὴ ἀνταγωνιστὴν ὥς φαῦλον.
that not but through the alone not a-rival as base

In display speeches the narrative is not continuous but taken in parts, since showing it all at once is hard to remember; where the deeds are known, the speaker has only to use them. Narrative should not be swift but of the right measure, saying what makes the case clear. It should express character, which comes of showing choice; and deliberative speaking has least narrative of all, since no one narrates the future.

καὶ περὶ μὲν διαβολῆς εἰρήσθω τοσαῦτα, διήγησις δ' ἐν 16
 and about indeed slander let-it-be-said so-much narrative but in
 μὲν τοῖς ἐπιδεικτικοῖς ἐστὶν οὐκ ἐφεξῆς ἀλλὰ κατὰ μέρος·
 indeed the display is not consecutive but by part
 δεῖ μὲν γὰρ τὰς πράξεις διελθεῖν ἐξ ὧν ὁ λόγος·
 it-is-needful indeed for the deeds to-go-through from which the speech
 σύγκειται γὰρ ἔχων ὁ λόγος τὸ μὲν ἄτεχνον, οὐθὲν γὰρ
 is-composed for having the speech the indeed inartificial in-no-way for
 αἴτιος ὁ λέγων τῶν πράξεων, τὸ δ' ἐκ τῆς τέχνης· τοῦτο
 (is)-cause the speaker of-the deeds the but from the art this
 δ' ἐστὶν ἢ ὅτι ἔστι δεῖξαι, ἐὰν ἢ ἄπιστον, ἢ ὅτι ποιόν, ἢ
 but is(-to-say) either that it-is to-show if it-be incredible or that of-a-kind or
 ὅτι ποσόν, ἢ καὶ ἅπαντα. διὰ δὲ τοῦτ' ἐνίοτε οὐκ ἐφεξῆς
 that of-a-size or also all through but this sometimes not consecutively
 δεῖ διηγεῖσθαι πάντα, ὅτι δυσμνημόνευτον τὸ δεικνύναι
 it-is-needful to-narrate all because (is)-hard-to-remember the to-show
 οὕτως. ἐκ μὲν οὖν τούτων ἀνδρείος, ἐκ δὲ τῶνδε σοφὸς ἢ
 thus from indeed then these (he-is)-brave from but these-here wise or
 δίκαιος. καὶ ἀπλούστερος ὁ λόγος οὗτος, ἐκεῖνος δὲ ποικίλος
 just and simpler the speech this that but intricate
 καὶ οὐ λιτός. δεῖ δὲ τὰς μὲν γνωρίμους ἀναμνησκειν·
 and not plain it-is-needful but the indeed well-known to-recall
 διὸ οἱ πολλοὶ οὐδὲν δέονται διηγήσεως, οἷον εἰ θέλεις
 wherefore the many in-no-way need narrative such-as if you-wish

Ἀχιλλέα ἐπαινεῖν· ἴσασι γὰρ πάντες τὰς πράξεις, ἀλλὰ

Achilles to-praise they-know for all the deeds but

χρησθαι αὐταῖς δεῖ. ἐὰν δὲ Κριτίαν, δεῖ·

to-use them it-is-needful if but Critias it-is-needful

29 οὐ γὰρ πολλοὶ ἴσασιν *** νῦν δὲ γελοίως τὴν διήγησίν

not for many know (lacuna) now but laughably the narrative

φασι δεῖν εἶναι ταχείαν. καίτοι ὥσπερ ὁ τῷ

they-say to-be-needful to-be swift and-yet just-as the-(man) to-the

μάττοντι ἐρομένῳ πότερον σκληρὰν ἢ μαλακὴν μάξῃ,

kneader asking whether hard or soft he-should-knead

‘τί δ’;’ ἔφη, ‘εὖ ἀδύνατον;’ καὶ ἐνταῦθα ὁμοίως· δεῖ

what but he-said well (is-it)-impossible and here likewise it-is-needful

γὰρ μὴ μακρῶς διηγέσθαι ὥσπερ οὐδὲ προοιμιάζεσθαι

for not at-length to-narrate just-as nor to-make-a-proem

μακρῶς, οὐδὲ τὰς πίστεις λέγειν· οὐδὲ γὰρ ἐνταῦθ’ ἐστι τὸ

at-length nor the proofs to-state nor for here is the

εὖ ἢ τὸ ταχὺ ἢ τὸ συντόμως, ἀλλὰ τὸ μετρίως· τοῦτο

well either the swift or the concisely but the in-measure this

δ’ ἐστὶ τὸ λέγειν ὅσα δηλώσει τὸ πρᾶγμα, ἢ ὅσα

but is the to-say as-many-as will-make-clear the matter or as-many-as

ποιήσει ὑπολαβεῖν γεγονέναι ἢ βεβλαφέναι ἢ ἡδικηκέναι,

will-make to-suppose to-have-happened or to-have-harmed or to-have-wronged

ἢ τηλικαῦτα ἤλικα βούλει· τῷ δὲ ἐναντίῳ τὰ ἐναντία.

or so-great as-great you-wish for-the but opponent the opposite

παραδιηγέσθαι δὲ ὅσα εἰς τὴν σὴν ἀρετὴν φέρει, οἷον

to-narrate-by-the-way but as-many-as toward the your virtue tends such-as

‘ἐγὼ δ’ ἐνουθέτουν αἰὲν τὰ δίκαια λέγων, μὴ τὰ τέκνα

I but was-admonishing always the just saying not the children

ἐγκαταλείπειν’, ἢ θατέρου κακίαν· ὁ δὲ ἀπεκρίνατό μοι

to-abandon or of-the-other vice the but answered to-me

ὅτι, οὐ ἂν ἦ αὐτός, ἔσται ἄλλα παιδιά, ὃ τοὺς
that where — he-be himself there-will-be other children which the
 ἀφισταμένους Αἰγυπτίους ἀποκρίνασθαι φησιν ὁ Ἡρόδοτος.
rebellng Egyptians to-have-answered says — Herodotus
 ἢ ὅσα ἡδέα τοῖς δικασταῖς. ἀπολογουμένῳ δὲ ἐλάττων 1417a
or as-many-as pleasant to-the judges for-one-defending but lesser
 ἢ διήγησις· αἱ γὰρ ἀμφισβητήσεις ἢ μὴ γεγονέναι ἢ
the narrative the for disputes either not to-have-happened or
 μὴ βλαβερὸν εἶναι ἢ μὴ ἄδικον ἢ μὴ τηλικούτον, ὥστε
not harmful to-be or not unjust or not so-great so-that
 περὶ τὸ ὁμολογούμενον οὐ διατριπτέον, ἐὰν μὴ τι εἰς
about the agreed not one-must-linger if not something toward
 ἐκεῖνο συντείνει, οἷον εἰ πέπρακται, ἀλλ' οὐκ ἄδικον. ἔτι
that contributes such-as if it-has-been-done but not unjust further
 πεπραγμένα δεῖ λέγειν ὅσα μὴ πραττόμενα ἢ
things-done it-is-needful to-state as-many-as not being-done either
 οἰκτον ἢ δεινῶσιν φέρει. παράδειγμα ὁ Ἀλκίνου ἀπόλογος,
pity or indignation brings an-example the of-Alcinous tale
 ὅτι πρὸς τὴν Πηνελόπην ἐν ἑξήκοντα ἔπεσιν πεποιήται,
that toward — Penelope in sixty verses has-been-made
 καὶ ὡς Φάϋλλος τὸν κύκλον, καὶ ὁ ἐν τῷ Οἰνεί πρόλογος.
and as Phayllus the cycle and the in the Oeneus prologue
 ἡθικὴν δὲ χρὴ τὴν διήγησιν εἶναι. ἔσται δὲ τοῦτο,
of-character but one-must the narrative to-be will-be but this
 ἂν εἰδῶμεν τί ἦθος ποιεῖ. ἐν μὲν δὴ τὸ προαίρεσιν
if we-know what character makes one indeed then the choice
 δηλοῦν, ποιὸν δὲ τὸ ἦθος τῷ ποιὰν ταύτην· ἢ δὲ
to-show of-a-kind but the character by-the of-a-kind this the but
 προαίρεσις ποιὰ τῷ τέλει. διὰ τοῦτο οὐκ ἔχουσιν
choice (is)-of-a-kind by-the end through this not have

οἱ μαθηματικοὶ λόγοι ἦθη, ὅτι οὐδὲ προαίρεσιν· τὸ
the mathematical arguments characters because not-even choice the

γὰρ οὗ ἔνεκα οὐκ ἔχουσιν. ἀλλ' οἱ Σωκρατικοί·

for of-which for-the-sake not they-have but the Socratic

21 περὶ τοιούτων γὰρ λέγουσιν. ἄλλα ἡθικὰ τὰ ἐπόμενα

about such for they-speak other things-of-character the following

ἐκάστῳ ἦθι, οἷον ὅτι ἅμα λέγων ἐβάδιζεν· δηλοῖ

to-each character such-as that at-the-same-time speaking he-was-walking it-shows

γὰρ θρασύτητα καὶ ἀγροικίαν ἦθους. καὶ μὴ ὡς ἀπὸ

for rashness and boorishness of-character and not as from

διανοίας λέγειν, ὥσπερ οἱ νῦν, ἀλλ' ὡς ἀπὸ προαιρέσεως·

thought to-speak just-as the now but as from choice

‘ἐγὼ δὲ ἐβουλόμην· καὶ προειλόμην γὰρ τοῦτο· ἀλλ' εἰ μὴ

I but wished and I-chose for this but if not

ὠνήμην, βέλτιον· τὸ μὲν γὰρ φρονίμου τὸ δὲ

I-profitd (it-is)-better the-one indeed for (is)-of-a-prudent-man the-other but

ἀγαθοῦ· φρονίμου μὲν γὰρ ἐν τῷ τὸ ὠφέλιμον διώκειν,

of-a-good-man of-a-prudent-man indeed for in the the beneficial to-pursue

ἀγαθοῦ δ' ἐν τῷ τὸ καλόν. ἂν δ' ἄπιστον ἦ, τότε τὴν

of-a-good-man but in the the noble if but incredible it-be then the

αἰτίαν ἐπιλέγειν, ὥσπερ Σοφοκλῆς ποιεῖ· παράδειγμα τὸ

cause to-add just-as Sophocles does an-example the

ἐκ τῆς Ἀντιγόνης, ὅτι μᾶλλον τοῦ ἀδελφοῦ ἐκήδετο ἢ

from the Antigone that more of-the brother she-cared than

ἀνδρός ἢ τέκνων· τὰ μὲν γὰρ ἂν γενέσθαι ἀπολόμενα,

of-a-husband or of-children the-ones indeed for would come-to-be having-perished

μητρὸς δ' ἐν Ἅιδου καὶ πατρὸς βεβηκότων

of-a-mother but in Hades'-(house) and of-a-father having-gone

οὐκ ἔστ' ἀδελφὸς ὅς τις ἂν βλάβστοι ποτέ.

not there-is a-brother who ever — might-spring ever

ἐὰν δὲ μὴ ἔχῃς αἰτίαν, ἀλλ' ὅτι οὐκ ἀγνοεῖς ἀπίστα 35
 if but not you-have a-cause but that not you-are-unaware incredible-things
 λέγων, ἀλλὰ φύσει τοιοῦτος εἶ· ἀπιστοῦσι γὰρ ἄλλο
 saying but by-nature such you-are they-disbelieve for other
 τι πράττειν ἐκόντα πλὴν τὸ συμφέρον. ἔτι ἐκ
 something to-do willingly except the advantageous further from
 τῶν παθητικῶν λέγε διηγούμενος καὶ τὰ ἐπόμενα καὶ ἃ
 the emotional speak narrating also the following and what
 ἴσασι, καὶ τὰ ἴδια ἢ αὐτῷ ἢ ἐκείνῳ προσόντα· ὁ δ'
 they-know and the peculiar either to-one-self or to-him belonging he but
 ᾧχετό με ὑποβλέψας· καὶ ὡς περὶ Κρατύλου Αἰσχίνης,
 went-off me having-glared-at and as about Cratylus Aeschines
 ὅτι διασιζών, τοῖν χεροῖν διασειών· πιθανὰ γάρ, διότι
 that hissing with-the two-hands shaking persuasive for because
 σύμβολα γίνεται ταῦτα ἃ ἴσασι ἐκείνων ὧν οὐκ
 tokens become these which they-know of-those which not
 ἴσασι. πλεῖστα δὲ τοιαῦτα λαβεῖν ἐξ Ὀμήρου ἔστιν.
 they-know most but such to-take from Homer it-is-possible

ὥς ἄρ' ἔφη, γρῆς δὲ κατέσχετο χερσὶ πρόσωπα·
 so then she-spoke the-old-woman but covered with-hands (her)-face

οἱ γὰρ δακρύνει ἀρχόμενοι ἐπιλαμβάνονται τῶν ὀφθαλμῶν. 1417b
 the for to-weep beginning take-bold of-the eyes
 καὶ εὐθὺς εἰσάγαγε καὶ σεαυτὸν ποιόν τινα, ἵνα ὥς
 and at-once bring-in also yourself of-a-kind some so-that as
 τοιοῦτον θεωρῶσι, καὶ τὸν ἀντίδικον· λανθάνων δὲ ποίει.
 such they-may-view also the opponent escaping-notice but do-it
 ὅτι δὲ ῥάδιον, ὁρᾶν ἐκ τῶν ἀπαγγελλόντων· περὶ ὧν γὰρ
 that but (it-is)-easy to-see from the reporters about which for

μηθὲν ἴσμεν, ὅμως λαμβάνομεν ὑπόληψιν τινά. πολλαχοῦ
nothing we-know nevertheless we-take a-notion some in-many-places

δὲ δεῖ διηγείσθαι, καὶ ἐνίοτε οὐκ ἐν ἀρχῇ.

but it-is-needful to-narrate and sometimes not in the-beginning

12 ἐν δὲ δημηγορίᾳ ἥκιστα διήγησις ἔστιν, ὅτι περὶ τῶν

in but deliberative-speaking least narrative there-is because about the

μελλόντων οὐθὲς διηγείται· ἀλλ' ἐάν περ διήγησις ᾖ,

things-to-come no-one narrates but if indeed narrative there-be

τῶν γενομένων ἔσται, ἵνα ἀναμνησθέντες ἐκείνων βέλτιον

of-the things-past it-will-be so-that having-recalled those better

βουλεύσονται περὶ τῶν ὕστερον. ἢ διαβάλλοντες, ἢ

they-may-deliberate about the later either slandering or

ἐπαινοῦντες. ἀλλὰ τότε οὐ τὸ τοῦ συμβούλου ποιεῖ ἔργον.

praising but then not the of-the counselor he-does work

ἂν δ' ἢ ἄπιστον, ὑπισχνέσθαι τε καὶ αἰτίαν λέγειν

if but it-be incredible to-promise both and a-cause to-state

εὐθύς, καὶ διατάττειν οἷς βούλονται, οἷον ἡ Ἰοκάστη

at-once and to-arrange to-whom they-wish such-as — Jocasta

ἢ Καρκίνου ἐν τῷ Οἰδίποδι αἰεὶ ὑπισχνεῖται πυνθανομένου

the of-Carcinus in the Oedipus always promises (when)-inquiring

τοῦ ζητοῦντος τὸν υἱόν, καὶ ὁ Αἴμων ὁ Σοφοκλέους.

the (man)-seeking the son and — Haemon the of-Sophocles

III.17 · PROOFS

Proofs should be demonstrative, and the demonstration brought against the point in dispute, which is one of four: whether the thing happened, whether it did harm, how great the harm was, and whether it was just. Examples suit deliberative speaking and enthymemes forensic, and enthymemes should not be strung together or used while the speaker stirs emotion. Aristotle then turns to maxims, to answering the opponent, and to putting praise of oneself or blame of another in a third person's mouth.

τὰς δὲ πίστεις δεῖ ἀποδεικτικὰς εἶναι ἀποδεικνύναι 21
the but proofs it-is-needful demonstrative to-be to-demonstrate
 δὲ χρή, ἐπεὶ περὶ τεττάρων ἢ ἀμφισβήτησις, περὶ τοῦ
but one-must since about four the dispute about the
 ἀμφισβητουμένου φέροντα τὴν ἀπόδειξιν, οἷον εἰ ὅτι οὐ
disputed bringing the demonstration such-as if that not
 γέγονεν ἀμφισβητεῖται ἐν τῇ κρίσει, δεῖ τούτου
it-has-happened is-disputed in the trial it-is-needful of-this
 μάλιστα τὴν ἀπόδειξιν φέρειν, εἰ δ' ὅτι οὐκ ἔβλαψεν,
most the demonstration to-bring if but that not it-harmed
 τούτου, καὶ ὅτι οὐ τοσόνδε ἢ ὅτι δικαίως, ὡσαύτως
of-this also that not so-much or that justly likewise
 καὶ εἰ περὶ τοῦ γενέσθαι τοῦτο ἢ ἀμφισβήτησις. μὴ
also if about the to-have-happened this the dispute not
 λανθανέτω δ' ὅτι ἀναγκαῖον ἐν ταύτῃ τῇ ἀμφισβήτησει
let-it-escape-notice but that (it-is)-necessary in this the dispute
 μόνῃ τὸν ἕτερον εἶναι πονηρόν· οὐ γάρ ἐστιν ἄγνοια
alone the one to-be wicked not for is ignorance
 αἰτία, ὥσπερ ἂν εἴ τινες περὶ τοῦ δικαίου ἀμφισβητοῖεν,
the-cause just-as — if some about the just should-dispute
 ὥστ' ἐν τούτῳ χρονιστέον, ἐν δὲ τοῖς ἄλλοις οὐ. ἐν δὲ
so-that in this one-must-spend-time in but the others not in but
 τοῖς ἐπιδεικτικοῖς τὸ πολὺ, ὅτι καλὰ καὶ ὠφέλιμα,
the display the most-part that (they-are)-noble and beneficial
 ἢ αὐξήσις ἔσται· τὰ γὰρ πράγματα δεῖ πιστεύεσθαι·
the amplification will-be the for facts it-is-needful to-be-believed
 ὀλιγάκις γὰρ καὶ τούτων ἀποδείξεις φέρουσιν, ἐὰν ἄπιστα
seldom for also of-these demonstrations they-bring if incredible
 ἦ ἢ ἐὰν ἄλλος αἰτίαν ἔχῃ. ἐν δὲ τοῖς δημηγορικοῖς ἢ
they-be or if another the-credit has in but the deliberative either

ὥς οὐκ ἔσται ἀμφισβητήσειεν ἂν τις, ἢ ὥς ἔσται μὲν ᾧ
that not it-will-be might-dispute — one or that it-will-be indeed what

κελεύει, ἀλλ' οὐ δίκαια ἢ οὐκ ὠφέλιμα ἢ οὐ τηλικαῦτα.

he-urges but not just or not beneficial or not so-great

36 δεῖ δὲ καὶ ὁρᾶν εἴ τι ψεύδεται ἐκτὸς τοῦ

it-is-needful but also to-see whether something he-lies outside the

πράγματος. τεκμήρια γὰρ ταῦτα φαίνεται καὶ τῶν ἄλλων ὅτι

case sure-signs for these appear also of-the others that

ψεύδεται. ἔστιν δὲ τὰ μὲν παραδείγματα δημηγορικώτατα,

he-lies are but the indeed examples most-deliberative

τὰ δ' ἐνθυμήματα δικανικώτερα· ἢ μὲν γὰρ περὶ τὸ

the but enthymemes more-forensic the-one indeed for (is)-about the

μέλλον, ὥστ' ἐκ τῶν γενομένων ἀνάγκη παραδείγματα

future so-that from the things-past (it-is)-necessary examples

λέγειν, ἢ δὲ περὶ ὄντων ἢ μὴ ὄντων, οὐ μᾶλλον

to-state the-other but about being or not being where more

ἀπόδειξις ἔστι καὶ ἀνάγκη· ἔχει γὰρ τὸ γεγονὸς ἀνάγκην.

demonstration is and necessity has for the past necessity

1418a οὐ δεῖ δὲ ἐφεξῆς λέγειν τὰ ἐνθυμήματα, ἀλλ'

not it-is-needful but consecutively to-state the enthymemes but

ἀναμινύσκειν· εἰ δὲ μή, καταβλάπτει ἀλλήλα. ἔστιν γὰρ

to-mix if but not they-damage one-another there-is for

καὶ τοῦ ποσοῦ ὅρος.

also of-the amount a-limit

ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ,

O friend since so-much you-said as-much-as would an-understanding man

9 ἀλλ' οὐ τοιαῦτα. καὶ μὴ περὶ πάντων ἐνθυμήματα ζητεῖν· εἰ

but not such and not about all enthymemes to-seek if

δὲ μή, ποιήσεις ὃ περ ἔνιοι ποιοῦσι τῶν φιλοσοφούντων,

but not you-will-do which very some do of-the philosophizing

οἱ συλλογίζονται τὰ γνωριμώτερα καὶ πιστότερα ἢ ἐξ
who reason-out the better-known and more-credible than from
 ὧν λέγουσιν. καὶ ὅταν πάθος ποιῇς, μὴ λέγε ἐνθύμημα·
which they-argue and when emotion you-make not state an-enthymeme
 ἢ γὰρ ἐκκρούσει τὸ πάθος ἢ μάτην εἰρημένον ἔσται τὸ
either for will-knock-out the emotion or in-vain spoken will-be the
 ἐνθύμημα· ἐκκρούουσι γὰρ αἱ κινήσεις ἀλλήλας αἱ ἅμα, καὶ
enthymeme knock-out for the motions one-another the at-once and
 ἢ ἀφανίζουσιν ἢ ἀσθενεῖς ποιοῦσιν. οὐδ' ὅταν ἠθικὸν
either they-obliterate or weak they-make nor when of-character
 τὸν λόγον, οὐ δεῖ ἐνθύμημά τι ζητεῖν ἅμα· οὐ γὰρ
the speech not it-is-needful an-enthymeme some to-seek at-once not for
 ἔχει οὔτε ἦθος οὔτε προαίρεσιν ἢ ἀπόδειξις. γνώμαις δὲ
has either character or choice the demonstration maxims but
 χρηστέον καὶ ἐν διηγῆσει καὶ ἐν πίστει· ἠθικὸν γάρ, 'καὶ
one-must-use both in narrative and in proof of-character for and
 ἐγὼ δέδωκα, καὶ ταῦτ' εἰδὼς ὥς οὐ δεῖ πιστεύειν.' ἐὰν
I have-given and that-too knowing that not it-is-needful to-trust if
 δὲ παθητικῶς, 'καὶ οὐ μεταμέλει μοι καίπερ ἡδικομένη·
but emotionally and not it-causes-regret to-me although having-been-wronged
 τούτῳ μὲν γὰρ περίεστιν τὸ κέρδος, ἐμοὶ δὲ τὸ δίκαιον.'
to-this-man indeed for remains the gain to-me but the just
 τὸ δὲ δημηγορεῖν χαλεπώτερον τοῦ δικάζεσθαι, εἰκότως, 22
the but to-speak-in-assembly (is)-harder than-the to-plead reasonably
 διότι περὶ τὸ μέλλον· ἐκεῖ δὲ περὶ τὸ γεγονός, ὃ
because (it-is)-about the future there but about the past which
 ἐπιστητὸν ἤδη καὶ τοῖς μάντεσιν, ὥς ἔφη Ἐπιμενίδης
knowable already even to-the seers as said Epimenides
 ὁ Κρής. ἐκεῖνος γὰρ περὶ τῶν ἐσομένων οὐκ ἐμαντεύετο,
the Cretan he for about the things-to-be not prophesied
 ἀλλὰ περὶ τῶν γεγονότων μὲν ἀδήλων δέ. καὶ ὁ νόμος
but about the past indeed unclear but also the law

ὑπόθεσις ἐν τοῖς δικανικοῖς· ἔχοντα δὲ ἀρχὴν ῥᾶον
 (is)-a-basis in the forensic having but a-starting-point easier
 εὔρεῖν ἀπόδειξιν. καὶ οὐκ ἔχει πολλὰς διατριβάς, οἷον πρὸς
 to-find a-demonstration and not it-has many digressions such-as toward
 ἀντίδικον ἢ περὶ αὐτοῦ, ἢ παθητικὸν ποιεῖν. ἀλλ' ἥκιστα
 an-opponent or about oneself or emotional to-make but least
 πάντων, ἐὰν μὴ ἐξιστῇ. δεῖ οὖν ἀποροῦντα τοῦτο
 of-all if not one-departs it-is-needful then being-at-a-loss this
 ποιεῖν ὅπερ οἱ Ἀθηήνσι ῥήτορες ποιοῦσι καὶ Ἰσοκράτης·
 to-do which-very the at-Athens orators do and Isocrates
 καὶ γὰρ συμβουλεύων κατηγορεῖ, οἷον Λακεδαιμονίων μὲν
 also for advising he-accuses such-as of-Spartans indeed
 ἐν τῷ πανηγυρικῷ, Χάρητος δ' ἐν τῷ συμμαχικῷ. ἐν δὲ
 in the Panegyricus of-Chares but in the Symmachicus in but
 τοῖς ἐπιδεικτικοῖς δεῖ τὸν λόγον ἐπεισοδιοῦν ἐπαίνους,
 the display it-is-needful the speech to-interweave with-praises
 οἷον Ἰσοκράτης ποιεῖ· ἀεὶ γάρ τινα εἰσάγει. καὶ ὃ
 such-as Isocrates does always for someone he-brings-in and what
 ἔλεγεν Γοργίας, ὅτι οὐχ ὑπολείπει αὐτὸν ὁ λόγος, ταυτό
 said Gorgias that not fails him the speech the-same
 ἐστίν· εἰ γὰρ Ἀχιλλέα λέγων Πηλέα ἐπαινεῖ, εἶτα Αἰακόν,
 is if for Achilles speaking-of Peleus he-praises then Aeacus
 εἶτα τὸν θεόν, ὁμοίως δὲ καὶ ἀνδρίαν, ἢ τὰ καὶ τὰ
 then the god likewise but also courage which these and those
 ποιεῖ ἢ τοιόνδε ἐστίν.
 it-does or such-a-kind it-is

1418b ἔχοντα μὲν οὖν ἀποδείξεις καὶ ἠθικῶς λεκτέον καὶ
 having indeed then demonstrations both with-character one-must-speak and
 ἀποδεικτικῶς, ἐὰν δὲ μὴ ἔχῃς ἐνθυμήματα, ἠθικῶς·
 demonstratively if but not you-have enthymemes with-character
 καὶ μᾶλλον τῷ ἐπικεκῇ ἀρμόττει χρηστὸν φαίνεσθαι ἢ
 also more for-the decent-man it-suits good to-appear than

τὸν λόγον ἀκριβῆ. τῶν δὲ ἐνθυμημάτων τὰ ἐλεγκτικὰ
the speech exact of-the but enthymemes the refutative
 μᾶλλον εὐδοκιμεῖ τῶν δεικτικῶν, ὅτι ὅσα ἔλεγχον
more is-esteemed than-the demonstrative because as-many-as refutation
 ποιεῖ, μᾶλλον δῆλον ὅτι συλλελόγισται· παρ' ἄλληλα γὰρ
makes more clear that it-has-been-reasoned beside one-another for
 μᾶλλον τάναντία γνωρίζεται.

more the-opposites are-recognized

τὰ δὲ πρὸς τὸν ἀντίδικον οὐχ ἕτερόν τι εἶδος, ἀλλὰ 5

the but toward the opponent not another some kind but
 τῶν πίστεων ἐστίν, τὰ μὲν λῦσαι ἐνστάσει τὰ δὲ
of-the proofs is the-ones indeed to-refute by-objection the-others but

συλλογισμῷ. δεῖ δὲ καὶ ἐν συμβουλῇ καὶ ἐν δίκῃ
by-syllogism it-is-needful but both in counsel and in a-suit
 ἀρχόμενον μὲν λέγειν τὰς ἑαυτοῦ πίστεις πρότερον, ὕστερον
beginning indeed to-state the of-one-self proofs first later

δὲ πρὸς τάναντία ἀπαντᾶν λύνοντα καὶ προδιασύροντα. ἂν
but toward the-opposites to-meet refuting and disparaging-beforehand if

δὲ πολύχους ἢ ἢ ἐναντίωσις, πρότερον τὰ ἐναντία, οἷον
but manifold be the opposition first the opposites such-as
 ἐποίησε Καλλίστρατος ἐν τῇ Μεσσηνιακῇ ἐκκλησίᾳ· ἃ

did Callistratus in the Messenian assembly what
 γὰρ ἐροῦσι προανελών οὕτως τότε αὐτὸς εἶπεν.

for they-will-say having-destroyed-beforehand thus then himself spoke

ὕστερον δὲ λέγοντα πρῶτον πρὸς τὸν ἐναντίον λόγον
later but speaking first toward the opposing speech

λεκτέον, λύνοντα καὶ ἀντισυλλογιζόμενον, καὶ μάλιστα ἂν
one-must-speak refuting and counter-reasoning and especially if

εὐδοκιμηκότα ἢ· ὥσπερ γὰρ ἄνθρωπον προδιαβεβλημένον
having-won-esteem they-be just-as for a-man prejudiced-against

οὐ δέχεται ἢ ψυχῇ, τὸν αὐτὸν τρόπον οὐδὲ λόγον, ἐὰν ὁ
not receives the soul the same way nor a-speech if the

ἐναντίος εὖ δοκῇ εἰρηκέναι. δεῖ οὖν χώραν ποιεῖν ἐν
opposing well seems to-have-spoken it-is-needful then room to-make in
 τῷ ἀκροατῇ τῷ μέλλοντι λόγῳ· ἔσται δὲ ἂν ἀνέλης.
the hearer for-the coming speech there-will-be but if you-destroy
 διὸ ἢ πρὸς πάντα ἢ τὰ μέγιστα ἢ τὰ εὐδοκιμοῦντα ἢ
wherefore either toward all or the greatest or the well-esteemed or
 εὐέλεγκτα μαχεσάμενον οὕτω τὰ αὐτοῦ πιστὰ ποιητέον.
the-easily-refuted having-fought thus the of-oneself credible one-must-make

ταῖς θεαῖσι πρῶτα σύμμαχος γενήσομαι.
to-the goddesses first an-ally I-will-become
 ἐγὼ γὰρ Ἥραν.
I for Hera

- 22 ἐν τούτοις ἥψατο πρῶτον τοῦ εὐηθεστάτου.
in these he-touched first the most-foolish
- 24 περὶ μὲν οὖν πίστεων ταῦτα. εἰς δὲ τὸ ἦθος, ἐπειδὴ
about indeed then proofs these-things toward but the character since
 ἔνια περὶ αὐτοῦ λέγειν ἢ ἐπίφθονον ἢ μακρολογίαν ἢ
some-things about oneself to-say either invidiousness or long-windedness or
 ἀντιλογίαν ἔχει, καὶ περὶ ἄλλου ἢ λοιδορίαν ἢ ἀγροικίαν,
contradiction has and about another either abuse or boorishness
 ἕτερον χρὴ λέγοντα ποιεῖν, ὃ περ Ἰσοκράτης ποιεῖ ἐν τῷ
another one-must speaking to-make which very Isocrates does in the
 Φιλίππῳ καὶ ἐν τῇ ἀντιδόσει, καὶ ὡς Ἀρχίλοχος ψέγει· ποιεῖ
Philippus and in the Antidosia and as Archilochus blames he-makes
 γὰρ τὸν πατέρα λέγοντα περὶ τῆς θυγατρὸς ἐν τῷ ἰάμβῳ
for the father speaking about the daughter in the iambic-poem

χρημάτων δ' ἄελπον οὐθέν ἐστιν οὐδ' ἀπώμοτον,
of-things but unexpected nothing is nor to-be-sworn-impossible

καὶ τὸν Χάρωνα τὸν τέκτονα ἐν τῷ ἱάμβῳ οὖ 31
and — Charon the carpenter in the iambic-poem of-which
 ἀρχῇ
(is)-the-beginning

οὐ μοι τὰ Γύγεω.
not for-me the of-Gyges

καὶ ὡς Σοφοκλῆς τὸν Αἷμονα ὑπὲρ τῆς Ἀντιγόνης 32
and as Sophocles — Haemon on-behalf-of — Antigone
 πρὸς τὸν πατέρα ὡς λεγόντων ἑτέρων.
toward the father as speaking others

δεῖ δὲ καὶ μεταβάλλειν τὰ ἐνθυμήματα καὶ γνώμας 34
it-is-needful but also to-change the enthymemes and maxims
 ποιεῖν ἐνίοτε, οἷον 'χρὴ δὲ τὰς διαλλαγὰς ποιεῖν
to-make sometimes such-as one-must but the reconciliations to-make
 τοὺς νοῦν ἔχοντας εὐτυχοῦντας· οὕτω γὰρ ἂν μέγιστα
the sense having faring-well thus for — greatest
 πλεονεκτοῖεν.' ἐνθυμηματικῶς δὲ 'εἰ γὰρ δεῖ, ὅταν
they-might-gain enthymematically but if for it-is-needful when
 ὠφελιμώταται ὦσιν καὶ πλεονεκτικώταται αἱ καταλλαγαί,
most-beneficial they-be and most-advantageous the reconciliations
 τότε καταλλάττεσθαι, εὐτυχοῦντας δὲ καταλλάττεσθαι.'
then to-be-reconciled faring-well it-is-needful to-be-reconciled

Aristotle names four occasions for questioning: when the opponent has stated one premise, so that one further question brings out the absurdity, as Pericles asked Lampon; when one point is evident and the other will plainly be granted, as Socrates asked Meletus; when it will show him contradicting himself; and when only a sophistical answer is left. Answers to ambiguous questions should draw distinctions, and irony suits a free man better than buffoonery.

- 38 *περὶ δὲ ἐρωτήσεως, εὐκαιρόν ἐστι ποιεῖσθαι μάλιστα μὲν*
about but questioning well-timed it-is to-make most indeed
ὅταν τὸ ἕτερον εἰρηκῶς ᾗ, ὥστε ἐνὸς προσερωτηθέντος
when the one having-said he-be so-that of-one being-asked-besides
συμβαίνει τὸ ἄτοπον, οἷον Περικλῆς Λάμπωνα ἐπήρετο
results the absurdity such-as Pericles Lampon questioned
περὶ τῆς τελετῆς τῶν τῆς σωτείρας ἱερῶν, εἰπόντος δὲ ὅτι
about the initiation of-the of-the Savior rites having-said but that
οὐχ οἷόν τε ἀτέλεστον ἀκούειν, ἤρετο εἰ οἶδεν αὐτός,
not possible — an-uninitiated to-bear he-asked whether knows he-himself
φάσκοντος δὲ ‘καὶ πῶς ἀτέλεστος ὢν’; δεύτερον δὲ ὅταν
asserting but and how uninitiated being second but when
τὸ μὲν φανερόν ᾗ, τὸ δὲ ἐρωτήσαντι δῆλον ᾗ ὅτι
the-one indeed evident be the-other but to-the-questioner clear be that
δώσει· πυθόμενον μὲν γὰρ δεῖ τὴν μίαν πρότασιν
he-will-grant having-inquired indeed for it-is-needful the one premise
μὴ προσερωτᾶν τὸ φανερόν ἀλλὰ τὸ συμπέρασμα εἰπεῖν,
not to-ask-besides the evident but the conclusion to-state
οἷον Σωκράτης Μελήτου οὐ φάσκοντος αὐτὸν θεοὺς
such-as Socrates of-Meletus not asserting him gods
νομίζειν, εἴρηκεν ὥς ἂν δαίμονιόν τι λέγοι, ἤρετο
to-believe-in he-has-said that — a-divinity some he-might-speak-of he-asked
εἰ οὐχ οἱ δαίμονες ἤτοι θεῶν παῖδες εἶεν ἢ θεῖόν
whether not the divinities either of-gods children would-be or divine

τι, φήσαντος δὲ ἔστιν οὖν ἔφη ὅς τις θεῶν μὲν
something having-said but is-there then he-said who ever of-gods indeed
 παῖδας οἶεται εἶναι, θεοὺς δὲ οὐ· ἔτι ὅταν μέλλῃ ἢ
children thinks to-be gods but not further when he-intends either
 ἐναντία λέγοντα δείξειν ἢ παράδοξον. τέταρτον δὲ ὅταν
contrary speaking to-show or paradoxical fourth but when
 μὴ ἐνῇ ἀλλ' ἢ σοφιστικῶς ἀποκρινάμενον λῦσαι
not it-is-possible but except sophistically having-answered to-refute
 ἐὰν γὰρ οὕτως ἀποκρίνηται, ὅτι ἔστι μὲν ἔστι δ' οὐ, 1419a
if for thus he-answers that it-is indeed it-is but not
 ἢ τὰ μὲν τὰ δ' οὐ, ἢ πῇ μὲν πῇ δ' οὐ,
or the-ones indeed the-others but not or in-a-way indeed in-a-way but not
 θορυβοῦσιν ὡς ἀποροῦντος. ἄλλως δὲ μὴ ἐγχειρεῖν. ἐὰν
they-clamor as at-a-loss otherwise but not to-attempt if
 γὰρ ἐνστῇ, κεκρατῆσθαι δοκεῖ· οὐ γὰρ οἶόν τε πολλὰ
for he-objects to-have-been-beaten one-seems not for possible — many-things
 ἐρωτᾶν διὰ τὴν ἀσθένειαν τοῦ ἀκροατοῦ. διὸ καὶ τὰ
to-ask through the weakness of-the hearer wherefore also the
 ἐνθυμήματα ὅτι μάλιστα συστρέφειν δεῖ.
enthymemes as much-as-possible to-condense it-is-needful
 ἀποκρίνασθαι δὲ δεῖ πρὸς μὲν τὰ ἀμφίβολα διαιροῦντα 20
to-answer but it-is-needful toward indeed the ambiguous distinguishing
 λόγῳ καὶ μὴ συντόμως, πρὸς δὲ τὰ δοκοῦντα ἐναντία τὴν
in-speech and not concisely toward but the seeming contrary the
 λύσιν φέροντα εὐθὺς τῇ ἀποκρίσει, πρὶν ἐπερωτῆσαι τὸ
refutation bringing at-once in-the answer before to-ask-further the
 ἐπὶ ὃν ἢ συλλογίσασθαι· οὐ γὰρ χαλεπὸν προορᾶν ἐν τίνι ὃ
next or to-reason not for hard to-foresee in what the
 λόγος. φανερόν δ' ἡμῖν ἔστω ἐκ τῶν τοπικῶν καὶ τοῦτο
argument evident but to-us let-it-be from the Topics both this
 καὶ αἱ λύσεις. καὶ συμπεραινώμενον, ἐὰν ἐρώτημα ποιῇ τὸ
and the refutations and concluding if a-question he-makes the

συμπέρασμα, τὴν αἰτίαν εἰπεῖν, οἷον Σοφοκλῆς ἐρωτώμενος
conclusion the reason to-state such-as Sophocles being-asked

ὑπὸ Πεισάνδρου εἰ ἔδοξεν αὐτῷ ὥσπερ καὶ τοῖς

by Pisander whether it-seemed-good to-him just-as also to-the

ἄλλοις προβούλοις, καταστήσαι τοὺς τετρακοσίους, ἔφη.

other commissioners to-establish the Four-Hundred he-said

‘τί δέ; οὐ πονηρά σοι ταῦτα ἐδόκει εἶναι,’ ἔφη. ‘οὐκοῦν

what but not wicked to-you these seemed to-be he-said then

σὺ ταῦτα ἔπραξας τὰ πονηρά;’ ναὶ ἔφη. ‘οὐ γὰρ ἦν

you these did the wicked yes he-said not for there-were

ἄλλα βελτίω.’ καὶ ὥς ὁ Λάκων εὐθυνόμενος τῆς ἐφορίας,

others better and as the Laconian being-audited for-the ephorate

ἐρωτώμενος εἰ δοκοῦσιν αὐτῷ δικάως ἀπολωλέναι

being-asked whether they-seem to-him justly to-have-perished

ἄτεροι, ἔφη. ὁ δὲ ‘οὐκοῦν σὺ τούτοις ταῦτα ἔθου;’ καὶ ὅς

the-others he-said he but then you with-these the-same proposed and he

ἔφη. ‘οὐκοῦν δικάως ἂν ἔφη καὶ σὺ ἀπόλοιτο;’ ‘οὐ δῆτα’ ἔφη.

said then justly — he-said also you might-perish not indeed he-said

34 ‘οἱ μὲν γὰρ χρήματα λαβόντες ταῦτα ἔπραξαν, ἐγὼ δὲ

the indeed for money having-taken these did I but

οὐ, ἀλλὰ γνώμη.’ διὸ οὔτε ἐπερωτᾶν δεῖ μετὰ

not but by-judgment wherefore neither to-ask-further it-is-needful after

τὸ συμπέρασμα, οὔτε τὸ συμπέρασμα ἐπερωτᾶν, ἐὰν μὴ

the conclusion nor the conclusion to-ask if not

τὸ πολὺ περιῇ τοῦ ἀληθοῦς.

the most-part prevails of-the truth

1419b περὶ δὲ τῶν γελοίων, ἐπειδὴ τινα δοκεῖ χρήσιν ἔχειν ἐν

about but the laughable since some seems use to-have in

τοῖς ἀγῶσι, καὶ δεῖν ἔφη Γοργίας τὴν μὲν σπουδὴν

the contests and to-be-needful said Gorgias the indeed seriousness

διαφθεῖρειν τῶν ἐναντίων γέλῳτι τὸν δὲ γέλῳτα σπουδῇ,

to-spoil of-the opponents with-laughter the but laughter with-seriousness

ὀρθῶς λέγων, εἴρηται πόσα εἶδη γελοίων ἐστὶν ἐν
 rightly speaking it-has-been-said how-many kinds of-laughable there-are in
 τοῖς περὶ ποιητικῆς, ὧν τὸ μὲν ἀρμόττει ἐλευθέρῳ
 the-(books) about poetics of-which the-one indeed suits a-free-man
 τὸ δ' οὐ. ὅπως τὸ ἀρμόττον αὐτῷ λήψεται. ἔστι δ'
 the-other but not so-that the suiting for-himself he-will-take is but
 ἡ εἰρωνεία τῆς βωμολοχίας ἐλευθεριώτερον· ὁ μὲν γὰρ
 the irony than-the buffoonery more-liberal he indeed for
 αὐτοῦ ἔνεκα ποιεῖ γελοῖον, ὁ δὲ βωμολόχος ἑτέρου.
 of-himself for-the-sake makes a-joke the but buffoon of-another

III.19 · THE EPILOGUE

The epilogue is made of four things: disposing the hearer well toward oneself and badly toward the opponent, amplifying and belittling, moving the hearer to emotion, and recalling what has been said. Amplification comes only once the facts are agreed, since bodies grow from what is there. The recapitulation may go by comparison, by irony, or by question, and a style without connectives suits its ending: I have spoken, you have heard, you have it, judge.

ὁ δ' ἐπίλογος σύγκειται ἐκ τεττάρων, ἕκ τε τοῦ πρὸς ἑαυτὸν 10
 the but epilogue is-composed of four of — the toward oneself
 κατασκευάσαι εὖ τὸν ἀκροατὴν καὶ τὸν ἐναντίον φαύλως,
 to-dispose well the hearer and the opponent badly
 καὶ ἐκ τοῦ αὐξῆσαι καὶ ταπεινῶσαι, καὶ ἐκ τοῦ εἰς τὰ πάθη
 and of the to-amplify and to-belittle and of the into the emotions
 τὸν ἀκροατὴν καταστήσαι, καὶ ἐξ ἀναμνήσεως. πέφυκε
 the hearer to-set and of recollection it-is-natural
 γὰρ μετὰ τὸ ἀποδείξαι αὐτὸν μὲν ἀληθῆ τὸν δὲ ἐναντίον
 for after the to-have-shown himself indeed truthful the but opponent
 ψευδῆ, οὕτω τὸ ἐπαινεῖν καὶ ψέγειν καὶ ἐπιχαλκεύειν. δυοῖν
 false thus the to-praise and to-blame and to-hammer-home of-two

δὲ θατέρου δεῖ στοχάζεσθαι, ἢ ὅτι τούτοις ἀγαθὸς ἢ
but of-the-one it-is-needful to-aim either that to-these (he-is)-good or
 ὅτι ἀπλῶς, ὁ δ' ὅτι κακὸς τούτοις ἢ ὅτι ἀπλῶς. ἐξ
that simply the-other but that (is)-bad to-these or that simply from
 ὧν δὲ δεῖ τοῦτο κατασκευάζειν, εἴρηνται οἱ τόποι
which but it-is-needful this to-establish have-been-stated the topics
 πόθεν σπουδαίους δεῖ κατασκευάζειν καὶ φανύλους. τὸ
whence excellent it-is-needful to-establish and base the
 δὲ μετὰ τοῦτο δεδειγμένων ἤδη αὔξειν ἐστὶν κατὰ φύσιν
but after this having-been-shown already to-amplify it-is according-to nature
 ἢ ταπεινοῦν· δεῖ γὰρ τὰ πεπραγμένα ὁμολογεῖσθαι,
or to-belittle it-is-needful for the things-done to-be-agreed
 εἰ μέλλει τὸ ποσὸν ἐρεῖν· καὶ γὰρ ἡ τῶν σωμάτων
if he-intends the amount to-state also for the of-the bodies
 αὔξισις ἐκ προϋπαρχόντων ἐστίν. ὅθεν δὲ δεῖ αὔξειν
growth from things-pre-existing is whence but it-is-needful to-amplify
 καὶ ταπεινοῦν, ἔκκενται οἱ τόποι πρότερον.
and to-belittle have-been-set-out the topics earlier

24 μετὰ δὲ ταῦτα, δήλων ὄντων καὶ οἷα καὶ ἡλίκα, εἰς
after but these clear being both of-what-kind and how-great into
 τὰ πάθη ἄγειν τὸν ἀκροατὴν. ταῦτα δ' ἐστὶν ἔλεος καὶ
the emotions to-lead the bearer these but are pity and
 δέινωσις καὶ ὀργὴ καὶ μῖσος καὶ φθόνος καὶ ζήλος καὶ
indignation and anger and hatred and envy and emulation and
 ἔρις. εἴρηνται δὲ καὶ τούτων οἱ τόποι πρότερον, ὥστε
strife have-been-stated but also of-these the topics earlier so-that
 λοιπὸν ἀναμνησαί τὰ προειρημένα. τοῦτο δὲ ἀρμόττει
remaining to-recall the things-said-before this but it-suits
 ποιεῖν οὕτως ὥσπερ φασὶν ἐν τοῖς προοιμίοις, οὐκ ὀρθῶς
to-do thus just-as they-say in the proems not rightly
 λέγοντες. ἵνα γὰρ εὐμαθὴς ᾖ, κελεύουσι πολλάκις εἰπεῖν.
saying so-that for easy-to-learn it-be they-bid often to-say

ἐκεῖ μὲν οὖν δεῖ τὸ πρᾶγμα εἰπεῖν, ἵνα μὴ λανθάνῃ
there indeed then it-is-needful the matter to-state so-that not it-escape-notice
 περὶ οὗ ἡ κρίσις, ἐνταῦθα δὲ δι' ὧν δέδεικται
about what the judgment here but through which it-has-been-shown
 κεφαλαιωδῶς. ἀρχὴ δὲ διότι ἃ ὑπέσχετο ἀποδέδωκεν,
summarily a-beginning but that what he-promised he-has-rendered
 ὥστε ἃ τε καὶ δι' ὃ λεκτέον. λέγεται δὲ ἐξ
so-that what — and on-account-of what one-must-speak it-is-said but from
 ἀντιπαραβολῆς τοῦ ἐναντίου. παραβάλλειν δὲ ἢ ὅσα
comparison of-the opponent to-compare but either as-many-as
 περὶ τὸ αὐτὸ ἅμφω εἶπον, ἢ μὴ καταντικρύν. 'ἀλλ' οὗτος
about the same both said or not directly but this-man
 μὲν τάδε περὶ τούτου, ἐγὼ δὲ ταδί, καὶ διὰ ταῦτα.'
indeed these about this I but these-here and on-account-of these
 ἢ ἐξ εἰρωνείας, οἷον 'οὗτος γὰρ τάδ' εἶπεν, ἐγὼ δὲ τάδε.
or from irony such-as this-man for these said I but these
 καὶ τί ἂν ἐποίει, εἰ τάδε ἔδειξεν, ἀλλὰ μὴ ταδί;' ἢ 1420a
and what — would-be-have-done if these he-had-shown but not these-here or
 ἐξ ἐρωτήσεως, 'τί οὐ δέδεικται;' ἢ 'οὗτος τί ἔδειξεν;' ἢ δὴ
from questioning what not has-been-shown or this-man what showed or then
 οὕτως ἐκ παραβολῆς ἢ κατὰ φύσιν, ὥς ἐλέχθη, οὕτως τὰ
thus from comparison or according-to nature as it-was-said thus the
 αὐτοῦ, καὶ πάλιν, ἐὰν βούλῃ, χωρὶς τὰ τοῦ ἐναντίου λόγου.
of-oneself and again if you-wish separately the of-the opposing speech
 τελευτῇ δὲ τῆς λέξεως ἀρμόττει ἢ ἀσύνδετος, ὅπως ἐπίλογος
an-ending but of-the wording it-suits the asyndetic so-that an-epilogue
 ἀλλὰ μὴ λόγος ἦ. 'εἴρηκα, ἀκηκόατε, ἔχετε, κρίνατε.'
but not a-speech it-be I-have-spoken you-have-heard you-have(-it) judge

