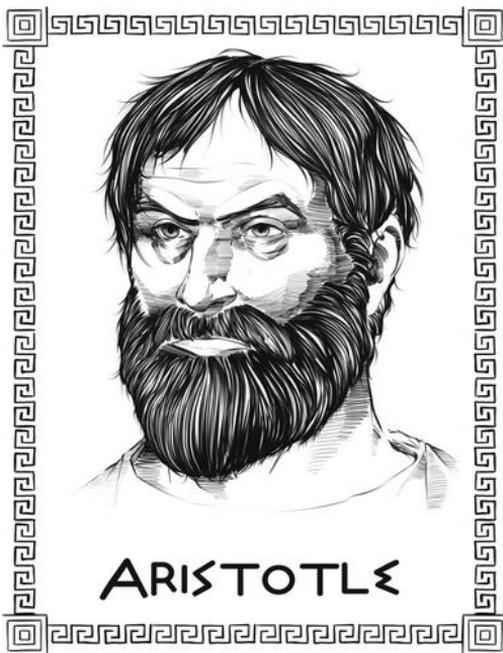


**Aristotle**  
**THE BASIC WORKS**  
**Illustrated**



ARISTOTΛΕ

# THE CATEGORIES



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## **Section 1**

### **Part 1**

Things are said to be named 'equivocally' when, though they have a common name, the definition corresponding with the name differs for each. Thus, a

real man and a figure in a picture can both lay claim to the name 'animal'; yet these are equivocally so named, for, though they have a common name, the definition corresponding with the name differs for each. For should any one define in what sense each is an animal, his definition in the one case will be appropriate to that case only.

On the other hand, things are said to be named 'univocally' which have both the name and the definition answering to the name in common. A man and an ox are both 'animal', and these are univocally so named, inasmuch as not only the name, but also the definition, is the same in both cases: for if a man should state in what sense each is an animal, the statement in the one case would be identical with that in the other.

Things are said to be named 'derivatively', which derive their name from some other name, but differ from it in termination. Thus the grammarian derives his name from the word 'grammar', and the courageous man from the word 'courage'.

## **Part 2**

Forms of speech are either simple or composite. Examples of the latter are such expressions as 'the man runs', 'the man wins'; of the former 'man', 'ox', 'runs', 'wins'.

Of things themselves some are predicable of a

subject, and are never present in a subject. Thus 'man' is predicable of the individual man, and is never present in a subject.

By being 'present in a subject' I do not mean present as parts are present in a whole, but being incapable of existence apart from the said subject.

Some things, again, are present in a subject, but are never predicable of a subject. For instance, a certain point of grammatical knowledge is present in the mind, but is not predicable of any subject; or again, a certain whiteness may be present in the body (for colour requires a material basis), yet it is never predicable of anything.

Other things, again, are both predicable of a subject and present in a subject. Thus while knowledge is present in the human mind, it is predicable of grammar.

There is, lastly, a class of things which are neither present in a subject nor predicable of a subject, such as the individual man or the individual horse. But, to speak more generally, that which is individual and has the character of a unit is never predicable of a subject. Yet in some cases there is nothing to prevent such being present in a subject. Thus a certain point of grammatical knowledge is present in a subject.

### **Part 3**

When one thing is predicated of another, all that which is predicable of the predicate will be predicable also of the subject. Thus, 'man' is predicated of the individual man; but 'animal' is predicated of 'man'; it will, therefore, be predicable of the individual man also: for the individual man is both 'man' and 'animal'.

If genera are different and co-ordinate, their differentiae are themselves different in kind. Take as an instance the genus 'animal' and the genus 'knowledge'. 'With feet', 'two-footed', 'winged', 'aquatic', are differentiae of 'animal'; the species of knowledge are not distinguished by the same differentiae. One species of knowledge does not differ from another in being 'two-footed'.

But where one genus is subordinate to another, there is nothing to prevent their having the same differentiae: for the greater class is predicated of the lesser, so that all the differentiae of the predicate will be differentiae also of the subject.

## Part 4

Expressions which are in no way composite signify substance, quantity, quality, relation, place, time, position, state, action, or affection. To sketch my meaning roughly, examples of substance are 'man' or 'the horse', of quantity, such terms as 'two cubits long' or 'three cubits long', of quality, such attributes as

'white', 'grammatical'. 'Double', 'half', 'greater', fall under the category of relation; 'in the market place', 'in the Lyceum', under that of place; 'yesterday', 'last year', under that of time. 'Lying', 'sitting', are terms indicating position, 'shod', 'armed', state; 'to lance', 'to cauterize', action; 'to be lanced', 'to be cauterized', affection.

No one of these terms, in and by itself, involves an affirmation; it is by the combination of such terms that positive or negative statements arise. For every assertion must, as is admitted, be either true or false, whereas expressions which are not in any way composite such as 'man', 'white', 'runs', 'wins', cannot be either true or false.

## Part 5

Substance, in the truest and primary and most definite sense of the word, is that which is neither predicable of a subject nor present in a subject; for instance, the individual man or horse. But in a secondary sense those things are called substances within which, as species, the primary substances are included; also those which, as genera, include the species. For instance, the individual man is included in the species 'man', and the genus to which the species belongs is 'animal'; these, therefore-that is to say, the species 'man' and the genus 'animal,-are termed secondary substances.

It is plain from what has been said that both the name and the definition of the predicate must be predicable of the subject. For instance, 'man' is predicated of the individual man. Now in this case the name of the species 'man' is applied to the individual, for we use the term 'man' in describing the individual; and the definition of 'man' will also be predicated of the individual man, for the individual man is both man and animal. Thus, both the name and the definition of the species are predicable of the individual.

With regard, on the other hand, to those things which are present in a subject, it is generally the case that neither their name nor their definition is predicable of that in which they are present. Though, however, the definition is never predicable, there is nothing in certain cases to prevent the name being used. For instance, 'white' being present in a body is predicated of that in which it is present, for a body is called white: the definition, however, of the colour 'white' is never predicable of the body.

Everything except primary substances is either predicable of a primary substance or present in a primary substance. This becomes evident by reference to particular instances which occur. 'Animal' is predicated of the species 'man', therefore of the individual man, for if there were no individual man of whom it could be predicated, it could not be predicated of the species 'man' at all. Again, colour is present in

body, therefore in individual bodies, for if there were no individual body in which it was present, it could not be present in body at all. Thus everything except primary substances is either predicated of primary substances, or is present in them, and if these last did not exist, it would be impossible for anything else to exist.

Of secondary substances, the species is more truly substance than the genus, being more nearly related to primary substance. For if any one should render an account of what a primary substance is, he would render a more instructive account, and one more proper to the subject, by stating the species than by stating the genus. Thus, he would give a more instructive account of an individual man by stating that he was man than by stating that he was animal, for the former description is peculiar to the individual in a greater degree, while the latter is too general. Again, the man who gives an account of the nature of an individual tree will give a more instructive account by mentioning the species 'tree' than by mentioning the genus 'plant'.

Moreover, primary substances are most properly called substances in virtue of the fact that they are the entities which underlie everything else, and that everything else is either predicated of them or present in them. Now the same relation which subsists between primary substance and everything else subsists also

between the species and the genus: for the species is to the genus as subject is to predicate, since the genus is predicated of the species, whereas the species cannot be predicated of the genus. Thus we have a second ground for asserting that the species is more truly substance than the genus.

Of species themselves, except in the case of such as are genera, no one is more truly substance than another. We should not give a more appropriate account of the individual man by stating the species to which he belonged, than we should of an individual horse by adopting the same method of definition. In the same way, of primary substances, no one is more truly substance than another; an individual man is not more truly substance than an individual ox.

It is, then, with good reason that of all that remains, when we exclude primary substances, we concede to species and genera alone the name 'secondary substance', for these alone of all the predicates convey a knowledge of primary substance. For it is by stating the species or the genus that we appropriately define any individual man; and we shall make our definition more exact by stating the former than by stating the latter. All other things that we state, such as that he is white, that he runs, and so on, are irrelevant to the definition. Thus it is just that these alone, apart from primary substances, should be called substances.

Further, primary substances are most properly so called, because they underlie and are the subjects of everything else. Now the same relation that subsists between primary substance and everything else subsists also between the species and the genus to which the primary substance belongs, on the one hand, and every attribute which is not included within these, on the other. For these are the subjects of all such. If we call an individual man 'skilled in grammar', the predicate is applicable also to the species and to the genus to which he belongs. This law holds good in all cases.

It is a common characteristic of all substance that it is never present in a subject. For primary substance is neither present in a subject nor predicated of a subject; while, with regard to secondary substances, it is clear from the following arguments (apart from others) that they are not present in a subject. For 'man' is predicated of the individual man, but is not present in any subject: for manhood is not present in the individual man. In the same way, 'animal' is also predicated of the individual man, but is not present in him. Again, when a thing is present in a subject, though the name may quite well be applied to that in which it is present, the definition cannot be applied. Yet of secondary substances, not only the name, but also the definition, applies to the subject: we should use both the definition of the species and that of the genus with reference to the individual man. Thus substance cannot be present in a subject.

Yet this is not peculiar to substance, for it is also the case that differentiae cannot be present in subjects. The characteristics 'terrestrial' and 'two-footed' are predicated of the species 'man', but not present in it. For they are not in man. Moreover, the definition of the differentia may be predicated of that of which the differentia itself is predicated. For instance, if the characteristic 'terrestrial' is predicated of the species 'man', the definition also of that characteristic may be used to form the predicate of the species 'man': for 'man' is terrestrial.

The fact that the parts of substances appear to be present in the whole, as in a subject, should not make us apprehensive lest we should have to admit that such parts are not substances: for in explaining the phrase 'being present in a subject', we stated' that we meant 'otherwise than as parts in a whole'.

It is the mark of substances and of differentiae that, in all propositions of which they form the predicate, they are predicated univocally. For all such propositions have for their subject either the individual or the species. It is true that, inasmuch as primary substance is not predicable of anything, it can never form the predicate of any proposition. But of secondary substances, the species is predicated of the individual, the genus both of the species and of the individual. Similarly the differentiae are predicated of the species and of the individuals. Moreover, the definition of the

species and that of the genus are applicable to the primary substance, and that of the genus to the species. For all that is predicated of the predicate will be predicated also of the subject. Similarly, the definition of the differentiae will be applicable to the species and to the individuals. But it was stated above that the word 'univocal' was applied to those things which had both name and definition in common. It is, therefore, established that in every proposition, of which either substance or a differentia forms the predicate, these are predicated univocally.

All substance appears to signify that which is individual. In the case of primary substance this is indisputably true, for the thing is a unit. In the case of secondary substances, when we speak, for instance, of 'man' or 'animal', our form of speech gives the impression that we are here also indicating that which is individual, but the impression is not strictly true; for a secondary substance is not an individual, but a class with a certain qualification; for it is not one and single as a primary substance is; the words 'man', 'animal', are predicable of more than one subject.

Yet species and genus do not merely indicate quality, like the term 'white'; 'white' indicates quality and nothing further, but species and genus determine the quality with reference to a substance: they signify substance qualitatively differentiated. The determinate qualification covers a larger field in the case of the

genus that in that of the species: he who uses the word 'animal' is herein using a word of wider extension than he who uses the word 'man'.

Another mark of substance is that it has no contrary. What could be the contrary of any primary substance, such as the individual man or animal? It has none. Nor can the species or the genus have a contrary. Yet this characteristic is not peculiar to substance, but is true of many other things, such as quantity. There is nothing that forms the contrary of 'two cubits long' or of 'three cubits long', or of 'ten', or of any such term. A man may contend that 'much' is the contrary of 'little', or 'great' of 'small', but of definite quantitative terms no contrary exists.

Substance, again, does not appear to admit of variation of degree. I do not mean by this that one substance cannot be more or less truly substance than another, for it has already been stated that this is the case; but that no single substance admits of varying degrees within itself. For instance, one particular substance, 'man', cannot be more or less man either than himself at some other time or than some other man. One man cannot be more man than another, as that which is white may be more or less white than some other white object, or as that which is beautiful may be more or less beautiful than some other beautiful object. The same quality, moreover, is said to subsist in a thing in varying degrees at different times. A body, being

white, is said to be whiter at one time than it was before, or, being warm, is said to be warmer or less warm than at some other time. But substance is not said to be more or less than what it is: a man is not more truly a man at one time than he was before, nor is anything, if it is substance, more or less than what it is. Substance, then, does not admit of variation of degree.

The most distinctive mark of substance appears to be that, while remaining numerically one and the same, it is capable of admitting contrary qualities. From among things other than substance, we should find ourselves unable to bring forward any which possessed this mark. Thus, one and the same colour cannot be white and black. Nor can the same one action be good and bad: this law holds good with everything that is not substance. But one and the selfsame substance, while retaining its identity, is yet capable of admitting contrary qualities. The same individual person is at one time white, at another black, at one time warm, at another cold, at one time good, at another bad. This capacity is found nowhere else, though it might be maintained that a statement or opinion was an exception to the rule. The same statement, it is agreed, can be both true and false. For if the statement 'he is sitting' is true, yet, when the person in question has risen, the same statement will be false. The same applies to opinions. For if any one thinks truly that a person is sitting, yet, when that person has risen, this

same opinion, if still held, will be false. Yet although this exception may be allowed, there is, nevertheless, a difference in the manner in which the thing takes place. It is by themselves changing that substances admit contrary qualities. It is thus that that which was hot becomes cold, for it has entered into a different state. Similarly that which was white becomes black, and that which was bad good, by a process of change; and in the same way in all other cases it is by changing that substances are capable of admitting contrary qualities. But statements and opinions themselves remain unaltered in all respects: it is by the alteration in the facts of the case that the contrary quality comes to be theirs. The statement 'he is sitting' remains unaltered, but it is at one time true, at another false, according to circumstances. What has been said of statements applies also to opinions. Thus, in respect of the manner in which the thing takes place, it is the peculiar mark of substance that it should be capable of admitting contrary qualities; for it is by itself changing that it does so.

If, then, a man should make this exception and contend that statements and opinions are capable of admitting contrary qualities, his contention is unsound. For statements and opinions are said to have this capacity, not because they themselves undergo modification, but because this modification occurs in the case of something else. The truth or falsity of a

statement depends on facts, and not on any power on the part of the statement itself of admitting contrary qualities. In short, there is nothing which can alter the nature of statements and opinions. As, then, no change takes place in themselves, these cannot be said to be capable of admitting contrary qualities.

But it is by reason of the modification which takes place within the substance itself that a substance is said to be capable of admitting contrary qualities; for a substance admits within itself either disease or health, whiteness or blackness. It is in this sense that it is said to be capable of admitting contrary qualities.

To sum up, it is a distinctive mark of substance, that, while remaining numerically one and the same, it is capable of admitting contrary qualities, the modification taking place through a change in the substance itself.

Let these remarks suffice on the subject of substance.

## **Part 6**

Quantity is either discrete or continuous. Moreover, some quantities are such that each part of the whole has a relative position to the other parts: others have within them no such relation of part to part.

Instances of discrete quantities are number and speech; of continuous, lines, surfaces, solids, and,

besides these, time and place.

In the case of the parts of a number, there is no common boundary at which they join. For example: two fives make ten, but the two fives have no common boundary, but are separate; the parts three and seven also do not join at any boundary. Nor, to generalize, would it ever be possible in the case of number that there should be a common boundary among the parts; they are always separate. Number, therefore, is a discrete quantity.

The same is true of speech. That speech is a quantity is evident: for it is measured in long and short syllables. I mean here that speech which is vocal. Moreover, it is a discrete quantity for its parts have no common boundary. There is no common boundary at which the syllables join, but each is separate and distinct from the rest.

A line, on the other hand, is a continuous quantity, for it is possible to find a common boundary at which its parts join. In the case of the line, this common boundary is the point; in the case of the plane, it is the line: for the parts of the plane have also a common boundary. Similarly you can find a common boundary in the case of the parts of a solid, namely either a line or a plane.

Space and time also belong to this class of quantities. Time, past, present, and future, forms a continuous whole. Space, likewise, is a continuous

quantity; for the parts of a solid occupy a certain space, and these have a common boundary; it follows that the parts of space also, which are occupied by the parts of the solid, have the same common boundary as the parts of the solid. Thus, not only time, but space also, is a continuous quantity, for its parts have a common boundary.

Quantities consist either of parts which bear a relative position each to each, or of parts which do not. The parts of a line bear a relative position to each other, for each lies somewhere, and it would be possible to distinguish each, and to state the position of each on the plane and to explain to what sort of part among the rest each was contiguous. Similarly the parts of a plane have position, for it could similarly be stated what was the position of each and what sort of parts were contiguous. The same is true with regard to the solid and to space. But it would be impossible to show that the parts of a number had a relative position each to each, or a particular position, or to state what parts were contiguous. Nor could this be done in the case of time, for none of the parts of time has an abiding existence, and that which does not abide can hardly have position. It would be better to say that such parts had a relative order, in virtue of one being prior to another. Similarly with number: in counting, 'one' is prior to 'two', and 'two' to 'three', and thus the parts of number may be said to possess a relative order, though it would be

impossible to discover any distinct position for each. This holds good also in the case of speech. None of its parts has an abiding existence: when once a syllable is pronounced, it is not possible to retain it, so that, naturally, as the parts do not abide, they cannot have position. Thus, some quantities consist of parts which have position, and some of those which have not.

Strictly speaking, only the things which I have mentioned belong to the category of quantity: everything else that is called quantitative is a quantity in a secondary sense. It is because we have in mind some one of these quantities, properly so called, that we apply quantitative terms to other things. We speak of what is white as large, because the surface over which the white extends is large; we speak of an action or a process as lengthy, because the time covered is long; these things cannot in their own right claim the quantitative epithet. For instance, should any one explain how long an action was, his statement would be made in terms of the time taken, to the effect that it lasted a year, or something of that sort. In the same way, he would explain the size of a white object in terms of surface, for he would state the area which it covered. Thus the things already mentioned, and these alone, are in their intrinsic nature quantities; nothing else can claim the name in its own right, but, if at all, only in a secondary sense.

Quantities have no contraries. In the case of

definite quantities this is obvious; thus, there is nothing that is the contrary of 'two cubits long' or of 'three cubits long', or of a surface, or of any such quantities. A man might, indeed, argue that 'much' was the contrary of 'little', and 'great' of 'small'. But these are not quantitative, but relative; things are not great or small absolutely, they are so called rather as the result of an act of comparison. For instance, a mountain is called small, a grain large, in virtue of the fact that the latter is greater than others of its kind, the former less. Thus there is a reference here to an external standard, for if the terms 'great' and 'small' were used absolutely, a mountain would never be called small or a grain large. Again, we say that there are many people in a village, and few in Athens, although those in the city are many times as numerous as those in the village: or we say that a house has many in it, and a theatre few, though those in the theatre far outnumber those in the house. The terms 'two cubits long', 'three cubits long', and so on indicate quantity, the terms 'great' and 'small' indicate relation, for they have reference to an external standard. It is, therefore, plain that these are to be classed as relative.

Again, whether we define them as quantitative or not, they have no contraries: for how can there be a contrary of an attribute which is not to be apprehended in or by itself, but only by reference to something external? Again, if 'great' and 'small' are contraries, it

will come about that the same subject can admit contrary qualities at one and the same time, and that things will themselves be contrary to themselves. For it happens at times that the same thing is both small and great. For the same thing may be small in comparison with one thing, and great in comparison with another, so that the same thing comes to be both small and great at one and the same time, and is of such a nature as to admit contrary qualities at one and the same moment. Yet it was agreed, when substance was being discussed, that nothing admits contrary qualities at one and the same moment. For though substance is capable of admitting contrary qualities, yet no one is at the same time both sick and healthy, nothing is at the same time both white and black. Nor is there anything which is qualified in contrary ways at one and the same time.

Moreover, if these were contraries, they would themselves be contrary to themselves. For if 'great' is the contrary of 'small', and the same thing is both great and small at the same time, then 'small' or 'great' is the contrary of itself. But this is impossible. The term 'great', therefore, is not the contrary of the term 'small', nor 'much' of 'little'. And even though a man should call these terms not relative but quantitative, they would not have contraries.

It is in the case of space that quantity most plausibly appears to admit of a contrary. For men define the term 'above' as the contrary of 'below', when

it is the region at the centre they mean by 'below'; and this is so, because nothing is farther from the extremities of the universe than the region at the centre. Indeed, it seems that in defining contraries of every kind men have recourse to a spatial metaphor, for they say that those things are contraries which, within the same class, are separated by the greatest possible distance.

Quantity does not, it appears, admit of variation of degree. One thing cannot be two cubits long in a greater degree than another. Similarly with regard to number: what is 'three' is not more truly three than what is 'five' is five; nor is one set of three more truly three than another set. Again, one period of time is not said to be more truly time than another. Nor is there any other kind of quantity, of all that have been mentioned, with regard to which variation of degree can be predicated. The category of quantity, therefore, does not admit of variation of degree.

The most distinctive mark of quantity is that equality and inequality are predicated of it. Each of the aforesaid quantities is said to be equal or unequal. For instance, one solid is said to be equal or unequal to another; number, too, and time can have these terms applied to them, indeed can all those kinds of quantity that have been mentioned.

That which is not a quantity can by no means, it would seem, be termed equal or unequal to anything

else. One particular disposition or one particular quality, such as whiteness, is by no means compared with another in terms of equality and inequality but rather in terms of similarity. Thus it is the distinctive mark of quantity that it can be called equal and unequal.

## Section 2



## Part 7

Those things are called relative, which, being either said to be of something else or related to something else, are explained by reference to that other thing. For instance, the word 'superior' is explained by reference to something else, for it is superiority over something else that is meant. Similarly, the expression 'double' has this external reference, for it is the double of something else that is meant. So it is with everything else of this kind. There are, moreover, other relatives, e.g. habit, disposition, perception, knowledge, and attitude. The significance of all these is explained by a reference to something else and in no other way. Thus, a habit is a habit of something, knowledge is knowledge of something, attitude is the attitude of something. So it is with all other relatives that have been mentioned. Those terms, then, are called relative, the nature of which is explained by reference to something else, the preposition 'of' or some other preposition being used to indicate the relation. Thus, one mountain is called great in comparison with another; for the mountain claims this attribute by comparison with something. Again, that which is called similar must be similar to something else, and all other such attributes have this external reference. It is to be noted that lying and standing and sitting are particular attitudes, but attitude is itself a relative term. To lie, to stand, to be seated, are not themselves attitudes, but take their name from the aforesaid attitudes.

It is possible for relatives to have contraries. Thus virtue has a contrary, vice, these both being relatives; knowledge, too, has a contrary, ignorance. But this is not the mark of all relatives; 'double' and 'triple' have no contrary, nor indeed has any such term.

It also appears that relatives can admit of variation of degree. For 'like' and 'unlike', 'equal' and 'unequal', have the modifications 'more' and 'less' applied to them, and each of these is relative in character: for the terms 'like' and 'unequal' bear a reference to something external. Yet, again, it is not every relative term that admits of variation of degree. No term such as 'double' admits of this modification. All relatives have correlatives: by the term 'slave' we mean the slave of a master, by the term 'master', the master of a slave; by 'double', the double of its half; by 'half', the half of its double; by 'greater', greater than that which is less; by 'less', less than that which is greater.

So it is with every other relative term; but the case we use to express the correlation differs in some instances. Thus, by knowledge we mean knowledge of the knowable; by the knowable, that which is to be apprehended by knowledge; by perception, perception of the perceptible; by the perceptible, that which is apprehended by perception.

Sometimes, however, reciprocity of correlation does not appear to exist. This comes about when a

blunder is made, and that to which the relative is related is not accurately stated. If a man states that a wing is necessarily relative to a bird, the connexion between these two will not be reciprocal, for it will not be possible to say that a bird is a bird by reason of its wings. The reason is that the original statement was inaccurate, for the wing is not said to be relative to the bird qua bird, since many creatures besides birds have wings, but qua winged creature. If, then, the statement is made accurate, the connexion will be reciprocal, for we can speak of a wing, having reference necessarily to a winged creature, and of a winged creature as being such because of its wings.

Occasionally, perhaps, it is necessary to coin words, if no word exists by which a correlation can adequately be explained. If we define a rudder as necessarily having reference to a boat, our definition will not be appropriate, for the rudder does not have this reference to a boat qua boat, as there are boats which have no rudders. Thus we cannot use the terms reciprocally, for the word 'boat' cannot be said to find its explanation in the word 'rudder'. As there is no existing word, our definition would perhaps be more accurate if we coined some word like 'ruddered' as the correlative of 'rudder'. If we express ourselves thus accurately, at any rate the terms are reciprocally connected, for the 'ruddered' thing is 'ruddered' in virtue of its rudder. So it is in all other cases. A head will be

more accurately defined as the correlative of that which is 'headed', than as that of an animal, for the animal does not have a head qua animal, since many animals have no head.

Thus we may perhaps most easily comprehend that to which a thing is related, when a name does not exist, if, from that which has a name, we derive a new name, and apply it to that with which the first is reciprocally connected, as in the aforesaid instances, when we derived the word 'winged' from 'wing' and from 'rudder'.

All relatives, then, if properly defined, have a correlative. I add this condition because, if that to which they are related is stated as haphazard and not accurately, the two are not found to be interdependent. Let me state what I mean more clearly. Even in the case of acknowledged correlatives, and where names exist for each, there will be no interdependence if one of the two is denoted, not by that name which expresses the correlative notion, but by one of irrelevant significance. The term 'slave', if defined as related, not to a master, but to a man, or a biped, or anything of that sort, is not reciprocally connected with that in relation to which it is defined, for the statement is not exact. Further, if one thing is said to be correlative with another, and the terminology used is correct, then, though all irrelevant attributes should be removed, and only that one attribute left in virtue of which it was correctly stated to

be correlative with that other, the stated correlation will still exist. If the correlative of 'the slave' is said to be 'the master', then, though all irrelevant attributes of the said 'master', such as 'biped', 'receptive of knowledge', 'human', should be removed, and the attribute 'master' alone left, the stated correlation existing between him and the slave will remain the same, for it is of a master that a slave is said to be the slave. On the other hand, if, of two correlatives, one is not correctly termed, then, when all other attributes are removed and that alone is left in virtue of which it was stated to be correlative, the stated correlation will be found to have disappeared.

For suppose the correlative of 'the slave' should be said to be 'the man', or the correlative of 'the wing' is 'the bird'; if the attribute 'master' be withdrawn from 'the man', the correlation between 'the man' and 'the slave' will cease to exist, for if the man is not a master, the slave is not a slave. Similarly, if the attribute 'winged' be withdrawn from 'the bird', 'the wing' will no longer be relative; for if the so-called correlative is not winged, it follows that 'the wing' has no correlative.

Thus it is essential that the correlated terms should be exactly designated; if there is a name existing, the statement will be easy; if not, it is doubtless our duty to construct names. When the terminology is thus correct, it is evident that all correlatives are interdependent.

Correlatives are thought to come into existence

simultaneously. This is for the most part true, as in the case of the double and the half. The existence of the half necessitates the existence of that of which it is a half. Similarly the existence of a master necessitates the existence of a slave, and that of a slave implies that of a master; these are merely instances of a general rule. Moreover, they cancel one another; for if there is no double it follows that there is no half, and vice versa; this rule also applies to all such correlatives. Yet it does not appear to be true in all cases that correlatives come into existence simultaneously. The object of knowledge would appear to exist before knowledge itself, for it is usually the case that we acquire knowledge of objects already existing; it would be difficult, if not impossible, to find a branch of knowledge the beginning of the existence of which was contemporaneous with that of its object.

Again, while the object of knowledge, if it ceases to exist, cancels at the same time the knowledge which was its correlative, the converse of this is not true. It is true that if the object of knowledge does not exist there can be no knowledge: for there will no longer be anything to know. Yet it is equally true that, if knowledge of a certain object does not exist, the object may nevertheless quite well exist. Thus, in the case of the squaring of the circle, if indeed that process is an object of knowledge, though it itself exists as an object of knowledge, yet the knowledge of it has not yet come

into existence. Again, if all animals ceased to exist, there would be no knowledge, but there might yet be many objects of knowledge.

This is likewise the case with regard to perception: for the object of perception is, it appears, prior to the act of perception. If the perceptible is annihilated, perception also will cease to exist; but the annihilation of perception does not cancel the existence of the perceptible. For perception implies a body perceived and a body in which perception takes place. Now if that which is perceptible is annihilated, it follows that the body is annihilated, for the body is a perceptible thing; and if the body does not exist, it follows that perception also ceases to exist. Thus the annihilation of the perceptible involves that of perception.

But the annihilation of perception does not involve that of the perceptible. For if the animal is annihilated, it follows that perception also is annihilated, but perceptibles such as body, heat, sweetness, bitterness, and so on, will remain.

Again, perception is generated at the same time as the perceiving subject, for it comes into existence at the same time as the animal. But the perceptible surely exists before perception; for fire and water and such elements, out of which the animal is itself composed, exist before the animal is an animal at all, and before perception. Thus it would seem that the perceptible

exists before perception.

It may be questioned whether it is true that no substance is relative, as seems to be the case, or whether exception is to be made in the case of certain secondary substances. With regard to primary substances, it is quite true that there is no such possibility, for neither wholes nor parts of primary substances are relative. The individual man or ox is not defined with reference to something external. Similarly with the parts: a particular hand or head is not defined as a particular hand or head of a particular person, but as the hand or head of a particular person. It is true also, for the most part at least, in the case of secondary substances; the species 'man' and the species 'ox' are not defined with reference to anything outside themselves. Wood, again, is only relative in so far as it is some one's property, not in so far as it is wood. It is plain, then, that in the cases mentioned substance is not relative. But with regard to some secondary substances there is a difference of opinion; thus, such terms as 'head' and 'hand' are defined with reference to that of which the things indicated are a part, and so it comes about that these appear to have a relative character. Indeed, if our definition of that which is relative was complete, it is very difficult, if not impossible, to prove that no substance is relative. If, however, our definition was not complete, if those things only are properly called relative in the case of which relation to an

external object is a necessary condition of existence, perhaps some explanation of the dilemma may be found.

The former definition does indeed apply to all relatives, but the fact that a thing is explained with reference to something else does not make it essentially relative.

From this it is plain that, if a man definitely apprehends a relative thing, he will also definitely apprehend that to which it is relative. Indeed this is self-evident: for if a man knows that some particular thing is relative, assuming that we call that a relative in the case of which relation to something is a necessary condition of existence, he knows that also to which it is related. For if he does not know at all that to which it is related, he will not know whether or not it is relative. This is clear, moreover, in particular instances. If a man knows definitely that such and such a thing is 'double', he will also forthwith know definitely that of which it is the double. For if there is nothing definite of which he knows it to be the double, he does not know at all that it is double. Again, if he knows that a thing is more beautiful, it follows necessarily that he will forthwith definitely know that also than which it is more beautiful. He will not merely know indefinitely that it is more beautiful than something which is less beautiful, for this would be supposition, not knowledge. For if he does not know definitely that than which it is more

beautiful, he can no longer claim to know definitely that it is more beautiful than something else which is less beautiful: for it might be that nothing was less beautiful. It is, therefore, evident that if a man apprehends some relative thing definitely, he necessarily knows that also definitely to which it is related.

Now the head, the hand, and such things are substances, and it is possible to know their essential character definitely, but it does not necessarily follow that we should know that to which they are related. It is not possible to know forthwith whose head or hand is meant. Thus these are not relatives, and, this being the case, it would be true to say that no substance is relative in character. It is perhaps a difficult matter, in such cases, to make a positive statement without more exhaustive examination, but to have raised questions with regard to details is not without advantage.

## **Part 8**

By 'quality' I mean that in virtue of which people are said to be such and such.

Quality is a term that is used in many senses. One sort of quality let us call 'habit' or 'disposition'. Habit differs from disposition in being more lasting and more firmly established. The various kinds of knowledge and of virtue are habits, for knowledge, even when acquired

only in a moderate degree, is, it is agreed, abiding in its character and difficult to displace, unless some great mental upheaval takes place, through disease or any such cause. The virtues, also, such as justice, self-restraint, and so on, are not easily dislodged or dismissed, so as to give place to vice.

By a disposition, on the other hand, we mean a condition that is easily changed and quickly gives place to its opposite. Thus, heat, cold, disease, health, and so on are dispositions. For a man is disposed in one way or another with reference to these, but quickly changes, becoming cold instead of warm, ill instead of well. So it is with all other dispositions also, unless through lapse of time a disposition has itself become inveterate and almost impossible to dislodge: in which case we should perhaps go so far as to call it a habit.

It is evident that men incline to call those conditions habits which are of a more or less permanent type and difficult to displace; for those who are not retentive of knowledge, but volatile, are not said to have such and such a 'habit' as regards knowledge, yet they are disposed, we may say, either better or worse, towards knowledge. Thus habit differs from disposition in this, that while the latter is ephemeral, the former is permanent and difficult to alter.

Habits are at the same time dispositions, but dispositions are not necessarily habits. For those who have some specific habit may be said also, in virtue of

that habit, to be thus or thus disposed; but those who are disposed in some specific way have not in all cases the corresponding habit.

Another sort of quality is that in virtue of which, for example, we call men good boxers or runners, or healthy or sickly: in fact it includes all those terms which refer to inborn capacity or incapacity. Such things are not predicated of a person in virtue of his disposition, but in virtue of his inborn capacity or incapacity to do something with ease or to avoid defeat of any kind. Persons are called good boxers or good runners, not in virtue of such and such a disposition, but in virtue of an inborn capacity to accomplish something with ease. Men are called healthy in virtue of the inborn capacity of easy resistance to those unhealthy influences that may ordinarily arise; unhealthy, in virtue of the lack of this capacity. Similarly with regard to softness and hardness. Hardness is predicated of a thing because it has that capacity of resistance which enables it to withstand disintegration; softness, again, is predicated of a thing by reason of the lack of that capacity.

A third class within this category is that of affective qualities and affections. Sweetness, bitterness, sourness, are examples of this sort of quality, together with all that is akin to these; heat, moreover, and cold, whiteness, and blackness are affective qualities. It is evident that these are qualities, for those things that

possess them are themselves said to be such and such by reason of their presence. Honey is called sweet because it contains sweetness; the body is called white because it contains whiteness; and so in all other cases.

The term 'affective quality' is not used as indicating that those things which admit these qualities are affected in any way. Honey is not called sweet because it is affected in a specific way, nor is this what is meant in any other instance. Similarly heat and cold are called affective qualities, not because those things which admit them are affected. What is meant is that these said qualities are capable of producing an 'affection' in the way of perception. For sweetness has the power of affecting the sense of taste; heat, that of touch; and so it is with the rest of these qualities.

Whiteness and blackness, however, and the other colours, are not said to be affective qualities in this sense, but because they themselves are the results of an affection. It is plain that many changes of colour take place because of affections. When a man is ashamed, he blushes; when he is afraid, he becomes pale, and so on. So true is this, that when a man is by nature liable to such affections, arising from some concomitance of elements in his constitution, it is a probable inference that he has the corresponding complexion of skin. For the same disposition of bodily elements, which in the former instance was momentarily present in the case of an access of shame, might be a result of a man's natural

temperament, so as to produce the corresponding colouring also as a natural characteristic. All conditions, therefore, of this kind, if caused by certain permanent and lasting affections, are called affective qualities. For pallor and duskiness of complexion are called qualities, inasmuch as we are said to be such and such in virtue of them, not only if they originate in natural constitution, but also if they come about through long disease or sunburn, and are difficult to remove, or indeed remain throughout life. For in the same way we are said to be such and such because of these.

Those conditions, however, which arise from causes which may easily be rendered ineffective or speedily removed, are called, not qualities, but affections: for we are not said to be such in virtue of them. The man who blushes through shame is not said to be a constitutional blusher, nor is the man who becomes pale through fear said to be constitutionally pale. He is said rather to have been affected.

Thus such conditions are called affections, not qualities. In like manner there are affective qualities and affections of the soul. That temper with which a man is born and which has its origin in certain deep-seated affections is called a quality. I mean such conditions as insanity, irascibility, and so on: for people are said to be mad or irascible in virtue of these. Similarly those abnormal psychic states which are not

inborn, but arise from the concomitance of certain other elements, and are difficult to remove, or altogether permanent, are called qualities, for in virtue of them men are said to be such and such.

Those, however, which arise from causes easily rendered ineffective are called affections, not qualities. Suppose that a man is irritable when vexed: he is not even spoken of as a bad-tempered man, when in such circumstances he loses his temper somewhat, but rather is said to be affected. Such conditions are therefore termed, not qualities, but affections.

The fourth sort of quality is figure and the shape that belongs to a thing; and besides this, straightness and curvedness and any other qualities of this type; each of these defines a thing as being such and such. Because it is triangular or quadrangular a thing is said to have a specific character, or again because it is straight or curved; in fact a thing's shape in every case gives rise to a qualification of it.

Rarity and density, roughness and smoothness, seem to be terms indicating quality: yet these, it would appear, really belong to a class different from that of quality. For it is rather a certain relative position of the parts composing the thing thus qualified which, it appears, is indicated by each of these terms. A thing is dense, owing to the fact that its parts are closely combined with one another; rare, because there are interstices between the parts; smooth, because its parts

lie, so to speak, evenly; rough, because some parts project beyond others.

There may be other sorts of quality, but those that are most properly so called have, we may safely say, been enumerated.

These, then, are qualities, and the things that take their name from them as derivatives, or are in some other way dependent on them, are said to be qualified in some specific way. In most, indeed in almost all cases, the name of that which is qualified is derived from that of the quality. Thus the terms 'whiteness', 'grammar', 'justice', give us the adjectives 'white', 'grammatical', 'just', and so on.

There are some cases, however, in which, as the quality under consideration has no name, it is impossible that those possessed of it should have a name that is derivative. For instance, the name given to the runner or boxer, who is so called in virtue of an inborn capacity, is not derived from that of any quality; for both those capacities have no name assigned to them. In this, the inborn capacity is distinct from the science, with reference to which men are called, e.g. boxers or wrestlers. Such a science is classed as a disposition; it has a name, and is called 'boxing' or 'wrestling' as the case may be, and the name given to those disposed in this way is derived from that of the science. Sometimes, even though a name exists for the quality, that which takes its character from the quality

has a name that is not a derivative. For instance, the upright man takes his character from the possession of the quality of integrity, but the name given him is not derived from the word 'integrity'. Yet this does not occur often.

We may therefore state that those things are said to be possessed of some specific quality which have a name derived from that of the aforesaid quality, or which are in some other way dependent on it.

One quality may be the contrary of another; thus justice is the contrary of injustice, whiteness of blackness, and so on. The things, also, which are said to be such and such in virtue of these qualities, may be contrary the one to the other; for that which is unjust is contrary to that which is just, that which is white to that which is black. This, however, is not always the case. Red, yellow, and such colours, though qualities, have no contraries.

If one of two contraries is a quality, the other will also be a quality. This will be evident from particular instances, if we apply the names used to denote the other categories; for instance, granted that justice is the contrary of injustice and justice is a quality, injustice will also be a quality: neither quantity, nor relation, nor place, nor indeed any other category but that of quality, will be applicable properly to injustice. So it is with all other contraries falling under the category of quality.

Qualities admit of variation of degree. Whiteness

is predicated of one thing in a greater or less degree than of another. This is also the case with reference to justice. Moreover, one and the same thing may exhibit a quality in a greater degree than it did before: if a thing is white, it may become whiter.

Though this is generally the case, there are exceptions. For if we should say that justice admitted of variation of degree, difficulties might ensue, and this is true with regard to all those qualities which are dispositions. There are some, indeed, who dispute the possibility of variation here. They maintain that justice and health cannot very well admit of variation of degree themselves, but that people vary in the degree in which they possess these qualities, and that this is the case with grammatical learning and all those qualities which are classed as dispositions. However that may be, it is an incontrovertible fact that the things which in virtue of these qualities are said to be what they are vary in the degree in which they possess them; for one man is said to be better versed in grammar, or more healthy or just, than another, and so on.

The qualities expressed by the terms 'triangular' and 'quadrangular' do not appear to admit of variation of degree, nor indeed do any that have to do with figure. For those things to which the definition of the triangle or circle is applicable are all equally triangular or circular. Those, on the other hand, to which the same definition is not applicable, cannot be said to differ

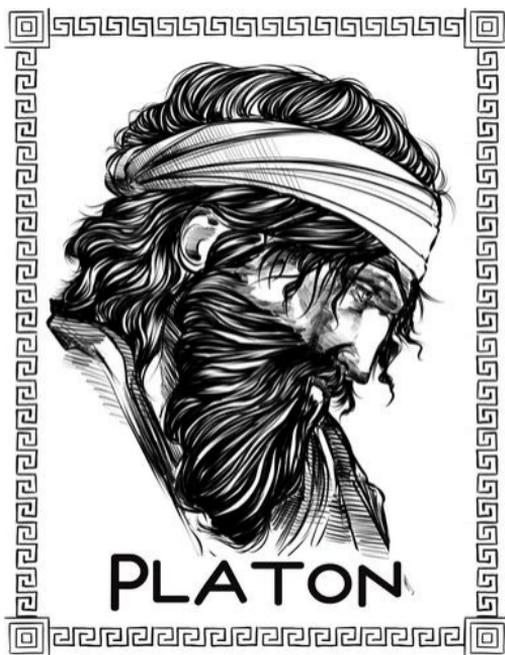
from one another in degree; the square is no more a circle than the rectangle, for to neither is the definition of the circle appropriate. In short, if the definition of the term proposed is not applicable to both objects, they cannot be compared. Thus it is not all qualities which admit of variation of degree.

Whereas none of the characteristics I have mentioned are peculiar to quality, the fact that likeness and unlikeness can be predicated with reference to quality only, gives to that category its distinctive feature. One thing is like another only with reference to that in virtue of which it is such and such; thus this forms the peculiar mark of quality.

We must not be disturbed because it may be argued that, though proposing to discuss the category of quality, we have included in it many relative terms. We did say that habits and dispositions were relative. In practically all such cases the genus is relative, the individual not. Thus knowledge, as a genus, is explained by reference to something else, for we mean a knowledge of something. But particular branches of knowledge are not thus explained. The knowledge of grammar is not relative to anything external, nor is the knowledge of music, but these, if relative at all, are relative only in virtue of their genera; thus grammar is said be the knowledge of something, not the grammar of something; similarly music is the knowledge of something, not the music of something.

Thus individual branches of knowledge are not relative. And it is because we possess these individual branches of knowledge that we are said to be such and such. It is these that we actually possess: we are called experts because we possess knowledge in some particular branch. Those particular branches, therefore, of knowledge, in virtue of which we are sometimes said to be such and such, are themselves qualities, and are not relative. Further, if anything should happen to fall within both the category of quality and that of relation, there would be nothing extraordinary in classing it under both these heads.

### **Section 3**



## Part 9

Action and affection both admit of contraries and also of variation of degree. Heating is the contrary of cooling, being heated of being cooled, being glad of being vexed. Thus they admit of contraries. They also admit of variation of degree: for it is possible to heat in a greater or less degree; also to be heated in a greater or less degree. Thus action and affection also admit of variation of degree. So much, then, is stated with regard to these categories.

We spoke, moreover, of the category of position

when we were dealing with that of relation, and stated that such terms derived their names from those of the corresponding attitudes.

As for the rest, time, place, state, since they are easily intelligible, I say no more about them than was said at the beginning, that in the category of state are included such states as 'shod', 'armed', in that of place 'in the Lyceum' and so on, as was explained before.

## Part 10

The proposed categories have, then, been adequately dealt with. We must next explain the various senses in which the term 'opposite' is used. Things are said to be opposed in four senses: (i) as correlatives to one another, (ii) as contraries to one another, (iii) as privatives to positives, (iv) as affirmatives to negatives.

Let me sketch my meaning in outline. An instance of the use of the word 'opposite' with reference to correlatives is afforded by the expressions 'double' and 'half'; with reference to contraries by 'bad' and 'good'. Opposites in the sense of 'privatives' and 'positives' are 'blindness' and 'sight'; in the sense of affirmatives and negatives, the propositions 'he sits', 'he does not sit'.

(i) Pairs of opposites which fall under the category of relation are explained by a reference of the

one to the other, the reference being indicated by the preposition 'of' or by some other preposition. Thus, double is a relative term, for that which is double is explained as the double of something. Knowledge, again, is the opposite of the thing known, in the same sense; and the thing known also is explained by its relation to its opposite, knowledge. For the thing known is explained as that which is known by something, that is, by knowledge. Such things, then, as are opposite the one to the other in the sense of being correlatives are explained by a reference of the one to the other.

(ii) Pairs of opposites which are contraries are not in any way interdependent, but are contrary the one to the other. The good is not spoken of as the good of the bad, but as the contrary of the bad, nor is white spoken of as the white of the black, but as the contrary of the black. These two types of opposition are therefore distinct. Those contraries which are such that the subjects in which they are naturally present, or of which they are predicated, must necessarily contain either the one or the other of them, have no intermediate, but those in the case of which no such necessity obtains, always have an intermediate. Thus disease and health are naturally present in the body of an animal, and it is necessary that either the one or the other should be present in the body of an animal. Odd and even, again, are predicated of number, and it is necessary that the

one or the other should be present in numbers. Now there is no intermediate between the terms of either of these two pairs. On the other hand, in those contraries with regard to which no such necessity obtains, we find an intermediate. Blackness and whiteness are naturally present in the body, but it is not necessary that either the one or the other should be present in the body, inasmuch as it is not true to say that everybody must be white or black. Badness and goodness, again, are predicated of man, and of many other things, but it is not necessary that either the one quality or the other should be present in that of which they are predicated: it is not true to say that everything that may be good or bad must be either good or bad. These pairs of contraries have intermediates: the intermediates between white and black are grey, sallow, and all the other colours that come between; the intermediate between good and bad is that which is neither the one nor the other.

Some intermediate qualities have names, such as grey and sallow and all the other colours that come between white and black; in other cases, however, it is not easy to name the intermediate, but we must define it as that which is not either extreme, as in the case of that which is neither good nor bad, neither just nor unjust.

(iii) 'privatives' and 'positives' have reference to the same subject. Thus, sight and blindness have reference to the eye. It is a universal rule that each of a

pair of opposites of this type has reference to that to which the particular 'positive' is natural. We say that that is capable of some particular faculty or possession has suffered privation when the faculty or possession in question is in no way present in that in which, and at the time at which, it should naturally be present. We do not call that toothless which has not teeth, or that blind which has not sight, but rather that which has not teeth or sight at the time when by nature it should. For there are some creatures which from birth are without sight, or without teeth, but these are not called toothless or blind.

To be without some faculty or to possess it is not the same as the corresponding 'privative' or 'positive'. 'Sight' is a 'positive', 'blindness' a 'privative', but 'to possess sight' is not equivalent to 'sight', 'to be blind' is not equivalent to 'blindness'. Blindness is a 'privative', to be blind is to be in a state of privation, but is not a 'privative'. Moreover, if 'blindness' were equivalent to 'being blind', both would be predicated of the same subject; but though a man is said to be blind, he is by no means said to be blindness.

To be in a state of 'possession' is, it appears, the opposite of being in a state of 'privation', just as 'positives' and 'privatives' themselves are opposite. There is the same type of antithesis in both cases; for just as blindness is opposed to sight, so is being blind opposed to having sight.

That which is affirmed or denied is not itself affirmation or denial. By 'affirmation' we mean an affirmative proposition, by 'denial' a negative. Now, those facts which form the matter of the affirmation or denial are not propositions; yet these two are said to be opposed in the same sense as the affirmation and denial, for in this case also the type of antithesis is the same. For as the affirmation is opposed to the denial, as in the two propositions 'he sits', 'he does not sit', so also the fact which constitutes the matter of the proposition in one case is opposed to that in the other, his sitting, that is to say, to his not sitting.

It is evident that 'positives' and 'privatives' are not opposed each to each in the same sense as relatives. The one is not explained by reference to the other; sight is not sight of blindness, nor is any other preposition used to indicate the relation. Similarly blindness is not said to be blindness of sight, but rather, privation of sight. Relatives, moreover, reciprocate; if blindness, therefore, were a relative, there would be a reciprocity of relation between it and that with which it was correlative. But this is not the case. Sight is not called the sight of blindness.

That those terms which fall under the heads of 'positives' and 'privatives' are not opposed each to each as contraries, either, is plain from the following facts: Of a pair of contraries such that they have no intermediate, one or the other must needs be present in

the subject in which they naturally subsist, or of which they are predicated; for it is those, as we proved, in the case of which this necessity obtains, that have no intermediate. Moreover, we cited health and disease, odd and even, as instances. But those contraries which have an intermediate are not subject to any such necessity. It is not necessary that every substance, receptive of such qualities, should be either black or white, cold or hot, for something intermediate between these contraries may very well be present in the subject. We proved, moreover, that those contraries have an intermediate in the case of which the said necessity does not obtain. Yet when one of the two contraries is a constitutive property of the subject, as it is a constitutive property of fire to be hot, of snow to be white, it is necessary determinately that one of the two contraries, not one or the other, should be present in the subject; for fire cannot be cold, or snow black. Thus, it is not the case here that one of the two must needs be present in every subject receptive of these qualities, but only in that subject of which the one forms a constitutive property. Moreover, in such cases it is one member of the pair determinately, and not either the one or the other, which must be present.

In the case of 'positives' and 'privatives', on the other hand, neither of the aforesaid statements holds good. For it is not necessary that a subject receptive of the qualities should always have either the one or the

other; that which has not yet advanced to the state when sight is natural is not said either to be blind or to see. Thus 'positives' and 'privatives' do not belong to that class of contraries which consists of those which have no intermediate. On the other hand, they do not belong either to that class which consists of contraries which have an intermediate. For under certain conditions it is necessary that either the one or the other should form part of the constitution of every appropriate subject. For when a thing has reached the stage when it is by nature capable of sight, it will be said either to see or to be blind, and that in an indeterminate sense, signifying that the capacity may be either present or absent; for it is not necessary either that it should see or that it should be blind, but that it should be either in the one state or in the other. Yet in the case of those contraries which have an intermediate we found that it was never necessary that either the one or the other should be present in every appropriate subject, but only that in certain subjects one of the pair should be present, and that in a determinate sense. It is, therefore, plain that 'positives' and 'privatives' are not opposed each to each in either of the senses in which contraries are opposed.

Again, in the case of contraries, it is possible that there should be changes from either into the other, while the subject retains its identity, unless indeed one of the contraries is a constitutive property of that subject, as heat is of fire. For it is possible that that that

which is healthy should become diseased, that which is white, black, that which is cold, hot, that which is good, bad, that which is bad, good. The bad man, if he is being brought into a better way of life and thought, may make some advance, however slight, and if he should once improve, even ever so little, it is plain that he might change completely, or at any rate make very great progress; for a man becomes more and more easily moved to virtue, however small the improvement was at first. It is, therefore, natural to suppose that he will make yet greater progress than he has made in the past; and as this process goes on, it will change him completely and establish him in the contrary state, provided he is not hindered by lack of time. In the case of 'positives' and 'privatives', however, change in both directions is impossible. There may be a change from possession to privation, but not from privation to possession. The man who has become blind does not regain his sight; the man who has become bald does not regain his hair; the man who has lost his teeth does not grow a new set.

(iv) Statements opposed as affirmation and negation belong manifestly to a class which is distinct, for in this case, and in this case only, it is necessary for the one opposite to be true and the other false.

Neither in the case of contraries, nor in the case of correlatives, nor in the case of 'positives' and 'privatives', is it necessary for one to be true and the

other false. Health and disease are contraries: neither of them is true or false. 'Double' and 'half' are opposed to each other as correlatives: neither of them is true or false. The case is the same, of course, with regard to 'positives' and 'privatives' such as 'sight' and 'blindness'. In short, where there is no sort of combination of words, truth and falsity have no place, and all the opposites we have mentioned so far consist of simple words.

At the same time, when the words which enter into opposed statements are contraries, these, more than any other set of opposites, would seem to claim this characteristic. 'Socrates is ill' is the contrary of 'Socrates is well', but not even of such composite expressions is it true to say that one of the pair must always be true and the other false. For if Socrates exists, one will be true and the other false, but if he does not exist, both will be false; for neither 'Socrates is ill' nor 'Socrates is well' is true, if Socrates does not exist at all.

In the case of 'positives' and 'privatives', if the subject does not exist at all, neither proposition is true, but even if the subject exists, it is not always the fact that one is true and the other false. For 'Socrates has sight' is the opposite of 'Socrates is blind' in the sense of the word 'opposite' which applies to possession and privation. Now if Socrates exists, it is not necessary that one should be true and the other false, for when he

is not yet able to acquire the power of vision, both are false, as also if Socrates is altogether non-existent.

But in the case of affirmation and negation, whether the subject exists or not, one is always false and the other true. For manifestly, if Socrates exists, one of the two propositions 'Socrates is ill', 'Socrates is not ill', is true, and the other false. This is likewise the case if he does not exist; for if he does not exist, to say that he is ill is false, to say that he is not ill is true. Thus it is in the case of those opposites only, which are opposite in the sense in which the term is used with reference to affirmation and negation, that the rule holds good, that one of the pair must be true and the other false.

## **Part 11**

That the contrary of a good is an evil is shown by induction: the contrary of health is disease, of courage, cowardice, and so on. But the contrary of an evil is sometimes a good, sometimes an evil. For defect, which is an evil, has excess for its contrary, this also being an evil, and the mean, which is a good, is equally the contrary of the one and of the other. It is only in a few cases, however, that we see instances of this: in most, the contrary of an evil is a good.

In the case of contraries, it is not always necessary that if one exists the other should also exist:

for if all become healthy there will be health and no disease, and again, if everything turns white, there will be white, but no black. Again, since the fact that Socrates is ill is the contrary of the fact that Socrates is well, and two contrary conditions cannot both obtain in one and the same individual at the same time, both these contraries could not exist at once: for if that Socrates was well was a fact, then that Socrates was ill could not possibly be one.

It is plain that contrary attributes must needs be present in subjects which belong to the same species or genus. Disease and health require as their subject the body of an animal; white and black require a body, without further qualification; justice and injustice require as their subject the human soul.

Moreover, it is necessary that pairs of contraries should in all cases either belong to the same genus or belong to contrary genera or be themselves genera. White and black belong to the same genus, colour; justice and injustice, to contrary genera, virtue and vice; while good and evil do not belong to genera, but are themselves actual genera, with terms under them.

## **Part 12**

There are four senses in which one thing can be said to be 'prior' to another. Primarily and most properly the term has reference to time: in this sense the

word is used to indicate that one thing is older or more ancient than another, for the expressions 'older' and 'more ancient' imply greater length of time.

Secondly, one thing is said to be 'prior' to another when the sequence of their being cannot be reversed. In this sense 'one' is 'prior' to 'two'. For if 'two' exists, it follows directly that 'one' must exist, but if 'one' exists, it does not follow necessarily that 'two' exists: thus the sequence subsisting cannot be reversed. It is agreed, then, that when the sequence of two things cannot be reversed, then that one on which the other depends is called 'prior' to that other.

In the third place, the term 'prior' is used with reference to any order, as in the case of science and of oratory. For in sciences which use demonstration there is that which is prior and that which is posterior in order; in geometry, the elements are prior to the propositions; in reading and writing, the letters of the alphabet are prior to the syllables. Similarly, in the case of speeches, the exordium is prior in order to the narrative.

Besides these senses of the word, there is a fourth. That which is better and more honourable is said to have a natural priority. In common parlance men speak of those whom they honour and love as 'coming first' with them. This sense of the word is perhaps the most far-fetched.

Such, then, are the different senses in which the

term 'prior' is used.

Yet it would seem that besides those mentioned there is yet another. For in those things, the being of each of which implies that of the other, that which is in any way the cause may reasonably be said to be by nature 'prior' to the effect. It is plain that there are instances of this. The fact of the being of a man carries with it the truth of the proposition that he is, and the implication is reciprocal: for if a man is, the proposition wherein we allege that he is true, and conversely, if the proposition wherein we allege that he is true, then he is. The true proposition, however, is in no way the cause of the being of the man, but the fact of the man's being does seem somehow to be the cause of the truth of the proposition, for the truth or falsity of the proposition depends on the fact of the man's being or not being.

Thus the word 'prior' may be used in five senses.

### **Part 13**

The term 'simultaneous' is primarily and most appropriately applied to those things the genesis of the one of which is simultaneous with that of the other; for in such cases neither is prior or posterior to the other. Such things are said to be simultaneous in point of time. Those things, again, are 'simultaneous' in point of nature, the being of each of which involves that of the other, while at the same time neither is the cause of the

other's being. This is the case with regard to the double and the half, for these are reciprocally dependent, since, if there is a double, there is also a half, and if there is a half, there is also a double, while at the same time neither is the cause of the being of the other.

Again, those species which are distinguished one from another and opposed one to another within the same genus are said to be 'simultaneous' in nature. I mean those species which are distinguished each from each by one and the same method of division. Thus the 'winged' species is simultaneous with the 'terrestrial' and the 'water' species. These are distinguished within the same genus, and are opposed each to each, for the genus 'animal' has the 'winged', the 'terrestrial', and the 'water' species, and no one of these is prior or posterior to another; on the contrary, all such things appear to be 'simultaneous' in nature. Each of these also, the terrestrial, the winged, and the water species, can be divided again into subspecies. Those species, then, also will be 'simultaneous' in point of nature, which, belonging to the same genus, are distinguished each from each by one and the same method of differentiation.

But genera are prior to species, for the sequence of their being cannot be reversed. If there is the species 'water-animal', there will be the genus 'animal', but granted the being of the genus 'animal', it does not follow necessarily that there will be the species

'water-animal'.

Those things, therefore, are said to be 'simultaneous' in nature, the being of each of which involves that of the other, while at the same time neither is in any way the cause of the other's being; those species, also, which are distinguished each from each and opposed within the same genus. Those things, moreover, are 'simultaneous' in the unqualified sense of the word which come into being at the same time.

## Part 14

There are six sorts of movement: generation, destruction, increase, diminution, alteration, and change of place.

It is evident in all but one case that all these sorts of movement are distinct each from each. Generation is distinct from destruction, increase and change of place from diminution, and so on. But in the case of alteration it may be argued that the process necessarily implies one or other of the other five sorts of motion. This is not true, for we may say that all affections, or nearly all, produce in us an alteration which is distinct from all other sorts of motion, for that which is affected need not suffer either increase or diminution or any of the other sorts of motion. Thus alteration is a distinct sort of motion; for, if it were not, the thing altered would not only be altered, but would forthwith necessarily

suffer increase or diminution or some one of the other sorts of motion in addition; which as a matter of fact is not the case. Similarly that which was undergoing the process of increase or was subject to some other sort of motion would, if alteration were not a distinct form of motion, necessarily be subject to alteration also. But there are some things which undergo increase but yet not alteration. The square, for instance, if a gnomon is applied to it, undergoes increase but not alteration, and so it is with all other figures of this sort. Alteration and increase, therefore, are distinct.

Speaking generally, rest is the contrary of motion. But the different forms of motion have their own contraries in other forms; thus destruction is the contrary of generation, diminution of increase, rest in a place, of change of place. As for this last, change in the reverse direction would seem to be most truly its contrary; thus motion upwards is the contrary of motion downwards and vice versa.

In the case of that sort of motion which yet remains, of those that have been enumerated, it is not easy to state what is its contrary. It appears to have no contrary, unless one should define the contrary here also either as 'rest in its quality' or as 'change in the direction of the contrary quality', just as we defined the contrary of change of place either as rest in a place or as change in the reverse direction. For a thing is altered when change of quality takes place; therefore either rest

in its quality or change in the direction of the contrary may be called the contrary of this qualitative form of motion. In this way becoming white is the contrary of becoming black; there is alteration in the contrary direction, since a change of a qualitative nature takes place.

## Part 15

The term 'to have' is used in various senses. In the first place it is used with reference to habit or disposition or any other quality, for we are said to 'have' a piece of knowledge or a virtue. Then, again, it has reference to quantity, as, for instance, in the case of a man's height; for he is said to 'have' a height of three or four cubits. It is used, moreover, with regard to apparel, a man being said to 'have' a coat or tunic; or in respect of something which we have on a part of ourselves, as a ring on the hand: or in respect of something which is a part of us, as hand or foot. The term refers also to content, as in the case of a vessel and wheat, or of a jar and wine; a jar is said to 'have' wine, and a corn-measure wheat. The expression in such cases has reference to content. Or it refers to that which has been acquired; we are said to 'have' a house or a field. A man is also said to 'have' a wife, and a wife a husband, and this appears to be the most remote meaning of the term, for by the use of it we mean simply that the husband

lives with the wife.

Other senses of the word might perhaps be found, but the most ordinary ones have all been enumerated.



# POLITICS: A TREATISE ON GOVERNMENT



*Translated From The  
Greek Of Aristotle By  
William Ellis, A.M.*

# BOOK I



## CHAPTER I

As we see that every city is a society, and every society Ed. is established for some good purpose; for an apparent [Bekker 1252a] good is the spring of all human actions; it is evident that this is the principle upon which they are every one founded, and this is more especially true of that which has for its object the best possible, and is itself the most excellent, and comprehends all the rest. Now this is called a city, and

the society thereof a political society; for those who think that the principles of a political, a regal, a family, and a herile government are the same are mistaken, while they suppose that each of these differ in the numbers to whom their power extends, but not in their constitution: so that with them a herile government is one composed of a very few, a domestic of more, a civil and a regal of still more, as if there was no difference between a large family and a small city, or that a regal government and a political one are the same, only that in the one a single person is continually at the head of public affairs; in the other, that each member of the state has in his turn a share in the government, and is at one time a magistrate, at another a private person, according to the rules of political science. But now this is not true, as will be evident to any one who will consider this question in the most approved method. As, in an inquiry into every other subject, it is necessary to separate the different parts of which it is compounded, till we arrive at their first elements, which are the most minute parts thereof; so by the same proceeding we shall acquire a knowledge of the primary parts of a city and see wherein they differ from each other, and whether the rules of art will give us any assistance in examining into each of these things which are mentioned.

## CHAPTER II

Now if in this particular science any one would attend to its original seeds, and their first shoot, he would then as in others have the subject perfectly before him; and perceive, in the first place, that it is requisite that those should be joined together whose species cannot exist without each other, as the male and the female, for the business of propagation; and this not through choice, but by that natural impulse which acts both upon plants and animals also, for the purpose of their leaving behind them others like themselves. It is also from natural causes that some beings command and others obey, that each may obtain their mutual safety; for a being who is endowed with a mind capable of reflection and forethought is by nature the superior and governor, whereas he whose excellence is merely corporeal is formed to be a slave; whence it follows that the different state of master [1252b] and slave is equally advantageous to both. But there is a natural difference between a female and a slave: for nature is not like the artists who make the Delphic swords for the use of the poor, but for every particular purpose she has her separate instruments, and thus her ends are most complete, for whatsoever is employed on one subject only, brings that one to much greater perfection than when employed on many; and yet among the barbarians, a female and a slave are upon a level in the community, the reason for which is, that amongst them

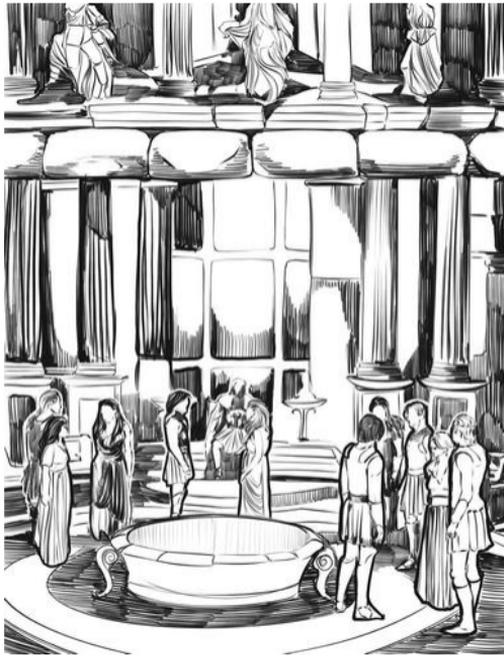
there are none qualified by nature to govern, therefore their society can be nothing but between slaves of different sexes. For which reason the poets say, it is proper for the Greeks to govern the barbarians, as if a barbarian and a slave were by nature one. Now of these two societies the domestic is the first, and Hesiod is right when he says, "First a house, then a wife, then an ox for the plough," for the poor man has always an ox before a household slave. That society then which nature has established for daily support is the domestic, and those who compose it are called by Charondas *homosipuoï* , and by Epimenides the Cretan *homokapnoi* ; but the society of many families, which was first instituted for their lasting, mutual advantage, is called a village, and a village is most naturally composed of the descendants of one family, whom some persons call *homogalaktes*, the children and the children's children thereof: for which reason cities were originally governed by kings, as the barbarian states now are, which are composed of those who had before submitted to kingly government; for every family is governed by the elder, as are the branches thereof, on account of their relationship thereunto, which is what Homer says, "Each one ruled his wife and child;" and in this scattered manner they formerly lived. And the opinion which universally prevails, that the gods themselves are subject to kingly government, arises from hence, that all men formerly were, and many are

so now; and as they imagined themselves to be made in the likeness of the gods, so they supposed their manner of life must needs be the same. And when many villages so entirely join themselves together as in every respect to form but one society, that society is a city, and contains in itself, if I may so speak, the end and perfection of government: first founded that we might live, but continued that we may live happily. For which reason every city must be allowed to be the work of nature, if we admit that the original society between male and female is; for to this as their end all subordinate societies tend, and the end of everything is the nature of it. For what every being is in its most perfect state, that certainly is the nature of that being, whether it be a man, a horse, or a house: besides, whatsoever produces the final cause and the end which we [1253a] desire, must be best; but a government complete in itself is that final cause and what is best. Hence it is evident that a city is a natural production, and that man is naturally a political animal, and that whosoever is naturally and not accidentally unfit for society, must be either inferior or superior to man: thus the man in Homer, who is reviled for being "without society, without law, without family." Such a one must naturally be of a quarrelsome disposition, and as solitary as the birds. The gift of speech also evidently proves that man is a more social animal than the bees, or any of the herding cattle: for nature, as we say, does

nothing in vain, and man is the only animal who enjoys it. Voice indeed, as being the token of pleasure and pain, is imparted to others also, and thus much their nature is capable of, to perceive pleasure and pain, and to impart these sensations to others; but it is by speech that we are enabled to express what is useful for us, and what is hurtful, and of course what is just and what is unjust: for in this particular man differs from other animals, that he alone has a perception of good and evil, of just and unjust, and it is a participation of these common sentiments which forms a family and a city. Besides, the notion of a city naturally precedes that of a family or an individual, for the whole must necessarily be prior to the parts, for if you take away the whole man, you cannot say a foot or a hand remains, unless by equivocation, as supposing a hand of stone to be made, but that would only be a dead one; but everything is understood to be this or that by its energetic qualities and powers, so that when these no longer remain, neither can that be said to be the same, but something of the same name. That a city then precedes an individual is plain, for if an individual is not in himself sufficient to compose a perfect government, he is to a city as other parts are to a whole; but he that is incapable of society, or so complete in himself as not to want it, makes no part of a city, as a beast or a god. There is then in all persons a natural impetus to associate with each other in this manner, and he who first founded civil society

was the cause of the greatest good; for as by the completion of it man is the most excellent of all living beings, so without law and justice he would be the worst of all, for nothing is so difficult to subdue as injustice in arms: but these arms man is born with, namely, prudence and valour, which he may apply to the most opposite purposes, for he who abuses them will be the most wicked, the most cruel, the most lustful, and most gluttonous being imaginable; for justice is a political virtue, by the rules of it the state is regulated, and these rules are the criterion of what is right.

### **CHAPTER III**



SINCE it is now evident of what parts a city is composed, it will be necessary to treat first of family government, for every city is made up of families, and every family [1253b] has again its separate parts of which it is composed. When a family is complete, it consists of freemen and slaves; but as in every subject we should begin with examining into the smallest parts of which it consists, and as the first and smallest parts of a family are the master and slave, the husband and wife, the father and child, let us first inquire into these three, what each of them may be, and what they ought to be; that is to say, the herile, the nuptial, and the

paternal. Let these then be considered as the three distinct parts of a family: some think that the providing what is necessary for the family is something different from the government of it, others that this is the greatest part of it; it shall be considered separately; but we will first speak of a master and a slave, that we may both understand the nature of those things which are absolutely necessary, and also try if we can learn anything better on this subject than what is already known. Some persons have thought that the power of the master over his slave originates from his superior knowledge, and that this knowledge is the same in the master, the magistrate, and the king, as we have already said; but others think that herile government is contrary to nature, and that it is the law which makes one man a slave and another free, but that in nature there is no difference; for which reason that power cannot be founded in justice, but in force.

## CHAPTER IV

Since then a subsistence is necessary in every family, the means of procuring it certainly makes up part of the management of a family, for without necessaries it is impossible to live, and to live well. As in all arts which are brought to perfection it is necessary that they should have their proper instruments if they would complete their works, so is it in the art of

managing a family: now of instruments some of them are alive, others inanimate; thus with respect to the pilot of the ship, the tiller is without life, the sailor is alive; for a servant is as an instrument in many arts. Thus property is as an instrument to living; an estate is a multitude of instruments; so a slave is an animated instrument, but every one that can minister of himself is more valuable than any other instrument; for if every instrument, at command, or from a preconception of its master's will, could accomplish its work (as the story goes of the statues of Daedalus; or what the poet tells us of the tripods of Vulcan, "that they moved of their own accord into the assembly of the gods "), the shuttle would then weave, and the lyre play of itself; nor would the architect want servants, or the [1254a] master slaves. Now what are generally called instruments are the efficient of something else, but possessions are what we simply use: thus with a shuttle we make something else for our use; but we only use a coat, or a bed: since then making and using differ from each other in species, and they both require their instruments, it is necessary that these should be different from each other. Now life is itself what we use, and not what we employ as the efficient of something else; for which reason the services of a slave are for use. A possession may be considered in the same nature as a part of anything; now a part is not only a part of something, but also is nothing else; so is a possession; therefore a

master is only the master of the slave, but no part of him; but the slave is not only the slave of the master, but nothing else but that. This fully explains what is the nature of a slave, and what are his capacities; for that being who by nature is nothing of himself, but totally another's, and is a man, is a slave by nature; and that man who is the property of another, is his mere chattel, though he continues a man; but a chattel is an instrument for use, separate from the body.

## CHAPTER V

But whether any person is such by nature, and whether it is advantageous and just for any one to be a slave or no, or whether all slavery is contrary to nature, shall be considered hereafter; not that it is difficult to determine it upon general principles, or to understand it from matters of fact; for that some should govern, and others be governed, is not only necessary but useful, and from the hour of their birth some are marked out for those purposes, and others for the other, and there are many species of both sorts. And the better those are who are governed the better also is the government, as for instance of man, rather than the brute creation: for the more excellent the materials are with which the work is finished, the more excellent certainly is the work; and wherever there is a governor and a governed, there certainly is some work produced; for whatsoever

is composed of many parts, which jointly become one, whether conjunct or separate, evidently show the marks of governing and governed; and this is true of every living thing in all nature; nay, even in some things which partake not of life, as in music; but this probably would be a disquisition too foreign to our present purpose. Every living thing in the first place is composed of soul and body, of these the one is by nature the governor, the other the governed; now if we would know what is natural, we ought to search for it in those subjects in which nature appears most perfect, and not in those which are corrupted; we should therefore examine into a man who is most perfectly formed both in soul and body, in whom this is evident, for in the depraved and vicious the body seems [1254b] to rule rather than the soul, on account of their being corrupt and contrary to nature. We may then, as we affirm, perceive in an animal the first principles of herile and political government; for the soul governs the body as the master governs his slave; the mind governs the appetite with a political or a kingly power, which shows that it is both natural and advantageous that the body should be governed by the soul, and the pathetic part by the mind, and that part which is possessed of reason; but to have no ruling power, or an improper one, is hurtful to all; and this holds true not only of man, but of other animals also, for tame animals are naturally better than wild ones, and it is

advantageous that both should be under subjection to man; for this is productive of their common safety: so is it naturally with the male and the female; the one is superior, the other inferior; the one governs, the other is governed; and the same rule must necessarily hold good with respect to all mankind. Those men therefore who are as much inferior to others as the body is to the soul, are to be thus disposed of, as the proper use of them is their bodies, in which their excellence consists; and if what I have said be true, they are slaves by nature, and it is advantageous to them to be always under government. He then is by nature formed a slave who is qualified to become the chattel of another person, and on that account is so, and who has just reason enough to know that there is such a faculty, without being indued with the use of it; for other animals have no perception of reason, but are entirely guided by appetite, and indeed they vary very little in their use from each other; for the advantage which we receive, both from slaves and tame animals, arises from their bodily strength administering to our necessities; for it is the intention of nature to make the bodies of slaves and freemen different from each other, that the one should be robust for their necessary purposes, the others erect, useless indeed for what slaves are employed in, but fit for civil life, which is divided into the duties of war and peace; though these rules do not always take place, for slaves have sometimes the bodies of freemen, sometimes the

souls; if then it is evident that if some bodies are as much more excellent than others as the statues of the gods excel the human form, every one will allow that the inferior ought to be slaves to the superior; and if this is true with respect to the body, it is still juster to determine in the same manner, when we consider the soul; though it is not so easy to perceive the beauty of [1255a] the soul as it is of the body. Since then some men are slaves by nature, and others are freemen, it is clear that where slavery is advantageous to any one, then it is just to make him a slave.

## CHAPTER VI



But it is not difficult to perceive that those who maintain the contrary opinion have some reason on their side; for a man may become a slave two different ways; for he may be so by law also, and this law is a certain compact, by which whatsoever is taken in battle is adjudged to be the property of the conquerors: but many persons who are conversant in law call in question this pretended right, and say that it would be hard that a man should be compelled by violence to be the slave and subject of another who had the power to compel him, and was his superior in strength; and upon this subject, even of those who are wise, some think one way and some another; but the cause of this doubt and variety of opinions arises from hence, that great abilities, when accompanied with proper means, are generally able to succeed by force: for victory is always owing to a superiority in some advantageous circumstances; so that it seems that force never prevails but in consequence of great abilities. But still the dispute concerning the justice of it remains; for some persons think, that justice consists in benevolence, others think it just that the powerful should govern: in the midst of these contrary opinions, there are no reasons sufficient to convince us, that the right of being master and governor ought not to be placed with those who have the greatest abilities. Some persons, entirely

resting upon the right which the law gives (for that which is legal is in some respects just), insist upon it that slavery occasioned by war is just, not that they say it is wholly so, for it may happen that the principle upon which the wars were commenced is unjust; moreover no one will say that a man who is unworthily in slavery is therefore a slave; for if so, men of the noblest families might happen to be slaves, and the descendants of slaves, if they should chance to be taken prisoners in war and sold: to avoid this difficulty they say that such persons should not be called slaves, but barbarians only should; but when they say this, they do nothing more than inquire who is a slave by nature, which was what we at first said; for we must acknowledge that there are some persons who, wherever they are, must necessarily be slaves, but others in no situation; thus also it is with those of noble descent: it is not only in their own country that they are Esteemed as such, but everywhere, but the barbarians are respected on this account at home only; as if nobility and freedom were of two sorts, the one universal, the other not so. Thus says the Helen of Theodectes:

"Who dares reproach me with the name of slave?  
When from the  
immortal gods, on either side, I draw my  
lineage."

Those who express sentiments like these, shew

only that they distinguish the slave and the freeman, the noble and the ignoble from each other by their virtues and their [1255b] vices; for they think it reasonable, that as a man begets a man, and a beast a beast, so from a good man, a good man should be descended; and this is what nature desires to do, but frequently cannot accomplish it. It is evident then that this doubt has some reason in it, and that these persons are not slaves, and those freemen, by the appointment of nature; and also that in some instances it is sufficiently clear, that it is advantageous to both parties for this man to be a slave, and that to be a master, and that it is right and just, that some should be governed, and others govern, in the manner that nature intended; of which sort of government is that which a master exercises over a slave. But to govern ill is disadvantageous to both; for the same thing is useful to the part and to the whole, to the body and to the soul; but the slave is as it were a part of the master, as if he were an animated part of his body, though separate. For which reason a mutual utility and friendship may subsist between the master and the slave, I mean when they are placed by nature in that relation to each other, for the contrary takes place amongst those who are reduced to slavery by the law, or by conquest.

## CHAPTER VII

It is evident from what has been said, that a herile and a political government are not the same, or that all governments are alike to each other, as some affirm; for one is adapted to the nature of freemen, the other to that of slaves. Domestic government is a monarchy, for that is what prevails in every house; but a political state is the government of free men and equals. The master is not so called from his knowing how to manage his slave, but because he is so; for the same reason a slave and a freeman have their respective appellations. There is also one sort of knowledge proper for a master, another for a slave; the slave's is of the nature of that which was taught by a slave at Syracuse; for he for a stipulated sum instructed the boys in all the business of a household slave, of which there are various sorts to be learnt, as the art of cookery, and other such-like services, of which some are allotted to some, and others to others; some employments being more honourable, others more necessary; according to the proverb, "One slave excels another, one master excels another:" in such-like things the knowledge of a slave consists. The knowledge of the master is to be able properly to employ his slaves, for the mastership of slaves is the employment, not the mere possession of them; not that this knowledge contains anything great or respectable; for what a slave ought to know how to do, that a master ought to know how to order; for which reason, those who have it in their power to be free from these low

attentions, employ a steward for this business, and apply themselves either to public affairs or philosophy: the knowledge of procuring what is necessary for a family is different from that which belongs either to the master or the slave: and to do this justly must be either by war or hunting. And thus much of the difference between a master and a slave.

## CHAPTER VIII

[1256a] As a slave is a particular species of property, let us by all means inquire into the nature of property in general, and the acquisition of money, according to the manner we have proposed. In the first place then, some one may doubt whether the getting of money is the same thing as economy, or whether it is a part of it, or something subservient to it; and if so, whether it is as the art of making shuttles is to the art of weaving, or the art of making brass to that of statue founding, for they are not of the same service; for the one supplies the tools, the other the matter: by the matter I mean the subject out of which the work is finished, as wool for the cloth and brass for the statue. It is evident then that the getting of money is not the same thing as economy, for the business of the one is to furnish the means of the other to use them; and what art is there employed in the management of a family but economy, but whether this is a part of it, or something

of a different species, is a doubt; for if it is the business of him who is to get money to find out how riches and possessions may be procured, and both these arise from various causes, we must first inquire whether the art of husbandry is part of money-getting or something different, and in general, whether the same is not true of every acquisition and every attention which relates to provision. But as there are many sorts of provision, so are the methods of living both of man and the brute creation very various; and as it is impossible to live without food, the difference in that particular makes the lives of animals so different from each other. Of beasts, some live in herds, others separate, as is most convenient for procuring themselves food; as some of them live upon flesh, others on fruit, and others on whatsoever they light on, nature having so distinguished their course of life, that they can very easily procure themselves subsistence; and as the same things are not agreeable to all, but one animal likes one thing and another another, it follows that the lives of those beasts who live upon flesh must be different from the lives of those who live on fruits; so is it with men, their lives differ greatly from each other; and of all these the shepherd's is the idlest, for they live upon the flesh of tame animals, without any trouble, while they are obliged to change their habitations on account of their flocks, which they are compelled to follow, cultivating, as it were, a living farm. Others live

exercising violence over living creatures, one pursuing this thing, another that, these preying upon men; those who live near lakes and marshes and rivers, or the sea itself, on fishing, while others are fowlers, or hunters of wild beasts; but the greater part of mankind live upon the produce of the earth and its cultivated fruits; and the manner in which all those live who follow the direction of nature, and labour for their own subsistence, is nearly the same, without ever thinking to procure any provision by way of exchange or merchandise, such are shepherds, husband-men, [1256b] robbers, fishermen, and hunters: some join different employments together, and thus live very agreeably; supplying those deficiencies which were wanting to make their subsistence depend upon themselves only: thus, for instance, the same person shall be a shepherd and a robber, or a husbandman and a hunter; and so with respect to the rest, they pursue that mode of life which necessity points out. This provision then nature herself seems to have furnished all animals with, as well immediately upon their first origin as also when they are arrived at a state of maturity; for at the first of these periods some of them are provided in the womb with proper nourishment, which continues till that which is born can get food for itself, as is the case with worms and birds; and as to those which bring forth their young alive, they have the means for their subsistence for a certain time within themselves, namely milk. It is

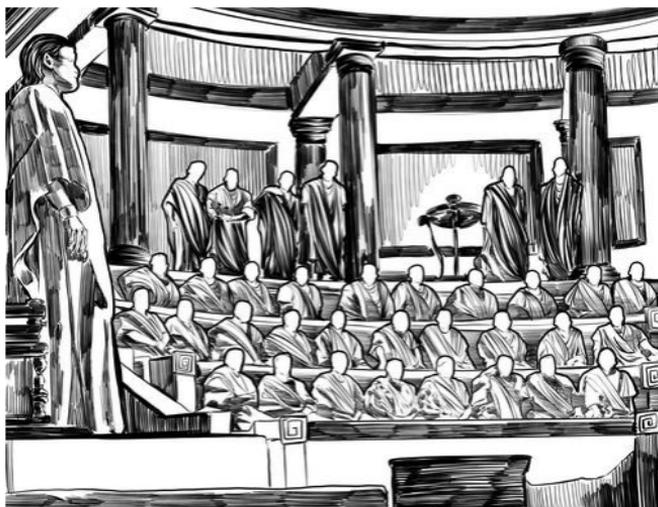
evident then that we may conclude of those things that are, that plants are created for the sake of animals, and animals for the sake of men; the tame for our use and provision; the wild, at least the greater part, for our provision also, or for some other advantageous purpose, as furnishing us with clothes, and the like. As nature therefore makes nothing either imperfect or in vain, it necessarily follows that she has made all these things for men: for which reason what we gain in war is in a certain degree a natural acquisition; for hunting is a part of it, which it is necessary for us to employ against wild beasts; and those men who being intended by nature for slavery are unwilling to submit to it, on which occasion such a war is by nature just: that species of acquisition then only which is according to nature is part of economy; and this ought to be at hand, or if not, immediately procured, namely, what is necessary to be kept in store to live upon, and which are useful as well for the state as the family. And true riches seem to consist in these; and the acquisition of those possessions which are necessary for a happy life is not infinite; though Solon says otherwise in this verse:

"No bounds to riches can be fixed for man;"

for they may be fixed as in other arts; for the instruments of no art whatsoever are infinite, either in their number or their magnitude; but riches are a number of instruments in domestic and civil economy; it is therefore evident that the acquisition of certain

things according to nature is a part both of domestic and civil economy, and for what reason.

## CHAPTER IX



There is also another species of acquisition which they [1257a] particularly call pecuniary, and with great propriety; and by this indeed it seems that there are no bounds to riches and wealth. Now many persons suppose, from their near relation to each other, that this is one and the same with that we have just mentioned, but it is not the same as that, though not very different; one of these is natural, the other is not, but rather owing to some art and skill; we will enter into a particular examination of this subject. The uses of every

possession are two, both dependent upon the thing itself, but not in the same manner, the one supposing an inseparable connection with it, the other not; as a shoe, for instance, which may be either worn, or exchanged for something else, both these are the uses of the shoe; for he who exchanges a shoe with some man who wants one, for money or provisions, uses the shoe as a shoe, but not according to the original intention, for shoes were not at first made to be exchanged. The same thing holds true of all other possessions; for barter, in general, had its original beginning in nature, some men having a surplus, others too little of what was necessary for them: hence it is evident, that the selling provisions for money is not according to the natural use of things; for they were obliged to use barter for those things which they wanted; but it is plain that barter could have no place in the first, that is to say, in family society; but must have begun when the number of those who composed the community was enlarged: for the first of these had all things in common; but when they came to be separated they were obliged to exchange with each other many different things which both parties wanted. Which custom of barter is still preserved amongst many barbarous nations, who procure one necessary with another, but never sell anything; as giving and receiving wine for corn and the like. This sort of barter is not contradictory to nature, nor is it any species of money-getting; but is necessary in procuring that

subsistence which is so consonant thereunto. But this barter introduced the use of money, as might be expected; for a convenient place from whence to import what you wanted, or to export what you had a surplus of, being often at a great distance, money necessarily made its way into commerce; for it is not everything which is naturally most useful that is easiest of carriage; for which reason they invented something to exchange with each other which they should mutually give and take, that being really valuable itself, should have the additional advantage of being of easy conveyance, for the purposes of life, as iron and silver, or anything else of the same nature: and this at first passed in value simply according to its weight or size; but in process of time it had a certain stamp, to save the trouble of weighing, which stamp expressed its value. [1257b]

Money then being established as the necessary medium of exchange, another species of money-getting soon took place, namely, by buying and selling, at probably first in a simple manner, afterwards with more skill and experience, where and how the greatest profits might be made. For which reason the art of money-getting seems to be chiefly conversant about trade, and the business of it to be able to tell where the greatest profits can be made, being the means of procuring abundance of wealth and possessions: and thus wealth is very often supposed to consist in the

quantity of money which any one possesses, as this is the medium by which all trade is conducted and a fortune made, others again regard it as of no value, as being of none by nature, but arbitrarily made so by compact; so that if those who use it should alter their sentiments, it would be worth nothing, as being of no service for any necessary purpose. Besides, he who abounds in money often wants necessary food; and it is impossible to say that any person is in good circumstances when with all his possessions he may perish with hunger.

Like Midas in the fable, who from his insatiable wish had everything he touched turned into gold. For which reason others endeavour to procure other riches and other property, and rightly, for there are other riches and property in nature; and these are the proper objects of economy: while trade only procures money, not by all means, but by the exchange of it, and for that purpose it is this which it is chiefly employed about, for money is the first principle and the end of trade; nor are there any bounds to be set to what is thereby acquired. Thus also there are no limits to the art of medicine, with respect to the health which it attempts to procure; the same also is true of all other arts; no line can be drawn to terminate their bounds, the several professors of them being desirous to extend them as far as possible. (But still the means to be employed for that purpose are limited; and these are the limits beyond which the art

cannot proceed.) Thus in the art of acquiring riches there are no limits, for the object of that is money and possessions; but economy has a boundary, though this has not: for acquiring riches is not the business of that, for which reason it should seem that some boundary should be set to riches, though we see the contrary to this is what is practised; for all those who get riches add to their money without end; the cause of which is the near connection of these two arts with each other, which sometimes occasions the one to change employments with the other, as getting of money is their common object: for economy requires the possession of wealth, but not on its own account but with another view, to purchase things necessary therewith; but the other procures it merely to increase it: so that some persons are confirmed in their belief, that this is the proper object of economy, and think that for this purpose money should be saved and hoarded up without end; the reason for which disposition is, that they are intent upon living, but not upon living well; and this desire being boundless in its extent, the means which they aim at for that purpose are boundless also; and those who propose to live well, often confine that to the enjoyment of the pleasures of sense; so that as this also seems to depend upon what a man has, all their care is to get money, and hence arises the other cause for this art; for as this enjoyment is excessive in its degree, they endeavour to procure means proportionate

to supply it; and if they cannot do this merely by the art of dealing in money, they will endeavour to do it by other ways, and apply all their powers to a purpose they were not by nature intended for. Thus, for instance, courage was intended to inspire fortitude, not to get money by; neither is this the end of the soldier's or the physician's art, but victory and health. But such persons make everything subservient to money-getting, as if this was the only end; and to the end everything ought to refer.

We have now considered that art of money-getting which is not necessary, and have seen in what manner we became in want of it; and also that which is necessary, which is different from it; for that economy which is natural, and whose object is to provide food, is not like this unlimited in its extent, but has its bounds.

## CHAPTER X

We have now determined what was before doubtful, whether or no the art of getting money is his business who is at the head of a family or a state, and though not strictly so, it is however very necessary; for as a politician does not make men, but receiving them from the hand of nature employs them to proper purposes; thus the earth, or the sea, or something else ought to supply them with provisions, and this it is the

business of the master of the family to manage properly; for it is not the weaver's business to make yarn, but to use it, and to distinguish what is good and useful from what is bad and of no service; and indeed some one may inquire why getting money should be a part of economy when the art of healing is not, as it is as requisite that the family should be in health as that they should eat, or have anything else which is necessary; and as it is indeed in some particulars the business both of the master of the family, and he to whom the government of the state is entrusted, to see after the health of those under their care, but in others not, but the physician's; so also as to money; in some respects it is the business of the master of the family, in others not, but of the servant; but as we have already said, it is chiefly nature's, for it is her part to supply her offspring with food; for everything finds nourishment left for it in what produced it; for which reason the natural riches of all men arise from fruits and animals. Now money-making, as we say, being twofold, it may be applied to two purposes, the service of the house or retail trade; of which the first is necessary and commendable, the other justly censurable; for it has not its origin in [1258b] nature, but by it men gain from each other; for usury is most reasonably detested, as it is increasing our fortune by money itself, and not employing it for the purpose it was originally intended, namely exchange.

And this is the explanation of the name (TOKOS), which means the breeding of money. For as offspring resemble their parents, so usury is money bred of money. Whence of all forms of money-making it is most against nature.

## CHAPTER XI

Having already sufficiently considered the general principles of this subject, let us now go into the practical part thereof; the one is a liberal employment for the mind, the other necessary. These things are useful in the management of one's affairs; to be skilful in the nature of cattle, which are most profitable, and where, and how; as for instance, what advantage will arise from keeping horses, or oxen, or sheep, or any other live stock; it is also necessary to be acquainted with the comparative value of these things, and which of them in particular places are worth most; for some do better in one place, some in another. Agriculture also should be understood, and the management of arable grounds and orchards; and also the care of bees, and fish, and birds, from whence any profit may arise; these are the first and most proper parts of domestic management.

With respect to gaining money by exchange, the principal method of doing this is by merchandise, which is carried on in three different ways, either by

sending the commodity for sale by sea or by land, or else selling it on the place where it grows; and these differ from each other in this, that the one is more profitable, the other safer. The second method is by usury. The third by receiving wages for work done, and this either by being employed in some mean art, or else in mere bodily labour. There is also a third species of improving a fortune, that is something between this and the first; for it partly depends upon nature, partly upon exchange; the subject of which is, things that are immediately from the earth, or their produce, which, though they bear no fruit, are yet useful, such as selling of timber and the whole art of metallurgy, which includes many different species, for there are various sorts of things dug out of the earth.

These we have now mentioned in general, but to enter into particulars concerning each of them, though it might be useful to the artist, would be tiresome to dwell on. Now of all the works of art, those are the most excellent wherein chance has the least to do, and those are the meanest which deprave the body, those the most servile in which bodily strength alone is chiefly wanted, those most illiberal which require least skill; but as there are books written on these subjects by some persons, as by Chares the Panian, and Apollodorus the Lemnian, upon husbandry and planting; and by others on other matters, [1259b] let those who have occasion consult them thereon; besides,

every person should collect together whatsoever he hears occasionally mentioned, by means of which many of those who aimed at making a fortune have succeeded in their intentions; for all these are useful to those who make a point of getting money, as in the contrivance of Thales the Milesian (which was certainly a gainful one, but as it was his it was attributed to his wisdom, though the method he used was a general one, and would universally succeed), when they reviled him for his poverty, as if the study of philosophy was useless: for they say that he, perceiving by his skill in astrology that there would be great plenty of olives that year, while it was yet winter, having got a little money, he gave earnest for all the oil works that were in Miletus and Chios, which he hired at a low price, there being no one to bid against him; but when the season came for making oil, many persons wanting them, he all at once let them upon what terms he pleased; and raising a large sum of money by that means, convinced them that it was easy for philosophers to be rich if they chose it, but that that was not what they aimed at; in this manner is Thales said to have shown his wisdom. It indeed is, as we have said, generally gainful for a person to contrive to make a monopoly of anything; for which reason some cities also take this method when they want money, and monopolise their commodities. There was a certain person in Sicily who laid out a sum of money which was deposited in his hand in buying up

all the iron from the iron merchants; so that when the dealers came from the markets to purchase, there was no one had any to sell but himself; and though he put no great advance upon it, yet by laying out fifty talents he made an hundred. When Dionysius heard this he permitted him to take his money with him, but forbid him to continue any longer in Sicily, as being one who contrived means for getting money inconsistent with his affairs. This man's view and Thales's was exactly the same; both of them contrived to procure a monopoly for themselves: it is useful also for politicians to understand these things, for many states want to raise money and by such means, as well as private families, nay more so; for which reason some persons who are employed in the management of public affairs confine themselves to this province only.

## CHAPTER XII



There are then three parts of domestic government, the masters, of which we have already treated, the fathers, and the husbands; now the government of the wife and children should both be that of free persons, but not the [I259b] same; for the wife should be treated as a citizen of a free state, the children should be under kingly power; for the male is by nature superior to the female, except when something happens contrary to the usual course of nature, as is the elder and perfect to the younger and imperfect. Now in the generality of free states, the governors and the governed alternately change place;

for an equality without any preference is what nature chooses; however, when one governs and another is governed, she endeavours that there should be a distinction between them in forms, expressions, and honours; according to what Amasis said of his laver. This then should be the established rule between the man and the woman. The government of children should be kingly; for the power of the father over the child is founded in affection and seniority, which is a species of kingly government; for which reason Homer very properly calls Jupiter "the father of gods and men," who was king of both these; for nature requires that a king should be of the same species with those whom he governs, though superior in some particulars, as is the case between the elder and the younger, the father and the son.

### CHAPTER XIII

It is evident then that in the due government of a family, greater attention should be paid to the several members of it and their virtues than to the possessions or riches of it; and greater to the freemen than the slaves: but here some one may doubt whether there is any other virtue in a slave than his organic services, and of higher estimation than these, as temperance, fortitude, justice, and such-like habits, or whether they possess only bodily qualities: each side of the question

has its difficulties; for if they possess these virtues, wherein do they differ from freemen? and that they do not, since they are men, and partakers of reason, is absurd. Nearly the same inquiry may be made concerning a woman and a child, whether these also have their proper virtues; whether a woman ought to be temperate, brave, and just, and whether a child is temperate or no; and indeed this inquiry ought to be general, whether the virtues of those who, by nature, either govern or are governed, are the same or different; for if it is necessary that both of them should partake of the fair and good, why is it also necessary that, without exception, the one should govern, the other always be governed? for this cannot arise from their possessing these qualities in different degrees; for to govern, and to be governed, are things different in species, but more or less are not. And yet it is wonderful that one party ought to have them, and the other not; for if he who is to govern should not be temperate and just, how can he govern well? or if he is to be governed, how can he be governed well? for he who is intemperate [1260a] and a coward will never do what he ought: it is evident then that both parties ought to be virtuous; but there is a difference between them, as there is between those who by nature command and who by nature obey, and this originates in the soul; for in this nature has planted the governing and submitting principle, the virtues of which we say are different, as are those of a rational

and an irrational being. It is plain then that the same principle may be extended farther, and that there are in nature a variety of things which govern and are governed; for a freeman is governed in a different manner from a slave, a male from a female, and a man from a child: and all these have parts of mind within them, but in a different manner. Thus a slave can have no power of determination, a woman but a weak one, a child an imperfect one. Thus also must it necessarily be with respect to moral virtues; all must be supposed to possess them, but not in the same manner, but as is best suited to every one's employment; on which account he who is to govern ought to be perfect in moral virtue, for his business is entirely that of an architect, and reason is the architect; while others want only that portion of it which may be sufficient for their station; from whence it is evident, that although moral virtue is common to all those we have spoken of, yet the temperance of a man and a woman are not the same, nor their courage, nor their justice, though Socrates thought otherwise; for the courage of the man consists in commanding, the woman's in obeying; and the same is true in other particulars: and this will be evident to those who will examine different virtues separately; for those who use general terms deceive themselves when they say, that virtue consists in a good disposition of mind, or doing what is right, or something of this sort. They do much better who enumerate the different virtues as Georgias