

[Aristotle: Some of His Comments and Observations](#)

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This document is approximately 5,119 words long.

Quotations and excerpts presented herein are taken from *Aristotle's Politics and Poetics*, shown in the Sources Section, at the end of this document. For now, there's only the one source. I might eventually add more quotations and excerpts, and additional sources. Also, for now, all quotations and excerpts presented herein are from *Politics*, none from *Poetics*.

In the main part of this document, I've shown quotations and excerpts in the order in which they appeared in the source. That makes it easier for me to find something if I need to make a correction or an addition, later. Information in italics, and enclosed in square brackets, isn't part of the quotations and excerpts. It's my comments.

—Sam Aurelius Milam III, curator
[The Sovereign's Library](#)

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Book 1: Chapter 6

What does this mean but that they distinguish freedom and slavery, noble and humble birth, by the two principles of good and evil? They think that as men and animals beget men and animals, so from good men a good man springs. But this is what nature, though she may intend it, cannot always accomplish.

Book 1: Chapter 9

Of everything which we possess there are two uses: both belong to the thing as such, but not in the same manner, for one is the proper, and the other the improper or secondary use of it. For example, a shoe is used for wear, and is used for exchange; both are uses of the shoe. He who gives a shoe in exchange for money or food to him who wants one, does indeed use the shoe as a shoe, but this is not its proper or primary purpose, for a shoe is not made to be an object of barter.

Book 1: Chapter 10

There are two sorts of wealth-getting, as I have said; one is a part of household management, the other is retail trade: the former necessary and honourable, while that which consists in exchange is justly censured; for it is unnatural, and a mode by which men gain from one another. The most hated sort, and with the greatest reason, is usury, which makes a gain out of money itself, and not from the natural object of it. For money was intended to be used in exchange, but not to increase at interest. And this term interest, which means the birth of money from money, is applied to the breeding of money because the offspring resembles the parent. Wherefore of all modes of getting wealth this is the most unnatural.

[See my essay [Interest-Bearing Transactions](#). It's available on [Pharos](#).]

Book 1: Chapter 12

A husband and father, we saw, rules over wife and children, both free, but the rule differs, the rule over his children being a royal, over his wife a constitutional rule. For although there may be exceptions to the order of nature, the male is by nature fitter for command than the female, just as the elder and full-grown is superior to the younger and more immature.

Book 2: Chapter 3

For that which is common to the greatest number has the least care bestowed upon it. Every one thinks chiefly of his own, hardly at all of the common interest; and only when he is himself concerned as an individual. For besides other considerations, everybody is more inclined to neglect the duty which he expects another to fulfill...

Book 2: Chapter 5

Property should be in a certain sense common, but, as a general rule, private; for, when everyone has a distinct interest, men will not complain of one another, and they will make more progress, because every one will be attending to his own business. And yet by reason of goodness, and in respect of use, 'Friends', as the proverb says, 'will have all things common.'

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Book 2: Chapter 6

The neglect of this subject [*property and its distribution*], which in existing states is so common, is a never-failing cause of poverty among the citizens; and poverty is the parent of revolution and crime.

Book 2: Chapter 7

The fact is that the greatest crimes are caused by excess and not by necessity. Men do not become tyrants in order that they may not suffer cold; and hence great is the honour bestowed, not on him who kills a thief, but on him who kills a tyrant.

Book 2: Chapter 8

The first of these proposals to which objection may be taken is the threefold division of the citizens. The artisans, and the husbandmen, and the warriors, all have a share in the government. But the husbandmen have no arms, and the artisans neither arms nor land, and therefore they become all but slaves to the warrior class.

For the law has no power to command obedience except that of habit, which can only be given by time, so that a readiness to change from old to new laws enfeebles the power of the law.

Book 2: Chapter 9

This was exemplified among the Spartans in the days of their greatness; many things were managed by their women. But what difference does it make whether women rule, or the rulers are ruled by women? The result is the same. Even in regard to courage, which is of no use in daily life, and is needed only in war, the influence of the Lacedaemonian woman has been most mischievous. The evil showed itself in the Theban invasion, when, unlike the women in other cities, they were utterly useless and caused more confusion than the enemy.

There is another error, equally great, into which they have fallen. Although they truly think that the goods for which men contend are to be acquired by virtue rather than by vice, they err in supposing that these goods are to be preferred to the virtue which gains them.

Book 2: Chapter 11

Even if you must have regard to wealth, in order to secure leisure, yet it is surely a bad thing that the greatest offices, such as those of kings and generals, should be bought. The law which allows this abuse makes wealth of more account than virtue, and the whole state becomes avaricious.

Book 3: Chapter 1

He who has the power to take part in the deliberative or judicial administration of any state is said by us to be a citizen of that state; and, speaking generally, a state is a body of citizens sufficing for the purposes of life.

Book 3: Chapter 2

He who has the power to take part in the deliberative or judicial administration of any state is said by us to be a citizen of that state; and, speaking generally, a state is a body of citizens sufficient for the purposes of life.

Book 3: Chapter 7

The true forms of government, therefore, are those in which the one, or the few, or the many, govern with a view to the common interest; but governments which rule with a view to the private interest, whether of the one, or of the few, or of the many, are perversions.

Of the above-mentioned forms, the perversions are as follows: — of royalty, tyranny; of aristocracy, oligarchy; of constitutional government, democracy. For tyranny is a kind of monarchy which has in view the interest of the monarch only; oligarchy has in view the interest of the wealthy; democracy, of the needy: none of them the common good of all.

Book 3: Chapter 13

If, however, there be some one person, or more than one, although not enough to make up the full complement of a state, whose virtue is so pre-eminent that the virtues or the political capacity of all the rest admit of no comparison with his or theirs, he or they can be no longer regarded as part of a state; for justice will not be done to the superior, if he is reckoned only as the equal of those who are so far inferior to him in virtue and in political capacity. Such an one may truly be deemed a God among men. Hence we see that legislation is necessarily concerned only with those who are equal in birth and in capacity; and that for men of pre-eminent virtue there is no law — they are themselves a law.

Book 3: Chapter 14

For kings rule according to law over voluntary subjects, but tyrants over involuntary; and the one are guarded by their fellow-citizens, the others are guarded against them.

There is a fourth species of kingly rule — that of the heroic times — which was hereditary and legal, and was exercised over willing subjects. For the first chiefs were benefactors of the people in arts or arms; they either gathered them into a community, or procured land for the; and thus they became kings of voluntary subjects, and their power was inherited by their descendants.

Book 3: Chapter 15

In the case of a limited monarchy there is not much difficulty in answering this question; the king must have such force as will be more than a match for one or more individuals, but not so great as that of the people.

[An identical consideration applies to so-called democracies. Indeed, it applies to all forms of government. See my essay [The Long and Winding Doctrine: Social Contract](#). It's available on Pharos.]

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Book 3: Chapter 16

Again, customary laws have more weight, and relate to more important matters, than written laws, and a man may be a safer ruler than the written law, but not safer than the customary law.

Book 4: Chapter 4

Of forms of democracy first comes that which is said to be based strictly on equality. In such a democracy the law says that it is just for the poor to have no more advantage than the rich; and that neither should be masters, but both equal. For if liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be best attained when all persons alike share in the government to the utmost. And since the people are the majority, and the opinion of the majority is decisive, such a government must necessarily be a democracy. Here then is one sort of democracy. There is another, in which the magistrates are elected according to a certain property qualification, but a low one, he who has the required amount of property has a share in the government, but he who loses his property loses his rights. Another kind is that in which all the citizens who are under no disqualification share in the government, but still the law is supreme. In another, everybody, if he be only a citizen, is admitted to the government, but the law is supreme as before. A fifth form of democracy, in other respects, the same, is that in which, not the law, but the multitude, have the supreme power, and supersede the law by their decrees. This is a state of affairs brought about by the demagogues. For in democracies which are subject to the law the best citizens hold the first place, and there are no demagogues; but where the laws are not supreme, there demagogues spring up. For the people become a monarch, and is many in one; and the many have the power in their hands, not as individuals, but collectively. Homer says that ‘it is not good to have a rule of many’, but whether he means this corporate rule, or the rule of many individuals, is uncertain. At all events, this sort of democracy, which is now a monarch, and no longer under the control of law, seeks to exercise monarchical sway, and grows into a despot; the flatterer is held in honour; this sort of democracy being relatively to other democracies what tyranny is to other forms of monarchy. The spirit of both is the same, and they alike exercise a despotic rule over the better citizens. The decrees of the demos correspond to the edicts of the tyrant; and the demagogue is to the one what the flatterer is to the other. Both have great power; — the flatterer with the tyrant, the demagogue with democracies of the kind which we are describing.

Book 4: Chapter 8

Now it appears to be an impossible thing that the state which is governed not by the best citizens but by the worst should be well-governed, and equally impossible that the state which is ill-governed should be governed by the best. But we must remember that good laws, if they are not obeyed, do not constitute good government. Hence there are two parts of good government; one is the actual obedience of citizens to the laws, the other part is the goodness of the laws which they obey; they may obey bad laws as well as good.

Book 4: Chapter 11

Now in all states there are three elements: one class is very rich, another very poor, and a third in a mean. It is admitted that moderation and the mean are best, and therefore it will clearly be best to possess the gifts of fortune in moderation; for in that condition of life men are most ready to follow rational principle. But he who greatly excels in beauty, strength, birth, or wealth, or on the other hand who is very poor, or very weak, or very much disgraced, finds it difficult to follow rational principle. Of these two the one sort grow into violent and great criminals, the others into rogues and petty rascals. And two sorts of offences correspond to them, the one committed from violence, the other from roguery. Again, the middle class is least likely to shrink from rule, or to be over-ambitious for it; both of which are injuries to the state. Again, those who have too much of the good of fortune, strength, wealth, friends, and the like, are neither willing nor able to submit to authority. The evil begins at home; for when they are boys, by reason of the luxury in which they are brought up, they never learn, even at school, the habit of obedience. On the other hand, the very poor, who are in the opposite extreme, are too degraded. So that the one class cannot obey, and can only rule despotically; the other knows not how to command and must be ruled like slaves. Thus arises a city, not of freemen, but of masters and slaves, the one despising, the other envying; and nothing can be more fatal to friendship and good fellowship in states than this: for good fellowship springs from friendship; when men are at enmity with one another, they would rather not even share the same path. But a city ought to be composed, as far as possible, of equals and similars; and these are generally the middle classes. Wherefore the city which is composed of middle-class citizens is necessarily best constituted in respect of the elements of which we say the fabric of the state naturally consists. And this is the class of citizens which is most secure in a state, for they do not, like the poor, covet their neighbours' goods; nor do others covet theirs, as the poor covet the goods of the rich; and as they neither plot against others, nor are themselves plotted against, they pass through life safely. Wisely then did Phocylides pray — 'Many things are best in the mean; I desire to be of a middle condition in my city.'

Thus it is manifest that the best political community is formed by citizens of the middle class, and that those states are likely to be well-administered, in which the middle class is large, and stronger if possible than both the other classes, or at any rate than either singly; for the addition of the middle class turns the scale, and prevents either of the extremes from being dominant. Great then is the good fortune of a state in which the citizens have a moderate and sufficient property; for where some possess much, and others nothing, there may arise an extreme democracy, or a pure oligarchy; or a tyranny may grow out of either extreme — either out of the most rampant democracy, or out of an oligarchy; but it is not so likely to arise out of the middle constitutions and those akin to them.

Book 4: Chapter 12

The legislator should always include the middle class in his government; if he makes his laws oligarchical, to the middle class let him look; if he makes them democratical, he should equally by his laws try to attach this class to the state. There only can the government ever be stable where the middle class exceeds one or both of

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the others, and in that case there will be no fear that the rich will unite with the poor against the rulers. For neither of them will ever be willing to serve the other, and if they look for some form of government more suitable to both, they will find none better than this for the rich and the poor will never consent to rule in turn, because they mistrust one another. The arbiter is always the one trusted, and he who is in the middle is an arbiter. The more perfect the admixture of the political elements, the more lasting will be the constitution. Many even of those who desire to form aristocratical governments make a mistake, not only in giving too much power to the rich, but in attempting to overreach the people. There comes a time when out of a false good there arises a true evil, since the encroachments of the rich are more destructive to the constitution than those of the people.

Book 4: Chapter 13

Even if they have no share in office, the poor, provided only that they are not outraged or deprived of their property, will be quiet enough.

Book 5: Chapter 1

Democracy, for example, arises out of the notion that those who are equal in any respect are equal in all respects; because men are equally free, they claim to be absolutely equal. Oligarchy is based on the notion that those who are unequal in one respect are in all respects unequal; being unequal, that is, in property, they suppose themselves to be unequal absolutely. The democrats think that as they are equal they ought to be equal in all things; while the oligarchs, under the idea that they are unequal, claim too much, which is one form of inequality.

Book 5, Chapter 10

The appointment of a king is the resource of the better classes against the people, and he is elected by them out of their own number, because either he himself or his family excel in virtue and virtuous actions; whereas a tyrant is chosen from the people to be their protector against the notables, and in order to prevent them from being injured. History shows that almost all tyrants have been demagogues who gained the favour of the people by their accusation of the notables.

The idea of a king is to be a protector of the rich against unjust treatment, of the people against insult and oppression. Whereas a tyrant, as has often been repeated, has no regard to any public interest, except as conducive to his private ends; his aim is pleasure, the aim of a king, honour. Wherefore also in their desires they differ; the tyrant is desirous of riches, the king, of what brings honour. And the guards of a king are citizens, but of a tyrant mercenaries.

And of injustice, the most common form is insult, another is confiscation of property.

Book 5: Chapter 11

There are firstly the prescriptions mentioned some distance back, for the preservation of a tyranny, in so far as this is possible; viz. that the tyrant should lop off those who are too high; he must put to death men of spirit; he must not allow com-

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mon meals, clubs, education, and the like; he must be upon his guard against anything which is likely to inspire either courage or confidence among his subjects; he must prohibit literary assemblies or other meetings for discussion, and he must take every means to prevent people from knowing one another (for acquaintance begets mutual confidence). Further, he must compel all persons staying in the city to appear in public and live at his gates; then he will know what they are doing: if they are always kept under, they will learn to be humble. In short, he should practise these and the like Persian and barbaric arts, which all have the same object. A tyrant should also endeavour to know what each of his subjects says or does, and should employ spies, like the 'female detectives' at Syracuse, and the eavesdroppers whom Hiero was in the habit of sending to any place of resort or meeting; for the fear of informers prevents people from speaking their minds, and if they do, they are more easily found out. Another art of the tyrant is to sow quarrels among the citizens; friends should be embroiled with friends, the people with the notable, and the rich with one another. Also he should impoverish his subjects; he thus provides against the maintenance of a guard by the citizens, and the people, having to keep hard at work, are prevented from conspiring. The Pyramids of Egypt afford an example of this policy; also the offerings of the family of Cypselus, and the building of the temple of Olympian Zeus by the Peisistratidae, and the great Polycratean monuments of Samos; all these works were alike intended to occupy the people and keep them poor. Another practice of tyrants is to multiply taxes, after the manner of Dionysius at Syracuse, who contrived that within five years his subjects should bring into the treasury their whole property. The tyrant is also fond of making war in order that his subjects may have something to do and be always in want of a leader. And whereas the power of a king is preserved by his friends, the characteristic of a tyrant is to distrust his friends, because he knows that all men want to overthrow him, and they above all have the power.

Book 7: Chapter 2

For these two lives — the life of the philosopher and the life of the statesman — appear to have been preferred by those who have been most keen in the pursuit of virtue, both in our own and in other ages. Which is the better is a question of no small moment; for the wise man, like the wise state, will necessarily regulate his life according to the best end.

How can that which is not even lawful be the business of the statesman or the legislator? Unlawful it certainly is to rule without regard to justice, for there may be might where there is no right. The other arts and sciences offer no parallel; a physician is not expected to persuade or coerce his patients, nor a pilot the passengers in his ship. Yet most men appear to think that the art of despotic government is statesmanship, and what men affirm to be unjust and inexpedient in their own case they are not ashamed of practising toward others; they demand just rule for themselves, but where other men are concerned they care nothing about it.

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Book 7: Chapter 5

To the size of states there is a limit, as there is to other things, plants, animals, implements; for none of these retain their natural power when they are too large or too small, but they either wholly lose their nature, or are spoiled. For example, a ship which is only a span long will not be a ship at all, nor a ship a quarter of a mile long; yet there may be a ship of a certain size, either too large or too small, which will still be a ship, but bad for sailing. In like manner a state when composed of too few is not, as a state ought to be, self-sufficing; when of too many, though self-sufficing in all mere necessities, as a nation may be, it is not a state, being almost incapable of constitutional government. For who can be the general of such a vast multitude, or who the herald, unless he have the voice of a Stentor?

A state, then, only begins to exist when it has attained a population sufficient for a good life in the political community: it may indeed, if it somewhat exceed this number, be a greater state. But, as I was saying, there must be a limit. What should be the limit will be easily ascertained by experience. For both governors and governed have duties to perform; the special functions of a governor are to command and to judge. But if the citizens of a state are to judge and to distribute offices according to merit, then they must know each other's characters; where they do not possess this knowledge, both the election to offices and the decision of lawsuits will go wrong. When the population is very large they are manifestly settled at haphazard, which clearly ought not to be. Besides, in an over-populous state foreigners and metics will readily acquire the rights of citizens, for who will find them out? Clearly then the best limit of the population of a state is the largest number which suffices for the purposes of life, and can be taken in at a single view. Enough concerning the size of a state.

Book 7: Chapter 9

Again, there is in a state a class of warriors, and another of councillors, who advise about the expedient and determine matters of law, and these seem in an especial manner parts of a state. Now, should these two classes be distinguished, or are both functions to be assigned to the same persons? Here again there is no difficulty in seeing that both functions will in one way belong to the same, in another, to different persons. To different persons in so far as these employments are suited to different primes of life, for the one requires wisdom and the other strength. But on the other hand, since it is an impossible thing that those who are able to use or to resist force should be willing to remain always in subjection, from this point of view the persons are the same, for those who carry arms can always determine the fate of the constitution. It remains therefore that both functions should be entrusted by the ideal constitution to the same persons, not, however, at the same time, but in the order prescribed by nature, who has given to young men strength and to older men wisdom. Such a distribution of duties will be expedient and also just, and is founded upon a principle of conformity to merit.

Book 7: Chapter 11

Special care should be taken of the health of the inhabitants, which will depend chiefly on the healthiness of the locality and of the quarter to which they are exposed, and secondly, on the use of pure water; this latter point is by no means a secondary

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consideration. For the elements which we use most and oftenest for the support of the body contribute most to health, and among these are water and air. Wherefore, in all wise states, if there is a want of pure water, and the supply is not all equally good, the drinking water ought to be separated from that which is used for other purposes.

If our conclusions are just, not only should cities have walls, but care should be taken to make them ornamental, as well as useful for warlike purposes, and adapted to resist modern inventions. For as the assailants of a city do all they can to gain an advantage, so the defenders should make use of any means of defence which have been already discovered, and should devise and invent others, for when men are well prepared no enemy even thinks of attacking them.

Book 7: Chapter 14

For most of these military states are safe only while they are at war, but fall when they have acquired their empire; like unused iron they lose their temper in time of peace. And for this the legislator is to blame, he never having taught them how to lead the life of peace.

Book 7: Chapter 15

Therefore a city must be temperate and brave, and able to endure: for truly, as the proverb says, 'There is no leisure for slaves', and those who cannot face danger like men are the slaves of any invader. Courage and endurance are required for business and philosophy for leisure, temperance and justice for both, and more especially in times of peace and leisure, for war compels men to be just and temperate, whereas the enjoyment of good fortune and the leisure which comes with peace tend to make them insolent. Those then who seem to be the best-off and to be in possession of every good, have special need of justice and temperance — for example, those (if such there be, as the poets say) who dwell in the Islands of the Blest; they above all will need philosophy and temperance and justice, and all the more the more leisure they have, living in the midst of abundance.

Book 8: Chapter 1

Neither must we suppose that any one of the citizens belongs to himself, for they all belong to the state, and are each of them a part of the state, and the care of each part is inseparable from the care of the whole. In this particular as in some others the Lacedaemonians are to be praised, for they take the greatest pains about their children, and make education the business of the state.

[See [*Enemies of Liberty*](#). It's available on page 2 of the April 2011 *Frontiersman*.]

Book 8: Chapter 2

And any occupation, art, or science, which makes the body or soul or mind of the freeman less fit for the practice or exercise of virtue, is vulgar; wherefore we call those arts vulgar which tend to deform the body, and likewise all paid employments, for they absorb and degrade the mind.

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Sources

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