

## ΑΡΙΣΤΟΤΕΛΗΣ ΠΕΡΙ ΑΡΕΤΩΝ ΚΑΙ ΚΑΚΙΩΝ

Wisdom is goodness of the rational part that is productive of the things contributing to happiness. [2] Gentleness is goodness of the passionate part that makes people difficult to move to anger. [3] Courage is goodness of the passionate part that makes them undismayed by fear of death. [4] Sobriety of mind is goodness of the appetitive part that makes them not desirous of the base pleasures of sensual enjoyment. [5] Self-control is goodness of the appetitive part that enables men by means of reason to restrain their appetite when it is set on base pleasures. [6] Righteousness is goodness of the spirit shown in distributing what is according to desert. [7] Liberality is goodness of spirit shown in spending rightly on fine objects. Great-spiritedness is goodness of spirit that enables men to bear good fortune and bad, honor and dishonor.**3.** On the other hand folly is badness of the rational part that causes bad living. [2] Ill-temper is badness of the passionate part that makes men easy to provoke to anger. [3] Cowardice is badness of the passionate part that causes men to be dismayed by fear, and especially by fear of death. [4] Profligacy is badness of the appetitive part that makes men desirous of the base pleasures of sensual enjoyment. [5] Uncontrol is badness of the appetitive part that makes men choose base pleasures when reason tries to hinder. [6] Unrighteousness is badness of spirit that makes men covetous of what is contrary to their desert. [7] Meanness is badness of spirit that makes men try to get profit from all sources. [8] Smallmindedness is badness of spirit that makes men unable to bear good fortune and bad, honor and dishonor.**4.**

It belongs to wisdom to take counsel, to judge the goods and evils and all the things in life that are desirable and to be avoided, to use all the available goods finely, to behave rightly in society, to observe due occasions, to employ both speech and action with sagacity, to have expert knowledge of all things that are useful. [2] Memory and experience and acuteness are each of them either a consequence or a concomitant of wisdom; or some of them are as it were subsidiary causes of wisdom, as for instance experience and memory, others as it were parts of it, for example good counsel and acuteness. [3]

To gentleness belongs ability to bear reproaches and slights with moderation, and not to embark on revenge quickly, and not to be easily provoked to anger, but free from bitterness and contentiousness, having tranquillity and stability in the spirit. [4]

To courage it belongs to be undismayed by fears of death and confident in alarms and brave in face of dangers, and to prefer a fine death to base security, and to be a cause of victory. It also belongs to courage to labor and endure and play a manly part. Courage is accompanied by confidence and bravery and daring, and also by perseverance and endurance. [5]

To sobriety of mind it belongs not to value highly bodily pleasures and enjoyments, not to be covetous of every enjoyable pleasure, to fear disorder, and to live an orderly life in small things and great alike. Sobriety of mind is accompanied by orderliness, regularity, modesty, caution.**5.**

To self-control belongs ability to restrain desire by reason when it is set on base enjoyments and pleasures, and to be resolute, and readiness to endure natural want and pain. [2]

To righteousness it belongs to be ready to distribute according to desert, and to preserve ancestral customs and institutions and the established laws, and to tell the truth when interest is at stake, and to keep agreements. First among the claims of righteousness are our duties to the gods, then our duties to the spirits,<sup>1</sup> then those to country and parents, then those to the departed; and among these claims is piety, which is either a part of righteousness or a concomitant of it. [3] Righteousness is also accompanied by holiness and truth and loyalty and hatred of wickedness. [4]

To liberality it belongs to be profuse of money on praiseworthy objects and lavish in spending on what is necessary, and to be helpful in a matter of dispute, and not to take from wrong sources. The liberal man is cleanly in his dress and dwelling, and fond of providing himself with things that are above the ordinary and fine and that afford entertainment without being profitable; and he is fond of keeping animals that have something special or remarkable about them. [5] Liberality is accompanied by elasticity and ductility of character, and kindness, and a compassionate and affectionate and hospitable and honorable nature. [6]

To greatness of spirit it belongs to bear finely both good fortune and bad, honor and disgrace, and not to think highly of luxury or attention or power or victories in contests, and to possess a certain depth and magnitude of spirit. He who values life highly and who is fond of life is not great-spirited. The great-spirited man is simple and noble in character, able to bear injustice and not revengeful. [7] Greatness of spirit is accompanied by simplicity and sincerity.**6.**

To folly belongs bad judgement of affairs, bad counsel, bad fellowship, bad use of one's resources, false opinions

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