

over slaves is contrary to nature, and that the distinction **I. 3** between slave and freeman exists by law only, and not by nature; and being an interference with nature is therefore unjust.

Property is a part of the household, and therefore the art **4** of acquiring property is a part of the art of managing the household; for no man can live well, or indeed live at all, unless he be provided with necessities. And as in the arts which have a definite sphere the workers must have their own proper instruments for the accomplishment of their work, so it is in the management of a household. Now, instruments **2** are of various sorts; some are living, others lifeless; in the rudder, the pilot of a ship has a lifeless, in the look-out man, a living instrument; for in the arts the servant is a kind of instrument. Thus, too, a possession is an instrument for maintaining life. And so, in the arrangement of the family, a slave is a living possession, and property a number of such instruments; and the servant is himself an instrument, which takes precedence of all other instruments. For if **3** every instrument could accomplish its own work, obeying or anticipating the will of others, like the statues of Daedalus, or the tripods of Hephaestus, which, says the poet ¹,

‘of their own accord entered the assembly of the Gods’;
if, in like manner, the shuttle would weave and the plectrum touch the lyre without a hand to guide them, chief workmen would not want servants, nor masters slaves. Here, how- **1254 a**
ever, another distinction must be drawn: the instruments ⁴
commonly so called are instruments of production, whilst
a possession is an instrument of action. The shuttle, for

¹ Hom. Il. xviii. 376.