

SIXTH AFTERNOON.

I.

Τοῦ δὲ πολιτικοῦ δικαίου τὸ μὲν φυσικόν ἐστι, τὸ δὲ νομιμὸν. φυσικὸν μὲν, τὸ πανταχοῦ τὴν αὐτὴν ἔχον δύναμιν, καὶ οὐ τῷ δοκεῖν ἢ μὴ· νομιμὸν δὲ, ὃ ἐξ ἀρχῆς μὲν οὐδὲν διαφέρει οὕτως ἢ ἄλλως· οἷον τὸ μῆλ' λιτροῦσθαι, ἢ τὸ αἶγα θύειν ἀλλὰ μὴ δύο πρόβατα· ἔτι, ὅσα ἐπὶ τῶν καθ' ἕκαστα νομοθετοῦσιν· οἷον, τὸ θύειν Βρασίδα, καὶ τὰ ψηφισματώδη.

1. (α') What other kinds of justice had he been speaking of, as distinct from πολιτικόν?
- (β') In what respect does he consider them to differ from it, and why?
- (γ') What state of circumstances does he consider essential to the very existence of δίκαιον πολιτικόν?
- (δ') In what respect does the idea, expressed by that phrase, differ from that conveyed to our minds by the term *civil justice*?
2. (α') What kind of persons in Aristotle's time denied the existence of natural justice, and on what ground?
- (β') How does he combat their views?
- (γ') In which of his dialogues does Plato introduce the subject, and what was his opinion?
- (δ') In what school was it questioned in the time of Cicero?
- (ε') In which of his dialogues does he discuss it fully?
- (ς') In what part of their treatises do Locke and Paley in fact discuss the same question?
- (ζ') Give an account of their treatment of it.
3. (α') In what other connection does Aristotle speak of justice as νομιμὸν?
- (β') In what different senses does he use νομιμὸς in these two connexions?
- (γ') In the passage just referred to, what is the other member of the division of τὸ δίκαιον besides τὸ νομιμὸν?