

## Aristotles Nicomachean Ethics Focus Philosophical Library Series

Focus Philosophical Library's edition of Aristotle's Nicomachean Ethics is a lucid and useful translation of one of Aristotle's major works for the student of undergraduate philosophy, as well as for the general reader interested in the major works of western civilization. This edition includes notes and a glossary, intending to provide the reader with some sense of the terms and the concepts as they were understood by Aristotle's immediate audience. Focus Philosophical Library books are distinguished by their commitment to faithful, clear, and consistent translations of texts and the rich world part and parcel of those texts.

Socrates and Alcibiades: Four Texts gathers together translations our four most important sources for the relationship between Socrates and the most controversial man of his day, the gifted and scandalous Alcibiades. In addition to Alcibiades' famous speech from Plato's Symposium, this text includes two dialogues, the Alcibiades I and Alcibiades II, attributed to Plato in antiquity but unjustly neglected today, and the complete fragments of the dialogue Alcibiades by Plato's contemporary, Aeschines of Sphettus. These works are essential reading for anyone interested in Socrates' improbable love affair with Athens' most desirable youth, his attempt to woo Alcibiades from his ultimately disastrous worldly ambitions to the philosophical life, and the reasons for Socrates' failure, which played a large role in his conviction by an Athenian court on charges of impiety and corrupting the youth. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Plato's immediate audience.

The role and value of science within sport increases with ever greater professionalization and commercialization. Scientific and technological innovations are devised to increase performance, ensure greater accuracy of measurement and officiating, reduce risks of harm, enhance spectatorship, and raise revenues. However, such innovations inevitably come up against epistemological and metaphysical problems related to the nature of sport and physical competition. This Special Issue identifies and explores key and contemporary philosophical issues in relation to the science of sport and exercise. It is divided into three sections: 1. Scientific evidence, causation, and sport; 2. Science technology and sport officiating; and 3. Scientific influences on the construction of sport. It brings together scholars working on philosophical problems in sport to examine issues related to the values and assumptions behind sport and exercise science and key problems resulting from these and to provide recommendations for improving its practice.

Mental (Dis)order in the Late Middle Ages sketches the boundaries between mental, social and physical order and various states of disorder – unexpected mood swings, fury, melancholy, stress, insomnia, and demonic influence – and focuses on the interaction between lay and elite cultures.

Plato and Xenophon: Apologies compares two key dialogues on the death of Socrates. Socrates was accused of impiety and corrupting the youth of ancient Athens and was tried, convicted, imprisoned, and executed. Both Plato and Xenophon make clear

that the charges were not brought forward in the spirit of true piety, and that Socrates was a man of real virtue and beneficence. To this day, his trial and execution remain a mark upon the democracy that put him to death. These dialogues underscore the limitations of democratic relativism and emphasize the nature of philosophy or the free mind. Plato's Apology of Socrates is both poetry and an act of reformation, justifying the life of philosophy, challenging the authority of the pagan gods and heroes, and introducing Socrates as a heroic and even divine figure. In contrast, Xenophon's Socrates is not dialectical and otherworldly, but makes a different appeal for philosophy. From Xenophon emerges the heroic tradition of Plutarch with its reflections on the virtues and vices of great historical men. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Plato and Xenophon's immediate audience.

The Rhetoric of Videogames as Embodied Practice offers a critical reassessment of embodiment and materiality in rhetorical considerations of videogames. Holmes argues that rhetorical and philosophical conceptions of "habit" offer a critical resource for describing the interplay between thinking (writing and rhetoric) and embodiment. The book demonstrates how Aristotle's understanding of character (ethos), habit (hexis), and nature (physis) can productively connect rhetoric to what Holmes calls "procedural habits": the ways in which rhetoric emerges from its interactions with the dynamic accumulation of conscious and nonconscious embodied experiences that consequently give rise to meaning, procedural subjectivity, control, and communicative agency both in digital game design discourse and the activity of play.

This is an English translation of one of Plato's least political dialogues of Socrates and Phaedrus discussing many themes: the art and practice of rhetoric, love, reincarnation, and the soul. It includes an introduction, notes, glossary, appendices, and an interpretive essay and introduction. Also included are rarely seen illustrations, stone carvings, and vase paintings. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Plato's immediate audience.

This is an English translation of Plato's dialogue concerning the nature of knowledge. In this dialogue, Socrates and Theaetetus discuss three definitions of knowledge: knowledge as nothing but perception, as true judgment and as true judgment with an account. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Plato's immediate audience.

Bourdieu and Literature is a wide-ranging, rigorous and accessible introduction to the relationship between Pierre Bourdieu's work and literary studies. It provides a comprehensive overview and critical assessment of his contributions to literary theory and his thinking about authors and literary works. One of the foremost French intellectuals of the post-war era, Bourdieu has become a standard point of reference in the fields of anthropology, linguistics, art history, cultural studies, politics, and sociology, but his

longstanding interest in literature has often been overlooked. This study explores the impact of literature on Bourdieu's intellectual itinerary, and how his literary understanding intersected with his sociological theory and thinking about cultural policy. This is the first full-length study of Bourdieu's work on literature in English, and it provides an invaluable resource for students and scholars of literary studies, cultural theory and sociology.

This volume provides a clear and accessible overview of central concepts, positions, and arguments in virtue ethics today. While it focuses primarily on Aristotelian virtue ethics, it also includes discussion of alternative forms of virtue ethics (sentimentalism and pluralism) and competing normative theories (consequentialism and deontology). The first six chapters are organized around central questions in normative ethics that are of particular concern to virtue ethicists and their critics: What is virtue ethics? What makes a trait a virtue? Is there a link between virtue and happiness? What is involved in being well-motivated? What is practical wisdom? What makes an action right? The last four chapters focus on important challenges or objections to virtue ethics: Can virtue ethics be applied to particular moral problems? Does virtue ethics ultimately rely on moral principles? Can it withstand the situationist critique? What are the prospects for an environmental virtue ethics? ?

Aristotle's theories of truth, practical reasoning, and action are some of the most influential theories in the history of philosophy. It is surprising, then, that so little attention has been given to his notion of practical truth. In *Aristotle on Practical Truth*, C.M.M. Olfert gives the first book-length treatment of this notion and the role of truth in our practical lives overall. She offers a novel account of practical truth: practical truth is the distinguishing function (ergon) of our capacity for practical reason, and it is a special kind of truth which shares a standard of correctness with our desires. According to this account, practical truth is the truth about what is good simpliciter (hapls) for a particular person in her particular situation. As such, it conforms to Aristotle's technical theory of truth. Olfert argues that, understood in this way, Aristotle's notion of practical truth is an attractive idea that illuminates the core of his practical philosophy. But it is also an idea that challenges a common view, often attributed to Aristotle, that in practical reasoning, we aim at action or acting well as our primary goals, while in theoretical reasoning, we aim primarily at truth and knowledge. Olfert shows that in dialogues such as *Charmides*, *Protagoras*, and *Republic*, Plato describes practical reasoning as being concerned equally and inseparably with grasping the truth and with acting well. She then argues that Aristotle develops this Platonic picture with his notion of practical truth, and with a technical notion of rational action as fitting ourselves to the world. Using key texts from the *Nicomachean* and *Eudemian Ethics*, as well as *De Anima*, *Metaphysics*, *De Interpretatione* and *Categories*, among others, Olfert demonstrates that practical truth deserves to be taken seriously as a central and plausible Aristotelian idea.

Anyone seriously interested in Aristotle's moral philosophy must take full account of the *Eudemian Ethics*, a work which has in the past been unduly neglected in favour of the better-known *Nicomachean Ethics*. The relation between the two treatises is now the subject of lively debate. This volume contains a translation of three of the eight books of the *Eudemian Ethics* - those that are likely to be of most interest to philosophers today - together with a philosophical commentary on these books from a contemporary point

of view. Like the other volumes in the series, it is intended to serve the needs of readers of Aristotle without a knowledge of Greek, and the aim in the translation has been to give as accurate an idea as possible of Aristotle's text; but for the benefit of those who are able to read the original, there are notes on the Greek text used for problematic passages. In preparing this new edition, Michael Woods has made use of the much improved text of the Eudemian Ethics that has recently been published as an Oxford Classical Text, and has taken into consideration recent philosophical work on Aristotle's ethics. The Clarendon Aristotle Series is designed for both students and professionals. It provides accurate translations of selected Aristotelian texts, accompanied by incisive commentaries which focus on philosophical problems and issues. The volumes in the series have been widely welcomed and favourably reviewed. Important new titles are being added to the series, and a number of well-established volumes are being reissued with revisions and/or supplementary material. - ;Introduction; Translation; Commentary; Notes on the Text and Translation; Select bibliography; Glossary; Index -

In recent decades, many philosophers have considered the strengths and weaknesses of a virtue-centered approach to moral theory. Much less attention has been given to how such an approach bears on issues in applied ethics. The essays in this volume apply a virtue-centered perspective to a variety of contemporary moral issues, and in so doing offer a fresh and illuminating perspective. Some of the essays focus on a particular virtue and its application to one or more realms of applied ethics, such as temperance and sex or humility and environmental ethics. Other chapters focus on an issue in applied ethics and bring several virtues into a discussion of that issue or realm of life, such as sport, education, and business. Finally, several of the chapters engage relevant psychological research as well as current neuroscience, which enhances the strength of the philosophical arguments.

Growing up in Singapore in the 80s has been challenging. I didn't know much about life or economy. I didn't know what I want to do apart from playing. I know I had to study and get a job. In school we had to write composition about our profession when we grow up. I had never wanted to be a philosopher, let alone writing about social philosophy. It is just that growing up with a single parent is tough. It is tougher when she is uneducated and I had to learn most things by myself. After my National Service, I decided to further studies. That was when I was exposed to philosophy and psychology in the UK. After graduation in 1999 with a degree in Electronics, I came back home to resume my National Service (I disrupt it and had about 2 months left). The life in UK exposed me to something that I did not notice when growing up in Singapore. I find local social scene unsatisfactory. They are Confucians, Muslims, Christians, freethinkers and humanists. Most time, they are preoccupied with how to earn more money. Religion does not give me the fulfillment that it promised. In addition, most were based on Singaporeans' interpretation of the Bible and Buddhism's dharma. Most times, I feel that everything that Singaporeans do has got to do with wealth creation or at least with the expenditure of it. It end up like what Pope Francis referred to as "the cult of money." Organised religion involves more fear-mongering than cultivating an inner grace and peace. Hence this book is about how I relate an ancient thinker's ethics (Aristotle) to the present day. I find Aristotle's ethics to most suit my needs as a man and lover. It does not pretend to be more than what it

seek, the golden mean. It does require us to think and explore the values to find balance and achieve wisdom with intellectual and moral virtues. I also find other philosophers (French or not) particularly insightful and thought-provoking. They offer me explanation and exploration on subjects like love, sex, and death. Freudian psychoanalysis are also very penetrating in their findings and insights. Moreover, I needed some contemporary psychological theory, not in-depth psychoanalysis, to back Aristotle's model of ethics (intellectual and moral virtues). Hence the psychological background of my book. I got acquainted with these psychological theories when I was preparing myself to be a financial consultant. I later found out more about them and they became useful in my work and life. Hence I would like to share it with people in Asia so that they can ask the right kind of questions in life in order to learn more about themselves and the social milieu they are living in. Because everyone of us are affected by the social sciences (politics, economics and sociology). This book will, I hope, allow us to understand why we are irrational and how we can make rational changes through reasonings in their life and achieving eudaimonia. My wish is simply to share what I enjoy doing, apart from creating useful ideas to improve the world. Through my book, I hope to make others understand religion, science and philosophy and how they play an increasingly integral part in the Asian century.

Nicomachean Ethics Focus Pub R Pullins & Company

This is a profound study of Aristotle's concept of phronesis, or practical wisdom. Carlo Natali critically reconsiders Aristotle's famous doctrine of contemplation, relating it to contemporary theories of the good life. In Book X of the Nicomachean Ethics, Aristotle appears to claim that the best possible life is that which is engaged in theoria, usually translated "contemplation." Quite a few commentators have criticized what they call Aristotle's "intellectualism," suggesting that when he makes the intellectual life superior to all other human goods he opens the door to a Raskolnikov-like immoralism. Natali threads his way very carefully through the tangle of recent arguments on the topic, and presents a persuasive resolution that preserves the primacy of the life of the mind without giving any room for justifications of amorality. In Natali's discussion, Aristotle's analysis of wisdom comes into focus for us today as an attractive and well-argued ideal, to be kept in mind when we are deciding how to live. Natali has a keen understanding of both the continental and the analytic tendencies in interpreting Aristotle, and is able to show the positive and negative contributions of both styles of philosophy to this task. Appearing in English for the first time, this is the definitive scholarly treatment on the role of practical reasoning in ethics.

The book presents a new focus on the legal philosophical texts of Aristotle, which offers a much richer frame for the understanding of practical thought, legal reasoning and political experience. It allows understanding how human beings interact in a complex world, and how extensive the complexity is which results from humans' own power of self-construction and autonomy. The Aristotelian approach recognizes the limits of rationality and the inevitable and constitutive contingency in Law. All this offers a helpful instrument to understand the changes globalisation imposes to legal experience today. The contributions in this collection do not merely pay attention to private virtues, but focus primarily on public virtues. They deal with the fact that law is dependent on political power and that a person can never be sure about the facts of a case or about the right way to act. They explore the

assumption that a detailed knowledge of Aristotle's epistemology is necessary, because of the direct connection between Enlightened reasoning and legal positivism. They pay attention to the concept of proportionality, which can be seen as a precondition to discuss liberalism.

Aristotle's theories of truth, practical reasoning, and action are some of the most influential theories in the history of philosophy. It is surprising, then, that so little attention has been given to his notion of practical truth. In *Aristotle on Practical Truth*, C.M.M. Olfert gives the first book-length treatment of this notion and the role of truth in our practical lives overall. She offers a novel account of practical truth: practical truth is the distinguishing function (ergon) of our capacity for practical reason, and it is a special kind of truth which shares a standard of correctness with our desires. According to this account, practical truth is the truth about what is good simpliciter (haplôs) for a particular person in her particular situation. As such, it conforms to Aristotle's technical theory of truth. Olfert argues that, understood in this way, Aristotle's notion of practical truth is an attractive idea that illuminates the core of his practical philosophy. But it is also an idea that challenges a common view, often attributed to Aristotle, that in practical reasoning, we aim at action or acting well as our primary goals, while in theoretical reasoning, we aim primarily at truth and knowledge. Olfert shows that in dialogues such as *Charmides*, *Protagoras*, and *Republic*, Plato describes practical reasoning as being concerned equally and inseparably with grasping the truth and with acting well. She then argues that Aristotle develops this Platonic picture with his notion of practical truth, and with a technical notion of rational action as fitting ourselves to the world. Using key texts from the *Nicomachean* and *Eudemian Ethics*, as well as *De Anima*, *Metaphysics*, *De Interpretatione* and *Categories*, among others, Olfert demonstrates that practical truth deserves to be taken seriously as a central and plausible Aristotelian idea.

A complete translation of Aristotle's classic that is both faithful and readable, along with an introduction that provides the modern reader with a means of understanding this seminal work and its impact on our culture. In this volume, Joe Sachs (translator of Aristotle's *Physics*, *Metaphysics*, and the *Nicomachean Ethics*) also supplements his excellent translation with well-chosen notes and glossary of important terms. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Aristotle's immediate audience. Focusing on early Chinese ethical and political thought across multiple schools and thinkers, this book presents a comprehensive overview of the research being done in Chinese comparative ethics and political philosophy. In addition to chapters on Chinese comparative and interpretative thought, *The Bloomsbury Research Handbook of Early Chinese Ethics and Political Philosophy* brings early Chinese ethics and political philosophy into conversation with Western and Indian Philosophy, as well as Western Theology. Contributors discuss numerous texts and schools in Pre-Qin and Han Philosophy, including Confucianism, Daoism, Mohism, the Xunzi, the Liyun, and the Zhuangzi. The volume also shows how early Chinese ethical and political theories can be used to contextualise contemporary philosophical issues, such as metaethics, human rights, emotions, and the connection between ethics and metaphysics. *The Bloomsbury Research Handbook of Early Chinese Ethics and Political Philosophy* is an ideal resource for undergraduate and postgraduate students encountering early Chinese ethics and political philosophy for the first time.

Film, Philosophy, and Reality: Ancient Greece to Godard is an original contribution to film-philosophy that shows how thinking about movies can lead us into a richer appreciation and understanding of both reality and the nature of human experience. Focused on the question of the relationship between how things seem to us and how they really are, it is at once an introduction to philosophy through film and an introduction to film through philosophy. The book is divided into three parts. The first is an introduction to philosophy and film, designed for the reader with little background in one or the other subject. The second examines the philosophical importance of the distinction between appearance and reality, and shows that reflection upon this distinction is naturally provoked by the experience of watching movies. The final part takes a close and careful look at the style and techniques of Jean-Luc Godard's groundbreaking film *Breathless* in order to illustrate how such themes can be explored cinematically. The book addresses topics such as: Film: what it is and how to understand it The methods and concerns of philosophy The nature of cinematic appearances The history of metaphysics The relationship between cinema and life The philosophical relevance of film techniques. With a glossary of key thinkers, terms, and concepts, as well as sections on suggested films and further reading, this textbook will appeal to lecturers and students in undergraduate philosophy and film courses, and in courses focused on Philosophy of Film, Philosophy and Film, or Film-Philosophy.

This book reconsiders the traditional correspondence theory of truth, which takes truth to be a matter of correctly representing objects. Drawing Heideggerian phenomenology into dialogue with American pragmatic naturalism, Christopher P. Long undertakes a rigorous reading of Aristotle that articulates the meaning of truth as a co-operative activity between human beings and the natural world that is rooted in our endeavours to do justice to the nature of things. By following a path of Aristotle's thinking that leads from our rudimentary encounters with things in perceiving through human communication to thinking, this book traces an itinerary that uncovers the nature of truth as ecological justice, and it finds the nature of justice in our attempts to articulate the truth of things.

Philosophical ethics consists in the human endeavour to answer rationally the fundamental question of how we should live. The Oxford Handbook of the History of Ethics explores the history of philosophical ethics in the western tradition from Homer until the present day. It provides a broad overview of the views of many of the main thinkers, schools, and periods, and includes in addition essays on topics such as autonomy and impartiality. The authors are international leaders in their field, and use their expertise and specialist knowledge to illuminate the relevance of their work to discussions in contemporary ethics. The essays are specially written for this volume, and in each case introduce the reader to the main lines of interpretation and criticism that have arisen in the professional history of philosophy over the past two or three decades.

What does it mean to live a good life or a happy life, and what part does reason play in the quest for fulfillment? Proceeding by means of a close and thematically selective commentary on Aristotle's *Nicomachean Ethics*, this book offers a novel interpretation of Aristotle's teachings on the relation between reason and moral virtue. Pangle shows how Aristotle's arguments for virtue as the core of happiness and for reason as the guide to virtue emerge in dialectical response to Socrates's paradoxical claim that virtue is knowledge and vice is ignorance, and as part of a politically complex project of giving guidance to lawgivers and ordinary citizens while offering spurs to deep theoretical reflection. Against Socrates, Aristotle insists that both virtue and vice are voluntary and that individuals are responsible for their characters, a stance that lends itself to vigorous defense of moral responsibility. At the same time, Pangle shows, Aristotle elucidates the importance of unchosen concerns in shaping all that we do and the presence of some form of ignorance or subtle confusions in all moral failings. Thus the gap between his position and that of Socrates comes on close inspection to be much smaller than first appears, and his true

teaching on the role of reason in shaping moral existence far more complex. The book offers fresh interpretations of Aristotle's teaching on the relation of passions to judgments, on what it means to choose virtue for its own sake, on the way reason finds the mean, especially in justice, and on the crucial intellectual virtue of phronesis or active wisdom and its relation to theoretical wisdom. Offering answers to longstanding debates over the status of reason and the meaning of happiness in the Nicomachean Ethics, this book will kindle in readers a new appreciation for Aristotle's lessons on how to make the most out of life, as individuals and in society.

At last, a complete translation of Aristotle's classic that is both faithful and readable. In this volume, Joe Sachs (translator of Aristotle's Physics and Metaphysics) supplements his excellent translation with well-chosen notes and glossary of important terms. This is a major translation of a seminal book in Ethics. Featured and discussed on C-Span Books Fall 2002 Review of new books as one of the twenty recommended books for Fall reading.

This text contains English translations of Gorgias and Rhetoric, which, by juxtaposing the two texts, creates an interesting "conversation" is illuminated one which students of philosophy and rhetoric will find key in their analytical pursuits. If in the Gorgias Plato probes the question of what is problematic in rhetoric, in Rhetoric, Aristotle's response to Plato continues the thread by looking at what makes rhetoric useful. This text also includes an outstanding introductory essay. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Aristotle and Plato's immediate audience.

This book is the first collection of essays in English devoted solely to the relationship between Aristotle's ethics and politics. Are ethics and politics two separate spheres of action or are they unified? Those who support the unity-thesis emphasize the centrality for Aristotle of questions about the good life and the common good as the purpose of politics. Those who defend the separation-thesis stress Aristotle's sense of realism in understanding the need for political solutions to human shortcomings. But is this all there is to it? The contributors to this volume explore and develop different arguments and interpretative frameworks that help to make sense of the relationship between Aristotle's Ethics and Politics. The chapters loosely follow the order of the Nicomachean Ethics in examining topics such as political science, statesmanship and magnanimity, justice, practical wisdom, friendship, and the relationship between the active and the contemplative life. They have in common an appreciation of the relevance of Aristotle's writings, which offer the modern reader distinct philosophical perspectives on the relationship between ethics and politics.

A complete translation of Plato's classic work, supplemented with well-chosen notes and glossary of important terms.

The Focus Philosophical Library's edition of Aristotle's Politics is a lucid and useful translation for the student of undergraduate philosophy, as well as for the general reader interested in the major works of western civilization. This edition includes an introductory essay, notes, glossary, and index, intending to provide the reader with some sense of the terms and the concepts as they were understood by Aristotle's immediate audience. Focus Philosophical Library books are distinguished by their commitment to faithful, clear, and consistent presentations of texts and the rich world part and parcel of those texts.

In the Nicomachean Ethics, Aristotle suggests that a moral principle 'does not immediately appear to the man who has been corrupted by pleasure or pain'. Phantasia in Aristotle's Ethics investigates his claim and its reception in ancient and medieval Aristotelian traditions, including Arabic, Greek, Hebrew and Latin. While contemporary commentators on the Ethics have

overlooked Aristotle's remark, his ancient and medieval interpreters made substantial contributions towards a clarification of the claim's meaning and relevance. Even when the hazards of transmission have left no explicit comments on this particular passage, as is the case in the Arabic tradition, medieval responders still offer valuable interpretations of phantasia (appearance) and its role in ethical deliberation and action. This volume casts light on these readings, showing how the distant voices from the medieval Arabic, Greek, Hebrew and Latin Aristotelian traditions still contribute to contemporary debate concerning phantasia, motivation and deliberation in Aristotle's Ethics.

A complete translation of Aristotle's classic work *De Anima* supplemented with well-chosen notes and a comprehensive introduction. Also commonly translated as *On the Soul*, this work is a seminal work from the roots of Classical thinking on the nature of life and the life force. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Aristotle's immediate audience.

Provides a systematic guide to Aristotle's *Nicomachean Ethics*, a key text of ancient philosophy, and Western philosophy in general.

By pairing translations of *Gorgias* and *Rhetoric*, along with an outstanding introductory essay, Joe Sachs demonstrates Aristotle's response to Plato. If in the *Gorgias* Plato probes the question of what is problematic in rhetoric, in *Rhetoric*, Aristotle continues the thread by looking at what makes rhetoric useful. By juxtaposing the two texts, an interesting "conversation" is illuminated—one which students of philosophy and rhetoric will find key in their analytical pursuits.

Offering fresh interpretations of Aristotle's key work, this collection opens new paths for students and scholars to explore. Aristotle, a student of Plato, wrote *Nicomachean Ethics* in 350 BCE, in a time of extraordinary intellectual development. Over two millennia later, his thorough exploration of virtue, reason, and the ultimate human good still forms the basis of the values at the heart of Western civilization. According to Aristotle, the ultimate human good is *eudaimonia*, or happiness, which comes from a life of virtuous action. He argues that virtues like justice, restraint, and practical wisdom cannot simply be taught but must be developed over time by cultivating virtuous habits, which can be developed by using practical wisdom and recognizing the desirable middle ground between extremes of human behavior.

From the Introduction: "Neglected for ages by Plato scholars, the *Euthydemus* has in recent years attracted renewed attention. The dialogue, in which Socrates converses with two sophists whose techniques of verbal manipulation utterly disengage language from any grounding in stable meaning or reality, is in many ways a dialogue for our times. Contemporary questions of language and power permeate the speech and action of the dialogue. The two sophists—*Euthydemus* and his brother *Dionysodorus*—explicitly question whether speech has any connection to truth and specifically whether anything can be said about justice and nobility that cannot also be said about their opposites." Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms

and the concepts as they were understood by Plato's immediate audience. Features Notes, glossary, and an interpretive essay. Anyone interested in theories of moral or human practice will find in Aristotle's Nicomachean Ethics one of the few basic models relevant through to today. At the centre of his analysis, both sober and cautious, are such concepts as happiness, virtue, choice, prudence, incontinence, pleasure and friendship. Aristotle's arguments are by no means of merely historical interest, but continue to exert a key influence on present-day ethical debate.

Focus Philosophical Library's edition of Plato's Republic is an English translation of one of the most intellectually important works in Western philosophy and political theory. It includes an extensive introduction, an extensive afterword "Imitation" by John White, a chapter-by-chapter outline of principal speakers and summary of the content, Stephanus numbers, boldface type to indicate the entrance of a new speaker into the discussion, footnotes, and glossary of key terms with cross-references for the text. This dialogue includes Socrates and others discussing the definition of justice, the theory of forms, and the immortality of the soul. Plato uses numerous dialogues between Socrates and various characters in Athens to discuss the nature of government, including the nature of justice, the happiness of the just and the unjust man, the nature of rule in the ideal city-state, and other matters essential to understanding classical philosophy such as the theory of forms, the immortality of the soul, poetry, and the role of the philosopher in society. FPL books are distinguished by their commitment to faithful, clear, and consistent translations of texts and the rich world part and parcel of those texts.

This is an English translation of four of Plato's dialogue (Protagoras, Euthydemus, Hippias Major, and Cratylus) that explores the topic of sophistry and philosophy, a key concept at the source of Western thought. Includes notes and an introductory essay. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Plato's immediate audience.

Composed of ten books and based upon Aristotle's own notes from his lectures at the Lyceum, "Nicomachean Ethics" holds a pre-eminent place amongst the ancient treatises on moral philosophy. As opposed to other pre-Socratic works, "Nicomachean Ethics" moves beyond the purely theoretical analysis of moral philosophy by examining its practical application. Aristotelian ethics is concerned with how an individual should best live their life and at its core asserts the idea that the most virtuous life will be the happiest one. By living well, in balance with one's environment, eschewing excess, guiding one's life by reason, Aristotle argues, is the path towards the most virtuous and thus the happiest life. Aristotle's ethical philosophy had a profound influence on ancient civilization, an influence that was sustained until the rise of Christianity which contradicted the premise of Aristotelian ethics by asserting that the most virtuous life was to be

achieved instead by living an austere life of sacrifice devoted to God. This edition is printed on premium acid-free paper, follows the translation of W. D. Ross, and includes an introduction by R. W. Browne.

The Focus Philosophical Library's edition of Aristotle's Politics is a lucid and useful translation for the student of undergraduate philosophy, as well as for the general reader interested in the major works of western civilization. This edition includes an introductory essay, notes, glossary, and index, intending to provide the reader with some sense of the terms and the concepts as they were understood by Aristotle's immediate audience. Focus Philosophical Library books are distinguished by their commitment to faithful, clear, and consistent presentations of texts and the rich world part and parcel of those texts.

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