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Metaphysics: Books Zeta and Eta Summary Metaphysics: Books Zeta and Eta. Page 1 Page 2 Page 3

Summary. Referring back to his logical work in the Categories, Aristotle opens book Zeta by asserting that substance is the primary category of being. Instead of considering what being is, we can consider what substance is.

Aristotle (384 – 322 B.C.): Metaphysics: Books Zeta and Eta ...

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Metaphysics (Aristotle) - Wikipedia

Aristotle's Metaphysics. Books VII and VII (Z and H): Highlights Philosophy 201, Fall 1996 Dr. Cynthia Freeland. 743-2993, CFreeland@UH.edu All readings are in Ancient Greek Philosophy, ed. Cohen, Curd,

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and Reeve *Metaphysics VII, Selections*. Ch. 1. Being is spoken of in many ways (cf. the *Categories*). Substance is primary: in nature, in account (definition), and in knowledge.

Aristotle's *Metaphysics Z and H* - University of Houston

Translation of Aristotle's *Metaphysics Books VII and VIII* into Portuguese, with Introduction and Notes. Aristotle: *Form and Matter in Ancient Greek and Roman Philosophy*. Aristotle: *Metaphysics Eta in Ancient Greek and ... Categories and Metaphysics VII*. Scholars have taken chapter Zeta-3 as a payment of the debt with the *Categories*, so that the ...

Aristotle: *Metaphysics Zeta* - Bibliography - PhilPapers

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The Internet Classics Archive | *Metaphysics* by Aristotle

Metaphysics: Books VII-X, Zeta, Eta, Theta, Iota (Bks. 6-10) Aristotle. Published by Hackett Pub Co, 1985.

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Aristotle's Metaphysics (Summary)

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to understand being. The primary kind of being is what Aristotle calls substance. What substances are there, and are there any substances besides perceptible ones?

Metaphysics (Aristotle) - Infogalactic: the planetary ...

Focusing on the medieval reception of Book Zeta of Aristotle ' s Metaphysics, Volume One of this work offers an unprecedented and philosophically oriented study of medieval ontology against the background of the current metaphysical debate on the nature of material objects.

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This translation of the central books of the Metaphysics aims at no literary value, only literalness.

A central part of academic inquiry and scholarly education, metaphysics was regarded as "the Queen of Sciences" even before the age of Aristotle. This multipart essay by the prominent philosopher examines the nature of existence, along with issues related to causation, form and matter, mathematics, and God.

This book argues that according to Metaphysics Zeta, substantial forms constitute substantial being in the sensible world, and individual composites make up the basic constituents that possess this kind of being. The study explains why Aristotle provides a reexamination of substance after the Categories, Physics, and De Anima, and highlights the contribution Z is meant to make to the science of being. Norman O. Dahl argues that Z.1-11 leaves both substantial forms and individual composites as candidates for basic constituents, with Z.12 being something that can be set aside. He explains that although the main focus of Z.13-16 is to argue against a Platonic view that takes universals to be basic constituents, some of its arguments commit Aristotle to individual composites as basic constituents, with Z.17 's taking substantial form to constitute substantial being is compatible with that commitment. .

The authors collaborated with 50 scholars from around the world to produce an exhaustive annotated bibliography on the central work of the Aristotelian corpus. It brings together signed descriptions of more than 3200 books and articles, as well as several thousand reviews and notes, originally published in English, Italian, German, French, Spanish and Russian. Descriptions are fully cross-referenced to one another. The

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first [Italian] edition (Vita e Pensiero, Milan 1996) has been thoroughly revised, corrected and updated, and is complemented by an index of the most important loci Aristotelici.

The final volume to be published in the acclaimed Routledge History of Philosophy series provides an authoritative and comprehensive survey and analysis of the key areas of late Greek and early Christian Philosophy.

The problem of the one and the many is central to ancient Greek philosophy, but surprisingly little attention has been paid to Aristotle's treatment of it in the *Metaphysics*. This omission is all the more surprising because the *Metaphysics* is one of our principal sources for thinking that the problem is central and for the views of other ancient philosophers on it. The Central Books of the *Metaphysics* are widely recognized as the most difficult portion of a most difficult work. Halper uses the problem of the one and the many as a lens through which to examine the Central Books. What he sees is an extraordinary degree of doctrinal cogency and argumentative coherence in a work that almost everyone else supposes to be some sort of patchwork. Rather than trying to elucidate Aristotle's doctrines-most of which have little explicitly to do with the problem, Halper holds that the problem of the one and the many, in various formulations, is the key problematic from which Aristotle begins and with which he constructs his arguments. Thus, exploring the problem of the one and the many turns out to be a way to reconstruct Aristotle's arguments in the *Metaphysics*. Armed with the arguments, Halper is able to see Aristotle's characteristic doctrines as conclusions. These latter are, for the most part, supported by showing that they resolve otherwise insoluble problems. Moreover, having Aristotle's arguments enables Halper to delimit those doctrines and to resolve the apparent contradiction in Aristotle's account of primary *ousia*, the classic problem of the Central Books.

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Although there is no way to make the Metaphysics easy, this very thorough treatment of the text succeeds in making it surprisingly intelligible.

Frank A. Lewis presents a closely argued exposition of Metaphysics Zeta—one of Aristotle's most dense and controversial texts. It is commonly understood to contain Aristotle's deepest thoughts on the definition of substance and surrounding metaphysical issues. But people have increasingly come to recognize how little Aristotle says in Zeta about his own theory of (Aristotelian) form and matter. Instead, he spends the bulk of the book examining 'received opinions', often as filtered through his own Organon, but including above all the views of Plato, who is at times friend, and at times foe. For much of the time, we are left to reconstruct Aristotle's finished views, subject to the constraint that they survive the critique he directs in Zeta at the philosophical tradition. In this book, Lewis argues that in giving his actual conclusion to Zeta in its final chapter, 17, Aristotle drops his earlier, largely critical engagement with received views, and turns approvingly to his own Posterior Analytics. The result is a causal view of (primary) substance, representing the property of being a (primary) substance (or the substance of a thing) as, in modern dress, the second-order functional property of (Aristotelian) forms, that they be the cause of being for different compound material substances. The property of being the cause of being for a thing is a role property, and it is realized in different forms and the sets of causal powers associated with them, matching the variety of things that have a form as their substance. Meanwhile, the failure of previous attempts at definition in earlier chapters leaves Aristotle's own definition standing as the 'best explanation' for the views proprietary to the theory of form and matter. The point that (Aristotelian) forms are the primary substances is not the main conclusion to Zeta, but rather a result his definition must give, if the definition is to be acceptable.

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This second volume opens with Aristotle's immense influence on philosophy from the beginnings of Christian philosophy in the fifth century AD.

This book is the scholarly & fully annotated edition of the award-winning *The Illustrated To Think Like God*. *To Think Like God* focuses on the emergence of philosophy as a speculative science, tracing its origins to the Greek colonies of Southern Italy, from the late 6th century to mid-5th century B.C. Special attention is paid to the sage Pythagoras and his movement, the poet Xenophanes of Colophon, and the lawmaker Parmenides of Elea. In their own ways, each thinker held that true insight, whether as wisdom or certainty, belonged not to mortal human beings but to the gods. The Pythagoreans sought to approach this otherworldly knowledge by studying numerical relationships, believing them to govern the universe, and that those who know the number of a thing know its true nature. Yet their quest was a hopeless one, bogged down by cultism, numerology, political conspiracies, bloody uprisings, and exile. Above all, number did not turn out as the most reliable of mediums; it was certainly not a key to the realm of the divine. Thus, their contributions to philosophy's inception, while much better-publicized, was not the most significant. That particular role was reserved for an unusual challenge and the elaborate reaction it provoked.

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