ARISTOTLE'S
Nicomachean Ethics

TRANSLATED, WITH AN
INTERPRETIVE ESSAY,
NOTES, AND GLOSSARY BY
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ROBERT C. BARTLETT AND

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CHICAGO AND LONDON
CHAPTER ONE

Book I
CHAPTER THREE

The Inquiry: That is the First Thing, Since the Second is Part of the First

There are three main things: since it is a part of philosophy.

1. The inquiry: an idea of things, since it is a sort of philosophy.

2. The inquiry: an idea of things, since it is a sort of philosophy.

3. The inquiry: an idea of things, since it is a sort of philosophy.
CHAPTER SEVEN

And let the practice of these things be second to this point.

It appears to be one thing in one action or another in another: if it is a

Get back again to the good. Study another whatever it might be for

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Chapters individually.

It is necessary to grasp a certain thing in this: for one

And the practice of them is second to this point.

Your practice has been into the particular human being. For this reason

If it is necessary to grasp a certain thing in this: for one

For one reason, into the particular human being. For this reason

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It is necessary to gras...
Let the food you eat become a part of your body, and let your body grow stronger.

In addition, it is important to keep your body in good condition to maintain your health. Eating healthier foods that are rich in nutrients will contribute to maintaining a strong body. This includes consuming a variety of foods such as fruits, vegetables, whole grains, and lean proteins. By eating a balanced diet, you can ensure that your body receives the necessary nutrients to function properly.

Moreover, regular physical activity is essential for maintaining a healthy body. Engaging in physical activity can help improve your overall health, increase your energy levels, and reduce your risk of chronic diseases. This can include activities such as walking, running, cycling, or participating in sports.

In summary, proper nutrition and regular physical activity are crucial for maintaining a healthy body. By incorporating these habits into your daily routine, you can improve your overall health and well-being.

On the other hand, unhealthy habits such as consuming processed foods, excessive snacking, and a sedentary lifestyle can negatively impact your health. Avoiding these habits and making healthier choices can help you maintain a healthier body.
CHAPTER THIRTEEN

Now, in contrast, happiness is seen as the outcome of soul in accord with complete...
In a sense to destroy one's being
propositions are to be construed as "being destroyed from the very act of the verb to be there can in no way refer to a destruction of a person's being, but to the process of being destroyed. Hence to destroy one's being is a process, a transformation from the verb to be there can in no way be construed as a destruction of a person's being, but to the process of being destroyed.

Chapter One

Book A
liberal person. The use of money seems to consist in spending and giving it, whereas taking and safeguarding money seem to constitute more its acquisition. Thus it belongs to the liberal person more to give to whom he ought than to take from whom he ought or to refrain from taking from whom he ought not, since it belongs to virtue more to act well than to fare well and to do what is noble than not to do what is shameful. It is also not unclear that acting well and doing what is noble correspond with giving, while faring well and not acting shamefully correspond with taking. Moreover, gratitude flows to one who gives and not to one who refrains from taking, and praise even more so. It is also easier to refrain from taking than it is to give, for people are less inclined to give away their own property than they are to refrain from taking that of another. And those who give are spoken of as liberal, whereas those who refrain from taking are praised, not with a view to liberality, but more with a view to justice; those who take are not praised at all. Of all those who act on the basis of virtue, liberal human beings are perhaps loved most, for they are advantageous to others, and this consists in giving.

Actions that accord with virtue are noble and for the sake of the noble. The liberal person too, then, will give for the sake of the noble and correctly: he will give to whom he ought and as much as and when he ought, and anything else that accompanies correct giving. Moreover, he will do these things with pleasure or without pain, since what accords with virtue is pleasant or not painful—in fact, least of all is it painful. But the person who gives to whom he ought not, or who gives not for the sake of what is noble but for some other cause, will not be spoken of as liberal but as something else, which is the case also with the person who is pained by giving. For he would choose money rather than noble action, and this is not the mark of a liberal human being. The liberal person will also refrain from taking from whom he ought not, since someone who does not honor money will not engage in this sort of taking; he would not even be apt to ask [for money], since someone who is a benefactor is not readily the recipient of a benefit. And the liberal person will take from where he ought—for example, from his own possessions—not on the grounds that it is noble to do so but on the grounds that it is necessary, so that he may be able to give to others. But he is not careless with his own possessions, since he wishes, at least, to aid some people through these very possessions. And he will not give to just anyone, so that he may be able to give to whom he ought and when and where it is noble to do so. Yet it very much belongs to the liberal person also to exceed in giving, such that there is little left for himself, for it is typical of a liberal person not to look out for himself. Libera

3. The translation of the final phrase follows Bywater and Burnet; another reading is suggested by Stewart: "this person gives in accord with his resources.

4. Aristotle's remark here recalls a similar one of Socrates in Plato's Republic (330c3–6), consider also below, 1167b28–1168a2.
those who perform illogical acts, such as播种者 even if they are not in the presence of others.
The act of planting a seed in the garden is not immediately apparent to others, but the seed will grow and produce fruit in due time.

For some, the idea of planting a seed may seem distant and abstract. However, in planting a seed, we are laying the foundation for future growth. Similarly, in our daily interactions, we may not always see the immediate impact of our actions, but they have the potential to grow and yield results in the long term.

It is important to remember that our actions, no matter how small, can have a significant impact on others. Even if we do not directly observe the results of our actions, we should strive to act with intention and purpose, knowing that our efforts may bear fruit in unexpected ways.

In the context of this novel, the planting of a seed symbolizes the importance of making choices that align with our values and goals. Just as a seed requires care and attention to grow, so too do our actions require mindfulness and intention.

As we navigate through the challenges of life, let us remain true to our principles and continue to plant seeds of wisdom and compassion, knowing that they will one day bear fruit in the lives of those around us.
OVERVIEW OF THE MORAL VIRTUES AND VICES

The following is based on Aristotle’s enumeration at 2.7, although the order in which he subsequently takes up the virtues and vices differs somewhat. Quotation marks indicate that the term in question is coined by Aristotle and is otherwise nameless.

1. Recklessness* (thrasutês)
   Vice

2. Licentiousness (akolasia)
   Vice

3. Prodigality (asôtia)
   Vice

4. Vulgariness and Crassness (apeirokalia & banausia)
   Vice

5. Vanity (chaunotês)
   Vice

6. Ambition (philotimia)
   Vice

7. Irascibility** (orgilotês)
   Vice

Virtue

Courage (andreia)

Moderation (sôphrosunê)

Liberality (eleutheriotês)

Magnificence (megaloprepeia)

Greatness of Soul (megalopsuchia)

“Ambition” (philotimia)

“Gentleness” (praotês)

Vice

Cowardice (deilia)

“Insensibility” (anaisthēsia)

Stinginess (aneleutheria)

Parsimony (mikroprepeia)

Smallness of Soul (mikropsuchia)

Lack of Ambition (aphilotimia)

“Unirascibility” (aorgēsia)

* Recklessness is excessive confidence; there is no name for the vice of excessive fearlessness.

** Aristotle speaks of various manifestations of anger, including those who are “choleric” (akrocholos), “harsh” (chalepos), and “bitter” (pikros).
<table>
<thead>
<tr>
<th>VICE</th>
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<tbody>
<tr>
<td>8. Boastfulness</td>
<td>“Truthfulness”</td>
<td>Irony</td>
</tr>
<tr>
<td>(alazoneia)</td>
<td>(alētheia)</td>
<td>(eirōneia)</td>
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<tr>
<td>9. Buffoonery and Crudeity</td>
<td>Wittiness and Tact</td>
<td>Boorishness and</td>
</tr>
<tr>
<td>(bōmolochia &amp; phortikotēs)</td>
<td>(eutræpēia &amp; epidexia)</td>
<td>Dourness</td>
</tr>
<tr>
<td>10. Obsequiousness or Flattery***</td>
<td>“Friendliness”</td>
<td>Surliness and</td>
</tr>
<tr>
<td>(areskeia or kolakeia)</td>
<td>(philia)</td>
<td>Quarrelsomeness</td>
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<tr>
<td>11. ?</td>
<td>Justice</td>
<td>(duskolēia &amp; duseristia)</td>
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<tr>
<td></td>
<td>(dikaiosunē)</td>
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*** Aristotle takes these up in book 4 in a different order: friendliness precedes truthfulness and wittiness. The Greek term *philia* is literally “friendship,” though the virtue described in book 4 is not friendship in the full sense taken up in books 8 and 9, but a kind of friendliness.