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The Metaphysics [Penguin UK](#) **The Metaphysics** presents Aristotle's mature rejection of both the Platonic theory that what we perceive is just a pale reflection of reality and the hardheaded view that all processes are ultimately material. He argued instead that the reality or substance of things lies in their concrete forms, and in so doing he probed some of the deepest questions of philosophy: What is existence? How is change possible? And are there certain things that must exist for anything else to exist at all? The seminal notions discussed in *The Metaphysics* - of 'substance' and associated concepts of matter and form, essence and accident, potentiality and actuality - have had a profound and enduring influence, and laid the foundations for one of the central branches of Western philosophy. *Metaphysics* This new translation of Aristotle's *Metaphysics* in its entirety is a model of accuracy and consistency, presented with a wealth of annotation and commentary. Sequentially numbered endnotes provide the information most needed at each juncture, while a detailed Index of Terms guides the reader to places where focused discussion of key notions occurs. An illuminating general Introduction describes the book that lies ahead, explaining what it is about, what it is trying to do, how it goes about doing it, and what sort of audience it presupposes. *Aristotle's Metaphysics Lambda Symposium Aristotelicum* [Oxford University Press](#) A distinguished group of scholars of ancient philosophy here presents a systematic study of the twelfth book of Aristotle's *Metaphysics*. Lambda, which can be regarded as a self-standing treatise on substance, has been attracting particular attention in recent years, and was chosen as the focus of the fourteenth Symposium Aristotelicum, from which this volume derives. At the Symposium, each of Lambda's ten chapters was taken in turn as the subject of a session at which a specially written paper was read to and discussed by the assembled symposiasts. (The ninth chapter commanded two sessions by

dint of its particular difficulty.) The papers have been revised in the light of discussion, and are now offered to a wider audience as a discursive commentary on points of particular philosophical interest covering all of Lambda. Michael Frede's extensive Introduction aims to give a broader view of Lambda as a whole and the problems it raises, and thus to provide the context for the discussion of each of the chapters. This volume will be a resource of great value and interest for anyone working on ancient metaphysics and theology. Aristotle's *Metaphysics* [theta] 1-3 On the Essence and Actuality of Force [Indiana University Press](#) Martin Heidegger's reading of Aristotle was one of the pivotal influences in the development of his philosophy. First published in German in 1981 as volume 33 of Heidegger's *Collected Works*, this book translates a lecture course he presented at the University of Freiburg in 1931. Heidegger's careful translation and his probing commentary on the first three chapters of Book IX of *Metaphysics* show the close correlation between his phenomenological interpretation of the Greeks (especially of Aristotle) and his critique of metaphysics. Additionally, Heidegger's confrontation with Aristotle's Greek text makes a significant contribution to contemporary scholarship on Aristotle, particularly the understanding of potentiality in Aristotle's thought. Finally, the book exemplifies Heidegger's gift for teaching students how to read a philosophical text and how to question that text in a philosophical way. [Routledge Philosophy Guidebook to Aristotle and the Metaphysics](#) [Psychology Press](#) This GuideBook looks at the *Metaphysics* thematically and takes the student through the main arguments found in the text. The book introduces and assesses Aristotle's life and the background to the *Metaphysics*, its ideas and text. *Metaphysics Books Z and H* [Oxford University Press](#) Joe Sachs has followed up his brilliant translation of Aristotle's *Physics* with a new translation of *Metaphysics*. Sachs's translations bring distinguished new light onto Aristotle's works, which are foundational to history of science. Sachs translates Aristotle with an authenticity that was lost when Aristotle was translated into Latin and abstract Latin words came to stand for concepts Aristotle expressed with phrases in everyday Greek language. When the works began being translated into English, those abstract Latin words or their cognates were used, thus suggesting a level of jargon and abstraction, and in some cases misleading interpretation, which was not Aristotle's language or style. These important new translations open up Aristotle's original thought to readers. *Aristotle on Method and Metaphysics* [Springer](#) *Aristotle on Method and Metaphysics* is a collection of new and cutting-edge essays by prominent Aristotle scholars and Aristotelian philosophers on themes in ontology, causation, modality, essentialism, the metaphysics of life, natural theology, and scientific and philosophical methodology. *Substantial Knowledge Aristotle's Metaphysics* [Hackett Publishing](#) In this groundbreaking work, C. D. C. Reeve uses a fundamental problem--the Primacy Dilemma--to explore Aristotle's metaphysics, epistemology, dialectic, philosophy of mind, and theology in a new way. At a time when Aristotle is most often

studied piecemeal, Reeve attempts to see him both in detail and as a whole, so that it is from detailed analysis of hundreds of particular passages, drawn from dozens of Aristotelian treatises, and translated in full that his overall picture of Aristotle emerges. Primarily a book for philosophers and advanced students with an interest in the fundamental problems with which Aristotle is grappling, Substantial Knowledge's clear, non-technical and engaging style will appeal to any reader eager to explore Aristotle's difficult but extraordinarily rewarding thought. Aristotle: Metaphysics Book Iota [Oxford University Press](#) The Clarendon Aristotle Series is designed for both students and professionals. It provides accurate translations of selected Aristotelian texts, accompanied by incisive commentaries that 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. Laura M. Castelli presents a new translation and comprehensive commentary of the tenth book (Iota) of Aristotle's Metaphysics, which provides Aristotle's most systematic account of what it is for something to be one, what it is for something to be a unit of measurement, what contraries are, and what the function of contraries is in shaping the structure of reality into genera and species. There are some objective difficulties in making sense of Iota as a part of the Metaphysics and as a piece of Aristotelian philosophy. Castelli's Introduction tackles such general difficulties, while the commentary provides a detailed analysis of the arguments, of the more specific issues and of the philosophical points emerging from Aristotle's text. The English translation, based on Ross' critical edition, is meant as a tool for readers with or without knowledge of ancient Greek. One and Many in Aristotle's Metaphysics The Central Books [Parmenides Publishing](#) 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. Although there is no way to make the *Metaphysics* easy, this very thorough treatment of the text succeeds in making it surprisingly intelligible. **Doing and Being An Interpretation of Aristotle's *Metaphysics* Theta** [Oxford University Press](#) **Doing and Being** confronts the problem of how to understand two central concepts of Aristotle's philosophy: *energeia* and *dunamis*. While these terms seem ambiguous between actuality/potentiality and activity/capacity, Aristotle did not intend them to be so. Through a careful and detailed reading of *Metaphysics* Theta, Beere argues that we can solve the problem by rejecting both "actuality" and "activity" as translations of *energeia*, and by working out an analogical conception of *energeia*. This approach enables Beere to discern a hitherto unnoticed connection between Plato's *Sophist* and Aristotle's *Metaphysics* Theta, and to give satisfying interpretations of the major claims that Aristotle makes in *Metaphysics* Theta, the claim that *energeia* is prior in being to capacity (Theta 8) and the claim that any eternal principle must be perfectly good (Theta 9). **Aristotle, *Metaphysics* Lambda** [Oxford University Press, USA](#) **The Clarendon Aristotle Series** is designed for both students and professionals. It provides accurate translations of selected Aristotelian texts, accompanied by incisive commentaries that 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. Lindsay Judson provides a rigorous translation of the twelfth book (Lambda) of Aristotle's *Metaphysics* and a detailed philosophical commentary. Lambda is an outline for a much more extended work in metaphysics - or more accurately, since Aristotle does not use the term 'metaphysics', in what he calls 'first philosophy', the inquiry into 'the principles and causes of all things'. Aristotle discusses the principles of natural and changeable substances, which include form, matter, privation and efficient cause; he argues that principles of this sort are, at least by analogy, the principles of non-substantial items as well. In the second half of the book he turns to unchanging, immaterial substances, first arguing that there must be at least one such substance, which he calls 'God', to act as the 'prime unmoved mover', the source of all change in the natural world. He then explores the nature of God and its activity of thinking (it is the fullest exposition there is of Aristotle's extraordinary and very difficult conception of his supreme god, its goodness, and its activity), and in the course of arguing for a plurality of immaterial unmoved movers he provides important evidence for the leading astronomical theory of his day (by Eudoxus) and for his own highly impressive cosmology. The commentary on each chapter or pair of chapters is preceded by a Prologue,

which sets the scene for Aristotle's often very compressed discussion, and explores the general issues raised by that discussion. The Introduction discusses the place of Lambda in the Metaphysics, and offers a solution to the problem of the unity of Aristotle's project in the book. On Sense and the Sensible [Good Press](#) "On Sense and the Sensible" by Aristotle (translated by John Isaac Beare). Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format. Aristotle's Metaphysics Aristotle: Metaphysics Theta Translated with an introduction and commentary [Clarendon Press](#) Aristotle: Metaphysics Theta Translated with an introduction and commentary On Aristotle's "Metaphysics" An Annotated Translation of the So-called "Epitome" [Walter de Gruyter](#) "This book contains the first English translation of Abū-Walīd Ibn Rushd's (Averroes') so-called Epitome of Aristotle's Metaphysics . The original Arabic text was composed around 1160 as a sort of appendix to a series of compendia of Aristotle's works on natural philosophy by the famous Andalusian philosopher. The two most interesting things about this work are the fact that Averroes restructures here the Aristotelian text according to his own conception of metaphysics, as opposed to his great literal commentary which follows the order of the Metaphysics section by section, and that he constantly revised this work over more than three decades. The present translation is based on a wide range of documents including, apart from the available Arabic editions, a number of medieval Arabic manuscripts not taken into consideration in these editions as well as the Renaissance translation into Latin prepared by Jacob Mantinus. It is accompanied by a commentary dealing with the major philosophical topics, Averroes' sources and problems of the transmission and constitution of the text. In addition, the most important variant readings of the manuscripts are noted in footnotes underneath the translation."--Publisher's website. Aristotle: Metaphysics Theta Translated with an Introduction and Commentary [Oxford University Press](#) "This addition to the Clarendon Aristotle series comprises a new translation of Aristotle's Metaphysics Book [Theta], an introduction to the basic notions and problems around which the book is structured, and a detailed chapter-by-chapter critical commentary. Makin's aim throughout is to present Aristotle's text in as accessible a manner as possible, and to encourage and enable readers to engage critically with Aristotle's arguments. Metaphysics Book [Theta] is an extended discussion of the distinction between the actual and the potential, a distinction which is important both for Aristotle's own thought and for later philosophers. Aristotle starts by considering the relation between capacities and changes, and then expands his discussion to cover the notions of matter and substance, which

are at the heart of his ontology. Among the topics covered in detail in the commentary are the distinctions between two-way and one-way capacities, and between rational and non-rational capacities; arguments against reductive views of possibility and impossibility; Aristotle's treatment of capacity identity and his account of the exercise of capacities; Aristotle's answer to the question 'what is it to be potentially such and such?'; his defence of the idea that actuality is prior in various ways to potentiality; and his brief comments on the evaluation of potentialities and actualities, the role of the actual-potential distinction in geometrical knowledge, and his treatment of truth and falsity." --Book Jacket. **Substances and Universals in Aristotle's Metaphysics** [Cornell University Press](#) In this book, Theodore Scaltsas brings the insights of contemporary philosophy to bear on a classic problem in metaphysics that stems from Aristotle's theory of substance. Scaltsas provides an analysis of the enigmatic notions of potentiality and actuality, which he uses to explain Aristotle's substantial holism by showing how the concrete and the abstract parts of a substance form a dynamic, diachronic whole. **Commentary on Aristotle, ›Metaphysics‹ (Books I-III) Critical edition with Introduction and Notes** [Walter de Gruyter GmbH & Co KG](#) This is the first of a two-volume edition of Alexander of Aphrodisias' commentary on Aristotle's Metaphysics. The new edition, which includes a philosophical and philological introduction, as well as notes to textcritical issues, is based on a critical evaluation of the entire manuscript tradition of the commentary. It also takes into account its indirect tradition and the Latin translation of Juan Ginès Sepúlveda. **AN INTRODUCTION TO ARISTOTLE'S METAPHYSICS OF TIME** Historical research into the mythological and astronomical conceptions that preceded Aristotle's philosophy [VILLEGAGNON-PLAISANCE ED.](#) This study of Greek time before Aristotle's philosophy starts with a commentary on his first text, the *Protrepticus*. We shall see two distinct forms of time emerge: one initiatory, circular and Platonic in inspiration, the other its diametrical opposite, advanced by Aristotle. We shall explore this dichotomy through a return to poetic conceptions. The *Tragedians* will give us an initial outline of the notion of time in the Greek world (Fate); we shall then turn to Homer in order to better grasp the complex relations between time and the religious sphere (the Hero); the work of the great theologian Hesiod will confirm this initiatory vision, later set out in remarkable fashion by Nietzsche (Myths); we shall then dive deep into Pythagoreanism to complete our account (Mysteries). Having understood this current of thought, powerfully influenced by the Iranian theogony, we shall be able to discern its clear differences from the so-called "Ionian" current, and thus to move away from Plato (Ideology). Lastly, we shall return to the early Ionian thinkers Thales and Anaximander to analyse whether this really was the vision of the world that Aristotle adopted in developing the first model of time (Science). In the second volume we shall see the return of the thought of the theologoi within the Aristotelian corpus itself, and will question our distinction between the being and existence of time. - FREE

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TRADUCTION : This book is also available in french with this title "Métaphysique du temps chez Aristote. Recherches historiques sur les conceptions mythologiques et astronomiques précédant la philosophie aristotélicienne.", 252p. 2009 Aristotle's 'Metaphysics' A Reader's Guide Bloomsbury Publishing Aristotle's Metaphysics is an extremely rich and important philosophical work that continues to inspire reflection and debate. Indeed, no philosophical work has been more influential. Yet, the Metaphysics is also notoriously complex. Because the work is an inquiry that seeks to discover solutions to problems rather than to defend doctrines, readers often struggle to follow the text and to understand its final solutions. This book focuses on the fascinating metaphysical issues that Aristotle is addressing. By working through the text, Halper explains how these issues arise, how the text engages them, and how it argues for solutions. Besides showing how to read the text, Halper aims to help readers reflect on the issues. Aristotle's Metaphysics: A Reader's Guide presents a concise and accessible introduction to the text, offering invaluable guidance on: - Philosophical context - Key themes - Reading the text - Reception and influence - Further reading Aristotle East and West Metaphysics and the Division of Christendom Cambridge University Press This book traces the development of conceptions of God and the relationship between God's being and activity from Aristotle, through the pagan Neoplatonists, to thinkers such as Augustine, Boethius and Aquinas (in the West) and Dionysius the Areopagite, Maximus the Confessor and Gregory Palamas (in the East). The result is a comparative history of philosophical thought in the two halves of Christendom, providing a philosophical backdrop to the schism between the Eastern and Western Churches. Unity, Identity, and Explanation in Aristotle's Metaphysics Oxford University Press This volume presents fourteen new essays by leading figures in the fields of ancient philosophy and contemporary metaphysics, discussing Aristotle's theory of the unity of substances. This topic remains at the centre of metaphysical enquiry. The contributors examine the nature of essences, how they differ from other components of substance, and how they are related to these other components. The central questions discussed here are: What does Aristotle mean by 'potentiality' and 'actuality'? How do these concepts explicate matter and form, and how are they related to the actuality of substance? What is the role of matter and form in accounting for the unity, identity, and individuation of substances? These questions are crucial to an understanding of the unity of composite substances and their identity over time. The aim of the volume is both exegetical and philosophical: to address central issues in Aristotle's Metaphysics, and to stimulate further investigation of the problems and controversies that arise from these. Contemporary Aristotelian Metaphysics Cambridge University Press Aristotelian (or neo-Aristotelian) metaphysics is currently undergoing something of a renaissance. This volume brings together fourteen essays from leading philosophers who are

sympathetic to this conception of metaphysics, which takes its cue from the idea that metaphysics is the first philosophy. The primary input from Aristotle is methodological, but many themes familiar from his metaphysics will be discussed, including ontological categories, the role and interpretation of the existential quantifier, essence, substance, natural kinds, powers, potential, and the development of life. The volume mounts a strong challenge to the type of ontological deflationism which has recently gained a strong foothold in analytic metaphysics. It will be a useful resource for scholars and advanced students who are interested in the foundations and development of philosophy.

Alexander of Aphrodisias: On Aristotle Metaphysics 1 [A&C Black](#) Alexander of Aphrodisias was the greatest exponent of Aristotelianism after Aristotle, and his commentary on Metaphysics 1-5 is the most substantial commentary on the Metaphysics to have survived from antiquity. The commentary on book 1 has the further interest that over half of it is devoted to Aristotle's discussion of Plato. Aristotle's battery of objections to the theory of Ideas is spelled out with fragmentary quotations and paraphrases from four of Aristotle's lost works, and we are given an extended account of Plato's 'unwritten doctrines' according to which the Ideas are numbers, namely the One and Indefinite Dyad. The deliberations for and against the theory of Ideas recorded by Alexander are more detailed than anything in Plato's dialogues and tell us more than any other source how they were conceived in Plato's most developed theory.

Aristotle's Metaphysics Alpha Symposium Aristotelicum [Oxford University Press, USA](#) "The 18th Symposium Aristotelicum, dedicated to the first Book of Aristotle's Metaphysics, was held in Leuven from 7th to 13th July 2008."--Pref. Aristotle on Method and Metaphysics [Springer](#) Aristotle on Method and Metaphysics is a collection of new and cutting-edge essays by prominent Aristotle scholars and Aristotelian philosophers on themes in ontology, causation, modality, essentialism, the metaphysics of life, natural theology, and scientific and philosophical methodology.

Metaphysics - Aristotle [Nuvision Publications](#) Metaphysics is Aristotle's version of philosophy examining the nature of reality, including the relationship between mind and matter, substance and attribute, fact and value. Aristotle argues that there are a handful of universal truths. Aristotle's works have influenced science, religion, and philosophy for nearly two thousand years. He could be thought of as the father of logical thought. Aristotle wrote: "There is nothing in the intellect that was not first in the senses." He wrote that everything that is learned in life is learned through sensory perception. Aristotle was the first to establish the founding principle of logic. The great writer Dante called Aristotle "The Master of those who know."

Priority in Aristotle's Metaphysics [Oxford University Press](#) The idea that some parts of reality are fundamental and others derivative was an important one in Aristotle's philosophical system, and is now again of great current interest in philosophy. Michail Peramatzis presents a new account of priority relations in Aristotle's metaphysics, and draws out their continuing philosophical

significance. **Metaphysics** [BRILL](#) This book offers a text and translation of Theophrastus' "Metaphysics," together with a full commentary, which may be used as an introduction to the terminology of Aristotle's school. The Introduction provides an assessment of Theophrastus' contribution to Peripatetic thought on the principles of being. **The Myth of Aristotle's Development and the Betrayal of Metaphysics** [Rowman & Littlefield Publishers](#) In this radical reinterpretation of Aristotle's **Metaphysics**, Walter E. Wehrle demonstrates that developmental theories of Aristotle are based on a faulty assumption: that the fifth chapter of **Categories** ('substance') is an early theory of metaphysics that Aristotle later abandoned. The ancient commentators unanimously held that the **Categories** was semantical and not metaphysical, and so there was no conflict between it and the **Metaphysics** proper. They were right, Wehrle argues: the modern assumption, to the contrary, is based on a medieval mistake and is perpetuated by the anti-metaphysical postures of contemporary philosophy. Furthermore, by using the logico-semantical distinction in Aristotle's works, Wehrle shows just how the principal 'contradictions' in **Metaphysics** Books VII and VIII can be resolved. The result is an interpretation of Aristotle that challenges mainstream viewpoints, revealing a supreme philosopher in sharp contrast to the developmentalists' version. **Aristotle's Metaphysics: Books A-E The Reception of Aristotle's Metaphysics in Avicenna's Kitāb al-Šifā' A Milestone of Western Metaphysical Thought** [BRILL](#) The systematic comparison of Avicenna's *Ilāhiyyāt* of the *Šifā'* with Aristotle's **Metaphysics**, accomplished for the first time in the present volume, provides a detailed account of Avicenna's reworking of the epistemological profile and contents of the **Metaphysics** and a comprehensive investigation of this latter's transmission in pre-Avicennian Greek and Arabic philosophy. **Themistius: On Aristotle Metaphysics 12** [Bloomsbury Publishing](#) This is the only commentary on Aristotle's theological work, **Metaphysics**, Book 12, to survive from the first six centuries CE - the heyday of ancient Greek commentary on Aristotle. Though the Greek text itself is lost, a full English translation is presented here for the first time, based on Arabic versions of the Greek and a Hebrew version of the Arabic. In his commentary Themistius offers an extensive re-working of Aristotle, confirming that the first principle of the universe is indeed Aristotle's God as intellect, not the intelligibles thought by God. The identity of intellect with intelligibles had been omitted by Aristotle in **Metaphysics** 12, but is suggested in his **Physics** 3.3 and **On the Soul** 3, and later by Plotinus. Laid out here in an accessible translation and accompanied by extensive commentary notes, introduction and indexes, the work will be of interest for students and scholars of Neoplatonist philosophy, ancient metaphysics, and textual transmission. **Concept of First Philosophy and the Unity of the Metaphysics of Aristotle**, [The State University of New York Press](#) Reale's monumental work establishes the exact dimensions of Aristotle's concept of first philosophy and proves the profound unity of concept that exists in Aristotle's

Metaphysics. Reale's opposition to the genetic interpretation of the *Metaphysics* is an updated return to a more traditional view of Aristotle's work, one which runs counter to nearly all contemporary scholarship. Reale argues that Aristotle's first philosophy includes a study of being, a study of substance, a study of divine substance, and a study of principles and causes, all of which are integrated and dialectically reconciled. Aristotle, *Metaphysics Lambda* [Oxford University Press](#) The Clarendon Aristotle Series is designed for both students and professionals. It provides accurate translations of selected Aristotelian texts, accompanied by incisive commentaries that 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. Lindsay Judson provides a rigorous translation of the twelfth book (Lambda) of Aristotle's *Metaphysics* and a detailed philosophical commentary. Lambda is an outline for a much more extended work in metaphysics - or more accurately, since Aristotle does not use the term 'metaphysics', in what he calls 'first philosophy', the inquiry into 'the principles and causes of all things'. Aristotle discusses the principles of natural and changeable substances, which include form, matter, privation and efficient cause; he argues that principles of this sort are, at least by analogy, the principles of non-substantial items as well. In the second half of the book he turns to unchanging, immaterial substances, first arguing that there must be at least one such substance, which he calls 'God', to act as the 'prime unmoved mover', the source of all change in the natural world. He then explores the nature of God and its activity of thinking (it is the fullest exposition there is of Aristotle's extraordinary and very difficult conception of his supreme god, its goodness, and its activity), and in the course of arguing for a plurality of immaterial unmoved movers he provides important evidence for the leading astronomical theory of his day (by Eudoxus) and for his own highly impressive cosmology. The commentary on each chapter or pair of chapters is preceded by a Prologue, which sets the scene for Aristotle's often very compressed discussion, and explores the general issues raised by that discussion. The Introduction discusses the place of Lambda in the *Metaphysics*, and offers a solution to the problem of the unity of Aristotle's project in the book. *The Structure of Being in Aristotle's Metaphysics* [Springer Science & Business Media](#) This book develops a new interpretation of Aristotle's *Metaphysics*. By exploring the significance of the long ignored distinction between being with regard to categories and being with regard to potentiality and actuality, the author presents that Aristotle's science of being has two distinct aspects: an investigation of the basic constituents of reality in terms of categories, predication, and definition, and an investigation which deals with change, process, and order of the world. Aristotle's *Metaphysics Books M and N* [Oxford University Press](#) Joe Sachs has followed up his brilliant translation of Aristotle's *Physics* with a new translation of *Metaphysics*. Sachs's

translations bring distinguished new light onto Aristotle's works, which are foundational to history of science. Sachs translates Aristotle with an authenticity that was lost when Aristotle was translated into Latin and abstract Latin words came to stand for concepts Aristotle expressed with phrases in everyday Greek language. When the works began being translated into English, those abstract Latin words or their cognates were used, thus suggesting a level of jargon and abstraction, and in some cases misleading interpretation, which was not Aristotle's language or style. These important new translations open up Aristotle's original thought to readers. Aristotle's *Metaphysics Form, Matter and Identity* [A&C Black](#) Aristotle maintains that biological organisms are compounds of matter and form and that compounds that have the same form are individuated by their matter. According to Aristotle, an object that undergoes change is an object that undergoes a change in form, i.e. form is imposed upon something material in nature. Aristotle therefore identifies organisms according to their matter and essential forms, forms that are arguably essential to an object's existence. Jeremy Kirby addresses a difficulty in Aristotle's metaphysics, namely the possibility that two organisms of the same species might share the same matter. If they share the same form, as Aristotle seems to suggest, then they seem to share that which they cannot, their identity. By taking into account Aristotle's views on the soul, its relation to living matter, and his rejection of the possibility of resurrection, Kirby reconstructs an answer to this problem and shows how Aristotle relies on some of the central themes in his system in order to resist this unwelcome result that his metaphysics might suggest. Aristotle's *Metaphysics, Book Z The Contemporary Debate* [Scuola Normale Superiore](#) "Metafisica Zeta", il trattato aristotelico dedicato alla sostanza, è stato al centro di un enorme dibattito negli ultimi cinquanta anni. Gli studiosi si sono concentrati su un certo numero di problemi connessi al trattamento essenzialistico che Aristotele propone della nozione di sostanza, come anche alla sua analisi degli oggetti concreti in termini di materia e forma (ileomorfismo). Questo volume offre uno sguardo d'insieme sul dibattito critico sullo sfondo della metafisica contemporanea, prevalentemente di matrice analitica. Esso si divide perciò in due parti. Nella prima, Mauro Mariani presenta alcune teorie moderne dell'essenza e illustra differenti punti di vista sulla struttura degli individui concreti e della loro identità. Nella seconda parte, invece, Gabriele Galluzzo considera i principali problemi filosofici e interpretativi posti dal libro Zeta, cercando di mettere ordine nell'intricato dibattito critico attraverso una valutazione dei meriti testuali e filosofici delle singole proposte esegetiche. Annotation Supplied by Informazioni Editoriali