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Metaphysics

Book Alpha (I)

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| A 1 | Theoretical wisdom as a science concerned with primary causes and starting-points. | 2 |
| A 2 | Wisdom as the science of god. | 4 |
| A 3 | The four causes: formal, material, moving, final. Earlier thinkers recognized the material cause: Homer, Hesiod, Thales, Anaximenes, Diogenes, Hippasus, Heraclitus, Empedocles, Anaxagoras, Parmenides, Hermotimus. | 7 |
| A 4 | The moving cause: Hesiod, Empedocles, Anaxagoras, Leucippus, Democritus. | 9 |
| A 5 | The starting-points of mathematics as the starting-points of beings: Pythagoreans. | 11 |
| A 6 | Plato and Forms. | 14 |
| A 7 | Earlier thinkers latched on to the material cause and moving cause, but not the formal one, although Plato touches on it, as do he and others on the final cause. No one mentions any others. | 16 |
| A 8 | Errors of the physicists, including positing elements of bodies only, though non-bodily ones are also beings, as the Pythagoreans recognized. | 17 |
| A 9 | Criticisms of Plato and the Platonists. | 20 |

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Book Little Alpha (II)

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| α 2 | Arguments that there must be some starting-point or primary cause of beings. | 28 |
| α 3 | The audience for the <i>Metaphysics</i> must already be well educated. | 30 |

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| Γ 8 | Discussion of the view that nothing is true and of the view that everything is true. | 67 |

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| Δ 2 | Cause. | 69 |
| Δ 3 | Element. | 72 |
| Δ 4 | Nature. | 72 |
| Δ 5 | Necessary. | 74 |
| Δ 6 | One. | 75 |
| Δ 7 | Be. | 78 |
| Δ 8 | Substance. | 79 |
| Δ 9 | Same. | 79 |
| Δ 10 | Opposite. | 80 |
| Δ 11 | Prior and Posterior. | 81 |
| Δ 12 | Capacity, Potentially, Power. | 83 |
| Δ 13 | Quantity. | 85 |
| Δ 14 | Quality. | 85 |
| Δ 15 | Relative. | 86 |
| Δ 16 | Complete. | 88 |
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| Δ 25 | Part. | 93 |
| Δ 26 | Whole. | 93 |
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To make the journey as comfortable as possible, the notes and glosses are replaced by a nominally numbered endnote, so that the information most needed at each iteration is available in a single page. The most sequential reader interested in a more detailed account should consult the detailed Index of Terms, a table of places where each discussion of a term or notion occurs. The history of the discussion of the *Meno* is also available. The introduction describes the book and explains what it is about, what it is trying to do, how it goes about it, and what sort of audience it probably has in mind. Consideration of the discussion of all the important topics in the *Meno* is the first step in course. Articles from the *Journal of Ancient Greek Mathematics* and *Mathematics and Mathematics Education* (both of which are mentioned under Further Reading) should add an expression of additional concern on the issues it does discuss—issues which the reader may even take on them. The next goal in many of the issues is the *Journal of the History of Mathematics*. They are also the place to start, for a first foray into a deeper level of the historical enterprise of coming to understand Aristotle's account.