

Phil. 609 Handout 07. BOOKS III (chapters 6-12) and IV

<u>Book III</u> , chapters 6–9:	Courage	deals with the painful, burdensome, dangerous [corresponding vices: cowardice and rashness]
chapters 10–12:	Temperance	deals with the bodily pleasant (food/drink & sex) [corresponding vices: self-indulgence and insensibility]

Once we get our own act in order by “rectifying” pain & pleasure, we turn to some of the more social virtues and vices.

Book IV:

THE VIRTUE	THE DOMAIN	THE VICICES	
<u>Dealing with wealth, money:</u>			
1. Generosity	giving	[prodigality vs. stinginess]	
2. Magnificence	giving on a large scale	[ostentation vs. niggardliness]	
<u>Dealing with honor:</u>			
3. Magnanimity	great honors	[vanity vs. small mindedness]	–person exalted; great matters
4. <u>no name</u> {ambition}	seeking smaller honors	[power-hunger vs. passivity]	–person trying to rise; lesser matters
5. <u>no name</u> {good temper}	anger	[irascible/sulky vs. submissive]	–person put down, dishonored, belittled: hence angry
<u>The minor social virtues, dealing primarily with speech:</u>			
6. <u>no name</u> {amiability}	relating to others in general	[churlish, contentious vs. obsequious, flatterer]	
7. <u>no name</u> {truthful re yerself}	presenting self in words	[boastful vs. mock modest]	–truthful: ἀληθευτικός
8. Ready wit	conversational agility	[buffoon vs. boor, sourpuss]	

To seal this off, we come not to another virtue but to a kind of bodily recognition of how we should be:

9. Shame. Not appropriate for mature persons, but admirable in the young; it shows they know some things shouldn't be done even though they did one of them (by inexperience).

- there are four virtues without a name (*anonyme* in French); Aristotle says in chapter 4 that even though there is no name, we know there must be a middle because we recognize and name the two bad extremes; this shows the “targeting” force of the form of middle versus extremes;
- the virtue of seeking honors [#4] means being willing to accept responsibility and even presenting yourself for an honorable position, but not conniving or lusting for it, as “climbers” do; nor is it a matter of “turning down commands,” refusing offices one should accept
- the virtues in book IV deal with (a) money, (b) honor, (c) speech:
- (a) generosity and magnificence deal with something external (wealth) that the agent gives away but that reflects on him
- (b) magnanimity, seeking honors, & good temper deal with honor, which is external but more internal than wealth
- (c) amiability, truthfulness, ready wit deal with social conversation and our place in it, which also is external but very much a part of ourselves, but not in the way courage and temperance are.
- remember that anger is the emotion we have when we (or those who are “ours,” our family, our people) are held in contempt or put down; anger stirs us to correct the injustice and to restore our status; “good temper,” therefore, is a virtue that helps us be angry in the right way; it is a common human failing to see contempt when there really is none, and so we need to be moderated in this regard, but there are times when anger is appropriate; note how angry people can be either irascible or sulky, and the latter are a greater burden on those who are close to them.
- I have classed “good temper” into the section dealing with honor (the table of contents in our text puts it apart by itself), and I think my ordering structures the list of virtues in an illuminating way. Certain parallels become more obvious. However, in his short list of virtues and vices in book II chapter 7 Aristotle seems to treat good temper by itself.
- what we translate as magnanimity is often called pride; the Greek is *megaloopsuchia*, great-soulness, and one of the vices is *mikropsuchia*, small-soulness or small-mindedness.