

Index of Passages Cited

Categories

3b15–16, 193n103
 14b14–23, 172

De Anima

I.1, 402a4–6, 160n3
 I.4, 408b13–15, 87n50
 I.4, 408b24–9, 134n50
 II.1, 412a6–9, 157n111
 II.4, 415a16–22, 83
 II.4, 415a28–b2, 209
 II.5, 416b32–4, 121
 II.5, 417a10–14, 122
 II.5, 417a20–418a6, 166n24
 II.5, 417b2–3, 122
 II.5, 417b8–9, 123
 II.5, 417b14–16, 123, 235
 II.5, 417b23–4, 157
 II.5, 418a3–4, 124, 142, 147n82
 II.6, 418a7–20, 130
 II.6, 418a9–11, 129, 163
 II.6, 418a11–12, 158
 II.7, 419a17–21, 139, 167
 II.8, 420b5–6, 78
 II.8, 420b27–9, 85, 87n50
 II.8, 420b31–3, 82, 85, 87
 II.8, 420b34–421a1, 88
 II.10, 422a20–1, 128
 II.12, 424a17–19, 118

II.12, 424a21–4, 118, 141
 II.12, 424a24, 117
 II.12, 424a27–32, 120
 II.12, 425a25–32, 117n5
 III.2, 425b20–2, 128n37
 III.2, 425b26–7, 113
 III.2, 425b29–426a1, 113
 III.2, 426a27–b3, 113–14, 117n5, 120
 III.2, 426b7, 114n120
 III.2, 426b8–12, 128, 130
 III.2, 426b12–15, 130
 III.2, 426b17–22, 130
 III.2, 427a9–14, 138
 III.2, 427a12, 141
 III.3, 427b8–9, 171n39
 III.3, 427b8–14, 134, 161
 III.3, 427b12, 163
 III.3, 427b14–16, 134
 III.3, 428a1–4, 133, 146
 III.3, 428a3–5, 171n39
 III.3, 428b10–19, 109, 136, 161
 III.3, 429a1–4, 139, 166
 III.4, 429a10–b21, 167
 III.4, 429a13–18, 140
 III.4, 429a24, 166n24
 III.4, 429a27–8, 140
 III.4, 429b5–9, 167, 230
 III.4, 429b10–18, 153, 187
 III.4, 429b30–430a3, 166, 166n24
 III.5, 430a15, 166, 199, 230
 III.5, 430a20–5, 168, 230

III.6, 430a26–8, 160–1, 170, 174, 200
 III.6, 430a27–b6, 161
 III.6, 430b5–6, 170
 III.6, 430b26–7, 160
 III.6, 430b27–9, 161, 187
 III.6, 430b29–30, 175
 III.7, 431a1–5, 168
 III.7, 431a16–17, 140
 III.7, 431b2, 141
 III.8, 432a3–10, 143
 III.8, 432a10–14, 135, 140n64, 155
 III.10, 433b5–13, 91
 III.10, 433b28–30, 86
 III.10–11, 433b27–434a10, 86, 91n58,
 138, 213
 III.11, 434a5–10, 90, 148
 III.11, 434a11, 91
 III.11, 434a12–13, 91n58
 III.12, 434a30–30a, 117

De Interpretatione

16a1–2, 76
 16a3–4, 103
 16a5–8, 75, 85n44, 142, 147n82
 16a8–9, 73, 115, 179n37
 16a12–13, 107n100, 160
 16a19–21, 97
 16a28–9, 101
 16b6–7, 97
 16b26–8, 78, 97
 16b28–30, 98, 106
 16b35–17a1, 98
 17a2–3, 97n72, 104, 160
 17a8, 97n72
 17a8–9, 107–8n101
 17a15–20, 106
 17a25, 39
 17a26, 106
 18a8–27, 78n19

De Motu Animalium

698a14–21, 109, 138
 698a19–21, 113
 698b12–15, 112
 698b15–18, 112
 700b19–20, 135
 700b22, 207
 700b32–5, 208–9

701b16–23, 111, 137
 702a17–19, 91–2n58

Eudemian Ethics

VII.12, 1244b24–9, 233
 VII.12, 1245a2–9, 233–4

History of Animals

I.1, 487a10–11, 196
 I.8, 491a11–13, 197
 II.8, 502a16, 198
 II.12, 504b1–3, 80
 IV.9, 535a30–1, 94
 IV.9, 536a2, 79
 IV.9, 536a3–4, 79, 94
 IV.9, 536a14–15, 80
 IV.9, 536a30–1, 79
 IV.9, 536b1–2, 80
 IV.9, 536b9, 79
 IV.9, 536b10–12, 80
 IV.9, 536b11–13, 81
 IV.9, 536b17–19, 80
 VI.12, 566b27–567a12, 198

Mechanics

848b4–5, 109

Metaphysics

I.1, 980a21, 17, 150, 206, 220, 224
 I.1, 980a27–b25, 224
 I.1, 980b25–8, 151–2
 I.1, 980b29–981a1, 151
 I.1, 981a3–7, 220
 I.1, 981a5–12, 152
 I.1, 981a24–7, 225
 I.1, 981b7–10, 224
 I.2, 982a8–10, 226
 I.2, 982a21–5, 223, 226
 I.2, 982b5–7, 228
 I.2, 982b11–17, 4–5
 I.4, 984b24–5, 201
 I.4, 985a4–7, 201
 I.5, 986b23–4, 49
 I.5, 986b26–987a2, 63
 I.7, 988b15, 60n44
 I.10, 993a15–16, 202

Index of Passages Cited

269

- II.1, 993a30–b3, 50, 160, 162
 II.1, 993b1–2, 160
 II.1, 993b4–5, 162
 II.1, 993b6–7, 163, 205
 II.1, 993b7–11, 163
 II.1, 993b11–15, 49
 II.1, 993b19–31, 206
 IV.2, 1003a33–4, 159
 IV.3, 1004b27–1005a2, 214n46
 IV.7, 1011b23–1012a28, 160
 IV.7, 1011b25–9, 14, 21, 170
 V.26, 1023b29–32, 156, 228
 VI.1, 1025b28–35, 187
 VI.1, 1025b35–1026a6, 188
 VI.4, 1027b18–34, 160
 VI.4, 1027b20–5, 170
 VI.4, 1027b25–8, 23, 161, 171
 VI.4, 1027b28–34, 172n45
 VII.1, 1028a10, 12
 VII.3, 1029a2–7, 185
 VII.3, 1029a30, 185
 VII.3, 1029b3–12, 224
 VII.4, 1029b13–14, 176
 VII.4, 1029b14–17, 177
 VII.4, 1029b22, 185
 VII.4, 1029b27–8, 178
 VII.4, 1030a1–6, 178
 VII.4, 1030a6–11, 180
 VII.4, 1030a11–14, 181
 VII.4, 1030a27–8, 182
 VII.5, 1030b14–16, 184
 VII.6, 1031b6–7, 191
 VII.6, 1031b18–22, 189–91
 VII.6, 1031b30, 190
 VII.7, 1032b32–1033a23, 64n55
 VII.7, 1033a1–5, 191
 VII.7, 1033a5–7, 191, 193n104
 VII.8, 1033b21–4, 193
 VII.10, 1036a2–13, 188
 VII.12, 1038a6–9, 181
 VII.16, 1040b9–10, 181n71
 VIII.1, 1042a26–31, 118n7, 157n111,
 194
 VIII.6, 1045a29–33, 195
 IX.6, 1048b18–25, 143n75
 IX.7, 1049a18–b4, 64n55
 IX.10, 1051b1, 172
 IX.10, 1051b2–5, 173
 IX.10, 1051b22–8, 161, 165, 174
 IX.10, 1051b30–3, 176
 IX.10, 1051b31, 158
 IX.10, 1052a1–2, 165
 XII.1, 1069a18, 202
 XII.1, 1069a19–21, 203
 XII.6, 1071b3–4, 204
 XII.6, 1071b4–5, 206
 XII.6, 1071b15–16, 205
 XII.6, 1071b17, 205
 XII.6, 1071b19, 236
 XII.6, 1071b28–9, 205
 XII.7, 1072a26–b4, 206, 212–6, 218,
 220, 222, 228
 XII.7, 1072b13–15, 231
 XII.7, 1072b18–21, 232
 XII.7, 1072b22–4, 235
 XII.7, 1072b26–8, 237
 XII.8, 1074a1–17, 53
 XII.8, 1074a35–b3, 201
 XII.8, 1074b10–13, 202n6
 XII.9, 1074b18–26, 213, 232
 XII.9, 1074b33–5, 236
 XII.10, 1075a10–12, 239
 XII.10, 1075a14, 239
 XII.10, 1075a18–25, 239–40
 XII.10, 1075a19, 202
 XII.10, 1076a3–4, 211n34
- Meteorology*
- I.3, 339b20–2, 53n17
- Nicomachean Ethics*
- I.3, 1095a2–11, 126
 II.1, 1103a17–18, 15
 II.1, 1103a23–6, 127, 235
 II.4, 1105a30–33, 13n25
 II.6, 1107a1–2, 215
 II.7, 1108a19–20, 13
 III.2, 1111b10–12, 207, 218
 III.2, 1111b18–30, 208, 218
 III.2, 1112a21–3, 208n26
 III.2, 1112b30–5, 208n26
 III.7, 1115b13, 209
 IV.6, 1126a11, 14
 IV.7, 1127a21–6, 13, 160, 178n59
 IV.7, 1127b2, 160
 V.1, 1129b25–30, 242
 V.1, 1130a3–8, 245
 V.1, 1130a10–13, 245

V.10, 1137b14–1138a3, 251
 VI.2, 1139a30–1, 160
 VI.3, 1139b15–16, 252n16
 VI.3, 1139b15–17, 160n4, 171n39
 VI.8, 1142a15–16, 152
 VI.12, 1143a35–6, 162
 VII.1, 1145b3–7, 52
 VIII.3, 1156a31–4, 126
 IX.9, 1170a31–3, 233
 IX.9, 1170b4–5, 233

On Generation and Corruption

1.2, 316a5–10, 5, 67, 157, 198

On Memory and Recollection

449b31, 140n64, 155, 213
 450a10–11, 131
 450b14–27, 146–7
 453a7–13, 149

On Perception and the Perceived

439b19–27, 119–20
 439b29–33, 120
 447a11, 167n27

On the Heavens

I.3, 270b1–24, 53

Parts of Animals

I.1, 639a4–5, 64–5
 I.1, 639a13–15, 51
 I.1, 640a13–14, 65
 I.1, 640b25–31, 65–6
 I.1, 640b34–41a2, 197
 I.1, 641a5, 67
 I.1, 642a16–20, 69
 I.1, 642a25, 65
 I.1, 642a28, 69
 II.16, 660a3–6, 79n28
 II.17, 660a34–b1, 80
 IV.5, 678b8–9, 127
 IV.10, 689b32, 198
 IV.13, 697a30–b13, 198

Physics

I.1, 184a1–b14, 224
 I.1, 184a16–18, 55, 163
 I.1, 184a18–21, 56
 I.1, 184a23–4, 56
 I.1, 184b1–3, 57, 180
 I.1, 184b3–5, 57
 I.2, 185a5–7, 62
 I.2, 185a12–15, 63n53
 I.2, 185a23–4, 62
 I.2, 185b21–7, 62–3n50
 I.2, 185b27–33, 63
 I.5, 188a19–21, 63
 I.5, 188a29–30, 160
 I.5, 188b29–32, 68, 160
 I.5, 188b34–189a1, 68
 I.7, 190a21–b1, 64n55
 I.8, 191a25, 160
 II.1, 192b13–14, 205
 VII.3, 247b1–248a6, 127n34
 VII.3, 247b17–18, 126
 VII.3, 247b18–248a4,
 126, 149n90, 235
 VIII.4, 255a29–b7, 124–5, 235
 VIII.4, 255a33–b13, 230

Politics

I.2, 1253a2–10, 89
 I.2, 1253a10–15, 89–90, 92, 213
 I.2, 1253a15–8, 92
 I.2, 1253a37–9, 246

Posterior Analytics

II.19, 99b34–100a9, 145n79
 II.19, 100a1–6, 145, 148, 151
 II.19, 100a6–8, 149
 II.19, 100a10–b3, 145n79
 II.19, 100a12–13, 149–50n90
 II.19, 100a17, 157

Sophistical Refutations

I, 165a6–14, 102
 I, 165a16–18, 102

General Index

Greek terms are translated in parentheses. The first translation is the more traditional; the second is the way the term is rendered and used in this text.

- ability
 - cultivated, 167
- address
 - way of, 73, 116, 156, 159, 161
- affections. *See pathē*
- Agamemnon, 27
- aisthanesthai* (to be perceived to), 118
- aisthesis* (perceiving)
 - krinein* and, 114
 - literalist interpretation of, 118
 - logos* and, 114
 - as perceiving, 116–31
 - perception vs. sensation, 87
 - translation of, 87
- aletheia* (truth, unconcealedness)
 - etymology of, 26
 - Heidegger and, 33–9
 - Homeric conception of, 14, 26
 - as noticing, 104–5
 - provenance of, 26–33
 - as truthfulness, 13
- Ammonius, 73, 74, 77
- Aquinas, St. Thomas, 22, 24, 45, 74, 162, 207
- Arendt, Hannah, ix, 1, 2, 24
- articulation, 18, 44, 54, 55, 57, 59, 79, 102, 109, 192
 - vs. expression, 11
 - as joint activity, 96
 - joint and, 95
- attunement, 41–2, 112, 252
- beautiful, the, 204, 212, 228, 229, 249
 - appearing vs. being, 208
- being-in-the-world, 41, 42, 46, 75
- biology, 196
 - as phenomenology of life, 197
- boulesis* (desire, wish), 207, 216, 217, 223
 - vs. *epithumia*, 217
- Brentano, Franz, 14
- Buber, Martin, 11
- catalysis, 237
- choice, 215
- community, 19, 32, 79, 93, 101, 104, 150, 156, 164, 184, 199, 200, 210, 239, 241
 - ecological, xi, 242–51
- cooperation, 47, 116, 124, 129, 165, 166, 212
- correspondence
 - etymology of, 22
- courage, 251
- definition, 181
 - See also horismos*

- Democritus, 67, 68, 69
 Descartes, René, 23, 24, 45
 desire, 91
 three sorts (longing, spiritedness, and wish), 207–16
 See also epithumia; boulesis
 developmentalism, 7
 Dewey, John, xii, 10, 15, 16–20, 40, 43, 46, 96
dianoia (thinking things through), 161, 171, 207
 See also nous/noien
 Diotima, 210, 223
 account of *eros*, 216–23
 discernment, 251
 See also krinein
 divine, xii, xiii, 24, 25, 203, 204, 205, 209, 231, 236–41
 as relationality, 236–7
dynamis (potentiality, power), 234
 aisthesis and, 122
 first and second, 166
 hexis and, 124
 lever and, 109
 phantasia and, 133
 thinking and, 236–7
 Eco, Umberto, 100
 ecology, 10, 88, 137, 147, 156, 162, 164, 165, 179
 of encounter, 170, 220, 234
 etymology of, 78, 240
 of perceiving, 233
 technical meaning of, 77
 of truth, 202
eidōs (form, look), 65, 182
 morphe and, 183, 185, 192–6
 naturalistic phenomenological conception of, 177, 182–96
eikasia (likeness), 146–8
 Emerson, Ralph Waldo, 15
 Empedocles, 201
empeiria (experience), 145, 150, 151, 224
 encounter
 ecology of, 25
 ontological, 11, 19, 33, 119
energeia (actuality, being-at-work)
 dative case and, 195
 natural beings and, 197
 ti en einai and, 195–6
entelecheia (actuality, being-at-work-staying-itself), 123
epagoge (induction, leading forth), 145, 190
epithumia (desire, longing), 207, 216, 217, 223
 vs. *boulesis*, 217
Ereignis (event, appropriation), 36–8
eros (love), 217, 223
 vs. *epithumia and boulesis*, 217–19
Es gibt (There is, It gives), 35
 ethics, xii, 253
 character and, 15
 existential-hermeneutical as, 43–5
 experience, 148, 153
 See also empeiria
 expression, 7, 18, 19, 21, 22, 44
 vs. articulation, 11
 Firstness, 2, 179
 tode ti and, 179
 Gadamer, Hans-Georg, 61, 229
 generosity, 251
 gentleness, 251
 good, the, 204, 215, 229, 249
 instrumental, 211
 habit. *See hexis*
 hearing, 88, 113, 114, 118, 120, 123, 129, 224, 225, 229
 Hegel, G. W. F., 110
 Heidegger, Martin, xii, 8, 34, 40–3, 45, 66, 69, 75, 77, 93, 98, 100, 106, 112, 114, 116, 117, 151, 152, 173, 180, 184, 192, 197
 aisthesis as hearing, 117
 on *Ereignis*, 36, 37
 on the existential-hermeneutical as, 43, 46, 119, 132
 on *hypokeimenon*, 128
 on *kath' ekaston*, 57
 on *katholou*, 58, 156, 227
 phenomenology and, 8–11, 33
 pragmatic naturalism and, 40
 on transcendence, 41
 on truth as *aletheia*, 33–9
 on truth in Aristotle, 172

General Index

273

- Heraclitus, vi, 3, 4, 229, 247, 253
 Herodotus, 28, 30–2, 246
hexis (habit, active condition), 13, 14
 aisthesis and, 123–7
 disposition vs., 123
 thinking and, 13, 70, 168, 236
 history of philosophy
 Aristotle and, 58–61
 homelessness, 5
 Homer, 26, 31
horismos (definition), 176–96
 Husserl, Edmund, 17, 40
hypokeimenon (underlying subject, what lies there), 64, 180, 184, 223
 translation of, 128
hypolepsis (opinion, responsive supposition), 220
 translation of, 134
 imagination.
 ethical, 244–51
 as opposed to *phantasia*, 244
 See also phantasia
 individual
 vs. singular, 246
 intelligibility, 25, 62, 179
 Jaeger, Werner, 7
 James, William, 10
 joint, xi, 76, 108–15
 and articulation, 96
 lever and, 110
 judgment, 8
 justice, 162
 ecological, xii, 11, 159, 253
 ecology of, 10, 48, 159
 as relational, 24
 as truth, xi, 243
 Kahn, Charles, 9, 167
kath' ekaston (particular, according to each), 154, 156, 157, 191
katholou (universal, according to the whole), 57, 145, 148, 151, 153, 156, 157, 223, 227
 King, Martin Luther, Jr., 210
 Kosman, Aryeh, xiii, 145, 167, 197, 200, 209, 214
krinein (to discern), 83, 115, 128
 aisthesis and, 114, 127–31
 phantasia and, 132–7
 language, 6
 conventional theory of, 99
 legomenology, x, 7, 64, 68, 105, 121, 122, 133, 192, 204, 224
 peripatetic, 202, 238
 phenomenological, 244
 lever, xi, 109, 110
 Levinas, Emmanuel, 11, 179
 likeness, 147
 See also eikasia
logos, 3, 4, 18, 43, 46, 66
 aisthesis and, 119
 apophantikos, 8, 72, 75, 96–108, 171, 186, 210
 apophantikos as joint occurrence, 108
 deliberation and, 207
 humans as animals having, 54, 89, 149, 150, 157
 nature and, 62
 as phenomenon, 54, 68
 role in perceiving, 119–24
 as significant voice, 77–9
 truth mediated by, 54
 voice and, 77
 longing. *See epithumia*
 love. *See eros*
 magnanimity, 252
 memory, 145, 146, 224
 metaphysics, 206
 methodology
 Aristotle's path of inquiry, 56–61
 Aristotle's phenomenological, 51–6, 62, 65, 226
 legomenological, xi, 64
 peripatetic, 6, 7
 middle voice, 18, 106, 118, 144, 238
 aisthesis and, 122
morphe (shape), 66, 67
 eidōs and,
 183, 185, 192–6
 name, 57, 76, 77, 97, 98
 vs. symbol, 101
 natality, 1, 163

- naturalism, 16, 39, 158
 ancient Greek, 32
 Aristotle's, 54, 70, 71
 and language, 54
 pragmatic, 11, 15, 17, 19, 40, 42, 43
 reductionistic, 17
 nature, 54, 62, 158, 202
nous/noein (thinking/to think), 165, 171
 active, 168
 as cultivated ability, 199
 distinct from *dianoia*, 134, 170
 and *noesis*, 232
noesis noeseos noesis, 236, 237
 twofold potency of, 166–9
nous/noeton (thinking/that which is thought), 212–16
- Obama, Barack, 211
- objectivity, 19
- Odysseus, 27
- ontology, 2, 98
- ousia* (substance, beingness), 202, 237
 three kinds of, 204–7
- Parker, Theodore, 211
- Parmenides, 26, 29, 63, 68, 246
 principle of nature and, 62–4
 participle, 185, 188, 216, 222
 connotations of the perfect, 97, 188
- pathe* (affections), 112
- Peirce, Charles Sanders, 2, 10, 25, 179
- perceiving/perception. *See aisthesis*
- Phaedrus, 76, 95, 210
- phantasia* (imagination, being appeared to), 73, 83, 86, 166, 167, 246
aisthesis and, 131–7
 definition of, 83
 deliberative, 211
 etymology of, 139
 as *hexis*, 133
 logistical, 90–3, 211
 motion and, 111–15
nous and, 91
 as between perceiving and thinking, 139–44
 perceptive vs. deliberative, 86–9, 91
 translation of, 82
 voice and, 81–96
- phenomenology, xii, 8, 10, 33, 39, 40, 42, 82, 182, 196, 197, 199
 Aristotle's method of, 51–6
 existential, 40
 of form, 199
 and language, 54
 naturalistic, 10, 47
- philosophy
 life of, 221, 223–9, 249
 wonder and, 4
- phronesis* (practical wisdom), 252
- Plato
 idea, 66
 on *phantasia*, 83, 147
 on saving the phenomena, 52
 thing-itself and, 75
 truth and, 32, 229
- pragmatism, 9
 Heideggerian phenomenology and, 10
- principle, 162, 195, 196
 as *arche*, 62–4
 erotic, xii, 20, 204–29
- propriation, 249
See also Ereignis
- Randall, John Herman, xii, 10, 17, 21, 40, 42, 43, 46, 54, 55, 58, 73
 on experience and existential ontology, 43
 history of philosophy and, 61
- reciprocity
 asymmetrical, 11, 20
- response
 attuned, 117
 way of, 117, 156, 161, 220
- response-ability, xi, 11, 14, 19, 22, 36, 48, 89, 93, 95, 102, 129, 132, 162, 246
 as co-response-ability, 24, 37, 39, 45
 ontological, 7, 105
- Ross, W. D., 8
- Sachs, Joe, 183
- Santayana, George, 10, 15, 70
- saying
 apophantic, 39
 declarative, 8, 72, 104–8, 135, 165, 210
- science, 252
- Secondness, 179
- sign, 85
 indexical, 179
- signification, 99
 as ability, 78

General Index

275

- original meaning of, 85
 Simonides, 26, 28–30, 246
 singular, 158, 162, 246
 vs. individual and particular, 158
 singularity, 179
 Smith, John E., 11, 18
 Socrates, 20, 76, 152, 210, 216–19, 222, 223
sophia (wisdom), 223, 225, 228
 subjectivity, 25
syllogismos (inference, gathering of *logos*), 148–52
 symbol, 74, 98–104
symphonia (consonance, sounding together), 113, 120
 symptom, 85
- technology, 3, 4, 252
 teleology, 60
 temperance, 251
theoria/theorein (theorizing/to theorize), 50, 162, 202, 230, 235, 236
 theorizing, 166
 theory. *See theoria/theorein*
- thing
 as pragma, 9
- thinking, 134, 155, 163, 168, 175, 194, 212
 being-at-work of, 236
 noesis noeseos noesis, 236
 See also nous/noein
- Thirdness, 179
tode ti (this something, individual), 157, 158, 179, 188
 Firstness and, 179
 technical meaning of, 179–80
- to ti en einai* (essence, the what-it-was-to-be), 65, 174
 definition and, 176–96
 imperfect in, 192
- touch
 noetic, 165
- transaction, 17, 18, 40, 46
 transcendence, 41
 finite, 71
- truth, 164, 200
 as ability to respond, 159
 as adequation, 22, 24
 as *aletheia*, 9, 10, 26, 33
 as compelling, 67, 69, 160
 as co-response-ability, 23, 34, 44, 46
 as correspondence, 14
 correspondence theory of, 14, 21
 as dialogical, 25
 ecology of, 45
 ethics of, xii, 14–15, 48, 159, 242, 247, 251
 Heidegger's understanding of, 34
 as justice, x, 11, 38, 239
 as appropriation, 249
 said in many ways, 160
 and touch, 161, 165–76
 as truthfulness, 13, 14
 truthfulness, 13–15
- unicity, xi, 2, 3, 4, 6, 11, 20, 22, 24, 37, 95, 105, 113, 158, 162, 179, 193, 203, 253
- verb, 77, 97
 verb tense
 imperfect, 192
- verbal aspect
 completed, 185
 progressive, 192
- voice, 72–96, 131
 phantasia and, 81–9
 and politics, 89
- Voice
 as distinct from sound and dialect, 79–81
- whole, 156, 189, 193, 202, 223, 228, 239
 community of, 200
- wisdom. *See sophia*
- wish. *See boulesis*
- Woodbridge, Frederick James Eugene, xii, 10, 11, 12, 15, 43, 46, 47, 54, 72, 114, 115, 237
- Xenophanes, 49–50, 60, 70