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## What is arete in greek

Transliteration: earring or aret Definition: Virtue, excellence, moral excellence Pronunciation: ah-reh-'tay (listen) No English word or phrase captures the exact meaning of earring. The closest equivalents are excellence and virtue. But there's more to it than earring that can't be expressed in words. There's some of the Divine in it. Perhaps the only true way to understand earring is to consider two or more examples of excellence and contemplate what they share. What does it mean when we say of an action, an artistic work or some impeccable athletic maneuver, which is excellent? Contemplating what is excellent, in any form, brings us the same joy. We perform an action with excellence and say, perfect!. At the time of excellence, something transcends the worldly and touches the Ideal. For Plato, Arete is primarily associated with moral excellence. He is superordered to specific moral virtues of Valor, Temperance, Justice, etc.; something that everyone shares, a special, nameless quality, its essence. It's clearly related to kindness, but not the same. For Aristotle, something is excellent when it manifests its unique purpose or telos. The unique and defining quality of human beings, for Aristotle, which makes them distinct from other creatures, is the capacity for rational thought. Human excellence, then, implies the correct use of reason, mainly in relation to moral choice. From the Greek philosophical vocabulary J. O. Urmsom (London, 1990), 30–31: earring: excellence or goodness of any kind. It is an abstract noun connected with aristos, excellent; the abstract noun equivalent agathotes of agathos is late and rare; arete commonly translates virtue, a transliteration of Latin virtus, but neither arete nor virtus means virtue, except in expressions as archeizing as 'the virtues of the internal combustion engine', where 'excellences' would be equivalent: don't you think everything assigned a function has an excellence? (Plate Rep. 353b); have all kinds of fantastic trees in beauty and height through soil excellence (Plato Critias 117b); be good about all excellence (Plato Laws 900d); excellence [of the human soul] is of two kinds, of intelligence and character (Aristotle Nic. Eth. 1103a 14). The opposite of Arete is the kakia. The entry ἄρετή in the middle liddell lexicon (Liddell & Scott, 1889). Longest entry into the Liddell-Scott-Jones lexicon (1940). Reading Aristotle, what is the life of excellence? This article is about the philosophical concept. For other facilities, see Arête (disambiating). For other uses, see Arete (disambiguation). This article includes a list of general references, but remains largely unverified because it lacks enough online citations Please help improve this article by introducing more Dating. (January 2009) (Learn how and when to delete this template message) Statue of Arete in the Library of Celsus in Ephesus Arete (Greek: ἄρετή), in its basic sense, means excellence of any kind. [1] The term may also mean moral virtue. [1] In his first appearance in Greek, this notion of excellence was finally linked to the notion of fulfillment of purpose or function: the act of living at c ahead of the full potential. The term from Homeric's time onwards is not gender-specific. Homer applies the term of Greek heroes and Trojans, as well as major female figures, such as Penelope, the wife of the Greek hero Odysseus. In homeric poems, Arete is often associated with bravery, but more often with efficiency. The person of Arete is of the highest effectiveness; they use all their faculties—strength, courage, and ingenuity—to achieve real results. In the homeric world, then, Arete involves all the skills and potentials available to humans. In some contexts, Arete is explicitly linked to human knowledge, where expressions virtue is knowledge and Arete is knowledge are used interchangeably. The greatest human potential is knowledge and all other human abilities are derived from this core capacity. If Arete is knowledge and study, the highest human knowledge is knowledge about knowledge itself; in this light, the theoretical study of human knowledge, which Aristotle called contemplation, is the greatest human capacity and happiness. [2] History The ancient Greeks applied the term to anything: for example, the excellence of a chimney, the excellence of a bull for breeding, and the excellence of a man. The meaning of the word changes depending on what it describes since everything has its own peculiar excellence; a man's earring is different from a horse's earring. This way of thinking comes first from Plato, where you can see it in the Allegory of the Cave. [3] In particular, it was presumed that the aristocratic class, essentially by definition, was exemplary as an earring: The root of the word is the same as aristos, the word showing superlative capacity and superiority, and the aristotle were constantly used in the plural to denote nobility. [4] In the 5th and 4th centuries a. C., earring as applied to men had developed to include quieter virtues, such as dikaiosyne (justice) and sofrosyne (self-control). Plato attempted to produce a moral philosophy that incorporated this new use, but it was in Aristotle's work that the doctrine of earring found its most complete flourishing. The Aristotle Media Doctrine is a paradigm-shifting example of your thinking. Earring has also been used by when talking about athletic training and also the education of young children. Stephen G. Miller delves into this use in his book Ancient Greek Athletics. Aristotle is cited as deliberative between education towards earrings ... O O Theoretical. [5] Educating towards Arete in this regard means that the child would be educated toward things that are useful in life. However, even Plato himself says that Arete is not something that can be remembered. It says: There is not even an agreement on what constitutes earring, something that logically leads to a disagreement about proper training for earrings. [6] To say that earring has a common definition of excellence or fulfillment can be an exaggeration simply because it was very difficult to identify earrings, let alone the appropriate ways to obtain it. Athletics It was commonly believed that the mind, body and soul each had to be developed and prepared for a man to live a life of earring. This led to the idea that athletics had to be present to obtain earrings. They did not need to consume life, they simply exercise the body in the right condition for earring, just as the mind and soul would exercise by other means. [6] Homer In Homer's Lyaade and Odyssey, arete is mainly used to describe heroes and nobles and their mobile prowess, with special reference to strength and courage, but is not limited to this. Penelope's earring, for example, refers to cooperation, for which it is praised by Agamemnon. The excellence of the gods generally included their power, but in the Odyssey (13.42), the gods can bestow excellence on a life, which is contextually understood as prosperity. According to Bernard Knox's notes found in Robert Fagles' translation of The Odyssey, earring is also associated with the Greek word for prayer, araomai. [7] With regard to the Lyaada, the way Homer describes Achilles is an example of Arete (187). Arete is associated with the kindness and dexterity of a warrior (187). Debra Hawhee points out that the norms and practices of Athenian virtuosity operate within the politics of reputation, whose normative poles are honor and shame (187). This means that Arete functions as an external phenomenon depending on the external reception and recognition of its instantiatment (188). Dying in battle or securing a victory at the Olympic Games were considered agathos (good) and therefore deserving of scam (honour). Therefore, not only achilles is a brave and brilliant warrior, but also, from the beginning, destined to die in battle in Troy with the utmost glory: a guarantor of Arete. [8] Personification Additional Information: Virtus (deity) Arete was occasionally personified as a goddess, Homonoia's sister (not to be confused with Harmonia), and the daughter of the goddess of justice, Praxidike. She should not be confused with the mythological Queen Arete mentioned in the Argonautica and the Odyssey, whose Greek name is written Αἰρήτη (with a different vowel in the second syllable). Earring and Homonoia were together as the Praxidikai (Exacters of Justice). As with many minor Greeks there is little or no real mythical background for Arete, which is used at most as a personification of virtue. The only story involving Arete was originally told in the 5th century A. C. by the sophist Prodicus, and refers to the early life of the hero Heracles. The story has been known as Hercules at the Crossroads. At a crossroads, Arete appeared to Heracles as a young maiden, and offered her glory and a life of struggle against evil; his counterpart Kakia offered him wealth and pleasure. Heracles chose to follow Arete's path. Awards[edit] This story was later used by Christian writers, such as Methodius of Olympus, Justin Martyr, Clement of Alexandria and Basil of Caesarea. Justin and Basil portray Arete as a scrawny and unattractive figure, but Methodius portrays her positively in Banquet of the Ten Virgins. Recognitions[edit] Paideia Arete is a significant part of the pay of the ancient Greeks: the training of the child to virility. This training in earring included physical training, for which the Greeks developed gymnastics; mental training, which included oratory, rhetoric and basic sciences; and spiritual formation, which included music and what is called virtue. Examples of use Virtue (arete) is then an established disposition of the mind that determines the choice of actions and emotions, which consists essentially of observance of the average in relation to us, is determined by principle, that is, as prudent man would determine. [9] Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is beautiful, whatever is cordial, if there is any excellence (arete), if there is anything praiseworthy, think of these things (Paul's admonition in Philippians). [10] Robert Pirsig plays earring as synonymous with Quality in his book Zen and the Art of Motorcycle Maintenance. This includes an extensive discussion about Plato's Phaedrus and the historical contrast between dialectic and rhetoric. And what's good, Phaedrus, and what's not good—Do we need to ask someone to tell us these things? Pirsig's line plays offline in the platonic dialogue El Phaedrus that says: And what is right and what is wrong—do we need to ask Lysias, or any other poet or speaker, who ever wrote or wrote a political work or any other work, on the subway or off the tube, poet or prose writer , show us this? [11] O Father Zeus, he honors this hymn by a victor at Olympia, and his now famous boxing earring. From a Pindarian ode inscribed on the statue of an Olympic victor from Diagoras de Rhodes that is established in Olympia. [6] Arete is the name of a key protagonist in The Philosopher Kings, the second book in Jo's Tesaly trilogy in which a group of people gathered by the time-traveling athena goddess work to achieve ideal society as described in Republic. She is a precocious teenager who also appears in the sequel. Arete's name and meaning (excellence) is a small but important plot point in the book - as well as a general theme of the series as a whole. See also Aretaic turn Aretology Mens sana in corpore sano (a healthy mind in a healthy body) Pirsig's metaphysics of quality notes from Pirsig a b Liddell, H.G. & Scott, R. A Greek-English lexicon, 9th ed. (Oxford, 1940), s.v. ἄρετή. Richard Hooker Arêté. Archived from the original on 4 January 2011. 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