

The Function Argument (*Ethics* I.7):

1. The good, for x , is determined by x 's distinctive function.
2. All craftsmen have distinctive functions.
3. It would be absurd to say that (2) while denying that human beings (which is what every craftsman is *essentially*) have a distinctive function.
4. Every organ of the human body has a distinctive functions.
5. It would be absurd to say that (4) while denying that human beings (which are *composed* of these organs) have a distinctive function.
6. Hence, human beings have a distinctive function. [2, 3, 4, 5]
7. Hence, the good, for human beings, is determined by the distinctive function of a human being. [1, 6]
8. The distinctive function of a human being is the activity of the rational soul. (Cf. 1098a3)
9. A thing's proper functioning is its virtue (*aretê*). (Cf. *Rep.* I)
10. Therefore, the highest good for human beings (i.e., *eudaimonia*) is "the soul's activity that expresses [complete] virtue . . . in a complete life." [7, 8, 9]

The theory of a human being in place in *EN* (cf. I.13).

