Metaphysics Exercise 2


1. According to Porphyry, a genus is “predicated in the what-is-it of many things which differ in species.” Which of the following do not meet this definition (according to Porphyry/Aristotle), and why?
   a. animal, because animals do not differ in species
   b. horse, because it is not predicated in the what-is-it
   c. horse, because horses do not differ in species
   d. black, because it is not a rational essence and therefore is not “predicated”
   e. (c) and (d)
   f. none of the above

2. Porphyry says that black is an “inseparable accident” in Ethiopians. Why not say that it is a differentia?
   a. Ethiopian is not a species, because human is a lowest species. Therefore, Ethiopian has no differentia.
   b. Since ravens are also black, black is equivocal.
   c. Since ravens are also black, black is only a proprium of Ethiopians, not a differentia.
   d. Since ravens are also black, black is a genus.
   e. All of the above.
   f. (a) and (c) and (d).

3. Consider the use of the word “sad” in these three sentences: (i) “Socrates is sad.” (ii) “Plato is sad.” (iii) “Plato tells a sad story about Socrates.” Which of the following is correct?
   a. “Sad” is used univocally in (i), (ii) and (iii), because Socrates, Plato, and the story are all univocal.
   b. “Sad” is used equivocally in (i) and (ii), because Plato and Socrates are different.
   c. “Sad” is used equivocally in (i) and (ii), because it would be defined differently in each case, and so the account that signifies the essence is different.
   d. “Sad” is used equivocally in (i) and (iii), but the two meanings are related and meaning (i) is primary.
   e. (b) and (c).
   f. (b) and (d).

4. It seems that differentiae of substances are not substances because:
a. According to reading (U), they have contraries. But, according to reading (S), substances do not have contraries.
b. According to reading (N), the differentiae of the species within a genus never themselves belong to that genus.
c. According to reading (T), they are neither substances nor accidents but rather “some third thing.”
d. All of the above.
e. (a) and (b).
f. (a) and (c).