

Your name: \_\_\_\_\_

Your section (circle):

Mon. Tues. Wed. Fri.

## Metaphysics Exercise 2

Phil. 93, Winter 2007. Due Tues., Jan. 16.

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).