

Substance and Separation in Aristotle

LYNNE SPELLMAN

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Norman O. Dahl



Substance And Separation In Aristotle:

Substance and Separation in Aristotle Lynne Spellman, 2002-04-18 A new interpretation of Aristotle's metaphysics a subject of considerable interest to all classical philosophers

Substance and Essence in Aristotle Charlotte Witt, 2018-05-31 Substance and Essence in Aristotle is a close study of Aristotle's most profound and perplexing treatise Books VII IX of the Metaphysics These central books which focus on the nature of substance have gained a deserved reputation for their difficulty inconclusiveness and internal inconsistency Despite these problems Witt extracts from Aristotle's text a coherent and provocative view about sensible substance by focusing on Aristotle's account of form or essence After exploring the context in which Aristotle's discussion of sensible substance takes place Witt turns to his analysis of essence Arguing against the received interpretation according to which essences are classificatory Witt maintains that a substance's essence is what causes it to exist In addition Substance and Essence in Aristotle challenges the orthodox view that Aristotelian essences are species essences defending instead the controversial position that they are individual essences Finally Witt compares Aristotelian essentialism to contemporary essentialist theories focusing in particular on Kripke's work She concludes that fundamental differences between Aristotelian and contemporary essentialist theories highlight important features of Aristotle's theory and the philosophical problems and milieu that engendered it

The Structure of Being in Aristotle's Metaphysics Jiyuan Yu, 2012-12-06 In his Metaphysics Aristotle claims that he is seeking to establish a science of being Being at the most general level is divided by Aristotle into the following four types 1 Accidental being 2 Being as truth 3 Potential actual being 4 Per se being Per se kath'auto being can also be translated as being in its own right or intrinsic being This type of being has been referred to by Aristotle in different ways The list of per se beings includes substance quantity quality place time etc and this is also the list of categories At Meta ix 1 1045b28 Aristotle calls this list the categories of being *hai kategoriai tou ontos* At Meta vi 2 1026a36 and ix 10 1051a33 b2 per se being is called being with reference to the figures of predication *ta schemata tes kategorias* or figures of categories 2 Of these four types of being accidental being is briefly treated in Meta vi 2 3 and there Aristotle claims that the study of accidental being can be dismissed on the grounds that accidental being is indeterminate and cannot be the object of knowledge He also does not pay much attention to being as truth and treats it briefly in two short texts Meta viA and ix 10

Substances and Universals in Aristotle's Metaphysics Theodore Scaltsas, 2010 In this book Theodore Scaltsas brings the insights of contemporary philosophy to bear on a classic problem in metaphysics that stems from Aristotle's theory of substance Scaltsas provides an analysis of the enigmatic notions of potentiality and actuality which he uses to explain Aristotle's substantial holism by showing how the concrete and the abstract parts of a substance form a dynamic diachronic whole

Aristotle on Substance Mary Louise Gill, 2020-12-08 This book explores a fundamental tension in Aristotle's metaphysics how can an entity such as a living organism a composite generated through the imposition of form on preexisting matter have the conceptual unity that Aristotle demands of primary

substances Mary Louise Gill bases her treatment of the problem of unity and of Aristotle's solution on a fresh interpretation of the relation between matter and form Challenging the traditional understanding of Aristotelian matter she argues that material substances are subverted by matter and maintained by form that controls the matter to serve a positive end The unity of material substances thus involves a dynamic relation between resistant materials and directive ends Aristotle on Substance offers both a general account of matter form and substantial unity and a specific assessment of particular Aristotelian arguments At every point Gill engages Aristotle on his own philosophical ground through the detailed analysis of central and often controversial texts from the *Metaphysics* *Physics* *On Generation and Corruption* *De Anima* *De Caelo* and the biological works The result is a coherent firmly grounded rethinking of Aristotle's central metaphysical concepts and of his struggle toward a fully consistent theory of material substances

Aristotle's Theory of Substance

Michael Vernon Wedin, 2002 Aristotle's views on the fundamental nature of reality are usually taken to be inconsistent Two sources for these views are *Categories* and the central books of *Metaphysics* This text argues that he is engaged in different projects in these books

Substance in Aristotle's *Metaphysics* Zeta Norman O. Dahl, 2019-08-28 This book argues that according to *Metaphysics* Zeta substantial forms constitute substantial being in the sensible world and individual composites make up the basic constituents that possess this kind of being The study explains why Aristotle provides a reexamination of substance after the *Categories* *Physics* and *De Anima* and highlights the contribution Z is meant to make to the science of being Norman O Dahl argues that Z 1 11 leaves both substantial forms and individual composites as candidates for basic constituents with Z 12 being something that can be set aside He explains that although the main focus of Z 13 16 is to argue against a Platonic view that takes universals to be basic constituents some of its arguments commit Aristotle to individual composites as basic constituents with Z 17's taking substantial form to constitute substantial being is compatible with that commitment

Aristotle's *Metaphysics* Roberto Radice, Richard Davies, 2023-03-27 The authors collaborated with 50 scholars from around the world to produce an exhaustive annotated bibliography on the central work of the Aristotelian corpus It brings together signed descriptions of more than 3200 books and articles as well as several thousand reviews and notes originally published in English Italian German French Spanish and Russian Descriptions are fully cross referenced to one another The first Italian edition Vita e Pensiero Milan 1996 has been thoroughly revised corrected and updated and is complemented by an index of the most important loci Aristotelici

Aristotle on the Essence of Human Thought Klaus Corcilius, Andrea Falcon, Robert Roreitner, 2024-12-18 This is an open access title available under the terms of a CC BY NC ND 4.0 International licence It is free to read on Oxford Academic and offered as a free PDF download from OUP and selected open access locations *Aristotle on the Essence of Human Thought* offers a novel reading of one of the most difficult stretches of text in the whole Aristotelian corpus *De anima* III 4 8 showing that this stretch of text contains a unitary and coherent account of the essence of the human capacity for thought Aristotle gives this capacity the name *nous* *Nous* is the

first principle and ultimate explanans of human thinking The volume argues for four key claims The first claim is rationalism humans come to know the world around us via two fundamentally different cognitive powers nous and perception They are fundamentally different cognitive powers because the nature of their corresponding objects is fundamentally different The second claim is essentialism the human capacity for thought is defined as a capacity for directly grasping essences of everything there is It is this very capacity that Aristotle shows to be the principle of all human thinking According to the third claim separatism human nous is a very special kind of power It is unmixed with the body has no dedicated bodily organ and is separable from the body As a result it cannot be assimilated to any of the other parts of the soul While nous belongs to our essence as human beings it is not part of the natural world Finally the volume argues for embeddedness in the cognitive soul human nous is always embedded in a cognitive soul which among other things means that the distinctive activity of human nous thinking can only take place in the context of a larger set of activities which are common to the body and the soul

Aristotle on the Essence of Human Thought Klaus Corcilius, Andrea Falcon, Robert Roreitner, 2024-12-04 This is an open access title available under the terms of a CC BY NC ND 4.0 International licence It is free to read on Oxford Academic and offered as a free PDF download from OUP and selected open access locations Aristotle on the Essence of Human Thought offers a novel reading of one of the most difficult stretches of text in the whole Aristotelian corpus De anima III 4.8 showing that this stretch of text contains a unitary and coherent account of the essence of the human capacity for thought Aristotle gives this capacity the name nous Nous is the first principle and ultimate explanans of human thinking The volume argues for four key claims The first claim is rationalism humans come to know the world around us via two fundamentally different cognitive powers nous and perception They are fundamentally different cognitive powers because the nature of their corresponding objects is fundamentally different The second claim is essentialism the human capacity for thought is defined as a capacity for directly grasping essences of everything there is It is this very capacity that Aristotle shows to be the principle of all human thinking According to the third claim separatism human nous is a very special kind of power It is unmixed with the body has no dedicated bodily organ and is separable from the body As a result it cannot be assimilated to any of the other parts of the soul While nous belongs to our essence as human beings it is not part of the natural world Finally the volume argues for embeddedness in the cognitive soul human nous is always embedded in a cognitive soul which among other things means that the distinctive activity of human nous thinking can only take place in the context of a larger set of activities which are common to the body and the soul Priority in Aristotle's Metaphysics Michail

Peramatzis, 2011-08-11 Michail Peramatzis presents a new interpretation of Aristotle's view of the priority relations between fundamental and derivative parts of reality following the recent revival of interest in Aristotelian discussions of what priority consists in and how it relates existents He explores how in Aristotle's view in contradistinction with e.g. Quinean metaphysical views questions of existence are not considered central Rather the crucial questions are what types of existent

are fundamental and what their grounding relation to derivative existents consists in It is extremely important therefore to return to Aristotle's own theses regarding priority and to study them not only with exegetical caution but also with an acutely critical philosophical eye Aristotle deploys the notion of priority in numerous levels of his thought In his ontology he operates with the notion of primary substance His Categories for instance confer this honorific title upon particular objects such as Socrates or Bucephalus while in the Metaphysics it is essences or substantial forms such as being human which are privileged with priority over certain types of matter or hylomorphic compounds either particular compound objects such as Socrates or universal compound types such as the species human Peramatzis chief aim is to understand priority claims of this sort in Aristotle's metaphysical system by setting out the different concepts of priority and seeing whether and if so how Aristotle's preferred prior and posterior items fit with these concepts The Dialectic of Essence Allan

Silverman,2009-02-09 The Dialectic of Essence offers a systematic new account of Plato's metaphysics Allan Silverman argues that the best way to make sense of the metaphysics as a whole is to examine carefully what Plato says about ousia essence from the Meno through the middle period dialogues the Phaedo and the Republic and into several late dialogues including the Parmenides the Sophist the Philebus and the Timaeus This book focuses on three fundamental facets of the metaphysics the theory of Forms the nature of particulars and Plato's understanding of the nature of metaphysical inquiry Silverman seeks to show how Plato conceives of Being as a unique way in which an essence is related to a Form Conversely partaking having is the way in which a material particular is related to its properties Particulars thus in an important sense lack essence Additionally the author closely analyzes Plato's idea that the relation between Forms and particulars is mediated by form copies Even when some late dialogues provide a richer account of particulars Silverman maintains that particulars are still denied essence Indeed with the Timaeus's introduction of the receptacle there are no particulars of the traditional variety This book cogently demonstrates that when we understand that Plato's concern with essence lies at the root of his metaphysics we are better equipped to find our way through the labyrinth of his dialogues and to better appreciate how they form a coherent theory The Medieval Reception of Book Zeta of Aristotle's Metaphysics (2 vol. set) Gabriele

Galluzzo,2012-11-09 Focusing on the medieval reception of Book Zeta of Aristotle's Metaphysics Volume One of this work offers an unprecedented and philosophically oriented study of medieval ontology against the background of the current metaphysical debate on the nature of material objects Volume Two makes available to scholars one of the culminating points in the medieval reception of Aristotle's metaphysical thought by presenting the first critical edition of Book VII of Paul of Venice's Commentary on Aristotle's Metaphysics 1420-1424 **Classical Philosophy: Aristotle: metaphysics,**

epistemology, natural philosophy Terence Irwin,1995 **Aristotle on Artifacts** Errol G. Katayama,1999-09-02

Investigates Aristotle's views on the ontological status of artifacts in the Metaphysics with implications for a variety of metaphysical problems **Aristotle's Theory of Abstraction** Allan Bäck,2014-07-02 This book investigates Aristotle's

views on abstraction and explores how he uses it In this work the author follows Aristotle in focusing on the scientific detail first and then approaches the metaphysical claims and so creates a reconstructed theory that explains many puzzles of Aristotle's thought Understanding the details of his theory of relations and abstraction further illuminates his theory of universals Some of the features of Aristotle's theory of abstraction developed in this book include abstraction is a relation perception and knowledge are types of abstraction the objects generated by abstractions are *relata* which can serve as subjects in their own right whereupon they can appear as items in other categories The author goes on to look at how Aristotle distinguishes the concrete from the abstract paronym how induction is a type of abstraction which typically moves from the perceived individuals to universals and how Aristotle's metaphysical vocabulary is relational Beyond those features this work also looks at how of universals accidents forms causes and potentialities have being only as abstract aspects of individual substances An individual substance is identical to its essence the essence has universal features but is the singularity making the individual substance what it is These theories are expounded within this book One main attraction in working out the details of Aristotle's views on abstraction lies in understanding his metaphysics of universals as abstract objects This work reclaims past ground as the main philosophical tradition of abstraction has been ignored in recent times It gives a modern version of the medieval doctrine of the threefold distinction of essence made famous by the Islamic philosopher Avicenna

The Routledge Handbook of Metaphysical Grounding Michael Raven, 2020-05-04 Some of philosophy's biggest questions both historically and today are in virtue of questions In virtue of what is an action right or wrong In virtue of what am I the same person my mother bore In virtue of what is an artwork beautiful Philosophers attempt to answer many of these types of in virtue of questions but philosophers are also increasingly focusing on what an in virtue of question is in the first place Many assume at least as a working hypothesis that in virtue of questions involve a distinctively metaphysical kind of determinative explanation called ground This Handbook surveys the state of the art on ground as well as its connections and applications to other topics The central issues of ground are discussed in 37 chapters all written exclusively for this volume by a wide range of leading experts The chapters are organized into the following sections I History II Explanation and Determination III Logic and Structure IV Connections V Applications Introductions at the start of each section provide an overview of the section's contents and a list of Related Topics at the end of each chapter points readers to other germane areas throughout the volume The resulting volume is accessible enough for advanced students and informative enough for researchers It is essential reading for anyone hoping to get clearer on what the biggest questions of philosophy are really asking

Aristotle's Theory of Bodies Christian Pfeiffer, 2018-07-12 Christian Pfeiffer explores an important but neglected topic in Aristotle's theoretical philosophy the theory of bodies A body is a three dimensionally extended and continuous magnitude bounded by surfaces This notion is distinct from the notion of a perceptible or physical substance Substances have bodies that is to say they are extended their parts are continuous with each other and they have

boundaries which demarcate them from their surroundings Pfeiffer argues that body thus understood has a pivotal role in Aristotle's natural philosophy A theory of body is presupposed in e.g. Aristotle's account of the infinite place or action and passion because their being bodies explains why things have a location or how they can act upon each other The notion of body can be ranked among the central concepts for natural science which are discussed in Physics III IV The book is the first comprehensive and rigorous account of the features substances have in virtue of being bodies It provides an analysis of the concept of three dimensional magnitude and related notions like boundary extension contact continuity often comparing it to modern conceptions of it Both the structural features and the ontological status of body is discussed This makes it significant for scholars working on contemporary metaphysics and mereology because the concept of a material object is intimately tied to its spatial or topological properties

How Aristotle gets by in Metaphysics Zeta Frank A. Lewis, 2013-06-27 Frank A. Lewis presents a closely argued exposition of Metaphysics Zeta one of Aristotle's most dense and controversial texts It is commonly understood to contain Aristotle's deepest thoughts on the definition of substance and surrounding metaphysical issues But people have increasingly come to recognize how little Aristotle says in Zeta about his own theory of Aristotelian form and matter Instead he spends the bulk of the book examining received opinions often as filtered through his own Organon but including above all the views of Plato who is at times friend and at times foe For much of the time we are left to reconstruct Aristotle's finished views subject to the constraint that they survive the critique he directs in Zeta at the philosophical tradition In this book Lewis argues that in giving his actual conclusion to Zeta in its final chapter 17 Aristotle drops his earlier largely critical engagement with received views and turns approvingly to his own Posterior Analytics The result is a causal view of primary substance representing the property of being a primary substance or the substance of a thing as in modern dress the second order functional property of Aristotelian forms that they be the cause of being for different compound material substances The property of being the cause of being for a thing is a role property and it is realized in different forms and the sets of causal powers associated with them matching the variety of things that have a form as their substance Meanwhile the failure of previous attempts at definition in earlier chapters leaves Aristotle's own definition standing as the best explanation for the views proprietary to the theory of form and matter The point that Aristotelian forms are the primary substances is not the main conclusion to Zeta but rather a result his definition must give if the definition is to be acceptable

Aristotle's Ontology of Artefacts Marilù Papandreou, 2023-12-21 It is commonly believed that Aristotle merely uses artefacts as examples or analogical cases This book however shows that Aristotle gives a specific coherent account of artefacts that in various ways owes much to Plato Moreover it proposes a new definitive solution to the problem of artefacts substantiality which comprises two controversial positions i that Aristotle holds a binary view of substantiality according to which artefacts are not substances at all ii that artefacts fail to be substances because they exhibit less of a unity than natural wholes Finally responding to the contemporary debate on ordinary objects the book identifies the

main propositions for an ontology of artefacts that aspires to use Aristotle as its authority and can serve as a guideline for current metaphysical discussions This title is part of the Flip it Open Programme and may also be available Open Access Check our website Cambridge Core for details

This book delves into Substance And Separation In Aristotle. Substance And Separation In Aristotle is a vital topic that needs to be grasped by everyone, ranging from students and scholars to the general public. The book will furnish comprehensive and in-depth insights into Substance And Separation In Aristotle, encompassing both the fundamentals and more intricate discussions.

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 - Chapter 5: Conclusion
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 6. In chapter 5, the author will draw a conclusion about Substance And Separation In Aristotle. The final chapter will summarize the key points that have been discussed throughout the book.
- The book is crafted in an easy-to-understand language and is complemented by engaging illustrations. It is highly recommended for anyone seeking to gain a comprehensive understanding of Substance And Separation In Aristotle.

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