
Substances & Universals in Aristotle's *Metaphysics*

*Theodore
Scaltsas*

Substances Universals In Aristotles Metaphysics

DP Hallahan



Substances Universals In Aristotles Metaphysics:

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

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 Aristotle,1953 [Aristotle's Metaphysics: Books A-E](#) Aristotle,1924 **The Encyclopaedia Britannica: Andros-Austria** ,1910 The last great work of the age of reason the final instance when all human knowledge could be presented with a single point of view Unabashed optimism and unabashed racism pervades many entries in the 11th and provide its defining characteristics Despite its occasional ugliness the reputation of the 11th persists today because of the staggering depth of knowledge contained with its volumes It is especially strong in its biographical entries These delve deeply into the history of men and women prominent in their eras who have since been largely forgotten except by the historians scholars The Guardian <https://www.theguardian.com/books/booksblog> 2012 apr 10 encyclopedia britannica 11th edition *Mathematics and Metaphysics in Aristotle* Andreas Graeser,1987 *Aristotle's Concept of the Universal* George Brakas,1988 [Aristotle's Philosophical Development](#) William Robert Wians,1996 For most of this century Aristotelian scholarship was dominated by a single question how might Aristotle s intellectual development be used to shed light on his philosophical doctrines Opinions differed widely as to how this growth was to be charted eventually a reaction to the whole enterprise set in and the past thirty years have seen the question lose its prominence Recently certain scholars have reopened the question In this collection of new essays sixteen distinguished scholars reconsider the promise and limitations of developmentalism with contributions devoted to Aristotle s logic and epistemology physics biology and psychology ethics and politics and metaphysics Also included are classic developmental studies by Anton Hermann Chroust and Thomas Case Contributors *Substance and Attribute* Michael J. Loux,2012-12-06 In this book I address a dichotomy that is as central as any in ontology that between ordinary objects or substances and the various attributes Le properties

kinds and relations we associate with them My aim is to arrive at the correct philosophical account of each member of the dichotomy What I shall argue is that the various attempts to understand substances or attributes in reductive terms fail Talk about attributes I shall try to show is just that talk about attributes and likewise talk about substances is just that talk about substances The result is what many will find a strange combination of views a Platonistic theory of attributes where attributes are universals or multiply exemplifiable entities whose existence is independent of the world of flux and an Aristotelian theory of substance where substances are basic unities not reducible to metaphysically more fundamental kinds of things Part One is concerned with the ontology of attributes After distinguishing three different patterns of metaphysical thinking about attributes I examine in turn the phenomena of predication resemblance and higher order quantification I argue that none of these phenomena by itself is sufficient to establish the inescapability of a Platonistic interpretation of attributes Then I discuss the phenomenon of abstract reference as it is exhibited in the use of abstract singular terms

The Axioms and Substance in Aristotle's Science of Metaphysics David James Freelove, 2006 In the *Metaphysics* Aristotle includes both the axioms or the common principles used in every science and substance as subjects of study in First Philosophy or metaphysics I call a science that satisfies Aristotle's descriptions of a science in the *Posterior Analytics* a model science I assume in the study what I call the model science thesis This is the thesis that Aristotle regards metaphysics as a model science I then raise two problems for this thesis the Ontological Problem and the Primacy Problem The Ontological Problem is found roughly in the fact that the axioms do not seem to be the sorts of things that can be proper subjects in a model science The Primacy Problem is found roughly in the fact that the axioms and substance both have strong claims to primacy that would appear to prevent both from being subjects in the same model science I then suggest an approach for solving both problems consistent with the model science thesis that appeals to the unity of substance

On Aristotle's Categories Porphyry, 1992

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A History of Philosophy Friedrich Ueberweg, 1874 Purchase of this book includes free trial access to www.millionbooks.com where you can read more than a million books for free This is an OCR edition with typos Excerpt from book THE PHILOSOPHY OF ANTIQUITY 5 The general characteristic of the human mind in ante Christian and particularly in Hellenic antiquity may be described as its comparatively unreflecting belief in its own harmony and of its oneness with nature The sense of an opposition as existing either among its own different functions and interests or between the mind and nature and as needing reconciliation is as yet relatively undeveloped The philosophy of antiquity like that of

every period partakes necessarily in what concerns its chronological beginnings and its permanent basis of the character of the period to which it belongs while at the same time it tends at least in its general and most fundamental direction upward and beyond the level of the period and so prepares the way for the transition to new and higher stages For the solution of the difficult but necessary problem of a general historical and philosophical characterization of the great periods in the intellectual life of humanity the Hegelian philosophy has labored most successfully The conceptions which it employs for this end are derived from the nature of intellectual development in general and they prove themselves empirically correct and just when compared with the particular phenomena of the different periods Nevertheless the opinion is scarcely to be approved that philosophy always expresses itself most purely only in the universal consciousness of the time the truth is rather that it rises above the range of the general consciousness through the power of independent thought generating and developing new germs and anticipating in theory the essential character of developments yet to come thus e g the Platonic state anticipates some of the essential characteristics of the form of the Ch History of Philosophy Friedrich Ueberweg,1888 *A history of philosophy, from Thales to the present time. Tr. by G.S. Morris, with additions by N. Porter* Friedrich Ueberweg,1872 International Philosophical Quarterly ,1995

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