

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

## Metaphysics Exercise 2

Phil. 100B, Winter 2010. Due Thurs., Jan. 14.

1. Which of the following is correct (according to Aristotle/Porphyry)?
  - a. *Animal* is not actually a genus, because it is the differentia of *horse*.
  - b. *Animal*, unlike *horse*, is a genus, but, unlike *substance*, it is also a differentia.
  - c. *Animal* is a genus, but also a species, and therefore has a differentia.
  - d. *Animal* is a genus, but not a species, because it has no genus, and every species must have a genus.
  - e. None of the above.
  
2. 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. *Ethiopian*, because it is not predicated in the what-is-it, and is also not predicated of things which differ in species.
  - b. *black*, because it is not predicated in the what-is-it.
  - c. *black*, because it is not predicated of things which differ in species.
  - d. *human*, because it is a rational differentia of *animal*.  
not “predicated”
  - e. (a) and (b).
  - f. (b) and (c).
  
3. Suppose that Birdcephalus is some individual chicken, and consider the use of the word “healthy” in the following sentences: (i) “Socrates is healthy”; (ii) “Birdcephalus is healthy”; (iii) “Birdcephalus would make a healthy meal for Socrates.” Which of the following is true?
  - a. “Healthy” is used univocally in (i), (ii) and (iii), because Socrates and Birdcephalus are both univocal.
  - b. “Healthy” is used univocally in (i) and (iii), because “healthy” is a genus, and every genus is univocal.
  - c. “Healthy” is used equivocally in (i) and (iii), because it would be defined differently in each case, but the two meanings are related and meaning (i) is primary..
  - d. “Healthy” is used equivocally in (ii) and (iii), because for Birdcephalus to be “healthy” in the sense of (iii), he would have to be dead, hence no longer

“healthy” in sense of (ii).

e. (b) and (d).

f. (c) and (d).

4. It seems that differentiae of substances are accidents because:

a. Aristotle says that heat is a differentia of fire; but fire is a substance and heat is a quality, which (normally, at least) is a kind of accident.

b. Aristotle says that the differentiae of substances are not in a subject, and whatever is not in a subject is an accident.

c. Aristotle says that the differentia of a substance can change while the substance remains one and numerically the same.

d. All of the above.

e. (a) and (b).

f. (a) and (c).