

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

### Metaphysics Exercise 3

Phil. 100B, Winter 2010. Due Tues., Jan. 19.

1. As far as you can tell from our reading, which of the following statements would Aristotle and Plotinus *disagree* about?<sup>1</sup>

- a. Fire is a sensible substance.
- b. A fire can be called a “substance” for (roughly) the same reason that a picture of a fire can be called a “fire.”
- c. Heat is a quality.
- d. When Socrates is white (pale), whiteness is in Socrates, but not as a part; this is why it can be called an “accident” in Socrates.
- e. All of the above.
- f. (b) and (d).

2. As far as you can tell from our reading, which of the following statements would Plotinus and Porphyry *disagree* about (in the above sense of “disagree”)?

- a. Fire is a sensible substance.
- b. Heat is in fire as a part.
- c. Heat in water is an accident.
- d. There can never be a fire which is not hot.
- e. (b), (c) and (d).
- f. None of the above.

3. As far as you can tell from our reading, about which of the following statements would Porphyry *disagree* with both Avicenna and Thomas (in the above sense of “disagree”)?

- a. We should not ask why fire can heat water; we should accept what our faith teaches: that God makes it do so by a miracle.
- b. If some individual heat is an accident, then all individual heats must be accidents.
- c. Heat in water is an accident.
- d. There could (conceivably) be such a thing as a fire which is not hot.
- e. (b) and (d).
- f. All of the above.

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<sup>1</sup>By “disagree” here I mean that one of them would assert the statement in question and the other would deny it. If they would both assert the statement (or would both deny it), but would mean different things by the words in it, then that counts as *agreeing* for these purposes.