

Selected Bibliography on the Latin Medieval Commentaries on Aristotle's *Categories*

Index of the Section: "History of the Theories of Categories"

- General Introduction: Ontological Categories
- Theory of Predication and Ontological Analysis in Aristotle's *Categories*
 - Bibliography on Aristotle's *Categories*:
 - First part: A - F
 - Second part: G - Z
- The Stoic Theory of Categories
 - Bibliography on the Stoic Theory of Categories
- Plotinus' Criticism of Aristotle's and Stoics Categories (*Enneads* VI, 1-3)
 - Bibliography on Plotinus' Theory of Categories
- Ancient Greek Commentaries on Aristotle's *Categories*
 - Bibliography on the Greek Commentators of Aristotle's *Categories*
- John Scottus Eriugena Criticism of Categories (*Periphyseon* Book I)
 - Eriugena's Philosophical Works: Editions and Translations
 - Bibliography on the Philosophical Work of Eriugena:
 - First Part: A - J
 - Second Part: K - Z
- Latin Medieval Commentaries on Aristotle's *Categories*
 - Bibliography on the Medieval Commentaries of Aristotle's *Categories*
 - Bibliography on Selected Medieval Commentators of Aristotle's *Categories*

SELECTED BIBLIOGRAPHY

1. *La tradition médiévale des Catégories (XIIe-XVe siècles)*. Edited by Biard Joël and Rosier-Catach Irène. Louvain: Peeters 2003.
Actes du XIIIe Symposium européen de logique et de sémantique médiévales (Avignon, 6-10 juin 2000).
Table des matières: Introduction V; A. Nombre et nature des catégories. Valentin Omelyantchik: La question d'Alexandre dans les commentaires médiévaux sur les *Catégories* 1; Giorgio Pini: Scotus on deducing Aristotle's categories 23; Mischa von Perger: Understanding the categories by division:

- Walter of Burley vs. William of Ockham 37; William McMahon: Some non-standard views and their definition in Ockham's Nominalism 53; Allan Bäck: Avicenna on relations 69; B. Problèmes linguistiques et logiques. Costantino Marmo: Types of Opposition in the *post-predicamenta* in Thirteenth-century Commentaries 85; C. H. Kneepkens: Clarembald of Arras and the *Notionistae* 105; E. Jennifer Ashworth: L'équivocité, l'univocité et les noms propres 127; Claude Panaccio: Connotative concepts and their definition in Ockham's Nominalism 141; Fabienne Pironet: Siger de Brabant et les catégories: la signification des termes accidentels 157; Fabrizio Amerini: Catégories et langage mental: une critique de François de Prato à Guillaume d'Ockham 173; Richard Gaskin: *Complexa significabilia* and Aristotle's Categories 187; C. Problèmes physiques, psychologiques, métaphysiques. E. P. Bos: Petrus Thomae on unity that is less than numerical 207; Christopher Martin: The role of categories in the development of Abelard's theory of possibility 225; William Courtenay: The categories, Michael of Massa and natural philosophy at Paris, 1335-1340 243; Simo Knuuttila: Locating emotions in the *Categories* 261; D. Problèmes théologiques. Andrea Tabarroni: "Utrum deus sit in praedicamenta": ontological simplicity and categorical inclusion 271; Luisa Valente: "Talia sunt subiecta qualia predicata permittunt": le principe de l'approche contextuelle 289; E. Monographies. Yukio Iwakuma: William of Champeaux on Aristotle's *Categories* 313; Joke Spruyt: Twelfth-Century Glosses on *Categories* 329; Sten Ebbesen: Anonymus D'Orvillensis on the *Categories* 347; Joël Biard: Le traité sur les catégories de Blaise de Parme 365; Bibliographie 379; Index des noms 399
2. *Les Catégories et leur histoire*. Edited by Bruun Otto and Corti Lorenzo. Paris: Vrin 2005. Table des matières. Jonathan Barnes: *Les Catégories et les Catégories* 11; Curzio Chiesa: Porphyre et le problème de la substance des *Catégories* 81; Benjamin Morison: *Les Catégories d'Aristote comme introduction à la logique* 103; Anthony Kenny: *Les Catégories chez les Pères de l'Église latins* 121; Michael Frede: *Les Catégories d'Aristote et les Pères de l'Église Grecs* 135; Alain de Libera: L'onto-théo-logique de Boèce: doctrine des catégories et théorie de la prédication dans le *De Trinitate* 175; John Marenbon: *Les Catégories au début du Moyen Âge* 223; Sten Ebbesen: *Les Catégories au Moyen Âge et au début de la modernité* 245; Stéphane Dieble: *Catégories, conversation et philosophie chez al-Fārābī* 275; Katerina Ierodiakonou: La réception byzantine des *Catégories* d'Aristote 307; Otto Bruun et Lorenzo Corti: Bibliographie 341; Index locorum 363; Index nominum et rerum 369-396.
3. *Medieval Commentaries on Aristotle's Categories*. Edited by Newton Lloyd A. Leiden: Brill 2008. Contents: Preface VII-VIII; Lloyd A. Newton: The importance of medieval commentaries on Aristotle's *Categories* 1; Michael Chase: The medieval posterity of Simplicius' Commentary on the *Categories*: Thomas Aquinas and al-Farabi); Allan Bäck: Avicenna the Commentator 31; Bruno Tremblay: Albertus Magnus on the subject of Aristotle's *Categories* 73; Robert Andrews: Interconnected literal commentaries on the *Categories* in the Middle Ages 99; Paul Symington: Thomas Aquinas on establishing the identity of Aristotle's *Categories* 119; Giorgio Pini: Reading Aristotle's *Categories* as an introduction to logic: Later medieval discussions about its place in the Aristotelian *Corpus* 145; Martin Pickavé: Simon of Faversham on Aristotle's *Categories* and the *scientia praedicamentorum* 183; Lloyd A. Newton: Duns Scotus's account of a *propter quid* science of the categories 221; Todd Bates: Fine-tuning Pini's reading of Scotus's *Categories* commentary 259; Giorgio Pini: How Is Scotus's logic related to his metaphysics? A reply to Todd Bates 277; Alexander W. Hall: John Buridan: on Aristotle's *Categories* 295; Alessandro D. Conti: A realist interpretation of the *Categories* in the Fourteenth century: the *Litteralis Sententia Super Praedicamenta Aristotelis* of Robert Alyngton 317; Robert Andrews: Thomas Maulevelt's denial of substance 347; Appendix: Thomas Maulevelt: *Quaestiones super Praedicamenta: Quaestio 16* 358; Alessandro D. Conti: Categories and Universals in the later Middle Ages 369; Bibliography 411; List of Contributors 429; Index 433-439.

"Originally, I planned to include essays on all three main philosophical traditions alive throughout the Middle Ages, namely, those written by Jewish, Christian and Islamic philosophers. Essays pertaining to the Jewish tradition, however, are noticeably absent due to the lack of contemporary scholarship in this area. Consequently, the preponderance of the remaining articles focuses mainly on Christian philosophers. The scope of the project has, however, stayed away from theological

issues, even though discussions of the categories often have tremendous theological implications, especially concerning the doctrines of Transubstantiation and the Trinity. Consequently, the issues raised in the following essays are properly philosophical issues, not theological.

What follows is a collection of fourteen original essays,⁴ all devoted to one or more medieval commentaries on Aristotle's *Categories*, written by a wide variety of philosophers from Europe, Canada, and the United States." p. 2

4. Adamo L., "Boezio e Mario Vittorino traduttori e interpreti dell' *Isagoge* di Porfirio," *Rivista Critica di Storia della Filosofia* 22: 141-164 (1967).
5. Andrews Robert, "Peter of Auvergne's commentary on Aristotle's *Categories*: edition, translation, and analysis", 1988.
Unpublished Ph. D. thesis, Cornell University, 1988 (two volumes), available at ProQuest Dissertation Express.
6. Andrews Robert, "Question commentaries on the *Categories* in the Thirteenth century," *Medioevo.Rivista di Storia della filosofia Medievale* 26: 265-326 (2001).
"A philosophical genre new to the thirteenth century was the question commentary. Commentaries on Aristotle's *Categories* (a book "read by children"), extending in an unbroken tradition back to antiquity, by 1300 had developed into sophisticated analyses of the fundamental concepts underlying the rest of logic and philosophy. In this article I present, from both published and manuscript sources, texts selected with two purposes in mind: to examine the development of the question commentary out of the inserted *dubia* of the literal commentary, and to point out a particular shift in the concept of quantity, which may serve as a criterion for relative dating of *Categories* commentaries."
7. Ashworth Earline Jennifer, "A Thirteenth-century interpretation of Aristotle on equivocation and analogy," *Canadian Journal of Philosophy* Supplementary volume 17: 85-101 (1991).
"This paper is a case study of how Aristotle's remarks about equivocation were read in the thirteenth century. I analyze the divisions of equivocation and analogy found in an anonymous commentary on the *Sophistici Elenchi* written in Paris between 1270 and 1280; and I show the part played by four sources: 1) the Greek commentators of late antiquity; 2) the new translations of Aristotle's *Physics* and *Metaphysics*; 3) Arabic works, particularly those of Averroes; 4) new grammatical doctrines, notably *modi significandi*."
8. Ashworth Earline Jennifer. L'analogie de l'être et les homonymes. *Categories*, 1 dans la "Guide de l'étudiant". In *L'enseignement de la philosophie au XIII siècle. Autour du "Guide de l'étudiant" du ms. Ripoll 109. Actes du Colloque International*. Edited by Lafleur Claude and Carrier Joanne. Turnhout: Brepols 1997. pp. 281-295
9. Biard Joël. Sémiologie et théorie des catégories chez Albert de Saxe. In *Itinéraires d'Albert de Saxe, Paris-Vienne au XIVe siècle*. Edited by Biard Joël. Paris: Vrin 1991. pp.
10. Biard Joël. Le traité sur les catégories de Blaise de Parme. In *La tradition médiévale des Catégories (XIIe-XVe siècles)*. Edited by Biard Joël and Rosier-Catach Irène. Leuven: Éditions Peeters 2003. pp. 365-378
11. Blum Paul Richard. Der Standardkursus der katholischen Schulphilosophie im 17. Jahrhundert. In *Aristotelismus und Renaissance. In memoriam Charles B. Schmitt*. Edited by Kessler Eckhard, Lohr Charles H., and Sparr Walter. Wiesbaden: Otto Harrassowitz 1988. pp. 127-148
12. Bos Egbert Peter. The division of Being over the *Categories* according to Albert the Great, Thomas Aquinas and John Duns Scotus. In *John Duns Scotus (1265/6-1308): renewal of philosophy*. Edited by Bos Egbert Peter. Amsterdam: Rodopi 1998. pp. 183-196
Acts of the Third Symposium organized by the Dutch Society for Medieval Philosophy Medium Aevum (May 23 and 24, 1996).
"In this contribution we shall investigate the views held by Albert the Great, Thomas Aquinas and John Duns Scotus concerning the nature and number of the categories. As is traditional in medieval logic, one first has to determine the nature of something, and then its division (in this case their number). Each in their own way, Albert the Great and Thomas Aquinas intended to safeguard the number of ten by way of a proof, i.e. a deduction. Duns Scotus, however, believes that such a proposition is impossible. He also investigates the opinions of those who try to infer the nature of the categories from the various *modi predicandi*, thus possibly criticizing Albert and Thomas -- be it

justly or unjustly. In his opinion, the members of the categories refer to distinct 'realities' ('realities' in a Scotistic sense). None of them can be reduced, neither to each other, nor to something else. All members possess a certain formal reality, although this is not merely identical with the being of an actual thing. (5) Scotus accepts the number of ten categories with reference to tradition, (6) but he gives some negative arguments. He demonstrates that there are neither more categories (for instance *motus* as an eleventh category), (7) nor less than ten (for instance *ens per se* and *ens in alio* alone). So he concludes to the number of ten in a negative way: there are no more, and no less." pp. 183-185

(5) Th. Kobusch, 'Substanz und Qualität. Die Reduzierung der Kategorien nach Wilhelm von Ockham' in D. Koch and Kl. Bort (eds.), *Kategorie und Kategorialität. Historisch-systematische Untersuchungen zum Begriff der Kategorie im Philosophischen Denken. Festschrift für Klaus Hartmann zum 65. Geburtstag*, Würzburg 1990, 79.

(6) Just as his (supposed) disciple Francis of Mayronnes would. E. P. Bos, 'The Theory of Ideas According to Francis of Meyronnes (*Commentary on the Sentences (Conflatus)* I, dist. 47), in L. Benakis (ed.), *Néoplatonisme et philosophie médiévale. Acts du colloque international de Corfu*, 6-8 octobre 1995, Bruges 1997, 211-227.

(7) Which is also suggested by Aristotle in one place of his work, where it said that for each category there is a substrate, for instance for the *quale*, for the *quantum*, for the when, for the where, and for the motion. See Aristotle, *Metaphysics*, VII, 4 1029b 25.

"Conclusions.

1. The number of categories turns out to be a problem for medieval philosophers. It is pointed out that the Philosopher himself was not too consistent in his listings of the categories. Avicenna, for instance, does not accept the number of ten just like that.

2. Some Medievals try to deduce the ten categories. Albert the Great and Thomas Aquinas do so each in their own (although quite similar) ways, starting from their own respective ontology.

3. Scotus does not undertake any kind of deduction. He stresses the *realiter* difference between the diverse categories. He only accepts the number of ten categories on the basis of tradition. He differentiates between the way the metaphysician and the logician views the list of ten categories.

4. Scotus does reduce *non-entia*, *figmenta*, and so on to *entia*, as members of the categories. To Scotus this seems to be a matter of far greater concern than it was to his predecessors. After Scotus philosophers are very much interested in the problem whether those non-positive terms can be regarded as members of the ten traditional categories." p. 196

13. Bos Egbert Peter. John Buridan on Substance in his Commentary (*Summulae*) on Aristotle's *Categories*. In *Signs and signification. Vol. I*. Edited by Gill Harjeet Singh and Manetti Giovanni. New Delhi: Bahri Publications 1999. pp. 85-99
14. Bos Egbert Peter. Some notes on the meaning of the term '*substantia*' in the tradition of Aristotle's *Categories*. In *L'élaboration du vocabulaire philosophique au Moyen Âge*. Edited by Hamesse Jacqueline and Steel Carlos. Turnhout: Brepols 2000. pp. 511-537
Actes du Colloque international de Louvain-la-Neuve et Leuven, 12-14 septembre 1998 organisé par la Société Internationale pour l'Étude de la philosophie Médiévale
15. Boulnois Olivier. Les catégories selon Duns Scot. In *Giovanni Duns Scoto. Studi e ricerche nel VII Centenario della sua morte in onore di P. César Saco Alarcón. Vol I*. Edited by Nuñez Martín Carbajo. Roma: Antonianum 2008. pp. 357-377
16. Courtine Jean-François. Note complémentaire pour l'histoire du vocabulaire de l'être. Les traductions latines d' *ousía* et la compréhension romano-stoïcienne de l'être. In *Concepts et Catégories de la pensée antique*. Edited by Aubenque Pierre. Paris: Vrin 1980. pp. 33-87
Reprinted and updated in: J-F. Courtine - *Les catégories de l'être. Études de philosophie ancienne et médiévale* - Paris, Press Universitaires de France, 2003, pp. 11-77.
17. de Libera Alain. Boèce et l'interprétation médiévale des *Catégories*. De la paronymie à la *denominatio*. In *Aristotelica Secunda. Mélanges offerts à Christian Rutten*. Edited by Motte André and Denoos Joseph. Liège: Université de Liège. Faculté de Philosophie et Lettres 1995. pp. 255-264
18. de Rijk Lambertus Marie, "'Categorization' as a key notion in ancient and medieval semantics,"

Vivarium 26: 1-18 (1988).

"The aim of this paper is to argue for a twofold thesis: (a) for Aristotle the verb '*katêgorein*' does not as such stand for statemental predication, let alone of the well-known 'S is P' type, and (b) 'non-statemental predication' or 'categorization' plays an important role in Ancient and Medieval philosophical procedure.

1. *Katêgorein and katêgoria in Aristotle*

Aristotle was the first to use the word 'category' (*katêgoria*) as a technical term in logic and philosophy. It is commonly taken to mean 'highest predicate' and explained in terms of statement-making. From the logical point of view categories are thus considered 'potential predicates'.(*)

(...)

1.3 Name giving ('categorization') as the key tool in the search for 'true substance'

What Aristotle actually intends in his metaphysical discussions in the central books of his *Metaphysics* (Z-Th) is to discover the proper candidate for the name 'ousia'. According to Aristotle, the primary kind of 'being' or 'being as such' (*to on hêi on*) can only be found in 'being-ness' (*ousia*; see esp. *Metaph.* 1028b2). Unlike Plato, however, Aristotle is sure to find 'being as such' in the domain of things belonging to the everyday world. Aristotle's most pressing problem is to grasp the things' proper nature *qua* beings. In the search for an answer name-giving plays a decisive role: the solution to the problem consists in finding the most appropriate ('essential') name so as to bring everyday being into the discourse in such a way that precisely its 'beingness' is focussed upon.

(...)

2. *The use of 'praedicare' in Boethius*

The Greek phrase *katêgorein ti kata tinos* is usually rendered in Latin as *praedicare aliquid de aliquo*. The Latin formula primarily means 'to say something of something else' (more precisely 'of somebody'). Of course, the most common meaning of the Latin phrase is 'to predicate something of something else in making a statement of the form S = P'. However, the verb *praedicare*, just as its Greek counterpart *katêgorein*, is used more than once merely in the sense of 'naming' or 'designating by means of a certain name', regardless of the syntactic role that name performs in a statement. In such cases *praedicare* stands for the act of calling up something under a certain name (designation), a procedure that we have labelled 'categorization'. (...)

Boethius' use of *praedicare* is quite in line with what is found in other authors. Along with the familiar use of the verb for statemental predication, Boethius also frequently uses *praedicare* in the sense of 'naming' or 'designating something under a certain name' whereby the use of the designating word in predicate position is, sometimes even explicitly, ruled out." pp. 1, 4, 9-10.

(*) See L. M. de Rijk, *The Categories as Classes of Names (= On Ancient and Medieval Semantics 3)*, in: *Vivarium*, 18 (1980), 1-62, esp. 4-7

19. Demetracopoulos John A., "Aristotle's *Categories* in the Greek and Latin Medieval exegetical tradition. The case of the argument for the non-simultaneity of relatives," *Cahiers de l'Institut du Moyen-Âge grec et latin* 66: 117-134 (1996).
20. Demetracopoulos John A., Alcuin and the realm of application of Aristotle's categories. In *Intellect and imagination in medieval philosophy Intellect and imagination in medieval philosophy = Intelecto e imaginação na filosofia medieval*. Edited by Maria Cândida da Costa Reis Monteiro Pacheco and José Francisco Meirinhos. Turnhout: Brepols 2006. pp. 1733-1742
21. Desbordes Françoise. Homonymie et synonymie d'après les textes théoriques latins. In *L'ambiguité. Cinq études historiques*. Edited by Rosier Irène. Lille: Presses Universitaires 1988. pp. 51-102
22. Ebbesen Sten. Medieval Latin Glosses and Commentaries on Aristotelian logical texts of the Twelfth and Thirteenth centuries. In *Glosses and commentaries on Aristotelian logical texts: The Syriac, Arabic and Medieval Latin traditions*. Edited by Burnett Charles. London: The Warburg Institute, University of London 1993. pp. 129-177
23. Ebbesen Sten, "Anonymus D'Orvillensis' commentary on Aristotle's *Categories*," *Cahiers de l'Institut du Moyen-Âge grec et latin* 70: 229-423 (1999).
24. Ebbesen Sten, "A Porretanean commentary on Aristotle's *Categories*," *Cahiers de l'Institut du Moyen-Âge grec et latin* 72: 35-88 (2001).
25. Ebbesen Sten. Late-ancient ancestors of medieval philosophical Commentaries. In *Il Commento*

- filosofico nell'Occidente latino (secoli XIII/XV) / The philosophical commentary in the Latin West (13 - 15th centuries)*. Edited by Fioravanti Gianfranco, Leonardi Claudio, and Perfetti Stefano. Turnhout: Brepols 2002. pp. 1-15
Reprinted as Chapter 7 in: S. Ebbesen - *Greek-Latin philosophical interaction*. Collected essays of Sten Ebbesen. Volume 1 - Aldershot, Ashgate, 2008, pp. 97-106.
26. Gibson Margaret, "Latin commentaries on logic before 1200," *Bulletin de Philosophie Médiévale* 24: 54-64 (1982).
 27. Hadot Pierre. *Porphyre et Victorinus*. Paris: Études augustiniennes 1968.
Two volumes; Vol. 2 contains Latin texts of Victorinus and Greek texts, with French translation, of Porphyry.
 28. Hochschild Joshua, "Words, concepts and things. Cajetan on the subject of the *Categories*," *Dionysius* 19: 159-166 (2001).
 29. Hugonnard-Roche Henri, "Les "Catégories" d'Aristote comme introduction à la philosophie, dans un Commentaire syriaque de Sergius de Res'aina (d. 536)," *Documenti e Studi sulla Tradizione Medievale* 8: 339-364 (1997).
 30. Iwakuma Yukio. William of Champeaux on Aristotle's *Categories*. In *La tradition médiévale des Catégories (XIIe-XVe siècles)*. Edited by Biard Joël and Rosier-Catach Irène. Leuven: Éditions Peeters 2003. pp. 313-328
 31. Klima Gyula. Ockham's semantics and ontology of the categories. In *The Cambridge Companion to Ockham*. Edited by Spade Paul Vincent. Cambridge: Cambridge University Press 1999. pp. 118-142
 32. Livesey Steven J., "Medieval Latin Aristotle Commentators: addenda and biographical precisions," *Bulletin de Philosophie Médiévale* 43: 95-132 (2001).
 33. Lohr Charles H. Renaissance Latin translations of the Greek commentaries on Aristotle. In *Humanism and early modern philosophy*. Edited by Kraye Jill and Stone M.W.F. New York: Routledge 2000. pp. 24-40
 34. Marenbon John. John Scottus and the 'Categoriae Decem'. In *Eriugena: Studien zu seinen Quellen. Vorträge des III. Internationalen Eriugena-Colloquiums (Freiburg/Br. 27.-30.10. 1979)*. Edited by Beierwaltes Werner. Heidelberg: C. Winter 1980. pp. 117-134
Reprinted as Chapter V in: John Marenbon - *Aristotelian logic, Platonism, and the context of early medieval philosophy in the West* - Aldershot - Ashgate, 2000.
 35. Marenbon John. *From the Circle of Alcuin to the School of Auxerre. Logic, theology and philosophy in the early Middle Ages*. Cambridge: Cambridge University Press 1981.
 36. Marenbon John, "Vocalism, nominalism and the commentaries on the *Categories* from the earlier Twelfth century," *Vivarium* 30: 51-61 (1992).
Reprinted as Chapter XIII in: John Marenbon - *Aristotelian logic, Platonism, and the context of early medieval philosophy in the West* - Aldershot - Ashgate, 2000.
 37. Marenbon John. Medieval Latin Commentaries and Glosses on Aristotelian Logical Texts, before c. 1150 A.D. In *Glosses and commentaries on Aristotelian logical texts: The Syriac, Arabic and Medieval Latin traditions*. Edited by Burnett Charles. London: The Warburg Institute, University of London 1993. pp. 77-127
Reprinted as Chapter II in: John Marenbon - *Aristotelian logic, Platonism, and the context of early medieval philosophy in the West* - Aldershot - Ashgate, 2000.
 38. Marenbon John. Glosses and commentaries on the *Categories* and *De interpretatione* before Abelard. In *Dialektik und Rhetorik im früheren und hohen Mittelalter. Rezeption, Überlieferung und gesellschaftliche Wirkung antiker Gelehrsamkeit vornehmlich im 9. und 12. Jahrhundert*. Edited by Fried Johannes. München: Oldenbourg 1997. pp. 21-49
Reprinted as Chapter IX in: John Marenbon - *Aristotelian logic, Platonism, and the context of early medieval philosophy in the West* - Aldershot - Ashgate, 2000.
 39. McCord Adams Marilyn, "Re-reading *De Grammatico*, or Anselm's Introduction to Aristotle's *Categories*," *Documenti e Studi sulla Tradizione Filosofica Medievale* 11: 83-112 (2000).
 40. McMahon William, "Radulphus Brito on the sufficiency of the categories," *Cahiers de l'Institut du Moyen-Âge grec et latin* 39: 81-96 (1981).
 41. Pattin Adriaan, Pour l'histoire du *Commentaire sur les Catégories d'Aristote* de Simplicius au Moyen Age. In *Arts libéraux et philosophie au Moyen Age*. Paris: Vrin 1969. pp. 1073-1078

Actes du Quatrième Congrès International de philosophie Médiévale. Université de Montréal, Montréal, Canada 27 août - 2 septembre 1967.

42. Pinborg Jan, "Petrus de Alvernia on the *Categories*," *Cahiers de l'Institut du Moyen-Âge grec et latin* 15: 40-46 (1975).
43. Pini Giorgio. *Categories and logic in Duns Scotus. An interpretation of Aristotle's Categories in the late Thirteenth century*. Leiden: Brill 2002.
44. Pini Giorgio. Scotus on deducing Aristotle's categories. In *La tradition médiévale des Catégories (XIIIe-XIVe siècles). XIIIe Symposium européen de logique et de sémantique médiévales. Avignon 6-10 juin 2000*. Edited by Biard Joël and Rosier-Catach Irène. Louvain: Éditions Peeters 2003. pp. 23-35
45. Pini Giorgio. The transcendentals of logic: Thirteenth-century discussions on the subject matter of Aristotle's *Categories*. In *Die Logik des Transzendentalen. Festschrift für Jan A. Aertsen*. Edited by Pickavé Martin. Berlin: Walter de Gruyter 2003. pp. 140-159
46. Pini Giorgio, "Scotus' realist conception of the categories: his legacy to late medieval debates," *Vivarium* 43: 63-110 (2005).
47. Scheu Marina M. *The Categories of Being in Aristotle and St. Thomas*. Washington: Catholic University of America Press 1944.
Contents: List of tables VIII; Preface IX; List of abbreviations XIII; Part I. Categories in Aristotle. I. The history and general nature of the categories 3; II. The logical aspect of the categories in Aristotle 13; III. The metaphysical aspect of the categories in Aristotle 23; Part II. Categories in St. Thomas. IV. The history of the categories from Aristotle to St. Thomas 38; V. General nature of the categories in Thomistic philosophy 46; VI. The nature of substance 64; VII. The nature of accident 77; Summary and conclusion 96; Bibliography 98; Index 102-109.

"Summary and conclusion.

In this study we have endeavored to set forth the doctrine of Aristotle and St. Thomas on the categories of being. We have found that for Aristotle, the originator of the doctrine, as well as for St. Thomas, who developed and perfected it, the categories are means by which we know and classify all reality. Hence it follows that in order to give a true report of reality the categories must be at least fundamentally real. That such was the opinion of these two philosophers we have tried to show. Moreover, since the categories are a *means* of apprehension in logic and of order in metaphysics, they must never be made an end in themselves for to consider them as such would distort reality. But, as we have seen, Aristotle and St. Thomas never lost sight of their true character. They agree:

I. That the categories are modes of predication about real being in logic, and modes of being in metaphysics.

2. That being is not a genus predicated univocally of each of the categories, but rather, it is a transcendental notion predicated analogically of each one of them.

That the categories are supreme genera.

That the primary distinction among the categories is that between substance and accidents.

That one category is not contained under another, but each is ultimately distinct from the others.

That the principal category is substance, which is being simply as being, and hence the being of metaphysics *par excellence*.

St. Thomas advances beyond Aristotle in that :

1. He presents a logical plan by which the categories are deduced from the modes of predication about real being.

He distinguishes *form*, as a part of the essence of a thing, from *essence*, which includes all the essential principles.

2. Aided by his consideration of the Trinity, he analyzes more acutely the nature of individual substance.

His analysis of the categories is much more acute and penetrating, as indicating the precise modes of inherence and the reality of each of the categories of accidents.

His development of the extrinsic categories shows that they are less distinct and less real than the intrinsic categories, and hence are more properly subjects of logic than of metaphysics.

In so far as the extrinsic categories give a deeper grasp of the reality of the object to which they are ascribed, they merit some consideration in the field of metaphysics." pp. 96-97

48. Wippel John F., "Thomas Aquinas's derivation of the Aristotelian Categories (Predicaments)," *Journal of the History of Philosophy* 25: 13-33 (1987).

Last updated: Friday, November 25, 2011