

## Aristotle, *Categories*

### Ch. 2

1a20. **Of things there are:** (a) **some are said of a subject but are not in any subject.** For example, man is said of a subject, the individual man, but is not in any subject.

τῶν ὄντων τὰ μὲν καθ' ὑποκειμένου τινὸς λέγεται, ἐν ὑποκειμένῳ δὲ οὐδενὶ ἐστίν, οἷον ἄνθρωπος καθ' ὑποκειμένου μὲν λέγεται τοῦ τινὸς ἀνθρώπου, ἐν ὑποκειμένῳ δὲ οὐδενὶ ἐστίν·

(b) **Some are in a subject but are not said of any subject.** (By 'in a subject' I mean what is in something, not as a part, and cannot exist separately from what it is in.) For example, the individual knowledge-of-grammar is in a subject, the soul, but is not said of any subject ; and the individual white is in a subject, the body (for all colour is in a body), but is not said of any subject.

(c) **Some are both said of a subject and in a subject.** For example, knowledge is in a subject, the soul, and is also said of a subject, knowledge-of-grammar.

(d) **Some are neither in a subject nor said of a subject,** for example, the individual man or individual horse-for nothing of this sort is either in a subject or said of a subject. Things that are individual and numerically one are, without exception, not said of any subject, but there is nothing to prevent some of them from being in a subject-the individual knowledge-of-grammar is one of the things in a subject.

### Ch. 4

1b25. Of things **said without any combination**, each signifies either **substance** or **quantity** or **qualification** or a **relative** or **where** or **when** or **being-in-a-position** or **having** or **doing** or **being affected**. To give a rough idea, examples of substance are man, horse; of quantity: four-foot, five-foot; of qualification: white, grammatical ; of a relative: double, half, larger; of where : in the Lyceum, in the market-place; of when : yesterday, last-year ; of being-in a-position: is-lying, is sitting; of having: has-shoes-on, has armour- on; of doing : cutting, burning ; of being affected: being-cut, being-burned.

Τῶν κατὰ μηδεμίαν συμπλοκὴν λεγομένων ἕκαστον ἦτοι οὐσίαν σημαίνει ἢ ποσὸν ἢ ποιὸν ἢ πρὸς τι ἢ ποὺ ἢ ποτὲ ἢ κείσθαι ἢ ἔχειν ἢ ποιεῖν ἢ πάσχειν. ἔστι δὲ οὐσία μὲν ὡς τύπων εἰπεῖν οἷον ἄνθρωπος, ἵππος· ποσὸν δὲ οἷον δίπηχυ, τρίπηχυ· ποιὸν δὲ οἷον λευκόν, γραμματικόν· πρὸς τι δὲ οἷον διπλάσιον, ἥμισυ, μείζον· ποὺ δὲ οἷον ἐν Λυκείῳ, ἐν ἀγορᾷ· ποτὲ δὲ οἷον χθές, πέρυσιν· κείσθαι δὲ οἷον ἀνάκειται, κάθηται· ἔχειν δὲ οἷον ὑποδέδεται, ὥπλισται· ποιεῖν δὲ οἷον τέμνειν, καίειν· πάσχειν δὲ οἷον τέμνεσθαι, καίεσθαι.

### Ch. 5

2 a I I . A **substance**-that which is called a **substance most strictly, primarily, and most of all**--is that which is **neither said of** a subject **nor in** a subject, e.g. the individual man or the individual horse.

2 a34· **All the other things are either said of the primary substances as subjects or in them as subjects.** This is clear from an examination of cases. For example, animal is predicated of man and therefore also of the individual man; for were it predicated of none of the individual men it would not be predicated of man at all. Again, colour is in body and therefore also in an individual body ; for were it not in some individual body it would not be in body at all. Thus all the other things are either said of the primary substances as subjects or in them as subjects. **So if the primary substances did not exist it would be impossible for any of the other things to exist.**