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by

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CATEGORIES

CHAPTER 1

1^a1. When things have only a name in common and the definition of being which corresponds to the name is different, they are called *homonymous*. Thus, for example, both a man and a picture are animals. These have only a name in common and the definition of being which corresponds to the name is different; for if one is to say what being an animal is for each of them, one will give two distinct definitions.

1^a6. When things have the name in common and the definition of being which corresponds to the name is the same, they are called *synonymous*. Thus, for example, both a man and an ox are animals. Each of these is called by a common name, 'animal', and the definition of being is also the same; for if one is to give the definition of each—what being an animal is for each of them—one will give the same definition.

1^a12. When things get their name from something, with a difference of ending, they are called *paronymous*. Thus, for example, the grammarian gets his name from grammar, the brave get theirs from bravery.

CHAPTER 2

1^a16. Of things that are said, some involve combination while others are said without combination. Examples of those involving combination are 'man runs', 'man wins'; and of those without combination 'man', 'ox', 'runs', 'wins'.

1^b20. 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. (*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.

CHAPTER 3

1^b10. Whenever one thing is predicated of another as of a subject, all things said of what is predicated will be said of the subject also. For example, man is predicated of the individual man, and animal of man; so animal will be predicated of the individual man also—for the individual man is both a man and an animal.

1^b16. The differentiae of genera which are different¹ and not subordinate one to the other are themselves different in kind. For example, animal and knowledge: footed, winged, aquatic, two-footed, are differentiae of animal,

¹ Read τῶν ἐτέρων γενῶν.

but none of these is a differentia of knowledge; one sort of knowledge does not differ from another by being two-footed. However, there is nothing to prevent genera subordinate one to the other from having the same differentiae. For the higher are predicated of the genera below them, so that all differentiae of the predicated genus will be differentiae of the subject also.

CHAPTER 4

1^b25. 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-armor-on; of doing: cutting, burning; of being-affected: being-cut, being-burned.

2^a4. None of the above is said just by itself in any affirmation, but by the combination of these with one another an affirmation is produced. For every affirmation, it seems, is either true or false; but of things said without any combination none is either true or false (e.g. 'man', 'white', 'runs', 'wins').

CHAPTER 5

2^a11. 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. The species in which the things primarily called substances are, are called *secondary*

substances, as also are the genera of these species. For example, the individual man belongs in a species, man, and animal is a genus of the species; so these—both man and animal—are called secondary substances.

2^a19. It is clear from what has been said that if something is said of a subject both its name and its definition are necessarily predicated of the subject. For example, man is said of a subject, the individual man, and the name is of course predicated (since you will be predicating man of the individual man), and also the definition of man will be predicated of the individual man (since the individual man is also a man). Thus both the name and the definition will be predicated of the subject. But as for things which are in a subject, in most cases neither the name nor the definition is predicated of the subject. In some cases there is nothing to prevent the name from being predicated of the subject, but it is impossible for the definition to be predicated. For example, white, which is in a subject (the body), is predicated of the subject; for a body is called white. But the definition of white will never be predicated of the body.

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.

2^b7. Of the secondary substances the species is more a substance than the genus, since it is nearer to the primary substance. For if one is to say of the primary substance what it is, it will be more informative and apt to give the species than the genus. For example, it would be more informative to say of the individual man that he is a man than that he is an animal (since the one is more distinctive of the individual man while the other is more general); and more informative to say of the individual tree that it is a tree than that it is a plant. Further, it is because the primary substances are subjects for all the other things and all the other things are predicated of them or are in them, that they are called substances most of all. But as the primary substances stand to the other things, so the species stands to the genus: the species is a subject for the genus (for the genera are predicated of the species but the species are not predicated reciprocally of the genera). Hence for this reason too the species is more a substance than the genus.

2^b22. But of the species themselves—those which are not genera—one is no more a substance than another: it is no more apt to say of the individual man that he is a man than to say of the individual horse that it is a horse. And similarly of the primary substances one is no more a substance than another: the individual man is no more a substance than the individual ox.

2^b29. It is reasonable that, after the primary substances, their species and genera should be the only other things called (secondary) substances. For only they, of things predicated, reveal the primary substance. For if one is to say of the individual man what he is, it will be in place to give the species or the genus (though more informative to give man than animal); but to give any of the other things would be out of place—for example, to say 'white'

or 'runs' or anything like that. So it is reasonable that these should be the only other things called substances. Further, it is because the primary substances are subjects for everything else that they are called substances most strictly. But as the primary substances stand to everything else, so the species and genera of the primary substances stand to all the rest: all the rest are predicated of these. For if you will call the individual man grammatical it follows that you will call both a man and an animal grammatical; and similarly in other cases.

3^a7 It is a characteristic common to every substance not to be in a subject. For a primary substance is neither said of a subject nor in a subject. And as for secondary substances, it is obvious at once that they are not in a subject. For man is said of the individual man as subject but is not in a subject: man is not *in* the individual man. Similarly, animal also is said of the individual man as subject but animal is not *in* the individual man. Further, while there is nothing to prevent the name of what is in a subject from being sometimes predicated of the subject, it is impossible for the definition to be predicated. But the definition of the secondary substances, as well as the name, is predicated of the subject: you will predicate the definition of man of the individual man, and also that of animal. No substance, therefore, is in a subject.

3^a21. This is not, however, peculiar to substance; the differentia also is not in a subject. For footed and two-footed are said of man as subject but are not in a subject; neither two-footed nor footed is *in* man. Moreover, the definition of the differentia is predicated of that of which the differentia is said. For example, if footed is said of man the definition of footed will also be predicated of man; for man is footed.

3^a29. We need not be disturbed by any fear that we may be forced to say that the parts of a substance, being in a subject (the whole substance), are not substances. For when we spoke of things *in a subject* we did not mean things belonging in something *as parts*.

3^a33. It is a characteristic of substances and differentiae that all things called from them are so called synonymously. For all the predicates from them are predicated either of the individuals or of the species. (For from a primary substance there is no predicate, since it is said of no subject; and as for secondary substances, the species is predicated of the individual, the genus both of the species and of the individual. Similarly, differentiae too are predicated both of the species and of the individuals.) And the primary substances admit the definition of the species and of the genera, and the species admits that of the genus; for everything said of what is predicated will be said of the subject also. Similarly, both the species and the individuals admit the definition of the differentiae. But synonymous things were precisely those with both the name in common and the same definition. Hence all the things called from substances and differentiae are so called synonymously.

3^b10. Every substance seems to signify a certain 'this'. As regards the primary substances, it is indisputably true that each of them signifies a certain 'this'; for the thing revealed is individual and numerically one. But as regards the secondary substances, though it appears from the form of the name—when one speaks of man or animal—that a secondary substance likewise signifies a certain 'this', this is not really true; rather, it signifies a certain qualification, for the subject is not, as the primary substance is, one, but man and animal are said of many things.

However, it does not signify simply a certain qualification, as white does. White signifies nothing but a qualification, whereas the species and the genus mark off the qualification of substance—they signify substance of a certain qualification. (One draws a wider boundary with the genus than with the species, for in speaking of animal one takes in more than in speaking of man.)

3^b24. Another characteristic of substances is that there is nothing contrary to them. For what would be contrary to a primary substance? For example, there is nothing contrary to an individual man, nor yet is there anything contrary to man or to animal. This, however, is not peculiar to substance but holds of many other things also, for example, of quantity. For there is nothing contrary to four-foot or to ten or to anything of this kind—unless someone were to say that many is contrary to few or large to small; but still there is nothing contrary to any *definite* quantity.

3^b33. Substance, it seems, does not admit of a more and a less. I do not mean that one substance is not more a substance than another (we have said that it is), but that any given substance is not called more, or less, than which it is. For example, if this substance is a man, it will not be more a man or less a man either than itself or than another man. For one man is not more a man than another, as one pale thing is more pale than another and one beautiful thing more beautiful than another. Again, a thing is called more, or less, such-and-such than itself; for example, the body that is pale is called more pale now than before, and the one that is hot is called more, or less, hot. Substance, however, is not spoken of thus. For a man is not called more a man now than before, nor is anything else that is a substance. Thus substance does not admit of a more and a less.

4^a10. It seems most distinctive of substance that what is numerically one and the same is able to receive contraries. In no other case could one bring forward anything, numerically one, which is able to receive contraries. For example, a colour which is numerically one and the same will not be black and white, nor will numerically one and the same action be bad and good; and similarly with everything else that is not substance. A substance, however, numerically one and the same, is able to receive contraries. For example, an individual man—one and the same—becomes pale at one time and dark at another, and hot and cold, and bad and good. Nothing like this is to be seen in any other case.

4^a22. But perhaps someone might object and say that statements and beliefs are like this. For the same statement seems to be both true and false. Suppose, for example, that the statement that somebody is sitting is true; after he has got up this same statement will be false. Similarly with beliefs. Suppose you believe truly that somebody is sitting; after he has got up you will believe falsely if you hold the same belief about him. However, even if we were to grant this, there is still a difference in the *way* contraries are received. For in the case of substances it is by themselves changing that they are able to receive contraries. For what has become cold instead of hot, or dark instead of pale, or good instead of bad, has changed (has altered); similarly in other cases too it is by itself undergoing change that each thing is able to receive contraries. Statements and beliefs, on the other hand, themselves remain completely unchangeable in every way; it is because the *actual thing* changes that the contrary comes to belong to them. For the statement that somebody is sitting remains the same; it is because of a change in the actual thing that

it comes to be true at one time and false at another. Similarly with beliefs. Hence at least the *way* in which it is able to receive contraries—through a change in itself—would be distinctive of substance, even if we were to grant that beliefs and statements are able to receive contraries. However, this is not true. For it is not because they themselves receive anything that statements and beliefs are said to be able to receive contraries, but because of what has happened to something else. For it is because the actual thing exists or does not exist that the statement is said to be true or false, not because it is able itself to receive contraries. No statement, in fact, or belief is changed at all by anything. So, since nothing happens in them, they are not able to receive contraries. A substance, on the other hand, is said to be able to receive contraries because it itself receives contraries. For it receives sickness and health, and paleness and darkness; and because it itself receives the various things of this kind it is said to be able to receive contraries. It is, therefore, distinctive of substance that what is numerically one and the same is able to receive contraries. This brings to an end our discussion of substance.

CHAPTER 6

4^b20. Of quantities some are discrete, others continuous; and some are composed of parts which have position in relation to one another, others are not composed of parts which have position.

4^b22. Discrete are number and language; continuous are lines, surfaces, bodies, and also, besides these, time and place. For the parts of a number have no common boundary at which they join together. For example, if five is a part of ten the two fives do not join together at any

common boundary but are separate; nor do the three and the seven join together at any common boundary. Nor could you ever in the case of a number find a common boundary of its parts, but they are always separate. Hence number is one of the discrete quantities. Similarly, language also is one of the discrete quantities (that language is a quantity is evident, since it is measured by long and short syllables; I mean here language that is *spoken*). For its parts do not join together at any common boundary. For there is no common boundary at which the syllables join together, but each is separate in itself. A line, on the other hand, is a continuous quantity. For it is possible to find a common boundary at which its parts join together, a point. And for a surface, a line; for the parts of a plane join together at some common boundary. Similarly in the case of a body one could find a common boundary—a line or a surface—at which the parts of the body join together. Time also and place are of this kind. For present time joins on to both past time and future time. Place, again, is one of the continuous quantities. For the parts of a body occupy some place, and they join together at a common boundary. So the parts of the place occupied by the various parts of the body, themselves join together at the same boundary at which the parts of the body do. Thus place also is a continuous quantity, since its parts join together at one common boundary.

8^a15. Further, some quantities are composed of parts which have position in relation to one another, others are not composed of parts which have position. For example, the parts of a line have position in relation to one another; each of them is situated somewhere, and you could distinguish them and say where each is situated in the plane and which one of the other parts it joins on to. Similarly,

alone—opposed affirmations and negations—that always one or the other of them is true or false.

CHAPTER 11

13^b36. What is contrary to a good thing is necessarily bad; this is clear by induction from cases—health and sickness, justice and injustice, courage and cowardice, and so on with the rest. But what is contrary to a bad thing is sometimes good but sometimes bad. For excess is contrary to deficiency, which is bad, and is itself bad; yet moderation as well is contrary to both, and it is good. However, though this sort of thing may be seen in a few cases, in most cases what is contrary to a bad thing is always a good.

14^a6. With contraries it is not necessary if one exists for the other to exist too. For if everyone were well health would exist but not sickness, and if everything were white whiteness would exist but not blackness. Further, if Socrates's being well is contrary to Socrates's being sick, and it is not possible for both to hold at the same time of the same person, it would not be possible if one of the contraries existed for the other to exist too; if Socrates's being well existed Socrates's being sick would not.

14^a15. It is clearly the nature of contraries to belong to the same thing (the same either in species or in genus)—sickness and health in an animal's body, but whiteness and blackness in a body simply, and justice and injustice in a soul.

14^a19. All contraries must either be in the same genus or in contrary genera, or be themselves genera. For white and black are in the same genus (since colour is their genus), but justice and injustice are in contrary genera (since the genus of one is virtue, of the other vice), while good and bad are not in a genus but are themselves actually genera of certain things.

CHAPTER 12

14^a26. One thing is called prior to another in four ways. First and most strictly, in respect of time, as when one thing is called older or more ancient than another; for it is because the time is longer that it is called either older or more ancient. Secondly, what does not reciprocate as to implication of existence. For example, one is prior to two because if there are two it follows at once that there is one whereas if there is one there are not necessarily two, so that the implication of the other's existence does not hold reciprocally from one; and that from which the implication of existence does not hold reciprocally is thought to be prior. Thirdly, a thing is called prior in respect of some order, as with sciences and speeches. For in the demonstrative sciences there is a prior and posterior in order, for the elements are prior in order to the diagrams (and in grammar the sound-elements are prior to the syllables); likewise with speeches, for the introduction is prior in order to the exposition. Further, besides the ways mentioned what is better and more valued is thought to be prior by nature; quite ordinary people are wont to say of those they specially value and love that they 'have priority'. This fourth way is perhaps the least proper.

14^b9. There are, then, this many ways of speaking of the prior. There would seem, however, to be another manner of priority besides those mentioned. For of things which reciprocate as to implication of existence, that which is in some way the cause of the other's existence might reasonably be called prior by nature. And that there are some such cases is clear. For there being a man reciprocates as to implication of existence with the true statement about it: if there is a man, the statement whereby we say that there is a man is true, and reciprocally—since if the

statement whereby we say that there is a man is true, there is a man. And whereas the true statement is in no way the cause of the actual thing's existence, the actual thing does seem in some way the cause of the statement's being true; it is because the actual thing exists or does not that the statement is called true or false. Thus there are five ways in which one thing might be called prior to another.

CHAPTER 13

14^b24. Those things are called *simultaneous* without qualification and most strictly which come into being at the same time; for neither is prior or posterior. These are called simultaneous in respect of time. But those things are called *simultaneous by nature* which reciprocate as to implication of existence, provided that neither is in any way the cause of the other's existence, e.g. the double and the half. These reciprocate, since if there is a double there is a half and if there is a half there is a double, but neither is the cause of the other's existence. Also, co-ordinate species of the same genus are called simultaneous by nature. It is those resulting from the same division that are called co-ordinate, e.g. bird and beast and fish. For these are of the same genus and co-ordinate, since animal is divided into these—into bird and beast and fish—and none of them is prior or posterior; and things of this kind are thought to be simultaneous by nature. Each of these might itself be further divided into species (I mean beast and bird and fish); so there, too, those resulting from the same division of the same genus will be simultaneous by nature. Genera, however, are always prior to species since they do not reciprocate as to implication of existence; e.g. if there is a fish there is an animal, but if there is an animal there is not necessarily a fish. Thus we call simultaneous by nature those things which reciprocate as to implication

of existence provided that neither is in any way the cause of the other's existence; and also co-ordinate species of the same genus. And we call simultaneous without qualification things which come into being at the same time.

CHAPTER 14

15^a13. There are six kinds of change: generation, destruction, increase, diminution, alteration, change of place. That the rest are distinct from one another is obvious (for generation is not destruction, nor yet is increase or diminution,¹ nor is change of place; and similarly with the others too), but there is a question about alteration—whether it is not perhaps necessary for what is altering to be altering in virtue of one of the other changes. However, this is not true. For in pretty well all the affections, or most of them, we undergo alteration without partaking of any of the other changes. For what changes as to an affection does not necessarily increase or diminish—and likewise with the others. Thus alteration would be distinct from the other changes. For if it were the same, a thing altering would, as such, have to be increasing too or diminishing, or one of the other changes would have to follow; but this is not necessary. Equally, a thing increasing—or undergoing some other change—would have to be altering. But there are things that increase without altering, as a square is increased by the addition of a gnomon but is not thereby altered; similarly, too, with other such cases. Hence the changes are distinct from one another.

15^b1. Change in general is contrary to staying the same. As for the particular kinds, destruction is contrary to generation and diminution to increase, while change of place

¹ Read ἡ ἀεὶ ἴσως <ῆ> μείωσις.