

An Outline of Metaphysics Z

Chapter 1

Being (or 'is?') is said in many ways (*pollachōs legeitai*). [This might mean: many different kinds of things are called beings. Or it might mean: 'being' is **ambiguous**, i.e., has many different senses.] 'Being' is said in a different way in each of the categories. But it is used primarily of **substances** (*ousiaī*), and the being of everything else (quantities, qualities, etc.) is dependent on the being of substances. For a quality (or quantity) to exist is for it to be a quality (or quantity) of some substance.

Substance is primary in every sense of the word 'primary': (a) in formula, (b) in order of knowledge, and (c) in time. For (c) only substances can exist in their own right - nothing in any of the other categories can do this; (b) the formula (= definition?) of each thing must contain the formula of a substance; (a) we know a thing most fully when we know **what it is** (i.e., when we know its substance, not its quantity or quality or location).

So the ancient and perennial question "What is being?" becomes, for us, the question "what is substance?"

Chapter 2

There have been various opinions on our question:

- A. Bodies (animals, plants, their parts, earth, air, fire, water)
- B. Sun, moon, stars, etc.
- C. Surface, line, point, unit (= the limits of body)
- D. Eternal, non-sensible entities:
 - 1. Plato: Forms and mathematical entities (*ta mathematika*)
 - 2. Speusippus: the One, etc.

We must deal with various questions about these views. First: what is the nature of substance?

Chapter 3

There are four candidate criteria for substance-hood:

- A. Essence
- B. Universal

Outline Of Metaphysics

Peipei Pang



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