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Nota di contenuto	Introduction -- i. The Metaphysics of Aristotle -- ii. Two Challenges to Change -- iii. Matter, Form, and Paradox -- 1. Matters of Individuation -- i. Matters of Change -- ii. Matters of Difference -- iii. Identity, Diversity, and Unity -- iv. Aristotle and the Absolutist versus Relativist Controversy -- v. The Bare Materials -- vi. Prime Matter, Somatic Matter, and Individuation -- vii. The Varieties of Matter -- viii. Two Old Arguments against Migration -- ix. A Possible Objection -- x. Conclusion -- 2. Resurrection and Entrapment -- i. A Putative Response to the Puzzle of Simple Composition ii. Anastasis and Anachronism -- iii. Scientific and Dialectical Contexts -- iv. Possibility and Inevitability -- v. Eternal Recurrence Limited -- vi. Eternality and Essentialism -- vii. Resurrection, Migration, and Gappy Existences -- viii. Resurrection and the Problem of Shared Identity -- ix. Aristotle's Rejection of Migration -- x. Conclusion -- 4. Aristotle on Composition and the Puzzle of Unity -- i. Composition -- ii. The Puzzle of Unity -- iii. The Popular Strategy -- iv. Eliminativism -- v. The Identity Thesis -- vi. Constituency as Adjectival Being -- vii. Toward a Relational Unity -- viii. Teleological Dependence as the Adhesive for Unity -- ix. Conclusion -- 5. Particularities and the Puzzle of Composition -- i. Haecceities -- ii. The Problem of Universals -- iii. The Zeta Problem -- iv. No Substance is a Universal -- v. Conclusion -- 5. Conclusion -- i.

Sommario/riassunto

Aristotle maintains that biological organisms are compounds of matter and form and that compounds that have the same form are individuated by their matter. According to Aristotle, an object that undergoes change is an object that undergoes a change in form, i.e. form is imposed upon something material in nature. Aristotle therefore identifies organisms according to their matter and essential forms, forms that are arguably essential to an object's existence. Jeremy Kirby addresses a difficulty in Aristotle's metaphysics, namely the possibility that two organisms of the same species might share the same matter. If they share the same form, as Aristotle seems to suggest, then they seem to share that which they cannot, their identity. By taking into account Aristotle's views on the soul, its relation to living matter, and his rejection of the possibility of resurrection, Kirby reconstructs an answer to this problem and shows how Aristotle relies on some of the central themes in his system in order to resist this unwelcome result that his metaphysics might suggest.

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