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Sommario/riassunto	Generally, categories are understood to express the most general features of reality. Yet, since categories have this special status, obtaining a correct list of them is difficult. This question is addressed by examining how Thomas Aquinas establishes the list of categories through a technique of identifying diversity in how predicates are <i>per se</i> related to their subjects. A sophisticated critique by Duns Scotus of this position is also examined, a rejection which is fundamentally grounded in the idea that no real distinction can be made from a logical one. It is argued Aquinas's approach can be rehabilitated in that real distinctions are possible when specifically considering <i>per se</i> modes of predication. This discussion between Aquinas and Scotus bears fruit in a contemporary context insofar as it bears upon, strengthens, and seeks to correct E. J. Lowe's four-category ontology view regarding the identity and relation of the categories.