

SYNOPSIS OF *QUAESTIO* 3.9

- 94.10-11 Title: “Explanation of a passage from the third book of *De anima*, in which Aristotle shows that there is something with which we perceive everything simultaneously”
- 94.12-24 Lemma: the text of *De anima* II.2, 427a2-14
- 94.25-95.27 Summary of the context
- 94.25-95.18 Premises that generate the *aporia* of perceptual discrimination
- i. discrimination is perceptual
 - ii. that which discriminates is one
 - iii. the time of perception and discrimination is one
- 95.18-27 Statement of the *aporia*
- 95.27-96.8 The first solution
- 95.27-33 Statement of the first solution
- 95.33-96.8 Explanation why the first solution is inadequate
- 96.8-98.15 The second solution
- 96.8-31 The statement and elucidation of the second solution
- 96.31-97.8 The second solution does not apply to a body
- 97.8-19 The second solution applies to a form and capacity
- 97.19-35 Bodies being affected vs. capacities engaging in discrimination
- 97.35-98.15 Explanation why the second solution is adequate

Alexander’s text of Aristotle (ed. Bruns 1892, adjusted to match Bekker lines)

- 427a2 Ἄρ' οὖν ἅμα μὲν καὶ ἀριθμῶ ἀδιαίρετον καὶ ἀχώριστον τὸ κρῖνον, τῷ εἶναι δὲ κεχωρισμένον; ἔστι δὲ πως ὡς τὸ διαίρετον τῶν διηρημένων αἰσθάνεται, ἔστι δὲ ὡς ἀδιαίρετον· τῷ
- 5 εἶναι μὲν γὰρ διαίρετόν, τόπω δὲ καὶ ἀριθμῶ ἀδιαίρετον· ἢ οὐχ οἷόν τε; δυνάμει μὲν γὰρ τὸ αὐτὸ καὶ ἀδιαίρετον τάναντία, τῷ δὲ εἶναι οὐ, ἀλλὰ τῷ ἐνεργεῖσθαι διαίρετόν, καὶ οὐχ οἷόν τε ἅμα λευκὸν καὶ μέλαν εἶναι, ὥστε οὐδὲ τὰ εἶδη πάσχειν αὐτῶν, εἰ τοιοῦτον ἢ αἴσθησις καὶ ἡ νόησις, ἀλλ'
- 10 ὥσπερ ἦν καλοῦσί τινας στιγμῆν ἢ μίαν ἢ δύο, ταύτη καὶ διαίρετή· ἢ μὲν οὖν ἀδιαίρετος, ἐν τῷ κρῖνόν ἐστι καὶ ἅμα· ἢ δὲ διαίρετόν ὑπάρχει, δις τῷ αὐτῷ χρήται σημεῖω ἅμα· ἢ μὲν οὖν δυοὶ χρήται, τῷ πέρατι δύο κρίνει καὶ κεχωρισ-
- 14 μένα ἐστὶν ὡς τῷ κεχωρισμένῳ· ἢ δὲ ἓν, ἐνὶ καὶ ἅμα.

Aristotle’s text (ed. Förster 1912)

- 427a2 Ἄρ' οὖν ἅμα μὲν καὶ ἀριθμῶ ἀδιαίρετον καὶ ἀχώριστον τὸ κρῖνον, τῷ εἶναι δὲ κεχωρισμένον; ἔστι δὲ πως ὡς τὸ διαίρετον τῶν διηρημένων αἰσθάνεται, ἔστι δ' ὡς ἢ ἀδιαίρετον· τῷ
- 5 εἶναι μὲν γὰρ διαίρετόν, τόπω δὲ καὶ ἀριθμῶ ἀδιαίρετον· ἢ οὐχ οἷόν τε; δυνάμει μὲν γὰρ τὸ αὐτὸ καὶ ἀδιαίρετον τάναντία, τῷ δὲ εἶναι οὐ, ἀλλὰ τῷ ἐνεργεῖσθαι διαίρετόν, καὶ οὐχ οἷόν τε ἅμα λευκὸν καὶ μέλαν εἶναι, ὥστ' οὐδὲ τὰ εἶδη πάσχειν αὐτῶν, εἰ τοιοῦτον ἢ αἴσθησις καὶ ἡ νόησις· ἀλλ'
- 10 ὥσπερ ἦν καλοῦσί τινας στιγμῆν, ἢ μία ἢ δύο, ταύτη καὶ διαίρετή· ἢ μὲν οὖν ἀδιαίρετος, ἐν τῷ κρῖνόν ἐστι καὶ ἅμα, ἢ δὲ διαίρετόν ὑπάρχει, δις τῷ αὐτῷ χρήται σημεῖω ἅμα· ἢ μὲν οὖν <ὡς> δυοὶ χρήται, τῷ πέρατι, δύο κρίνει καὶ κεχωρισ-
- 14 μένα ἐστὶν ὡς ~~τῷ~~ κεχωρισμένῳ· ἢ δ' ἓν, ἐνὶ καὶ ἅμα.

Ross 1955 (editio minor)

- 12 ἢ δὲ διαίρετόν ὑπάρχει, δις τῷ αὐτῷ χρήται σημεῖω ἅμα· ἢ μὲν οὖν δις χρήται τῷ πέρατι, δύο κρίνει καὶ [κεχωρισ-
- 14 μένα] ἐστὶν ὡς κεχωρισμένως· ἢ δὲ ἐν, ἐν καὶ ἅμα.

FIGURE 1

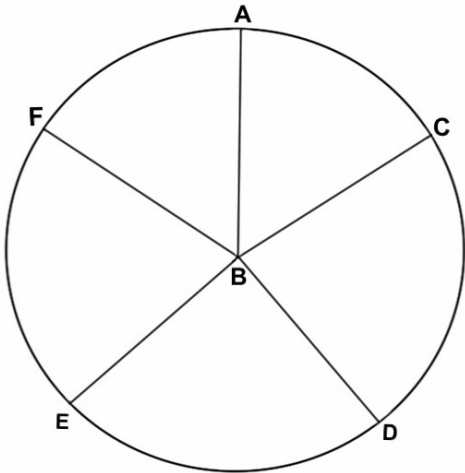


FIGURE 2

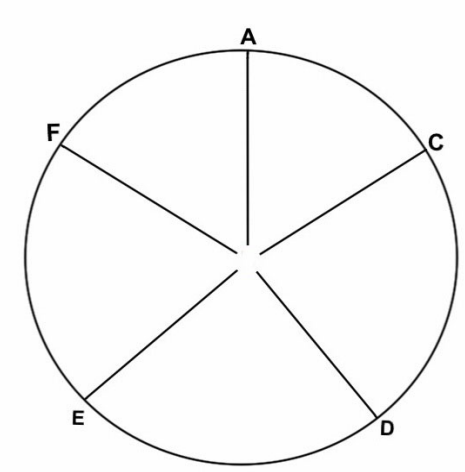


FIGURE 3



FIGURE 4

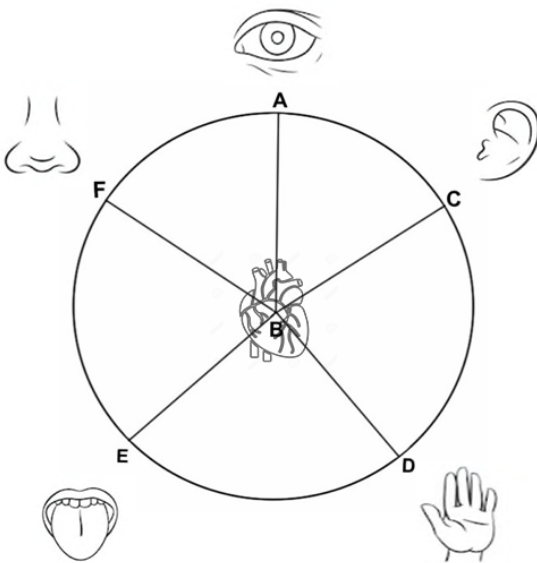


FIGURE 5

