

to the *Predicaments* or Categories of Aristotle, that it was usually prefixed to that treatise; and the two have been used as an elementary work together, up to modern times. The Predicables are the five steps which the gradations of generality and particularity introduce;—*genus, species, difference, individual, accident*:—the Categories are the ten heads under which assertions or predications may be arranged;—*substance, quantity, relation, quality, place, time, position, habit, action, passion*.

At a later period, the Aristotelian commentators became more servile, and followed the author step by step, explaining, according to their views, his expressions and doctrines; often, indeed, with extreme prolixity, expanding his clauses into sentences, and his sentences into paragraphs. Alexander Aphrodisiensis, who lived at the end of the second century, is of this class; “sometimes useful,” as one of the recent editors of Aristotle says;<sup>6</sup> “but by the prolixity of his interpretation, by his perverse itch for himself discussing the argument expounded by Aristotle, for defending his opinions, and for refuting or reconciling those of others, he rather obscures than enlightens.” At various times, also, some of the commentators, and especially those of the Alexandrian school, endeavored to reconcile, or combined without reconciling, opposing doctrines of the great philosophers of the earlier times. Simplicius, for instance, and, indeed, a great number of the Alexandrian Philosophers,<sup>7</sup> as Alexander, Ammonius, and others, employed themselves in the futile task of reconciling the doctrines of the Pythagoreans, of the Eleatics, of Plato, and of the Stoics, with those of Aristotle. Boethius<sup>8</sup> entertained the design of translating into Latin the whole of Aristotle’s and Plato’s works, and of showing their agreement; a gigantic plan, which he never executed. Others employed themselves in disentangling the confusion which such attempts produced, as John the Grammarian, surnamed Philoponus, “the Labor-loving;” who, towards the end of the seventh century, maintained that Aristotle was entirely misunderstood by Porphyry and Proclus,<sup>9</sup> who had pretended to incorporate his doctrines into those of the New Platonic school, or even to reconcile him with Plato himself on the subject of *ideus*. Others, again, wrote Epitomes, Compounds, Abstracts; and endeavored to throw the works of the philosopher into some simpler and more obviously regular form, as John of Damascus, in

<sup>6</sup> *Ib.* i. 288.

<sup>8</sup> Degerando, *Hist. des Syst.* iv. 100.

<sup>7</sup> *Ib.* i. 811.

<sup>9</sup> *Ib.* iv. 155.