

## OBSERVATIONS ON ALEXANDER FROM APHRODISIAS

It is known that, from the teachings of Alexander from Aphrodisias, it is inferred that the „καθ' ἑκαστα“ exist before the „καθ' ὅλου“\*; indeed the „καθ' ὅλου“ are nothing more but a conceptual abstraction of the „καθ' ἑκαστα“; therefore, the „καθ' ὅλου“ exist as long as there exists thinking mind, i.e. the „καθ' ὅλου“ exist only within the thinking mind; therefore, the „νόησις“ and the „καθ' ὅλου“ are inseparably connected; in short, there exists object as long as there is subject; but all these remind us of the concept of idealism according to which the world outside conscience does not exist by itself; the world which we know is nothing else but an image existing only in our conscience. From the above it becomes evident that Alexander of Aphrodisias is introducing a kind of dualism, that is the world of things, „καθ' ἑκαστα“, and the world of „ἰδεῶν“ of things, the „καθ' ὅλου“. Of course, the concept of the „καθ' ὅλου“ contains here the theory of nominalism according to which the „καθολικαὶ ἔννοιαι“, are nothing but empty names or abstractions of the mind, while real existence have only the partial things.

From the above, it transpires that the above „ἐξηγητής“ of Aristotle is platonizing by introducing the concept of dualism between the „καθ' ἑκαστα“ and the „καθ' ὅλου“, but the „καθ' ὅλου“ are accepted from the point of view of nominalism and not from the point of view of realism as they are accepted by Plato who assumes that the „καθ' ὅλου“ are not imaginary beings, or simply names, but, on the contrary, they really exist, exactly as his „ιδέα“.

In any case, Alexander of Aphrodisias should be considered as the founder of the theory of Nominalism, which together with the theory of Realism have played such an important part during the Middle Ages.

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\* In contrast Plato assumes that the „καθ' ὅλου“ exists before the „καθ' ἑκαστα“.