

Diagraph of Metaphysic or Ontology

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1 Introduction

This is translation of Book 8 of Jacob Lorhard's *Ogdoas scholastica*, published in Sangalli in 1606. The *Ogdoas* is a grammar school textbook, written in Latin, whose interest stems from Lorhard's use of diagrammatic trees throughout the entire book.

Lorhard used Greek text primarily in two different ways. In one way, the Greek text is given as a gloss of the Latin text; here, the Greek says nearly exactly what the Latin says. In the other way, Greek words are used as if they were Latin (with all of the required inflection for case, number, and gender). This usage is a bit puzzling: Sometimes he does so when there is a Greek word for which there is no natural Latin synonym, but sometimes he uses a somewhat arcane Greek word instead of the expected, usual Latin term.

Because of the first way, as a gloss upon the Latin, one cannot just translate the Greek and Latin directly without giving any information about which language the English translation is being created from, because it would give nonsensical sentences. I have adopted the convention of putting translations from Greek **in bold**, with one exception. The exception is the word $\lambda\acute{o}\gamma\omicron\varsigma$ 'word', which Lorhard uses in the general sense of 'note'. To keep the broader meaning of the Greek word, I have opted to simply transliterate it.

A final version will have the 1606 Latin text with the translation on facing pages.

A number of acknowledgments need to be made: Brian M. Scott, Amy Selman, and Ursula Witcher for discussions on some of the tricky Latin, Stefan Bold for his help with the German, Ulrik Petersen for his help with the Greek, and Tikitu de Jager and Joel Uckelman for creating the \LaTeX package with which this text is produced.

Further information on Lorhard's conception of ontology and how this is represented in his diagrammatic trees can be found in the following sources:

- Øhrstrøm, P., Andersen, J., & H. Schärfe. 2005. "What has happened to ontology" in F. Dau, M.-L. Mugnier, & G. Stumme, eds., *Conceptual structures: common semantics for sharing knowledge* LNAI 3596, pp. 425–438.
- Øhrstrøm, P., Uckelman, S.L., & H. Schärfe. 2007. "Historical and con-

ceptual foundations of diagrammatical ontology", in S. Polovina, R. Hill, & U. Priss, *Conceptual structures: knowledge architectures for smart applications* LNAI 4604, pp. 374–386.

- Øhrstrøm, P., Schärfe, H., & S.L. Uckelman. *in preparation*. "Jacob Lorhard's ontology: a 17th century hypertext on the reality and temporality of the world of intelligibles".

The parts of *metaphysic* (which is **knowledge of an intelligible by which it is intelligible**^a, because it is intelligible by man through the natural light of reason without any conception of matter.) are two; Either

Universal, which consists of intelligibles and beings.
Particular. See EE.

By *most general* distributions. However it should be noted of an *Intelligible*.
By *most common* attributes. See C.

lógos: An *Intelligible* is said to be anything, which is perceived and comprehended by the intellect.

Distribution: An Intelligible is either

Nothing: This is simply not something.
Something: Whatever is simply not nothing. It is either

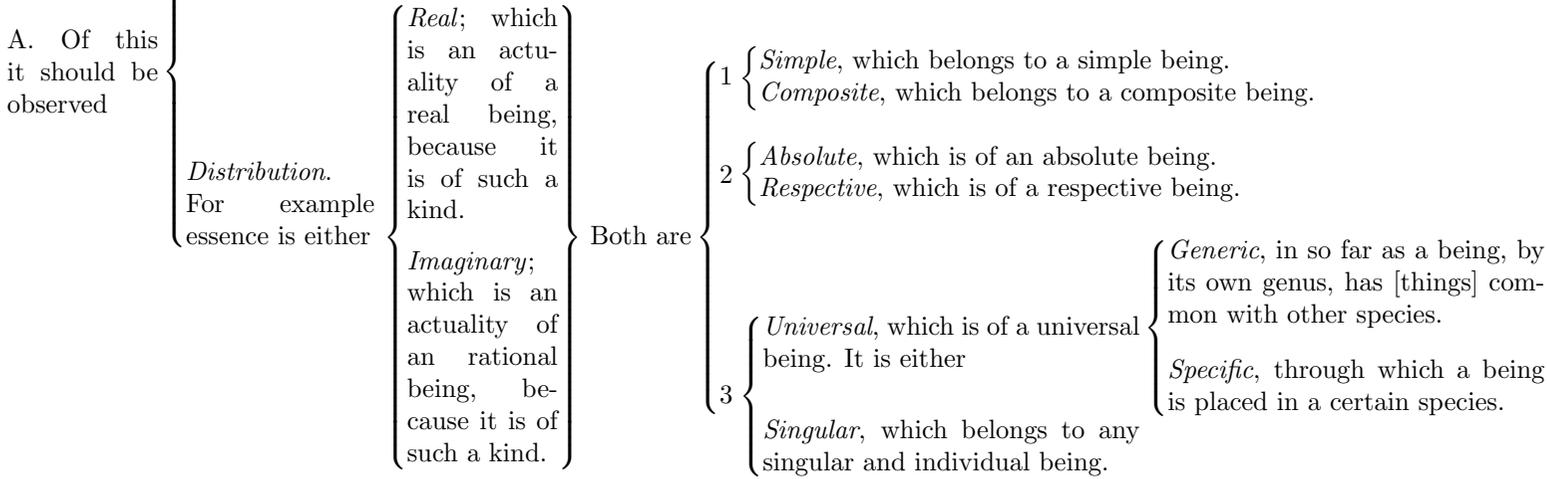
Positive, because it fixes or affirms something. It is either
Negative. See RRR.^a

Essence. See A.
Being. See B.

^aThis cross-reference is a printer's error; the final section is NNN, not RRR. The errata for the chapter say that NNN on p. 58 should be changed to RRR, but it is rather the other way around, since the immediately preceding section is MMM, not QQQ.

^aLorhard's original text misspells the first word as επισημη.

lógos: *Essence* is something productive, by which a Being is what it is. This foreign [word] is called by the Scholastics by the word *Entity* or quidditas.



B. *Being* Of this it should be noted

lógos: Being is something productive, essence [something] endowed.

lógos: A *Real Being* is a being, which [is] in fact through its own essence, and further is suited to exist apart from cogitation of the mind.

Real of this it should be observed

Distribution in being is either

First, or because the same is uncreated. On the one hand, a first Being exists, because it exists from itself.
Second, or sprung from the first [being], or created. On the other hand, a second being exists because it exists from another.

Of these two varied are the species, which in five classes are distributed

Distribution in Being

Rational or of reason. It is a Being of reason, which is touched by the cogitation of a single mind according to the mode of a real Being, and apart from this it is nothing. It is called a *Being fictitious, & Imaginary.*

- 1. Being is either *Uncomplex*, which is able to be comprehended through itself by one simple conception.
Complex, which is not able to be comprehended through itself by one simple conception.
- 2. Being is either *Absolute*, which has no respect to something.
Respective, which exists in respect to something.
- 3. Being is either *Universal*, which is suited to exist in many things through essential communion.
Singular, which has an individual essence, in other words according to nature **not in fellowship with anything.**
- 4. Being is either **Without matter** *Immaterial*, which is free from all compacting of matter either sensible or intelligible
In matter *Material*, which is composed of some compacting of matter.
- 5. Being is either *Permanent*, which possesses its whole essence simultaneously, without change and addition of essential parts.
Successive, whose essence consists in continual change and addition of essential parts.

C. *Most common* attributes of intelligibles and Beings are either

$\left\{ \begin{array}{l} \textit{Simple} \text{ [attributes],} \\ \text{which combine} \\ \text{absolutes of every} \\ \text{Being without} \\ \text{disjunction of op-} \\ \text{posites, are either} \\ \\ \textit{Conjunctive. See E.} \end{array} \right\}$	$\left\{ \begin{array}{l} \textit{Existence. Of this} \\ \text{it should be noted} \\ \\ \textit{Duration. See D.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{lógos. For example Existence is an actuality, whereby a Being exists, pending} \\ \text{from its own essence.} \\ \\ \text{There are as many } \textit{species} \text{ as} \\ \text{there are the species of general} \\ \text{Beings and Essences.} \end{array} \right\}$	$\left\{ \begin{array}{l} 1. \text{ One is } \left\{ \begin{array}{l} \textit{Real} \\ \textit{Imaginary} \end{array} \right. \\ 2. \text{ Another } \left\{ \begin{array}{l} \textit{Uncreated} \\ \textit{Created} \end{array} \right. \\ 3. \text{ Another } \left\{ \begin{array}{l} \textit{Absolute} \\ \textit{Respective} \end{array} \right. \\ 4. \text{ Another } \left\{ \begin{array}{l} \textit{Universal} \\ \textit{Singular} \end{array} \right. \\ 5. \text{ Another } \left\{ \begin{array}{l} \textit{Substantial} \\ \textit{Accidental} \end{array} \right. \end{array} \right\}$
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lógos: For example *duration* is the abiding of a being in actual existence.

D. *Duration*.
Of this it
should be
noted

Distribution,
It is for
example
either

Eternity, which is a duration by which a being is named eternal. It is either

Absolute, which is duration infinite *simpliciter* and of an immutable, uncreated Being.
Limited, which is duration infinite *secundum quid* of a created being, which has for instance an origin and a succession, but without deprivation, either in themselves, or in our regard.

Hyperphysical,
which is
properly of
a substance
spiritual and
incorporeal.

Substantial,
which is in
substantial
creatures.
And either

Physical,
which is
properly of
a corporeal
substance.

Intrinsic, which is duration, by which a created Being in truth endures in its own existence.
It is either

Accidental, which is in accidents.

Time which is duration finite *simpliciter* and of a mutable, created being, by which it is named temporal.
It is either

Momentary, which separates a succession of parts according to prior and posterior.

Successive, which admits a succession of parts according to prior and posterior. Of this the differences and virtual parts are present, past, and future.

Both are
either

Real, which in fact is found outside of the intellect. It is either

Extrinsic, which is duration certain and determinate, fixed by will and council, partly of God, partly of wise men, for measuring and making known intrinsic time. The species of this are

Hour.
Day.
Month.
Year.
5 Years.
Age.
likewise:
Spring.
Summer.
Autumn.
Fall. &c.

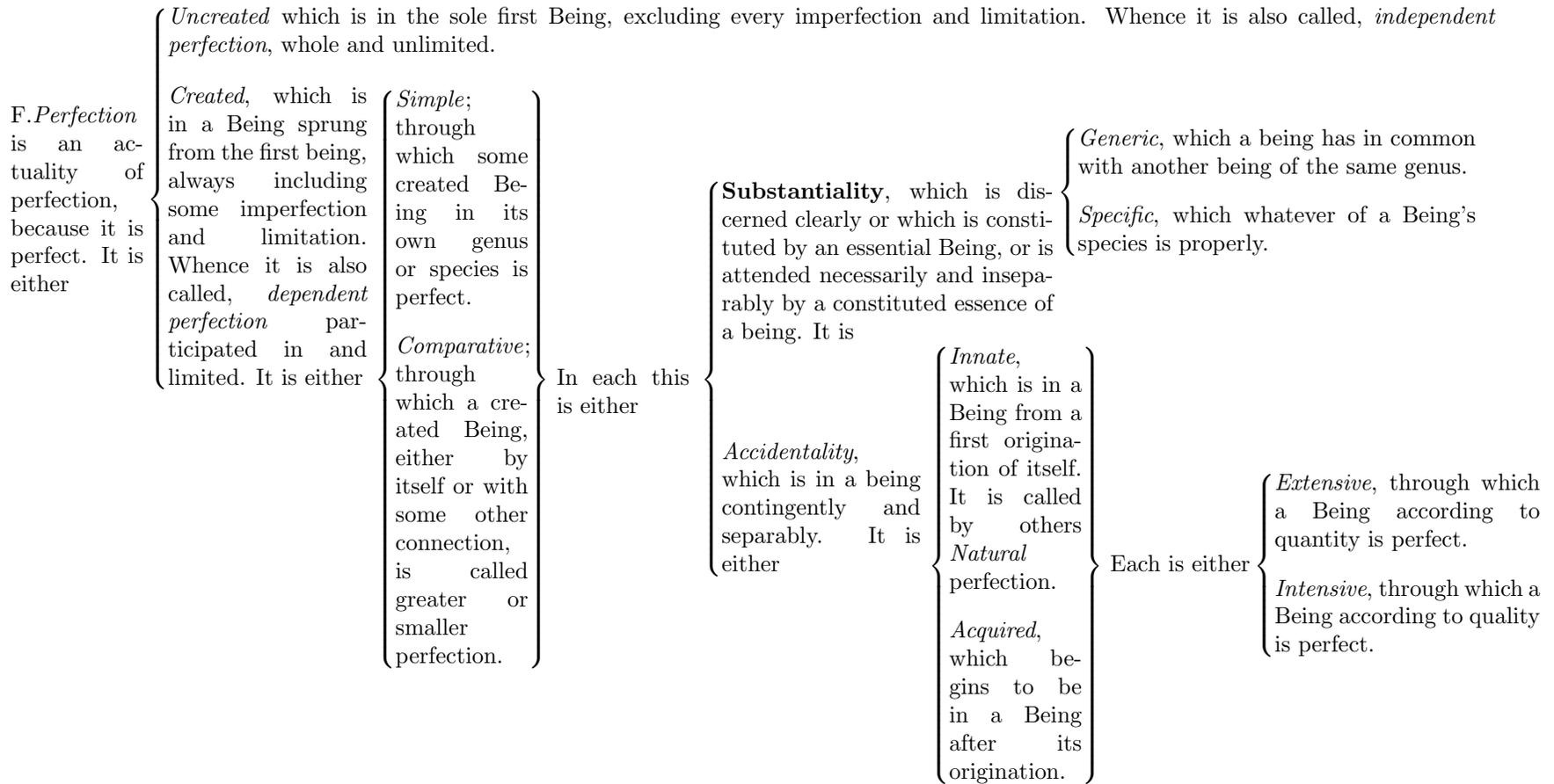
Imaginary, which is formed by the cogitation of a single mind, and without it it is nothing.

E. *Conjunctive* [attributes] are what, of all Beings, are not existing simply but which combine opposites with disjunction. Of these some are:

Absolute, which in itself is able to be considered to be without respect to anything. The species of this can be distributed in classes. I coin these:

1. Classes are	{	<i>Perfection</i> . See F.
		<i>Imperfection</i> . See f.
2. Classes are	{	<i>Simplicity</i> . See G.
		<i>Composition</i> . See g.
3. Classes are	{	<i>Unity</i> . See H.
		<i>Multiplicity</i> . See h.
4. Classes are	{	<i>Infinity</i> . See I.
		<i>Finity</i> . See i.
5. Classes are	{	<i>Illocality</i> . See K.
		<i>Locality</i> . See k.
6. Classes are	{	<i>Necessity</i> . See L.
		<i>Contingency</i> . See l.
7. Classes are	{	<i>Possibility</i> . See M.
		<i>Impossibility</i> . See m.
8. Classes are	{	<i>Truth</i> . See N.
		<i>Falsity</i> . See n.
9. Classes are	{	<i>Goodness</i> . See O.
		<i>Badness</i> . See o.

Respective. See V.



f. *Imperfection* is [that] by which a Being is denominated imperfect. It is either

- Privative*, which is a defect of perfection, of some being by nature possible to be in or withheld.
- Negative*, which is a defect of perfection, of some being not adequate by Nature.

G. *Simplicity* is an actuality of simplicity, because it is simple. It is either

- { *Absolute*, which is the immunity of a Being uncreated by any thoroughly real [thing] from diversities in composition.
- { *Comparative*, which is the immunity of a Being created by a certain composition of a real species.

g. *Composite* is an actuality of composition because it is composite. It is either

- { *Real*, which is in fact in some being, apart from the cogitation of a mind. It is either
 - { *General*, which comes together in every created being in reality. The species of this are
 - { 1. One out of
 - { *Being*
 - { &
 - { *Essence*
 - { 2. Another out of
 - { *Genus* univocal
 - { &
 - { *Difference* specified
 - { 3. The third is out of
 - { *Subject*
 - { &
 - { *Adjunct* inhering
 - { 4. The fourth is out of
 - { *Actuality*
 - { &
 - { *Potentiality* common to many
 - { *Special*, which coincides in not every created being, but only in that, which sustains the whole of reason. The species of this are foremost
 - { 1. *One* out of subjective parts, of what this kind are the species of a genus of a subject.
 - { 2. *Another* is out of essential parts, as are Matter and Form.
 - { 3. The *Third* is out of integral parts.
- { *Rational*, which is assigned to some being according to our mode of comprehension, as and since it may not be in reality.

I. *Infinity* is an actuality of infiniteness because it is infinite. It is either

<p style="font-size: 3em;">{</p>	<p><i>Absolute</i>, through which a Being simply is infinite. 1 It separates from a being, cui inest, as much by passive potentiality as by every actuality of limitation, termination, and dimension. 2 And it does not consist in some unbounded extension of a Being according to quantity, or in negation of a consumation of perfection: but capable in excellence of highest perfection.</p> <p><i>Restricted</i>, through which a Being <i>secundum quid</i> is infinite. It is a single actuality of limitation, termination, and dimension, ab Ente, cui inest excludit, not in fact in itself, but in respect of our observation, or perception, or other circumstances.</p>
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i. *Finity* is an actuality of finiteness, because it is finite. It limits simply as much by passive potentiality as by an actuality of limitation, termination, and dimension.

K. *Illocality*, is the immunity of the Being first and uncreated by anything of a place absolutely really and properly called, in which it must exist, by need and necessity. It is also called by the name *Ubiquity & Omnipresence*, because through this the first Being is ubiquitous and omnipresent.

k. *Locality* is through which a created Being is not only suited to be placed: but further in actuality always and necessarily exists in one spot somewhere. However the *spot* is located in a receptacle of a genus. It is either

$\left\{ \begin{array}{l} \textit{Real} \text{ which apart from cogitation} \\ \text{of the mind is discerned in fact in} \\ \text{Nature. It is either} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Substantial}, \text{ which is a receptacle} \\ \text{of a substance. It is either} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Spiritual} \text{ in which a finite incorporeal} \\ \text{substance exists.} \\ \textit{Corporeal} \text{ in which a corporal} \\ \text{substance exists.} \end{array} \right.$
$\left\{ \begin{array}{l} \textit{Imaginary}, \text{ which is touched by our mind, and is attributed to some being.} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Accidental}, \text{ which is a receptacle of an accident.} \end{array} \right.$	

L. *Necessity* is an actuality of necessariness, because it is necessary: or, as I may say more clearly, it is a quality, through which a Being is not able to be constituted in another fashion. It is either

$\left\{ \begin{array}{l} \textit{Absolute}, \text{ through which a Being} \\ \textit{simpliciter} \text{ according to its nature} \\ \text{is immutable, that is, following} \\ \text{every differentiation of time} \\ \text{it is not able to be constituted in} \\ \text{another fashion; excluding every} \\ \text{contingency. This depends on either} \end{array} \right.$	$\left\{ \begin{array}{l} 1 \text{ the essence itself of a Being.} \\ 2 \text{ some intrinsic cause of a being} \\ 3 \text{ some essential property} \\ 4 \text{ some certain common and inseparable} \\ \text{accident} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Matter.} \\ \text{Form.} \end{array} \right.$
$\left\{ \begin{array}{l} \textit{Hypothetical} \text{ or conditional,} \\ \text{through which a Being on the} \\ \text{supposition of a certain condition} \\ \text{is not able to be constituted in} \\ \text{another fashion, always including} \\ \text{something contingent. This depends} \\ \text{on either} \end{array} \right.$	$\left\{ \begin{array}{l} 1 \text{ some extrinsic cause} \\ 2 \text{ a manifest absurdity and} \\ \text{implication of contradiction, which} \\ \text{follows from a contrary affirmation} \\ \text{or negation.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Efficient} \\ \text{Bounded} \end{array} \right.$

l. *Contingency* is an actuality of contingentness, because it is contingent, or as I may say more clearly, it is a quality through which a Being is able to be constituted in another fashion. This depends on either

1. the essence itself of a Being.
2. some intrinsic cause of a Being $\left\{ \begin{array}{l} \text{Matter} \\ \text{Form} \end{array} \right.$
3. some essential property.
4. an indifference and indetermination of an extrinsic principle according to being a cause.

M. *Possibility* is an actuality of possibleness, because it is possible: or it is that through which something is possible, that is, such a thing as is able to be in an act, without contradiction and implication **in a contradictory fashion**.

m. *Impossibility* is an actuality of impossibleness, because it is impossible, or it is that through which something is impossible; that is, such a thing as is not able to be an act, without contradiction and implication **in a contradictory fashion**. It is either

- Absolute*, through which something is simply impossible, that is, such a thing as may be able to be possible in no mode and respect.
- Limited*, through which something, which is possible *per se*, nevertheless is said to be impossible *secundum quid*.

N. *Truth* is the conformity of a being with its Archetype. It is either

{ <i>Of a thing</i> , which is congruence of that with its Nature. It is either	{ <i>Incomplex</i> , through which an incomplex Being is called true. It is either	{ <i>First</i> which exists from eternity in the Creator. <i>Sprung from the first</i> , which exists in creatures themselves.	} Each is either necessary or contingent.
	{ <i>Complex</i> through which a Complex Being is called true.		

{ <i>Of a Sign</i> , which is Congruence of that with a thing signified. The species of this are truth either	{ <i>Of conception</i> , which is conformity of that with a thing, in so far as it represents.	{ <i>Of a sermon</i> , through which a sermon is called true. <i>Of scripture</i> , through which scripture is called true.
	{ <i>Of speech</i> , which is congruence of that with a thing in so far as it signifies: it is either	

n. *Falsity* is incongruity of a Being with its Archetype. It is either

{ 1 { Of a thing Of a sign Incomplex	} 2 { Complex Necessary	} 3 { Contingent

P. *Respective* goodness is that through which some Being or other is truly good. It is either

{	<i>Honor</i> , through which some Being is honorable.
{	<i>Utility</i> through which some Being is useful and suitable.
{	<i>Jocundity</i> through which some being is jocund & delightful.

o. *Malice* is a defect of goodness through which a Being is called bad. It is either

{	<i>Apparent</i> , through which a Being is seen to be bad, but in truth is not bad.	{	<i>Natural</i> . See Q.
{	<i>True</i> through which a Being truly is bad in itself and without respect to anything. It is either	{	<i>Moral</i> . See R.
{	<i>Absolute</i> , through which a Being truly is bad in itself without respect to anything. It is either	{	<i>Artificial</i> . See S.
{	<i>Respective</i> . See T.	{	

Q. *Natural*, which is a discrepancy of a Being from the rules of Creation, or of natural generation.

R. *Moral*, which is a discrepancy of a Being from the law of Morality either

{	<i>by Nature</i>	{	It is either	{	<i>General</i> : that is, improbity	{	Each is either	{	<i>Habitual</i> : that is, a fault of Morality.
{	<i>by ar-</i>	{		{	<i>Not general</i> : that is, impiety	{		{	<i>Actual</i> : that is, that which consists in action.
{	<i>bitary</i>	{		{		{		{	
{	<i>agree-</i>	{		{		{		{	
{	<i>ment</i>	{		{		{		{	

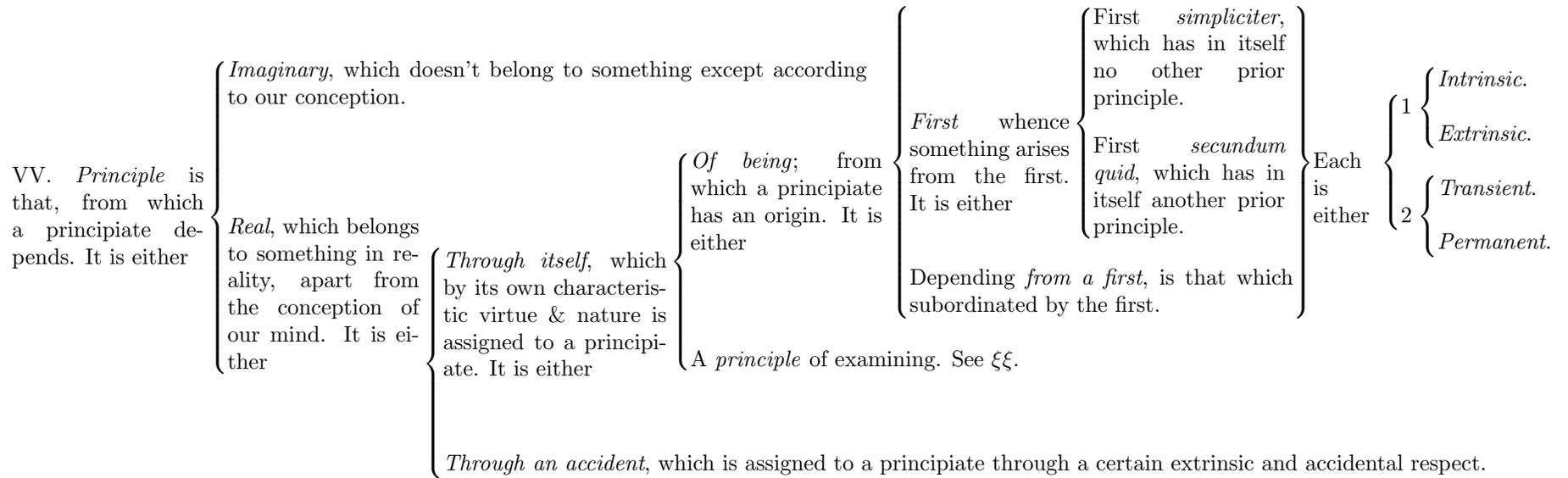
S. *Artificial*, which is a discrepancy of a Being from the rules of art.

T. *Respective*, through which some Being is truly Bad. It is either

- Turpitude*, through which some Being is base, or indecorous.
- Inutility*, through which some Being is useless, or injurious.
- Unpleasantness*, through which some Being is unpleasant, or grievous.

V. *Conjunctive* attributes are respective, which consist in relation **it has** & in habit concerning something. The classes of this genus of species are:

- 1. *Every being* is either
 - Principle*. See VV.
 - Principiate*. See vv.
 - Cause*. See X.
- 2. *Every being* is either
 - Of causes*. See x.
 - Subject*. See Y.
- 3. *Every Being* is either
 - Adjunct*. See y.
 - Signifier*. See Z.
- 4. *Every Being* is either
 - Signified*. See z.
 - Whole*. See AA.
- 5. *Every Being* is either
 - Part*. See aa.
 - The same*. See BB.
- 6. *Every Being* is either
 - Diverse*. See bb.
 - Ordered*. See CC.
- 7. *Every Being* is either
 - Disordered*. See cc.
 - Prior*. See DD.
- 8. *Every Being* is either
 - Posterior*. See dd.

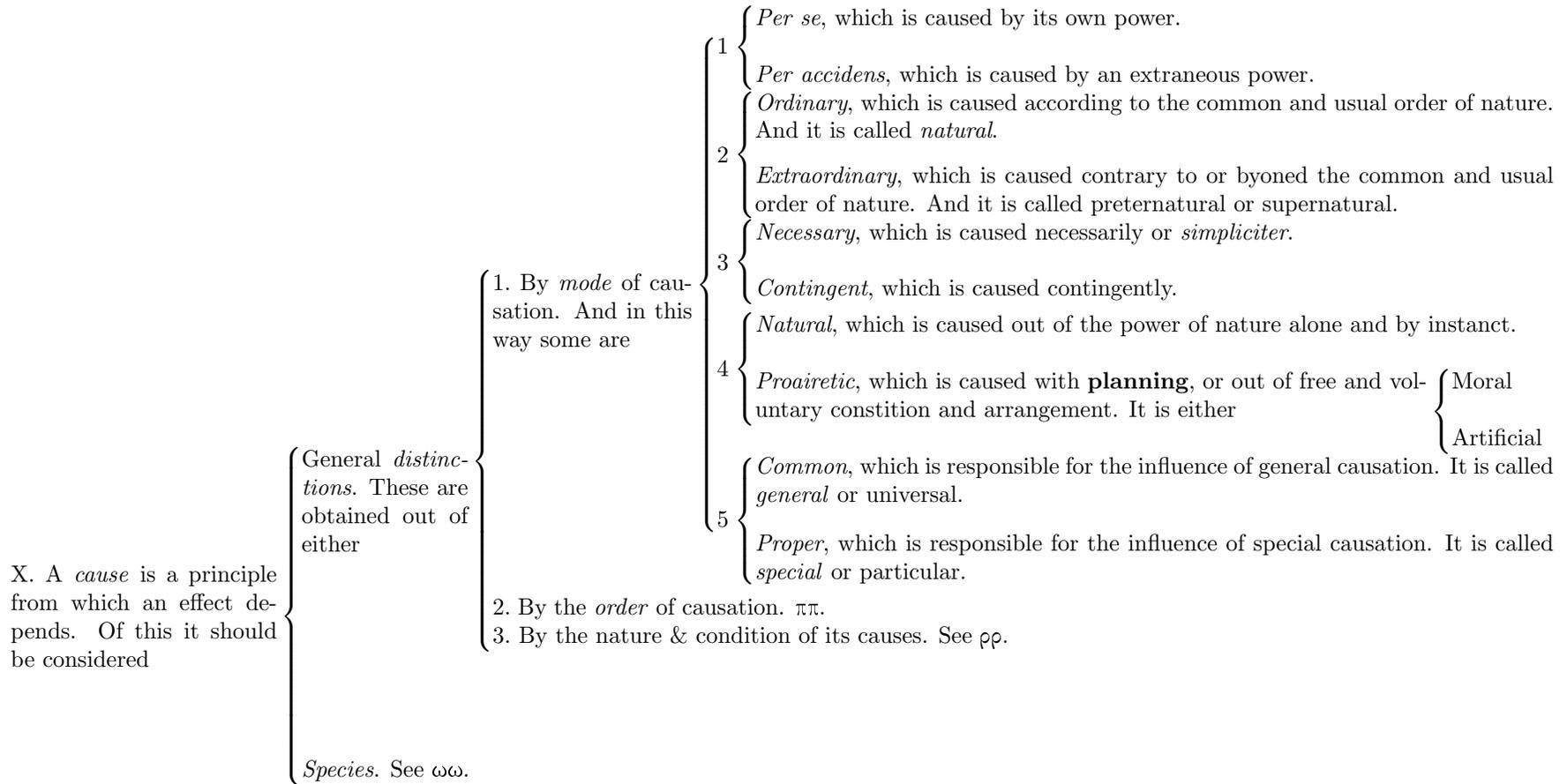


ξξ. *Principle* of examining, is that from which a principiate is learned. It is either

$\left\{ \begin{array}{l} \textit{Incomplex}, \text{ evidently a simple term not discharging a whole sentence.} \\ \textit{Complex}, \text{ without a doubt a sound proposition, from which a conclusion is deduced and proved. It is either} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Immediate}, \text{ which does not have something in the middle or first, through which } \textit{\grave{a} priori} \text{ it is able to be demonstrated } \mathbf{perspicuously}. \text{ Of such a kind is this single thing: It is impossible that something both be and not be simultaneously, by all preserved principles } \mathbf{contradictorially}. \\ \textit{Mediate}, \text{ which has something in the middle or first, through which } \textit{\grave{a} priori} \text{ it is able to be demonstrated } \mathbf{perspicuously}. \end{array} \right.$	$\left. \begin{array}{l} \\ \\ \end{array} \right\} \text{Each is either}$	$\left\{ \begin{array}{l} \textit{Common}, \text{ of which great use the sciences claim for themselves.} \\ \textit{Proper}, \text{ the use of which pertains to one thing, namely art.} \end{array} \right.$
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vv. A *principiate* is that which depends on a principle. It is either

$\left\{ \begin{array}{l} 1 \\ 2 \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Imaginary}. \\ \textit{Real}. \\ \textit{Uncomplex}. \\ \textit{Complex}. \end{array} \right.$
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ππ. *Of the order of causing. And thus a cause is*

- 1. either
 - First*, which obtains in the first causation and highest place. The first is either
 - Simpliciter*, which entirely has no other cause prior and superior to itself: or, which is completely independent in having to be caused by something.
 - Secundum quid*, which is really independent of cause from genus and order merely in consideration or in fact.
 - Second*, which depends from a first in causation.
- 2. or
 - Immediate* or proximate
 - Mediate* the same either
 - Remote*, which causes by intervention of many things.
 - Near*, which causes without many things, or of one cause alone.
- 3. or
 - Solitary*, which is caused without some cause of the same genus or order.
 - Sharing*, which is caused with some cause of the same genus or order. It is either
 - Coordinated*
 - Subordinated*
 either
 - 1. *Through itself*
 - Through accident*
 - 2. *Necessarily*
 - Contingently*
- 4. or
 - Total*, which is sufficient for causing without the help of another.
 - Partial*, which is insufficient for causing without the help of another.

ρρ. *By nature* & condition of the cause itself. In this way a cause is

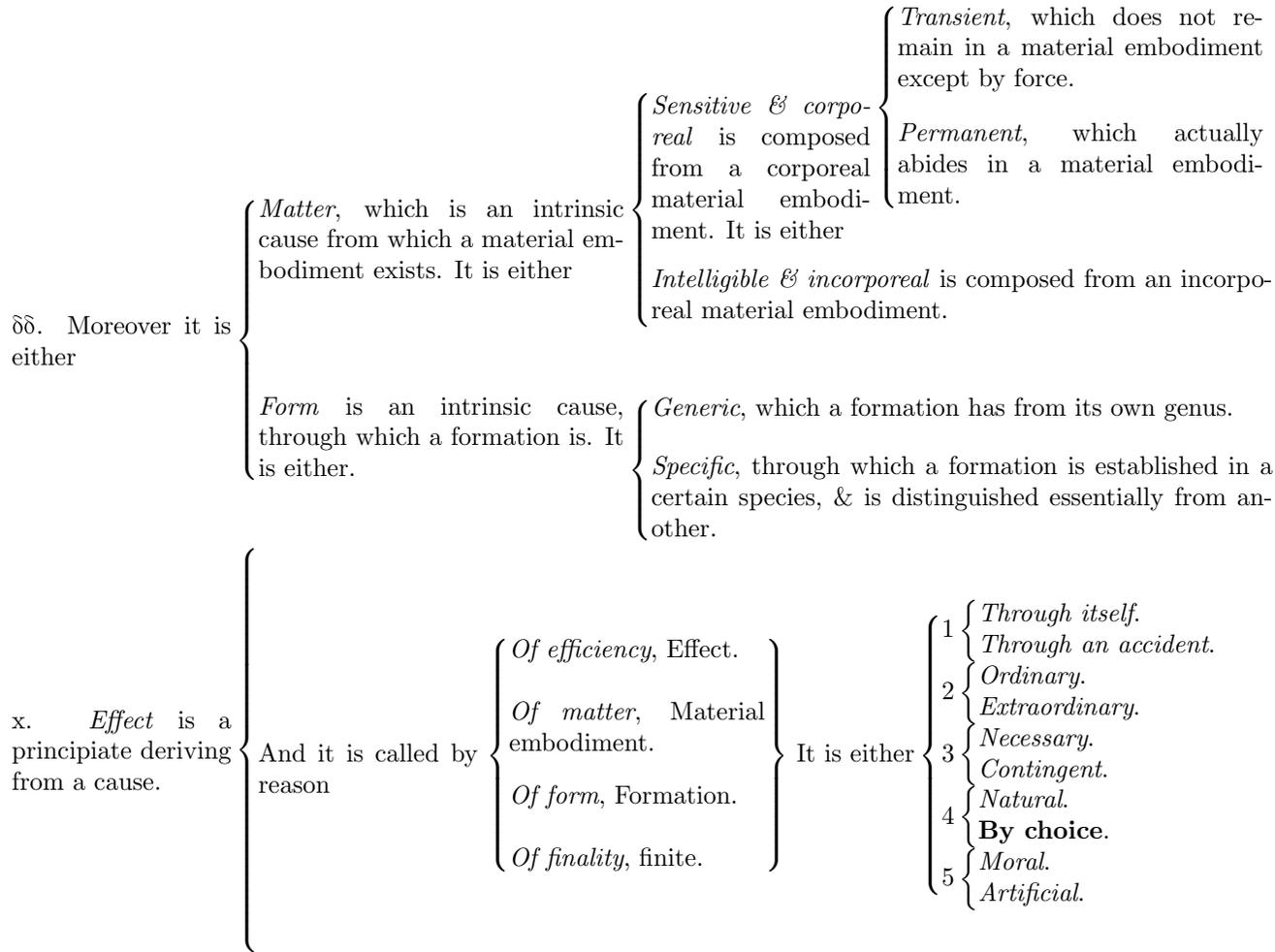
- 1. either *Principal*, which holds in the first cause.
- 2. either *Not principal*, which holds in a second cause.
 - Univocal*, which is of the same species as the cause.
 - Equivocal*, which is not of the same species as the cause.
 - Substantial*, which according to its absolute essence is a substance.
- 3. either *Accidental*, which is an accident.
 - Simpliciter*, which has no other limit to which it is referred.
 - Secundum quid*, which is such only in a certain respect.

A *limit* is an extrinsic cause, of which, for example, something is finite. It is either

- Ultimate*, to which the rest of the limits are referred. It is ultimate either
 - Subordinated by an ultimate*, whereby an intermediate is referred to an ultimate.

ωω. *Species*. Indeed it is some cause

- Extrinsic*, which exists beyond the essence of its own causing. It is either
 - An *efficient cause* is an extrinsic cause, from which an effect is. It is either
 - Principal*
 - Not principal*, it being either
 - Impulsive*, which overcomes an efficient principle [and] results in an effect. It is either
 - External, fully sufficient in advance* which exists apart from the principal effect.
 - Internal, inducing* which exists within a principal effect.
 - Instrumental*, which is attached to principal causes, [and] is taken up from the same to the effect. It is either
 - Active*, which moves by itself in causation, and it is called in assistance **working together**.
 - Passive*, which in causation it is moved or considered by itself only: a cause exemplar pertains to this.
- Intrinsic*, which constitute a causal essence. See δδ.



Y. *Subject* is what is attached to something other than an essence: or what is subjected to an adjunct. It is either

$\left\{ \begin{array}{l} \textit{Receiving}, \text{ which receives an adjunct.} \\ \text{It is either} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Of inherence}, \text{ which receives an adjunct in itself, or in what an adjunct proves to be. It is either} \\ \textit{Of adherence}, \text{ which receives an adjunct to itself or near itself. It is either} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Universal}, \text{ which is equal to its adjunct and reciprocates with the same.} \\ \textit{Particular} \text{ which is confined to its adjunct or is beyond what the adjunct extends.} \end{array} \right.$	Each is either	$\left\{ \begin{array}{l} \textit{Absolute}, \text{ by which an adjunct belongs without any limitation.} \\ \textit{Limited}, \text{ by which an adjunct belongs not simply but } \textit{secundum quid}. \end{array} \right.$

Occupying. See $\psi\psi$.

$\psi\psi$. *Occupying*, which is occupied near an adjunct. It is called *object*. It is either

$\left\{ \begin{array}{l} \textit{Per se}, \text{ which} \\ \text{dwells near the} \\ \text{adjunct through} \\ \text{itself. It is either} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Common}, \text{ which} \\ \text{dwells simultane-} \\ \text{ously near many} \\ \text{adjuncts.} \\ \textit{Proper}, \text{ which} \\ \text{dwells near no} \\ \text{more than one} \\ \text{adjunct.} \end{array} \right.$	$\left. \begin{array}{l} \\ \\ \\ \end{array} \right\} \text{Each is}$	$\left\{ \begin{array}{l} \text{1. either} \\ \\ \text{2. or} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{First}, \text{ which is primarily} \\ \text{opposed to its adjunct.} \\ \textit{Second}, \text{ which is secondar-} \\ \text{ily opposed to its adjunct.} \\ \\ \textit{Immediate}, \text{ which is op-} \\ \text{posed to its adjunct with-} \\ \text{out a medium.} \\ \textit{Mediate}, \text{ which is opposed} \\ \text{to its adjunct by means of} \\ \text{something.} \end{array} \right.$
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$\left. \begin{array}{l} \\ \\ \\ \end{array} \right\} \textit{Through an accident}, \text{ which dwells near an adjunct through an accident.}$

y. An *adjunct* is something subjected to something, or what is adjoined to a subject beyond the essence. It is either

- Being received*, which is received by a subject. and either
 - Inherent*, which is received by a subject in itself, or what exists in a subject. It is either
 - Necessary*, which is in a subject by necessity. And either necessary
 - Simpliciter*, which essentially & **unendingly** in obligation connects with its subject. It is called *adjunct substantial* or **indivisible**.
 - Secundum quid*, which is in its subject immutably in a certain respect. See $\Phi\Phi$.
 - Contingent*, which is in its own subject contingently or mutably, or which is able to be in and to not be in. It is called *separable accident*, **divisible**.
 - Adherent* which is received by a subject or near it or around it. It is either
 - A *connection*, which is conjoined externally with the receiving.
 - Circumstance*, which externally surrounds the receiving subject.
- Being occupied*, which is occupied or dwells all around an object.

$\Phi\Phi$. Each is

 {

 1. either {

 Proper, which is in only one subject & beyond that is not sufficient for any other. It is called

 an idiom or property. A property is either

 {

 Simpliciter, which through nature is thus in one thing, that is able to be common in many subjects in no mode or respect.

 Secundum quid, which in truth it belongs, in a respect, to only one subject and not to many.

 }

 Common, which by nature is able to be in many subjects.

 }

 2. either {

 Native, which is in the subject itself from the first origination.

 Adventive, which begins to be in the subject itself only after origination.

 }

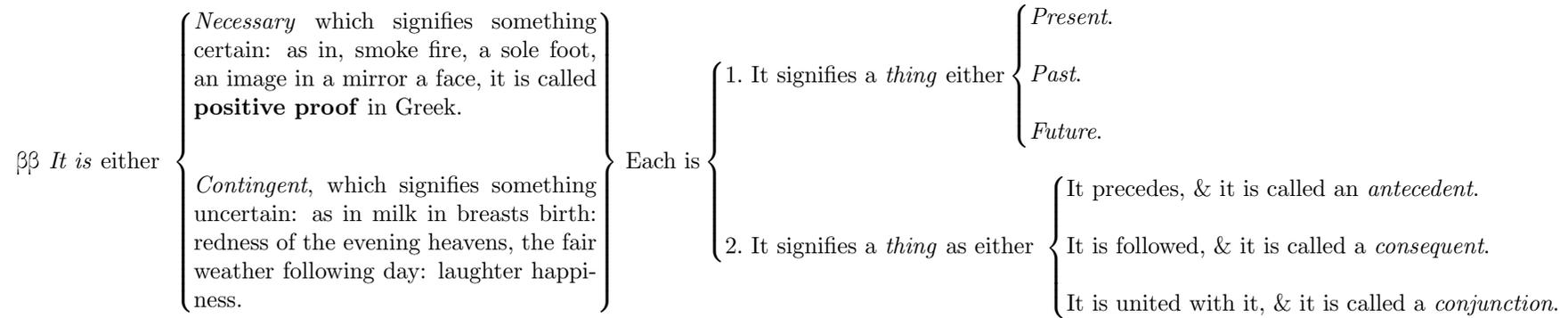
 }

Z. A *sign* is a sensitive being, signifying a sign through acquaintance. It is either.

- Natural*, which by reason of the order of nature has the ability of signifying something. This signifies the same thing in the presence of all people. It is either
 - Internal*, which designates something internal through acquaintance, & is called a *concept*. It is either
 - First*, which is outside of the soul [and] represents a thing to the understanding immediately and foremost.
 - Second*, which is outside the soul [and] represents a thing to the understanding secondarily & **of a mediating first intelligible**.
 - External*, which signifies something external to the awareness. See ββ.
- Arbitrary*. See γγ.

A phantasm, which is a likeness of a perceptible thing, through itself an object of fantasy.

Νόημα is a likeness of an intelligible thing, through itself an object for the intellect. It is called in Latin *knowledge*. It is either



γγ. *Arbitrary*, is what, by reason of voluntary institution, has the ability to signify something. And for this reason it does not signify the same thing in the presence of all people. It is either

{ *Real*, which is found in things. And it is diverse, either

1. *By reason of effect*, and either

{ *Sacred* or mystical, which signifies something from divine institution, which types are

{ *Typilegales*.¹

{ The sacred testaments { Old.

{ New.

{ *Profane* or political, which signifies something from human or diabolic institution. It is either

{ *Artificial*, which is devised from art or is known well to be signifying something: as in stature, a picture, *stylus insciaterio*^a, &c.

{ ^aI also cannot identify *insciaterio*.

{ *Inartificial*, which has the power of signifying without art and from only habit and common usage: such as, ivy in a respect [signifies] marketable wine, fasces in some respect [signifies] command etc.

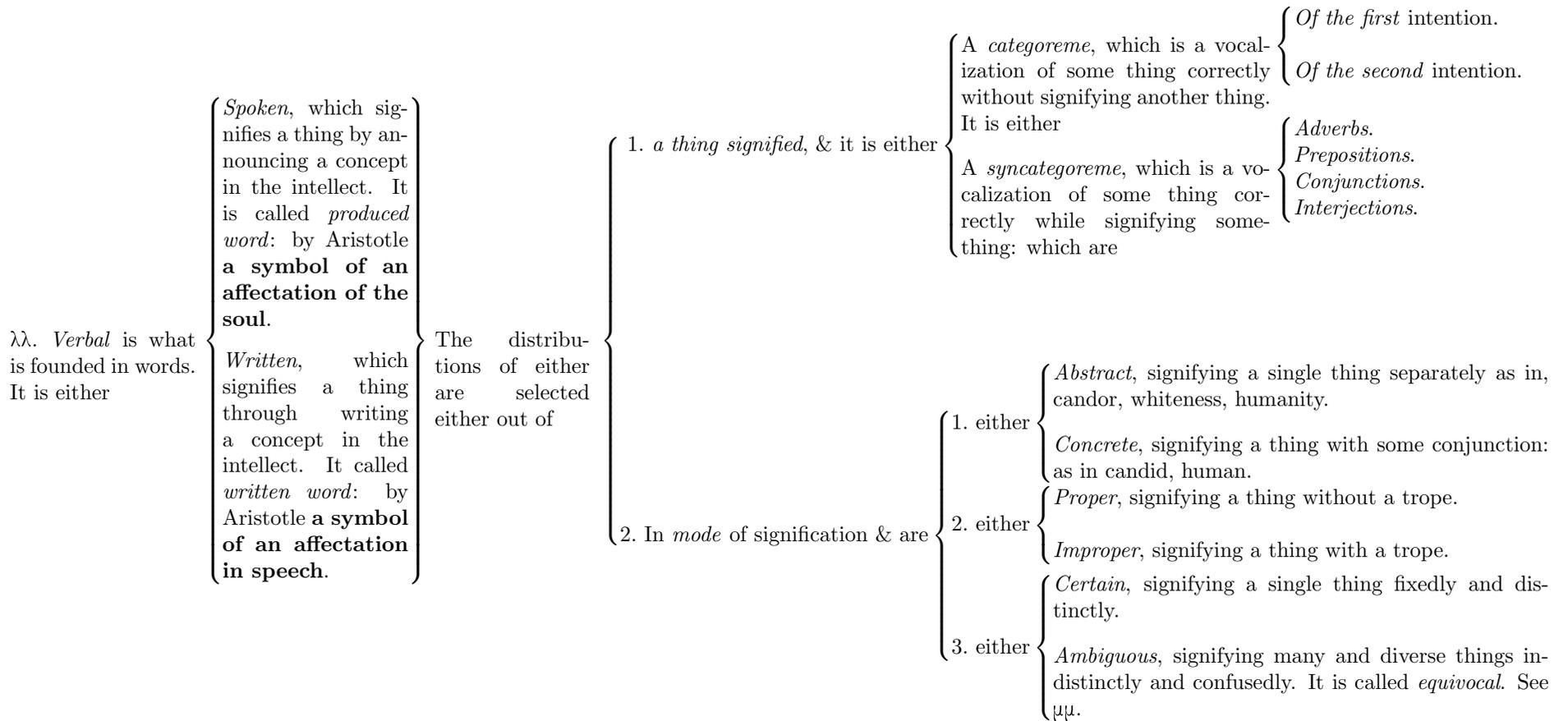
2. *By reason of goal*, it is either

{ 1. *Making known*, which leads us in notice of a thing, **things made known**, Judgment, **sennzeichen, merckzeichen, merckinal**.

{ 2. *Remembering*, which renews in us the memory of some thing: it is called **something remembered, memorial**, advice, **dencckzeichen, dencckmal**.

{ 3. *Sealing* which certifies and confirms to us concerning something. **seal or seals**, seal, **Waarzeichen**.

{ *Verbal*. See λλ.



μμ. Ambiguity *is* either of
 $\left\{ \begin{array}{l}
 \textit{By chance}, \text{ whereby a thing by Nature in all things signifies diverse things by chance \& without a certain rationale, of which kind is the speech of the French, the law, the evil people, \&c.} \\
 \textit{Counsel}, \text{ which a thing signifies diverse things by Nature because of a certain reason, without doubt because of either}
 \end{array} \right. \left\{ \begin{array}{l}
 \textit{Indigence} \text{ of designations for earlier things.} \\
 \textit{Things lent} \text{ mutually between analogy, association or affection.}
 \end{array} \right.$

z. *Signified*, is that which is signified in understanding by a signifier. It is either
 $\left. \begin{array}{l}
 1 \left\{ \begin{array}{l} \textit{Incomplex} \\ \textit{Complex} \\ \textit{Corporeal} \end{array} \right. \\
 2 \left\{ \begin{array}{l} \textit{Incorporeal} \\ \textit{Natural} \end{array} \right. \\
 3 \left\{ \begin{array}{l} \textit{Supernatural} \\ \textit{Terrestrial} \end{array} \right. \\
 4 \left\{ \begin{array}{l} \textit{Celestial} \\ \textit{Substance} \end{array} \right. \\
 5 \left\{ \begin{array}{l} \textit{Accident} \\ \textit{Present} \end{array} \right. \\
 6 \left\{ \begin{array}{l} \textit{Past} \\ \textit{Future} \end{array} \right.
 \end{array} \right\}$

AA. A *whole* is what has parts. A whole is either

Through *itself*, which has parts properly called. It is either

Universal, which has parts adjacent to themselves, in all of which its essence is shared. **universally a whole.** It is either.

Essential, which is constituted out of essential parts.

Integral, which is constituted out of integral parts. It is either

Genus, is a universal whole, which sustains species under it. It is either

Perfect, which by reason of its like species is common, & it is called genus synonymous, univocal, **according to one.** It is either *Imperfect*, which unequally, that is according to prior and posterior, imparts itself to its species. It is called a **genus in relation to one** or **of one**, or analogous.

Species, is a universal whole, containing beneath it individuals. It is either

Perfect, which receives itself out of its like individuals. It is either *Imperfect*, which imparts itself to its individuals unequally.

Chief, has nothing superior to it. *Subaltern*, which is able to be a species of superiority and a genus of inferiority. It is either

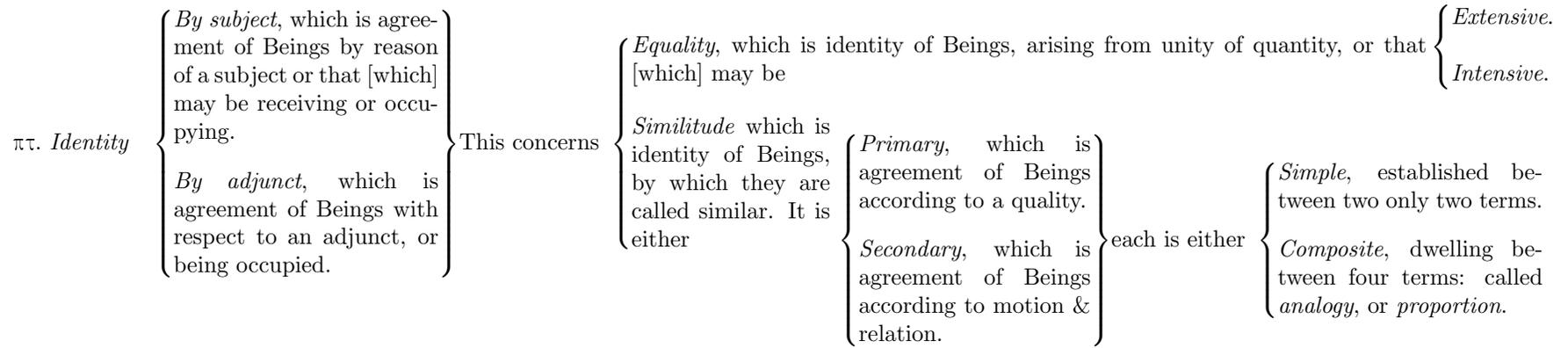
Remote, by which species are subjects mediately. *Proximal*, by which species are subjects immediately.

Subaltern, which is therefore a species, in order that a genus is able to be in some respect, or which shares itself with individuals immediately. *Infime*, which has an individual beneath it immediately.

It is *Homogeneous* & similar, which is constituted out of homogeneous parts. *Heterogeneous* & dissimilar, which is constituted out of heterogeneous parts.

Through an *accident*, which is constituted out of parts improperly called. They are of such kinds

1. *Effects*, by reason of causes.
2. *Causes*, by reason of effects.
3. *Subjects*, by reason of adjuncts.
4. *Adjuncts*, by reason of subjects.



bb. *Diversity* is disagreement of one Being from another, arising from three, in which [they] are compared by pluralities. It is either

$\left\{ \begin{array}{l} \textit{Distinction}; \text{ which is diversity without conflict. It is either} \\ \textit{Opposition. See } \text{§§.} \end{array} \right.$

$\left\{ \begin{array}{l} \textit{Rational}, \text{ which comes about according to our mode of conception.} \\ \textit{Real}, \text{ which in reality are distinguish without regard to cogitation of the mind by belonging to what has location. The classes of these species are three.} \end{array} \right.$

$\left\{ \begin{array}{l} 1. \textit{Distinction} \text{ is either } \left\{ \begin{array}{l} \textit{Numerical}, \text{ between them which differ mutually in number, that is by a unique essence.} \\ \textit{Specific}, \text{ between them which differ in the lowest species.} \\ \textit{Generic}, \text{ between them which differ in genus.} \end{array} \right. \\ 2. \textit{Distinction} \text{ is either } \left\{ \begin{array}{l} \textit{Causal}, \text{ of them which differ in cause.} \\ \textit{Effective}, \text{ of them which differ in effect.} \end{array} \right. \\ 3. \textit{Distinction} \text{ is either } \left\{ \begin{array}{l} \textit{Subjective}, \text{ of them which differ in subject.} \\ \textit{Adjunctive}, \text{ of them which differ in adjunct.} \end{array} \right. \end{array} \right.$

See §.

§. Here these pertain to

$\left\{ \begin{array}{l} \textit{Inequality}, \text{ which is a diversity of Beings, according to quantity.} \\ \textit{Dissimilitude}, \text{ which is a diversity of Beings from which it is called dissimilar.} \\ \text{It is either} \end{array} \right.$

$\left\{ \begin{array}{l} \textit{Primary}, \text{ evidently of Beings according to quality.} \\ \textit{Secondary}, \text{ evidently a diversity of Beings according to movement and relation.} \end{array} \right.$

☞. *Opposition* is difference, including a dispute. Of this it must be noted

1. *It is required:* to be able to agree assuredly of oppositions neither one to the other nor the other to one, and the same to a third following the same, by the same, and in the same time.

2. *Distribution.* Indeed opposition is either

Division, namely between them, of which one is equally opposed to many.

Contrariety between them, of which one is opposed to only one. It is either

Positive of them which are affirmatively opposed to themselves in turns. It is either

Negative of them which are negatively opposed one to another. It is either.

Adversative of them, of which one thing does not depend on another, but which will perpetually be separated.

Respective of them, of which one thing depends on another on a account of mutual respect between them.

Contradiction of them, of which one thing simply and immediately negates and excludes the other: such are *Being & non-Being*.

Privation of them, of which one thing negates and excludes another only *secundum quid*, indeed in the same subject, which brought forth for the reception of either, with a determination of a certain time. Of this type are: *habit & privation*.

4. It is either

{	<p><i>Theoretical</i>, which has for a boundary only cognition of things. It is either</p>	{	<p><i>Of invention</i>, which directs our mind in studying and investigating unknown things, by leading us from <i>secundum quid</i> basics to <i>simpliciter</i> basics.</p> <p><i>Of instruction</i>, which directs our mind in learning and receiving the same things, which are made known to us, to be perceived easier and better by the same thing than by another, by leading us from basic <i>simpliciter</i> to basics <i>secundum quid</i>.</p>		
{	<p><i>Practical</i>, which has for a boundary action, or achievement. It is either</p>	{	<p><i>Of intention</i>, which is observed in consultation.</p> <p><i>Of execution</i>, which is observed in laboring and executing after consultation.</p>	}	<p>Concerning both is <i>Axiom</i>; What is first in intention is last in execution, & on the contrary; what is last in intention is first in execution.</p>

cc. **Disorder** disorder, is lack of order between diverse beings.

DD. dd. The modes of *prior & posterior* are

1. **according to nature**, according to nature or origin.
2. **according to time**, according to time.
3. **according to location**, according to location.
4. **according to worth**, according to dignity.
5. **according to arithmetic**, according to number.
6. **according to knowledge**, according to knowledge.

EE. A *Particular* part of metaphysics, governs concerning a Being incomplex in species. The parts of this are two.

$\left\{ \begin{array}{l} \textit{One} \text{ is concerning substance. Moreover, a substance} \\ \text{is an incomplex Being subsisting through itself. It is} \\ \text{either} \end{array} \right. \left\{ \begin{array}{l} \textit{Uncreated. See FF.} \\ \textit{Created. See GG.} \end{array} \right.$
 $\left. \begin{array}{l} \textit{The other} \text{ is concerning accident. See AAA.} \end{array} \right.$

FF. *Uncreated*, which exists from itself and through itself: as in the sole God, who is a Being first, most simple and most perfect, the foundation of all good in Nature. Of him we come examining according to our mode of conception either

$\left\{ \begin{array}{l} \textit{Essence}, \text{ which is a pure act, through which God is that which he is, and is distinguished from every other Being. The condition of this is} \\ \\ \textit{Divine attributes}, \text{ which are either} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{It is to be not universal}, \text{ either by genus or one species,} \\ \textit{But singular}, \text{ that is by one number.} \end{array} \right.$
	$\left\{ \begin{array}{l} \textit{Properties of God} \text{ which are } \left\{ \begin{array}{l} \textit{Supreme simplicity. See } \gamma\gamma\gamma. \\ \textit{Supreme perfection. See } \delta\delta\delta. \end{array} \right. \\ \textit{Actions of God. See } \textit{ZZZ}. \end{array} \right.$

γγγ. *Supreme simplicity* is a property of God, according to which he is most simple, having no part in any real composition.

δδδ. *Supreme perfection*, is a property of God according to which he is most perfect having no part in any defect. The classes of species of this are five.

- | | | | |
|---|------------|---|--|
| { | 1. Supreme | { <i>Infinity</i> , which is a perfection of God, according to which he is absolutely infinite, having no part in any determination, limitation, and random measurement. | |
| | | { <i>Ubiquity</i> , which is a perfection of God, according to which he is omnipresent, having no part in any location of existence. | { <i>Absolute necessity</i> , according to which God <i>simpliciter</i> in his essence is not able to have it in another way. |
| | 2. Supreme | { <i>Immutability</i> , which is a perfection of God, according to which he absolutely is immutable, having no part in any passive potential for receiving change in himself. | { <i>Absolute immortality</i> , is according to which God at no times is dead, and also is not subject to death. |
| | | { The species as it were of this are | |
| | | { <i>Eternity</i> , which is a perfection of God, according to which he is free from beginning, succession, and ending. | |
| { | 3. Supreme | { <i>Goodness</i> , which is a perfection of God, according to which he is best having no part in anything bad. | { <i>Absolute</i> , according to which God in himself is good, without respect to creatures. This is called <i>natural good</i> . |
| | | { This is either | { <i>Respective</i> , according to which God is good towards his creatures. This is called <i>moral good</i> . It is either |
| | | { <i>Blessedness</i> , which is a perfection of God, through which he himself is bound together in himself, needing no other good. | { <i>General</i> , which God administers to all his creatures; which kinds are: love and general benignity. |
| | | | { <i>Special</i> which God administers to creatures endowed with reason , particularly to the human genus. Which kinds are: |
| | | | { Veracity. |
| | | | { Fidelity. |
| | | | { Mercy. |
| | | | { Justice. |
| | | | { Mercy. |
| | | | { & c. |
| { | 4. Supreme | { <i>Wisdom</i> or omniscience, which is a perfection of God, according to which he is perfectly wise, subject to no error of ignorance. | |
| | | { <i>Power</i> or omnipotence, which is a perfection of God, according to which he is able to will and do all things, which are not opposed to his nature & do not involve a contradiction . | |
| | 5. See πλ. | | |

πλ. 5. *Supreme* { *Dominion*, which is an absolute property of God, which he has in **creatures** in his own universe.
Liberty, is an absolute want of distinction of God with respect to doing & not doing such as this rather than that, divided from every necessity of external violence.

ZZZ. *Actions of God* are either { *Internal* or immanent, which are limited by God, & not produced in some object other than God; of such a kind are these, in which God himself cognizes, wills, loves.

{ *External* or transeunt which are produced in some object outside of God. These are either { *General*, these either { *Eternal*, & either { *Preordination*, which is an external action, by which he from eternity has determined, for his liberty and **good will**, what, in his time, might be future, and indeed he has ordained a fixed means because of it.
Precognition, is an external act of God, by which he foreknows from eternity all future things which may exist.

{ *Temporal*; as in { *Creation*, which is an external act of God, by which in the beginning of time he had produced the world and all species of things sustained in him by a hyperphysical mode, & to this point in his time he does not produce an indivisible out of no things.
Management of things, is an external action of God by which the world is made in itself, [and by which] he administers and conserves wisely and competently all things which are in it. It is either { *Ordinary*, by which God according to usual and common arrangement and course of nature by his own sanctification, administers and conserves worldly things.
Extraordinary, is that by which God contrary to the common and usual order of nature and by his own sanctification administers and conserves certain things in the world.

{ *Special*, which belongs to understanding creatures, particularly the genus 'man': The modes of these are { *Redemption*
Regeneration
Justification
Salvation & others, } of which kind the doctrine of sacred theology is.

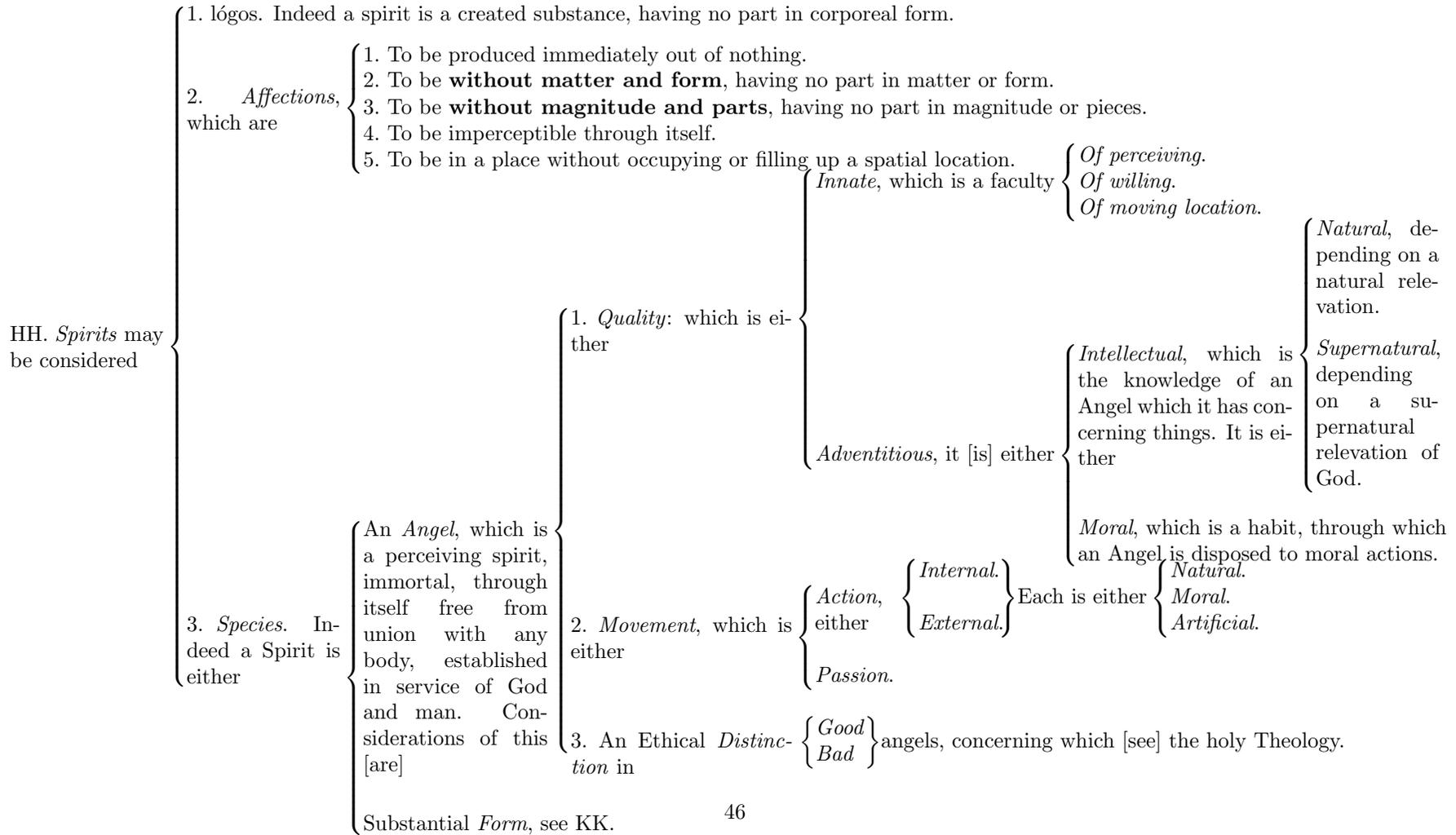
GG. *Created substance*, is that which has its origin from God in time. In it generally are selected considerations

1. *Essence*, which is the first act of a created substance, through which it is what it is. It is distinct from a created substance
 - In reason.*
 - In reality.*
- Accidents* of a created substance are either
 - Properties idioms*, which are
 - Composition*, which is a property according to which a created substance is composite.
 - Created *perfection*, which is a property, according to which a created substance is in its own genus and order perfect. The species of this are *see* ♂.
 - Motions*, which are actions, according to which a created substance is said to move or experience.
 - These are either
 - Actions*
 - Passions*
2. *Distribution*. Indeed every created substance is either
 - Spirit*. See HH.
 - Body*. See LL.

Indeed every created substance either moves something or is moved.

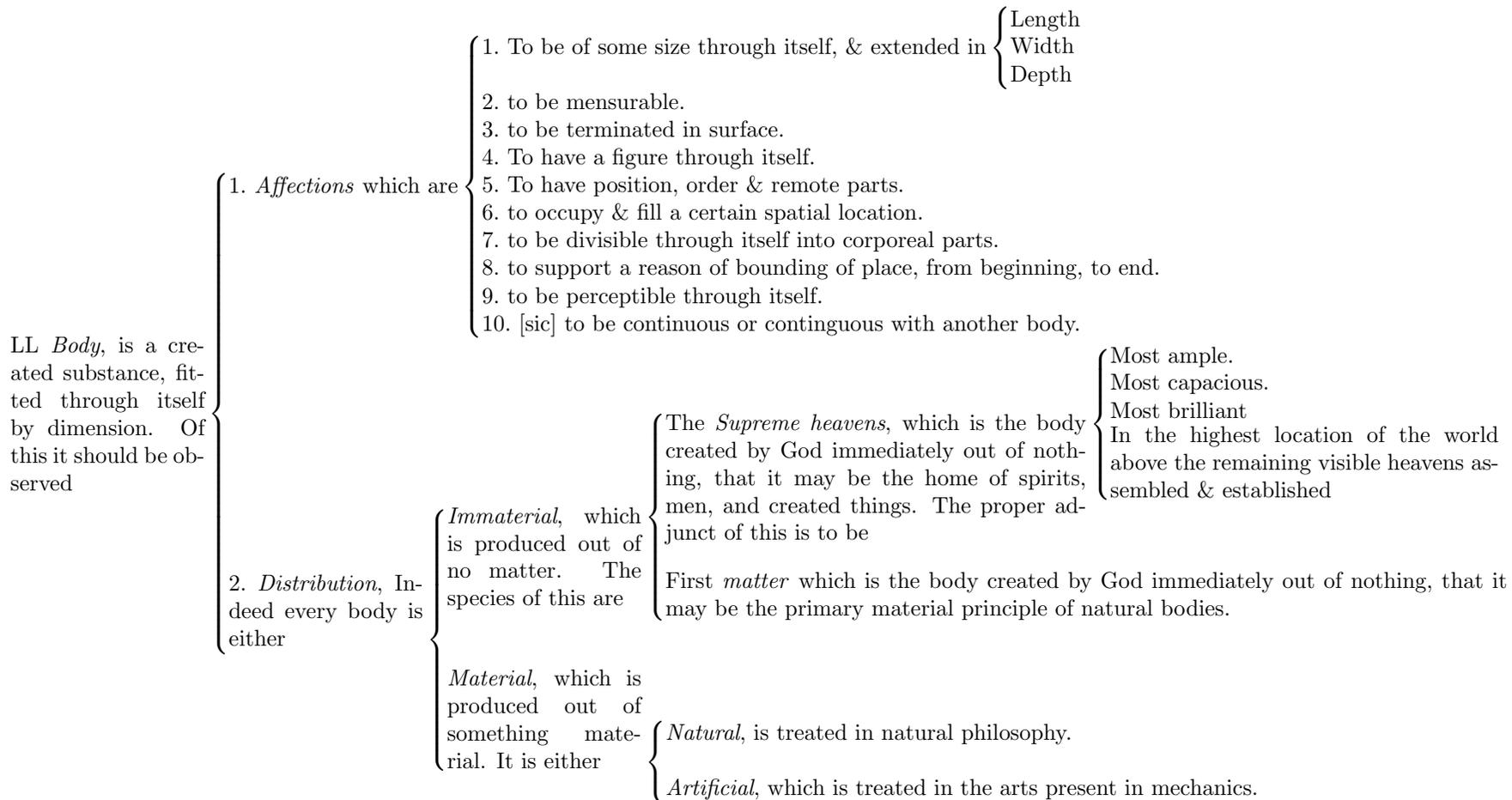
♂ The species of created *perfection* are

1. *Finitude* } Indeed every created substance is finite and local.
2. *Locality* }
Mutability } Indeed every created substance is mutable & **in time**.
3. *Time* }
Natural goodness }
Power of movement } Indeed every created substance is good naturally and suited for moving.



KK. Substantial *form*, which is spirit created by God in this land, that a natural body united with matter is formed. It is either

$\left\{ \begin{array}{l} \text{Nature, which is an incorporeal substance determined by the fashion of an inanimate body.} \\ \text{Spirit, which is an incorporeal substance determined by the information of a natural animate body. It is either} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Irrational which is a blessed spirit, which without an organic body cannot subsist separately.} \\ \text{The foremost species of this are} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Vegetative, which is determined by the information of a living body, because it is living.} \\ \text{Sentient, which is determined by the information of an animal, because it is animal.} \end{array} \right.$
	$\left\{ \begin{array}{l} \text{Rational, which is an understanding spirit able to subsist without a human body, [but which] naturally survives with one.} \end{array} \right.$	



AAA. An *accident* is an uncomplex being, existing in some subject of inherence. Of this these should be observed

{ 1. *Affections*, which are {

1. To inhere in something or to be in a subject of inherence.
2. To be a more imperfect body.
3. To be a nature following from its subject.
4. And consequently not to constitute an absolute essence of its subject, but to comprehend it constituted either necessarily or contingently.
5. To be predicated of its subject **derivatively**, that is, not in abstract, but in concrete.
6. To characterise its subject.
7. To not be able to be transformed from one subject into another.
8. To produce either through motion or without motion through simple emanation or reverberation.

{ 2. *Distribution*. It is either {

- { *Absolute*, which has an absolute essence. The species of this are {
 - { *Quantity*. See BBB.
 - { *Quality*. See EEE.
 - { *Movement*. See GGG.
- { *Respective*. See MMM.

BBB. *Of these accidents should be considered*

{ *Abstract,* such as size, is an accident, from which something is designated of such a size. It is either

{ *Concrete,* as in size. See DDD.

{ *Absolute,* by which something is called of such a size in itself, without comparison to anything. It is either

{ *Comparative.* See CCC.

{ *Number* is an absolute quantity, according to which something is called *numerable*. It is either

{ *Active,* by which something [is] numbered. It is either

{ *Passive,* [which] is the numeration of a multitude of diverse things.

{ *Magnitude,* which is an absolute quantity, by which something is called large in itself. It is either

{ *Extensive,* according to which something is extended and measurable. It is called *quantity of Mass*. It is either

{ *Intensive,* according to which something accepts in itself grades of perfection. It is called of amount of perfection, of virtue, of degree.

{ *Simple,* which consists in one dimension and is either

{ *Composite,* which consists in many dimensions. It is either

{ *Surface,* which is a magnitude composed out of longitude and latitude.

{ *Corpus of Mathematics,* which is magnitude composed out of longitude, latitude, and profundity. It is called *Mass* or triple dimension, Greek **three dimensions**.

{ *Longitude,* which is a simple magnitude according to which something is long.

{ *Latitude* which is a simple magnitude according to which something is wide.

{ *Profundity,* which is a simple magnitude according to which something is deep.

{ *First* which is of its origin, as a unity [is] while [it is] numbered by itself.

{ *Proceeding from the first,* which derives its origin from a first [thing].

CCC. *Comparative*, from which something is said to be great not *simpliciter*, but in comparison to something. The species of these are

1	{	<i>Magnitude.</i>
		<i>Smallness.</i>
2	{	<i>Length.</i>
		<i>Shortness.</i>
3	{	<i>Width.</i>
		<i>Narrowness.</i>
4	{	<i>Height.</i>
		<i>Lowness.</i>
5	{	<i>Gravity.</i>
		<i>Levity.</i>

DDD. *Concrete* or of such a size, which is a disposition in quantity. It is either

1	{	<i>Through itself</i> , by which a quantity inheres <i>per se</i> .					
		<i>Through an accident</i> , which, because of something by which it is adjoined, it is called so great.					
2	{	<table style="border: none; display: inline-table; vertical-align: middle;"> <tr> <td rowspan="2" style="vertical-align: middle; padding-right: 10px;">{</td> <td><i>Absolutely</i> such a size, because the disposition is absolute quantity, & either</td> <td><i>Extensive</i>, which is measurable and a real thing divisible in parts of which it consists.</td> </tr> <tr> <td></td> <td><i>Intensive</i>, which is large in position, & is able to be divided in the cogitation of the mind.</td> </tr> </table>	{	<i>Absolutely</i> such a size, because the disposition is absolute quantity, & either	<i>Extensive</i> , which is measurable and a real thing divisible in parts of which it consists.		<i>Intensive</i> , which is large in position, & is able to be divided in the cogitation of the mind.
		{		<i>Absolutely</i> such a size, because the disposition is absolute quantity, & either	<i>Extensive</i> , which is measurable and a real thing divisible in parts of which it consists.		
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	<i>Inequality</i> , imparity, through which the compared things do not have between themselves one and the same quantity.						

EEE. Of this accident it should be considered.

$\left\{ \begin{array}{l} \textit{Abstract}, \text{ which is a Quality, which is an absolute accident, from which a Being is denominated of a certain sort. It is either} \\ \textit{Concrete}, \text{ which is a quale. This is called it, which is an affect in quality. Since by this it is compared with something, it turns out to be} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Perceptible through itself, which is able to be apprehended through observation. It is either} \\ \textit{Imperceptible through itself, which is not able to be apprehended through the sense itself.} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Of a single sense proper, which is possible to be present before only one sense. It [is] either} \\ \textit{Of many features, which is able to be presented by many senses.} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Visible.} \\ \textit{Audible.} \\ \textit{Smellable.} \\ \textit{Tastable.} \\ \textit{Feelable.} \end{array} \right.$	$\left. \right\}$ Each is. See FFF
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$\left\{ \begin{array}{l} \textit{Similar.} \text{ Moreover, these are properly similar which are affected by one and the same quality.} \\ \textit{Dissimilar.} \text{ Moreover, these are properly dissimilar which are not affected by one and the same quality.} \end{array} \right.$

GGG. *Motion* is an accident according to which a Being is said to act or endure. it is either

- 1 { *Action*, which is an act of an agent because it is efficient. It is either
 - { *Immanent*, which some agent provides for and brings about an object, not something outside the agent.
 - { *Transient*, which is brought from some object, outside the agent.
- 2. or { *Passion*, is an act of a patient because it is suffering.
 - { *Absolute*, which is indifferent in its nature, for diverse or opposed objects.
 - 1. From a mode of moment one thing is { *Determinate*, which is a limitation for one certain object. It is either
 - { *Natural*, which in virtue of nature is determined for natural goodness or badness.
 - { *Voluntary*, which consists in a certain **purpose**. It is either
 - { *Moral*, which is a determination for moral goodness or badness.
 - { *Artificial*, which is a determination for artificial goodness or badness.
 - 2. From a mode of duration another thing is { *Momentaneous*, which happens in a moment.
 - 3. From a limit to which. See HHH. { *Successive* which may be in succession.
- 3 or { *Necessary*, which happens necessarily.
- 4 or { *Contingent*, which happens contingently.
- 5 or { *Spontaneous* which is of its own free will.
- { *Violent*, which happens by virtue of a certain something.
- { *Physical*, which happens in a natural mode.
- { *Hypherphysical*, which happens in a supernatural mode.

{ *Composite*. See LLL.

HHH. From a limit to which another
 $\left\{ \begin{array}{l} \textit{Substantial}, \\ \text{which is terminated by a substance. It is either} \end{array} \right.$
 $\left\{ \begin{array}{l} \textit{Productive}, \\ \text{by which a substance of something new begins to be. It is either} \end{array} \right.$
 $\left\{ \begin{array}{l} \textit{Creation} \text{ which is the hyperphysical production of a substance by virtue of an infinite act of God alone, without } \textit{coorpe}^a \text{ by reason of a second cause. It is either} \\ \textit{Generation} \text{ is the production of a substance by virtue of an act of a second cause. It is either} \end{array} \right.$
 $\left\{ \begin{array}{l} \textit{Immediate}, \text{ which is the hyperphysical production of a substance out of nothing.} \\ \textit{Mediate} \text{ which is the hyperphysical production of a substance out of something.} \end{array} \right.$
 $\left\{ \begin{array}{l} \textit{Destruction. See III.} \\ \textit{Accidental. See KKK.} \end{array} \right.$
 $\left\{ \begin{array}{l} \textit{Natural}, \text{ which produces a natural body.} \\ \textit{Artificial}, \text{ by which an artificial body is produced.} \end{array} \right.$

III *Destruction* is a mode in which a substance ceases to be. It is either
 $\left\{ \begin{array}{l} \textit{Annihilation}, \text{ which is the hyperphysical destruction of a substance by virtue of an infinite act of God alone. It is either} \\ \textit{Corruption}, \text{ which is the destruction of a substance by virtue of an act of a second cause. It is either} \end{array} \right.$
 $\left\{ \begin{array}{l} \textit{Immediate}, \text{ which is the hyperphysical destruction of a substance into nothingness.} \\ \textit{Mediate}, \text{ which is the hyperphysical destruction of a substance into something.} \end{array} \right.$
 $\left\{ \begin{array}{l} \textit{Natural}, \text{ where a natural body is corrupted.} \\ \textit{Artificial}, \text{ where an artificial body is corrupted.} \end{array} \right.$

KKK. *Accidental motion* is what is bounded by an accident. The species of this are

- Augmentation*, where a larger quantity is acquired.
- Diminution*, where a smaller quantity is acquired.
- Alteration*, where some quantity is acquired either
 - Simpliciter.
 - Secundum quid.
- Local motion*, where some location is acquired either
 - Simpliciter.
 - Secundum quid.

LLL. *Composite motion* is what is composed out of simple movements. It is called **composite change**, mutation or transmutation. It is either

- 1. *Conditions*
 - 1. In order that both the starting point as well as the limiting point may be a substance.
 - 2. In order for the starting point to cease to be, nevertheless still in its remaining material.
 - 3. In order for the limiting point of something new to begin to be.
 - 4. In order to be near the efficient, and indeed substantial, principle, from which the conversion is created.
- 2. *Distribution in*
 - Hyperphysics*, which exists by virtue of God alone, & is composed out of mediate
 - Annihilation.*
 - Creation.*
 - Physics*, which happens in virtue of nature and is composed out of natural
 - Corruption.*
 - Generation.*

Of this it should be noted

- Substantial* which is the conversion of one substance into another. It is called in foreign speech *Transsubstantiation*, **change of substance**.
- Accidental*, which is the conversion of one accident into another.

MMM. *Respective*, which is a Relation, which is an accident, according to which one being is related to another. Of this considerations come

1. *Conditions substantialities* which according to the **nature** and **construction** of the relation are necessary. Which by number are five
1. *Subject* of a relation, which is an absolute Being, [which] formally adheres to the denominate by the relation to itself, whether it may be substance or accident.
 2. *Foundation* of a relation, which is an absolute Being, the relation of which [is] by right
 - { *Quantity.*
 - { *Quality.*
 - { *Movement.*
 3. *Terminus* of a relation, which is an absolute Being, by which the subject (of the relation) is regulated whether by
 - { *Nature*
 - { *Will*
 - { *Of God*
 - { *Of man*
 whether it be
 - { *Substance.*
 - { *Accident.*
 4. *The thing related*, which has a consideration according to the thing correlated.
 5. *The thing correlated*, which has a consideration according to the thing related.
- The properties of these are
 - { 1 To be moved back and forth between them.
 - { 2 To exist by nature simultaneously, and therefore to put down and to raise up in their mutual selves.
 - { 3 One to be specified and recognized by the other.
2. *Species*. In another relation is either
- { *Of reason*, which whole consists only in conception of the mind and in fiction, & apart from that is nothing.
 - { *Real* which is really in an absolute Being without regard to cogitation of the mind. It is either
 - { *Perfect* or per se, which has nothing of absolute essence mixed with it.
 - { *Imperfect*, which has something of absolute essence mixed with it.
- Each is either
 - { *Natural*, which is in an absolute Being through nature.
 - { *Voluntary*, which is in an absolute Being from agreement or voluntary institution either
 - { *Of God.*
 - { *Of man.*
3. *Concrete*, such as the thing Related, which is considered from the nature of the relation.

NNN. *Something negative* is nothing other than a privation which is a negative habit in a being, of which then it is either able or required to be in. It is either

$\left\{ \begin{array}{l} \textit{True}, \text{ which in truth is a habit in a capable being. It is called real privation. It is either} \\ \textit{Fictional}, \text{ which in truth is not in any Being, but is attributed solely through a fashioning on the mind. It is called rational or imaginary.} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Perfect}, \text{ which excludes } \textit{simpliciter} \text{ a habit from that being in which it is. It is called total, or absolute privation.} \\ \textit{Imperfect}, \text{ which excludes a habit merely } \textit{secundum quid}. \text{ It is called particular privation, or } \textit{secundum quid}. \end{array} \right.$	Each is either	$\left\{ \begin{array}{l} \textit{Substantial}, \text{ which is negation of a substantial habit in a Being, which through nature is able or bound to be.} \\ \textit{Accidental}, \text{ which is negation of an accidental habit in a Being which is able or bound to be. Of an adjunct it is either} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{Of inherence}, \text{ through which an inhering adjunct is removed from a Being. It is either} \\ \textit{Of adherence}, \text{ through which an adherent adjunct is removed from a Being.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Quantity.} \\ \text{Quality.} \\ \text{Movement of relation.} \end{array} \right.$
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END OF THE ONTOLOGY. **With God.**