2c. Intrinsic and extrinsic denominations: the naming of things according to their natures or by reference to their relations

OLD TESTAMENT: Genesis, 2:19-20

7 PLATO: Cratylus 85a-114a,c / Theaetetus, 520b

8 ARISTOTLE: Categories, CH 1 [1a13-16] 5b / Topics, BK I, CH 15 [106a1-9] 149d; [106b29-107a2] 150d-151a

19 AQUINAS: Summa Theologica, PART I, Q 13, AA 2-3 63c-65c; A 5, ANS 66b-67d; A 6, ANS and REP 2-3 67d-68c; AA 7-8 68d-71b; A 10 72c-73c; A 11, REP 3 73c-74b; Q 29, A 1, REP 3 162a-163b; A 4 165c-167a; Q 34, A 3 188b-189a; Q 40, A 2, ANS 214b-215b

35 LOCKE: Human Understanding, BK II, CH XXV 214d-217a passim; BK III, CH I, sect 5 252b-c; CH VI 268b-283a passim

35 BERKELEY: Human Knowledge, INTRO, sect 15 409a-b

OLD TESTAMENT: *Genesis*, 2:19-20

[2:19] So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.
[2:20] The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

7 PLATO: *Cratylus* 85a-114a,c / *Theaetetus*, 520b

Cratylus 85a-114a,c
PERSONS OF THE DIALOGUE: Socrates, Hermogenes, Cratylus.

Hermogenes: Suppose that we make Socrates a party to the argument?
Cratylus: If you please.
Hermogenes: I should explain to you, Socrates, that our friend Cratylus has been arguing about names; he says that they are natural and not conventional; not a portion of the human voice which men agree to use; but that there is a truth or correctness in them, which is the same for Hellenes as for barbarians. Whereupon I ask him, whether his own name of Cratylus is a true name or not, and he answers 'Yes.' And Socrates? 'Yes.' Then every man's name, as I tell him, is that which he is called. To this he replies — 'If all the world were to call you Hermogenes, that would not be your name.' And when I am anxious to have a further explanation he is ironical and mysterious, and seems to imply that he has a notion of his own about the matter, if he would only tell, and could entirely convince me, if he chose to be intelligible. Tell me, Socrates, what this oracle means; or rather tell me, if you will be so good, what is your own view of the truth or correctness of names, which I would far sooner hear.
Socrates: Son of Hipponicus, there is an ancient saying, that 'hard is the knowledge of the good.' And the knowledge of names is a great part of knowledge. If I had not been poor, I might have heard the fifty–drachma course of the great Prodicus, which is a complete education in grammar and language — these are his own words — and then I should have been at once able to answer your question about the correctness of names. But, indeed, I have only heard the single–drachma course, and therefore, I do not know the truth about such matters; I will, however, gladly assist you and Cratylus in the investigation of them. When he declares that your name is not really Hermogenes, I suspect that he is only making fun of you; — he means to say that you are no true son of Hermes, because you are always looking after a fortune and never in luck. But, as I was saying, there is a

good deal of difficulty in this sort of knowledge, and therefore we had better leave the question open until we have heard both sides.
Hermogenes: I have often talked over this matter, both with Cratylus and others, and cannot convince myself that there is any principle of correctness in names other than convention and agreement; any name which you give, in my opinion, is the right one, and if you change that and give another, the new name is as correct as the old — we frequently change the names of our slaves, and the newly–imposed name is as good as the old: for there is no name given to anything by nature; all is convention and habit of the users; — such is my view. But if I am mistaken I shall be happy to hear and learn of Cratylus, or of any one else.
Socrates: I dare say that you may be right, Hermogenes: let us see; — Your meaning is, that the name of each thing is only that which anybody agrees to call it?
Hermogenes: That is my notion.
Socrates: Whether the giver of the name be an individual or a city?
Hermogenes: Yes.
Socrates: Well, now, let me take an instance; — suppose that I call a man a horse or a horse a man, you mean to say that a man will be rightly called a horse by me individually, and rightly called a man by the rest of the world; and a horse again would be rightly called a man by me and a horse by the world: — that is your meaning?
Hermogenes: He would, according to my view.
Socrates: But how about truth, then? you would acknowledge that there is in words a true and a false?
Hermogenes: Certainly.
Socrates: And there are true and false propositions?
Hermogenes: To be sure.
Socrates: And a true proposition says that which is, and a false proposition says that which is not?
Hermogenes: Yes; what other answer is possible?
Socrates: Then in a proposition there is a true and false?
Hermogenes: Certainly.
Socrates: But is a proposition true as a whole only, and are the parts untrue?
Hermogenes: No; the parts are true as well as the whole.
Socrates: Would you say the large parts and not the smaller ones, or every part?
Hermogenes: I should say that every part is true.
Socrates: Is a proposition resolvable into any part smaller than a name?
Hermogenes: No; that is the smallest.
Socrates: Then the name is a part of the true proposition?
Hermogenes: Yes.

Socrates: Yes, and a true part, as you say.
Hermogenes: Yes.
Socrates: And is not the part of a falsehood also a falsehood?
Hermogenes: Yes.
Socrates: Then, if propositions may be true and false, names may be true and false?
Hermogenes: So we must infer.
Socrates: And the name of anything is that which any one affirms to be the name?
Hermogenes: Yes.
Socrates: And will there be so many names of each thing as everybody says that there are? and will they be true names at the time of uttering them?
Hermogenes: Yes, Socrates, I can conceive no correctness of names other than this; you give one name, and I another; and in different cities and countries there are different names for the same things; Hellenes differ from barbarians in their use of names, and the several Hellenic tribes from one another.
Socrates: But would you say, Hermogenes, that the things differ as the names differ? and are they relative to individuals, as Protagoras tells us? For he says that man is the measure of all things, and that things are to me as they appear to me, and that they are to you as they appear to you. Do you agree with him, or would you say that things have a permanent essence of their own?
Hermogenes: There have been times, Socrates, when I have been driven in my perplexity to take refuge with Protagoras; not that I agree with him at all.
Socrates: What! have you ever been driven to admit that there was no such thing as a bad man?
Hermogenes: No, indeed; but I have often had reason to think that there are very bad men, and a good many of them.
Socrates: Well, and have you ever found any very good ones?
Hermogenes: Not many.
Socrates: Still you have found them?
Hermogenes: Yes.
Socrates: And would you hold that the very good were the very wise, and the very evil very foolish? Would that be your view?
Hermogenes: It would.
Socrates: But if Protagoras is right, and the truth is that things are as they appear to any one, how can some of us be wise and some of us foolish?
Hermogenes: Impossible.
SOCRATES: And if, on the other hand, wisdom and folly are really distinguishable, you will allow, I think, that the assertion of Protagoras can

hardly be correct. For if what appears to each man is true to him, one man cannot in reality be wiser than another.
Hermogenes: He cannot.
Socrates: Nor will you be disposed to say with Euthydemus, that all things equally belong to all men at the same moment and always; for neither on his view can there be some good and others bad, if virtue and vice are always equally to be attributed to all.
Hermogenes: There cannot.
Socrates: But if neither is right, and things are not relative to individuals, and all things do not equally belong to all at the same moment and always, they must be supposed to have their own proper and permanent essence: they are not in relation to us, or influenced by us, fluctuating according to our fancy, but they are independent, and maintain to their own essence the relation prescribed by nature.
Hermogenes: I think, Socrates, that you have said the truth.
Socrates: Does what I am saying apply only to the things themselves, or equally to the actions which proceed from them? Are not actions also a class of being?
Hermogenes: Yes, the actions are real as well as the things.
Socrates: Then the actions also are done according to their proper nature, and not according to our opinion of them? In cutting, for example, we do not cut as we please, and with any chance instrument; but we cut with the proper instrument only, and according to the natural process of cutting; and the natural process is right and will succeed, but any other will fail and be of no use at all.
Hermogenes: I should say that the natural way is the right way.
Socrates: Again, in burning, not every way is the right way; but the right way is the natural way, and the right instrument the natural instrument.
Hermogenes: True.
Socrates: And this holds good of all actions?
Hermogenes: Yes.
Socrates: And speech is a kind of action?
Hermogenes: True.
Socrates: And will a man speak correctly who speaks as he pleases? Will not the successful speaker rather be he who speaks in the natural way of speaking, and as things ought to be spoken, and with the natural instrument? Any other mode of speaking will result in error and failure.
Hermogenes: I quite agree with you.
Socrates: And is not naming a part of speaking? for in giving names men speak.
Hermogenes: That is true.
Socrates: And if speaking is a sort of action and has a relation to acts, is not naming also a sort of action?

Hermogenes: True.
Socrates: And we saw that actions were not relative to ourselves, but had a special nature of their own?
Hermogenes: Precisely.
Socrates: Then the argument would lead us to infer that names ought to be given according to a natural process, and with a proper instrument, and not at our pleasure: in this and no other way shall we name with success.
Hermogenes: I agree.
Socrates: But again, that which has to be cut has to be cut with something?
Hermogenes: Yes.
Socrates: And that which has to be woven or pierced has to be woven or pierced with something?
Hermogenes: Certainly.
Socrates: And that which has to be named has to be named with something?
Hermogenes: True.
Socrates: What is that with which we pierce?
Hermogenes: An awl.
Socrates: And with which we weave?
Hermogenes: A shuttle.
Socrates: And with which we name?
Hermogenes: A name.
Socrates: Very good: then a name is an instrument?
Hermogenes: Certainly.
Socrates: Suppose that I ask, 'What sort of instrument is a shuttle?' And you answer, 'A weaving instrument.'
Hermogenes: Well.
Socrates: And I ask again, 'What do we do when we weave?' — The answer is, that we separate or disengage the warp from the woof.
Hermogenes: Very true.
Socrates: And may not a similar description be given of an awl, and of instruments in general?
Hermogenes: To be sure.
Socrates: And now suppose that I ask a similar question about names: will you answer me? Regarding the name as an instrument, what do we do when we name?
Hermogenes: I cannot say.
Socrates: Do we not give information to one another, and distinguish things according to their natures?
Hermogenes: Certainly we do.
Socrates: Then a name is an instrument of teaching and of distinguishing natures, as the shuttle is of distinguishing the threads of the web.
Hermogenes: Yes.

Socrates: And the shuttle is the instrument of the weaver?
Hermogenes: Assuredly.
Socrates: Then the weaver will use the shuttle well — and well means like a weaver? and the teacher will use the name well — and well means like a teacher?
Hermogenes: Yes.
Socrates: And when the weaver uses the shuttle, whose work will he be using well?
Hermogenes: That of the carpenter.
Socrates: And is every man a carpenter, or the skilled only?
Hermogenes: Only the skilled.
Socrates: And when the piercer uses the awl, whose work will he be using well?
Hermogenes: That of the smith.
Socrates: And is every man a smith, or only the skilled?
Hermogenes: The skilled only.
Socrates: And when the teacher uses the name, whose work will he be using?
Hermogenes: There again I am puzzled.
Socrates: Cannot you at least say who gives us the names which we use?
Hermogenes: Indeed I cannot.
Socrates: Does not the law seem to you to give us them?
Hermogenes: Yes, I suppose so.
Socrates: Then the teacher, when he gives us a name, uses the work of the legislator?
Hermogenes: I agree.
Socrates: And is every man a legislator, or the skilled only?
Hermogenes: The skilled only.
Socrates: Then, Hermogenes, not every man is able to give a name, but only a maker of names; and this is the legislator, who of all skilled artisans in the world is the rarest.
Hermogenes: True.
Socrates: And how does the legislator make names? and to what does he look? Consider this in the light of the previous instances: to what does the carpenter look in making the shuttle? Does he not look to that which is naturally fitted to act as a shuttle?
Hermogenes: Certainly.
Socrates: And suppose the shuttle to be broken in making, will he make another, looking to the broken one? or will he look to the form according to which he made the other?
Hermogenes: To the latter, I should imagine.
Socrates: Might not that be justly called the true or ideal shuttle?
Hermogenes: I think so.

Socrates: And whatever shuttles are wanted, for the manufacture of garments, thin or thick, of flaxen, woollen, or other material, ought all of them to have the true form of the shuttle; and whatever is the shuttle best adapted to each kind of work, that ought to be the form which the maker produces in each case.
Hermogenes: Yes.
Socrates: And the same holds of other instruments: when a man has discovered the instrument which is naturally adapted to each work, he must express this natural form, and not others which he fancies, in the material, whatever it may be, which he employs; for example, he ought to know how to put into iron the forms of awls adapted by nature to their several uses?
Hermogenes: Certainly.
Socrates: And how to put into wood forms of shuttles adapted by nature to their uses?
Hermogenes: True.
Socrates: For the several forms of shuttles naturally answer to the several kinds of webs; and this is true of instruments in general.
Hermogenes: Yes.
Socrates: Then, as to names: ought not our legislator also to know how to put the true natural name of each thing into sounds and syllables, and to make and give all names with a view to the ideal name, if he is to be a namer in any true sense? And we must remember that different legislators will not use the same syllables. For neither does every smith, although he may be making the same instrument for the same purpose, make them all of the same iron. The form must be the same, but the material may vary, and still the instrument may be equally good of whatever iron made, whether in Hellas or in a foreign country; — there is no difference.
Hermogenes: Very true.
Socrates: And the legislator, whether he be Hellene or barbarian, is not therefore to be deemed by you a worse legislator, provided he gives the true and proper form of the name in whatever syllables; this or that country makes no matter.
Hermogenes: Quite true.
Socrates: But who then is to determine whether the proper form is given to the shuttle, whatever sort of wood may be used? the carpenter who makes, or the weaver who is to use them?
Hermogenes: I should say, he who is to use them, Socrates.
Socrates: And who uses the work of the lyre–maker? Will not he be the man who knows how to direct what is being done, and who will know also whether the work is being well done or not?
Hermogenes: Certainly.
Socrates: And who is he?

Hermogenes: The player of the lyre.
Socrates: And who will direct the shipwright?
Hermogenes: The pilot.
Socrates: And who will be best able to direct the legislator in his work, and will know whether the work is well done, in this or any other country? Will not the user be the man?
Hermogenes: Yes.
Socrates: And this is he who knows how to ask questions?
Hermogenes: Yes.
Socrates: And how to answer them?
Hermogenes: Yes.
Socrates: And him who knows how to ask and answer you would call a dialectician?
Hermogenes: Yes; that would be his name.
Socrates: Then the work of the carpenter is to make a rudder, and the pilot has to direct him, if the rudder is to be well made.
Hermogenes: True.
Socrates: And the work of the legislator is to give names, and the dialectician must be his director if the names are to be rightly given?
Hermogenes: That is true.
Socrates: Then, Hermogenes, I should say that this giving of names can be no such light matter as you fancy, or the work of light or chance persons; and Cratylus is right in saying that things have names by nature, and that not every man is an artificer of names, but he only who looks to the name which each thing by nature has, and is able to express the true forms of things in letters and syllables.
Hermogenes: I cannot answer you, Socrates; but I find a difficulty in changing my opinion all in a moment, and I think that I should be more readily persuaded, if you would show me what this is which you term the natural fitness of names.
Socrates: My good Hermogenes, I have none to show. Was I not telling you just now (but you have forgotten), that I knew nothing, and proposing to share the enquiry with you? But now that you and I have talked over the matter, a step has been gained; for we have discovered that names have by nature a truth, and that not every man knows how to give a thing a name.
Hermogenes: Very good.
Socrates: And what is the nature of this truth or correctness of names? That, if you care to know, is the next question.
Hermogenes: Certainly, I care to know.
Socrates: Then reflect.
Hermogenes: How shall I reflect?
Socrates: The true way is to have the assistance of those who know, and you must pay them well both in money and in thanks; these are the

Sophists, of whom your brother, Callias, has — rather dearly — bought the reputation of wisdom. But you have not yet come into your inheritance, and therefore you had better go to him, and beg and entreat him to tell you what he has learnt from Protagoras about the fitness of names.
Hermogenes: But how inconsistent should I be, if, whilst repudiating Protagoras and his truth ('Truth' was the title of the book of Protagoras; compare Theaet.), I were to attach any value to what he and his book affirm!
Socrates: Then if you despise him, you must learn of Homer and the poets.
Hermogenes: And where does Homer say anything about names, and what does he say?
Socrates: He often speaks of them; notably and nobly in the places where he distinguishes the different names which Gods and men give to the same things. Does he not in these passages make a remarkable statement about the correctness of names? For the Gods must clearly be supposed to call things by their right and natural names; do you not think so?
Hermogenes: Why, of course they call them rightly, if they call them at all. But to what are you referring?
Socrates: Do you not know what he says about the river in Troy who had a single combat with Hephaestus?
'Whom,' as he says, 'the Gods call Xanthus, and men call Scamander.'
Hermogenes: I remember.
Socrates: Well, and about this river — to know that he ought to be called Xanthus and not Scamander — is not that a solemn lesson? Or about the bird which, as he says,
'The Gods call Chalcis, and men Cymindis:'
to be taught how much more correct the name Chalcis is than the name Cymindis — do you deem that a light matter? Or about Batieia and Myrina? (Compare Il. 'The hill which men call Batieia and the immortals the tomb of the sportive Myrina.') And there are many other observations of the same kind in Homer and other poets. Now, I think that this is beyond the understanding of you and me; but the names of Scamandrius and Astyanax, which he affirms to have been the names of Hector's son, are more within the range of human faculties, as I am disposed to think; and what the poet means by correctness may be more readily apprehended in that instance: you will remember I dare say the lines to which I refer? (Il.)
Hermogenes: I do.
Socrates: Let me ask you, then, which did Homer think the more correct of the names given to Hector's son — Astyanax or Scamandrius?
Hermogenes: I do not know.
Socrates: How would you answer, if you were asked whether the wise or the unwise are more likely to give correct names?
Hermogenes: I should say the wise, of course.

Socrates: And are the men or the women of a city, taken as a class, the wiser?
Hermogenes: I should say, the men.
Socrates: And Homer, as you know, says that the Trojan men called him Astyanax (king of the city); but if the men called him Astyanax, the other name of Scamandrius could only have been given to him by the women.
Hermogenes: That may be inferred.
Socrates: And must not Homer have imagined the Trojans to be wiser than their wives?
Hermogenes: To be sure.
Socrates: Then he must have thought Astyanax to be a more correct name for the boy than Scamandrius?
Hermogenes: Clearly.
Socrates: And what is the reason of this? Let us consider: — does he not himself suggest a very good reason, when he says,
'For he alone defended their city and long walls'?
This appears to be a good reason for calling the son of the saviour king of the city which his father was saving, as Homer observes.
Hermogenes: I see.
Socrates: Why, Hermogenes, I do not as yet see myself; and do you?
Hermogenes: No, indeed; not I.
Socrates: But tell me, friend, did not Homer himself also give Hector his name?
Hermogenes: What of that?
Socrates: The name appears to me to be very nearly the same as the name of Astyanax — both are Hellenic; and a king (anax) and a holder (ektor) have nearly the same meaning, and are both descriptive of a king; for a man is clearly the holder of that of which he is king; he rules, and owns, and holds it. But, perhaps, you may think that I am talking nonsense; and indeed I believe that I myself did not know what I meant when I imagined that I had found some indication of the opinion of Homer about the correctness of names.
Hermogenes: I assure you that I think otherwise, and I believe you to be on the right track.
Socrates: There is reason, I think, in calling the lion's whelp a lion, and the foal of a horse a horse; I am speaking only of the ordinary course of nature, when an animal produces after his kind, and not of extraordinary births; — if contrary to nature a horse have a calf, then I should not call that a foal but a calf; nor do I call any inhuman birth a man, but only a natural birth. And the same may be said of trees and other things. Do you agree with me?
Hermogenes: Yes, I agree.
Socrates: Very good. But you had better watch me and see that I do not play tricks with you. For on the same principle the son of a king is to be

called a king. And whether the syllables of the name are the same or not the same, makes no difference, provided the meaning is retained; nor does the addition or subtraction of a letter make any difference so long as the essence of the thing remains in possession of the name and appears in it.
Hermogenes: What do you mean?
Socrates: A very simple matter. I may illustrate my meaning by the names of letters, which you know are not the same as the letters themselves with the exception of the four epsilon, upsilon, omicron, omega; the names of the rest, whether vowels or consonants, are made up of other letters which we add to them; but so long as we introduce the meaning, and there can be no mistake, the name of the letter is quite correct. Take, for example, the letter beta — the addition of eta, tau, alpha, gives no offence, and does not prevent the whole name from having the value which the legislator intended — so well did he know how to give the letters names.
Hermogenes: I believe you are right.
Socrates: And may not the same be said of a king? a king will often be the son of a king, the good son or the noble son of a good or noble sire; and similarly the offspring of every kind, in the regular course of nature, is like the parent, and therefore has the same name. Yet the syllables may be disguised until they appear different to the ignorant person, and he may not recognize them, although they are the same, just as any one of us would not recognize the same drugs under different disguises of colour and smell, although to the physician, who regards the power of them, they are the same, and he is not put out by the addition; and in like manner the etymologist is not put out by the addition or transposition or subtraction of a letter or two, or indeed by the change of all the letters, for this need not interfere with the meaning. As was just now said, the names of Hector and Astyanax have only one letter alike, which is tau, and yet they have the same meaning. And how little in common with the letters of their names has Archepolis (ruler of the city) — and yet the meaning is the same. And there are many other names which just mean 'king.' Again, there are several names for a general, as, for example, Agis (leader) and Polemarchus (chief in war) and Eupolemus (good warrior); and others which denote a physician, as Iatrocles (famous healer) and Acesimbrotus (curer of mortals); and there are many others which might be cited, differing in their syllables and letters, but having the same meaning. Would you not say so?
Hermogenes: Yes.
Socrates: The same names, then, ought to be assigned to those who follow in the course of nature?
Hermogenes: Yes.
Socrates: And what of those who follow out of the course of nature, and are prodigies? for example, when a good and religious man has an irreligious son, he ought to bear the name not of his father, but of the class to which

he belongs, just as in the case which was before supposed of a horse foaling a calf.
Hermogenes: Quite true.
Socrates: Then the irreligious son of a religious father should be called irreligious?
Hermogenes: Certainly.
Socrates: He should not be called Theophilus (beloved of God) or Mnesitheus (mindful of God), or any of these names: if names are correctly given, his should have an opposite meaning.
Hermogenes: Certainly, Socrates.
Socrates: Again, Hermogenes, there is Orestes (the man of the mountains) who appears to be rightly called; whether chance gave the name, or perhaps some poet who meant to express the brutality and fierceness and mountain wildness of his hero's nature.
Hermogenes: That is very likely, Socrates.
Socrates: And his father's name is also according to nature.
Hermogenes: Clearly.
Socrates: Yes, for as his name, so also is his nature; Agamemnon (admirable for remaining) is one who is patient and persevering in the accomplishment of his resolves, and by his virtue crowns them; and his continuance at Troy with all the vast army is a proof of that admirable endurance in him which is signified by the name Agamemnon. I also think that Atreus is rightly called; for his murder of Chrysippus and his exceeding cruelty to Thyestes are damaging and destructive to his reputation — the name is a little altered and disguised so as not to be intelligible to every one, but to the etymologist there is no difficulty in seeing the meaning, for whether you think of him as ateires the stubborn, or as atrestos the fearless, or as ateros the destructive one, the name is perfectly correct in every point of view. And I think that Pelops is also named appropriately; for, as the name implies, he is rightly called Pelops who sees what is near only (o ta pelas oron).
Hermogenes: How so?
Socrates: Because, according to the tradition, he had no forethought or foresight of all the evil which the murder of Myrtilus would entail upon his whole race in remote ages; he saw only what was at hand and immediate, — or in other words, pelas (near), in his eagerness to win Hippodamia by all means for his bride. Every one would agree that the name of Tantalus is rightly given and in accordance with nature, if the traditions about him are true.
Hermogenes: And what are the traditions?
SOCRATES: Many terrible misfortunes are said to have happened to him in his life — last of all, came the utter ruin of his country; and after his death he had the stone suspended (talanteia) over his head in the world below —

all this agrees wonderfully well with his name. You might imagine that some person who wanted to call him Talantatos (the most weighted down by misfortune), disguised the name by altering it into Tantalus; and into this form, by some accident of tradition, it has actually been transmuted. The name of Zeus, who is his alleged father, has also an excellent meaning, although hard to be understood, because really like a sentence, which is divided into two parts, for some call him Zena, and use the one half, and others who use the other half call him Dia; the two together signify the nature of the God, and the business of a name, as we were saying, is to express the nature. For there is none who is more the author of life to us and to all, than the lord and king of all. Wherefore we are right in calling him Zena and Dia, which are one name, although divided, meaning the God through whom all creatures always have life (di on zen aei pasi tois zosin uparchei). There is an irreverence, at first sight, in calling him son of Cronos (who is a proverb for stupidity), and we might rather expect Zeus to be the child of a mighty intellect. Which is the fact; for this is the meaning of his father's name: Kronos quasi Koros (Choreo, to sweep), not in the sense of a youth, but signifying to chatharon chai acheraton tou nou, the pure and garnished mind (sc. apo tou chorein). He, as we are informed by tradition, was begotten of Uranus, rightly so called (apo tou oran ta ano) from looking upwards; which, as philosophers tell us, is the way to have a pure mind, and the name Uranus is therefore correct. If I could remember the genealogy of Hesiod, I would have gone on and tried more conclusions of the same sort on the remoter ancestors of the Gods, — then I might have seen whether this wisdom, which has come to me all in an instant, I know not whence, will or will not hold good to the end.

Hermogenes: You seem to me, Socrates, to be quite like a prophet newly inspired, and to be uttering oracles.

Socrates: Yes, Hermogenes, and I believe that I caught the inspiration from the great Euthyphro of the Prospaltian deme, who gave me a long lecture which commenced at dawn: he talked and I listened, and his wisdom and enchanting ravishment has not only filled my ears but taken possession of my soul,and to–day I shall let his superhuman power work and finish the investigation of names — that will be the way; but to–morrow, if you are so disposed, we will conjure him away, and make a purgation of him, if we can only find some priest or sophist who is skilled in purifications of this sort.

Hermogenes: With all my heart; for am very curious to hear the rest of the enquiry about names.

Socrates: Then let us proceed; and where would you have us begin, now that we have got a sort of outline of the enquiry? Are there any names which witness of themselves that they are not given arbitrarily, but have a natural fitness? The names of heroes and of men in general are apt to be deceptive because they are often called after ancestors with whose names,

as we were saying, they may have no business; or they are the expression of a wish like Eutychides (the son of good fortune), or Sosias (the Saviour), or Theophilus (the beloved of God), and others. But I think that we had better leave these, for there will be more chance of finding correctness in the names of immutable essences; — there ought to have been more care taken about them when they were named, and perhaps there may have been some more than human power at work occasionally in giving them names.
Hermogenes: I think so, Socrates.
Socrates: Ought we not to begin with the consideration of the Gods, and show that they are rightly named Gods?
Hermogenes: Yes, that will be well.
Socrates: My notion would be something of this sort: — I suspect that the sun, moon, earth, stars, and heaven, which are still the Gods of many barbarians, were the only Gods known to the aboriginal Hellenes. Seeing that they were always moving and running, from their running nature they were called Gods or runners (Theous, Theontas); and when men became acquainted with the other Gods, they proceeded to apply the same name to them all. Do you think that likely?
Hermogenes: I think it very likely indeed.
Socrates: What shall follow the Gods?
Hermogenes: Must not demons and heroes and men come next?
Socrates: Demons! And what do you consider to be the meaning of this word? Tell me if my view is right.
Hermogenes: Let me hear.
Socrates: You know how Hesiod uses the word?
Hermogenes: I do not.
Socrates: Do you not remember that he speaks of a golden race of men who came first?
Hermogenes: Yes, I do.
Socrates: He says of them —
'But now that fate has closed over this race They are holy demons upon the earth, Beneficent, averters of ills, guardians of mortal men.' (Hesiod, Works and Days.)
Hermogenes: What is the inference?
Socrates: What is the inference! Why, I suppose that he means by the golden men, not men literally made of gold, but good and noble; and I am convinced of this, because he further says that we are the iron race.
Hermogenes: That is true.
Socrates: And do you not suppose that good men of our own day would by him be said to be of golden race?
Hermogenes: Very likely.
Socrates: And are not the good wise?

Hermogenes: Yes, they are wise.
Socrates: And therefore I have the most entire conviction that he called them demons, because they were daemones (knowing or wise), and in our older Attic dialect the word itself occurs. Now he and other poets say truly, that when a good man dies he has honour and a mighty portion among the dead, and becomes a demon; which is a name given to him signifying wisdom. And I say too, that every wise man who happens to be a good man is more than human (daimonion) both in life and death, and is rightly called a demon.
Hermogenes: Then I rather think that I am of one mind with you; but what is the meaning of the word 'hero'? (Eros with an eta, in the old writing eros with an epsilon.)
Socrates: I think that there is no difficulty in explaining, for the name is not much altered, and signifies that they were born of love.
Hermogenes: What do you mean?
Socrates: Do you not know that the heroes are demigods?
Hermogenes: What then?
Socrates: All of them sprang either from the love of a God for a mortal woman, or of a mortal man for a Goddess; think of the word in the old Attic, and you will see better that the name heros is only a slight alteration of Eros, from whom the heroes sprang: either this is the meaning, or, if not this, then they must have been skilful as rhetoricians and dialecticians, and able to put the question (erotan), for eirein is equivalent to legein. And therefore, as I was saying, in the Attic dialect the heroes turn out to be rhetoricians and questioners. All this is easy enough; the noble breed of heroes are a tribe of sophists and rhetors. But can you tell me why men are called anthropoi? — that is more difficult.
Hermogenes: No, I cannot; and I would not try even if I could, because I think that you are the more likely to succeed.
Socrates: That is to say, you trust to the inspiration of Euthyphro.
Hermogenes: Of course.
Socrates: Your faith is not vain; for at this very moment a new and ingenious thought strikes me, and, if I am not careful, before to–morrow's dawn I shall be wiser than I ought to be. Now, attend to me; and first, remember that we often put in and pull out letters in words, and give names as we please and change the accents. Take, for example, the word Dii Philos; in order to convert this from a sentence into a noun, we omit one of the iotas and sound the middle syllable grave instead of acute; as, on the other hand, letters are sometimes inserted in words instead of being omitted, and the acute takes the place of the grave.
Hermogenes: That is true.
Socrates: The name anthropos, which was once a sentence, and is now a noun, appears to be a case just of this sort, for one letter, which is the

alpha, has been omitted, and the acute on the last syllable has been changed to a grave.
Hermogenes: What do you mean?
Socrates: I mean to say that the word 'man' implies that other animals never examine, or consider, or look up at what they see, but that man not only sees (opope) but considers and looks up at that which he sees, and hence he alone of all animals is rightly anthropos, meaning anathron a opopen.
Hermogenes: May I ask you to examine another word about which I am curious?
Socrates: Certainly.
Hermogenes: I will take that which appears to me to follow next in order. You know the distinction of soul and body?
Socrates: Of course.
Hermogenes: Let us endeavour to analyze them like the previous words.
Socrates: You want me first of all to examine the natural fitness of the word psuche (soul), and then of the word soma (body)?
Hermogenes: Yes.
Socrates: If I am to say what occurs to me at the moment, I should imagine that those who first used the name psuche meant to express that the soul when in the body is the source of life, and gives the power of breath and revival (anapsuchon), and when this reviving power fails then the body perishes and dies, and this, if I am not mistaken, they called psyche. But please stay a moment; I fancy that I can discover something which will be more acceptable to the disciples of Euthyphro, for I am afraid that they will scorn this explanation. What do you say to another?
Hermogenes: Let me hear.
Socrates: What is that which holds and carries and gives life and motion to the entire nature of the body? What else but the soul?
Hermogenes: Just that.
Socrates: And do you not believe with Anaxagoras, that mind or soul is the ordering and containing principle of all things?
Hermogenes: Yes; I do.
Socrates: Then you may well call that power phuseche which carries and holds nature (e phusin okei, kai ekei), and this may be refined away into psuche.
Hermogenes: Certainly; and this derivation is, I think, more scientific than the other.
Socrates: It is so; but I cannot help laughing, if I am to suppose that this was the true meaning of the name.
Hermogenes: But what shall we say of the next word?
Socrates: You mean soma (the body).
Hermogenes: Yes.

Socrates: That may be variously interpreted; and yet more variously if a little permutation is allowed. For some say that the body is the grave (sema) of the soul which may be thought to be buried in our present life; or again the index of the soul, because the soul gives indications to (semainei) the body; probably the Orphic poets were the inventors of the name, and they were under the impression that the soul is suffering the punishment of sin, and that the body is an enclosure or prison in which the soul is incarcerated, kept safe (soma, sozetai), as the name soma implies, until the penalty is paid; according to this view, not even a letter of the word need be changed.
Hermogenes: I think, Socrates, that we have said enough of this class of words. But have we any more explanations of the names of the Gods, like that which you were giving of Zeus? I should like to know whether any similar principle of correctness is to be applied to them.
Socrates: Yes, indeed, Hermogenes; and there is one excellent principle which, as men of sense, we must acknowledge, — that of the Gods we know nothing, either of their natures or of the names which they give themselves; but we are sure that the names by which they call themselves, whatever they may be, are true. And this is the best of all principles; and the next best is to say, as in prayers, that we will call them by any sort or kind of names or patronymics which they like, because we do not know of any other. That also, I think, is a very good custom, and one which I should much wish to observe. Let us, then, if you please, in the first place announce to them that we are not enquiring about them; we do not presume that we are able to do so; but we are enquiring about the meaning of men in giving them these names, — in this there can be small blame.
Hermogenes: I think, Socrates, that you are quite right, and I would like to do as you say.
Socrates: Shall we begin, then, with Hestia, according to custom?
Hermogenes: Yes, that will be very proper.
Socrates: What may we suppose him to have meant who gave the name Hestia?
Hermogenes: That is another and certainly a most difficult question.
Socrates: My dear Hermogenes, the first imposers of names must surely have been considerable persons; they were philosophers, and had a good deal to say.
Hermogenes: Well, and what of them?
Socrates: They are the men to whom I should attribute the imposition of names. Even in foreign names, if you analyze them, a meaning is still discernible. For example, that which we term ousia is by some called esia, and by others again osia. Now that the essence of things should be called estia, which is akin to the first of these (esia = estia), is rational enough. And there is reason in the Athenians calling that estia which participates in

ousia. For in ancient times we too seem to have said esia for ousia, and this you may note to have been the idea of those who appointed that sacrifices should be first offered to estia, which was natural enough if they meant that estia was the essence of things. Those again who read osia seem to have inclined to the opinion of Heracleitus, that all things flow and nothing stands; with them the pushing principle (othoun) is the cause and ruling power of all things, and is therefore rightly called osia. Enough of this, which is all that we who know nothing can affirm. Next in order after Hestia we ought to consider Rhea and Cronos, although the name of Cronos has been already discussed. But I dare say that I am talking great nonsense.
Hermogenes: Why, Socrates?
Socrates: My good friend, I have discovered a hive of wisdom.
Hermogenes: Of what nature?
Socrates: Well, rather ridiculous, and yet plausible.
Hermogenes: How plausible?
Socrates: I fancy to myself Heracleitus repeating wise traditions of antiquity as old as the days of Cronos and Rhea, and of which Homer also spoke.
Hermogenes: How do you mean?
Socrates: Heracleitus is supposed to say that all things are in motion and nothing at rest; he compares them to the stream of a river, and says that you cannot go into the same water twice.
Hermogenes: That is true.
Socrates: Well, then, how can we avoid inferring that he who gave the names of Cronos and Rhea to the ancestors of the Gods, agreed pretty much in the doctrine of Heracleitus? Is the giving of the names of streams to both of them purely accidental? Compare the line in which Homer, and, as I believe, Hesiod also, tells of
'Ocean, the origin of Gods, and mother Tethys (Il. — the line is not found in the extant works of Hesiod.).'
And again, Orpheus says, that
'The fair river of Ocean was the first to marry, and he espoused his sister Tethys, who was his mother's daughter.'
You see that this is a remarkable coincidence, and all in the direction of Heracleitus.
Hermogenes: I think that there is something in what you say, Socrates; but I do not understand the meaning of the name Tethys.
Socrates: Well, that is almost self–explained, being only the name of a spring, a little disguised; for that which is strained and filtered (diattomenon, ethoumenon) may be likened to a spring, and the name Tethys is made up of these two words.
Hermogenes: The idea is ingenious, Socrates.
Socrates: To be sure. But what comes next? — of Zeus we have spoken.
Hermogenes: Yes.

Socrates: Then let us next take his two brothers, Poseidon and Pluto, whether the latter is called by that or by his other name.
Hermogenes: By all means.
Socrates: Poseidon is Posidesmos, the chain of the feet; the original inventor of the name had been stopped by the watery element in his walks, and not allowed to go on, and therefore he called the ruler of this element Poseidon; the epsilon was probably inserted as an ornament. Yet, perhaps, not so; but the name may have been originally written with a double lamda and not with a sigma, meaning that the God knew many things (Polla eidos). And perhaps also he being the shaker of the earth, has been named from shaking (seiein), and then pi and delta have been added. Pluto gives wealth (Ploutos), and his name means the giver of wealth, which comes out of the earth beneath. People in general appear to imagine that the term Hades is connected with the invisible (aeides) and so they are led by their fears to call the God Pluto instead.
Hermogenes: And what is the true derivation?
Socrates: In spite of the mistakes which are made about the power of this deity, and the foolish fears which people have of him, such as the fear of always being with him after death, and of the soul denuded of the body going to him (compare Rep.), my belief is that all is quite consistent, and that the office and name of the God really correspond.
Hermogenes: Why, how is that?
Socrates: I will tell you my own opinion; but first, I should like to ask you which chain does any animal feel to be the stronger? and which confines him more to the same spot, — desire or necessity?
Hermogenes: Desire, Socrates, is stronger far.
Socrates: And do you not think that many a one would escape from Hades, if he did not bind those who depart to him by the strongest of chains?
Hermogenes: Assuredly they would.
Socrates: And if by the greatest of chains, then by some desire, as I should certainly infer, and not by necessity?
Hermogenes: That is clear.
Socrates: And there are many desires?
Hermogenes: Yes.
Socrates: And therefore by the greatest desire, if the chain is to be the greatest?
Hermogenes: Yes.
Socrates: And is any desire stronger than the thought that you will be made better by associating with another?
Hermogenes: Certainly not.
Socrates: And is not that the reason, Hermogenes, why no one, who has been to him, is willing to come back to us? Even the Sirens, like all the rest of the world, have been laid under his spells. Such a charm, as I imagine, is

the God able to infuse into his words. And, according to this view, he is the perfect and accomplished Sophist, and the great benefactor of the inhabitants of the other world; and even to us who are upon earth he sends from below exceeding blessings. For he has much more than he wants down there; wherefore he is called Pluto (or the rich). Note also, that he will have nothing to do with men while they are in the body, but only when the soul is liberated from the desires and evils of the body. Now there is a great deal of philosophy and reflection in that; for in their liberated state he can bind them with the desire of virtue, but while they are flustered and maddened by the body, not even father Cronos himself would suffice to keep them with him in his own far–famed chains.
Hermogenes: There is a deal of truth in what you say.
Socrates: Yes, Hermogenes, and the legislator called him Hades, not from the unseen (aeides) — far otherwise, but from his knowledge (eidenai) of all noble things.
Hermogenes: Very good; and what do we say of Demeter, and Here, and Apollo, and Athene, and Hephaestus, and Ares, and the other deities?
Socrates: Demeter is e didousa meter, who gives food like a mother; Here is the lovely one (erate) — for Zeus, according to tradition, loved and married her; possibly also the name may have been given when the legislator was thinking of the heavens, and may be only a disguise of the air (aer), putting the end in the place of the beginning. You will recognize the truth of this if you repeat the letters of Here several times over. People dread the name of Pherephatta as they dread the name of Apollo, — and with as little reason; the fear, if I am not mistaken, only arises from their ignorance of the nature of names. But they go changing the name into Phersephone, and they are terrified at this; whereas the new name means only that the Goddess is wise (sophe); for seeing that all things in the world are in motion (pheromenon), that principle which embraces and touches and is able to follow them, is wisdom. And therefore the Goddess may be truly called Pherepaphe (Pherepapha), or some name like it, because she touches that which is in motion (tou pheromenon ephaptomene), herein showing her wisdom. And Hades, who is wise, consorts with her, because she is wise. They alter her name into Pherephatta now–a–days, because the present generation care for euphony more than truth. There is the other name, Apollo, which, as I was saying, is generally supposed to have some terrible signification. Have you remarked this fact?
Hermogenes: To be sure I have, and what you say is true.
Socrates: But the name, in my opinion, is really most expressive of the power of the God.
Hermogenes: How so?
Socrates: I will endeavour to explain, for I do not believe that any single name could have been better adapted to express the attributes of the God,

embracing and in a manner signifying all four of them, — music, and prophecy, and medicine, and archery.
Hermogenes: That must be a strange name, and I should like to hear the explanation.
Socrates: Say rather an harmonious name, as beseems the God of Harmony. In the first place, the purgations and purifications which doctors and diviners use, and their fumigations with drugs magical or medicinal, as well as their washings and lustral sprinklings, have all one and the same object, which is to make a man pure both in body and soul.
Hermogenes: Very true.
Socrates: And is not Apollo the purifier, and the washer, and the absolver from all impurities?
Hermogenes: Very true.
Socrates: Then in reference to his ablutions and absolutions, as being the physician who orders them, he may be rightly called Apolouon (purifier); or in respect of his powers of divination, and his truth and sincerity, which is the same as truth, he may be most fitly called Aplos, from aplous (sincere), as in the Thessalian dialect, for all the Thessalians call him Aplos; also he is aei Ballon (always shooting), because he is a master archer who never misses; or again, the name may refer to his musical attributes, and then, as in akolouthos, and akoitis, and in many other words the alpha is supposed to mean 'together,' so the meaning of the name Apollo will be 'moving together,' whether in the poles of heaven as they are called, or in the harmony of song, which is termed concord, because he moves all together by an harmonious power, as astronomers and musicians ingeniously declare. And he is the God who presides over harmony, and makes all things move together, both among Gods and among men. And as in the words akolouthos and akoitis the alpha is substituted for an omicron, so the name Apollon is equivalent to omopolon; only the second lambda is added in order to avoid the ill–omened sound of destruction (apolon). Now the suspicion of this destructive power still haunts the minds of some who do not consider the true value of the name, which, as I was saying just now, has reference to all the powers of the God, who is the single one, the everdarting, the purifier, the mover together (aplous, aei Ballon, apolouon, omopolon). The name of the Muses and of music would seem to be derived from their making philosophical enquiries (mosthai); and Leto is called by this name, because she is such a gentle Goddess, and so willing (ethelemon) to grant our requests; or her name may be Letho, as she is often called by strangers — they seem to imply by it her amiability, and her smooth and easy–going way of behaving. Artemis is named from her healthy (artemes), well–ordered nature, and because of her love of virginity, perhaps because she is a proficient in virtue (arete), and perhaps also as hating

intercourse of the sexes (ton aroton misesasa). He who gave the Goddess her name may have had any or all of these reasons.
Hermogenes: What is the meaning of Dionysus and Aphrodite?
Socrates: Son of Hipponicus, you ask a solemn question; there is a serious and also a facetious explanation of both these names; the serious explanation is not to be had from me, but there is no objection to your hearing the facetious one; for the Gods too love a joke. Dionusos is simply didous oinon (giver of wine), Didoinusos, as he might be called in fun, — and oinos is properly oionous, because wine makes those who drink, think (oiesthai) that they have a mind (noun) when they have none. The derivation of Aphrodite, born of the foam (aphros), may be fairly accepted on the authority of Hesiod.
Hermogenes: Still there remains Athene, whom you, Socrates, as an Athenian, will surely not forget; there are also Hephaestus and Ares.
Socrates: I am not likely to forget them.
Hermogenes: No, indeed.
Socrates: There is no difficulty in explaining the other appellation of Athene.
Hermogenes: What other appellation?
Socrates: We call her Pallas.
Hermogenes: To be sure.
Socrates: And we cannot be wrong in supposing that this is derived from armed dances. For the elevation of oneself or anything else above the earth, or by the use of the hands, we call shaking (pallein), or dancing.
Hermogenes: That is quite true.
Socrates: Then that is the explanation of the name Pallas?
Hermogenes: Yes; but what do you say of the other name?
Socrates: Athene?
Hermogenes: Yes.
Socrates: That is a graver matter, and there, my friend, the modern interpreters of Homer may, I think, assist in explaining the view of the ancients. For most of these in their explanations of the poet, assert that he meant by Athene 'mind' (nous) and 'intelligence' (dianoia), and the maker of names appears to have had a singular notion about her; and indeed calls her by a still higher title, 'divine intelligence' (Thou noesis), as though he would say: This is she who has the mind of God (Theonoa); — using alpha as a dialectical variety for eta, and taking away iota and sigma (There seems to be some error in the MSS. The meaning is that the word theonoa = theounoa is a curtailed form of theou noesis, but the omitted letters do not agree.). Perhaps, however, the name Theonoe may mean 'she who knows divine things' (Theia noousa) better than others. Nor shall we be far wrong in supposing that the author of it wished to identify this Goddess with moral intelligence (en ethei noesin), and therefore gave her the name

ethonoe; which, however, either he or his successors have altered into what they thought a nicer form, and called her Athene.
Hermogenes: But what do you say of Hephaestus?
Socrates: Speak you of the princely lord of light (Phaeos istora)?
Hermogenes: Surely.
Socrates: Ephaistos is Phaistos, and has added the eta by attraction; that is obvious to anybody.
Hermogenes: That is very probable, until some more probable notion gets into your head.
Socrates: To prevent that, you had better ask what is the derivation of Ares.
Hermogenes: What is Ares?
Socrates: Ares may be called, if you will, from his manhood (arren) and manliness, or if you please, from his hard and unchangeable nature, which is the meaning of arratos: the latter is a derivation in every way appropriate to the God of war.
Hermogenes: Very true.
Socrates: And now, by the Gods, let us have no more of the Gods, for I am afraid of them; ask about anything but them, and thou shalt see how the steeds of Euthyphro can prance.
Hermogenes: Only one more God! I should like to know about Hermes, of whom I am said not to be a true son. Let us make him out, and then I shall know whether there is any meaning in what Cratylus says.
Socrates: I should imagine that the name Hermes has to do with speech, and signifies that he is the interpreter (ermeneus), or messenger, or thief, or liar, or bargainer; all that sort of thing has a great deal to do with language; as I was telling you, the word eirein is expressive of the use of speech, and there is an often–recurring Homeric word emesato, which means 'he contrived' — out of these two words, eirein and mesasthai, the legislator formed the name of the God who invented language and speech; and we may imagine him dictating to us the use of this name: 'O my friends,' says he to us, 'seeing that he is the contriver of tales or speeches, you may rightly call him Eirhemes.' And this has been improved by us, as we think, into Hermes. Iris also appears to have been called from the verb 'to tell' (eirein), because she was a messenger.
Hermogenes: Then I am very sure that Cratylus was quite right in saying that I was no true son of Hermes (Ermogenes), for I am not a good hand at speeches.
Socrates: There is also reason, my friend, in Pan being the double–formed son of Hermes.
Hermogenes: How do you make that out?
Socrates: You are aware that speech signifies all things (pan), and is always turning them round and round, and has two forms, true and false?
Hermogenes: Certainly.

Socrates: Is not the truth that is in him the smooth or sacred form which dwells above among the Gods, whereas falsehood dwells among men below, and is rough like the goat of tragedy; for tales and falsehoods have generally to do with the tragic or goatish life, and tragedy is the place of them?
Hermogenes: Very true.
Socrates: Then surely Pan, who is the declarer of all things (pan) and the perpetual mover (aei polon) of all things, is rightly called aipolos (goat–herd), he being the two–formed son of Hermes, smooth in his upper part, and rough and goatlike in his lower regions. And, as the son of Hermes, he is speech or the brother of speech, and that brother should be like brother is no marvel. But, as I was saying, my dear Hermogenes, let us get away from the Gods.
Hermogenes: From these sort of Gods, by all means, Socrates. But why should we not discuss another kind of Gods — the sun, moon, stars, earth, aether, air, fire, water, the seasons, and the year?
Socrates: You impose a great many tasks upon me. Still, if you wish, I will not refuse.
Hermogenes: You will oblige me.
Socrates: How would you have me begin? Shall I take first of all him whom you mentioned first — the sun?
Hermogenes: Very good.
Socrates: The origin of the sun will probably be clearer in the Doric form, for the Dorians call him alios, and this name is given to him because when he rises he gathers (alizoi) men together or because he is always rolling in his course (aei eilein ion) about the earth; or from aiolein, of which the meaning is the same as poikillein (to variegate), because he variegates the productions of the earth.
Hermogenes: But what is selene (the moon)?
Socrates: That name is rather unfortunate for Anaxagoras.
Hermogenes: How so?
Socrates: The word seems to forestall his recent discovery, that the moon receives her light from the sun.
Hermogenes: Why do you say so?
Socrates: The two words selas (brightness) and phos (light) have much the same meaning?
Hermogenes: Yes.
Socrates: This light about the moon is always new (neon) and always old (enon), if the disciples of Anaxagoras say truly. For the sun in his revolution always adds new light, and there is the old light of the previous month.
Hermogenes: Very true.
Socrates: The moon is not unfrequently called selanaia.
Hermogenes: True.

Socrates: And as she has a light which is always old and always new (enon neon aei) she may very properly have the name selaenoneoaeia; and this when hammered into shape becomes selanaia.
Hermogenes: A real dithyrambic sort of name that, Socrates. But what do you say of the month and the stars?
Socrates: Meis (month) is called from meiousthai (to lessen), because suffering diminution; the name of astra (stars) seems to be derived from astrape, which is an improvement on anastrope, signifying the upsetting of the eyes (anastrephein opa).
Hermogenes: What do you say of pur (fire) and udor (water)?
Socrates: I am at a loss how to explain pur; either the muse of Euthyphro has deserted me, or there is some very great difficulty in the word. Please, however, to note the contrivance which I adopt whenever I am in a difficulty of this sort.
Hermogenes: What is it?
Socrates: I will tell you; but I should like to know first whether you can tell me what is the meaning of the pur?
Hermogenes: Indeed I cannot.
Socrates: Shall I tell you what I suspect to be the true explanation of this and several other words? — My belief is that they are of foreign origin. For the Hellenes, especially those who were under the dominion of the barbarians, often borrowed from them.
Hermogenes: What is the inference?
Socrates: Why, you know that any one who seeks to demonstrate the fitness of these names according to the Hellenic language, and not according to the language from which the words are derived, is rather likely to be at fault.
Hermogenes: Yes, certainly.
Socrates: Well then, consider whether this pur is not foreign; for the word is not easily brought into relation with the Hellenic tongue, and the Phrygians may be observed to have the same word slightly changed, just as they have udor (water) and kunes (dogs), and many other words.
Hermogenes: That is true.
Socrates: Any violent interpretations of the words should be avoided; for something to say about them may easily be found. And thus I get rid of pur and udor. Aer (air), Hermogenes, may be explained as the element which raises (airei) things from the earth, or as ever flowing (aei rei), or because the flux of the air is wind, and the poets call the winds 'air– blasts,' (aetai); he who uses the term may mean, so to speak, air–flux (aetorroun), in the sense of wind–flux (pneumatorroun); and because this moving wind may be expressed by either term he employs the word air (aer = aetes rheo). Aither (aether) I should interpret as aeitheer; this may be correctly said, because this element is always running in a flux about the air (aei thei peri tou aera

reon). The meaning of the word ge (earth) comes out better when in the form of gaia, for the earth may be truly called 'mother' (gaia, genneteira), as in the language of Homer (Od.) gegaasi means gegennesthai.
Hermogenes: Good.
Socrates: What shall we take next?
Hermogenes: There are orai (the seasons), and the two names of the year, eniautos and etos.
Socrates: The orai should be spelt in the old Attic way, if you desire to know the probable truth about them; they are rightly called the orai because they divide (orizousin) the summers and winters and winds and the fruits of the earth. The words eniautos and etos appear to be the same, — 'that which brings to light the plants and growths of the earth in their turn, and passes them in review within itself (en eauto exetazei)': this is broken up into two words, eniautos from en eauto, and etos from etazei, just as the original name of Zeus was divided into Zena and Dia; and the whole proposition means that his power of reviewing from within is one, but has two names, two words etos and eniautos being thus formed out of a single proposition.
Hermogenes: Indeed, Socrates, you make surprising progress.
Socrates: I am run away with.
Hermogenes: Very true.
Socrates: But am not yet at my utmost speed.
Hermogenes: I should like very much to know, in the next place, how you would explain the virtues. What principle of correctness is there in those charming words — wisdom, understanding, justice, and the rest of them?
Socrates: That is a tremendous class of names which you are disinterring; still, as I have put on the lion's skin, I must not be faint of heart; and I suppose that I must consider the meaning of wisdom (phronesis) and understanding (sunesis), and judgment (gnome), and knowledge (episteme), and all those other charming words, as you call them?
Hermogenes: Surely, we must not leave off until we find out their meaning.
Socrates: By the dog of Egypt I have a not bad notion which came into my head only this moment: I believe that the primeval givers of names were undoubtedly like too many of our modern philosophers, who, in their search after the nature of things, are always getting dizzy from constantly going round and round, and then they imagine that the world is going round and round and moving in all directions; and this appearance, which arises out of their own internal condition, they suppose to be a reality of nature; they think that there is nothing stable or permanent, but only flux and motion, and that the world is always full of every sort of motion and change. The consideration of the names which I mentioned has led me into making this reflection.
Hermogenes: How is that, Socrates?

Socrates: Perhaps you did not observe that in the names which have been just cited, the motion or flux or generation of things is most surely indicated.
Hermogenes: No, indeed, I never thought of it.
Socrates: Take the first of those which you mentioned; clearly that is a name indicative of motion.
Hermogenes: What was the name?
Socrates: Phronesis (wisdom), which may signify phoras kai rhou noesis (perception of motion and flux), or perhaps phoras onesis (the blessing of motion), but is at any rate connected with pheresthai (motion); gnome (judgment), again, certainly implies the ponderation or consideration (nomesis) of generation, for to ponder is the same as to consider; or, if you would rather, here is noesis, the very word just now mentioned, which is neou esis (the desire of the new); the word neos implies that the world is always in process of creation. The giver of the name wanted to express this longing of the soul, for the original name was neoesis, and not noesis; but eta took the place of a double epsilon. The word sophrosune is the salvation (soteria) of that wisdom (phronesis) which we were just now considering. Epioteme (knowledge) is akin to this, and indicates that the soul which is good for anything follows (epetai) the motion of things, neither anticipating them nor falling behind them; wherefore the word should rather be read as epistemene, inserting epsilon nu. Sunesis (understanding) may be regarded in like manner as a kind of conclusion; the word is derived from sunienai (to go along with), and, like epistasthai (to know), implies the progression of the soul in company with the nature of things. Sophia (wisdom) is very dark, and appears not to be of native growth; the meaning is, touching the motion or stream of things. You must remember that the poets, when they speak of the commencement of any rapid motion, often use the word esuthe (he rushed); and there was a famous Lacedaemonian who was named Sous (Rush), for by this word the Lacedaemonians signify rapid motion, and the touching (epaphe) of motion is expressed by sophia, for all things are supposed to be in motion. Good (agathon) is the name which is given to the admirable (agasto) in nature; for, although all things move, still there are degrees of motion; some are swifter, some slower; but there are some things which are admirable for their swiftness, and this admirable part of nature is called agathon. Dikaiosune (justice) is clearly dikaiou sunesis (understanding of the just); but the actual word dikaion is more difficult: men are only agreed to a certain extent about justice, and then they begin to disagree. For those who suppose all things to be in motion conceive the greater part of nature to be a mere receptacle; and they say that there is a penetrating power which passes through all this, and is the instrument of creation in all, and is the subtlest and swiftest element; for if it were not the subtlest, and a power

which none can keep out, and also the swiftest, passing by other things as if they were standing still, it could not penetrate through the moving universe. And this element, which superintends all things and pierces (diaion) all, is rightly called dikaion; the letter k is only added for the sake of euphony. Thus far, as I was saying, there is a general agreement about the nature of justice; but I, Hermogenes, being an enthusiastic disciple, have been told in a mystery that the justice of which I am speaking is also the cause of the world: now a cause is that because of which anything is created; and some one comes and whispers in my ear that justice is rightly so called because partaking of the nature of the cause, and I begin, after hearing what he has said, to interrogate him gently: 'Well, my excellent friend,' say I, 'but if all this be true, I still want to know what is justice.' Thereupon they think that I ask tiresome questions, and am leaping over the barriers, and have been already sufficiently answered, and they try to satisfy me with one derivation after another, and at length they quarrel. For one of them says that justice is the sun, and that he only is the piercing (diaionta) and burning (kaonta) element which is the guardian of nature. And when I joyfully repeat this beautiful notion, I am answered by the satirical remark, 'What, is there no justice in the world when the sun is down?' And when I earnestly beg my questioner to tell me his own honest opinion, he says, 'Fire in the abstract'; but this is not very intelligible. Another says, 'No, not fire in the abstract, but the abstraction of heat in the fire.' Another man professes to laugh at all this, and says, as Anaxagoras says, that justice is mind, for mind, as they say, has absolute power, and mixes with nothing, and orders all things, and passes through all things. At last, my friend, I find myself in far greater perplexity about the nature of justice than I was before I began to learn. But still I am of opinion that the name, which has led me into this digression, was given to justice for the reasons which I have mentioned.

Hermogenes: I think, Socrates, that you are not improvising now; you must have heard this from someone else.

Socrates: And not the rest?

Hermogenes: Hardly.

Socrates: Well, then, let me go on in the hope of making you believe in the originality of the rest. What remains after justice? I do not think that we have as yet discussed courage (andreia), — injustice (adikia), which is obviously nothing more than a hindrance to the penetrating principle (diaiontos), need not be considered. Well, then, the name of andreia seems to imply a battle; — this battle is in the world of existence, and according to the doctrine of flux is only the counterflux (enantia rhon): if you extract the delta from andreia, the name at once signifies the thing, and you may clearly understand that andreia is not the stream opposed to every stream, but only to that which is contrary to justice, for otherwise courage would

not have been praised. The words arren (male) and aner (man) also contain a similar allusion to the same principle of the upward flux (te ano rhon). Gune (woman) I suspect to be the same word as goun (birth): thelu (female) appears to be partly derived from thele (the teat), because the teat is like rain, and makes things flourish (tethelenai).
Hermogenes: That is surely probable.
Socrates: Yes; and the very word thallein (to flourish) seems to figure the growth of youth, which is swift and sudden ever. And this is expressed by the legislator in the name, which is a compound of thein (running), and allesthai (leaping). Pray observe how I gallop away when I get on smooth ground. There are a good many names generally thought to be of importance, which have still to be explained.
Hermogenes: True.
Socrates: There is the meaning of the word techne (art), for example.
Hermogenes: Very true.
Socrates: That may be identified with echonoe, and expresses the possession of mind: you have only to take away the tau and insert two omichrons, one between the chi and nu, and another between the nu and eta.
Hermogenes: That is a very shabby etymology.
Socrates: Yes, my dear friend; but then you know that the original names have been long ago buried and disguised by people sticking on and stripping off letters for the sake of euphony, and twisting and bedizening them in all sorts of ways: and time too may have had a share in the change. Take, for example, the word katoptron; why is the letter rho inserted? This must surely be the addition of some one who cares nothing about the truth, but thinks only of putting the mouth into shape. And the additions are often such that at last no human being can possibly make out the original meaning of the word. Another example is the word sphigx, sphiggos, which ought properly to be phigx, phiggos, and there are other examples.
Hermogenes: That is quite true, Socrates.
Socrates: And yet, if you are permitted to put in and pull out any letters which you please, names will be too easily made, and any name may be adapted to any object.
Hermogenes: True.
Socrates: Yes, that is true. And therefore a wise dictator, like yourself, should observe the laws of moderation and probability.
Hermogenes: Such is my desire.
Socrates: And mine, too, Hermogenes. But do not be too much of a precisian, or 'you will unnerve me of my strength (Iliad.).' When you have allowed me to add mechane (contrivance) to techne (art) I shall be at the top of my bent, for I conceive mechane to be a sign of great accomplishment — anein; for mekos has the meaning of greatness, and

these two, mekos and anein, make up the word mechane. But, as I was saying, being now at the top of my bent, I should like to consider the meaning of the two words arete (virtue) and kakia (vice); arete I do not as yet understand, but kakia is transparent, and agrees with the principles which preceded, for all things being in a flux (ionton), kakia is kakos ion (going badly); and this evil motion when existing in the soul has the general name of kakia, or vice, specially appropriated to it. The meaning of kakos ienai may be further illustrated by the use of deilia (cowardice), which ought to have come after andreia, but was forgotten, and, as I fear, is not the only word which has been passed over. Deilia signifies that the soul is bound with a strong chain (desmos), for lian means strength, and therefore deilia expresses the greatest and strongest bond of the soul; and aporia (difficulty) is an evil of the same nature (from a (alpha) not, and poreuesthai to go), like anything else which is an impediment to motion and movement. Then the word kakia appears to mean kakos ienai, or going badly, or limping and halting; of which the consequence is, that the soul becomes filled with vice. And if kakia is the name of this sort of thing, arete will be the opposite of it, signifying in the first place ease of motion, then that the stream of the good soul is unimpeded, and has therefore the attribute of ever flowing without let or hindrance, and is therefore called arete, or, more correctly, aeireite (ever–flowing), and may perhaps have had another form, airete (eligible), indicating that nothing is more eligible than virtue, and this has been hammered into arete. I daresay that you will deem this to be another invention of mine, but I think that if the previous word kakia was right, then arete is also right.

Hermogenes: But what is the meaning of kakon, which has played so great a part in your previous discourse?

Socrates: That is a very singular word about which I can hardly form an opinion, and therefore I must have recourse to my ingenious device.

Hermogenes: What device?

Socrates: The device of a foreign origin, which I shall give to this word also.

Hermogenes: Very likely you are right; but suppose that we leave these words and endeavour to see the rationale of kalon and aischron.

Socrates: The meaning of aischron is evident, being only aei ischon roes (always preventing from flowing), and this is in accordance with our former derivations. For the name–giver was a great enemy to stagnation of all sorts, and hence he gave the name aeischoroun to that which hindered the flux (aei ischon roun), and that is now beaten together into aischron.

Hermogenes: But what do you say of kalon?

Socrates: That is more obscure; yet the form is only due to the quantity, and has been changed by altering omicron upsilon into omicron.

Hermogenes: What do you mean?

Socrates: This name appears to denote mind.

Hermogenes: How so?
Socrates: Let me ask you what is the cause why anything has a name; is not the principle which imposes the name the cause?
Hermogenes: Certainly.
Socrates: And must not this be the mind of Gods, or of men, or of both?
Hermogenes: Yes.
Socrates: Is not mind that which called (kalesan) things by their names, and is not mind the beautiful (kalon)?
Hermogenes: That is evident.
Socrates: And are not the works of intelligence and mind worthy of praise, and are not other works worthy of blame?
Hermogenes: Certainly.
Socrates: Physic does the work of a physician, and carpentering does the works of a carpenter?
Hermogenes: Exactly.
Socrates: And the principle of beauty does the works of beauty?
Hermogenes: Of course.
Socrates: And that principle we affirm to be mind?
Hermogenes: Very true.
Socrates: Then mind is rightly called beauty because she does the works which we recognize and speak of as the beautiful?
Hermogenes: That is evident.
Socrates: What more names remain to us?
Hermogenes: There are the words which are connected with agathon and kalon, such as sumpheron and lusiteloun, ophelimon, kerdaleon, and their opposites.
Socrates: The meaning of sumpheron (expedient) I think that you may discover for yourself by the light of the previous examples, — for it is a sister word to episteme, meaning just the motion (pora) of the soul accompanying the world, and things which are done upon this principle are called sumphora or sumpheronta, because they are carried round with the world.
Hermogenes: That is probable.
Socrates: Again, cherdaleon (gainful) is called from cherdos (gain), but you must alter the delta into nu if you want to get at the meaning; for this word also signifies good, but in another way; he who gave the name intended to express the power of admixture (kerannumenon) and universal penetration in the good; in forming the word, however, he inserted a delta instead of a nu, and so made kerdos.
Hermogenes: Well, but what is lusiteloun (profitable)?
Socrates: I suppose, Hermogenes, that people do not mean by the profitable the gainful or that which pays (luei) the retailer, but they use the word in the sense of swift. You regard the profitable (lusiteloun), as that

which being the swiftest thing in existence, allows of no stay in things and no pause or end of motion, but always, if there begins to be any end, lets things go again (luei), and makes motion immortal and unceasing: and in this point of view, as appears to me, the good is happily denominated lusiteloun — being that which looses (luon) the end (telos) of motion. Ophelimon (the advantageous) is derived from ophellein, meaning that which creates and increases; this latter is a common Homeric word, and has a foreign character.
Hermogenes: And what do you say of their opposites?
Socrates: Of such as are mere negatives I hardly think that I need speak.
Hermogenes: Which are they?
Socrates: The words axumphoron (inexpedient), anopheles (unprofitable), alusiteles (unadvantageous), akerdes (ungainful).
Hermogenes: True.
Socrates: I would rather take the words blaberon (harmful), zemiodes (hurtful).
Hermogenes: Good.
Socrates: The word blaberon is that which is said to hinder or harm (blaptein) the stream (roun); blapton is boulomenon aptein (seeking to hold or bind); for aptein is the same as dein, and dein is always a term of censure; boulomenon aptein roun (wanting to bind the stream) would properly be boulapteroun, and this, as I imagine, is improved into blaberon.
Hermogenes: You bring out curious results, Socrates, in the use of names; and when I hear the word boulapteroun I cannot help imagining that you are making your mouth into a flute, and puffing away at some prelude to Athene.
Socrates: That is the fault of the makers of the name, Hermogenes; not mine.
Hermogenes: Very true; but what is the derivation of zemiodes?
Socrates: What is the meaning of zemiodes? — let me remark, Hermogenes, how right I was in saying that great changes are made in the meaning of words by putting in and pulling out letters; even a very slight permutation will sometimes give an entirely opposite sense; I may instance the word deon, which occurs to me at the moment, and reminds me of what I was going to say to you, that the fine fashionable language of modern times has twisted and disguised and entirely altered the original meaning both of deon, and also of zemiodes, which in the old language is clearly indicated.
Hermogenes: What do you mean?
Socrates: I will try to explain. You are aware that our forefathers loved the sounds iota and delta, especially the women, who are most conservative of the ancient language, but now they change iota into eta or epsilon, and delta into zeta; this is supposed to increase the grandeur of the sound.
Hermogenes: How do you mean?

Socrates: For example, in very ancient times they called the day either imera or emera (short e), which is called by us emera (long e).
Hermogenes: That is true.
Socrates: Do you observe that only the ancient form shows the intention of the giver of the name? of which the reason is, that men long for (imeirousi) and love the light which comes after the darkness, and is therefore called imera, from imeros, desire.
Hermogenes: Clearly.
Socrates: But now the name is so travestied that you cannot tell the meaning, although there are some who imagine the day to be called emera because it makes things gentle (emera different accents).
Hermogenes: Such is my view.
Socrates: And do you know that the ancients said duogon and not zugon?
Hermogenes: They did so.
Socrates: And zugon (yoke) has no meaning, — it ought to be duogon, which word expresses the binding of two together (duein agoge) for the purpose of drawing; — this has been changed into zugon, and there are many other examples of similar changes.
Hermogenes: There are.
Socrates: Proceeding in the same train of thought I may remark that the word deon (obligation) has a meaning which is the opposite of all the other appellations of good; for deon is here a species of good, and is, nevertheless, the chain (desmos) or hinderer of motion, and therefore own brother of blaberon.
Hermogenes: Yes, Socrates; that is quite plain.
Socrates: Not if you restore the ancient form, which is more likely to be the correct one, and read dion instead of deon; if you convert the epsilon into an iota after the old fashion, this word will then agree with other words meaning good; for dion, not deon, signifies the good, and is a term of praise; and the author of names has not contradicted himself, but in all these various appellations, deon (obligatory), ophelimon (advantageous), lusiteloun (profitable), kerdaleon (gainful), agathon (good), sumpheron (expedient), euporon (plenteous), the same conception is implied of the ordering or all–pervading principle which is praised, and the restraining and binding principle which is censured. And this is further illustrated by the word zemiodes (hurtful), which if the zeta is only changed into delta as in the ancient language, becomes demiodes; and this name, as you will perceive, is given to that which binds motion (dounti ion).
Hermogenes: What do you say of edone (pleasure), lupe (pain), epithumia (desire), and the like, Socrates?
Socrates: I do not think, Hermogenes, that there is any great difficulty about them — edone is e (eta) onesis, the action which tends to advantage; and the original form may be supposed to have been eone, but this has

been altered by the insertion of the delta. Lupe appears to be derived from the relaxation (luein) which the body feels when in sorrow; ania (trouble) is the hindrance of motion (alpha and ienai); algedon (distress), if I am not mistaken, is a foreign word, which is derived from aleinos (grievous); odune (grief) is called from the putting on (endusis) sorrow; in achthedon (vexation) 'the word too labours,' as any one may see; chara (joy) is the very expression of the fluency and diffusion of the soul (cheo); terpsis (delight) is so called from the pleasure creeping (erpon) through the soul, which may be likened to a breath (pnoe) and is properly erpnoun, but has been altered by time into terpnon; eupherosune (cheerfulness) and epithumia explain themselves; the former, which ought to be eupherosune and has been changed euphrosune, is named, as every one may see, from the soul moving (pheresthai) in harmony with nature; epithumia is really e epi ton thumon iousa dunamis, the power which enters into the soul; thumos (passion) is called from the rushing (thuseos) and boiling of the soul; imeros (desire) denotes the stream (rous) which most draws the soul dia ten esin tes roes — because flowing with desire (iemenos), and expresses a longing after things and violent attraction of the soul to them, and is termed imeros from possessing this power; pothos (longing) is expressive of the desire of that which is not present but absent, and in another place (pou); this is the reason why the name pothos is applied to things absent, as imeros is to things present; eros (love) is so called because flowing in (esron) from without; the stream is not inherent, but is an influence introduced through the eyes, and from flowing in was called esros (influx) in the old time when they used omicron for omega, and is called eros, now that omega is substituted for omicron. But why do you not give me another word?
Hermogenes: What do you think of doxa (opinion), and that class of words?
Socrates: Doxa is either derived from dioxis (pursuit), and expresses the march of the soul in the pursuit of knowledge, or from the shooting of a bow (toxon); the latter is more likely, and is confirmed by oiesis (thinking), which is only oisis (moving), and implies the movement of the soul to the essential nature of each thing — just as boule (counsel) has to do with shooting (bole); and boulesthai (to wish) combines the notion of aiming and deliberating — all these words seem to follow doxa, and all involve the idea of shooting, just as aboulia, absence of counsel, on the other hand, is a mishap, or missing, or mistaking of the mark, or aim, or proposal, or object.
Hermogenes: You are quickening your pace now, Socrates.
Socrates: Why yes, the end I now dedicate to God, not, however, until I have explained anagke (necessity), which ought to come next, and ekousion (the voluntary). Ekousion is certainly the yielding (eikon) and unresisting — the notion implied is yielding and not opposing, yielding, as I was just now saying, to that motion which is in accordance with our will; but the necessary and resistant being contrary to our will, implies error and

ignorance; the idea is taken from walking through a ravine which is impassable, and rugged, and overgrown, and impedes motion — and this is the derivation of the word anagkaion (necessary) an agke ion, going through a ravine. But while my strength lasts let us persevere, and I hope that you will persevere with your questions.

Hermogenes: Well, then, let me ask about the greatest and noblest, such as aletheia (truth) and pseudos (falsehood) and on (being), not forgetting to enquire why the word onoma (name), which is the theme of our discussion, has this name of onoma.

Socrates: You know the word maiesthai (to seek)?

Hermogenes: Yes; — meaning the same as zetein (to enquire).

Socrates: The word onoma seems to be a compressed sentence, signifying on ou zetema (being for which there is a search); as is still more obvious in onomaston (notable), which states in so many words that real existence is that for which there is a seeking (on ou masma); aletheia is also an agglomeration of theia ale (divine wandering), implying the divine motion of existence; pseudos (falsehood) is the opposite of motion; here is another ill name given by the legislator to stagnation and forced inaction, which he compares to sleep (eudein); but the original meaning of the word is disguised by the addition of psi; on and ousia are ion with an iota broken off; this agrees with the true principle, for being (on) is also moving (ion), and the same may be said of not being, which is likewise called not going (oukion or ouki on = ouk ion).

Hermogenes: You have hammered away at them manfully; but suppose that some one were to say to you, what is the word ion, and what are reon and doun? — show me their fitness.

Socrates: You mean to say, how should I answer him?

Hermogenes: Yes.

Socrates: One way of giving the appearance of an answer has been already suggested.

Hermogenes: What way?

Socrates: To say that names which we do not understand are of foreign origin; and this is very likely the right answer, and something of this kind may be true of them; but also the original forms of words may have been lost in the lapse of ages; names have been so twisted in all manner of ways, that I should not be surprised if the old language when compared with that now in use would appear to us to be a barbarous tongue.

Hermogenes: Very likely.

Socrates: Yes, very likely. But still the enquiry demands our earnest attention and we must not flinch. For we should remember, that if a person go on analysing names into words, and enquiring also into the elements out of which the words are formed, and keeps on always repeating this process, he who has to answer him must at last give up the enquiry in despair.

Hermogenes: Very true.
Socrates: And at what point ought he to lose heart and give up the enquiry? Must he not stop when he comes to the names which are the elements of all other names and sentences; for these cannot be supposed to be made up of other names? The word agathon (good), for example, is, as we were saying, a compound of agastos (admirable) and thoos (swift). And probably thoos is made up of other elements, and these again of others. But if we take a word which is incapable of further resolution, then we shall be right in saying that we have at last reached a primary element, which need not be resolved any further.
Hermogenes: I believe you to be in the right.
Socrates: And suppose the names about which you are now asking should turn out to be primary elements, must not their truth or law be examined according to some new method?
Hermogenes: Very likely.
Socrates: Quite so, Hermogenes; all that has preceded would lead to this conclusion. And if, as I think, the conclusion is true, then I shall again say to you, come and help me, that I may not fall into some absurdity in stating the principle of primary names.
Hermogenes: Let me hear, and I will do my best to assist you.
Socrates: I think that you will acknowledge with me, that one principle is applicable to all names, primary as well as secondary — when they are regarded simply as names, there is no difference in them.
Hermogenes: Certainly not.
Socrates: All the names that we have been explaining were intended to indicate the nature of things.
Hermogenes: Of course.
Socrates: And that this is true of the primary quite as much as of the secondary names, is implied in their being names.
Hermogenes: Surely.
Socrates: But the secondary, as I conceive, derive their significance from the primary.
Hermogenes: That is evident.
Socrates: Very good; but then how do the primary names which precede analysis show the natures of things, as far as they can be shown; which they must do, if they are to be real names? And here I will ask you a question: Suppose that we had no voice or tongue, and wanted to communicate with one another, should we not, like the deaf and dumb, make signs with the hands and head and the rest of the body?
Hermogenes: There would be no choice, Socrates.
Socrates: We should imitate the nature of the thing; the elevation of our hands to heaven would mean lightness and upwardness; heaviness and downwardness would be expressed by letting them drop to the ground; if

we were describing the running of a horse, or any other animal, we should make our bodies and their gestures as like as we could to them.
Hermogenes: I do not see that we could do anything else.
Socrates: We could not; for by bodily imitation only can the body ever express anything.
Hermogenes: Very true.
Socrates: And when we want to express ourselves, either with the voice, or tongue, or mouth, the expression is simply their imitation of that which we want to express.
Hermogenes: It must be so, I think.
Socrates: Then a name is a vocal imitation of that which the vocal imitator names or imitates?
Hermogenes: I think so.
Socrates: Nay, my friend, I am disposed to think that we have not reached the truth as yet.
Hermogenes: Why not?
Socrates: Because if we have we shall be obliged to admit that the people who imitate sheep, or cocks, or other animals, name that which they imitate.
Hermogenes: Quite true.
Socrates: Then could I have been right in what I was saying?
Hermogenes: In my opinion, no. But I wish that you would tell me, Socrates, what sort of an imitation is a name?
Socrates: In the first place, I should reply, not a musical imitation, although that is also vocal; nor, again, an imitation of what music imitates; these, in my judgment, would not be naming. Let me put the matter as follows: All objects have sound and figure, and many have colour?
Hermogenes: Certainly.
Socrates: But the art of naming appears not to be concerned with imitations of this kind; the arts which have to do with them are music and drawing?
Hermogenes: True.
Socrates: Again, is there not an essence of each thing, just as there is a colour, or sound? And is there not an essence of colour and sound as well as of anything else which may be said to have an essence?
Hermogenes: I should think so.
Socrates: Well, and if any one could express the essence of each thing in letters and syllables, would he not express the nature of each thing?
Hermogenes: Quite so.
Socrates: The musician and the painter were the two names which you gave to the two other imitators. What will this imitator be called?
Hermogenes: I imagine, Socrates, that he must be the namer, or name–giver, of whom we are in search.

Socrates: If this is true, then I think that we are in a condition to consider the names ron (stream), ienai (to go), schesis (retention), about which you were asking; and we may see whether the namer has grasped the nature of them in letters and syllables in such a manner as to imitate the essence or not.
Hermogenes: Very good.
Socrates: But are these the only primary names, or are there others?
Hermogenes: There must be others.
Socrates: So I should expect. But how shall we further analyse them, and where does the imitator begin? Imitation of the essence is made by syllables and letters; ought we not, therefore, first to separate the letters, just as those who are beginning rhythm first distinguish the powers of elementary, and then of compound sounds, and when they have done so, but not before, they proceed to the consideration of rhythms?
Hermogenes: Yes.
Socrates: Must we not begin in the same way with letters; first separating the vowels, and then the consonants and mutes (letters which are neither vowels nor semivowels), into classes, according to the received distinctions of the learned; also the semivowels, which are neither vowels, nor yet mutes; and distinguishing into classes the vowels themselves? And when we have perfected the classification of things, we shall give them names, and see whether, as in the case of letters, there are any classes to which they may be all referred (cf. Phaedrus); and hence we shall see their natures, and see, too, whether they have in them classes as there are in the letters; and when we have well considered all this, we shall know how to apply them to what they resemble — whether one letter is used to denote one thing, or whether there is to be an admixture of several of them; just, as in painting, the painter who wants to depict anything sometimes uses purple only, or any other colour, and sometimes mixes up several colours, as his method is when he has to paint flesh colour or anything of that kind — he uses his colours as his figures appear to require them; and so, too, we shall apply letters to the expression of objects, either single letters when required, or several letters; and so we shall form syllables, as they are called, and from syllables make nouns and verbs; and thus, at last, from the combinations of nouns and verbs arrive at language, large and fair and whole; and as the painter made a figure, even so shall we make speech by the art of the namer or the rhetorician, or by some other art. Not that I am literally speaking of ourselves, but I was carried away — meaning to say that this was the way in which (not we but) the ancients formed language, and what they put together we must take to pieces in like manner, if we are to attain a scientific view of the whole subject, and we must see whether the primary, and also whether the secondary elements are rightly given or

not, for if they are not, the composition of them, my dear Hermogenes, will be a sorry piece of work, and in the wrong direction.
Hermogenes: That, Socrates, I can quite believe.
Socrates: Well, but do you suppose that you will be able to analyse them in this way? for I am certain hat I should not.
Hermogenes: Much less am I likely to be able.
Socrates: Shall we leave them, then? or shall we seek to discover, if we can, something about them, according to the measure of our ability, saying by way of preface, as I said before of the Gods, that of the truth about them we know nothing, and do but entertain human notions of them. And in this present enquiry, let us say to ourselves, before we proceed, that the higher method is the one which we or others who would analyse language to any good purpose must follow; but under the circumstances, as men say, we must do as well as we can. What do you think?
Hermogenes: I very much approve.
Socrates: That objects should be imitated in letters and syllables, and so find expression, may appear ridiculous, Hermogenes, but it cannot be avoided — there is no better principle to which we can look for the truth of first names. Deprived of this, we must have recourse to divine help, like the tragic poets, who in any perplexity have their gods waiting in the air; and must get out of our difficulty in like fashion, by saying that 'the Gods gave the first names, and therefore they are right.' This will be the best contrivance, or perhaps that other notion may be even better still, of deriving them from some barbarous people, for the barbarians are older than we are; or we may say that antiquity has cast a veil over them, which is the same sort of excuse as the last; for all these are not reasons but only ingenious excuses for having no reasons concerning the truth of words. And yet any sort of ignorance of first or primitive names involves an ignorance of secondary words; for they can only be explained by the primary. Clearly then the professor of languages should be able to give a very lucid explanation of first names, or let him be assured he will only talk nonsense about the rest. Do you not suppose this to be true?
Hermogenes: Certainly, Socrates.
Socrates: My first notions of original names are truly wild and ridiculous, though I have no objection to impart them to you if you desire, and I hope that you will communicate to me in return anything better which you may have.
Hermogenes: Fear not; I will do my best.
Socrates: In the first place, the letter rho appears to me to be the general instrument expressing all motion (kinesis). But I have not yet explained the meaning of this latter word, which is just iesis (going); for the letter eta was not in use among the ancients, who only employed epsilon; and the root is kiein, which is a foreign form, the same as ienai. And the old word kinesis

will be correctly given as iesis in corresponding modern letters. Assuming this foreign root kiein, and allowing for the change of the eta and the insertion of the nu, we have kinesis, which should have been kieinsis or eisis; and stasis is the negative of ienai (or eisis), and has been improved into stasis. Now the letter rho, as I was saying, appeared to the imposer of names an excellent instrument for the expression of motion; and he frequently uses the letter for this purpose: for example, in the actual words rein and roe he represents motion by rho; also in the words tromos (trembling), trachus (rugged); and again, in words such as krouein (strike), thrauein (crush), ereikein (bruise), thruptein (break), kermatixein (crumble), rumbein (whirl): of all these sorts of movements he generally finds an expression in the letter R, because, as I imagine, he had observed that the tongue was most agitated and least at rest in the pronunciation of this letter, which he therefore used in order to express motion, just as by the letter iota he expresses the subtle elements which pass through all things. This is why he uses the letter iota as imitative of motion, ienai, iesthai. And there is another class of letters, phi, psi, sigma, and xi, of which the pronunciation is accompanied by great expenditure of breath; these are used in the imitation of such notions as psuchron (shivering), xeon (seething), seiesthai, (to be shaken), seismos (shock), and are always introduced by the giver of names when he wants to imitate what is phusodes (windy). He seems to have thought that the closing and pressure of the tongue in the utterance of delta and tau was expressive of binding and rest in a place: he further observed the liquid movement of lambda, in the pronunciation of which the tongue slips, and in this he found the expression of smoothness, as in leios (level), and in the word oliothanein (to slip) itself, liparon (sleek), in the word kollodes (gluey), and the like: the heavier sound of gamma detained the slipping tongue, and the union of the two gave the notion of a glutinous clammy nature, as in glischros, glukus, gloiodes. The nu he observed to be sounded from within, and therefore to have a notion of inwardness; hence he introduced the sound in endos and entos: alpha he assigned to the expression of size, and nu of length, because they are great letters: omicron was the sign of roundness, and therefore there is plenty of omicron mixed up in the word goggulon (round). Thus did the legislator, reducing all things into letters and syllables, and impressing on them names and signs, and out of them by imitation compounding other signs. That is my view, Hermogenes, of the truth of names; but I should like to hear what Cratylus has more to say.

Hermogenes: But, Socrates, as I was telling you before, Cratylus mystifies me; he says that there is a fitness of names, but he never explains what is this fitness, so that I cannot tell whether his obscurity is intended or not. Tell me now, Cratylus, here in the presence of Socrates, do you agree in what Socrates has been saying about names, or have you something better

of your own? and if you have, tell me what your view is, and then you will either learn of Socrates, or Socrates and I will learn of you.
Cratylus: Well, but surely, Hermogenes, you do not suppose that you can learn, or I explain, any subject of importance all in a moment; at any rate, not such a subject as language, which is, perhaps, the very greatest of all.
Hermogenes: No, indeed; but, as Hesiod says, and I agree with him, 'to add little to little' is worth while. And, therefore, if you think that you can add anything at all, however small, to our knowledge, take a little trouble and oblige Socrates, and me too, who certainly have a claim upon you.
Socrates: I am by no means positive, Cratylus, in the view which Hermogenes and myself have worked out; and therefore do not hesitate to say what you think, which if it be better than my own view I shall gladly accept. And I should not be at all surprized to find that you have found some better notion. For you have evidently reflected on these matters and have had teachers, and if you have really a better theory of the truth of names, you may count me in the number of your disciples.
Cratylus: You are right, Socrates, in saying that I have made a study of these matters, and I might possibly convert you into a disciple. But I fear that the opposite is more probable, and I already find myself moved to say to you what Achilles in the 'Prayers' says to Ajax, —
'Illustrious Ajax, son of Telamon, lord of the people,
You appear to have spoken in all things much to my mind.'
And you, Socrates, appear to me to be an oracle, and to give answers much to my mind, whether you are inspired by Euthyphro, or whether some Muse may have long been an inhabitant of your breast, unconsciously to yourself.
Socrates: Excellent Cratylus, I have long been wondering at my own wisdom; I cannot trust myself. And I think that I ought to stop and ask myself What am I saying? for there is nothing worse than self–deception — when the deceiver is always at home and always with you — it is quite terrible, and therefore I ought often to retrace my steps and endeavour to 'look fore and aft,' in the words of the aforesaid Homer. And now let me see; where are we? Have we not been saying that the correct name indicates the nature of the thing: — has this proposition been sufficiently proven?
Cratylus: Yes, Socrates, what you say, as I am disposed to think, is quite true.
Socrates: Names, then, are given in order to instruct?
Cratylus: Certainly.
Socrates: And naming is an art, and has artificers?
Cratylus: Yes.
Socrates: And who are they?
Cratylus: The legislators, of whom you spoke at first.

Socrates: And does this art grow up among men like other arts? Let me explain what I mean: of painters, some are better and some worse?
Cratylus: Yes.
Socrates: The better painters execute their works, I mean their figures, better, and the worse execute them worse; and of builders also, the better sort build fairer houses, and the worse build them worse.
Cratylus: True.
Socrates: And among legislators, there are some who do their work better and some worse?
Cratylus: No; there I do not agree with you.
Socrates: Then you do not think that some laws are better and others worse?
Cratylus: No, indeed.
Socrates: Or that one name is better than another?
Cratylus: Certainly not.
Socrates: Then all names are rightly imposed?
Cratylus: Yes, if they are names at all.
Socrates: Well, what do you say to the name of our friend Hermogenes, which was mentioned before: — assuming that he has nothing of the nature of Hermes in him, shall we say that this is a wrong name, or not his name at all?
Cratylus: I should reply that Hermogenes is not his name at all, but only appears to be his, and is really the name of somebody else, who has the nature which corresponds to it.
Socrates: And if a man were to call him Hermogenes, would he not be even speaking falsely? For there may be a doubt whether you can call him Hermogenes, if he is not.
Cratylus: What do you mean?
Socrates: Are you maintaining that falsehood is impossible? For if this is your meaning I should answer, that there have been plenty of liars in all ages.
Cratylus: Why, Socrates, how can a man say that which is not? — say something and yet say nothing? For is not falsehood saying the thing which is not?
Socrates: Your argument, friend, is too subtle for a man of my age. But I should like to know whether you are one of those philosophers who think that falsehood may be spoken but not said?
Cratylus: Neither spoken nor said.
Socrates: Nor uttered nor addressed? For example: If a person, saluting you in a foreign country, were to take your hand and say: 'Hail, Athenian stranger, Hermogenes, son of Smicrion' — these words, whether spoken, said, uttered, or addressed, would have no application to you but only to our friend Hermogenes, or perhaps to nobody at all?

Cratylus: In my opinion, Socrates, the speaker would only be talking nonsense.
Socrates: Well, but that will be quite enough for me, if you will tell me whether the nonsense would be true or false, or partly true and partly false: — which is all that I want to know.
Cratylus: I should say that he would be putting himself in motion to no purpose; and that his words would be an unmeaning sound like the noise of hammering at a brazen pot.
Socrates: But let us see, Cratylus, whether we cannot find a meeting– point, for you would admit that the name is not the same with the thing named?
Cratylus: I should.
Socrates: And would you further acknowledge that the name is an imitation of the thing?
Cratylus: Certainly.
Socrates: And you would say that pictures are also imitations of things, but in another way?
Cratylus: Yes.
Socrates: I believe you may be right, but I do not rightly understand you. Please to say, then, whether both sorts of imitation (I mean both pictures or words) are not equally attributable and applicable to the things of which they are the imitation.
Cratylus: They are.
Socrates: First look at the matter thus: you may attribute the likeness of the man to the man, and of the woman to the woman; and so on?
Cratylus: Certainly.
Socrates: And conversely you may attribute the likeness of the man to the woman, and of the woman to the man?
Cratylus: Very true.
Socrates: And are both modes of assigning them right, or only the first?
Cratylus: Only the first.
Socrates: That is to say, the mode of assignment which attributes to each that which belongs to them and is like them?
Cratylus: That is my view.
Socrates: Now then, as I am desirous that we being friends should have a good understanding about the argument, let me state my view to you: the first mode of assignment, whether applied to figures or to names, I call right, and when applied to names only, true as well as right; and the other mode of giving and assigning the name which is unlike, I call wrong, and in the case of names, false as well as wrong.
Cratylus: That may be true, Socrates, in the case of pictures; they may be wrongly assigned; but not in the case of names — they must be always right.

Socrates: Why, what is the difference? May I not go to a man and say to him, 'This is your picture,' showing him his own likeness, or perhaps the likeness of a woman; and when I say 'show,' I mean bring before the sense of sight.
Cratylus: Certainly.
Socrates: And may I not go to him again, and say, 'This is your name'? — for the name, like the picture, is an imitation. May I not say to him — 'This is your name'? and may I not then bring to his sense of hearing the imitation of himself, when I say, 'This is a man'; or of a female of the human species, when I say, 'This is a woman,' as the case may be? Is not all that quite possible?
Cratylus: I would fain agree with you, Socrates; and therefore I say, Granted.
Socrates: That is very good of you, if I am right, which need hardly be disputed at present. But if I can assign names as well as pictures to objects, the right assignment of them we may call truth, and the wrong assignment of them falsehood. Now if there be such a wrong assignment of names, there may also be a wrong or inappropriate assignment of verbs; and if of names and verbs then of the sentences, which are made up of them. What do you say, Cratylus?
Cratylus: I agree; and think that what you say is very true.
Socrates: And further, primitive nouns may be compared to pictures, and in pictures you may either give all the appropriate colours and figures, or you may not give them all — some may be wanting; or there may be too many or too much of them — may there not?
Cratylus: Very true.
Socrates: And he who gives all gives a perfect picture or figure; and he who takes away or adds also gives a picture or figure, but not a good one.
Cratylus: Yes.
Socrates: In like manner, he who by syllables and letters imitates the nature of things, if he gives all that is appropriate will produce a good image, or in other words a name; but if he subtracts or perhaps adds a little, he will make an image but not a good one; whence I infer that some names are well and others ill made.
Cratylus: That is true.
Socrates: Then the artist of names may be sometimes good, or he may be bad?
Cratylus: Yes.
Socrates: And this artist of names is called the legislator?
Cratylus: Yes.
Socrates: Then like other artists the legislator may be good or he may be bad; it must surely be so if our former admissions hold good?
Cratylus: Very true, Socrates; but the case of language, you see, is different; for when by the help of grammar we assign the letters alpha or beta, or any

other letters to a certain name, then, if we add, or subtract, or misplace a letter, the name which is written is not only written wrongly, but not written at all; and in any of these cases becomes other than a name.
Socrates: But I doubt whether your view is altogether correct, Cratylus.
Cratylus: How so?
Socrates: I believe that what you say may be true about numbers, which must be just what they are, or not be at all; for example, the number ten at once becomes other than ten if a unit be added or subtracted, and so of any other number: but this does not apply to that which is qualitative or to anything which is represented under an image. I should say rather that the image, if expressing in every point the entire reality, would no longer be an image. Let us suppose the existence of two objects: one of them shall be Cratylus, and the other the image of Cratylus; and we will suppose, further, that some God makes not only a representation such as a painter would make of your outward form and colour, but also creates an inward organization like yours, having the same warmth and softness; and into this infuses motion, and soul, and mind, such as you have, and in a word copies all your qualities, and places them by you in another form; would you say that this was Cratylus and the image of Cratylus, or that there were two Cratyluses?
Cratylus: I should say that there were two Cratyluses.
Socrates: Then you see, my friend, that we must find some other principle of truth in images, and also in names; and not insist that an image is no longer an image when something is added or subtracted. Do you not perceive that images are very far from having qualities which are the exact counterpart of the realities which they represent?
Cratylus: Yes, I see.
Socrates: But then how ridiculous would be the effect of names on things, if they were exactly the same with them! For they would be the doubles of them, and no one would be able to determine which were the names and which were the realities.
Cratylus: Quite true.
Socrates: Then fear not, but have the courage to admit that one name may be correctly and another incorrectly given; and do not insist that the name shall be exactly the same with the thing; but allow the occasional substitution of a wrong letter, and if of a letter also of a noun in a sentence, and if of a noun in a sentence also of a sentence which is not appropriate to the matter, and acknowledge that the thing may be named, and described, so long as the general character of the thing which you are describing is retained; and this, as you will remember, was remarked by Hermogenes and myself in the particular instance of the names of the letters.
Cratylus: Yes, I remember.

Socrates: Good; and when the general character is preserved, even if some of the proper letters are wanting, still the thing is signified; — well, if all the letters are given; not well, when only a few of them are given. I think that we had better admit this, lest we be punished like travellers in Aegina who wander about the street late at night: and be likewise told by truth herself that we have arrived too late; or if not, you must find out some new notion of correctness of names, and no longer maintain that a name is the expression of a thing in letters or syllables; for if you say both, you will be inconsistent with yourself.
Cratylus: I quite acknowledge, Socrates, what you say to be very reasonable.
Socrates: Then as we are agreed thus far, let us ask ourselves whether a name rightly imposed ought not to have the proper letters.
Cratylus: Yes.
Socrates: And the proper letters are those which are like the things?
Cratylus: Yes.
Socrates: Enough then of names which are rightly given. And in names which are incorrectly given, the greater part may be supposed to be made up of proper and similar letters, or there would be no likeness; but there will be likewise a part which is improper and spoils the beauty and formation of the word: you would admit that?
Cratylus: There would be no use, Socrates, in my quarrelling with you, since I cannot be satisfied that a name which is incorrectly given is a name at all.
Socrates: Do you admit a name to be the representation of a thing?
Cratylus: Yes, I do.
Socrates: But do you not allow that some nouns are primitive, and some derived?
Cratylus: Yes, I do.
Socrates: Then if you admit that primitive or first nouns are representations of things, is there any better
way of framing representations than by assimilating them to the objects as much as you can; or do you prefer
the notion of Hermogenes and of many others, who say that names are conventional, and have a meaning to
those who have agreed about them, and who have previous knowledge of the things intended by them, and
that convention is the only principle; and whether you abide by our present convention, or make a new and
opposite one, according to which you call small great and great small — that, they would say, makes no
difference, if you are only agreed. Which of these two notions do you prefer?
Cratylus: Representation by likeness, Socrates, is infinitely better than representation by any chance sign.

Socrates: Very good: but if the name is to be like the thing, the letters out of which the first names are composed must also be like things. Returning to the image of the picture, I would ask, How could any one ever compose a picture which would be like anything at all, if there were not pigments in nature which resembled the things imitated, and out of which the picture is composed?
Cratylus: Impossible.
Socrates: No more could names ever resemble any actually existing thing, unless the original elements of which they are compounded bore some degree of resemblance to the objects of which the names are the imitation: And the original elements are letters?
Cratylus: Yes.
Socrates: Let me now invite you to consider what Hermogenes and I were saying about sounds. Do you agree with me that the letter rho is expressive of rapidity, motion, and hardness? Were we right or wrong in saying so?
Cratylus: I should say that you were right.
Socrates: And that lamda was expressive of smoothness, and softness, and the like?
Cratylus: There again you were right.
Socrates: And yet, as you are aware, that which is called by us sklerotes, is by the Eretrians called skleroter.
Cratylus: Very true.
Socrates: But are the letters rho and sigma equivalents; and is there the same significance to them in the termination rho, which there is to us in sigma, or is there no significance to one of us?
Cratylus: Nay, surely there is a significance to both of us.
Socrates: In as far as they are like, or in as far as they are unlike?
Cratylus: In as far as they are like.
Socrates: Are they altogether alike?
Cratylus: Yes; for the purpose of expressing motion.
Socrates: And what do you say of the insertion of the lamda? for that is expressive not of hardness but of softness.
Cratylus: Why, perhaps the letter lamda is wrongly inserted, Socrates, and should be altered into rho, as you were saying to Hermogenes and in my opinion rightly, when you spoke of adding and subtracting letters upon occasion.
Socrates: Good. But still the word is intelligible to both of us; when I say skleros (hard), you know what I mean.
Cratylus: Yes, my dear friend, and the explanation of that is custom.
Socrates: And what is custom but convention? I utter a sound which I understand, and you know that I understand the meaning of the sound: this is what you are saying?
Cratylus: Yes.

Socrates: And if when I speak you know my meaning, there is an indication given by me to you?
Cratylus: Yes.
Socrates: This indication of my meaning may proceed from unlike as well as from like, for example in the lamda of sklerotes. But if this is true, then you have made a convention with yourself, and the correctness of a name turns out to be convention, since letters which are unlike are indicative equally with those which are like, if they are sanctioned by custom and convention. And even supposing that you distinguish custom from convention ever so much, still you must say that the signification of words is given by custom and not by likeness, for custom may indicate by the unlike as well as by the like. But as we are agreed thus far, Cratylus (for I shall assume that your silence gives consent), then custom and convention must be supposed to contribute to the indication of our thoughts; for suppose we take the instance of number, how can you ever imagine, my good friend, that you will find names resembling every individual number, unless you allow that which you term convention and agreement to have authority in determining the correctness of names? I quite agree with you that words should as far as possible resemble things; but I fear that this dragging in of resemblance, as Hermogenes says, is a shabby thing, which has to be supplemented by the mechanical aid of convention with a view to correctness; for I believe that if we could always, or almost always, use likenesses, which are perfectly appropriate, this would be the most perfect state of language; as the opposite is the most imperfect. But let me ask you, what is the force of names, and what is the use of them?
Cratylus: The use of names, Socrates, as I should imagine, is to inform: the simple truth is, that he who knows names knows also the things which are expressed by them.
Socrates: I suppose you mean to say, Cratylus, that as the name is, so also is the thing; and that he who knows the one will also know the other, because they are similars, and all similars fall under the same art or science; and therefore you would say that he who knows names will also know things.
Cratylus: That is precisely what I mean.
Socrates: But let us consider what is the nature of this information about things which, according to you, is given us by names. Is it the best sort of information? or is there any other? What do you say?
Cratylus: I believe that to be both the only and the best sort of information about them; there can be no other.
Socrates: But do you believe that in the discovery of them, he who discovers the names discovers also the things; or is this only the method of instruction, and is there some other method of enquiry and discovery.

Cratylus: I certainly believe that the methods of enquiry and discovery are of the same nature as instruction.
Socrates: Well, but do you not see, Cratylus, that he who follows names in the search after things, and analyses their meaning, is in great danger of being deceived?
Cratylus: How so?
Socrates: Why clearly he who first gave names gave them according to his conception of the things which they signified — did he not?
Cratylus: True.
Socrates: And if his conception was erroneous, and he gave names according to his conception, in what position shall we who are his followers find ourselves? Shall we not be deceived by him?
Cratylus: But, Socrates, am I not right in thinking that he must surely have known; or else, as I was saying, his names would not be names at all? And you have a clear proof that he has not missed the truth, and the proof is — that he is perfectly consistent. Did you ever observe in speaking that all the words which you utter have a common character and purpose?
Socrates: But that, friend Cratylus, is no answer. For if he did begin in error, he may have forced the remainder into agreement with the original error and with himself; there would be nothing strange in this, any more than in geometrical diagrams, which have often a slight and invisible flaw in the first part of the process, and are consistently mistaken in the long deductions which follow. And this is the reason why every man should expend his chief thought and attention on the consideration of his first principles: — are they or are they not rightly laid down? and when he has duly sifted them, all the rest will follow. Now I should be astonished to find that names are really consistent. And here let us revert to our former discussion: Were we not saying that all things are in motion and progress and flux, and that this idea of motion is expressed by names? Do you not conceive that to be the meaning of them?
Cratylus: Yes; that is assuredly their meaning, and the true meaning.
Socrates: Let us revert to episteme (knowledge) and observe how ambiguous this word is, seeming rather to signify stopping the soul at things than going round with them; and therefore we should leave the beginning as at present, and not reject the epsilon, but make an insertion of an iota instead of an epsilon (not pioteme, but epiisteme). Take another example: bebaion (sure) is clearly the expression of station and position, and not of motion. Again, the word istoria (enquiry) bears upon the face of it the stopping (istanai) of the stream; and the word piston (faithful) certainly indicates cessation of motion; then, again, mneme (memory), as any one may see, expresses rest in the soul, and not motion. Moreover, words such as amartia and sumphora, which have a bad sense, viewed in the light of their etymologies will be the same as sunesis and episteme and

other words which have a good sense (compare omartein, sunienai, epesthai, sumpheresthai); and much the same may be said of amathia and akolasia, for amathia may be explained as e ama theo iontos poreia, and akolasia as e akolouthia tois pragmasin. Thus the names which in these instances we find to have the worst sense, will turn out to be framed on the same principle as those which have the best. And any one I believe who would take the trouble might find many other examples in which the giver of names indicates, not that things are in motion or progress, but that they are at rest; which is the opposite of motion.
Cratylus: Yes, Socrates, but observe; the greater number express motion.
Socrates: What of that, Cratylus? Are we to count them like votes? and is correctness of names the voice of the majority? Are we to say of whichever sort there are most, those are the true ones?
Cratylus: No; that is not reasonable.
Socrates: Certainly not. But let us have done with this question and proceed to another, about which I should like to know whether you think with me. Were we not lately acknowledging that the first givers of names in states, both Hellenic and barbarous, were the legislators, and that the art which gave names was the art of the legislator?
Cratylus: Quite true.
Socrates: Tell me, then, did the first legislators, who were the givers of the first names, know or not know the things which they named?
Cratylus: They must have known, Socrates.
Socrates: Why, yes, friend Cratylus, they could hardly have been ignorant.
Cratylus: I should say not.
Socrates: Let us return to the point from which we digressed. You were saying, if you remember, that he who gave names must have known the things which he named; are you still of that opinion?
Cratylus: I am.
Socrates: And would you say that the giver of the first names had also a knowledge of the things which he named?
Cratylus: I should.
Socrates: But how could he have learned or discovered things from names if the primitive names were not yet given? For, if we are correct in our view, the only way of learning and discovering things, is either to discover names for ourselves or to learn them from others.
Cratylus: I think that there is a good deal in what you say, Socrates.
Socrates: But if things are only to be known through names, how can we suppose that the givers of names had knowledge, or were legislators before there were names at all, and therefore before they could have known them?
Cratylus: I believe, Socrates, the true account of the matter to be, that a power more than human gave things their first names, and that the names which are thus given are necessarily their true names.

Socrates: Then how came the giver of the names, if he was an inspired being or God, to contradict himself? For were we not saying just now that he made some names expressive of rest and others of motion? Were we mistaken?
Cratylus: But I suppose one of the two not to be names at all.
Socrates: And which, then, did he make, my good friend; those which are expressive of rest, or those which are expressive of motion? This is a point which, as I said before, cannot be determined by counting them.
Cratylus: No; not in that way, Socrates.
Socrates: But if this is a battle of names, some of them asserting that they are like the truth, others contending that THEY are, how or by what criterion are we to decide between them? For there are no other names to which appeal can be made, but obviously recourse must be had to another standard which, without employing names, will make clear which of the two are right; and this must be a standard which shows the truth of things.
Cratylus: I agree.
Socrates: But if that is true, Cratylus, then I suppose that things may be known without names?
Cratylus: Clearly.
Socrates: But how would you expect to know them? What other way can there be of knowing them, except the true and natural way, through their affinities, when they are akin to each other, and through themselves? For that which is other and different from them must signify something other and different from them.
Cratylus: What you are saying is, I think, true.
Socrates: Well, but reflect; have we not several times acknowledged that names rightly given are the likenesses and images of the things which they name?
Cratylus: Yes.
Socrates: Let us suppose that to any extent you please you can learn things through the medium of names, and suppose also that you can learn them from the things themselves — which is likely to be the nobler and clearer way; to learn of the image, whether the image and the truth of which the image is the expression have been rightly conceived, or to learn of the truth whether the truth and the image of it have been duly executed?
Cratylus: I should say that we must learn of the truth.
Socrates: How real existence is to be studied or discovered is, I suspect, beyond you and me. But we may admit so much, that the knowledge of things is not to be derived from names. No; they must be studied and investigated in themselves.
Cratylus: Clearly, Socrates.
Socrates: There is another point. I should not like us to be imposed upon by the appearance of such a multitude of names, all tending in the same

direction. I myself do not deny that the givers of names did really give them under the idea that all things were in motion and flux; which was their sincere but, I think, mistaken opinion. And having fallen into a kind of whirlpool themselves, they are carried round, and want to drag us in after them. There is a matter, master Cratylus, about which I often dream, and should like to ask your opinion: Tell me, whether there is or is not any absolute beauty or good, or any other absolute existence?
Cratylus: Certainly, Socrates, I think so.
Socrates: Then let us seek the true beauty: not asking whether a face is fair, or anything of that sort, for all such things appear to be in a flux; but let us ask whether the true beauty is not always beautiful.
Cratylus: Certainly.
Socrates: And can we rightly speak of a beauty which is always passing away, and is first this and then that; must not the same thing be born and retire and vanish while the word is in our mouths?
Cratylus: Undoubtedly.
Socrates: Then how can that be a real thing which is never in the same state? for obviously things which are the same cannot change while they remain the same; and if they are always the same and in the same state, and never depart from their original form, they can never change or be moved.
Cratylus: Certainly they cannot.
Socrates: Nor yet can they be known by any one; for at the moment that the observer approaches, then they become other and of another nature, so that you cannot get any further in knowing their nature or state, for you cannot know that which has no state.
Cratylus: True.
Socrates: Nor can we reasonably say, Cratylus, that there is knowledge at all, if everything is in a state of transition and there is nothing abiding; for knowledge too cannot continue to be knowledge unless continuing always to abide and exist. But if the very nature of knowledge changes, at the time when the change occurs there will be no knowledge; and if the transition is always going on, there will always be no knowledge, and, according to this view, there will be no one to know and nothing to be known: but if that which knows and that which is known exists ever, and the beautiful and the good and every other thing also exist, then I do not think that they can resemble a process or flux, as we were just now supposing. Whether there is this eternal nature in things, or whether the truth is what Heracleitus and his followers and many others say, is a question hard to determine; and no man of sense will like to put himself or the education of his mind in the power of names: neither will he so far trust names or the givers of names as to be confident in any knowledge which condemns himself and other existences to an unhealthy state of unreality; he will not believe that all

things leak like a pot, or imagine that the world is a man who has a running at the nose. This may be true, Cratylus, but is also very likely to be untrue; and therefore I would not have you be too easily persuaded of it. Reflect well and like a man, and do not easily accept such a doctrine; for you are young and of an age to learn. And when you have found the truth, come and tell me.
Cratylus: I will do as you say, though I can assure you, Socrates, that I have been considering the matter already, and the result of a great deal of trouble and consideration is that I incline to Heracleitus.
Socrates: Then, another day, my friend, when you come back, you shall give me a lesson; but at present, go into the country, as you are intending, and Hermogenes shall set you on your way.
Cratylus: Very good, Socrates; I hope, however, that you will continue to think about these things yourself.

Theaetetus, 520b
And from all these considerations, as I said at first, there arises a general reflection, that there is no one self-existent thing, but everything is becoming and in relation; and being must be altogether abolished, although from habit and ignorance we are compelled even in this discussion to retain the use of the term. But great philosophers tell us that we are not to allow either the word "something," or "belonging to something," or "to me," or "this" or "that," or any other detaining name to be used; in the language of nature all things are being created and destroyed, coming into being and passing into new forms; nor can any name fix or detain them; he who attempts to fix them is easily refuted. And this should be the way of speaking, not only of particulars but of aggregates; such aggregates as are expressed in the word "man," or "stone," or any name of an animal or of a class. O Theaetetus, are not these speculations sweet as honey? And do you not like the taste of them in the mouth?

8 ARISTOTLE: *Categories*, CH 1 [1ª13-16] 5b / *Topics*, BK I, CH 15 [106ª1-9] 149d; [106ᵇ29-107ª2] 150d-151a

Categories, CH 1 [1ª13-16] 5b
Things are said to be named ‘derivatively’, which derive their name from some other name, but differ from it in termination. Thus the grammarian derives his name from the word ‘grammar’, and the courageous man from the word ‘courage’.

Topics, BK I, CH 15 [106ª1-9] 149d
106ª On the formation, then, of propositions, the above remarks are enough. As regards the number of senses a term bears, we must not only treat of

those terms which bear different senses, but we must also try to render their definitions; e. g. we must not merely say that justice and courage are called ‘good’ in one sense, and that what conduces to vigour and what conduces to health are called so in another, but also that the former are so called because of a certain intrinsic quality they themselves have, the latter because they are productive of a certain result and not because of any intrinsic quality in themselves. Similarly also in other cases.

Topics, BK I, CH 15 [106^{b}29-107^{a}2] 150d-151a

Moreover, examine the inflected forms. For if ‘justly’ has more than one meaning, then ‘just’, also, will be used with more than one meaning; for there will be a meaning of 'just' corresponding to each of the meanings of 'justly'; e.g. if the word 'justly' be used of judging according to one's own opinion, and also of judging as one ought, then 'just' also will be used in like manner. In the same way also, if 'healthy' has more than one meaning, then 'healthily' also will be used with more than one meaning: e.g. if 'healthy' describes both what produces health and what preserves health and what betokens health, then 'healthily' also will be used to mean 'in such a way as to produce' or 'preserve' or 'betoken' health. Likewise also in other cases, whenever the original term bears more than one meaning, **107**^{a} the inflexion also that is formed from it will be used with more than one meaning, and vice versa.

19 AQUINAS: *Summa Theologica,* PART I, Q 13, AA 2-3 63c-65c; A 5, ANS 66b-67d; A 6, ANS and REP 2-3 67d-68c; AA 7-8 68d-71b; A 10 72c-73c; A 11, REP 3 73c-74b; Q 29, A 1, REP 3 162a-163b; A 4 165c-167a; Q 34, A 3 188b-189a; Q 40, A 2, ANS 214b-215b

Summa Theologica, PART I, Q 13, AA 2-3 63c-65c

Article 2. *Whether Any Name Can Be Applied to God Substantially?*

We proceed thus to the Second Article: It seems that no name can be applied to God substantially.

Objection 1. For Damascene says (*De Fid. Orth.* i, 9):[1] “Everything said of God signifies not His substance, but rather shows forth what He is not; or expresses some relation, or something following from His nature or operation.”

Obj. 2. Further, Dionysius says (*Div. Nom.* i)[2]: "You will find a chorus of all the holy doctors addressed to the end of distinguishing clearly and praiseworthily the divine processions in the denomination of God." Thus the names applied by the holy doctors in praising God are distinguished

[1] PG 94, 833.
[2] Sect. 4 (PG 3, 589).

according to the divine processions themselves. But what expresses the procession of anything does not signify anything pertainig to its essence. Therefore the names applied to God are not said of Him substantially.
Obj. 3. Further, a thing is named by us according as we understand it. But God is not understood by us in this life in His substance. Therefore neither is any name we can use applied substantially to God.
On the contrary, Augustine says (*De Trin.* vi)[3]: "The being of God is the being strong, or the being wise, or whatever else we may say of that simplicity whereby His substance is signified." Therefore all names of this kind signify the divine substance.
I answer that, Negative names applied to God or signifying His relation to creatures manifestly do not at all signify His substance, but rather express the distance of the creature from Him, or His relation to something else, or rather, the relation of creatures to Himself.
But as regards absolute and affirmative names of God, as good, wise, and the like, various and many opinions have been given. For some have said that all such names, although they are applied to God affirmatively, nevertheless have been brought into use more to express some remotion from God rather than to place anything in Him. Hence they assert that when we say that God lives, we mean that God is not like an inanimate thing, and the same in like manner applies to other names; and this was taught by Rabbi Moses.[4] Others[5] say that these names applied to God signify His relationship towards creatures; thus in the words, "God is good," we mean, God is the cause of goodness in things; and the same rule applies to other names.
Both of these opinions, however, seem to be untrue for three reasons. First because in neither of them can a reason be assigned why some names more than others are applied to God. For He is assuredly the cause of bodies in the same way as He is the cause of good things; therefore if the words "God is good," signified no more than, "God is the cause of good things," it might in like manner be said that God is a body, since He is the cause of bodies. So also to say that He is a body, takes away the notion that He is being in potency only as is prime matter. Secondly, because it would follow that all names applied to God would be said of Him by way of being taken in a secondary sense, as healthy is secondarily said of medicine, because it signifies only the cause of health in the animal which primarily is called healthy. Thirdly, because this is against the intention of those who speak of God. For in saying that God lives, they assuredly mean more than to say the He is the cause of our life, or that He differs from inanimate bodies.

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[3] Chap. 4 (PL 42, 927).
[4] *Guide,* I, 58 (FR 82).
[5] Alan of Lille, *Theol. Reg.,* reg. 21, 26 (PL 210, 631, 633).

Therefore we must hold a different doctrine — namely, that these names signify the divine substance and are predicated substantially of God, although they fall short of a full representation of Him. Which is proved thus. For these names express God so far as our intellects know Him. Now since our intellect knows God from creatures, it knows Him as far as creatures represent Him. Now it was shown above (Q. IV, A. 2) that God possesses beforehand in Himself all the perfections of creatures, being Himself absolutely and universally perfect. Hence every creature represents Him, and is like Him so far as it possesses some perfection; yet it represents Him not as something of the same species or genus, but as the excelling principle of whose form the effects fall short, although they derive some kind of likeness to it, even as the forms of inferior bodies represent the power of the sun. This was explained above (Q. IV, A. 3), in treating of the divine perfection. Therefore these names signify the divine substance, but in an imperfect manner, even as creatures represent it imperfectly. So when we say, "God is good," the meaning is not, "God is the cause of goodness," or "God is not evil," but the meaning is, "Whatever good we attribute to creatures pre-exists in God," and in a higher way. Hence it does not follow that God is good because He causes goodness, but rather, on the contrary, He pours out goodness in things because He is good, according to what Augustine says,[6] "Because He is good, we are."

Reply Obj. 1. Damascene says that these names do not signify what God is, since by none of these names is perfectly expressed what He is, but each one signifies Him in an imperfect manner, even as creatures represent Him imperfectly.

Reply Obj. 2. In the significance of names, that from which the name is derived is different sometimes from what it is intended to signify, as for instance this name "stone" (*lapis*) is imposed from the fact that it hurts the foot (*lædit pedem*); but it is not imposed to signify that which hurts the foot, but rather to signify a certain kind of body; otherwise everything that hurts the foot would be a stone. So we must say that these kinds of divine names are imposed from the divine processions; for as according to the diverse processions of their perfections, creatures are the representations of God, although in an imperfect manner, so likewise our intellect knows and names God according to each kind of procession. But nevertheless these names are not imposed to signify the procession themselves, as if when we say "God lives," the sense were, "life proceeds from Him," but to signify the principle itself of things, in so far as life pre-exists in Him, although it pre-exists in Him in a more eminent way than can be understood or signified.

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[6] *Christian Doctrine,* I, 32 (PL 34, 32).

Reply Obj. 3. We cannot know the essence of God in this life, as He really is in Himself; but we know Him according as He is represented in the perfections of creatures; and thus the names imposed by us signify Him in that manner only.

Article 3. *Whether Any Name Can Be Applied to God Properly?*

We proceed thus to the Third Article: It seems that no name is applied properly to God.

Objection 1. For all names which we apply to God are taken from creatures, as was explained above (A. 1). But the names of creatures are applied to God metaphorically, as when we say, God is a stone, or a lion, or the like. Therefore names are applied to God in a metaphorical sense.

Obj. 2. Further, no name can be applied literally to anything if it should be withheld from it rather than given to it. But all such names as good, wise, and the like, are more truly withheld from God than given to Him, as appears from what Dionysius says (*Cœl. Hier*. ii).[7] Therefore none of these names belong to God in their proper sense.

Obj. 3. Further, corporeal names are applied to God in a metaphorical sense only, since He is incorporeal. But all such names imply some kind of corporeal condition, for their meaning is bound up with time and composition and like corporeal conditions. Therefore all these names are applied to God in a metaphorical sense.

On the contrary, Ambrose says (*De Fide,* ii),[8] "Some names there are which express evidently the property of the divinity, and some which express the clear truth of the divine majesty, but others there are which are applied to God figuratively by way of similitude." Therefore not all names are applied to God in a metaphorical sense, but there are some which are said of Him in their proper sense.

I answer that, According to the preceding article, our knowledge of God is derived from the perfections which flow from Him to creatures, which perfections are in God in a more eminent way than in creatures. Now our intellect apprehends them as they are in creatures, and as it apprehends them it signifies them by names. Therefore as to the names applied to God, there are two things to be considered — namely, the perfections which they signify, such as goodness, life, and the like, and their mode of signification. As regards what is signified by these names, they belong properly to God, and more properly than they belong to creatures, and are applied primarily to Him. But as regards their mode of signification, they do not properly and strictly apply to God, for their mode of signification applies to creatures.

Reply Obj. 1. There are some names which signify these perfections flowing from God to creatures in such a way that the imperfect way in which creatures receive the divine perfection is part of the very signification of the

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[7] Sect. 3 (PG 3, 141).

[8] Prologue (PL 16, 583).

name itself, as stone signifies a material being, and names of this kind can be applied to God only in a metaphorical sense. Other names, however, express these perfections absolutely, without any such mode of participation being part of their signification, as the words being, good, living, and the like, and such names can be properly applied to God.
Reply Obj. 2. Such names as these, as Dionysius shows, are denied of God for the reason that what the name signifies does not belong to Him in the ordinary sense of its signification, but in a more eminent way. Hence Dionysius says also that God is "above all substance and all life."
Reply Obj. 3. These names which are applied to God properly imply corporeal conditions not in the thing signified, but as regards their mode of signification; but those which are applied to God metaphorically imply and mean a corporeal condition in the thing signified.

Summa Theologica, PART I, Q 13, A 5, ANS 66b-67d

Article 5. *Whether What Is Said of God and of Creatures Is Univocally Predicated of Them?*

We proceed thus to the Fifth Article: It seems that what is said of God and creatures is said of them univocally.
Objection 1. For every equivocal term is reduced to the univocal, as many are reduced to one; for if the name dog be said equivocally of the barking dog, and of the dogfish, it must be said of some univocally — namely, of all barking dogs; otherwise we proceed to infinity. Now there are some univocal agents which agree with their effects in name and definition, as man generates man; and there are some agents which are equivocal, as the sun which causes heat, although the sun is hot only in an equivocal sense. Therefore it seems that the first agent to which all other agents are reduced is an univocal agent; and thus what is said of God and creatures is predicated univocally.
Obj. 2. Further, there is no likeness among equivocal things. Therefore as creatures have a certain likeness to God, according to the word of Genesis (1. 26), *Let us make man to our image and likeness,* it seems that something can be said of God and creatures univocally.
Obj. 3. Further, "measure is homogeneous" with the thing measured as is said in the *Metaphysics*.[9] But God is the first measure of all beings, as it says in the same place. Therefore God is homogeneous with creatures, and thus a word may be applied univocally to God and to creatures.
On the contrary, Whatever is predicated of various things under the same name but not in the same meaning is predicated equivocally. But no name belongs to God in the same meaning that it belongs to creatures; for instance, wisdom in creatures is a quality, but not in God. Now a different

[9] Aristotle, X, I (1053ª24).

genus changes a nature, since the genus is part of the definition; and the same applies to other things. Therefore whatever is said of God and of creatures is predicated equivocally.

2. *Further*, God is more distant from creatures than any creatures are from each other. But the distance of some creatures makes any univocal predication of them impossible, as in the case of those things which are not in the same genus. Therefore much less can anything be predicated univocally of God and creatures. And so only equivocal predication can be applied to them.

I answer that, Univocal predication is impossible between God and creatures. The reason of this is that every effect which is not an adequate result of the power of the efficient cause receives the likeness of the agent not in its full degree, but in a measure that falls short, so that what is divided and multiplied in the effects resides in the agent simply, and in the same manner; as for example the sun by the exercise of its one power produces manifold and various forms in all inferior things. In the same way, as said in the preceding article, all perfections of things which exist in creatures divided and multiplied pre-exist in God unitedly. Thus, when any term expressing perfection is applied to a creature, it signifies that perfection distinct in idea from other perfections; as, for instance, by this term wise applied to a man, we signify some perfection distinct from a man's essence, and distinct from his power and being, and from all similar things; whereas when we apply it to God, we do not mean to signify anything distinct from His essence, or power, or being. Thus also this term wise applied to man in some degree circumscribes and comprehends the thing signified; but this is not the case when it is applied to God, but it leaves the thing signified as incomprehended, and as exceeding the signification of the name. Hence it is evident that this term wise is not applied in the same aspect to God and to man. The same rule applies to other terms. Hence no name is predicated univocally of God and of creatures.

Neither, on the other hand, are names applied to God and creatures in a purely equivocal sense, as some have said.[10] Because if that were so, it follows that from creatures nothing could be known or demonstrated about God at all, for the reasoning would always fall into the fallacy of equivocation. Such a view is as much against philosophy which proves many things about God as it is against what the Apostle says: *The invisible things of God are clearly seen being understood by the things that are made* (Rom. 1. 20).

Therefore it must be said that these names are said of God and creatures according to analogy, that is, according to proportion. Now names are thus

[10] Maimonides, *Guide*, I, 59 (FR 84); Averroes, *In Meta.,* XII, comm. 51 (VIII, 337B).

used in two ways: either according as many things are proportionate to one, as for example healthy is predicated of medicine and urine in so far as each has an order and proportion to the health of the animal, of which the latter is the sign and the former the cause, or according as one thing is proportionate to another; thus healthy is said of medicine and animal, since medicine is the cause of health in the animal. And in this way some things are said of God and creatures analogically, and not in a purely equivocal nor in a purely univocal sense. For we can name God only from creatures (A. 1). Thus whatever is said of God and creatures, is said according to the relation of a creature to God as its principle and cause, wherein all perfections of things pre-exist excellently.

Now this mode of community is a mean between pure equivocation and simple univocation. For in those things which are spoken of analogically neither is there one notion, as there is in univocal things, nor totally diverse notions as in equivocal things; but a term which is thus used in a multiple sense signifies different proportions to some one thing; thus healthy applied to urine signifies the sign of animal health, and applied to medicine signifies the cause of the same health.

Reply Obj. 1. Although in predication the equivocal must be reduced to the univocal, still in actions the non-univocal agent must precede the univocal agent. For the non-univocal agent is the universal cause of the whole species, as for instance the sun is the cause of the generation of all men. But the univocal agent is not the universal efficient cause of the whole species (otherwise it would be the cause of itself, since it is contained in the species), but is a particular cause of this individual which it places under the species by way of participation. Therefore the universal cause of the whole species is not an univocal agent, and the universal cause comes before the particular cause. But this universal agent while it is not univocal, nevertheless is not altogether equivocal, otherwise it could not produce its own likeness; but it can be called an analogical agent, just as in predications all univocal terms are reduced to one first non-univocal analogical term, which is being.

Reply Obj. 2. The likeness of the creature to God is imperfect, for it does not represent one and the same generic thing (Q. IV, A. 3).

Reply Obj. 3. God is not the measure proportioned to things measured; hence it is not necessary that God and creatures should be in the same genus.

The arguments adduced *in the contrary,* prove indeed that these names are not predicated univocally of God and creatures, yet they do not prove that they are predicated equivocally.

Article 6. *Whether Names Are Predicated Primarily of Creatures Rather Than of God?*

We proceed thus to the Sixth Article: It seems that names are predicated primarily of creatures rather than of God.

Objection 1. For we name anything accordingly as we know it, since names, as the Philosopher says,[11] are signs of ideas. But we know creatures before we know God. Therefore the names imposed by us are predicated primarily of creatures rather than of God.

Obj. 2. Further, Dionysius says (*Div. Nom.* i)[12] that we name God from creatures. But names transferred from creatures to God are said primarily of creatures rather than of God, as lion, stone, and the like. Therefore all names applied to God and creatures are applied primarily to creatures rather than to God.

Obj. 3. Further, all names applied in common to God and creatures, "are applied to God as the cause of all things," as Dionysius says (*De Myst. Theol.*).[13] But what is said of anything through its cause is applied to it secondarily; for "healthy" is primarily said of animal rather than of medicine, which is the cause of health. therefore these names are said primarily of creatures rather than of God.

On the contrary, It is written, *I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and earth is named* (Eph. 3. 14, 15); and the same applies to the other names applied to God and creatures. Therefore these names are applied primarily to God rather than to creatures.

I answer that, In all names which are said of many in an analogical sense, they must all be said with reference to one thing, and therefore this one thing must be placed in the definition of them all. And since "the nature expressed by the name is the definition," as the Philosopher says,[14] such a name must be said primarily of that which is put in the definition of such other things, and secondarily to these others according to the order in which they approach more or less to that first. Thus, for instance, healthy applied to animals comes into the definition of healthy applied to medicine, which is called healthy as being the cause of health in the animal, and also into the definition of healthy which is applied to urine, which is called healthy in so far as it is the sign of the animal's health.

Thus, all names which are said metaphorically of God, are said of creatures primarily rather than of God, because when said of God they mean only likenesses to such creatures. For as smiling said of a field means only that

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[11] *Interpretation,* I (16[a]3).
[12] Sect. 6 (PG 3, 596).
[13] 1, 2 (PG 3, 1000).
[14] *Metaphysics,* IV, 7(1012[a]23).

the field in the beauty of its flowering is like to the beauty of the human smile according to the likeness of proportion, so the name of lion said of God means only that God manifests strength in His works, as a lion in his. Thus it is clear that as they are said of God the signification of names can be defined only from what is said of creatures.

But to other names not said of God in a metaphorical sense, the same rule would apply if they were spoken of God as the cause only, as some have supposed.[15] For when it is said, "God is good," it would then only mean, "God is the cause of the creature's goodness"; thus the term good applied to God would included in its meaning the creature's goodness. Hence good would apply primarily to creatures rather than God. But as was shown above (A. 2), these names are applied to God not as the cause only, but also essentially. For the words, "God is good," or "wise," signify not only that He is the cause of wisdom or goodness, but that these pre-exist in Him in a more excellent way. Hence as regards the things which the name signifies, these names are applied primarily to God rather than to creatures, because these perfections flow from God to creatures; but as regards the imposition of the names, they are primarily applied by us to creatures, which we know first. Hence they have a mode of signification which belongs to creatures, as said above (A. 3).

Reply Obj. 1. This objection refers to the imposition of the name.

Reply Obj. 2. The same rule does not apply to metaphorical and to other names, as said above.

Reply Obj. 3. This objection would be valid if these names were said of God only as cause, and not also essentially, for instance as healthy is applied to medicine.

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Article 7. *Whether Names Which Imply Relation to Creatures Are Predicated of God Temporally?*

We proceed thus to the Seventh Article: It seems that names which imply relation to creatures are not predicated of God temporally.

Objection 1. For all such names signify the divine substance, as is universally held. Hence also Ambrose says (*De Fide,* i)[16] that “this name ‘Lord’ is a name of power,” which os the divine substance; and Creation signifies the action of God, which is His essence. Now the divine substance is not temporal, but eternal. Therefore these names are not applied to God temporally, but eternally.

Obj. 2. Further, that to which something applies temporally can be described as made; for what is white temporally is made white. But to be

[15] Alan of Lille, *Theol. Reg.,* REG. 21, 26 (PL 210, 631, 633).

[16] PL 16, 553.

made does no apply to God. Therefore nothing can be predicated of God temporally.

Obj. 3. Further, if any names are applied to God temporally as implying relation to creatures, the same rule holds good of all things that imply relation to creatures. But some names implying relation to creatures are spoken of God from eternity; for from eternity He knew and loved the creature, according to the word: *I have loved thee with an everlasting love* (Jer. 31. 3). Therefore also other names implying relation to creatures, as Lord and Creator, are applied to God from eternity.

Obj. 4. Further, names of this kind signify relation. Therefore that relation must be something in God or in the creature only. But it cannot be that it is something in the creature only, for in that case God would be called "Lord" from the opposite relation which is in creatures; and nothing is named from its opposite. Therefore the relation must be something in God. But nothing temporal can be in God, for He is above time. Therefore these names are not said of God temporally.

Obj. 5. Further, a thing is called relative from relation; for instance lord from lordship, and as white from whiteness. Therefore if the relation of lordship is not really in God, but only in idea, it follows that God is not really Lord, which is plainly false.

Obj. 6. Further, in relative things which are not simultaneous in nature, one can exist without the other; as “a thing knowable can exist without the knowledge of it,” as the Philosopher says.[17] But relative things which are said of God and creatures are not simultaneous in nature. Therefore a relation can be predicated of God to the creature even without the existence of the creature; and thus these names, "Lord" and "Creator," are said of God from eternity, and not temporally.

On the contrary, Augustine says (*De Trin*. v, 18),[18] that this relative appellation "Lord" belongs to God temporally.

I answer that, Certain names which import relation to creatures are said of God temporally, and not from eternity.

To see this we must learn that some have said[19] that relation is not a thing of nature, but of reason only. But this is plainly seen to be false from the very fact that things themselves have a natural order and relation to one another. Nevertheless it is necessary to know that since relation requires two extremes, it happens in three ways that a relation is real or logical. Sometimes from both extremes it is a thing of reason only, as when mutual order or relation can be between things only in the apprehension of reason; as when we say the same thing is the same as itself. For reason

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[17] *Categorics,* 7 (7[b]30).

[18] Chap. 16 (PL 42, 922).

[19] Unnamed in Averroes, *In Meta.,* XII, comm. 19 (VIII, 306B). Cf. also St. Thomas, *De Pot.,* Q. VIII, A. 2.

apprehending one thing twice regards it as two; thus it apprehends a certain relation of the same thing to itself. And the same applies to relations between being and non-being which reason forms in so far as it apprehends, non-being as an extreme. The same is true of all relations that follow upon an act of reason, as genus and species, and the like.

Now there are other relations which are things of nature as regards both extremes, as when for instance a relation exists between two things according to some reality that belongs to both, as is clear of all relations consequent upon quantity, such as great and small, double and half, and the like; for quantity exists in both extremes. And the same applies to relations consequent upon action and passion, as moving power and the movable thing, father and son, and the like.

Again, sometimes a relation in one extreme may be a thing of nature, while in the other extreme it is a thing of reason only; and this happens whenever two extremes are not of one order; as for example sense and science refer respectively to sensible things and to knowable things which, in so far as they are realities existing in nature, are outside the order of sensible and intelligible existence. Therefore in science and in sense a real relation exists, according as they are ordered to the knowing or to the sensing of things; but the things looked at in themselves are outside this order, and hence in them there is no real relation to science and sense, but according to reason only in so far as the intellect apprehends them as terms of the relations of science and sense. Hence, the Philosopher says[20] that they are called relative, not because they are related to other things, but because “others are related to them.” Likewise for instance, "on the right" is not applied to a column unless it stands as regards an animal on the right side, which relation is not really in the column but in the animal.

Since therefore God is outside the whole order of creation, and all creatures are ordered to Him, and not conversely, it is manifest that creatures are really related to God Himself; in God however there is no real relation to creatures, but a relation according to reason only, in so far as creatures are referred to Him. Thus there is nothing to prevent these names which import relation to the creature from being predicated of God temporally, not by reason of any change in Him, but by reason of the change of the creature; as a column is on the right of an animal without change in itself, but by the shifting of the animal.

Reply Obj. 1. Some relative names are imposed to signify the relative relations themselves, as master and servant, father and son, and the like, and these are called relative according to being (*secundum esse*). But others are imposed to signify the things from which follow certain relations such as the mover and the thing moved, the head and the thing that has a head,

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[20] *Metaphysics,* V, 15 (1021ª29).

and the like; and these are called relative according to appellation (*secundum dici*). Thus, there must be considered the same twofold difference in divine names. For some signify the relation itself to the creature, as "Lord," and these do not signify the divine substance directly, but indirectly, in so far as they presuppose the divine substance; as dominion presupposes power, which is the divine substance. Others signify the divine essence directly, and consequently the corresponding relations, as "Saviour," "Creator," and sthe like; and these signify the action of God, which is His essence. Yet both names are said of God temporarlly as to the relation they imply, either principally or consequently, but not as signifying the essence, either directly or indirectly.

Reply Obj. 2. As relations applied to God temporally are not in God except according to reason, so, to become, or to be made are not said of God except according to reason, with no change in Him, as for instance when we say, *Lord, Thou art become* [Douay, *hast been*] *our refuge* (Ps. 89. 1).

Reply Obj. 3. The operation of the intellect and will is in the operator, and therefore names signifying relations following upon the action of the intellect or will are applied to God from eternity; but those following upon the actions proceeding according to our mode of thinking to external effects are applied to God temporally, as "Saviour," "Creator," and the like.

Reply Obj. 4. Relations signified by these names which are said of God temporally are in God according to reason only, but the opposite relations in creatures are real. Nor is it incongruous that God should be denominated from relations really existing in the thing, yet so that the opposite relations in God should also be understood by us at the same time, in the sense that God is spoken of relatively to the creature, in so far as the creature is referred to Him; thus the Philosopher says[21] that the object is said to be knowable relatively because knowledge ferers to it.

Reply Obj. 5. Since God is related to the creature for the reason that the creature is related to Him, and since the relation of subjection is real in the creature, it follows that God is Lord not according to reason only, but in reality; for He is called Lord according to the manner in which the creature is subject to Him.

Reply Obj. 6. To know whether relations are simultaneous by nature or otherwise, it is not necessary to consider the order of things to which they belong but the meaning of the relations themselves. For if one in its idea includes another, and *vice versa*, then they are simultaneous by nature; as for instance double and half, father and son, and the like. But if one in its idea includes another, and not *vice versa*, they are not simultaneous by nature. And this is the way science and the knowable thing are related; for the knowable thing is spoken of according to potency, and the science

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[21] *Metaphysics,* V, 15 (1021ª30).

according to habit, or act. Hence the knowable thing in its mode of signification exists before science, but if the same thing is considered in act, then it is simultaneous with science in act; for the thing known is nothing unless it is known. Thus, though God is prior to the creature, still because the signification of Lord includes the idea of a servant and v*ice versa,* these two relative terms, "Lord" and "servant," are simultaneous by nature. Hence God was not "Lord" until He had a creature subject to Himself.

Article 8. *Whether This Name* God *Is a Name of the Nature?*

We proceed thus to the Eighth Article: It seems that this name, God, is not a name of the nature.

Objection 1. For Damascene says (*De Fid. Orth.* i)[22] that “God (θεός) is so called from θεεῖυ which means to take care of, and to cherish all things; or from αἴθειν, that is, to burn, for our God is a consuming fire; or from θεᾶσθαι, which means to consider all things.” But all these names belong to operation. Therefore this name God signifies His operation and not His nature.

Obj. 2. Further, a thing is named by us as we know it. But the divine nature is unknown to us. Therefore this name God does not signify the divine nature.

On the contrary, Ambrose saays (*De Fide,* i)[23] that God is a name of a nature.

I answer that, That by which a name is imposed and what the name signifies are not always the same thing. For as we know substance of a thing from its properties and operations, so we name the substance of a thing sometimes from its operation, or its property; for example, we name the substance of a stone from its act, as for instance that it hurts the foot (*lœdit pedem*); but still this name is not meant to signify the particular action, but the stone's substance. The things, on the other hand, known to us in themselves, such as heat, cold, whiteness, and the like, are not named from other things. Hence as regards such things the meaning of the name and its source are the same.

Because therefore God is not known to us in His nature, but is made known to us from His operations or effects, we can name Him from these, as said in A. 1. Hence this name God is a name of operation so far as relates to the source of its meaning. For this name is imposed from His universal providence over all things, since all who speak of God intend to name God as exercising providence over all; hence Dionysius says (*Div. Nom.* xii),[24] "The Deity watches over all with perfect providence and goodness." But taken from this operation, this name God is imposed to signify the divine nature.

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[22] Chap. 9 (PG 94, 835).
[23] Chap. 1 (PL 16, 553).
[24] Sect. 2 (PG 3, 969).

Reply Obj. 1. All that Damascene says refers to providence, which is the source of the signification of the name God.
Reply Obj. 2. We can name a thing according to the knowledge we have of its nature from its properties and effects. Hence because we can know what the substance of stone is in itself from its property, this name "stone" signifies the nature of stone as it is in itself; for it signifies the definition of stone, by which we know what it is, for “the nature which the name signifies is the definition,” as is said in the *Metaphysics*.[25] Now from the divine effects we cannot know the divine nature as it is in itself, so as to know what it is, but only by way of eminence, and by way of causality and of negation as stated above (Q. XII, A. 12). Thus the name God signifies the divine nature, for this name was imposed to signify something existing above all things, the principle of all things, and removed from all things; for those who name God intend to signify all this.

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Article 10. *Whether This Name God Is Applied to God Univocally, by Nature, by Participation, and According to Opinion?*

We proceed thus to the Tenth Article: It seems that this name God is applied to God univocally by nature, by participation, and according to opinion.
Objection 1. For where a diverse signification exists, there is no contradiction of affirmation and negation; for equivocation prevents contradiction. But a Catholic who says: “An idol is not God,” contradicts a pagan who says: “An idol is God.” Therefore God in both senses is spoken of univocally.
Obj. 2. Further, as an idol is God in opinion, and not in truth, so the enjoyment of carnal pleasures is called happiness in opinion, and not in truth. But this name happiness is applied univocally to this supposed happiness, and also to true happiness. Therefore also this name God is applied univocally to the true God, and to God also in opinion.
Obj. 3. Further, names are called univocal because they contain one idea. Now when a Catholic says: "There is one God," he understands by the name God an omnipotent being, and one venerated above all; while the heathen understands the same when he says: "An idol is God." Therefore this name God is applied univocally to both.
On the contrary, That which is in the intellect is the likeness of what is in the thing as is said in *Interpretation.*[26] But the word animal applied to a true animal and to a picture of one is equivocal. Therefore this name God applied to the true God and to God in opinion is applied equivocally.

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[25] Aristotle, IV, 7 (1012ª23).
[26] Aristotle, I (16ª5).

Further, No one can signify what he does not know. But the heathen does not know the divine nature. So when he says an idol is God, he does not signify the true Deity. On the other hand, a Catholic signifies the true Deity when he says that there is one God. Therefore this name God is not applied univocally, but equivocally to the true God, and to God according to opinion.
I answer that, This name God in the three above significations is taken neither univocally nor equivocally, but analogically. This is apparent from this reason. Univocal terms mean absolutely the same thing, but equivocal terms absolutely different things; but in analogical terms a word taken in one signification must be placed in the definition of the same word taken in other senses; as, for instance, being which is applied to substance is placed in the definition of being as applied to accident; and healthy applied to animal is placed in the definition of healthy as applied to urine and medicine. For urine is the sign of health in the animal, and medicine is the cause of health.
The same applies to the question at issue. For this name God, as signifying the true God, includes the idea of God when it is used to denote God in opinion, or participation. For when we name anyone god by participation, we understand by the name of god some likeness of the true God. Likewise, when we call an idol god, by this name god we understand and signify something which men think is God; thus it is manifest that the name has different meanings, but that one of them is comprised in the other significations. Hence it is manifestly said analogically.
Reply Obj. 1. The multiplication of names does not depend on the predication of the name, but on the signification: for this name man, of whomsoever it is predicated, whether truly or falsely, is predicated in one sense. But it would be multiplied if by the name man we meant to signify different things; for instance, if one meant to signify by this name man what man really is, and another meant to signify by the same name a stone, or something else. Hence it is evident that a Catholic saying that an idol is not God contradicts the pagan asserting that it is God; because each of them uses this name God to signify the true God. For when the pagan says an idol is God, he does not use this name as meaning God in opinion, for he would then speak the truth, as also Catholics sometimes use the name in the sense, as in the Psalm, *All the gods of the Gentiles are demons* (Ps. 95:5).
The same remark applies to the *second and third Objections*. For those reasons proceed from the different predication of the name, and not from its various significations.
Reply Obj. 4. The term animal applied to a true and a pictured animal is not purely equivocal; for the Philosopher[27] takes equivocal names in a large

[27] *Categories,* I (1ª1).

sense, including analogous names; because also being, which is predicated analogically, is sometimes said to be predicated equivocally of different predicaments.
Reply Obj. 5. Neither a Catholic nor a pagan knows the very nature of God as it is in itself, but each one knows it according to some idea of causality, or excellence, or remotion (Q XII, A 12). So the Gentile can take this name God in the same way when he says an idol is God as the Catholic does in saying an idol is not God. But if anyone should be quite ignorant of God altogether, he could not even name Him, unless, perhaps, as we use names the meaning of which we know not.

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Article 11. *Whether This Name, He Who Is, Is the Most Proper Name of God?*

We proceed thus to the Eleventh Article: It seems that this name HE WHO IS is not the most proper name of God.
Objection 1. For this name God is an incommunicable name, as we have said (A. 9). But this name HE WHO IS, is not an incommunicable name. Therefore this name HE WHO IS is not the most proper name of God.
Obj. 2. Further, Dionysius says (*Div. Nom*. iii)[28] that "the name of good excellently manifests all the processions of God." But it especially belongs to God to be the universal principle of all things. Therefore this name good is supremely proper to God, and not this name HE WHO IS.
Obj. 3. Further, every divine name seems to imply relation to creatures, for God is known to us only through creatures. But this name HE WHO IS imports no relation to creatures. Therefore this name HE WHO IS is not the most applicable to God.
On the contrary, It is written that when Moses asked, *If they should say to me, What is His name? what shall I say to them?* the Lord answered him, *Thus shalt thou say to them,* HE WHO IS *hath sent me to you* (Exod. 3. 13, 14). Therefor this name, HE WHO IS, most properly belongs to God.
I answer that, This name, HE WHO IS, is most properly applied to God, for three reasons.
First, because of its signification. For it does not signify form, but being itself. Hence since the being of God is His essence itself, which can be said of no other (Q. III, A. 4), it is clear that among other names this one specially names God, for everything is denominated by its form.
Secondly, on account of its universality. For all other names are either less universal, or, if convertible with it, add something above it at least in idea, hence in a certain way they inform and determine it. Now our intellect cannot know the essence of God itself in this life, as it is in itself, but

[28] Sect. I (PG 3, 680).

whatever mode it applies in determining what it understands about God, it falls short of the mode of what God is in Himself. Therefore the less determinate the names are, and the more universal and absolute they are, the more properly are they applied to God. Hence Damascene says (*De Fid. Orth.* i)[29] that, "HE WHO IS, is the principal of all names applied to God; for comprehending all in itself, it contains being itself as an infinite and indeterminate sea of substance." Now by any other name some mode of substance is determined, whereas this name HE WHO IS determines no mode of being, but is indeterminate to all; and therefore it denominates the "infinite sea of substance."

Thirdly, from its consignification, for it signifies being in the present, and this above all properly applies to God, “whose being knows not past or future,” as Augustine says (*De Trin.* v).[30]

Reply Obj. 1. This name HE WHO IS is the name of God more properly than this name God both as regards its source, namely, being, and as regards the mode of signification and consignification, as said above. But as regards the meaning intended by the name, this name God is more proper, as it is imposed to signify the divine nature; and still more proper is the Tetragrammaton, imposed to signify the substance of God itself, incommunicable and, if one may so speak, singular.

Reply Obj. 2. This name "good" is the principal name of God in so far as He is a cause, but not absolutely; for being considered absolutely, comes before the idea of cause.

Reply Obj. 3. It is not necessary that all the divine names should import relation to creatures, but it suffices that they be imposed from some perfections flowing from God to creatures. Among these the first is being itself, from which comes this name, HE WHO IS.

Summa Theologica, PART I, Q 29, A 1, REP 3 162a-163b

Article 1. *The Definition of “Person”*

We proceed thus to the First Article: It would seem that the definition of person given by Boëthis (*De Duab. Nat.*)[31] is insufficient — that is, “a person is an individual substance of a rational nature.”

Objection 1. For nothing singular can be subject to definition. But person signifies something singular. Therefore person is improperly defined.

Obj. 2. Further, substance as placed above in the definition of person is either first substance or second substance. If it is the former, the word individual is superfluous, because first substance is individual substance; if it stands for second substance, the word individual is false, for there is

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[29] Chap. 9 (PG 94, 836).
[30] Cf. Peter Lombard, *Sent.,* I, d. 8, chap. I (QR 1, 58); cf. Isidore, *Etym.,* VII, I (PL 82, 261).
[31] Chap. 3 (PL 64, 1343).

contradiction of terms, since second substances are the genera or species. Therefore this definition is incorrect.

Obj. 3. Further, an intentional term must not be included in the definition of a thing. For to define a man as "a species of animal" would not be a correct definition, since man is the name of a thing, and species is a name of an intention. Therefore, since person is the name of a thing (for it signifies a substance of a rational nature), the word individual which is an intentional name comes improperly into the definition.

Obj. 4. Further, "Nature is the principle of motion and rest in those things in which it is essentially, and not accidentally," as Aristotle says.[32] But person exists in things immovable, as in God, and in the angels. Therefore the word nature ought not to enter into the definition of person, but the word should rather be essence.

Obj. 5. Further, the separated soul is an individual substance of the rational nature, but it is not a person. Therefore person is not properly defined as above.

I answer that, Although the universal and particular are found in every genus, nevertheless, in a certain special way, the individual is found in the genus of substance. For substance is individualized by itself, whereas the accidents are individualized by the subject, which is the substance, for this particular whiteness is called "this" because it exists in this particular subject. And so it is reasonable that the individuals of the genus substance should have a special name of their own; for they are called *hypostases*,[33] or first substances.

Further still, in a more special and perfect way, the particular and the individual are found in rational substances which have dominion over their own actions, and which are not only made to act, like others, but which can act of themselves; for actions belong to singulars. Therefore also the singulars of the rational nature have also a special name even among other substances, and this name is person.

Thus the term "individual substance" is placed in the definition of person as signifying the singular in the genus of substance and the term "rational nature" is added, as signifying the singular in rational substances.

Reply Obj. 1. Although this or that singular may not be definable, yet what belongs to the common notion of singularity can be defined; and so the Philosopher[34] gives a definition of first substance, and in this way Boëthius defines person.

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[32] *Physics,* II, 1 ($192^{b}21$).
[33] Cf. Boëthius, *De Duabus Nat.,* 3 (PL 64, 1344).
[34] *Categories,* 5 ($2^{a}11$).

Reply Obj. 2. In the opinion of some,[35] the term substance in the definition of person stands for first substance, which is the hypostasis; nor is the term individual superfluously added, for by the name of hypostasis or first substance the idea of universality and of part is excluded. For we do not say that man in general is an hypostasis, nor that the hand is, since it is only a part. But where "individual" is added, the notion of being able to be assumed is excluded from person; for the human nature in Christ is not a person, since it is assumed by a greater — that is, by the Word of God. It is, however, better to say that substance is here taken in a general sense, as divided into first and second, and when "individual" is added, it is restricted to first substance.

Reply Obj. 3. Substantial differences being unknown to us, or at least unnamed by us, it is sometimes necessary to use accidental differences in the place of substantial; as, for example, we may say that fire is a simple, hot, and dry body, for proper accidents are the effects of substantial forms, and make them known. Likewise, terms expressive of intention can be used in defining things if used to signify things which are unnamed. And so the term "individual" is placed in the definition of person to signify the mode of subsistence which belongs to particular substances.

Reply Obj. 4. According to the Philosopher[36] the word nature was first used to signify the "generation of living things," which is called nativity. And because this kind of generation comes from an intrinsic principle, this term is extended to signify the "intrinsic principle of any kind of movement." In this sense he defines "nature."[37] And since this kind of principle is either formal or material, both matter and form are commonly called nature. And as the essence of anything is completed by the form, so the essence of anything, signified by the definition, is commonly called nature. And here nature is taken in that sense. Hence Boëthius says (*loc. cit.*) that, "nature is the specific difference giving its form to each thing," for the specific difference completes the definition, and is derived from the proper form of a thing. So in the definition of person, which means the singular in a determined genus, it is more correct to use the term nature than essence, because the latter is taken from being, which is most common.

Reply Obj. 5. The soul is a part of the human species, and so, although it may exist in a separate state, yet since it ever retains its nature of unibility, it cannot be called an individual substance, which is the hypostasis or first substance, as neither can the hand nor any other part of man; thus neither the definition nor the name of person belongs to it.

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[35] Richard of St. Victor, *De Trin.,* IV, 4 (PL 196, 932); chap. 20 (943); Also, Alexander of Hales, *Summa Theol.,* II, 387 (QR I, 571).
[36] *Metaphysics,* V, 4 ($1014^{b}16$).
[37] *Physics,* II, 1 ($192^{b}14$).

Article 4. *Whether This Word "Person" Signifies Relation?*

We proceed thus to the Fourth Article: It would seem that this word person, as applied to God, does not signify relation, but substance.

Objection 1. For Augustine says (*De Trin,* vii, 6):[38] "When we speak of the person of the Father, we mean nothing else but the substance, for person is said in regard to Himself, and not in regard to the Son."

Obj. 2. Further, the interrogation "What?" refers to the essence. But, as Augustine says:[39] When we say there are three who bear witness in heaven, the Father, the Word, and the Holy Ghost, and it is asked, Three what? the answer is, Three persons. Therefore person signifies essence.

Obj. 3. According to the Philosopher[40] the meaning of a word is its definition. But the definition of person is this: "The individual substance of the rational nature," as above stated (A. 1). Therefore person signifies substance.

Obj. 4. Further, person in men and angels does not signify relation, but something absolute. Therefore, if in God it signified relation, it would bear an equivocal meaning in God, in man, and in angels.

On the contrary, Boëthius says (*De Trin*.)[41] that "every word that refers to the persons signifies relation." But no word belongs to person more strictly than the very word person itself. Therefore this word person signifies relation.

I answer that, A difficulty arises concerning the meaning of this word person in God[42] from the fact that it is predicated plurally of the Three in contrast to the nature of the names belonging to the essence; nor does it in itself refer to another, as do the words which express relation.

Hence some[43] have thought that this word person of itself expresses absolutely the divine essence, as this name God and this word Wise, but that to meet heretical attack, it was ordained by conciliar decree that it was to be taken in a relative sense, and especially in the plural, or with the addition of a distinguishing adjective; as when we say, "Three persons," or, "one is the person of the Father, another of the Son," etc. Used, however, in the singular, it may be either absolute or relative. But this does not seem to be a satisfactory explanation; for, if this word person by force of its own signification expresses the divine essence only, it follows that since we speak of three persons, so far from the heretics being silenced, they had still more reason to argue. Seeing this, others[44] maintained that this word person in God signifies both the essence and the relation. Some of these

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[38] PL 42, 943.
[39] *De Trin.,* VII, 4 (PL 42, 940).
[40] *Metaphysics,* IV, 7 (1012^{a}23).
[41] Chap. 6 (PL 64, 1254).
[42] Cf. Richard Fishacre, *In Sent.,* I, d. 25, in Bergeron, EHLD II, p. 149.
[43] Augustine, *De Trin.,* VII, 5 (PL 42, 943); *Summa Sent.,* (anon.), tr. I, chap. 9 (PL 176, 56).
[44] Peter Lombard, *Sent.,* I, d. 25, chap. 2 (QR 1, 159).

said[45] that it signifies directly the essence, and relation indirectly, forasmuch as *person* means as it were *by itself one (per se una*); and unity belongs to the essence. And what is *by itself* implies relation indirectly; for the Father is understood to exist *by Himself,* as by relation distinct from the Son. Others, however, said,[46] on the contrary, that it signifies relation directly, and essence indirectly, because in the definition of "person" the term nature is mentioned indirectly; and these come nearer to the truth.
To determine the question, we must consider that something may be included in the meaning of a less common term which is not included in the more common term; as rational is included in the meaning of man, and not in the meaning of animal. So that it is one thing to ask the meaning of the word animal, and another to ask its meaning when the animal in question is a man. Also, it is one thing to ask the meaning of this word person in general, and another to ask the meaning of person as applied to God. For person in general signifies the individual substance of a rational nature as we have said (A. 1). The individual is what in itself is undivided, but is distinct from others. Therefore person in any nature signifies what is distinct in that nature; thus in human nature it signifies this flesh, these bones, and this soul, which are the individuating principles of a man, and which though not belonging to the meaning of person, nevertheless do belong to the meaning of a human person.
Now distinction in God is only by relation of origin, as stated above (Q. XXVIII, A. 3), while relation in God is not as an accident in a subject, but is the divine essence itself, and so it is subsistent, for the divine essence subsists. Therefore, as the Godhead is God, so the divine paternity is God the Father, Who is a divine person. Therefore a divine person signifies a relation as subsisting.
And this is to signify relation by way of substance, and such a relation is a hypostasis subsisting in the divine nature, although that which subsists in the divine nature is the divine nature itself. Thus it is true to say that the name person signifies relation directly, and the essence indirectly; not, however, the relation as such, but as expressed by way of a hypostasis. So likewise it signifies directly the essence, and indirectly the relation, since the essence is the same as the hypostasis; but in God the hypostasis is expressed as distinct by the relation, and thus relation, as such, enters into the notion of the person indirectly.
Thus we can say that this signification of the word person was not clearly perceived before it was attacked by heretics. Hence, this word person was used just as any other absolute term. But afterwards it was applied to express relation, as it lent itself to that signification, so that this word

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[45] Simon of Tournai, *Sent.,* in Schmaus, RTAM (1932) p. 62.
[46] William of Auxerre, *Summa Aurea,* Pt. I, tr. 6, chap. 3 (fol. IIa).

person means relation not only by use and custom, according to the first opinion, but also by force of its own signification.
Reply Obj. 1. This word person is said in respect to itself, not to another, since it signifies relation not as such, but by way of a substance — which is a hypostasis. In that sense Augustine says that it signifies the essence, since in God essence is the same as the hypostasis, because in God what He is, and that by which He is are the same.
Reply Obj. 2. The term "what" refers sometimes to the nature expressed by the definition, as when we ask, What is man? and we answer, A mortal rational animal. Sometimes it refer to the suppositum, as when we ask, What swims in the sea? and answer, A fish. So to those who ask, Three what? we answer, Three persons.
Reply Obj. 3. In God the individual — that is, distinct and incommunicable substance — includes the idea of relation, as above explained.
Reply Obj. 4. The different sense of the less common term does not produce equivocation in the more common. Although a horse and an ass have their own proper definitions, nevertheless they agree univocally in animal, because the common definition of animal applies to both. So it does not follow that although relation is contained in the signification of divine person but not in that of an angelic or of a human person, that the word person is used in an equivocal sense. Though neither is it applied univocally, since nothing can be said univocally of God and creatures (Q XIII, A. 5).

Summa Theologica, PART I, Q 34, A 3 188b-189a

Article 3. *Whether the Name "Word" Signifies Relation to Creatures?*
We proceed thus to the Third Article: It would seem that the name Word does not signify relation to creatures.
Objection 1. For every name that connotes some effect in creatures is said of God essentially. But Word is not said essentially, but personally, as we have stated (A. 1). Therefore Word does not signify relation to creatures.
Obj. 2. Further, whatever signifies relation to creatures is said of God in time; as Lord and Creator. But Word is said of God from eternity. Therefore it does not signify relation to the creature.
Obj. 3. Further, Word signifies relation to the source whence it proceeds. Therefore if it signifies relation to the creature, it follows that the Word proceeds from the creature.
Obj. 4. Further, Ideas are many according to their various relations to creatures. Therefore if Word signifies relation to creatures, it follows that in God there is not one Word only, but many.
Obj. 5. Further, if Word signifies relation to the creature, this can only be because creatures are known by God. But God does not know beings only;

He knows also non-beings. Therefore in the Word are implied relations to non-beings; which appears to be false.

On the contrary, Augustine says (QQ. lxxxiii, qu. 63),[47] that the name Word "signifies not only relation to the Father, but also relation to those beings which are made through the Word, by His operative power."

I answer that, Word implies relation to creatures. For God by knowing Himself knows every creature. Now the word conceived in the mind is representative of everything that is actually understood. Hence there are in ourselves different words for the different things which we understand. But because God by one act understands Himself and all things, His unique Word is expressive not only of the Father, but of all creatures.

And as the knowledge of God is only cognitive as regards God, whereas as regards creatures, it is both cognitive and operative, so the Word of God is only expressive of what is in God the Father, but is both expressive and operative of creatures; and therefore it is said (Ps. 32. 9): *He spake, and they were made*, because in the Word is implied the operative idea of what God makes.

Reply Obj. 1. The nature is also included indirectly in the name of the person, for person is an individual substance of a rational nature. Therefore the name of a divine person as regards the personal relation does not imply relation to the creature, but it is implied in what belongs to the nature. Yet there is nothing to prevent its implying relation to creatures so far as the essence is included in its meaning; for as it properly belongs to the Son to be the Son, so it properly belongs to Him to be God begotten, or the Creator begotten. And in this way the name Word imports relation to creatures.

Reply Obj. 2. Since the relations result from actions, some names import the relation of God to creatures, which relation follows on the action of God which passes into some exterior effect, as to create and to govern; and the like are applied to God in time. But others import a relation which follows from an action which does not pass into an exterior effect, but which remains in the agent — as to know and to will; such are not applied to God in time. And this kind of relation to creatures is implied in the name of the Word. Nor is it true that the names which imply relation of God to creatures are applied to Him in time, but only those names are applied in time which imply relation following on the action of God passing into exterior effect.

Reply Obj. 3. Creatures are known to God not by a knowledge derived from the creatures themselves, but by His own essence. Hence it is not necessary that the Word should proceed from creatures, although the Word is expressive of creatures.

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[47] PL 40, 54.

Reply Obj. 4. The name of Idea is imposed chiefly to signify relation to creatures and therefore it is applied in a plural sense to God, and it is not said personally. But the name of Word is imposed chiefly to signify relation to the speaker, and consequently, relation to creatures, since God, by understanding Himself, understands every creature. And so there is only one Word in God, and that a personal one.
Reply Obj. 5. God's knowledge of non-beings and God's Word about non-beings are the same because the Word of God contains no less than does the knowledge of God, as Augustine says (*De Trin*. xv, 14).[48] Nevertheless the Word is expressive and operative of beings, but of non-beings is expressive and manifestive.

Summa Theologica, PART I, Q 40, A 2, ANS 214b-215b

Article 2. *Whether the Persons Are Distinguished by the Relations?*
We proceed thus to the Second Article: It would seem that the persons are not distinguished by the relations.
Objection 1. For simple things are distinct by themselves. But the persons are supremely simple. Therefore they are distinguished by themselves, and not by the relation.
Obj. 2. Further, a form is distinguished only in relation to its genus. For white is distinguished from black only by quality. But hypostasis signifies an individual in the genus of substance. Therefore the hypostases cannot be distinguished by relations.
Obj. 3. Further, what is absolute comes before what is relative. But the distinction of the divine persons is the primary distinction. Therefore the divine persons are not distinguished by the relations.
Obj. 4. Further, whatever presupposes distinction cannot be the first principle of distinction. But relation presupposes distinction, which comes into its definition; for a relation is what is towards another. Therefore the first distinctive principle in God cannot be relation.
On the contrary, Boethius says (*De Trin.*):[49] "Relation alone multiplies the Trinity" of the divine Persons.
I answer that, In whatever multitude of things is found something common to all, it is necessary to seek out the principle of distinction. So, as the three persons agree in the unity of essence, we must seek to know the principle of distinction whereby they are several. Now, there are two principles of difference between the divine persons, and these are origin and relation. Although these do not really differ, yet they differ in the mode of signification; for origin is signified by way of act, as generation; and relation by way of the form, as paternity.

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[48] PL 42, 1076.
[49] Chap. 6. (PL 64, 1255).

Some,[50] then, considering that relation follows upon act, have said that the divine hypostases are distinguished by origin, so that we may say that the Father is distinguished from the Son, because the former begets and the latter is begotten. Further, that the relations, or the properties, make known the distinctions of the hypostases or persons as resulting therefrom; as also in creatures the properties manifest the distinctions of individuals, which distinctions are caused by the material principles.

This opinion, however, cannot stand — for two reasons. Firstly, because, in order that two things be understood as distinct, their distinction must be understood as resulting from something intrinsic to both; thus in things created it results from their matter or their form. Now origin of a thing does not designate anything intrinsic, but means the way from something, or to something; as generation signifies the way to the thing generated, and as proceeding from the generator. Hence it is not possible that what is generated and the generator should be distinguished by generation alone, but in the generator and in the thing generated we must presuppose whatever makes them to be distinguished from each other. In a divine person there is nothing to presuppose but essence, and relation or property. Hence, since the persons agree in essence, it only remains to be said that the persons are distinguished from each other by the relations. Secondly, because the distinction of the divine persons is not to be so understood as if what is common to them all is divided, because the common essence remains undivided, but the distinguishing principles themselves must constitute the things which are distinct. Now the relations or the properties distinguish or constitute the hypostases or persons, since they are themselves the subsisting persons; as paternity is the Father, and sonship is the Son, because in God the abstract and the concrete do not differ. But it is against the notion of origin that it should constitute hypostasis or person. For origin taken in an active sense signifies proceeding from a subsisting person, so that it presupposes the latter; while in a passive sense origin, as nativity, signifies the way to a subsisting person, and as not yet constituting the person.

It is therefore better to say that the persons or hypostases are distinguished rather by relations than by origin. For, although in both ways they are distinguished, nevertheless in our mode of understanding they are distinguished chiefly and firstly by relations; hence this name Father signifies not only a property, but also the hypostasis; but this term Begetter or Begetting signifies property only, because this name Father signifies the relation which is distinctive and constitutive of the hypostasis; and this

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[50] See *De Pot.,* VIII, 3, 13, where Richard of St. Victor is mentioned (*De Trin.,* IV, 15 — PL 196, 939); cf. Bonaventure, *In Sent.,* I, dist. XXVI, A. I, Q. 2, arg. 3 (QR 1, 455); Q. 3, arg. 3 (QR 1, 456).

term Begetter or Begotten signifies the origin which is not distinctive and constitutive of the hypostasis.
Reply Obj. 1. The persons are the subsisting relations themselves. Hence it is not against the simplicity of the divine persons for them to be distinguished by the relations.
Reply Obj. 2. The divine persons are not distinguished as regards being, in which they subsist, nor in anything absolute, but only as regards something relative. Hence relation suffices for their distinction.
Reply Obj. 3. The more prior a distinction is, the nearer it approaches to unity, and so it must be the least possible distinction. So the distinction of the persons must be by that which distinguishes the least possible; and this is by relation.
Reply Obj. 4. Relation presupposes the distinction of the supposita when it is an accident; but when the relation is subsistent, it does not presuppose, but brings about distinction. For when it is said that relation is to be towards another, the word "another" signifies the correlative which is not prior but simultaneous in the order of nature.

35 LOCKE: *Human Understanding,* BK II, CH XXV 214d-217a passim; BK III, CH I, sect 5 252b-c; CH VI 268b-283a passim

Human Understanding, BK II, CH XXV 214d-217a passim
Chap. XXV. *Of Relation*
1. *Relation, what.* Besides the ideas, whether simple or complex, that the mind has of things as they are in themselves, there are others it gets from their comparison one with another. The understanding, in the consideration of anything, is not confined to that precise object: it can carry an idea as it were beyond itself, or at least look beyond it, to see how it stands in conformity to any other. When the mind so considers one thing, that it does as it were bring it to, and set it by another, and carries its view from one to the other — this is, as the words import, *relation* and *respect*; and the denominations given to positive things, intimating that respect, and serving as marks to lead the thoughts beyond the subject itself denominated to something distinct from it, are what we call *relatives*; and the things so brought together, *related*. Thus, when the mind considers Caius as such a positive being, it takes nothing into that idea but what really exists in Caius; v.g. when I consider him as a man, I have nothing in my mind but the complex idea of the species, man. So likewise, when I say Caius is a white man, I have nothing but the bare consideration of a man who hath that white colour. But when I give Caius the name *husband*, I intimate some other person; and when I give him the name *whiter*, I intimate some other thing: in both cases my thought is led to something beyond Caius, and there are two things brought into consideration. And since any idea,

whether simple or complex, may be the occasion why the mind thus brings two things together, and as it were takes a view of them at once, though still considered as distinct: therefore any of our ideas may be the foundation of relation. As in the above-mentioned instance, the contract and ceremony of marriage with Sempronia is the occasion of the denomination and relation of husband; and the colour white the occasion why he is said to be whiter than free-stone.

2. *Ideas of relations without correlative terms, not easily apprehended.* These and the like relations, expressed by relative terms that have others answering them, with a reciprocal intimation, as father and son, bigger and less, cause and effect, are very obvious to every one, and everybody at first sight perceives the relation. For father and son, husband and wife, and such other correlative terms, seem so nearly to belong one to another, and, through custom, do so readily chime and answer one another in people's memories, that, upon the naming of either of them, the thoughts are presently carried beyond the thing so named; and nobody overlooks or doubts of a relation, where it is so plainly intimated. But where languages have failed to give correlative names, there the relation is not always so easily taken notice of. *Concubine* is, no doubt, a relative name, as well as a wife: but in languages where this and the like words have not a correlative term, there people are not so apt to take them to be so, as wanting that evident mark of relation which is between correlatives, which seem to explain one another, and not to be able to exist, but together. Hence it is, that many of those names, which, duly considered, do include evident relations, have been called *external denominations.* But all names that are more than empty sounds must signify some idea, which is either in the thing to which the name is applied, and then it is positive, and is looked on as united to and existing in the thing to which the denomination is given; or else it arises from the respect the mind finds in it to something distinct from it, with which it considers it, and then it includes a relation.

3. *Some seemingly absolute terms contain relations.* Another sort of relative terms there is, which are not looked on to be either relative, or so much as external denominations: which yet, under the form and appearance of signifying something absolute in the subject, do conceal a tacit, though less observable, relation. Such are the seemingly positive terms of *old, great, imperfect*, &c., whereof I shall have occasion to speak more at large in the following chapters.

4. *Relation different from the things related.* This further may be observed, That the ideas of relation may be the same in men who have far different ideas of the things that are related, or that are thus compared: v.g. those who have far different ideas of a man, may yet agree in the notion of a father; which is a notion superinduced to the substance, or man, and refers

only to an act of that thing called man whereby he contributed to the generation of one of his own kind, let man be what it will.

5. *Change of relation may be without any change in the things related.* The nature therefore of relation consists in the referring or comparing two things one to another; from which comparison one or both comes to be denominated. And if either of those things be removed, or cease to be, the relation ceases, and the denomination consequent to it, though the other receive in itself no alteration at all: v.g. Caius, whom I consider to-day as a father, ceases to be so to-morrow, only by the death of his son, without any alteration made in himself. Nay, barely by the mind's changing the object to which it compares anything, the same thing is capable of having contrary denominations at the same time: v.g. Caius, compared to several persons, may be truly be said to be older and younger, stronger and weaker, &c.

6. *Relation only betwixt two things*. Whatsoever doth or can exist, or be considered as one thing is positive: and so not only simple ideas and substances, but modes also, are positive beings: though the parts of which they consist are very often relative one to another: but the whole together considered as one thing, and producing in us the complex idea of one thing, which idea is in our minds, as one picture, though an aggregate of divers parts, and under one name, it is a positive or absolute thing, or idea. Thus a triangle, though the parts thereof compared one to another be relative, yet the idea of the whole is a positive absolute idea. The same may be said of a family, a tune, &c.; for there can be no relation but betwixt two things considered as two things. There must always be in relation two ideas or things, either in themselves really separate, or considered as distinct, and then a ground or occasion for their comparison.

7. *All things capable of relation.* Concerning relation in general, these things may be considered:

First, That there is no one thing, whether simple idea, substance, mode, or relation, or name of either of them, which is not capable of almost an infinite number of considerations in reference to other things: and therefore this makes no small part of men's thoughts and words: v.g. one single man may at once be concerned in, and sustain all these following relations, and many more, viz. father, brother, son, grandfather, grandson, father-in-law, son-in-law, husband, friend, enemy, subject, general, judge, patron, client, professor, European, Englishman, islander, servant, master, possessor, captain, superior, inferior, bigger, less, older, younger, contemporary, like, unlike, &c., to an almost infinite number: he being capable of as many relations as there can be occasions of comparing him to other things, in any manner of agreement, disagreement, or respect whatsoever. For, as I said, relation is a way of comparing or considering two things together, and giving one or both of them some appellation from that comparison; and sometimes giving even the relation itself a name.

8. *Our ideas of relations often clearer than of the subjects related.* Secondly, This further may be considered concerning relation, that though it be not contained in the real existence of things, but something extraneous and superinduced, yet the ideas which relative words stand for are often clearer and more distinct than of those substances to which they do belong. The notion we have of a father or brother is a great deal clearer and more distinct than that we have of a man; or, if you will, *paternity* is a thing whereof it is easier to have a clear idea, than of *humanity*; and I can much easier conceive what a friend is, than what God; because the knowledge of one action, or one simple idea, is oftentimes sufficient to give me the notion of a relation; but to the knowing of any substantial being, an accurate collection of sundry ideas is necessary. A man, if he compares two things together, can hardly be supposed not to know what it is wherein he compares them: so that when he compares any things together, he cannot but have a very clear idea of that relation. *The ideas, then, of relations, are capable at least of being more perfect and distinct in our minds than those of substances.* Because it is commonly hard to know all the simple ideas which are really in any substance, but for the most part easy enough to know the simple ideas that make up any relation I think on, or have a name for: v.g. comparing two men in reference to one common parent, it is very easy to frame the ideas of brothers, without having yet the perfect idea of a man. For significant relative words, as well as others, standing only for ideas; and those being all either simple, or made up of simple ones, it suffices for the knowing the precise idea the relative term stands for, to have a clear conception of that which is the foundation of the relation; which may be done without having a perfect and clear idea of the thing it is attributed to. Thus, having the notion that one laid the egg out of which the other was hatched, I have a clear idea of the relation of *dam* and *chick* between the two cassiowaries in St. James's Park; though perhaps I have but a very obscure and imperfect idea of those birds themselves.

9. *Relations all terminate in simple ideas.* Thirdly, Though there be a great number of considerations wherein things may be compared one with another, and so a multitude of relations, yet they all terminate in, and are concerned about those simple ideas, either of sensation or reflection, which I think to be the whole materials of all our knowledge. To clear this, I shall show it in the most considerable relations that we have any notion of; and in some that seem to be the most remote from sense or reflection: which yet will appear to have their ideas from thence, and leave it past doubt that the notions we have of them are but certain simple ideas, and so originally derived from sense or reflection.

10. *Terms leading the mind beyond the subject denominated, are relative.* Fourthly, That relation being the considering of one thing with another which is extrinsical to it, it is evident that all words that necessarily lead

the mind to any other ideas than are supposed really to exist in that thing to which the words are applied are relative words: v.g. a *man, black, merry, thoughtful, thirsty, angry, extended;* these and the like are all absolute, because they neither signify nor intimate anything but what does or is supposed really to exist in the man thus denominated; but *father, brother, king, husband, blacker, merrier*, &c., are words which, together with the thing they denominate, imply also something else separate and exterior to the existence of that thing.

11. *All relatives made up of simple ideas.* Having laid down these premises concerning relation in general, I shall now proceed to show, in some instances, how all the ideas we have of relation are made up, as the others are, only of simple ideas; and that they all, how refined or remote from sense soever they seem, terminate at last in simple ideas. I shall begin with the most comprehensive relation, wherein all things that do, or can exist, are concerned, and that is the relation of *cause* and *effect*: the idea whereof, how derived from the two fountains of all our knowledge, sensation and reflection, I shall in the next place consider.

Human Understanding, BK III, CH I, sect 5 252b-c

5. *Words ultimately derived from such as signify sensible ideas.* It may also lead us a little towards the original of all our notions and knowledge, if we remark how great a dependence our words have on common sensible ideas; and how those which are made use of to stand for actions and notions quite removed from sense, have their rise from thence, and from obvious sensible ideas are transferred to more abstruse significations, and made to stand for ideas that come not under the cognizance of our senses; v.g. to *imagine, apprehend, comprehend, adhere, conceive, instil, disgust, disturbance, tranquillity,* &c., are all words taken from the operations of sensible things, and applied to certain modes of thinking. *Spirit*, in its primary signification, is breath; *angel*, a messenger: and I doubt not but, if we could trace them to their sources, we should find, in all languages, the names which stand for things that fall not under our senses to have had their first rise from sensible ideas. By which we may give some kind of guess what kind of notions they were, and whence derived, which filled their minds who were the first beginners of languages, and how nature, even in the naming of things, unawares suggested to men the originals and principles of all their knowledge: whilst, to give names that might make known to others any operations they felt in themselves, or any other ideas that came not under their senses, they were fain to borrow words from ordinary known ideas of sensation, by that means to make others the more easily to conceive those operations they experimented in themselves, which made no outward sensible appearances; and then, when they had got known and agreed names to signify those internal operations of their own

minds, they were sufficiently furnished to make known by words all their other ideas; since they could consist of nothing but either of outward sensible perceptions, or of the inward operations of their minds about them; we having, as has been proved, no ideas at all, but what originally come either from sensible objects without, or what we feel within ourselves, from the inward workings of our own spirits, of which we are conscious to ourselves within.

Human Understanding, BK III, CH VI 268b-283a passim

Chap. VI. *Of the Names of Substances*

1. *The common names of substances stand for sorts.* The common names of substances, as well as other general terms, stand for *sorts*: which is nothing else but the being made signs of such complex ideas wherein several particular substances do or might agree, by virtue of which they are capable of being comprehended in one common conception, and signified by one name.[51] I say do or might agree: for though there be but one sun existing in the world, yet the idea of it being abstracted, so that more substances (if there were several) might each agree in it, it is as much a sort as if there were as many suns as there are stars. They want not their reasons who think there are, and that each fixed star would answer the idea the name sun stands for, to one who was placed in a due distance: which, by the way, may show us how much the sorts, or, if you please, *genera* and *species* of things (for those Latin terms signify to me no more than the English word sort) depend on such collections of ideas as men have made, and not on the real nature of things; since it is not impossible but that, in propriety of speech, that might be a sun to one which is a star to another.

2. *The essence of each sort of substance is our abstract idea to which the name is annexed.* The measure and boundary of each sort or species, whereby it is constituted that particular sort, and distinguished from others, is that we call its *essence*, which is nothing but that abstract idea to which the name is annexed; so that everything contained in that idea is essential to that sort. This, though it be all the essence of natural substances that *we* know, or by which we distinguish them into sorts, yet I call it by a peculiar name, the *nominal essence*, to distinguish it from the real constitution of substances, upon which depends this nominal essence, and all the properties of that sort; which, therefore, as has been said, may be called the *real essence*: v.g. the nominal essence of gold is that complex idea the word gold stands for, let it be, for instance, a body yellow, of a certain weight, malleable, fusible, and fixed. But the real essence is the constitution of the insensible parts of that body, on which those qualities

[51] Cf. ch. iii. § 11.

and all the other properties of gold depend. How far these two are different, though they are both called essence, is obvious at first sight to discover.[52]

3. *The nominal and real essence different*. For, though perhaps voluntary motion, with sense and reason, joined to a body of a certain shape, be the complex idea to which I and others annex the name *man*, and so be the nominal essence of the species so called: yet nobody will say that complex idea is the real essence and source of all those operations which are to be found in any individual of that sort. The foundation of all those qualities which are the ingredients of our complex idea, is something quite different: and had we such a knowledge of that constitution of man, from which his faculties of moving, sensation, and reasoning, and other powers flow, and on which his so regular shape depends, as it is possible angels have, and it is certain his Maker has, we should have a quite other idea of his essence than what now is contained in our definition of that species, be it what it will: and our idea of any individual man would be as far different from what it is now, as is his who knows all the springs and wheels and other contrivances within of the famous clock at Strasburg, from that which a gazing countryman has of it, who barely sees the motion of the hand, and hears the clock strike, and observes only some of the outward appearances.

4. *Nothing essential to individuals.* That *essence*, in the ordinary use of the word, relates to sorts, and that it is considered in particular beings no further than as they are ranked into sorts, appears from hence: that, take but away the abstract ideas by which we sort individuals, and rank them under common names, and then the thought of anything essential[53] to any of them instantly vanishes: we have no notion of the one without the other, which plainly shows their relation. It is necessary for me to be as I am; God and nature has made me so: but there is nothing I have is essential to me. An accident or disease may very much alter my colour or shape; a fever or fall may take away my reason or memory, or both; and an apoplexy leave neither sense, nor understanding, no, nor life. Other creatures of my shape may be made with more and better, or fewer and worse faculties than I have; and others may have reason and sense in a shape and body very different from mine. None of these are essential to the one or the other, or to any individual whatever, till the mind refers it to some sort or species of things; and then presently, according to the abstract idea of that sort, something is found essential. Let any one examine his own thoughts, and he will find that as soon as he supposes or speaks of essential, the consideration of some species, or the complex idea signified by some general name, comes into his mind; and it is in reference to that that this

[52] Cf. Bk. II. ch. viii.
[53] Cf. ch. iii. § 15.

or that quality is said to be essential. So that if it be asked, whether it be essential to me or any other particular corporeal being, to have reason? I say, no; no more than it is essential to this white thing I write on to have words in it. But if that particular being be to be counted of the sort *man*, and to have the name *man* given it, then reason is essential to it; supposing reason to be a part of the complex idea the name man stands for: as it is essential to this thing I write on to contain words, if I will give it the name *treatise*, and rank it under that species.[54] So that essential and not essential relate only to our abstract ideas, and the names annexed to them; which amounts to no more than this, That whatever particular thing has not in it those qualities which are contained in the abstract idea which any general term stands for, cannot be ranked under that species, nor be called by that name; since that abstract idea is the very essence of that species.

5. *The only essences perceived by us in individual substances are those qualities which entitle them to receive their names*. Thus, if the idea of *body* with some people be bare extension or space, then solidity is not essential to body: if others make the idea to which they give the name *body* to be solidity and extension, then solidity is essential to body. That therefore, and that alone, is considered as essential, which makes a part of the complex idea the name of a sort stands for: without which no particular thing can be reckoned of that sort, nor be entitled to that name. Should there be found a parcel of matter that had all the other qualities that are in iron, but wanted obedience to the loadstone, and would neither be drawn by it nor receive direction from it, would any one question whether it wanted anything essential? It would be absurd to ask, Whether a thing really existing wanted anything essential to it. Or could it be demanded, Whether this made an essential or specific difference or no, since *we* have no other measure of essential or specific but our abstract ideas? And to talk of specific differences in *nature*, without reference to general ideas in names, is to talk unintelligibly. For I would ask any one, What is sufficient to make an essential difference in nature between any two particular beings, without any regard had to some abstract idea, which is looked upon as the essence and standard of a species? All such patterns and standards being quite laid aside, particular beings, considered barely in themselves, will be found to have all their qualities equally essential; and everything in each individual will be essential to it; or, which is more, nothing at all.[55] For, though it may be reasonable to ask, Whether obeying the magnet be essential to iron? yet I think it is very improper and insignificant to ask, whether it be essential to the particular parcel of matter I cut my pen with; without considering it under the name, *iron*, or as being of a certain species. And if, as has been said, our abstract ideas, which have names

[54] Cf. Bk. IV. ch. iv. § 5.

[55] Cf. Spinoza, *Ethics,* Pt. II, xi. Schol. I, in analogy with §§ 4, 5.

annexed to them, are the boundaries of species, nothing can be essential but what is contained in those ideas.

6. E*ven the real essences of individual substances imply potential sorts*. It is true, I have often mentioned a *real essence*, distinct in substances from those abstract ideas of them, which I call their nominal essence. By this real essence I mean, that real constitution of anything, which is the foundation of all those properties that are combined in, and are constantly found to co-exist with the nominal essence; that particular constitution which everything has within itself, without any relation to anything without it. But essence, even in this sense, *relates to a sort, and supposes a species*. For, being that real constitution on which the properties depend, it necessarily supposes a sort of things, properties belonging only to species, and not to individuals: v.g. supposing the nominal essence of gold to be a body of such a peculiar colour and weight, with malleability and fusibility, the real essence is that constitution of the parts of matter on which these qualities and their union depend; and is also the foundation of its solubility in *aqua regia* and other properties, accompanying that complex idea. Here are essences and properties, but all upon supposition of a sort or general abstract idea, which is considered as immutable; but there is no individual parcel of matter to which any of these qualities are so annexed as to be essential to it or inseparable from it. That which is essential belongs to it as a condition whereby it is of this or that sort: but take away the consideration of its being ranked under the name of some abstract idea, and then there is nothing necessary to it, nothing inseparable from it. Indeed, as to the real essences of substances, we only suppose their being, without precisely knowing what they are; but that which annexes them still to the species is the nominal essence, of which they are the supposed foundation and cause.

7. *The nominal essence bounds the species for us*. The next thing to be considered is, by which of those essences it is that substances are determined into sorts or species; and that, it is evident, is by the nominal essence. For it is that alone that the name, which is the mark of the sort, signifies. It is impossible, therefore, that anything should determine the sorts of things, which *we* rank under general names, but that idea which that name is designed as a mark for; which is that, as has been shown, which we call nominal essence. Why do we say this is a horse, and that a mule; this is an animal, that an herb? How comes any particular thing to be of this or that sort, but because it has that nominal essence; or, which is all one, agrees to that abstract idea, that name is annexed to? And I desire any one but to reflect on his own thoughts, when he hears or speaks any of those or other names of substances, to know what sort of essences they stand for.

8. *The nature of species, as formed by us.* And that the species of things to us are nothing but the ranking them under distinct names, according to the complex ideas in *us*, and not according to precise, distinct, real essences in *them*, is plain from hence: — That we find many of the individuals that are ranked into one sort, called by one common name, and so received as being of one species, have yet qualities, depending on their real constitutions, as far different one from another as from others from which they are accounted to differ specifically. This, as it is easy to be observed by all who have to do with natural bodies, so chemists especially are often, by sad experience, convinced of it, when they, sometimes in vain, seek for the same qualities in one parcel of sulphur, antimony, or vitriol, which they have found in others. For, though they are bodies of the same species, having the same nominal essence, under the same name, yet do they often, upon severe ways of examination, betray qualities so different one from another, as to frustrate the expectation and labour of very wary chemists. But if things were distinguished into species, according to their real essences, it would be as impossible to find different properties in any two individual substances of the same species, as it is to find different properties in two circles, or two equilateral triangles. That is properly the essence to *us*, which determines every particular to this or that *classis*; or, which is the same thing, to this or that general name: and what can that be else, but that abstract idea to which that name is annexed; and so has, in truth, a reference, not so much to the being of particular things, as to their general denominations?

9. *Not the real essence, or texture of parts, which we know not.* Nor indeed can we rank and sort things, and consequently (which is the end of sorting) denominate them, by their real essences; because we know them not. Our faculties carry us no further towards the knowledge and distinction of substances, than a collection of *those sensible ideas which we observe in them*; which, however made with the greatest diligence and exactness we are capable of, yet is more remote from the true internal constitution from which those qualities flow, than, as I said, a countryman's idea is from the inward contrivance of that famous clock at Strasburg, whereof he only sees the outward figure and motions. There is not so contemptible a plant or animal, that does not confound the most enlarged understanding. Though the familiar use of things about us take off our wonder, yet it cures not our ignorance. When we come to examine the stones we tread on, or the iron we daily handle, we presently find we know not their make; and can give no reason of the different qualities we find in them. It is evident the internal constitution, whereon their properties depend, is unknown to us: for to go no further than the grossest and most obvious we can imagine amongst them, What is that texture of parts, that real essence, that makes lead and antimony fusible, wood and stones not? What makes lead and iron

malleable, antimony and stones not? And yet how infinitely these come short of the fine contrivances and inconceivable real essences of plants or animals, every one knows. The workmanship of the all-wise and powerful God in the great fabric of the universe, and every part thereof, further exceeds the capacity and comprehension of the most inquisitive and intelligent man, than the best contrivance of the most ingenious man doth the conceptions of the most ignorant of rational creatures. Therefore we in vain pretend to range things into sorts, and dispose them into certain classes under names, by their real essences, that are so far from our discovery or comprehension. A blind man may as soon sort things by their colours, and he that has lost his smell as well distinguish a lily and a rose by their odours, as by those internal constitutions which he knows not. He that thinks he can distinguish sheep and goats by their real essences, that are unknown to him, may be pleased to try his skill in those species called *cassiowary*[56] and *querechinchio*; and by their internal real essences determine the boundaries of those species, without knowing the complex idea of sensible qualities that each of those names stand for, in the countries where those animals are to be found.

10. *Not the substantial form, which we know less*. Those, therefore, who have been taught that the several species of substances had their distinct internal *substantial forms*,[57] and that it was those forms which made the distinction of substances into their true species and genera, were led yet further out of the way by having their minds set upon fruitless inquiries after "substantial forms"; wholly unintelligible, and whereof we have scarce so much as any obscure or confused conception in general.

11. *That the nominal essence is that only whereby we distinguish species of substances, further evident, from our ideas of finite spirits and of God.* That our ranking and distinguishing natural substances into species consists in the nominal essences the mind makes, and not in the real essences to be found in the things themselves, is further evident from our ideas of spirits. For the mind getting, only by reflecting on its own operations, those simple ideas which it attributes to spirits, it hath or can have no other notion of spirit but by attributing all those operations it finds in itself to a sort of beings; without consideration of matter. And even the most advanced notion we have of GOD[58] is but attributing the same simple ideas which we have got from reflection on what we find in ourselves, and which we conceive to have more perfection in them than would be in their absence; attributing, I say, those simple ideas to Him in an unlimited degree. Thus, having got from reflecting on ourselves the idea of existence, knowledge, power and pleasure — each of which we find it better to have than to want;

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[56] Cf. § 34.
[57] Cf. Aristotle, *Metaphysics,* vi.
[58] Cf. Bk. II. ch. xxiii. §§ 33-35, and Bk. IV. ch. x.

and the more we have of each the better — joining all these together, with infinity to each of them, we have the complex idea of an eternal, omniscient, omnipotent, infinitely wise and happy being. And though we are told that there are different species of angels;[59] yet we know not how to frame distinct specific ideas of them: not out of any conceit that the existence of more species than one of spirits is impossible; but because having no more simple ideas (nor being able to frame more) applicable to such beings, but only those few taken from ourselves, and from the actions of our own minds in thinking, and being delighted, and moving several parts of our bodies; we can no otherwise distinguish in our conceptions the several species of spirits, one from another, but by attributing those operations and powers we find in ourselves to them in a higher or lower degree; and so have no very distinct specific ideas of spirits, except only of GOD, to whom we attribute both duration and all those other ideas with infinity; to the other spirits, with limitation: nor, as I humbly conceive, do we, between GOD and them in our ideas, put any difference, by any number of simple ideas which we have of one and not of the other, but only that of infinity. All the particular ideas of existence, knowledge, will, power, and motion, &c., being ideas derived from the operations of our minds, we attribute all of them to all sorts of spirits, with the difference only of degrees; to the utmost we can imagine, even infinity, when we would frame as well as we can an idea of the First Being; who yet, it is certain, is infinitely more remote, in the real excellency of his nature, from the highest and perfectest of all created beings, than the greatest man, nay, purest seraph, is from the most contemptible part of matter; and consequently must infinitely exceed what our narrow understandings can conceive of Him.

12. *Of finite spirits there are probably numberless species, in a continuous series or gradation.* It is not impossible to conceive, nor repugnant to reason, that there may be many species of spirits, as much separated and diversified one from another by distinct properties whereof we have no ideas, as the species of sensible things are distinguished one from another by qualities which we know and observe in them. That there should be more species of intelligent creatures above us, than there are of sensible and material below us, is probable to me from hence: that in all the visible corporeal world, we see no chasms or gaps. All quite down from us the descent is by easy steps, and a continued series of things, that in each remove differ very little one from the other. There are fishes that have wings, and are not strangers to the airy region: and there are some birds that are inhabitants of the water, whose blood is cold as fishes, and their flesh so like in taste that the scrupulous are allowed them on fish-days.

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[59] Cf. St. Thomas Aquinas, *Summa Theologica,* Part I, Q 108.

There are animals so near of kin both to birds and beasts that they are in the middle between both: amphibious animals link the terrestrial and aquatic together; seals live at land and sea, and porpoises have the warm blood and entrails of a hog; not to mention what is confidently reported of mermaids, or sea-men. There are some brutes that seem to have as much knowledge and reason as some that are called men: and the animal and vegetable kingdoms are so nearly joined, that, if you will take the lowest of one and the highest of the other, there will scarce be perceived any great difference between them: and so on, till we come to the lowest and the most inorganical parts of matter, we shall find everywhere that the several species are linked together, and differ but in almost insensible degrees. And when we consider the infinite power and wisdom of the Maker, we have reason to think that it is suitable to the magnificent harmony of the universe, and the great design and infinite goodness of the Architect, that the species of creatures should also, by gentle degrees, ascend upward from us toward his infinite perfection, as we see they gradually descend from us downwards: which if it be probable, we have reason then to be persuaded that there are far more species of creatures above us than there are beneath; we being, in degrees of perfection, much more remote from the infinite being of GOD than we are from the lowest state of being, and that which approaches nearest to nothing. And yet of all those distinct species, for the reasons above said, we have no clear distinct ideas.

13. *The nominal essence that of the species, as conceived by us, proved from water and ice.* But to return to the species of corporeal substances. If I should ask any one whether ice and water were two distinct species of things, I doubt not but I should be answered in the affirmative: and it cannot be denied but he that says they are two distinct species is in the right. But if an Englishman bred in Jamaica, who perhaps had never seen nor heard of ice, coming into England in the winter, find the water he put in his basin at night in a great part frozen in the morning, and, not knowing any peculiar name it had, should call it hardened water; I ask whether this would be a new species to him, different from water? And I think it would be answered here, It would not be to him a new species, no more than congealed jelly, when it is cold, is a distinct species from the same jelly fluid and warm; or than liquid gold in the furnace is a distinct species from hard gold in the hands of a workman. And if this be so, it is plain that *our distinct species are nothing but distinct complex ideas, with distinct names annexed to them*. It is true every substance that exists has its peculiar constitution, whereon depend those sensible qualities and powers we observe in it; but the ranking of things into species (which is nothing but sorting them under several titles) is done by us according to the ideas that *we* have of them: which, though sufficient to distinguish them by names, so that we may be able to discourse of them when we have them not present

before us; yet if we suppose it to be done by their real internal constitutions, and that things existing are distinguished by nature into species, by real essences, according as we distinguish them into species by names, we shall be liable to great mistakes.

14. *Difficulties in the supposition of a certain number of real essences*. To distinguish substantial beings into species, according to the usual supposition, that there are certain precise essences or forms of things, whereby all the individuals existing are, by nature distinguished into species, these things are necessary:—

15. *A crude supposition.* First, To be assured that nature, in the production of things, always designs them to partake of certain regulated established essences, which are to be the models of all things to be produced. This, in that crude sense it is usually proposed, would need some better explication, before it can fully be assented to.

16. *Monstrous births*. Secondly, It would be necessary to know whether nature always attains that essence it designs in the production of things. The irregular and monstrous births, that in divers sorts of animals have been observed, will always give us reason to doubt of one or both of these.

17. *Are monsters really a distinct species?* Thirdly, It ought to be determined whether those we call monsters be really a distinct species, according to the scholastic notion of the word species; since it is certain that everything that exists has its particular constitution. And yet we find that some of these monstrous productions have few or none of those qualities which are supposed to result from, and accompany, the essence of that species from whence, they derive their originals, and to which, by their descent, they seem to belong.

18. *Men can have no ideas of real essences.* Fourthly, The real essences of those things which we distinguish into species, and as so distinguished we name, ought to be known; i.e. we ought to have ideas of them. But since we are ignorant in these four points, the supposed real essences of things stand *us* not in stead for the distinguishing substances into species.

19. *Our nominal essences of substances not perfect collections of the properties that flow from their real essences*. Fifthly, The only imaginable help in this case would be, that, having framed perfect complex ideas of the properties of things flowing from their different real essences, we should thereby distinguish them into species. But neither can this be done. For, being ignorant of the real essence itself, it is impossible to know all those properties that flow from it, and are so annexed to it, that any one of them being away, we may certainly conclude that that essence is not there, and so the thing is not of that species.[60] We can never know what is the precise number of properties depending on the real essence of gold, any

[60] Cf. Bk. II. ch. viii.

one of which failing, the real essence of gold, and consequently gold, would not be there, unless we knew the real essence of gold itself, and by that determined that species. By the word *gold* here, I must be understood to design a particular piece of matter; v.g. the last guinea that was coined. For, if it should stand here, in its ordinary signification, for that complex idea which I or any one else calls gold, i.e. for the nominal essence of gold, it would be jargon. So hard is it to show the various meaning and imperfection of words, when we have nothing else but words to do it by.

20. *Hence names independent of real essences*. By all which it is clear, that our distinguishing substances into species by names, is not at all founded on their real essences; nor can we pretend to range and determine them exactly into species, according to internal essential differences.

21. *But stand for such a collection of simple substances, as we have made the name stand for.* But since, as has been remarked, we have need of *general* words, though we know not the real essences of things; all we can do is, to collect such a number of simple ideas as, by examination, we find to be united together in things existing, and thereof to make one complex idea. Which, though it be not the real essence of any substance that exists, is yet the specific essence to which our name belongs, and is convertible with it; by which we may at least try the truth of these nominal essences. For example: there be that say that the essence of body is *extension*; if it be so, we can never mistake in putting the essence of anything for the thing itself. Let us then in discourse put extension for body, and when we would say that body moves, let us say that extension moves, and see how ill it will look. He that should say that one extension by impulse moves another extension, would, by the bare expression, sufficiently show the absurdity of such a notion. The essence of anything in respect of us, is the whole complex idea comprehended and marked by that name; and in substances, besides the several distinct simple ideas that make them up, the confused one of substance, or of an unknown support and cause of their union, [61] is always a part: and therefore the essence of body is not bare extension, but an extended solid thing; and so to say, an extended solid thing moves, or impels another, is all one, and as intelligible, as to say, *body* moves or impels.[62] Likewise, to say that a rational animal is capable of conversation, is all one as to say a man; but no one will say that rationality is capable of conversation, because it makes not the whole essence to which we give the name man.

22. *Our abstract ideas are to us the measures of the species we make: instance in that of man*. There are creatures in the world that have shapes like ours, but are hairy, and want language and reason. There are naturals amongst us that have perfectly our shape, but want reason, and some of

[61] Cf. Bk. II. ch. xxiii. § 2.
[62] Cf. Bk. II. ch. iv. and ch. xiii. § 11.

them language too. There are creatures, as it is said, (*sit fides penes authorem,* but there appears no contradiction that there should be such), that, with language and reason and a shape in other things agreeing with ours, have hairy tails; others where the males have no beards, and others where the females have. If it be asked whether these be all *men* or no, all of human species? it is plain, the question refers only to the nominal essence: for those of them to whom the definition of the word man, or the complex idea signified by the name, agrees, are men, and the other not. But if the inquiry be made concerning the supposed real essence; and whether the internal constitution and frame of these several creatures be specifically different, it is wholly impossible for us to answer, no part of that going into our specific idea: only we have reason to think, that where the faculties or outward frame so much differs, the internal constitution is not exactly the same. But what difference in the real internal constitution makes a specific difference it is in vain to inquire; whilst our measures of species be, as they are, only our abstract ideas, which we know; and not that internal constitution, which makes no part of them. Shall the difference of hair only on the skin be a mark of a different internal specific constitution between a changeling[63] and a drill, when they agree in shape, and want of reason and speech? And shall not the want of reason and speech be a sign to us of different real constitutions and species between a changeling and a reasonable man? And so of the rest, if we pretend that distinction of species or sorts is fixedly established by the real frame and secret constitutions of things.

23. *Species in animals not distinguished by generation.* Nor let any one say, that the power of propagation in animals by the mixture of male and female, and in plants by seeds, keeps the supposed *real* species distinct and entire. For, granting this to be true, it would help us in the distinction of the species of things no further than the tribes of animals and vegetables. What must we do for the rest? But in those too it is not sufficient: for if history lie not, women have conceived by drills; and what real species, by that measure, such a production will be in nature will be a new question: and we have reason to think this is not impossible, since mules and jumarts, the one from the mixture of an ass and a mare, the other from the mixture of a bull and a mare, are so frequent in the world. I once saw a creature that was the issue of a cat and a rat, and had the plain marks of both about it; wherein nature appeared to have followed the pattern of neither sort alone, but to have jumbled them both together. To which he that shall add the monstrous productions that are so frequently to be met with in nature, will find it hard, even in the race of animals, to determine by the pedigree of what species every animal's issue is; and be at

[63] Cf. Shakespeare, *Midsummer Night's Dream,* ii. 1. 21.

a loss about the real essence, which he thinks certainly conveyed by generation, and has alone a right to the specific name. But further, if the species of animals and plants are to be distinguished only by propagation, must I go to the Indies to see the sire and dam of the one, and the plant from which the seed was gathered that produced the other, to know whether this be a tiger or that tea?

24. *Not by substantial forms.* Upon the whole matter, it is evident that it is their own collections of sensible qualities that men make the essences of *their* several sorts of substances; and that their real internal structures are not considered by the greatest part of men in the sorting them. Much less were any *substantial forms* ever thought on by any but those who have in this one part of the world learned the language of the schools: and yet those ignorant men, who pretend not any insight into the real essences, nor trouble themselves about substantial forms, but are content with knowing things one from another by their sensible qualities, are often better acquainted with their differences; can more nicely distinguish them from their uses; and better know what they expect from each, than those learned quick-sighted men, who look so deep into them, and talk so confidently of something more hidden and essential.

25. *The specific essences that are commonly made by men.* But supposing that the *real* essences of substances were discoverable by those that would severely apply themselves to that inquiry, yet we could not reasonably think that the ranking of things under general names was regulated by those internal real constitutions, or anything else but their *obvious* appearances; since languages, in all countries, have been established long before sciences. So that they have not been philosophers or logicians, or such who have troubled themselves about forms and essences, that have made the general names that are in use amongst the several nations of men: but those more or less comprehensive terms have, for the most part, in all languages, received their birth and signification from ignorant and illiterate people, who sorted and denominated things by those sensible qualities they found in them; thereby to signify them, when absent, to others, whether they had an occasion to mention a sort or a particular thing.

26. *Therefore very various and uncertain in the ideas of different men.* Since then it is evident that we sort and name substances by their nominal and not by their real essences, the next thing to be considered is how, and by whom these essences come to be made. As to the latter, it is evident they are made by the mind, and not by nature: for were they Nature's workmanship, they could not be so various and different in several men as experience tells us they are. For if we will examine it, we shall not find the nominal essence of any one species of substances in all men the same: no, not of that which of all others we are the most intimately acquainted with.

It could not possibly be that the abstract idea to which the name *man* is given should be different in several men, if it were of Nature's making; and that to one it should be *animal rationale*, and to another, *animal implume bipes latis unguibus*. He that annexes the name to a complex idea, made up of sense and spontaneous motion, joined to a body of such a shape, has thereby one essence of the species man; and he that, upon further examination, adds rationality, has another essence of the species he calls man: by which means the same individual will be a true man to the one which is not so to the other. I think there is scarce any one will allow this upright figure, so well known, to be the essential difference of the species man; and yet how far men determine of the sorts of animals rather by their shape than descent, is very visible; since it has been more than once debated, whether several human foetuses should be preserved or received to baptism or no, only because of the difference of their outward configuration from the ordinary make of children, without knowing whether they were not as capable of reason as infants cast in another mould: some whereof, though of an approved shape, are never capable of as much appearance of reason all their lives as is to be found in an ape, or an elephant, and never give any signs of being acted by a rational soul. Whereby it is evident, that the outward figure, which only was found wanting, and not the faculty of reason, which nobody could know would be wanting in its due season, was made essential to the human species. The learned divine and lawyer must, on such occasions, renounce his sacred definition of *animal rationale*, and substitute some other essence of the human species. Monsieur Menage furnishes us with an example worth the taking notice of on this occasion: "When the abbot of Saint Martin," says he, "was born, he had so little of the figure of a man, that it bespake him rather a monster. It was for some time under deliberation, whether he should be baptized or no. However, he was baptized, and declared a man provisionally till time should show what he would prove. Nature had moulded him so untowardly, that he was called all his life the Abbot Malotru; i.e. ill-shaped. He was of Caen." (*Menagiana*, 278, 430.) This child, we see, was very near being excluded out of the species of man, barely by his shape. He escaped very narrowly as he was; and it is certain, a figure a little more oddly turned had cast him, and he had been executed, as a thing not to be allowed to pass for a man. And yet there can be no reason given why, if the lineaments of his face had been a little altered, a rational soul could not have been lodged in him; why a visage somewhat longer, or a nose flatter, or a wider mouth, could not have consisted, as well as the rest of his ill figure, with such a soul, such parts, as made him, disfigured as he was, capable to be a dignitary in the church.[64]

[64] Cf. Bk. IV. ch. iv. §§ 13-17.

27. *Nominal essences of particular substances are undetermined by nature, and therefore various as men vary.* Wherein, then, would I gladly know, consist the precise and unmovable boundaries of that species? It is plain, if we examine, there is no such thing made by Nature, and established by her amongst men. The real essence of that or any other sort of substances, it is evident, we know not; and therefore are so undetermined in our nominal essences, which we make ourselves, that, if several men were to be asked concerning some oddly shaped *fœtus*, as soon as born, whether it were a *man* or no, it is past doubt one should meet with different answers. Which could not happen, if the nominal essences, whereby we limit and distinguish the species of substances, were not made by man with some liberty; but were exactly copied from precise boundaries set by nature, whereby it distinguished all substances into certain species. Who would undertake to resolve what species that monster was of which is mentioned by Licetus (Bk. i. c. 3), with a man's head and hog's body? Or those other which to the bodies of men had the heads of beasts, as dogs, horses, &c. If any of these creatures had lived, and could have spoke, it would have increased the difficulty. Had the upper part to the middle been of human shape, and all below swine, had it been murder to destroy it? Or must the bishop have been consulted, whether it were man enough to be admitted to the font or no? As I have been told it happened in France some years since, in somewhat a like case. So uncertain are the boundaries of species of animals to us, who have no other measures than the complex ideas of our own collecting: and so far are we from certainly knowing what a *man* is; though perhaps it will be judged great ignorance to make any doubt about it. And yet I think I may say, that the certain boundaries of that species are so far from being determined, and the precise number of simple ideas which make the nominal essence so far from being settled and perfectly known, that very material doubts may still arise about it. And I imagine none of the definitions of the word *man* which we yet have, nor descriptions of that sort of animal, are so perfect and exact as to satisfy a considerate inquisitive person; much less to obtain a general consent, and to be that which men would everywhere stick by, in the decision of cases, and determining of life and death, baptism or no baptism, in productions that might happen.

28. *But not so arbitrary as mixed modes.* But though these nominal essences of substances are made by the mind, they are not yet made so arbitrarily as those of mixed modes. To the making of any nominal essence, it is necessary, First, that the ideas whereof it consists have such a union as to make but one idea, how compounded soever. Secondly, that the particular ideas so united be exactly the same, neither more nor less. For if two abstract complex ideas differ either in number or sorts of their component parts, they make two different, and not one and the same

essence. In the first of these, the mind, in making its complex ideas of substances, only follows nature; and puts none together which are not supposed to have a union in nature. Nobody joins the voice of a sheep with the shape of a horse; nor the colour of lead with the weight and fixedness of gold, to be the complex ideas of any real substances; unless he has a mind to fill his head with chimeras, and his discourse with unintelligible words. Men observing certain qualities always joined and existing together, therein copied nature; and of ideas so united made their complex ones of substances. For, though men may make what complex ideas they please, and give what names to them they will; yet, if they will be understood *when they speak of things really existing,* they must in some degree conform their ideas to the things they would speak of; or else men's language will be like that of Babel; and every man's words, being intelligible only to himself, would no longer serve to conversation and the ordinary affairs of life, if the ideas they stand for be not some way answering the common appearances and agreement of substances as they really exist.

29. *Our nominal essences of substances usually consist of a few obvious qualities observed in things.* Secondly, Though the mind of man, in making its complex ideas of substances, never puts any together that do not really, or are not supposed to, co-exist; and so it truly borrows that union from nature: yet the number it combines depends upon the various care, industry, or fancy of him that makes it. Men generally content themselves with some few sensible obvious qualities; and often, if not always, leave out others as material and as firmly united as those that they take. Of sensible substances there are two sorts: one of organized bodies, which are propagated by seed; and in these the *shape* is that which to us is the leading quality, and most characteristical part, that determines the species. And therefore in vegetables and animals, an extended solid substance of such a certain figure usually serves the turn. For however some men seem to prize their definition of *animal rationale*, yet should there a creature be found that had language and reason, but partaked not of the usual shape of a man, I believe it would hardly pass for a man, how much soever it were *animal rationale.* And if Balaam's ass had all his life discoursed as rationally as he did once with his master, I doubt yet whether any one would have thought him worthy the name man, or allowed him to be of the same species with himself. As in vegetables and animals it is the shape, so in most other bodies, not propagated by seed, it is the *colour* we must fix on, and are most led by. Thus where we find the colour of gold, we are apt to imagine all the other qualities comprehended in our complex idea to be there also: and we commonly take these two obvious qualities, viz. shape and colour, for so presumptive ideas of several species, that in a good picture, we readily say, this is a lion, and that a rose; this is a gold, and that

a silver goblet, only by the different figures and colours represented to the eye by the pencil.

30. *Yet, imperfect as they thus are, they serve for common converse.* But though this serves well enough for gross and confused conceptions, and inaccurate ways of talking and thinking; yet *men are far enough from having agreed on the precise number of simple ideas or qualities belonging to any sort of things, signified by its name.* Nor is it a wonder; since it requires much time, pains, and skill, strict inquiry, and long examination to find out what, and how many, those simple ideas are, which are constantly and inseparably united in nature, and are always to be found together in the same subject. Most men, wanting either time, inclination, or industry enough for this, even to some tolerable degree, content themselves with some few obvious and outward appearances of things, thereby readily to distinguish and sort them for the common affairs of life: and so, without further examination, give them names, or take up the names already in use. Which, though in common conversation they pass well enough for the signs of some few obvious qualities co-existing, are yet far enough from comprehending, in a settled signification, a precise number of simple ideas, much less all those which are united in nature. He that shall consider, after so much stir about genus and species, and such a deal of talk of specific differences, how few words we have yet settled definitions of, may with reason imagine, that those *forms* which there hath been so much noise made about are only chimeras, which give us no light into the specific natures of things. And he that shall consider how far the names of substances are from having significations wherein all who use them do agree, will have reason to conclude that, though the nominal essences of substances are all supposed to be copied from nature, yet they are all, or most of them, very imperfect. Since the composition of those complex ideas are, in several men, very different: and therefore that these boundaries of species are as men, and not as Nature, makes them, if at least there are in nature any such prefixed bounds. It is true that many particular substances are so made by Nature, that they have agreement and likeness one with another, and so afford a foundation of being ranked into sorts. But the sorting of things by us, or the making of determinate species, being in order to naming and comprehending them under general terms, I cannot see how it can be properly said, that Nature sets the boundaries of the species of things: or, if it be so, our boundaries of species are not exactly conformable to those in nature. For we, having need of general names for present use, stay not for a perfect discovery of all those qualities which would *best* show us their most material differences and agreements; but we ourselves divide them, by certain obvious appearances, into species, that we may the easier under general names communicate our thoughts about them. For, having no other knowledge of any substance but of the

simple ideas that are united in it; and observing several particular things to agree with others in several of those simple ideas; we make that collection our specific idea, and give it a general name; that in recording our thoughts, and in our discourse with others, we may in one short word designate all the individuals that agree in that complex idea, without enumerating the simple ideas that make it up; and so not waste our time and breath in tedious descriptions: which we see they are fain to do who would discourse of any new sort of things they have not yet a name for.

31. *Essences of species under the same name very different in different minds.* But however these species of substances pass well enough in ordinary conversation, it is plain that this complex idea, wherein they observe several individuals to agree, is by different men made very differently; by some more, and others less accurately. In some, this complex idea contains a greater, and in others a smaller number of qualities; and so is apparently such as the mind makes it. The yellow shining colour makes gold to children; others add weight, malleableness, and fusibility; and others yet other qualities, which they find joined with that yellow colour, as constantly as its weight and fusibility. For in all these and the like qualities, one has as good a right to be put into the complex idea of that substance wherein they are all joined as another. And therefore different men, leaving out or putting in several simple ideas which others do not, according to their various examination, skill, or observation of that subject, have different essences of gold, which must therefore be of their own and not of nature's making.

32. *The more general our ideas of substances are, the more incomplete and partial they are*. If the number of simple ideas that make the nominal essence of the lowest species, or first sorting, of individuals, depends on the mind of man, variously collecting them, it is much more evident that they do so in the more comprehensive classes, which, by the masters of logic, are called *genera*. These are complex ideas designedly imperfect: and it is visible at first sight, that several of those qualities that are to be found in the things themselves are purposely left out of generical ideas. For, as the mind, to make general ideas comprehending several particulars, leaves out those of time and place, and such other, that make them incommunicable to more than one individual; so to make other yet more general ideas, that may comprehend different sorts, it leaves out those qualities that distinguish them, and puts into its new collection only such ideas as are common to several sorts. The same convenience that made men express several parcels of yellow matter coming from Guinea and Peru under one name, sets them also upon making of one name that may comprehend both gold and silver, and some other bodies of different sorts. This is done by leaving out those qualities, which are peculiar to each sort, and retaining a complex idea made up of those that are common to them

all. To which the name *metal* being annexed, there is a genus constituted; the essence whereof being that abstract idea, containing only malleableness and fusibility, with certain degrees of weight and fixedness, wherein some bodies of several kinds agree, leaves out the colour and other qualities peculiar to gold and silver, and the other sorts comprehended under the name metal. Whereby it is plain that men follow not exactly the patterns set them by nature, when they make their general ideas of substances; since there is no body to be found which has barely malleableness and fusibility in it, without other qualities as inseparable as those. But men, in making their general ideas, seeking more the convenience of language, and quick dispatch by short and comprehensive signs, than the true and precise nature of things as they exist, have, in the framing their abstract ideas, chiefly pursued that end; which was to be furnished with store of general and variously comprehensive names. So that in this whole business of genera and species, the genus, or more comprehensive, is but a partial conception of what is in the species; and the species but a partial idea of what is to be found in each individual. If therefore any one will think that a man, and a horse, and an animal, and a plant, &c., are distinguished by real essences made by nature, he must think nature to be very liberal of these real essences, making one for body, another for an animal, and another for a horse; and all these essences liberally bestowed upon Bucephalus. But if we would rightly consider what is done in all these genera and species, or sorts, we should find that there is no new thing made; but only more or less comprehensive signs, whereby we may be enabled to express in a few syllables great numbers of particular things, as they agree in more or less general conceptions, which we have framed to that purpose. In all which we may observe, that the more general term is always the name of a less complex idea; and that each genus is but a partial conception of the species comprehended under it. So that if these abstract general ideas be thought to be complete, it can only be in respect of a certain established relation between them and certain names which are made use of to signify them; and not in respect of anything existing, as made by nature.

33. *This all accommodated to the end of speech*. This is adjusted to the true end of speech, which is to be the easiest and shortest way of communicating our notions. For thus he that would discourse of things, as they agreed in the complex idea of extension and solidity, needed but use the word *body* to denote all such. He that to these would join others, signified by the words life, sense, and spontaneous motion, needed but use the word animal to signify all which partaked of those ideas, and he that had made a complex idea of a body, with life, sense, and motion, with the faculty of reasoning, and a certain shape joined to it, needed but use the short monosyllable *man*, to express all particulars that correspond to that

complex idea. This is the proper business of genus and species: and this men do without any consideration of real essences, or substantial forms; which come not within the reach of our knowledge when we think of those things, nor within the signification of our words when we discourse with others.

34. *Instance in Cassowaries*. Were I to talk with any one of a sort of birds I lately saw in St. James's Park, about three or four feet high, with a covering of something between feathers and hair, of a dark brown colour, without wings, but in the place thereof two or three little branches coming down like sprigs of Spanish broom, long great legs, with feet only of three claws, and without a tail; I must make this description of it, and so may make others understand me. But when I am told that the name of it is *cassuaris*, I may then use that word to stand in discourse for all my complex idea mentioned in that description; though by that word, which is now become a specific name, I know no more of the real essence or constitution of that sort of animals than I did before; and knew probably as much of the nature of that species of birds before I learned the name, as many Englishmen do of swans or herons, which are specific names, very well known, of sorts of birds common in England.

35. *Men determine the sorts of substances, which may be sorted variously.* From what has been said, it is evident that *men* make sorts of things. For, it being different essences alone that make different species, it is plain that they who make those abstract ideas which are the nominal essences do thereby make the species, or sort. Should there be a body found, having all the other qualities of gold except malleableness, it would no doubt be made a question whether it were gold or not, i.e. whether it were of that species. This could be determined only by that abstract idea to which every one annexed the name gold: so that it would be true gold to him, and belong to that species, who included not malleableness in his nominal essence, signified by the sound gold; and on the other side it would not be true gold, or of that species, to him who included malleableness in his specific idea. And who, I pray, is it that makes these diverse species, even under one and the same name, but men that make two different abstract ideas, consisting not exactly of the same collection of qualities? Nor is it a mere supposition to imagine that a body may exist wherein the other obvious qualities of gold may be without malleableness; since it is certain that gold itself will be sometimes so eager, (as artists call it), that it will as little endure the hammer as glass itself. What we have said of the putting in, or leaving out of malleableness, in the complex idea the name gold is by any one annexed to, may be said of its peculiar weight, fixedness, and several other the like qualities: for whatever is left out, or put in, it is still the complex idea to which that name is annexed that makes the species: and as any particular parcel of matter answers that idea, so the name of

the sort belongs truly to it; and it is of that species. And thus anything is true gold, perfect metal. All which determination of the species, it is plain, depends on the understanding of man, making this or that complex idea.
36. *Nature makes the similitudes of substances.* This, then, in short, is the case: Nature makes many *particular things*, which do agree one with another in many sensible qualities, and probably too in their internal frame and constitution: but it is not this real essence that distinguishes them into species; it is men who, taking occasion from the qualities they find united in them, and wherein they observe often several individuals to agree, range them into sorts, in order to their naming, for the convenience of comprehensive signs; under which individuals, according to their conformity to this or that abstract idea, come to be ranked as under ensigns: so that this is of the blue, that the red regiment; this is a man, that a drill: and in this, I think, consists the whole business of genus and species.
37. *The manner of sorting particular beings the work of fallible men, though nature makes things alike*. I do not deny but nature, in the constant production of particular beings, makes them not always new and various, but very much alike and of kin one to another: but I think it nevertheless true, that the boundaries of the species, whereby men sort them, are made by men; since the essences of the species, distinguished by different names, are, as has been proved, of man's making, and seldom adequate to the internal nature of the things they are taken from. So that we may truly say, such a manner of sorting of things is the workmanship of men.
38. *Each abstract idea, with a name to it, makes a nominal essence.* One thing I doubt not but will seem very strange in this doctrine, which is, that from what has been said it will follow, that each abstract idea, with a name to it, makes a distinct species. But who can help it, if truth will have it so? For so it must remain till somebody can show us the species of things limited and distinguished by something else; and let us see that general terms signify not our abstract ideas, but something different from them. I would fain know why a shock and a hound are not as distinct species as a spaniel and an elephant. We have no other idea of the different essence of an elephant and a spaniel, than we have of the different essence of a shock and a hound; all the essential difference, whereby we know and distinguish them one from another, consisting only in the different collection of simple ideas, to which we have given those different names.
39. *How genera and species are related to naming*. How much the making of species and genera is in order to general names; and how much general names are necessary, if not to the being, yet at least to the completing of a species, and making it pass for such, will appear, besides what has been said above concerning ice and water, in a very familiar example. A silent and a striking watch are but one species to those who have but one name for them: but he that has the name *watch* for one, and *clock* for the other, and

distinct complex ideas to which those names belong, to *him* they are different species. It will be said perhaps, that the inward contrivance and constitution is different between these two, which the watchmaker has a clear idea of. And yet it is plain they are but one species to him, when he has but one name for them. For what is sufficient in the inward contrivance to make a new species? There are some watches that are made with four wheels, others with five; is this a specific difference to the workman? Some have strings and physies, and others none; some have the balance loose, and others regulated by a spiral spring, and others by hogs' bristles. Are any or all of these enough to make a specific difference to the workman, that knows each of these and several other different contrivances in the internal constitutions of watches? It is certain each of these hath a real difference from the rest; but whether it be an essential, a specific difference or no, relates only to the complex idea to which the name watch is given: as long as they all agree in the idea which that name stands for, and that name does not as a generical name comprehend different species under it, they are not essentially nor specifically different. But if any one will make minuter divisions, from differences that he knows in the internal frame of watches, and to such precise complex ideas give names that shall prevail; they will then be new species, to them who have those ideas with names to them, and can by those differences distinguish watches into these several sorts; and then *watch* will be a generical name. But yet they would be no distinct species to men ignorant of clock-work, and the inward contrivances of watches, who had no other idea but the outward shape and bulk, with the marking of the hours by the hand. For to them all those other names would be but synonymous terms for the same idea, and signify no more, nor no other thing but a watch. Just thus I think it is in natural things. Nobody will doubt that the wheels or springs (if I may so say) within, are different in a *rational man* and a *changeling*; no more than that there is a difference in the frame between a *drill* and a *changeling*. But whether one or both these differences be essential or specifical, is only to be known to us by their agreement or disagreement with the complex idea that the name man stands for: for by that alone can it be determined whether one, or both, or neither of those be a man.

40. *Species of artificial things less confused than natural*. From what has been before said, we may see the reason why, in the species of artificial things, there is generally less confusion and uncertainty than in natural. Because an artificial thing being a production of man, which the artificer designed, and therefore well knows the idea of, the name of it is supposed to stand for no other idea, nor to import any other essence, than what is certainly to be known, and easy enough to be apprehended. For the idea or essence of the several sorts of artificial things, consisting for the most part in nothing but the determinate figure of sensible parts, and sometimes

motion depending thereon, which the artificer fashions in matter, such as he finds for his turn; it is not beyond the reach of our faculties to attain a certain idea thereof; and so settle the signification of the names whereby the species of artificial things are distinguished, with less doubt, obscurity, and equivocation than we can in things natural, whose differences and operations depend upon contrivances beyond the reach of our discoveries.

41. *Artificial things of distinct species.* I must be excused here if I think artificial things are of distinct species as well as natural: since I find they are as plainly and orderly ranked into sorts, by different abstract ideas, with general names annexed to them, as distinct one from another as those of natural substances. For why should we not think a watch and pistol as distinct species one from another, as a horse and a dog; they being expressed in our minds by distinct ideas, and to others by distinct appellations?

42. *Substances alone, of all our several sorts of ideas, have proper names.* This is further to be observed concerning substances, that they alone of all our several sorts of ideas have particular or proper names, whereby one only particular thing is signified. Because in simple ideas, modes, and relations, it seldom happens that men have occasion to mention often this or that particular when it is absent. Besides, the greatest part of mixed modes, being actions which perish in their birth, are not capable of a lasting duration, as substances which are the actors; and wherein the simple ideas that make up the complex ideas designed by the name have a lasting union.

43. *Difficult to lead another by words into the thoughts of things stripped of those abstract ideas we give them.* I must beg pardon of my reader for having dwelt so long upon this subject, and perhaps with some obscurity. But I desire it may be considered, how difficult it is to lead another by words into the thoughts of things, stripped of those specifical differences we give them: which things, if I name not, I say nothing; and if I do name them, I thereby rank them into some sort or other, and suggest to the mind the usual abstract idea of that species; and so cross my purpose. For, to talk of a man, and to lay by, at the same time, the ordinary signification of the name man, which is our complex idea usually annexed to it; and bid the reader consider man, as he is in himself, and as he is really distinguished from others in his internal constitution, or real essence, that is, by something he knows not what, looks like trifling: and yet thus one must do who would speak of the supposed real essences and species of things, as thought to be made by nature, if it be but only to make it understood, that there is no such thing signified by the general names which substances are called by. But because it is difficult by known familiar names to do this, give me leave to endeavour by an example to make the different consideration the mind has of specific names and ideas a little more clear;

and to show how the complex ideas of modes are referred sometimes to archetypes in the minds of other intelligent beings, or, which is the same, to the signification annexed by others to their received names; and sometimes to no archetypes at all. Give me leave also to show how the mind always refers its ideas of substances, either to the substances themselves, or to the signification of their names, as to the archetypes; and also to make plain the nature of species or sorting of things, as apprehended and made use of by us; and of the essences belonging to those species: which is perhaps of more moment to discover the extent and certainty of our knowledge than we at first imagine.

44. *Instances of mixed modes named* kinneah *and* niouph. Let us suppose Adam, in the state of a grown man, with a good understanding, but in a strange country, with all things new and unknown about him; and no other faculties to attain the knowledge of them but what one of this age has now. He observes Lamech more melancholy than usual, and imagines it to be from a suspicion he has of his wife Adah, (whom he most ardently loved) that she had too much kindness for another man. Adam discourses these his thoughts to Eve, and desires her to take care that Adah commit not folly: and in these discourses with Eve he makes use of these two new words *kinneah* and *niouph*. In time, Adam's mistake appears, for he finds Lamech's trouble proceeded from having killed a man: but yet the two names *kinneah* and *niouph*, (the one standing for suspicion in a husband of his wife's disloyalty to him; and the other for the act of committing disloyalty), lost not their distinct significations. It is plain then, that here were two distinct complex ideas of mixed modes, with names to them, two distinct species of actions essentially different; I ask wherein consisted the essences of these two distinct species of actions? And it is plain it consisted in a precise combination of simple ideas, different in one from the other. I ask, whether the complex idea in Adam's mind, which he called *kinneah*, were adequate or not? And it is plain it was; for it being a combination of simple ideas, which he, without any regard to any archetype, without respect to anything as a pattern, voluntarily put together, abstracted, and gave the name *kinneah* to, to express in short to others, by that one sound, all the simple ideas contained and united in that complex one; it must necessarily follow that it was an adequate idea. His own choice having made that combination, it had all in it he intended it should, and so could not but be perfect, could not but be adequate; it being referred to no other archetype which it was supposed to represent.

45. These words, *kinneah* and *niouph*, by degrees grew into common use, and then the case was somewhat altered. Adam's children had the same faculties, and thereby the same power that he had, to make what complex ideas of mixed modes they pleased in their own minds; to abstract them, and make what sounds they pleased the signs of them: but the use of

names being to make our ideas within us known to others, that cannot be done, but when the same sign stands for the same idea in two who would communicate their thoughts and discourse together. Those, therefore, of Adam's children, that found these two words, *kinneah* and *niouph*, in familiar use, could not take them for insignificant sounds, but must needs conclude they stood for something; for certain ideas, abstract ideas. they being general names; which abstract ideas were the essences of the species distinguished by those names. If, therefore, they would use these words as names of species already established and agreed on, they were obliged to conform the ideas in their minds, signified by these names, to the ideas that they stood for in other men's minds, as to their patterns and archetypes; and then indeed their ideas of these complex modes were liable to be inadequate, as being very apt (especially those that consisted of combinations of many simple ideas) not to be exactly conformable to the ideas in other men's minds, using the same names; though for this there be usually a remedy at hand, which is to ask the meaning of any word we understand not of him that uses it: it being as impossible to know certainly what the words jealousy and adultery (which I think answer קנאה and נאוף) stand for in another man's mind, with whom I would discourse about them; as it was impossible, in the beginning of language, to know what *kinneah* and *niouph* stood for in another man's mind, without explication; they being voluntary signs in every one.

46. *Instances of a species of substance named* Zahab. Let us now also consider, after the same manner, the names of substances in their first application. One of Adam's children, roving in the mountains, lights on a glittering substance which pleases his eye. Home he carries it to Adam, who, upon consideration of it, finds it to be hard, to have a bright yellow colour, and an exceeding great weight. These perhaps, at first, are all the qualities he takes notice of in it; and abstracting this complex idea, consisting of a substance having that peculiar bright yellowness, and a weight very great in proportion to its bulk, he gives the name *zahab*, to denominate and mark all substances that have these sensible qualities in them. It is evident now, that, in this case, Adam acts quite differently from what he did before, in forming those ideas of mixed modes to which he gave the names *kinneah* and *niouph*. For there he put ideas together only by his own imagination, not taken from the existence of anything; and to them he gave names to denominate all things that should happen to agree to those his abstract ideas, without considering whether any such thing did exist or not; the standard there was of his own making. But in the forming his idea of this new substance, he takes the quite contrary course; here he has a standard made by nature; and therefore, being to represent that to himself, by the idea he has of it, even when it is absent, he puts in no simple idea into his complex one, but what he has the perception of from

the thing itself. He takes care that his idea be conformable to this archetype, and intends the name should stand for an idea so conformable.
47. This piece of matter, thus denominated *zahab* by Adam, being quite different from any he had seen before, nobody, I think, will deny to be a distinct species, and to have its peculiar essence: and that the name *zahab* is the mark of the species, and a name belonging to all things partaking in that essence. But here it is plain the essence Adam made the name *zahab* stand for was nothing but a body hard, shining, yellow, and very heavy. But the inquisitive mind of man, not content with the knowledge of these, as I may say, superficial qualities, puts Adam upon further examination of this matter. He therefore knocks, and beats it with flints, to see what was discoverable in the inside: he finds it yield to blows, but not easily separate into pieces: he finds it will bend without breaking. Is not now ductility to be added to his former idea, and made part of the essence of the species that name *zahab* stands for? Further trials discover fusibility and fixedness. Are not they also, by the same reason that any of the others were, to be put into the complex idea signified by the name *zahab*? If not, what reason will there be shown more for the one than the other? If these must, then all the other properties, which any further trials shall discover in this matter, ought by the same reason to make a part of the ingredients of the complex idea which the name *zahab* stands for, and so be the essence of the species marked by that name. Which properties, because they are endless, it is plain that the idea made after this fashion, by this archetype, will be always inadequate.
48. *The abstract ideas of substances always imperfect, and therefore various*. But this is not all. It would also follow that the names of substances would not only have, as in truth they have, but would also be supposed to have different significations, as used by different men, which would very much cumber the use of language. For if every distinct quality that were discovered in any matter by any one were supposed to make a necessary part of the complex idea signified by the common name given to it, it must follow, that men must suppose the same word to signify different things in different men: since they cannot doubt but different men may have discovered several qualities, in substances of the same denomination, which others know nothing of.
49. *Therefore to fix their nominal species, a real essense is supposed*. To avoid this therefore, they have supposed a real essence belonging to every species, from which these properties all flow, and would have their name of the species stand for that. But they, not having any idea of that real essence in substances, and their words signifying nothing but the ideas they have, that which is done by this attempt is only to put the name or sound in the place and stead of the thing having that real essence, without knowing what the real essence is, and this is that which men do when they

speak of species of things, as supposing them made by nature, and distinguished by real essences.

50. *Which supposition is of no use*. For, let us consider, when we affirm that "all gold is fixed," either it means that fixedness is a part of the definition, i.e., part of the nominal essence the word gold stands for; and so this affirmation, "all gold is fixed," contains nothing but the signification of the term gold. Or else it means, that fixedness, not being a part of the definition of the gold, is a property of that substance itself: in which case it is plain that the word gold stands in the place of a substance, having the real essence of a species of things made by nature. In which way of substitution it has so confused and uncertain a signification, that, though this proposition — "gold is fixed" — be in that sense an affirmation of something real; yet it is a truth will always fail us in its particular application, and so is of no real use or certainty. For let it be ever so true, that all gold, i.e. all that has the real essence of gold, is fixed, what serves this for, whilst we know not, in this sense, *what is or is not gold*? For if we know not the real essence of gold, it is impossible we should know what parcel of matter has that essence, and so whether *it* be true gold or no.[65]

51. *Conclusion*. To conclude: what liberty Adam had at first to make any complex ideas of *mixed modes* by no other pattern but by his own thoughts, the same have all men ever since had. And the same necessity of conforming his ideas of *substances* to things without him, as to archetypes made by nature, that Adam was under, if he would not wilfully impose upon himself, the same are all men ever since under too. The same liberty also that Adam had of affixing any new name to any idea, the same has any one still, (especially the beginners of languages, if we can imagine any such); but only with this difference, that, in places where men in society have already established a language amongst them, the significations of words are very warily and sparingly to be altered. Because men being furnished already with names for their ideas, and common use having appropriated known names to certain ideas, an affected misapplication of them cannot but be very ridiculous. He that hath new notions will perhaps venture sometimes on the coining of new terms to express them: but men think it a boldness, and it is uncertain whether common use will ever make them pass for current. But in communication with others, it is necessary that we conform the ideas we make the vulgar words of any language stand for to their known proper significations, (which I have explained at large already), or else to make known that new signification we apply them to.

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[65] Cf. ch. x. § 17.

35 BERKELEY: *Human Knowledge*, INTRO, sect 15 409a-b

15. Nor do I think them a whit more needful for the *enlargement of knowledge* than for *communication.* It is, I know, a point much insisted on, that all knowledge and demonstration are about universal notions, to which I fully agree: but then it doth not appear to me that those notions are formed by abstraction in the manner premised — *universality*, so far as I can comprehend, not consisting in the absolute, positive nature or conception of anything, but in the relation it bears to the particulars signified or represented by it; by virtue whereof it is that things, names, or notions, being in their own nature *particular*, are rendered *universal*. Thus, when I demonstrate any proposition concerning triangles, it is to be supposed that I have in view the universal idea of a triangle; which ought not to be understood as if I could frame an idea of a triangle which was neither equilateral, nor scalenon, nor equicrural; but only that the particular triangle I consider, whether of this or that sort it matters not, doth equally stand for and represent all rectilinear triangles whatsoever, and is in that sense *universal*. All which seems very plain and not to include any difficulty in it.