

1f. Natural signs as the source of meaning in conventional signs:
thought as the medium through which words signify things

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Cratylus, 104d-114a,c

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 that 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 pisteme, 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.

Seventh Letter, 809c-810d

[342a] On this point I intend to speak a little more at length; for perhaps, when I have done so, things will be clearer with regard to my present subject. There is an argument which holds good against the man ventures to put anything whatever into writing on questions of this nature; it has often before been stated by me, and it seems suitable to the present occasion.

For everything that exists there are three instruments by which the knowledge of it is necessarily imparted; fourth, there is the knowledge itself, [b] and, as fifth, we must count the thing itself which is known and truly exists. The first is the name, the second the definition, the third, the image, and the fourth the knowledge. If you wish to learn what I mean, take these in the case of one instance, and so understand them in the case of all. A circle is a thing spoken of, and its name is that very word which we have just uttered. The second thing belonging to it is its definition, made up names and verbal forms. For that which has the name “round,” “annular,” or, “circle,” might be defined as that which has the distance from its circumference to its centre everywhere equal. [c] Third, comes that which is drawn and rubbed out again, or turned on a lathe and broken up — none of which things can happen to the circle itself — to which the other things, mentioned have reference; for it is something of a different order from them. Fourth, comes knowledge, intelligence and right opinion about these things. Under this one head we must group everything which has its existence, not in words nor in bodily shapes, but in souls — from which it is dear that it is something different from the nature of the circle itself and from the three things mentioned before. [d] Of these things intelligence comes closest in kinship and likeness to the fifth, and the others are farther distant.

The same applies to straight as well as to circular form, to colours, to the good, the beautiful, the just, to all bodies whether manufactured or coming into being in the course of nature, to fire, water, and all such things, to every living being, to character in souls, and to all things done and suffered. For in the case of all these, no one, [e] if he has not some how or other got hold of the four things first mentioned, can ever be completely a partaker of knowledge of the fifth. Further, on account of the weakness of language, these (i.e., the four) attempt to show what each thing is like, [343a] not less than what each thing is. For this reason no man of intelligence will venture to express his philosophical views in language, especially not in language that is unchangeable, which is true of that which is set down in written characters.

Again you must learn the point which comes next. Every circle, of those which are by the act of man drawn or even turned on a lathe, is full of that which is opposite to the fifth thing. For everywhere it has contact with the straight. But the circle itself, we say, has nothing in either smaller or greater, of that which is its opposite. We say also that the name is not a thing of permanence for any of them, [b] and that nothing prevents the things now called round from being called straight, and the straight things round; for those who make changes and call things by opposite names, nothing will be less permanent (than a name). Again with regard to the definition, if it is made up of names and verbal forms, the same remark holds that there is no sufficiently durable permanence in it. And there is no end to the instances of the ambiguity from which each of the four suffers; but the greatest of them is that which we mentioned a little earlier, that, whereas there are two things, that which has real being, [c] and that which is only a quality, when the soul is seeking to know, not the quality, but the essence, each of the four, presenting to the soul by word and in act that which it is not seeking (i.e., the quality), a thing open to refutation by the senses, being merely the thing presented to the soul in each particular case whether by statement or the act of showing, fills, one may say, every man with puzzlement and perplexity.

Now in subjects in which, by reason of our defective education, we have not been accustomed even to search for the truth, but are satisfied with whatever images are presented to us, we are not held up to ridicule by one another, the questioned by questioners, [d] who can pull to pieces and criticise the four things. But in subjects where we try to compel a man to give a clear answer about the fifth, any one of those who are capable of overthrowing an antagonist gets the better of us, and makes the man, who gives an exposition in speech or writing or in replies to questions, appear to most of his hearers to know nothing of the things on which he is attempting to write or speak; for they are sometimes not aware that it is not the mind of the writer or speaker which is proved to be at fault, but the defective

nature of each of the four instruments. The process however of dealing with all of these, [e] as the mind moves up and down to each in turn, does after much effort give birth in a well-constituted mind to knowledge of that which is well constituted. But if a man is ill-constituted by nature (as the state of the soul is naturally in the majority both in its capacity for learning and in what is called moral character) — or it may have become so by deterioration — not even Lynceus could endow such men with the power [344a] of sight.

In one word, the man who has no natural kinship with this matter cannot be made akin to it by quickness of learning or memory; for it cannot be engendered at all in natures which are foreign to it. Therefore, if men are not by nature kinship allied to justice and all other things that are honourable, though they may be good at learning and remembering other knowledge of various kinds — or if they have the kinship but are slow learners and have no memory — none of all these will ever learn to the full the truth about virtue and vice. [b] For both must be learnt together; and together also must be learnt, by complete and long continued study, as I said at the beginning, the true and the false about all that has real being. After much effort, as names, definitions, sights, and other data of sense, are brought into contact and friction one with another, in the course of scrutiny and kindly testing by men who proceed by question and answer without ill will, with a sudden flash there shines forth understanding about every problem, and an intelligence whose efforts reach the furthest limits of human powers. [c] Therefore every man of worth, when dealing with matters of worth, will be far from exposing them to ill feeling and misunderstanding among men by committing them to writing. In one word, then, it may be known from this that, if one sees written treatises composed by anyone, either the laws of a lawgiver, or in any other form whatever, these are not for that man the things of most worth, if he is a man of worth, but that his treasures are laid up in the fairest spot that he possesses. But if these things were worked at by him as things of real worth, [d] and committed to writing, then surely, not gods, but men “have themselves bereft him of his wits.”

8 ARISTOTLE: *Interpretation*, CH I [16^a4-8] 25a / *Soul*, BK II, CH 8 [420^b29-421^a1] 652b / *Sense and the Sensible*, CH I [437^a11-17] 674a

Interpretation, CH I [16^a4-8] 25a

Spoken words are the symbols of mental experience and written words are the symbols of spoken words. Just as all men have not the same writing, so all men have not the same

speech sounds, but the mental experiences, which these directly symbolize, are the same

for all, as also are those things of which our experiences are the images. This matter has, however, been discussed in my treatise about the soul, for it belongs to an investigation distinct from that which lies before us.

Soul, BK II, CH 8 [420^b29-421^a1] 652b

Voice then is the impact of the inbreathed air against the 'windpipe', and the agent that produces the impact is the soul resident in these parts of the body. Not every sound, as we [30] said, made by an animal is voice (even with the tongue we may merely make a sound which is not voice, or without the tongue as in coughing); what produces the impact must have soul in it and must be accompanied by an act of imagination, for voice is a sound *with a meaning*, and is not *merely* the result of any impact of the breath as in coughing; in voice the breath in the windpipe is used as an instrument to knock with against the walls of the 421^a windpipe.

Sense and the Sensible, CH I [437^o11-17] 674a

Indirectly, however, it is hearing that contributes most to the growth of intelligence. For rational discourse is a cause of instruction in virtue of its being audible, which it is, not directly, but indirectly; since it is [15] composed of words, and each word is a thought-symbol. Accordingly, of persons destitute from birth of either sense, the blind are more intelligent than the deaf and dumb.

18 AUGUSTINE: *Christian Doctrine*, BK II, CH 3 637c-d

Chap. 3. *Among signs, words hold the chief place*

4. Of the signs, then, by which men communicate their thoughts to one another, some relate to the sense of sight, some to that of hearing, a very few to the other senses. For, when we nod, we give no sign except to the eyes of the man to whom we wish by this sign to impart our desire. And some convey a great deal by the motion of the hands: and actors by movements of all their limbs give certain signs to the initiated, and, so to speak, address their conversation to the eyes: and the military standards and flags convey through the eyes the will of the commanders. And all these signs are as it were a kind of visible words. The signs that address themselves to the ear are, as I have said, more numerous, and for the most part consist of words. For though the bugle and the flute and the lyre frequently give not only a sweet but a significant sound, yet all these signs are very few in number compared with words. For among men words have obtained far and away the chief place as a means of indicating the thoughts of the mind. Our Lord, it is true, gave a sign through the odor of the

ointment which was poured out upon His feet;¹ and in the sacrament of His body and blood He signified His will through the sense of taste; and when by touching the hem of His garment the woman was made whole, the act was not wanting in significance.² But the countless multitude of the signs through which men express their thoughts consist of words. For I have been able to put into words all those signs, the various classes of which I have briefly touched upon, but I could by no effort express words in terms of those signs.

19 AQUINAS: *Summa Theologica*, PART I, Q 13, A 1, ANS 62c-63c; A 4, ANS and REP 1 65c-66b; A 10, REP 5 72c-73c; Q 27, A 1, ANS 153b-154b; Q 85, A 2, REP 3 453d-455b

Summa Theologica, PART I, Q 13, A 1, ANS 62c-63c

Article 1. Whether Any Name Is Suitable to God?

We proceed thus to the First Article: It seems that no name is suitable to God.

Objection 1. For Dionysius says (*Div. Nom. i*)³ that, “Of Him there is neither name, nor can one be found of Him”; and it is written: “*What is His name, and what is the name of His Son, if thou knowest?*” (Prov. 30. 4).

Obj. 2. Further, every name is either abstract or concrete. But concrete names do not belong to God, since He is simple, nor do abstract names belong to Him, since they do not signify any perfect subsisting thing. Therefore no name can be said of God.

Obj. 3. Further, nouns are taken to signify substance with quality; verbs and participles signify substance with time; pronouns the same with demonstration or relation. But none of these can be applied to God, for He has no quality, nor accident, nor time; moreover, He cannot be felt, so as to be pointed out; nor can He be described by relation, since relations serve to recall a thing mentioned before by nouns, participles, or demonstrative pronouns. Therefore God cannot in any way be named by us.

On the contrary, It is written (Exod. 15. 3): “*The Lord is a man of war, Almighty is His name*”.

I answer that, Since according to the Philosopher,⁴ words are signs of ideas, and ideas the likeness of things, it is evident that words relate to the meaning of things signified through the medium of the intellectual conception. It follows therefore that we can give a name to anything in as far as it can be known by our intellect. Now it was shown above (Q. XII, AA. 11, 12) that in this life we cannot see the essence of God; but we know God

¹ John, 12.3-7; Mark, 14.8.

² Matt. 9.20.

³ Sect. 5 (PG 3, 593).

⁴ Interpretation, 1 (16^a3).

from creatures as their principle, and also by way of excellence and remotion. In this way therefore He can be named by us from creatures,, yet not so that the name which signifies Kim expresses the divine essence in itself, as for instance the name "man" express by its meaning the essence of man by declaring his essence. For the notion expressed by the name is the definition.

Reply Obj. 1. The reason why God has no name, or is said to be above being named, is because His essence is above all that we understand about God and signify in word.

Reply Obj. 1. Because we know and name God from creatures, the names we attribute to God signify what belongs to material creatures, of which the knowledge is natural to us as we have said before (Q. XII, A. 4). And because in creatures of this kind what is perfect and subsistent is composite, whereas their form is not a complete subsisting thing, but rather is that whereby a thing is, hence it follows that all names used by us to signify a complete subsisting thing must have a concrete meaning according as they belong to composite things. But names given to signify simple forms signify a thing not as subsisting, but as that by which a thing is; as, for instance, whiteness signifies that by which a thing is white. And as God is simple, and subsisting, we attribute to Him abstract names to signify His simplicity, and concrete names to signify His subsistence and perfection, although both these kinds of names fail to express His mode of being, since our intellect does not know Him in this life as He is.

Reply Obj. 1. To signify substance with quality is to signify the suppositum with a nature or determined form in which it subsists. Hence, as some things are said of God in a concrete sense to signify His subsistence and perfection, so likewise nouns are applied to God signifying substance with quality. Further, verbs and participles which signify time are applied to Him because His eternity includes all time. For just as we can apprehend and signify simple subsistences only by way of composite things, so we can understand and express simple eternity only by way of temporal things, because our intellect has a natural affinity to composite and temporal things. But demonstrative pronouns are applied to God as pointing out what is understood, not what is sensed. For we can only describe Him as far as we understand Him. Thus, according as nouns, participles and demonstrative pronouns are applicable to God, so far can He be signified by relative pronouns.

Summa Theologica, PART I, Q 13, A 4, ANS and REP 1 65c-66b

Article 4. Whether Names Applied to God Are Synonymous?

We proceed thus to the Fourth Article: It seems that these names applied to God are synonymous names.

Objection 1. For synonymous names are those which mean exactly the same. But these names applied to God mean entirely the same thing in God; for the goodness of God is His essence, and likewise it is His wisdom. Therefore these names are entirely synonymous.

Obj. 2. Further, if it be said these names signify one and the same thing in reality, but differ in idea, it can be objected that an idea to which no reality corresponds is an empty idea. Therefore if these ideas are many, and the thing is one, it seems also that these ideas are ideas to no purpose.

Obj. 3. Further, a thing which is one in reality and in idea, is more one than what is one in reality and many in idea. But God is supremely one. Therefore it seems that He is not one in reality and many in idea, and thus the names applied to God do not signify different ideas: and thus they are synonymous.

On the contrary, All synonyms united with each other are redundant, as when we say, “vesture clothing.” Therefore if all names applied to God are synonymous, we cannot properly say “good God,” or the like, and yet it is written, “*O most mighty, great and powerful, the Lord of hosts is Thy name*” (Jer. 32. 18).

I answer that, These names spoken of God are not synonymous. This would be easy to understand if we said that these names are used to remove or to express the relation of cause to creatures; for thus it would follow that there are different ideas as regards the diverse thing denied of God, or as regards diverse effects connoted. But even according to what was said above (A. 2), that these names dignify the divine substance, although in an imperfect manner, it is also clear from what has been said (AA. 1, 2) that they have diverse meanings. For the notion signified by the name is the conception in the intellect of the thing signified by the name. But our intellect, since it knows God from creatures, in order to understand God, forms conceptions proportional to the perfections flowing from God to creatures, which perfections pre-exist in God unitedly and simply, while in creatures they are received divided and multiplied. As, therefore, to the different perfections of creatures there corresponds one simple principle represented by different perfections of creatures in a various and manifold manner, so also to the various and multiplied conceptions of our intellect there corresponds one altogether simple principle, according to these conceptions. Therefore, although the names applied to God signify one thing, still because they signify that thing under many and different aspects they are not synonymous.

Thus appears the solution of the *First Objection*, since synonymous terms signify one thing under one aspect; for words which signify different aspects of one thing, do not signify primarily and absolutely one thing, because the term only signifies the thing through the medium of the intellectual conception, as was said above.

Reply Obj. 2. The many aspects of these names are not empty and worthless, for there corresponds to all of them one simple reality represented by them in a manifold and imperfect manner.

Reply Obj. 3. The perfect unity of God requires that what are manifold and divided in others should exist in Him simply and unitedly. Thus it comes about that He is one in reality, and yet many in idea, because our intellect apprehends Him in a manifold manner, just as things represent Him in a manifold way.

Summa Theologica, PART I, Q 13, A 10, REP 5 72c-73c

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*.⁵ 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.

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

⁵ Aristotle, I (16^a5).

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 Philosopher⁶ takes equivocal names in a large 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

⁶ *Categories*, I (1^a1).

altogether, he could not even name Him, unless, perhaps, as we use names the meaning of which we know not.

Summa Theologica, PART I, Q 27, A 1, ANS 153b-154b

Article 1. *Whether There is Procession in God?*

We proceed thus to the First Article: It would seem that there cannot be any procession in God.

Objection 1. For procession signifies outward movement. But in God there is nothing mobile, nor anything extraneous. Therefore neither is there procession in God.

Obj. 2. Further, everything which proceeds differs from that whence it proceeds. But in God there is no diversity; but supreme simplicity. Therefore in God there is no procession.

Obj. 3. Further, to proceed from another seems to be against the nature of the first principle. But God is the first principle, as shown above (Q. 11, A. 3). Therefore in God there is no procession.

On the contrary, Our Lord says, "*From God I proceeded*" (John 8:42).

I answer that, Divine Scripture uses, in relation to God, names which signify procession. This procession has been differently understood. Some have understood it in the sense of an effect, proceeding from its cause; so Arius took it,⁷ saying that the Son proceeds from the Father as His primary creature, and that the Holy Ghost proceeds from the Father and the Son as the creature of both. In this sense neither the Son nor the Holy Ghost would be true God: and this is contrary to what is said of the Son, "*That . . . we may be in His true Son. This is true God*" (1 John 5:20). Of the Holy Ghost it is also said, "*Know you not that your members are the temple of the Holy Ghost?*" (1 Cor. 6:19). Now, to have a temple is God's prerogative.

Others take this procession to mean the cause proceeding to the effect, as moving it, or impressing its own likeness on it; in which sense it was understood by Sabellius,⁸ who said that God the Father is called Son in assuming flesh from the Virgin, and that the Father also is called Holy Ghost in sanctifying the rational creature, and moving it to life. The words of the Lord contradict such a meaning, when He speaks of Himself, "*The Son cannot of Himself do anything*" (John 5:19); while many other passages show the same, whereby we know that the Father is not the Son.

Careful examination shows that both of these opinions take procession as meaning an outward act; hence neither of them affirms procession as existing in God Himself; whereas, since procession always supposes action, and as there is an outward procession corresponding to the act tending to external matter, so there must be an inward procession corresponding to

⁷ See Augustine, *De Haeres*, 49 (PL 42, 39).

⁸ *Ibid.*, sect. 41 (42, 32).

the act remaining within the agent. This applies most conspicuously to the intellect, the action of which remains in the intelligent agent. For whenever we understand, by the very fact of understanding there proceeds something within us, which is a conception of the object understood, a conception issuing from our intellectual power and proceeding from our knowledge of that object. This conception is signified by the spoken word; and it is called the word of the heart signified by the word of the voice.

As God is above all things, we should understand what is said of God, not according to the mode of the lowest creatures, namely bodies, but from the similitude of the highest creatures, the intellectual substances; while even the similitudes derived from these fall short in the representation of divine objects. Procession, therefore, is not to be understood from what it is in bodies, either according to local movement or by way of a cause proceeding forth to its exterior effect, as, for instance, like heat from the agent to the thing made hot. Rather it is to be understood by way of an intelligible emanation, for example, of the intelligible word which proceeds from the speaker, yet remains in him. In that sense the Catholic Faith understands procession as existing in God.

Reply Obj. 1. This objection comes from the idea of procession in the sense of local motion, or of an action tending to external matter, or to an exterior effect; which kind of procession does not exist in God, as we have explained.

Reply Obj. 2. Whatever proceeds by way of outward procession is necessarily distinct from the source whence it proceeds, whereas, whatever proceeds within by an intelligible procession is not necessarily distinct; indeed, the more perfectly it proceeds, the more closely it is one with the source whence it proceeds. For it is clear that the more a thing is understood, the more closely is the intellectual conception joined and united to the intelligent agent; since the intellect by the very act of understanding is made one with the object understood. Thus, as the divine intelligence is the very supreme perfection of God (Q. XIV, A. 1), the divine Word is of necessity perfectly one with the source whence He proceeds, without any kind of diversity.

Reply Obj. 3. To proceed from a principle, so as to be something outside and distinct from that principle, is irreconcilable with the idea of a first principle; whereas an intimate and uniform procession by way of an intelligible act is included in the idea of a first principle. For when we call the builder the principle of the house, in the idea of such a principle is included that of his art; and it would be included in the idea of the first principle were the builder the first principle of the house. God, Who is the first principle of all things, may be compared to things created as the architect is to things designed.

Article 2. Whether the Intelligible Species Abstracted from the Phantasm Is Related to Our Intellect As That Which Is Understood?

We proceed thus to the Second Article: It would seem that the intelligible species abstracted from the phantasm is related to our intellect as that which is understood.

Objection 1. For the understood in act is in the one who understands, since the understood in act is the intellect itself in act. But nothing of what is understood is in the intellect actually understanding save the abstracted intelligible species. Therefore this species is what is actually understood.

Obj. 2. Further, what is actually understood must be in something; otherwise it would be nothing. But it is not in the thing which is outside the soul is material, nothing therein can be actually understood. Therefore what is actually understood is in the intellect. Consequently it can be nothing else than the above mentioned intelligible species.

Obj. 3. Further, the Philosopher says⁹ that "words are signs of the passions in the soul." But words signify the things understood, for we express by word what we understand. Therefore these passions of the soul, namely, the intelligible species, are what is actually understood.

On the contrary, The intelligible species is to the intellect what the sensible image is to the sense. But the sensible image is not what is perceived, but rather that by which sense perceives. Therefore the intelligible species is not what is understood, but that by which the intellect understands.

I answer that, Some have asserted that our intellectual powers know only the impression made on them,¹⁰ as, for example, that sense is cognizant only of the impression made on its own organ. According to this theory, the intellect understands only its own impression, namely, the intelligible species which it has received, so that this species is what is understood.

This is, however, manifestly false for two reasons. First, because the things we understand are the objects of science are the same. Therefore if what we understand is merely the intelligible species in the soul, it would follow that every science would not be concerned with things outside the soul, but only with the intelligible species within the soul; thus, according to the teaching of the Platonists all science is about ideas, which they held to be actually understood.¹¹ Secondly, it is untrue because it would lead to the opinion of the philosophers of antiquity who maintained that "whatever seems, is true,"¹² and that consequently contradictories are true simultaneously. For if the power knows its own impression only, it can judge

⁹ *Interpretation*, I (16^a3).

¹⁰ Protagoras and Heraclitus; cf. Aristotle, *Metaphysics*, IX, 3 (1047^a6); IV, 3 (1005^b25). Cf. St. Thomas, *In Meta.*, IX, 3; IV, 6.

¹¹ Cf. Q. LXXXIV, AA. 1, 4.

¹² Cf. Aristotle, *Metaphysics*, IV, 5, (1009^a8).

of that only. Now a thing seems according to the impression made on the knowing power. Consequently the knowing power will always judge of its own impression as such, and so every judgment will be true; for instance, if taste perceived only its own impression, when anyone with a healthy taste judges that honey is sweet, he would judge truly; and likewise if anyone with a corrupt taste judges that honey is bitter, this would be true, for each would judge according to the impression on his taste. Thus every opinion would be equally true; in fact, every sort of apprehension.

Therefore it must be said that the intelligible species is related to the intellect as that by which it understands, which is proved thus. There is a twofold action,¹³ one which remains in the agent, for instance, to see and to understand, and another which passes into an external thing, for instance, to heat and to cut; and each of these actions proceeds in virtue of some form. And as the form from which an act tending to something external proceeds is the likeness of the object of the action, as heat in the heater is a likeness of the thing heated, so the form from which an action remaining in the agent proceeds is the likeness of the object. Hence that by which the sight sees is the likeness of the visible thing; and the likeness of the thing understood, that is, the intelligible species, is the form by which the intellect understands. But since the intellect is turned back (*reflectitur*) upon itself, by the same reflection it understands both its own act of understanding and the species by which it understands. Thus the intelligible species is that which is understood secondarily, but that which is primarily understood is the thing, of which the intelligible species is the likeness.

This also appears from the opinion of the ancient philosophers,¹⁴ who said that "like is known by like." For they said that the soul knows the earth outside itself by the earth within itself; and so of the rest. If, therefore, we take the species of the earth instead of the earth, according to Aristotle,¹⁵ who says that "a stone is not in the soul, but the likeness of the stone," it follows that the soul knows the things which are outside of it, by means of its intelligible species.

Reply Obj. 1. The thing understood is in the one who understands by its own likeness, and it is in this sense that we say that the thing actually understood is the intellect in act, because the likeness of the thing understood is the form of the intellect, just as the likeness of a sensible thing is the form of the sense in act. Hence it does not follow that the intelligible species abstracted is what is actually understood, but rather that it is the likeness of it.

¹³ *Metaphysics*, IX, 8 (1050^a23).

¹⁴ Empedocles and Plato, in Aristotle, *Soul*, I, 5 (409^b26); I, 2 (404^b17).

¹⁵ *Soul*, III, 8 (431^b29).

Reply Obj. 2. In these words "the thing actually understood" there is a twofold meaning: the thing which is understood, and the fact that it is understood. In like manner the words "abstract universal" imply two things, the nature of a thing and its abstraction or universality. Therefore the nature itself to which it falls to be understood, or to be abstracted, or to bear the intention of universality is only in individuals; but that it is understood, abstracted, or bears the intention of universality is in the intellect. We see something similar to this in the senses. For the sight sees the colour of the apple apart from its smell. If therefore it be asked where is the colour which is seen apart from the smell, it is clear that the colour which is seen is only in the apple; but that it be perceived apart from the smell is owing to the sight, since the likeness of colour and not of smell is in the sight. In like manner humanity which is understood is only in this or that man, but that humanity is apprehended without the individual conditions, that is, that it be abstracted and consequently considered as universal, happens to humanity according as it is perceived by the intellect, in which there is a likeness of the specific nature, but not of the individual principles.

Reply Obj. 3. There are two operations in the sensitive part. One in regard to change only, and thus the operation of the senses takes place by the senses being changed by the sensible. The other is formation, according as the imagination forms for itself an image of an absent thing, or even of something never seen. Both of these operations are found in the intellect. For in the first place there is the passion of the possible intellect as informed by the intelligible species; and then the possible intellect thus informed forms a definition, or a division, or a composition, which is expressed by a word. Thus the notion signified by a word is its definition, and a proposition signifies the intellect's division or composition. Words do not therefore signify the intelligible species themselves, but that which the intellect forms for itself for the purpose of judging of external things.

20 AQUINAS: *Summa Theologica*, PART I-II, Q 93, A 1, REP 2 215b,d-216c; PART III, Q 60, AA 6-8 851b-854d passim

Summa Theologica, PART I-II, Q 93, A 1, REP 2 215b,d-216c

Article 1. Whether the Eternal Law Is a Supreme Type Existing in God?

We proceed thus to the First Article: It would seem that the eternal law is not a supreme type (*ratio*) existing in God.

Objection 1. For there is only one eternal law. But there are many types of things in the Divine mind; for Augustine says (QQ. LXXXIII, *qu.* 46)¹⁶ that God

¹⁶ PL 40, 30.

"made each thing according to its type." Therefore the eternal law does not seem to be a type existing in the Divine mind.

Obj. 2. Further, it is essential to a law that it be promulgated by word, as stated above (Q. XC, A. 4; Q. XCI, A. 1, Reply 2). But Word is a Personal name in God, as stated in the First Part (Q. XXXIV, A. 1): whereas type refers to the Essence. Therefore the eternal law is not the same as a Divine type.

Obj. 3. Further, Augustine says (*De Vera Relig.* xxx):¹⁷ "We see a law above our minds, which is called truth." But the law which is above our minds is the eternal law. Therefore truth is the eternal law. But the idea of truth is not the same as the idea of a type. Therefore the eternal law is not the same as the sovereign type.

On the contrary, Augustine says (*De Lib. Arb.* i, 6)¹⁸ that "the eternal law is the sovereign type, to which we must always conform."

I answer that, Just as in every artificer there pre-exists a type of the things that are made by his art, so too in every governor there must pre-exist the type of the order of those things that are to be done by those who are subject to his government. And just as the type of the things yet to be made by an art is called the art or exemplar of the products of that art, so too the type in him who governs the acts of his subjects, bears the character of a law, provided the other conditions be present which we have mentioned above (Q. XC). Now God, by His wisdom, is the Creator of all things in relation to which He stands as the artificer to the products of his art, as stated in the First Part (Q. XIV, A. 8). Moreover He governs all the acts and movements that are to be found in each single creature, as was also stated in the First Part (Q. CIII, A. 5). Therefore as the type of the Divine Wisdom, inasmuch as by It all things are created, has the character of art, exemplar or idea; so the type of Divine Wisdom, as moving all things to their due end, bears the character of law. Accordingly the eternal law is nothing else than the type of Divine Wisdom, as directing all actions and movements.

Reply Obj. 1. Augustine is speaking in that passage of the ideal types which regard the proper nature of each single thing; and consequently in them there is a certain distinction and plurality, according to their different relations to things, as stated in the First Part (Q. XV, A. 2). But law is said to direct human acts by ordaining them to the common good, as stated above (Q. XC, A. 2). And things, which are in themselves different, may be considered as one, according as they are ordained to one common thing. Wherefore the eternal law is one since it is the type of this order.

Reply Obj. 2. With regard to any sort of word, two points may be considered: viz. the word itself, and that which is expressed by the word. For the spoken word is something uttered by the mouth of man, and expresses that

¹⁷ PL 34, 147.

¹⁸ PL 32, 1229.

which is signified by the human word. The same applies to the human mental word, which is nothing else than something conceived by the mind, by which man expresses his thoughts mentally. So then in God the Word conceived by the intellect of the Father is the name of a Person: but all things that are in the Father's knowledge, whether they refer to the Essence or to the Persons, or to the works of God, are expressed by this Word, as Augustine declares (*De Trin.* xv, 14).¹⁹ And among other things expressed by this Word, the eternal law itself is expressed thereby. Nor does it follow that the eternal law is a Personal name in God: yet it is appropriated to the Son, on account of the kinship between type and word.

Reply Obj. 3. The types of the Divine intellect do not stand in the same relation to things, as the types of the human intellect. For the human intellect is measured by things, so that a human concept is not true by reason of itself, but by reason of its being consonant with things, since "an opinion is true or false according as it answers to the reality." But the Divine intellect is the measure of things: since each thing has so far truth in it, as it represents the Divine intellect, as was stated in the First Part (Q. XVI, A. 1). Consequently the Divine intellect is true in itself; and its type is truth itself.

Summa Theologica, PART III, Q 60, AA 6-8 851b-854d passim

Article 6. *Whether Words Are Required for the Significance of the Sacraments?*

We proceed thus to the Sixth Article: It seems that words are not required for the signification of the sacrament.

Objection 1. For Augustine says (*Contra Faust.* xix, 16):²⁰ "What else is a corporeal sacrament but a kind of visible word?" Wherefore to add words to the sensible things in the sacraments seems to be the same as to add words to words. But this is superfluous. Therefore words are not required besides the sensible things in the sacraments.

Obj. 2. Further, a sacrament is some one thing. But it does not seem possible to make one thing of those that belong to different genera. Since, therefore, sensible things and words are of different genera, for sensible things are the product of nature, but words, of reason; it seems that in the sacraments, words are not required besides sensible things.

Obj. 3. Further, the sacraments of the New Law succeed those of the Old Law, since "the former were instituted when the latter were abolished," as Augustine says (*Contra Faust.* xix, 13).²¹ But no form of words was required in the sacraments of the Old Law. Therefore neither is it required in those of the New Law.

¹⁹ PL 42, 1076; VI, 10 (PL 42, 931).

²⁰ PL 42, 356.

²¹ PL 42, 355.

*On the contrary, The Apostle says (Eph. 5:25, 26): Christ loved the Church, and delivered Himself up for it; that He might sanctify it, cleansing it by the laver of water in the word of life. And Augustine says (Tract. xxx in Joann.):*²²

"The word is added to the element, and this becomes a sacrament."

I answer that, The sacraments, as stated above (AA 2, 3), are employed as signs for man's sanctification. Consequently they can be considered in three ways, and in each way it is fitting for words to be added to the sensible signs. For in the first place they can be considered in regard to the cause of sanctification, which is the Word incarnate: to Whom the sacraments have a certain conformity, in that the word is joined to the sensible sign, just as in the mystery of the Incarnation the Word of God is united to sensible flesh.

Secondly, sacraments may be considered on the part of man who is sanctified, and who is composed of soul and body, to whom the sacramental remedy is adjusted, since it touches the body through the sensible element, and the soul through faith in the words. Hence Augustine says (*Tract. lxxx in Joan.*)²³ on Jn. 15:3, Now you are clean by reason of the word, etc.: "Whence hath water this so great virtue, to touch the body and wash the heart, but by the word doing it, not because it is spoken, but because it is believed?"

Thirdly, a sacrament may be considered on the part of the sacramental signification. Now Augustine says²⁴ that "words are the principal signs used by men," because words can be formed in various ways for the purpose of signifying various mental concepts, so that we are able to express our thoughts with greater distinctness by means of words. And therefore in order to insure the perfection of sacramental signification it was necessary to determine the signification of the sensible things by means of certain words. For water may signify both a cleansing by reason of its humidity, and refreshment by reason of its being cool; but when we say, "I baptize thee," it is clear that we use water in baptism in order to signify a spiritual cleansing.

Reply Obj. 1. The sensible elements of the sacraments are called words by way of a certain likeness, in so far as they partake of a certain significative power, which resides principally in the very words, as stated above. Consequently it is not a superfluous repetition to add words to the visible element in the sacraments; because one determines the other, as stated above.

Reply Obj. 2. Although words and other sensible things are not in the same genus, considered in their natures, yet have they something in common as to the thing signified by them: which is more perfectly done in words than

²² PL 35, 1840.

²³ PL 35, 1840.

²⁴ *Christian Doctrine*, II, 3 (PL 34, 37).

in other things. Wherefore in the sacraments, words and things, like form and matter, combine in the formation of one thing, in so far as the signification of things is completed by means of words, as above stated. And under words are comprised also sensible actions, such as cleansing and anointing and the like, because they have a like signification with the things.

Reply Obj. 3. As Augustine says (*Contra Faust.* xix, 16),²⁵ the sacraments of things present should be different from sacraments of things to come. Now the sacraments of the Old Law foretold the coming of Christ. Consequently they did not signify Christ so clearly as the sacraments of the New Law, which flow from Christ Himself, and have a certain likeness to Him, as stated above. Nevertheless in the Old Law, certain words were used in things pertaining to the worship of God, both by the priests, who were the ministers of those sacraments, according to Num. 6:23, 24: *Thus shall you bless the children of Israel, and you shall say to them: The Lord bless thee, etc.*; and by those who made use of those sacraments, according to Deut. 26:3: *I profess this day before the Lord thy God, etc.*

Article 7. Whether Determinate Words Are Required in the Sacraments?

We proceed thus to the Seventh Article: It seems that determinate words are not required in the sacraments.

Objection 1. For as the Philosopher says,²⁶ “words are not the same for all.” But salvation, which is sought through the sacraments, is the same for all. Therefore determinate words are not required in the sacraments.

Obj. 2. Further, words are required in the sacraments since they are the principal means of signification, as stated above (A. 6). But it happens that various words mean the same. Therefore determinate words are not required in the sacraments.

Obj. 3. Further, corruption of anything changes its species. But some corrupt the pronunciation of words, and yet it is not credible that the sacramental effect is hindered thereby, for otherwise unlettered men and stammerers, in conferring sacraments, would frequently do so invalidly. Therefore it seems that determinate words are not required in the sacraments.

On the contrary, Our Lord used determinate words in consecrating the sacrament of the Eucharist, when He said (Matt. 26. 26): *This is My Body.* Likewise He commanded His disciples to baptize under a form of determinate words, saying (Matt. 28. 19): *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

I answer that, As stated above (A. 6, reply 2), in the sacraments the words are as the form, and sensible things are as the matter. Now in all things composed of matter and form, the determining principle is on the part of

²⁵ PL 42, 356.

²⁶ *Interpretation*, I (16^a5).

the form, which is as it were the end and term of the matter. Consequently for the being of a thing the need of a determinate form is prior to the need of determinate matter, for determinate matter is needed that it may be proportioned to the determinate form. Since, therefore, in the sacraments determinate sensible things are required which are as the sacramental matter, much more is there need in them of a determinate form of words. *Reply Obj. 1.* As Augustine says (*Tract. lxxx sup. Joann.*),²⁷ the word operates in the sacraments “not because it is spoken,” that is, not by the outward sound of the voice, “but because it is believed,” that is, in accordance with the sense of the words which is held by faith. And this sense is indeed the same for all. though the same words as to their sound be not used by all. Consequently no matter in what language this sense is expressed, the sacrament is complete.

Reply Obj. 2. Although it happens in every language that various words signify the same thing, yet one of those words is that which those who speak that language use principally and more commonly to signify that particular thing, and this is the word which should be used for the sacramental signification. So also among sensible things, that one is used for the sacramental signification which is most commonly employed for the action by which the sacramental effect is signified; thus water is most commonly used by men for bodily cleansing, by which the spiritual cleansing is signified, and therefore water is employed as the matter of baptism.

Reply Obj. 3. If he who corrupts the pronunciation of the sacramental words does so on purpose, he does not seem to intend to do what the Church intends, and thus the sacrament seems to be defective.

But if he do this through error or a slip of the tongue, and if he so far mispronounce the words as to deprive them of sense, the sacrament seems to be defective. This would be the case especially if the mispronunciation be in the beginning of a word, for instance, if one were to say *in nomine matris* instead of *in nomine Patris*. If, however, the sense of the words be not entirely lost by this mispronunciation, the sacrament is complete. This would be the case principally if the end of a word be mispronounced; for instance, if one were to say *in nomine patrias et filias*. For although the words thus mispronounced have no appointed meaning, yet we allow them an accommodated meaning corresponding to the usual forms of speech. And so, although the sensible sound is changed, yet the sense remains the same.

What has been said about the various mispronunciations of words, either at the beginning or at the end, holds because with us a change at the beginning of a word changes the meaning, whereas a change at the end

²⁷ PL 35, 1840.

generally speaking does not effect such a change; but with the Greeks the sense is changed also in the beginning of words in the conjugation of verbs. Nevertheless the principle point to observe is the extent of the corruption entailed by mispronunciation, for in either case it may be so little that it does not alter the sense of the words, or so great that it destroys it. But it is easier for the one to happen on the part of the beginning of the words and the other at the end.

Article 8. Whether It Is Lawful to Add Anything to the Words in Which the Sacramental Form Consists?

We proceed thus to the Eights Article: It seems that it is not lawful to add anything to the words in which the sacramental form consists.

Objection 1. For these sacramental words are not less necessary than are the words of Holy Scripture. But it is not lawful to add anything to, or to take anything from, the words of Holy Scripture; for it is written (Deut. 4. 2): *You shall not add to the word that I speak to you, neither shall you take away from it;* and (Apoc. 22. 18, 19): *I testify to everyone that heareth the words of the prophecy of this book: if any man shall add to these things, God shall add to him the plagues written in this book. And if any man shall take away ... God shall take away his part out of the book of life.* Therefore it seems that neither is it lawful to add anything to, or to take anything from, the sacramental forms.

Obj. 2. Further, in the sacraments words are by way of form, as stated above (A. 6, reply 2; A. 7). But any addition or subtraction in forms changes the species, as also in numbers.²⁸ Therefore it seems that if anything be added to or subtracted from a sacramental form, it will not be the same sacrament.

Obj. 3. Further, just as the sacramental form demands a certain number of words, so does it require that these words should be pronounced in a certain order and without interruption. If therefore, the sacrament is not rendered invalid by addition or subtraction of words, in like manner it seems that neither is it rendered invalid if the words be pronounced in a different order or with interruptions.

On the contrary, Certain words are inserted by some in the sacramental forms which are not inserted by others; thus the Latins baptize under this form: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,* whereas the Greeks use the following form: *The servant of God, N... is baptized in the name of the Father,* etc. Yet both confer the sacrament validly. Therefore it is lawful to add something to, or to take something from, the sacramental forms.

I answer that, With regard to all the variations that may occur in the sacramental forms, two points seem to call for our attention. One is on the

²⁸ Aristotle, *Metaphysics*, VIII, 3 (1043^b36).

part of the person who says the words, and whose intention is essential to the sacrament, as will be explained further on (Q. LXIV, A. 8). Therefore if he intends by such addition or suppression to perform a rite other from that which is recognized by the Church, it seems that the sacrament is invalid, because he seems not to intend to do what the Church does.

The other point to be considered is the meaning of the words. For since in the sacraments, the words produce an effect according to the sense which they convey, as stated above (A 7, reply 1), we must see whether the change of words destroys the due sense of the words, because then the sacrament is clearly rendered invalid. Now it is clear that if any of those things which are of the substance of the sacramental form be suppressed, that the due sense of the words is destroyed, and consequently the sacrament is invalid. Therefore Didymus says (*De Spir. Sanct.* ii):²⁹ "If anyone attempt to baptize in such a way as to omit one of the aforesaid names," that is, of the Father, Son, and Holy Ghost, "his baptism will be invalid." But if that which is omitted be not a substantial part of the form, such an omission does not destroy the due sense of the words, nor consequently the validity of the sacrament. Thus in the form of the Eucharist, —*For this is My Body*, the omission of the word "for" does not destroy the due sense of the words, nor consequently cause the sacrament to be invalid; although perhaps he who makes the omission may sin from negligence or contempt.

Again, it is possible to add something that destroys the due sense of the words; for instance, if one were to say: "I baptize thee in the name of the Father Who is greater, and of the Son Who is less," with which form the Arians baptized;³⁰ and consequently such an addition makes the sacrament invalid. But if the addition be such as not to destroy the due sense, the sacrament is not rendered invalid. Nor does it matter whether this addition be made at the beginning, in the middle, or at the end. For instance, if one were to say, "I baptize thee in the name of the Father Almighty, and of the Only Begotten Son, and of the Holy Ghost, the Paraclete," the baptism would be valid; and in like manner if one were to say, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost; and may the Blessed Virgin succour thee," the baptism would be valid.

Perhaps, however, if one were to say, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, and of the Blessed Virgin Mary," the baptism would be void, because it is written (1 Cor. 1. 13): *Was Paul crucified for you or were you baptized in the name of Paul?* But this is true if the intention be to baptize in the name of the Blessed Virgin as in the name of the Trinity, by which baptism is consecrated, for such a sense would be contrary to true faith, and would therefore render the sacrament

²⁹ Translation of Jerome (PG 39. 1054); cf. PL 23, 130.

³⁰ Cf. Athanasius, *Contra Arianos*, orat. 1 (PG 26, 236); *Epist. De Synod*, n. 31 (PG 25, 473); Hilary, *De Trin.*, 2 (PL 10, 53); Ambrose, *De Spir. Sancto*, 1, 3 (PL 16, 337).

invalid; but if the addition, "and in the name of the Blessed Virgin" be understood not as if the name of the Blessed Virgin effected anything in baptism, but as intimating that her intercession may help the person baptized to preserve the baptismal grace, then the sacrament is not rendered void.

Reply Obj. 1. It is not lawful to add anything to the words of Holy Scripture as regards the sense, but many words are added by Doctors by way of explanation of the Holy Scriptures. Nevertheless, it is not lawful to add even words to Holy Scripture as though such words were a part thereof, for this would amount to forgery. It would amount to the same if anyone were to pretend that something is necessary to a sacramental form, which is not so.

Reply Obj. 2. Words belong to a sacramental form by reason of the sense signified by them. Consequently any addition or suppression of words which does not add to or take from the due sense does not destroy the species of the sacrament.

Reply Obj. 3. If the words are interrupted to such an extent that the intention of the speaker is interrupted, the sacramental sense is destroyed, and consequently, the validity of the sacrament. But this is not the case if the interruption is so slight, that the intention of the speaker and the sense of the words is not interrupted.

The same is to be said of a change in the order of the words. Because if this destroys the sense of the phrase, the sacrament is invalidated, as happens when a negation is made to precede or follow a word. But if the order is so changed that the sense of the phrase does not vary, the sacrament is not invalidated, according to the Philosopher's dictum: "Nouns and verbs mean the same though they be transposed."³¹

31 DESCARTES: *Discourse*, part V, 59c-60b

Here I specially stopped to show that if there had been such machines, possessing the organs and outward form of a monkey or some other animal without reason, we should not have had any means of ascertaining that they were not of the same nature as those animals. On the other hand, if there were machines which bore a resemblance to our body and imitated our actions as far as it was morally possible to do so, we should always have two very certain tests by which to recognise that, for all that, they were not real men. The first is, that they could never use speech or other signs as we do when placing our thoughts on record for the benefit of others. For we can easily understand a machine's being constituted so that it can utter words, and even emit some responses to action on it of a corporeal kind, which brings about a change in its organs; for instance, if it

³¹ *Interpretation*, 10 (20^{b1}).

is touched in a particular part it may ask what we wish to say to it; if in another part it may exclaim that it is being hurt, and so on. But it never happens that it arranges its speech in various ways, in order to reply appropriately to everything that may be said in its presence, as even the lowest type of man can do. And the second difference is, that although machines can perform certain things as well as or perhaps better than any of us can do, they infallibly fall short in others, by the which means we may discover that they did not act from knowledge, but only from the disposition of their organs. For while reason is a universal instrument which can serve for all contingencies, these organs have need of some special adaptation for every particular action. From this it follows that it is morally impossible that there should be sufficient diversity in any machine to allow it to act in all the events of life in the same way as our reason causes us to act.

By these two methods we may also recognise the difference that exists between men and brutes. For it is a very remarkable fact that there are none so depraved and stupid, without even excepting idiots, that they cannot arrange different words together, forming of them a statement by which they make known their thoughts; while, on the other hand, there is no other animal, however perfect and fortunately circumstanced it may be, which can do the same. It is not the want of organs that brings this to pass, for it is evident that magpies and parrots are able to utter words just like ourselves, and yet they cannot speak as we do, that is, so as to give evidence that they think of what they say. On the other hand, men who, being born deaf and dumb, are in the same degree, or even more than the brutes, destitute of the organs which serve the others for talking, are in the habit of themselves inventing certain signs by which they make themselves understood by those who, being usually in their company, have leisure to learn their language. And this does not merely show that the brutes have less reason than men, but that they have none at all, since it is clear that very little is required in order to be able to talk. And when we notice the inequality that exists between animals of the same species, as well as between men, and observe that some are more capable of receiving instruction than others, it is not credible that a monkey or a parrot, selected as the most perfect of its species, should not in these matters equal the stupidest child to be found, or at least a child whose mind is clouded, unless in the case of the brute the soul were of an entirely different nature from ours. And we ought not to confound speech with natural movements which betray passions and may be imitated by machines as well as be manifested by animals; nor must we think, as did some of the ancients, that brutes talk, although we do not understand their language. For if this were true, since they have many organs which are allied to our own, they could communicate their thoughts to us just as easily as

to those of their own race. It is also a very remarkable fact that although there are many animals which exhibit more dexterity than we do in some of their actions, we at the same time observe that they do not manifest any dexterity at all in many others. Hence the fact that (hey do better than we do does not prove that they are endowed with mind, for in this case they would have more reason than any of us, and would surpass us in all other things. It either shows that they have no reason at all, and that it is nature which acts in them according to the disposition of their organs, just as a clock which is only composed of wheels and weights is able to tell the hours and measure the time more correctly than we Can do with all our wisdom.

35 LOCKE: *Human Understanding*, BK II, CH XI, sect 9 145b-c; CH XXXII, sect 8 244d; BK III, CH II, sect 5 253d-254a; CH III, sect 13 257c-258a; CH IV, sect 2 260b; CH V, sect 12 266d-267a; CH XI, sect 24 305b-d

Human Understanding, BK II, CH XI, sect 9 145b-c

9. *Abstraction.* The use of words then being to stand as outward marks of our internal ideas, and those ideas being taken from particular things, if every particular idea that we take in should have a distinct name, names must be endless. To prevent this, the mind makes the particular ideas received from particular objects to become general; which is done by considering them as they are in the mind such appearances,— separate from all other existences, and the circumstances of real existence, as time, place, or any other concomitant ideas.³² This is called ABSTRACTION,³³ whereby ideas taken from particular beings become general representatives of all of the same kind; and their names general names, applicable to whatever exists conformable to such abstract ideas. Such precise, naked appearances in the mind, without considering how, whence, or with what others they came there, the understanding lays up (with names commonly annexed to them) as the standards to rank real existences into sorts, as they agree with these patterns, and to denominate them accordingly. Thus the same colour being observed to-day in chalk or snow, which the mind yesterday received from milk, it considers that appearance alone, makes it a representative of all of that kind; and having given it the name *whiteness*, it by that sound signifies the same quality wheresoever to be imagined or met with; and thus universals, whether ideas or terms, are made.

³² Cf. Bk. IV. ch. xvii. § 8.

³³ Cf. Bk. III. ch. iii. § 6; Bk. IV. ch. vii. § 9.

Human Understanding, BK II, CH XXXII, sect 8 244d

8. *How men suppose that their ideas must correspond to things, and to the customary meanings of names.* But this *abstract idea*, being something in the mind, between the thing that exists, and the name that is given to it; it is in our ideas that both the rightness of our knowledge, and the propriety and intelligibleness of our speaking, consists. And hence it is that men are so forward to suppose, that the abstract ideas they have in their minds are such as agree to the things existing without them, to which they are referred; and are the same also to which the names they give them do by the use and propriety of that language belong. For without this double conformity of their ideas, they find they should both think amiss of things in themselves, and talk of them unintelligibly to others.

Human Understanding, BK III, CH II, sect 5 253d-254a

5. *To the reality of things.* Secondly, Because men would not be thought to talk barely of their own imagination, but of things as really they are; therefore they often suppose the *words to stand also for the reality of things*. But this relating more particularly to substances and their names, as perhaps the former does to simple ideas and modes, we shall speak of these two different ways of applying words more at large, when we come to treat of the names of mixed modes and substances in particular: though give me leave here to say, that it is a perverting the use of words, and brings unavoidable obscurity and confusion into whenever we make them stand for anything but those ideas we have in our own minds.

Human Understanding, BK III, CH III, sect 13 257c-258a

13. *They are the workmanship of the understanding, but have their foundation in the similitude of things.* I would not here be thought to forget, much less to deny, that Nature, in the production of things, makes several of them alike: there is nothing more obvious, especially in the race of animals, and all things propagated by seed.³⁴ But yet I think we may say, *the sorting of them under names is the workmanship of the understanding, taking occasion, from the similitude it observes amongst them, to make abstract general ideas*, and set them up in the mind, with names annexed to them, as patterns or forms, (for, in that sense, the word *form* has a very proper signification,) to which as particular things existing are found to agree, so they come to be of that species, have that denomination, or are put into that *classis*. For when we say this is a man, that a horse; this justice, that cruelty; this a watch, that a jack; what do we else but rank things under different specific names, as agreeing to those abstract ideas, of which we have made those names the signs? And what are the essences

³⁴ See Bk. III. ch. vi.; also *Third Letter* to Stillingfleet, p. 356.

of those species set out and marked by names, but those abstract ideas in the mind; which are, as it were, the bonds between particular things that exist, and the names they are to be ranked under? And when general names have any connexion with particular beings, these abstract ideas are the medium that unites them: so that the essences of species, as distinguished and denominated by us, neither are nor can be anything but those precise abstract ideas we have in our minds. And therefore the supposed real essences of substances, if different from our abstract ideas, cannot be the essences of the species we rank things into. For two species may be one, as rationally as two different essences be the essence of one species: and I demand what are the alterations [which] may, or may not be made in a *horse* or *lead*, without making either of them to be of another species? In determining the species of things by *our* abstract ideas, this is easy to resolve: but if any one will regulate himself herein by supposed *real* essences, he will, I suppose, be at a loss: and he will never be able to know when anything precisely ceases to be of the species of a *horse* or *lead*.

Human Understanding, BK III, CH IV, sect 2 260b

2. *Names of simple ideas, and of substances intimate real existence.* First, the names of *simple ideas* and *substances*, with the abstract ideas in the mind which they immediately signify, intimate also some real existence, from which was derived their original pattern. But the names of *mixed modes* terminate in the idea that is in the mind, and lead not the thoughts any further; as we shall see more at large in the following chapter.

Human Understanding, BK III, CH V, sect 12 266d-267a

12. *For the originals of our mixed modes, we look no further than the mind; which also shows them to be the workmanship of the understanding.*

Conformable also to what has been said concerning the essences of the species of mixed modes, that they are the creatures of the understanding rather than the works of nature; conformable, I say, to this, we find that their names lead our thoughts to the mind, and no further. When we speak of *justice*, or *gratitude*, we frame to ourselves no imagination of anything existing, which we would conceive; but our thoughts terminate in the abstract ideas of those virtues, and look not further; as they do when we speak of a *horse*, or *iron*, whose specific ideas we consider not as barely in the mind, but as in things themselves, which afford the original patterns of those ideas. But in mixed modes, at least the most considerable parts of them, which are moral beings, we consider the original patterns as being in the mind, and to those we refer for the distinguishing of particular beings under names. And hence I think it is that these essences of the species of

mixed modes are by a more particular name called *notions*;³⁵ as, by a peculiar right, appertaining to the understanding.

Human Understanding, BK III, CH XI, sect 24 305b-d

24. *Ideas of substances must also be conformable to things.* Fourthly, But, though definitions will serve to explain the names of substances as they stand for our ideas, yet they leave them not without great imperfection as they stand for things. For our names of substances being not put barely for our ideas, but being made use of ultimately to represent things, and so are put in their place, their signification must agree with the truth of things as well as with men's ideas. And therefore, in substances, we are not always to rest in the ordinary complex idea commonly received as the signification of that word, but must go a little further, and inquire into the nature and properties of the things themselves, and thereby perfect, as much as we can, our ideas of their distinct species; or else learn them from such as are used to that sort of things, and are experienced in them. For, since it is intended their names should stand for such collections of simple ideas as do really exist in things themselves, as well as for the complex idea in other men's minds, which in their ordinary acceptation they stand for, therefore, to define their names right, natural history is to be inquired into, and their properties are, with care and examination, to be found out. For it is not enough, for the avoiding inconveniences in discourse and arguings about natural bodies and substantial things, to have learned, from the propriety of the language, the common, but confused, or very imperfect, idea to which each word is applied, and to keep them to that idea in our use of them; but we must, by acquainting ourselves with the history of that sort of things, rectify and settle our complex idea belonging to each specific name; and in discourse with others, (if we find them mistake us), we ought to tell what the complex idea is that we make such a name stand for. This is the more necessary to be done by all those who search after knowledge and philosophical verity, in that children, being taught words, whilst they have but imperfect notions of things, apply them at random, and without much thinking, and seldom frame determined ideas to be signified by them. Which custom (it being easy, and serving well enough for the ordinary affairs of life and conversation) they are apt to continue when they are men: and so begin at the wrong end, learning words first and perfectly, but make the notions to which they apply those words afterwards very overtly. By this means it comes to pass, that men speaking the language of their country, i.e. according to grammar rules of that language, do yet speak very improperly of things themselves; and, by their arguing one with another, make but small progress in the discoveries of useful truths, and the

³⁵ Cf. Locke's *Second Letter to Stillingfleet*.

knowledge of things, as they are to be found in themselves, and not in our imaginations; and it matters not much for the improvement of our knowledge how they are called.

35 BERKELEY: *Human Knowledge*, INTRO, sect 18-19 410a-c

18. I come now to consider the *source* of this prevailing notion, and that seems to me to be language. And surely nothing of less extent than reason itself could have been the source of an opinion so universally received. The truth of this appears as from other reasons so also from the plain confession of the ablest patrons of abstract ideas, who acknowledge that they are made in order to naming; from which it is a clear consequence that if there had been no such things as speech or universal signs there never had been any thought of abstraction. See III. vi. 39, and elsewhere of the *Essay on Human Understanding*. Let us examine the manner wherein words have contributed to the origin of that mistake.— First then, it is thought that every name has, or ought to have, one only precise and settled signification, which inclines men to think there are certain abstract, determinate ideas that constitute the true and only immediate signification of each general name; and that it is by the mediation of these abstract ideas that a general name comes to signify any particular thing. Whereas, in truth, there is no such thing as one precise and definite signification annexed to any general name, they all signifying indifferently a great number of particular ideas. All which doth evidently follow from what has been already said, and will clearly appear to anyone by a little reflexion. To this it will be objected that every name that has a definition is thereby restrained to one certain signification. For example, a triangle is defined to be "a plain surface comprehended by three right lines," by which that name is limited to denote one certain idea and no other. To which I answer, that in the definition it is not said whether the surface be great or small, black or white, nor whether the sides are long or short, equal or unequal, nor with what angles they are inclined to each other; in all which there may be great variety, and consequently there is no one settled idea which limits the signification of the word triangle. It is one thing for to keep a name constantly to the same definition, and another to make it stand everywhere for the same idea; the one is necessary, the other useless and impracticable.

19. But, to give a farther account how words came to produce the doctrine of abstract ideas, it must be observed that it is a received opinion that language has no other end but the communicating our ideas, and that every significant name stands for an idea. This being so, and it being withal certain that names which yet are not thought altogether insignificant do not always mark out particular conceivable ideas, it is straightway concluded

that they stand for abstract notions. That there are many names in use amongst speculative men which do not always suggest to others determinate, particular ideas, or in truth anything at all, is what nobody will deny. And a little attention will discover that it is not necessary (even in the strictest reasonings) significant names which stand for ideas should, every time they are used, excite in the understanding the ideas they are made to stand for— in reading and discoursing, names being for the most part used as letters are in Algebra, in which, though a particular quantity be marked by each letter, yet to proceed right it is not requisite that in every step each letter suggest to your thoughts that particular quantity it was appointed to stand for.

53 JAMES: *Psychology*, 18b

Phrenology hardly does more than restate the problem. To answer the question, “Why do I like children?” by saying, “Because you have a large organ of philoprogenitiveness,” but renames the phenomenon to be explained. What *is* my philoprogenitiveness? Of what mental elements does it consist? And how *can* a part of the brain be its organ? A science of the mind must reduce such complex manifestations as “philoprogenitiveness” to their *elements*. A science of the brain must point out the functions of *its* elements. A science of the relations of mind and brain must show how the elementary ingredients of the former correspond to the elementary functions of the latter. But phrenology, except by occasional coincidence, takes no account of elements at all. Its “faculties,” as a rule, are fully equipped persons in a particular mental attitude. Take, for example, the “faculty” of language. It involves in reality a host of distinct powers. We must first have images of concrete things and ideas of abstract qualities and relations; we must next have the memory of words and then the capacity so to associate each idea or image with a particular word that, when the word is heard, the idea shall forthwith enter our mind. We must conversely, as soon as the idea arises in our mind, associate with it a mental image of the word, and by means of this image we must innervate our articulatory apparatus so as to reproduce the word as physical sound. To read or to write a language other elements still must be introduced. But it is plain that the faculty of spoken language alone is so complicated as to call into play almost all the elementary powers which the mind possesses, memory, imagination, association, judgment, and volition. A portion of the brain competent to be the adequate seat of such a faculty would needs be an entire brain in miniature,—just as the faculty itself is really a specification of the entire man, a sort of homunculus.