

# Diagraph of Metaphysic or Ontology

Jacob Lorhard, trans. by Sara L. Uckelman\*

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# 1 Introduction

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

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

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

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

A number of acknowledgments need to be made: Brian M. Scott, Amy Selman, and Ursula Whitcher for discussions on some of the tricky Latin, Stefan Bold for his help with the German, Ulrik Petersen for his help with the Greek, and Tikitu de Jager and Joel Uckelman for creating the L<sup>A</sup>T<sub>E</sub>Xpackage with which this text is produced.

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

- Øhrstrøm, P., Andersen, J., & H. Schärfe. 2005. “What has happened to ontology” in F. Dau, M.-L. Mugnier, & G. Stumme, eds., *Conceptual structures: common semantics for sharing knowledge* LNAI 3596, pp. 425–438.
- Øhrstrøm, P., Uckelman, S.L., & H. Schärfe. 2007. “Historical and conceptual foundations of diagrammatical ontology”, in S. Polovina, R. Hill, & U. Priss, *Conceptual structures: knowledge architectures for smart applications* LNAI 4604, pp. 374–386.

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

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

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

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

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

*Distribution*: An Intelligible is either

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

*Positive*, because it fixes or affirms something. It is either  
*Negative*. See RRR.<sup>a</sup>

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

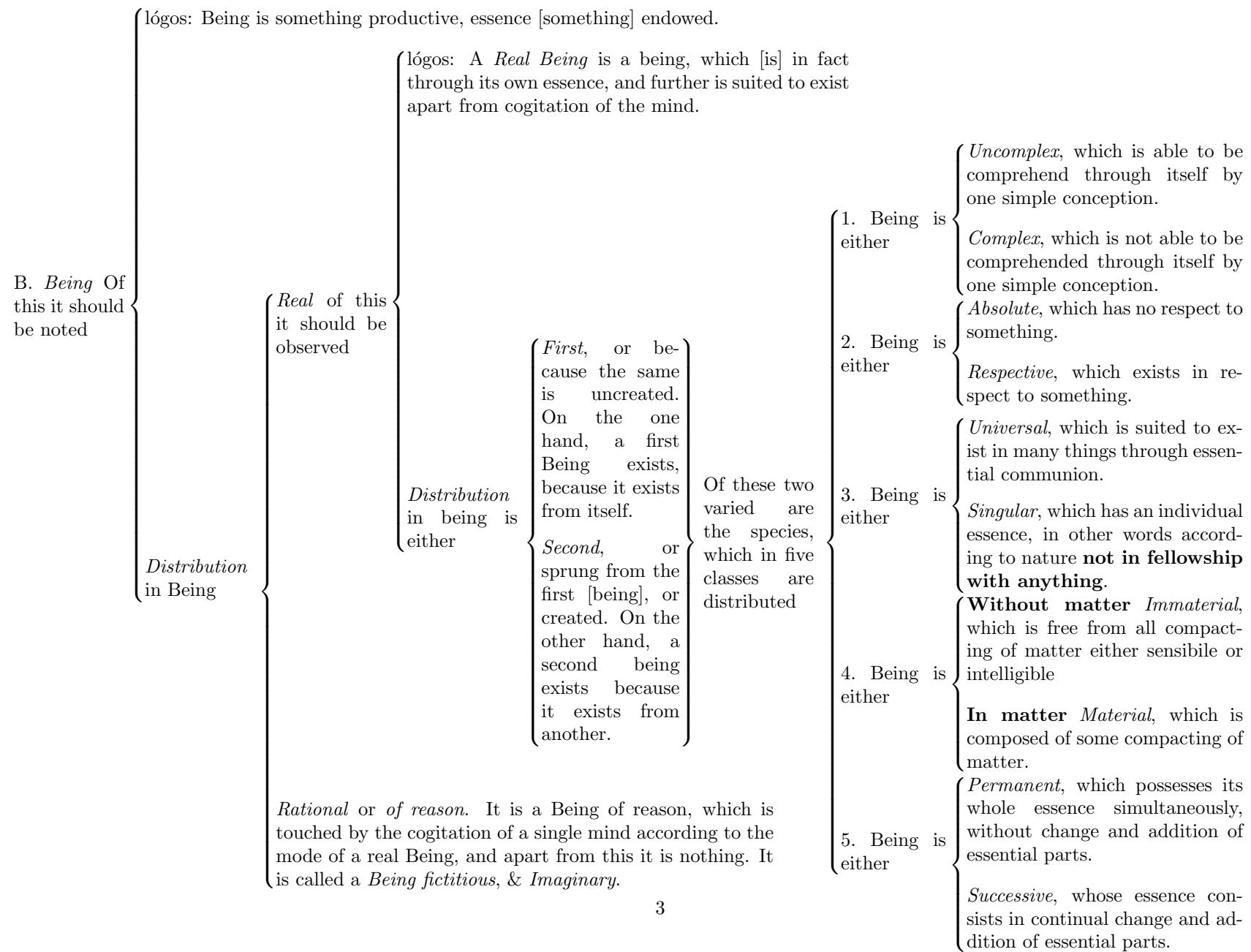
<sup>a</sup>Lorhard's original text misspells the first word as επισημη.

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

A. Of this it should be observed

*Distribution.*  
 For example essence is either

$\left\{ \begin{array}{l} \text{Real; which is an actuality of a real being, because it is of such a kind.} \\ \text{Imaginary; which is an actuality of an rational being, because it is of such a kind.} \end{array} \right.$	Both are	$\left\{ \begin{array}{l} \left\{ \begin{array}{l} \text{Simple, which belongs to a simple being.} \\ \text{Composite, which belongs to a composite being.} \end{array} \right. \\ \left\{ \begin{array}{l} \text{Absolute, which is of an absolute being.} \\ \text{Respective, which is of a respective being.} \end{array} \right. \\ \left\{ \begin{array}{l} \text{Universal, which is of a universal being. It is either} \\ \text{Generic, in so far as a being, by its own genus, has [things] common with other species.} \\ \text{Specific, through which a being is placed in a certain species.} \\ \text{Singular, which belongs to any singular and individual being.} \end{array} \right. \end{array} \right.$
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C. *Most common*  
attributes of intel-  
ligibles and Beings  
are either

*Simple* [attributes],  
which combine  
absolutes of every  
Being without  
disjunction of op-  
posites, are either  
  
*Conjunctive*. See E.

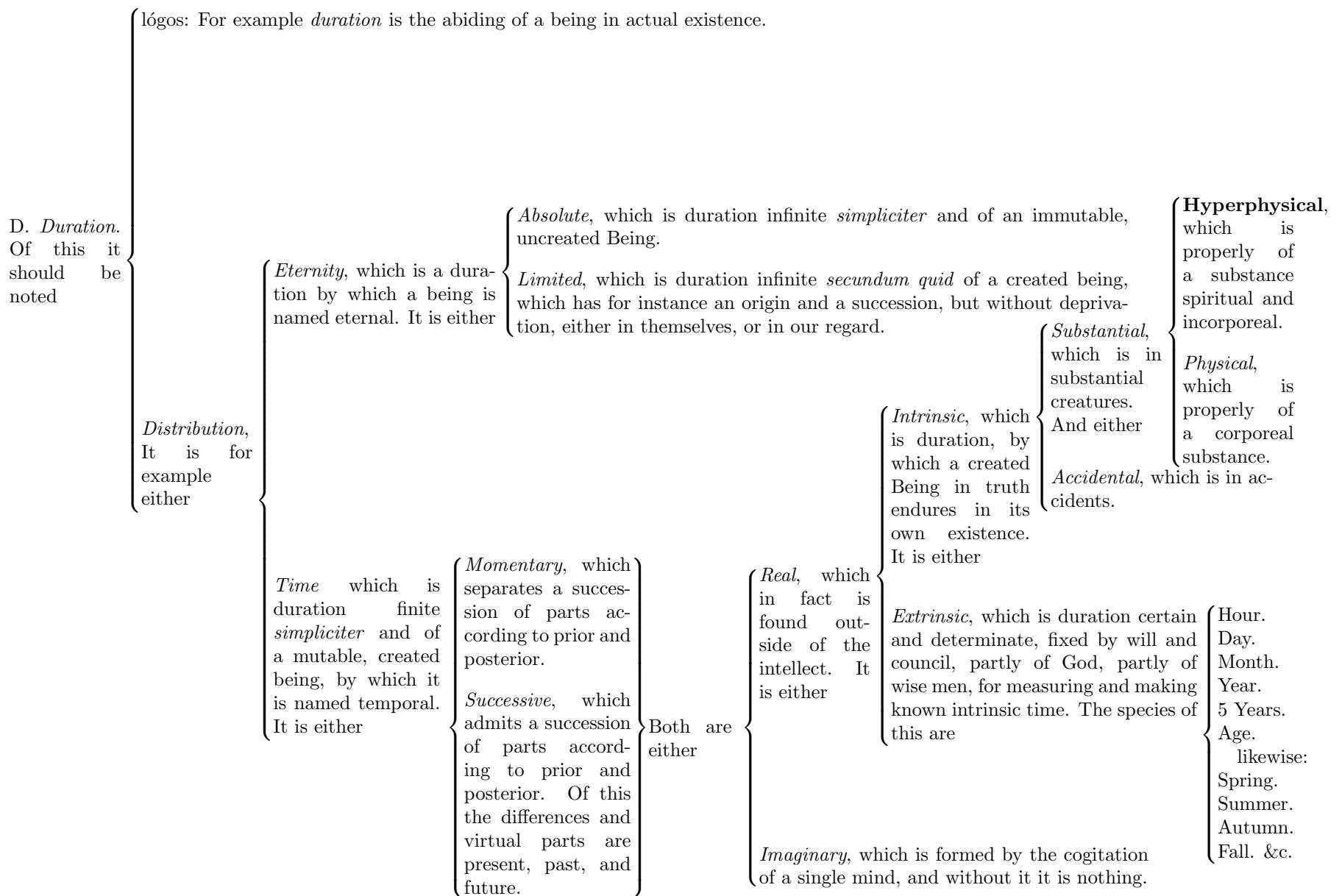
*Existence*. Of this  
it should be noted

*Duration*. See D.

lógos. For example Existence is an actuality, whereby a Being exists, pending from its own essence.

There are as many *species* as there are the species of general Beings and Essences.

- |            |                    |
|------------|--------------------|
| 1. One is  | <i>Real</i>        |
| 2. Another | <i>Imaginary</i>   |
| 3. Another | <i>Uncreated</i>   |
| 4. Another | <i>Created</i>     |
| 5. Another | <i>Absolute</i>    |
|            | <i>Respective</i>  |
|            | <i>Universal</i>   |
|            | <i>Singular</i>    |
|            | <i>Substantial</i> |
|            | <i>Accidental</i>  |

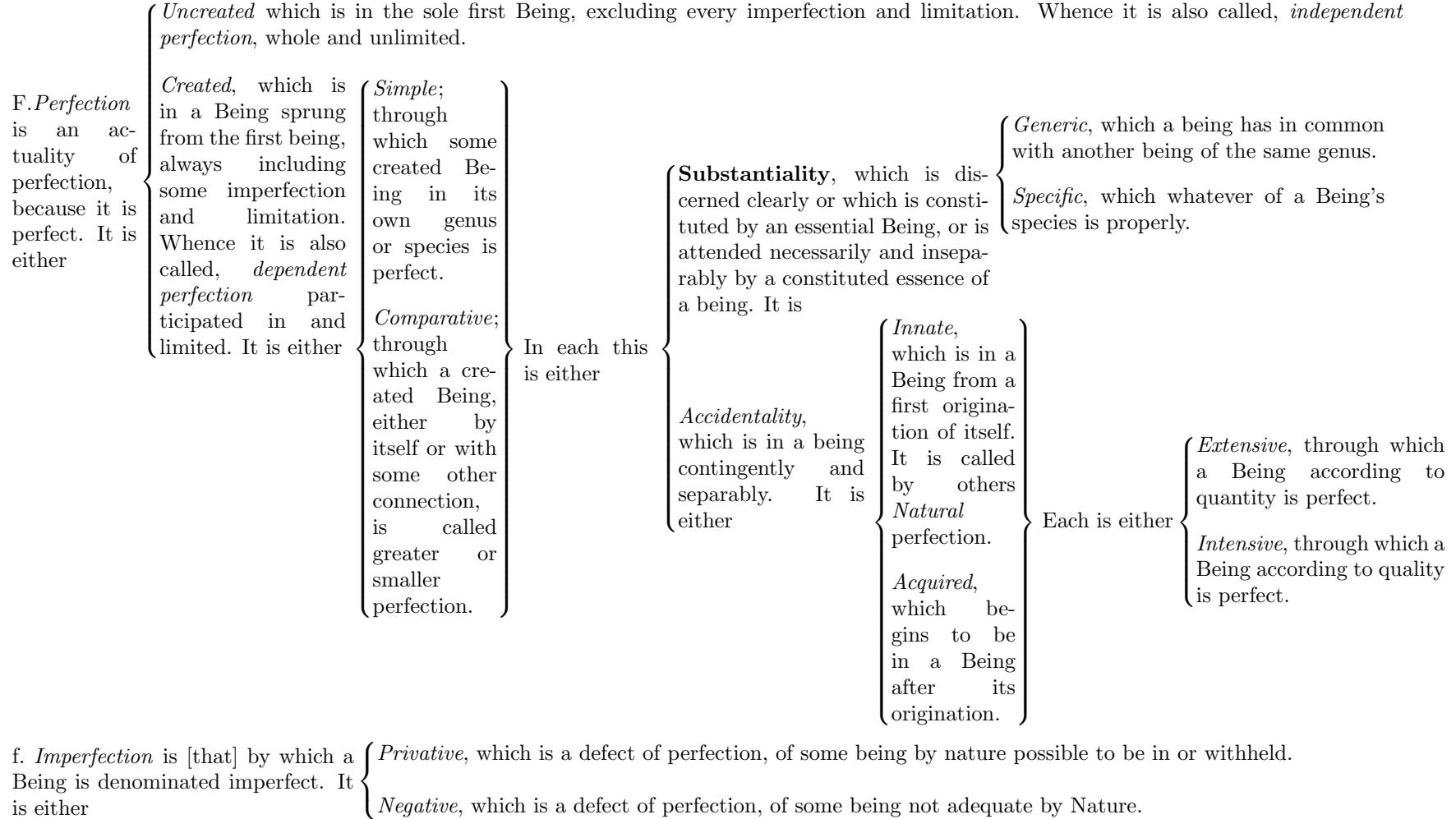


E. *Conjunctive* [attributes] are what, of all Beings, are not existing simply but which combine opposites with disjunction. Of these some are:

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

*Respective*. See V.

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



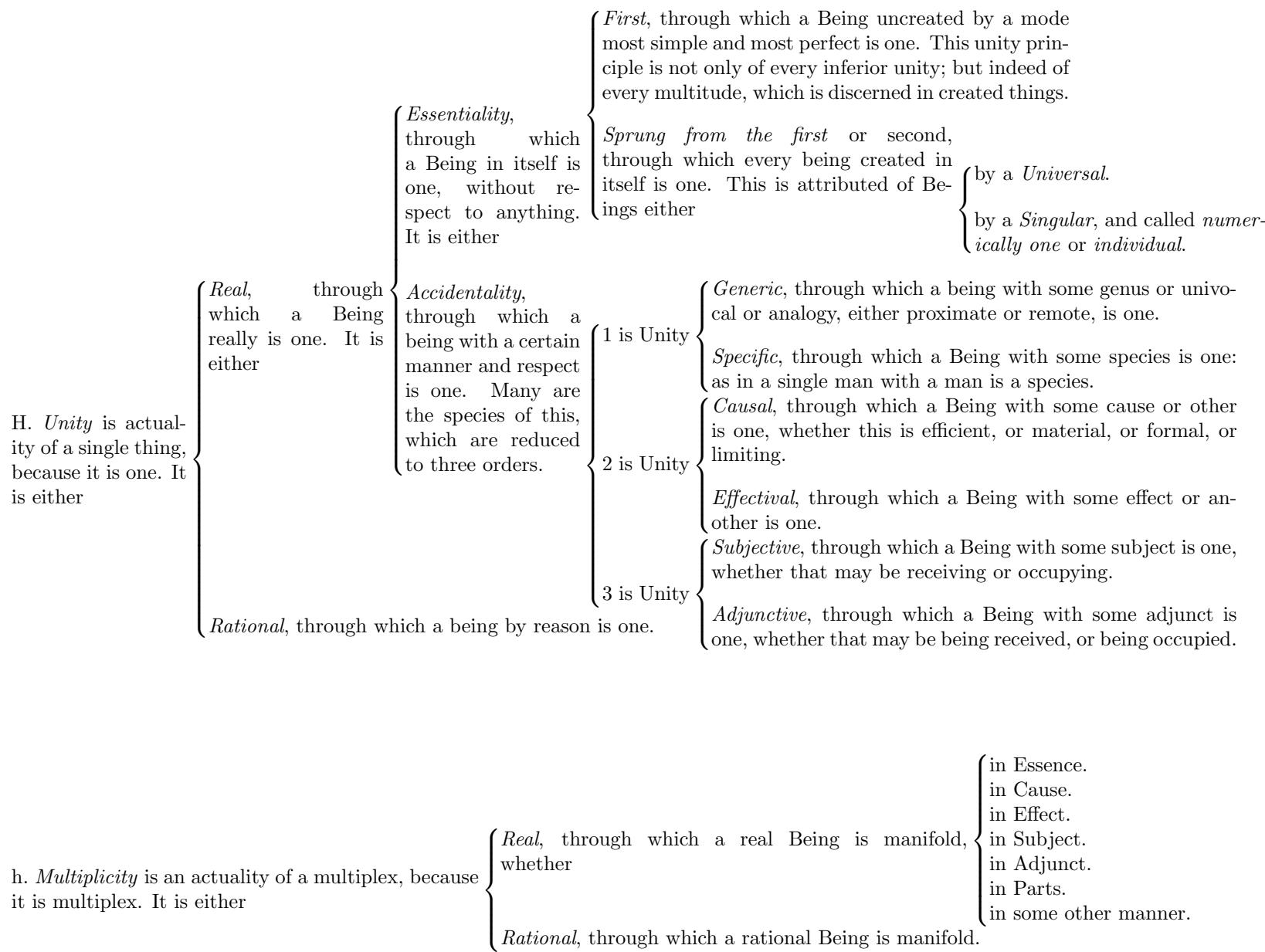
G. *Simplicity* is an actuality of simplicity, because it is simple. It is either

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

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

*Real*, which is in fact in some being, apart from the cogitation of a mind. It is either  
*Rational*, which is assigned to some being according to our mode of comprehension, as and since it may not be in reality.

*General*, which comes together in every created being in reality. The species of this are  
1. One out of *Being*  
2. Another out of *Essence*  
3. The third is out of *Genus univocal*  
4. The fourth is out of *Difference specified*  
*Special*, which coincides in not every created being, but only in that, which sustains the whole of reason. The species of this are foremost  
1. *One* out of subjective parts, of what this kind are the species of a genus of a subject.  
2. *Another* is out of essential parts, as are Matter and Form.  
3. The *Third* is out of integral parts.



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

*Absolute*, through which a Being simply is infinite. 1 It separates from a being, cui inest, as much by passive potentiality as by every actuality of limitation, termination, and dimension. 2 And it does not consist in some unbounded extension of a Being according to quantity, or in negation of a consummation of perfection: but capable in excellence of highest perfection.

*Restricted*, through which a Being *secundum quid* is infinite. It is a single actuality of limitation, termination, and dimension, ab Ente, cui inest excludit, not in fact in itself, but in respect of our observation, or perception, or other circumstances.

i. *Finity* is an actuality of finiteness, because it is finite. It limits simply as much by passive potentiality as by an actuality of limitation, termination, and dimension.

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

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

*Real* which apart from cogitation of the mind is discerned in fact in Nature. It is either *Imaginary*, which is touched by our mind, and is attributed to some being.

*Substantial*, which is a receptacle of a substance. It is either *Accidental*, which is a receptacle of an accident.

*Spiritual* in which a finite incorporeal substance exists.  
*Corporeal* in which a corporal substance exists.

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

*Absolute*, through which a Being *simpliciter* according to its nature is immutable, that is, following every differentiation of time it is not able to be constituted in another fashion; excluding every contingency. This depends on either

*Hypothetical* or conditional, through which a Being on the supposition of a certain condition is not able to be constituted in another fashion, always including something contingent. This depends on either

1 the essence itself of a Being.  
2 some intrinsic cause of a being  
3 some essential property  
4 some certain common and inseparable accident

Matter.  
Form.

1 some extrinsic cause  
2 a manifest absurdity and implication of contradiction, which follows from a contrary affirmation or negation.

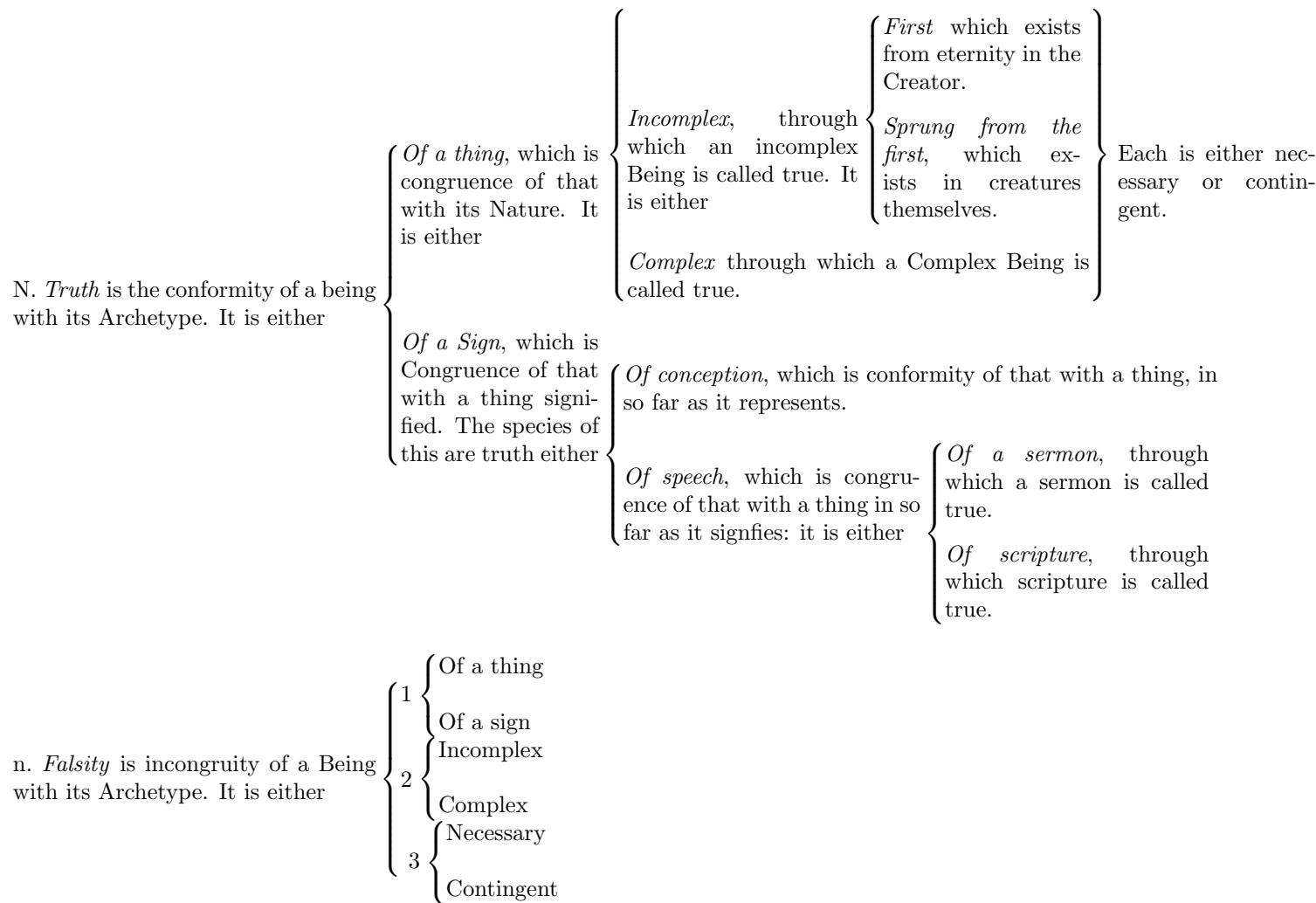
1. *Contingency* is an actuality of contingentness, because it is contingent, or as I may say more clearly, it is a quality through which a Being is able to be constituted in another fashion. This depends on either

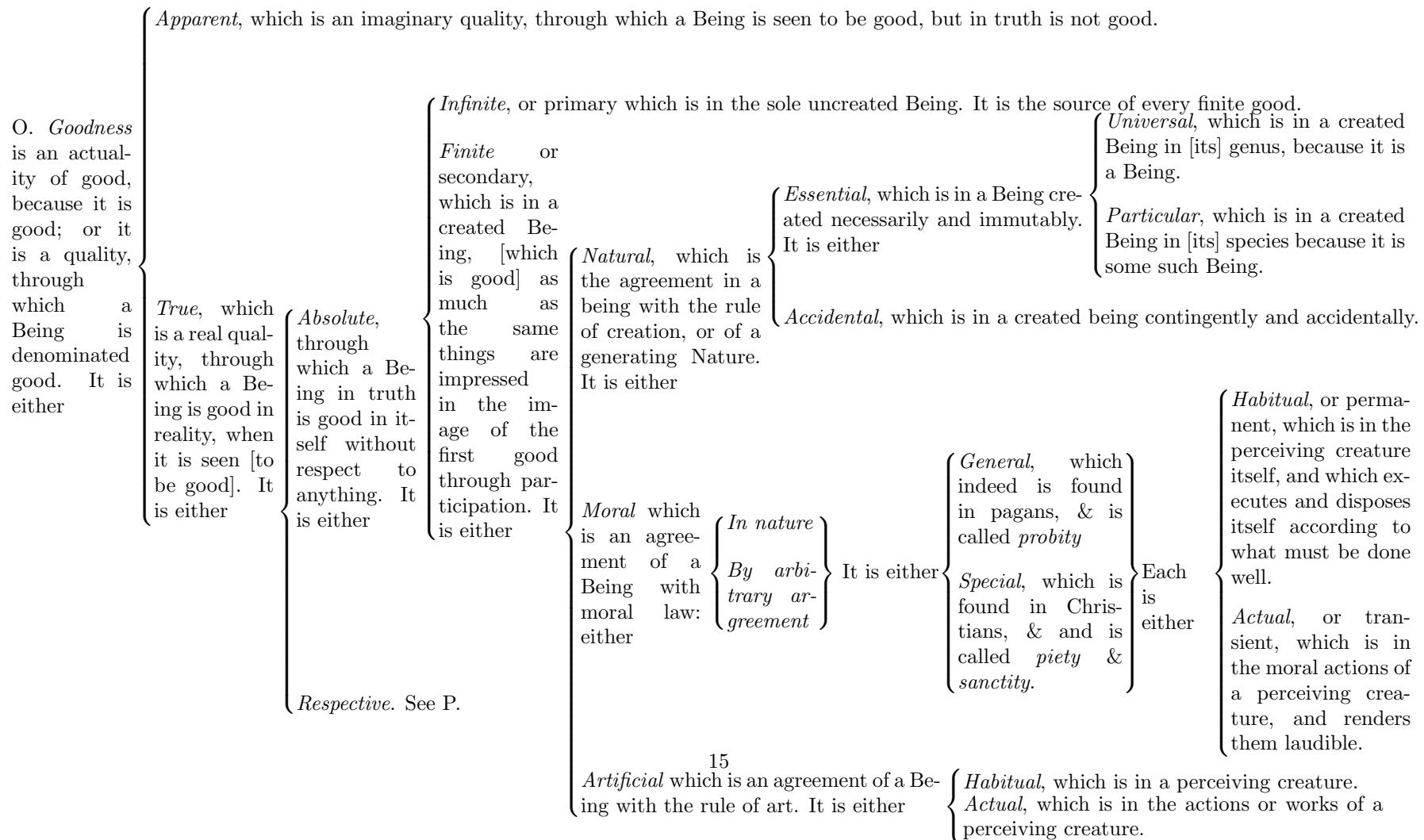
- 1. the essence itself of a Being.
- 2. some intrinsic cause of a Being { Matter  
Form}
- 3. some essential property.
- 4. an indifference and indetermination of an extrinsic principle according to being a cause.

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

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

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





P. *Respective* goodness is that through which some Being or other is truly good. It is either  $\begin{cases} \textit{Honor}, \text{through which some Being is honorable.} \\ \textit{Utility} \text{ through which some Being is useful and suitable.} \\ \textit{Jocundity} \text{ through which some being is jocund \& delightful.} \end{cases}$

o. *Malice* is a defect of goodness through which a Being is called bad. It is either  $\begin{cases} \textit{Apparent}, \text{through which a Being is seen to be bad, but in truth is not bad.} \\ \textit{True} \text{ through which a Being truly is bad in itself and without respect to anything. It is either} \\ \quad \begin{cases} \textit{Absolute}, \text{through which a Being truly is bad in itself without respect to anything. It is either} \\ \quad \begin{cases} \textit{Natural}. \text{ See Q.} \\ \textit{Moral}. \text{ See R.} \\ \textit{Artificial}. \text{ See S.} \end{cases} \\ \textit{Respective}. \text{ See T.} \end{cases} \end{cases}$

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

R. *Moral*, which is a discrepancy of a Being from the law of Morality either  $\begin{cases} \textit{by Nature} \\ \textit{by arbitrary agreement} \end{cases}$  It is either  $\begin{cases} \textit{General}: \text{that is, improbity} \\ \textit{Not general}: \text{that is, impiety} \end{cases}$  Each is either  $\begin{cases} \textit{Habitual}: \text{that is, a fault of Morality.} \\ \textit{Actual}: \text{that is, that which consists in action.} \end{cases}$

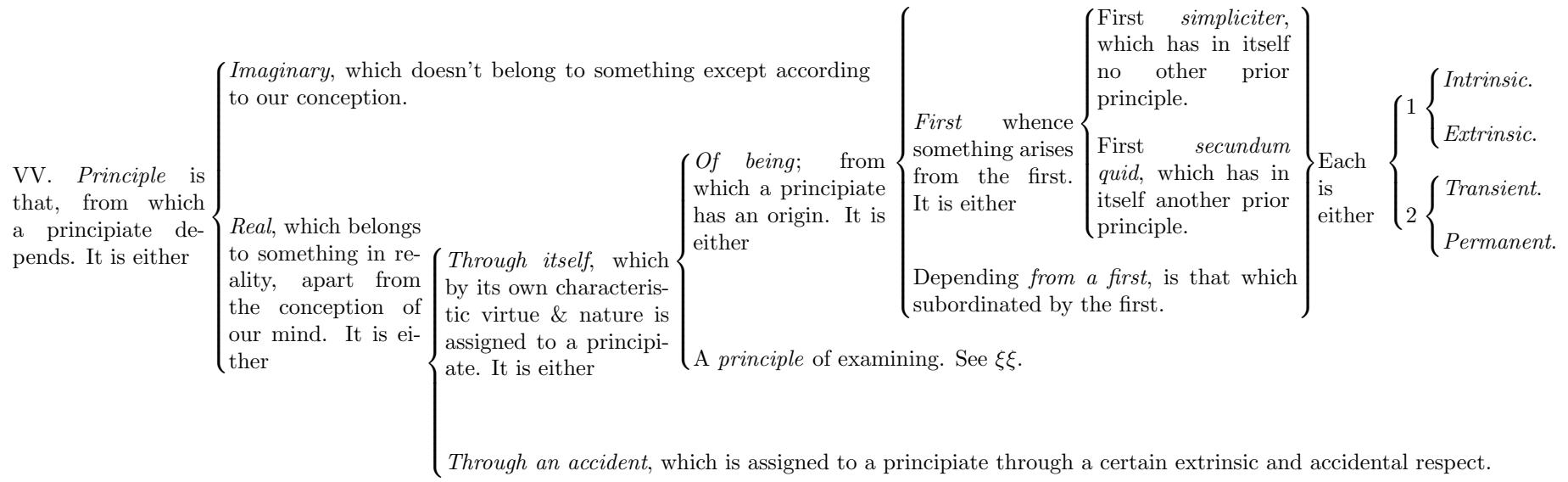
S. *Artificial*, which is a discrepancy of a Being from the rules of art.

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

<i>Turpitude</i> , through which some Being is base, or indecorous.
<i>Inutility</i> , through which some Being is useless, or injurious.
<i>Unpleasantness</i> , through which some Being is unpleasant, or grievous.

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

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



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

vv. A principiate is that which depends on a principle. It is either
 
$$\left\{ \begin{array}{l} \text{Imaginary.} \\ \\ \quad \left\{ \begin{array}{l} 1 \quad \left\{ \begin{array}{l} \text{Real.} \end{array} \right. \\ \\ \quad 2 \quad \left\{ \begin{array}{l} \text{Uncomplex.} \\ \\ \quad \left\{ \begin{array}{l} \text{Complex.} \end{array} \right. \end{array} \right. \end{array} \right. \end{array} \right.$$

X. A *cause* is a principle from which an effect depends. Of this it should be considered

General distinctions. These are obtained out of either

*Species.* See ωω.

1. By *mode* of causation. And in this way some are

- 1 *Per se*, which is caused by its own power.
- 2 *Per accidens*, which is caused by an extraneous power.  
*Ordinary*, which is caused according to the common and usual order of nature. And it is called *natural*.
- 3 *Extraordinary*, which is caused contrary to or beyond the common and usual order of nature. And it is called preternatural or supernatural.
- 4 *Necessary*, which is caused necessarily or *simpliciter*.
- 5 *Contingent*, which is caused contingently.  
*Natural*, which is caused out of the power of nature alone and by instant.
- 4 *Proairetic*, which is caused with **planning**, or out of free and voluntary constitution and arrangement. It is either
  - 1 *Common*, which is responsible for the influence of general causation. It is called *general* or universal.
  - 2 *Proper*, which is responsible for the influence of special causation. It is called *special* or particular.

ππ. Of the order of causing. And thus a cause is

1. either
  - First*, which obtains in the first causation and highest place. The first is either
    - Second*, which depends from a first in causation.
2. or
  - Immediate* or proximate
  - Mediate* the same either
    - Remote*, which causes by intervention of many things.
    - Near*, which causes without many things, or of one cause alone.
3. or
  - Solitary*, which is caused without some cause of the same genus or order.
  - Sharing*, which is caused with some cause of the same genus or order. It is either
 

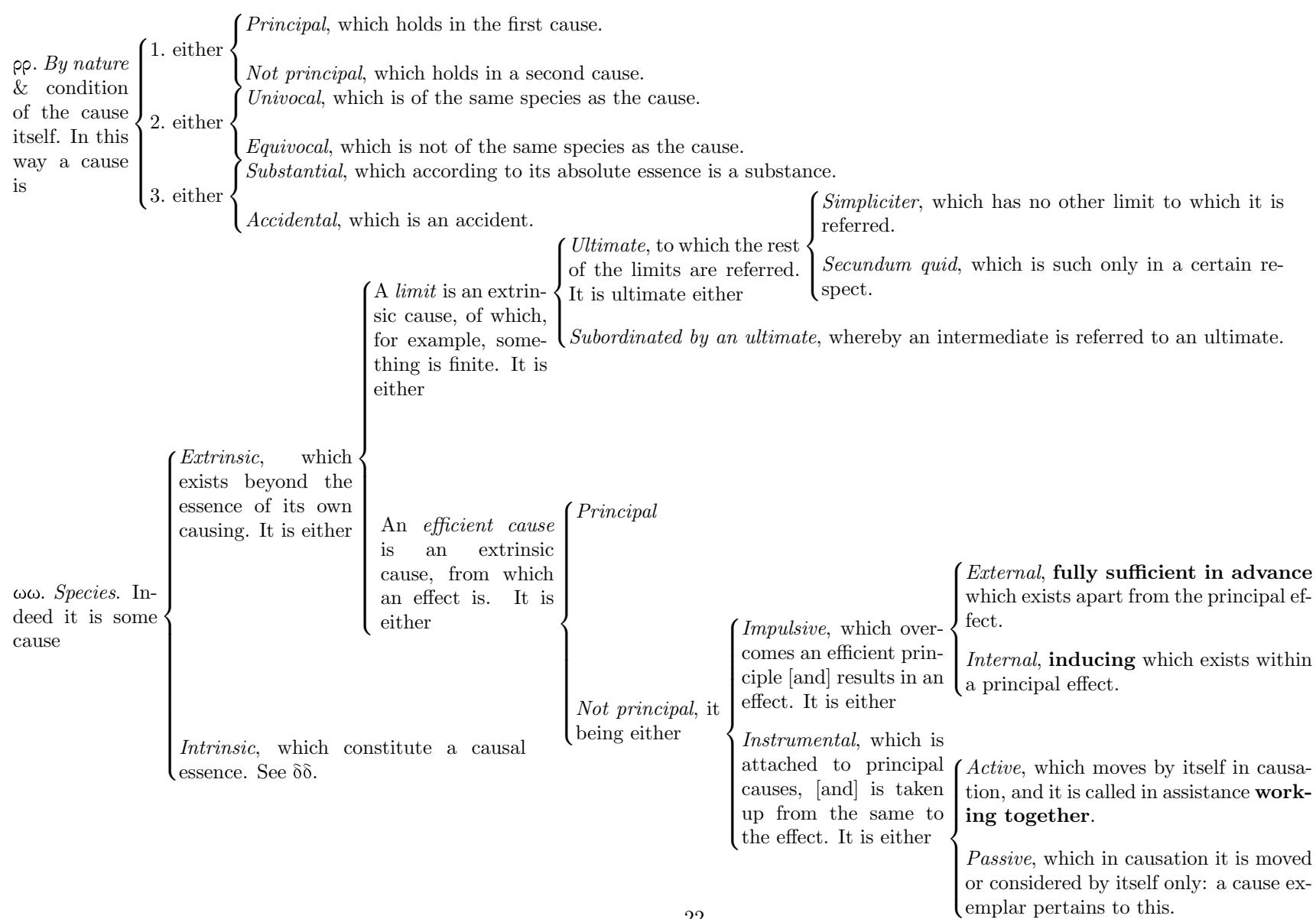
$\left\{ \begin{array}{l} \text{Coordinated} \\ \text{Subordinated} \end{array} \right\}$

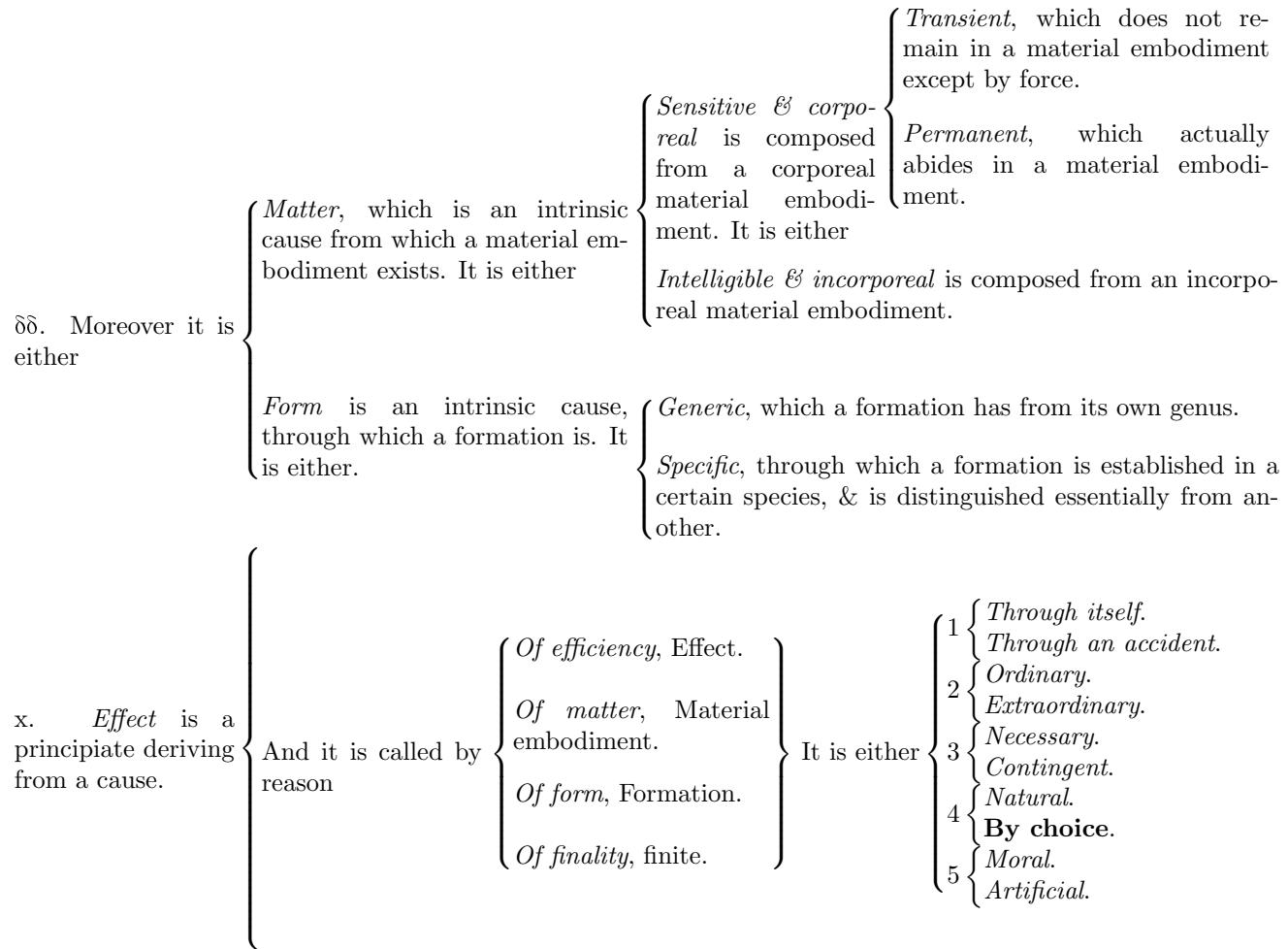
 either
 

$\left\{ \begin{array}{l} 1 \\ 2 \end{array} \right\}$

$\left\{ \begin{array}{l} \text{Through itself} \\ \text{Through accidente} \end{array} \right\}$

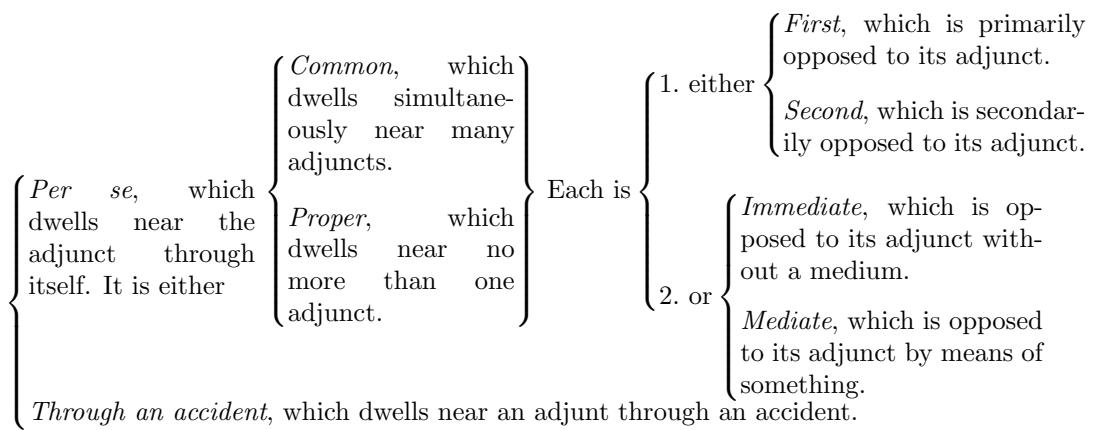
$\left\{ \begin{array}{l} \text{Necessarily} \\ \text{Contingently} \end{array} \right\}$
4. or
  - Total*, which is sufficient for causing without the help of another.
  - Partial*, which is insufficient for causing without the help of another.



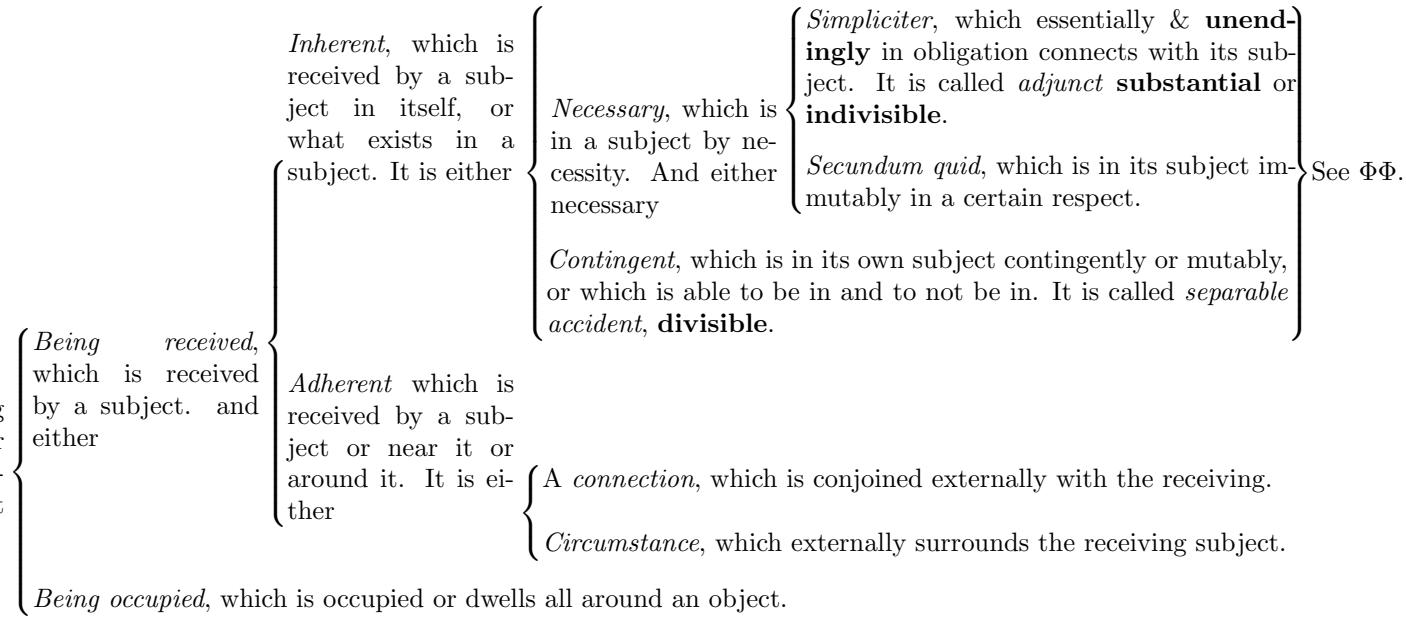


<p>Y. <i>Subject</i> is what is attached to something other than an essence: or what is subjected to an adjunct. It is either</p>	<p><i>Receiving</i>, which receives an adjunct. It is either</p>	<p><i>Universal</i>, which is equal to its adjunct and reciprocates with the same.</p>	<p><i>Absolute</i>, by which an adjunct belongs without any limitation.</p>
		<p><i>Of inherence</i>, which receives an adjunct in itself, or in what an adjunct proves to be. It is either</p> <p><i>Of adherence</i>, which receives an adjunct to itself or near itself. It is either</p>	<p>Each is either</p> <p><i>Particular</i> which is confined to its adjunct or is beyond what the adjunct extends.</p> <p><i>Of a connection</i>, which receives an extrinsic adjunct to itself.</p> <p><i>Of a circumstance</i>, which receives an adjunct near itself.</p>

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



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



$\Phi\Phi.$  *Each* is  $\left\{ \begin{array}{l} 1. \text{ either } \left\{ \begin{array}{l} \text{Proper, which is in only one subject \& beyond that is not sufficient for any other. It is called an idiom or property. A property is either} \\ \quad \text{Common, which by nature is able to be in many subjects.} \end{array} \right. \\ 2. \text{ either } \left\{ \begin{array}{l} \text{Native, which is in the subject itself from the first origination.} \\ \quad \text{Adventive, which begins to be in the subject itself only after origination.} \end{array} \right. \end{array} \right\}$

*Similiciter*, which through nature is thus in one thing, that is able to be common in many subjects in no mode or respect.  
*Secundum quid*, which in truth it belongs, in a respect, to only one subject and not to many.

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

<p><i>Natural</i>, which by reason of the order of nature has the ability of signifying something. This signifies the same thing in the presence of all people. It is either</p> <p><i>Internal</i>, which designates something internal through acquaintance, &amp; is called a <i>concept</i>. It is either</p> <p><i>External</i>, which signifies something external to the awareness. See ββ.</p>	<p><i>Arbitrary</i>. See γγ.</p>	<p><b>A phantasm</b>, which is a likeness of a perceptible thing, through itself an object of fantasy.</p> <p>Νόημα is a likeness of an intelligible thing, through itself an object for the intellect. It is called in Latin <i>knowledge</i>. It is either</p>	<p><i>First</i>, which is outside of the soul [and] represents a thing to the understanding immediately and foremost.</p> <p><i>Second</i>, which is outside the soul [and] represents a thing to the understanding secondarily &amp; of a <b>mediating first intelligible</b>.</p>
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$\beta\beta$  It is either
 

<i>Necessary</i> which signifies something certain: as in, smoke fire, a sole foot, an image in a mirror a face, it is called <b>positive proof</b> in Greek.	Each is	1. It signifies a <i>thing</i> either <table border="0"> <tr> <td style="vertical-align: top;"> <i>Present.</i>  <i>Past.</i>  <i>Future.</i> </td> <td rowspan="2" style="vertical-align: middle; padding: 0 10px;">           It precedes, &amp; it is called an <i>antecedent</i>.            It is followed, &amp; it is called a <i>consequent</i>.            It is united with it, &amp; it is called a <i>conjunction</i>.         </td> </tr> </table>	<i>Present.</i> <i>Past.</i> <i>Future.</i>	It precedes, & it is called an <i>antecedent</i> . It is followed, & it is called a <i>consequent</i> . It is united with it, & it is called a <i>conjunction</i> .
<i>Present.</i> <i>Past.</i> <i>Future.</i>			It precedes, & it is called an <i>antecedent</i> . It is followed, & it is called a <i>consequent</i> . It is united with it, & it is called a <i>conjunction</i> .	
<i>Contingent</i> , which signifies something uncertain: as in milk in breasts birth: redness of the evening heavens, the fair weather following day: laughter happiness.				

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

*Real*, which is found in things. And it is diverse, either  
*Verbal*. See λλ.

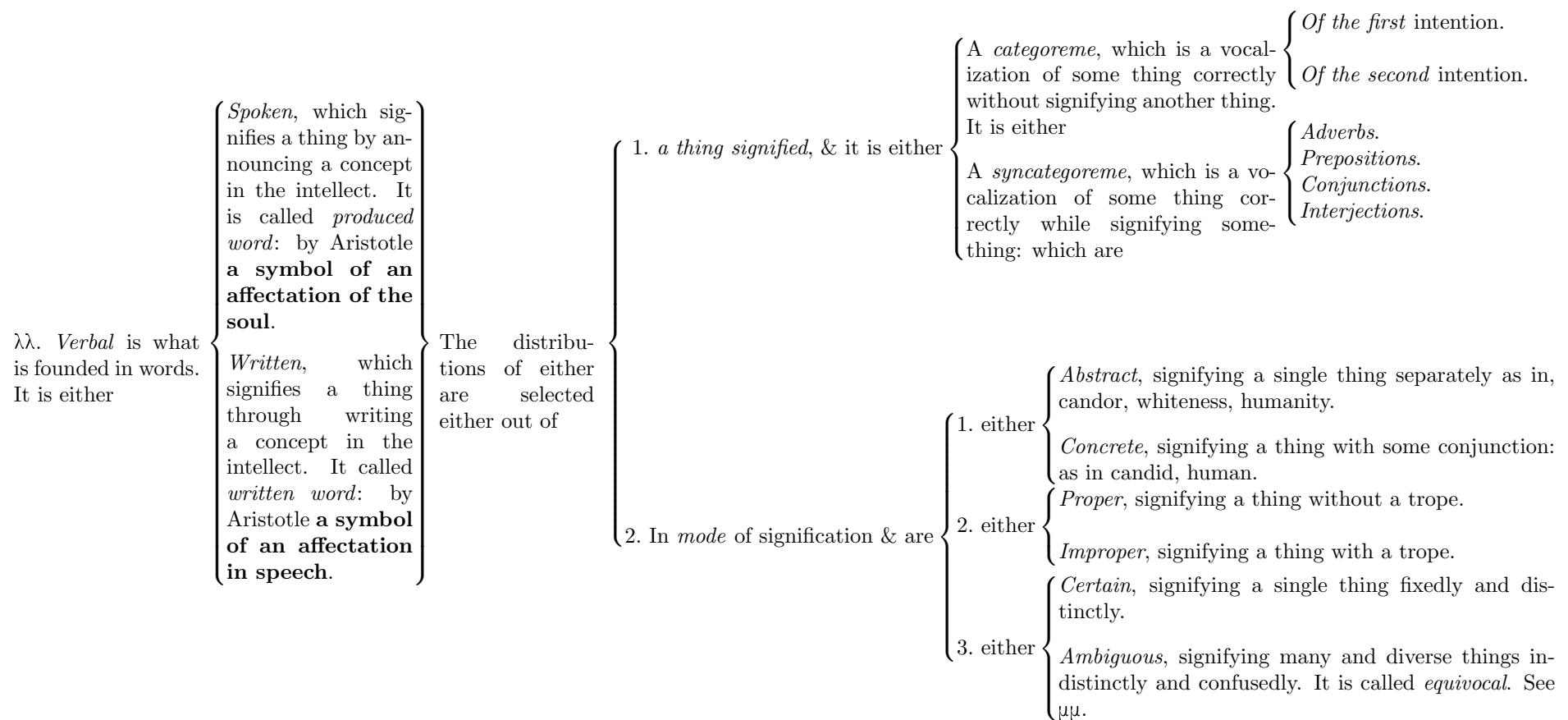
1. *By reason of effect*, and either  
 2. *By reason of goal*, it is either

*Sacred* or mystical, which signifies something from divine institution, which types are  
*Profane* or political, which signifies something from human or diabolic institution. It is either

*Typilegales*.<sup>1</sup>  
 The sacred testaments  
 Old.  
 New.

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

<sup>a</sup>I also cannot identify *insciaterio*.  
*Inartificial*, which has the power of signifying without art and from only habit and common usage: such as, ivy in a respect [signifies] marketable wine, fasces in some respect [signifies] command etc.



μμ. Ambiguity is either of

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

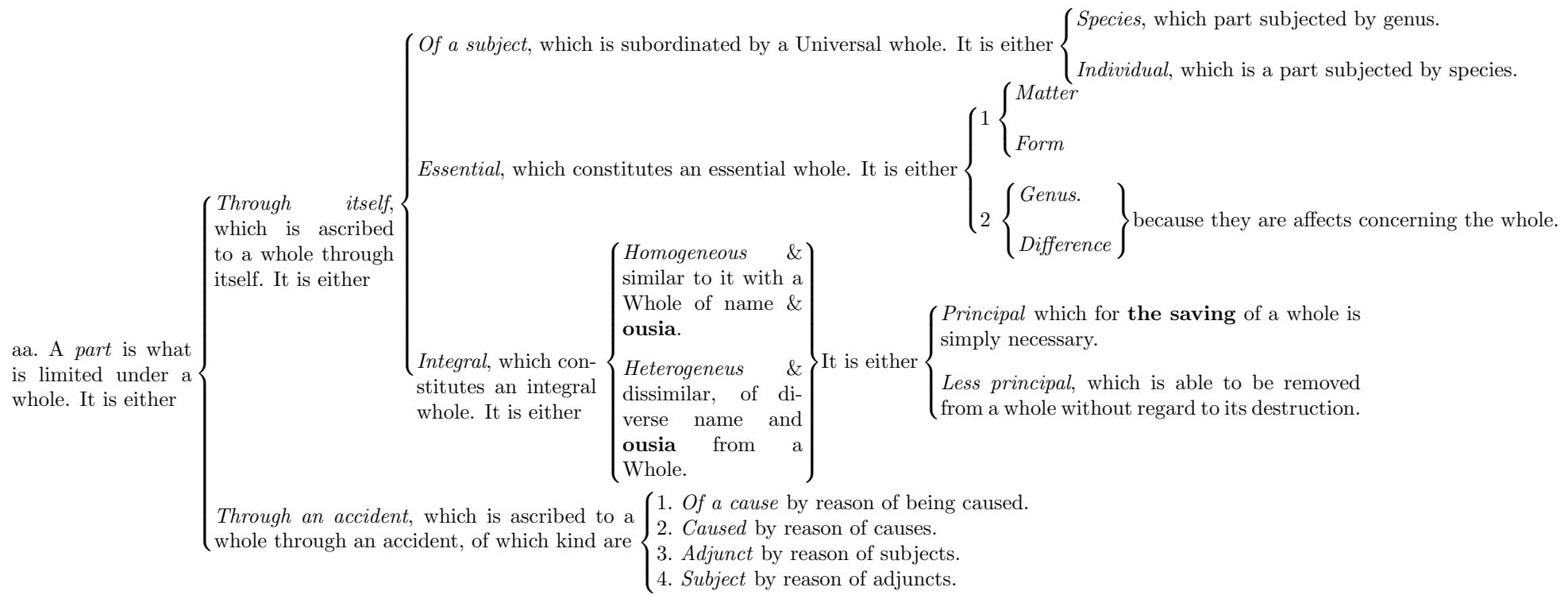
$\left\{ \begin{array}{l} 1 \\ 2 \\ 3 \\ 4 \\ 5 \\ 6 \end{array} \right.$	$\left\{ \begin{array}{l} Incomplex \\ Complex \\ Corporeal \\ Incorporeal \\ Natural \\ Supernatural \\ Terrestrial \\ Celestial \\ Substance \\ Accident \\ Present \\ Past \\ Future \end{array} \right.$
---	--

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

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

- { *Universal*, which has parts adjacent to themselves, in all of which its essence is shared. **universally a whole.** It is either
  - { *Genus*, is a universal whole, which sustains species under it. It is either
    - { *Perfect*, which by reason of its like species is common, & it is called genus synonymous, univocal, **according to one.** It is either *Imperfect*, which unequally, that is according to prior and posterior, imparts itself to its species. It is called **a genus in relation to one or of one**, or analogous.
    - { *Subaltern*, which is has nothing superior to it. *Subaltern*, which is able to be a species of superiority and a genus of inferiority. It is either
      - { *Remote*, by which species are subjects mediately.
      - { *Proximal*, by which species are subjects immediately.
  - { *Species*, is a universal whole, containing beneath it individuals. It is either
    - { *Perfect*, which receives itself out of its like individuals. It is either
      - { *Subaltern*, which is therefore a species, in order that a genus is able to be in some respect, or which shares itself with individuals immediately.
      - { *Infime*, which has an individual beneath it immediately.
    - { *Imperfect*, which imparts itself to its individuals unequally.

- { *Essential*, which is constituted out of essential parts.
- { *Integral*, which is constituted out of integral parts. It is either
- { *Homogeneous & similar*, which is constituted out of homogeneous parts.
- { *Heterogeneous & dissimilar*, which is constituted out of heterogeneous parts.
- { *Through an accident*, which is constituted out of parts improperly called. They are of such kinds
- 1. *Effects*, by reason of causes.
- 2. *Causes*, by reason of effects.
- 3. *Subjects*, by reason of adjuncts.
- 4. *Adjuncts*, by reason of subjects.



BB. *Identity* is agreement of one being with another, arising from unity of some third, which brings together each.

It is either

*Rational*, through which One Being with another is by reason, that is according to a conception of our mind, the same.

*Real*, through which one Being with another by reason of some third [thing] is in reality the same. Three are the classes of species of this.

1. *Identity* is either *Numeric*, which exists between them which, by number, that is, share One & the same singular essence. *Specific*, which is between them which share between themselves the lowest species. *Generic*, which is between them which share between themselves a genus.

2. *Identity* is either *Causal*, which is the agreement of Beings by reason of some cause, either *Of effect*. *Of matter*. *Of form*. *Of limit*.

*Effective*, which is agreement of Beings by reason of some effect.

3. *Identity* by subject & by adjunct. See πτ.

<p><i>πτ. Identity</i></p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><i>By subject</i>, which is agreement of Beings by reason of a subject or that [which] may be receiving or occupying.</p> </td><td style="width: 50%; vertical-align: top;"> <p><i>By adjunct</i>, which is agreement of Beings with respect to an adjunct, or being occupied.</p> </td></tr> </table>	<p><i>By subject</i>, which is agreement of Beings by reason of a subject or that [which] may be receiving or occupying.</p>	<p><i>By adjunct</i>, which is agreement of Beings with respect to an adjunct, or being occupied.</p>	<p>This concerns</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><i>Equality</i>, which is identity of Beings, arising from unity of quantity, or that [which] may be</p> </td><td style="width: 50%; vertical-align: top;"> <p><i>Extensive.</i> <i>Intensive.</i></p> </td></tr> <tr> <td style="width: 50%; vertical-align: top;"> <p><i>Similitude</i> which is identity of Beings, by which they are called similar. It is either</p> </td><td style="width: 50%; vertical-align: top;"> <p><i>Primary</i>, which is agreement of Beings according to a quality.</p> </td></tr> <tr> <td></td><td style="vertical-align: top;"> <p><i>Secondary</i>, which is agreement of Beings according to motion &amp; relation.</p> </td></tr> <tr> <td></td><td style="vertical-align: top;"> <p>each is either</p> </td></tr> <tr> <td></td><td style="vertical-align: top;"> <p><i>Simple</i>, established between two only two terms.</p> </td></tr> <tr> <td></td><td style="vertical-align: top;"> <p><i>Composite</i>, dwelling between four terms: called <i>analogy</i>, or <i>proportion</i>.</p> </td></tr> </table>	<p><i>Equality</i>, which is identity of Beings, arising from unity of quantity, or that [which] may be</p>	<p><i>Extensive.</i> <i>Intensive.</i></p>	<p><i>Similitude</i> which is identity of Beings, by which they are called similar. It is either</p>	<p><i>Primary</i>, which is agreement of Beings according to a quality.</p>		<p><i>Secondary</i>, which is agreement of Beings according to motion &amp; relation.</p>		<p>each is either</p>		<p><i>Simple</i>, established between two only two terms.</p>		<p><i>Composite</i>, dwelling between four terms: called <i>analogy</i>, or <i>proportion</i>.</p>
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bb. *Diversity* is disagreement of one Being from another, arising from three, in which [they] are compared by pluralities. It is either

*Distinction*; which is diversity without conflict. It is either  
*Real*, which in reality are distinguish without regard to cogitation of the mind by belonging to what has location. The classes of these species are three.

*Rational*, which comes about according to our mode of conception.

1. *Distinction* is either  
*Numerical*, between them which differ mutually in number, that is by a unique essence.  
*Specific*, between them which differ in the lowest species.  
*Generic*, between them which differ in genus.

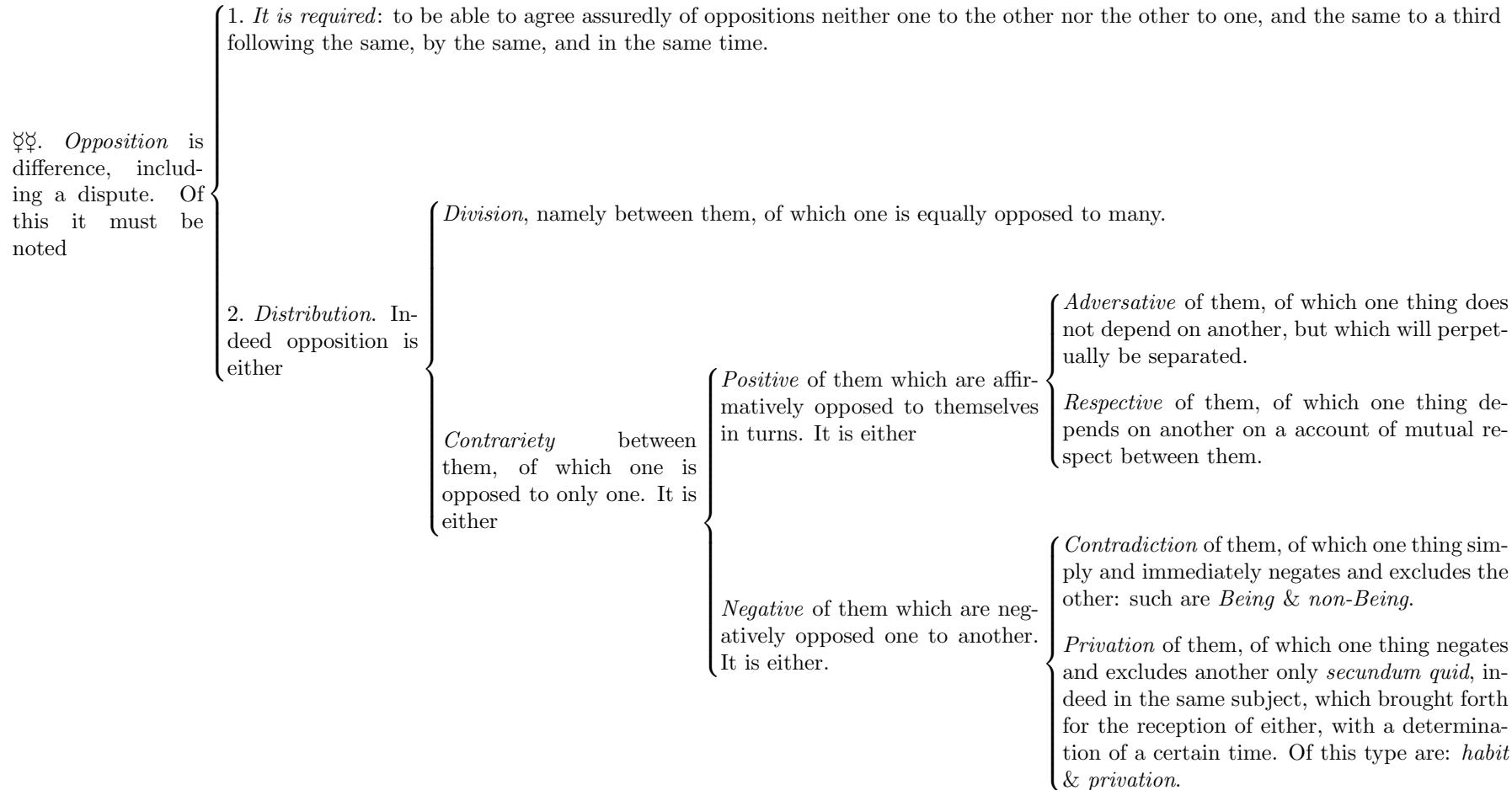
2. *Distinction* is either  
*Causal*, of them which differ in cause.  
*Effective*, of them which differ in effect.

3. *Distinction* is either  
*Subjective*, of them which differ in subject.  
*Adjunctive*, of them which differ in adjunct.

See §.

§. Here these pertain to

*Inequality*, which is a diversity of Beings, according to quantity.  
*Dissimilitude*, which is a diversity of Beings from which it is called dissimilar. It is either  
*Primary*, evidently of Beings according to quality.  
*Secundary*, evidently a diversity of Beings according to movement and relation.



CC. **Order** *Order* is the disposition of diverse beings according to prior and posterior. It is either

<p><i>Real</i>, which without regard to an operation of the mind exists between diverse beings. It is either</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><i>Rational</i>, which depends on the correct judgment and institution of the mind. It is either</p> </td> <td style="vertical-align: top;"> <p><i>Primary</i> is either</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><i>Of origin</i>, of them, of which one is prior in origin to the other. It is called <i>order of nature</i>, or <i>order of being</i>.</p> </td> <td style="vertical-align: top;"> <p><i>Of time</i>, of them, of which one is prior to the other in time.</p> </td> </tr> </table> <p><i>Secondary</i> is either</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><i>Of position</i>, which is of them of which one through itself maintains superior position over the other.</p> </td> <td style="vertical-align: top;"> <p><i>Of dignity</i>, which is of them of which one through itself is more deserving and more excellent than the other.</p> </td> </tr> </table> <p><i>Artificial</i>, which art in our cognizing and acting directs. See 4.</p> <p><i>Arbitrary</i>, which something without regard to the prescription of art establishes out of consideration of reason and circumstances. Indeed it is called <i>order of prudence</i>.</p> </td> </tr> </table>	<p><i>Rational</i>, which depends on the correct judgment and institution of the mind. It is either</p>	<p><i>Primary</i> is either</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><i>Of origin</i>, of them, of which one is prior in origin to the other. It is called <i>order of nature</i>, or <i>order of being</i>.</p> </td> <td style="vertical-align: top;"> <p><i>Of time</i>, of them, of which one is prior to the other in time.</p> </td> </tr> </table> <p><i>Secondary</i> is either</p> <table border="0"> <tr> <td style="vertical-align: top;"> <p><i>Of position</i>, which is of them of which one through itself maintains superior position over the other.</p> </td> <td style="vertical-align: top;"> <p><i>Of dignity</i>, which is of them of which one through itself is more deserving and more excellent than the other.</p> </td> </tr> </table> <p><i>Artificial</i>, which art in our cognizing and acting directs. See 4.</p> <p><i>Arbitrary</i>, which something without regard to the prescription of art establishes out of consideration of reason and circumstances. Indeed it is called <i>order of prudence</i>.</p>	<p><i>Of origin</i>, of them, of which one is prior in origin to the other. It is called <i>order of nature</i>, or <i>order of being</i>.</p>	<p><i>Of time</i>, of them, of which one is prior to the other in time.</p>	<p><i>Of position</i>, which is of them of which one through itself maintains superior position over the other.</p>	<p><i>Of dignity</i>, which is of them of which one through itself is more deserving and more excellent than the other.</p>
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4. It is either {

*Theoretical*, which has for a boundary only cognition of things. It is either {

*Of invention*, which directs our mind in studying and investigating unknown things, by leading us from *secundum quid* basics to *simpliciter* basics.

*Of instruction*, which directs our mind in learning and receiving the same things, which are made known to us, to be perceived easier and better by the same thing than by another, by leading us from basic *simpliciter* to basics *secundum quid*.

*Practical*, which has for a boundary action, or achievement. It is either {

*Of intention*, which is observed in consultation.

*Of execution*, which is observed in laboring and executing after consultation.

} Concerning both is *Axiom*; What is first in intention is last in execution, & on the contrary; what is last in intention is first in execution.

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

- DD. dd. The modes of *prior* & *posterior* are
1. **according to nature**, according to nature or origin.
  2. **according to time**, according to time.
  3. **according to location**, according to location.
  4. **according to worth**, according to dignity.
  5. **according to arithmetic**, according to number.
  6. **according to knowledge**, according to knowledge.

- EE. A *Particular* part of metaphysics, governs concerning a Being incomplex in species. The parts of this are two.
- One* is concerning substance. Moreover, a substance is an incomplex Being subsisting through itself. It is either
- The other* is concerning accident. See AAA.
- Uncreated*. See FF.  
*Created*. See GG.

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

*Essence*, which is a pure act, through which God is that which he is, and is distinguished from every other Being. The condition of this is

*Divine attributes*, which are either

It is *to be not universal*, either by genus or one species,  
*But singular*, that is by one number.

*Properties of God* which are

*Supreme simplicity*. See γγγ.  
*Supreme perfection*. See δδδ.

*Actions of God*. See ZZZ.

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

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

- |            |   |
|------------|---|
| 1. Supreme | <i>Infinity</i> , which is a perfection of God, according to which he is absolutely infinite, having no part in any determination, limitation, and random measurement.  |
| 2. Supreme | <i>Ubiquity</i> , which is a perfection of God, according to which he is omnipresent, having no part in any location of existence.  |
| 3. Supreme | <i>Immutability</i> , which is a perfection of God, according to which he absolutely is immutable, having no part in any passive potential for receiving change in himself.<br>The species as it were of this are<br><br><i>Eternity</i> , which is a perfection of God, according to which he is free from beginning, succession, and ending.  |
| 4. Supreme | <i>Goodness</i> , which is a perfection of God, according to which he is best having no part in anything bad.<br>This is either<br><br><i>Blessedness</i> , which is a perfection of God, through which he himself is bound together in himself, needing no other good.   |
| 5. See πλ. | <i>Absolute</i> , according to which God in himself is good, without respect to creatures.<br>This is called <i>natural good</i> .<br><br><i>Respective</i> , according to which God is good towards his creatures. This is called <i>moral good</i> .<br>It is either<br><br><i>General</i> , which God administers to all his creatures; which kinds are: love and general benignity.<br><br><i>Special</i> which God administers to creatures <b>endowed with reason</b> , particularly to the human genus. Which kinds are:<br><br>Veracity.<br>Fidelity.<br>Mercy.<br>Justice.<br>Mercy.<br>& c. |

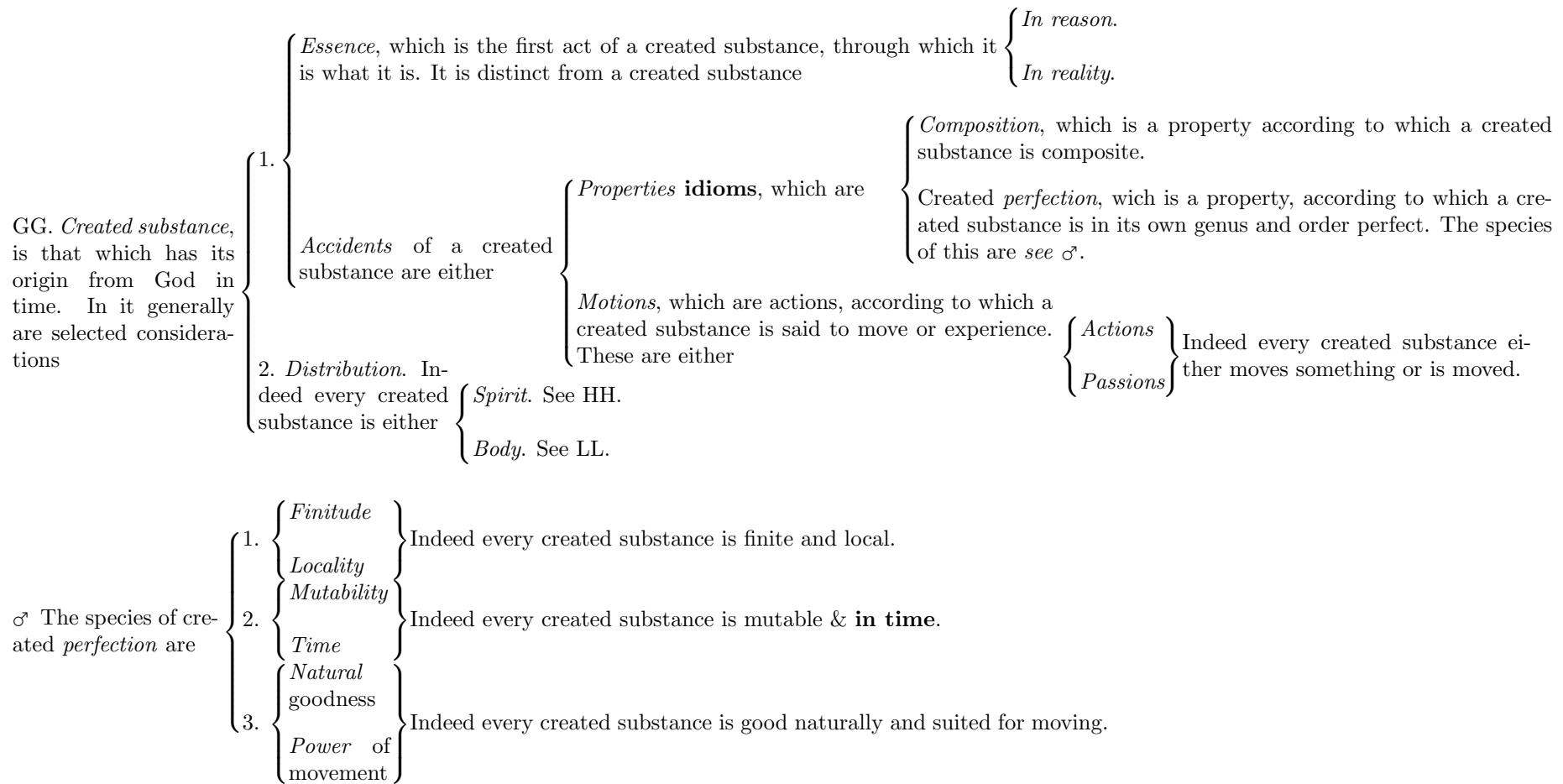
$\pi\lambda.$  5. Supreme  $\left\{ \begin{array}{l} \text{Dominion, which is an absolute property of God, which he has in creatures in his own universe.} \\ \text{Liberty, is an absolute want of distinction of God with respect to doing & not doing such as this rather than that, divided from every necessity of external violence.} \end{array} \right.$

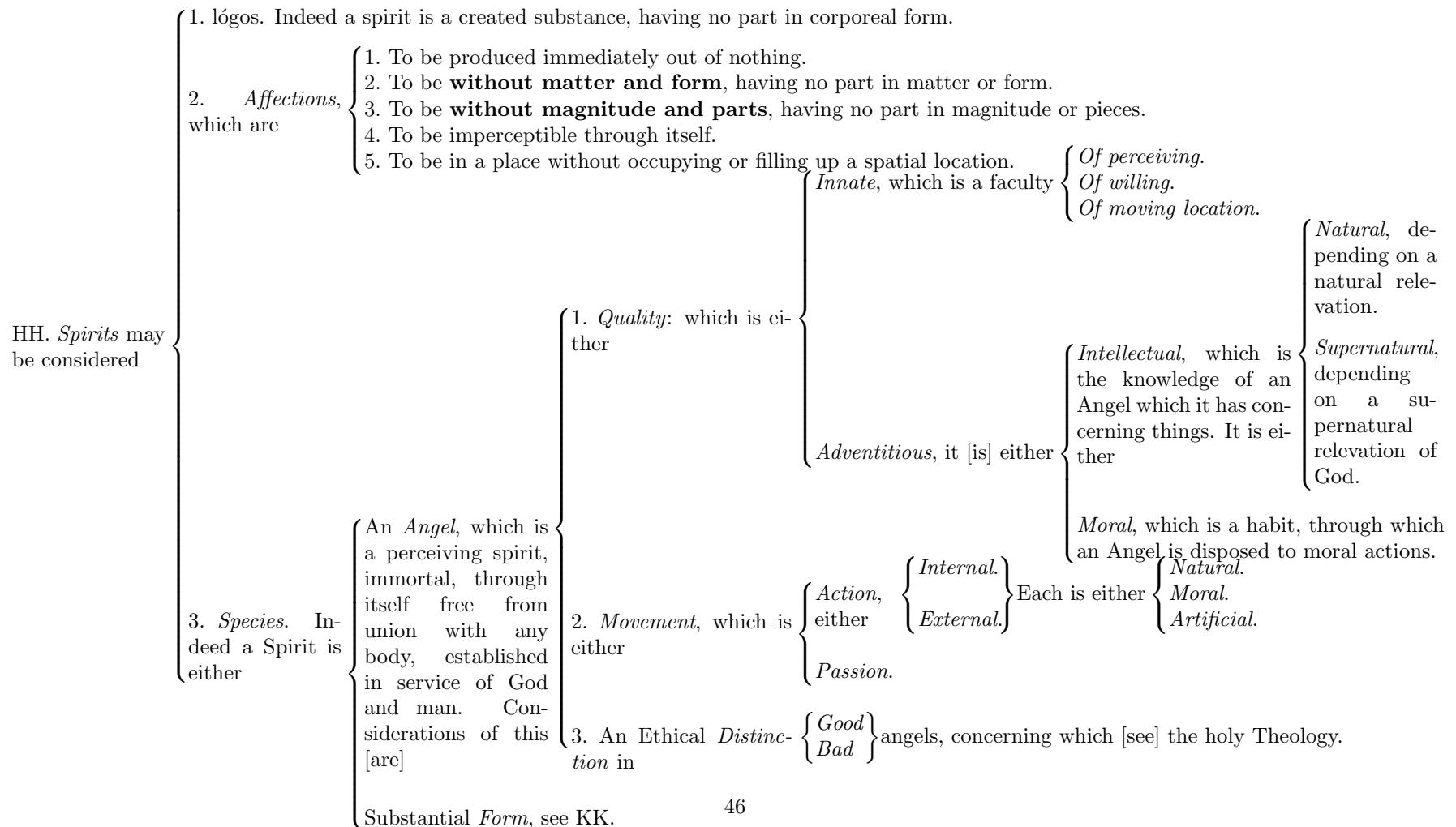
ZZZ. Actions of God are either  $\left\{ \begin{array}{l} \text{External or transeunt which are produced in some object outside of God. These are either} \\ \text{General, these either} \\ \text{Temporal; as in} \\ \text{Special, which belongs to understanding creatures, particularly the genus 'man': The modes of these are} \end{array} \right\}$

$\left\{ \begin{array}{l} \text{Eternal, & either} \\ \text{Creation, which is an external act of God, by which in the beginning of time he had produced the world and all species of things sustained in him by a hyperphysical mode, & to this point in his time he does not produce an indivisible out of no things.} \\ \text{Management of things, is an external action of God by which the world is made in itself, [and by which] he administers and conserves wisely and competently all things which are in it. It is either} \\ \text{Redemption} \\ \text{Regeneration} \\ \text{Justification} \\ \text{Salvation & others,} \end{array} \right\}$

$\left\{ \begin{array}{l} \text{Preordination, which is an external action, by which he from eternity has determined, for his liberty and good will, what, in his time, might be future, and indeed he has ordained a fixed means because of it.} \\ \text{Precognition, is an external act of God, by which he foreknows from eternity all future things which may exist.} \\ \text{Ordinary, by which God according to usual and common arrangement and course of nature by his own sanctification, administers and conserves worldly things.} \\ \text{Extraordinary, is that by which God contrary to the common and usual order of nature and by his own sanctification administers and conserves certain things in the world.} \end{array} \right\}$

of which kind the doctrine of sacred theology is. 44





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

*Nature*, which is an incorporeal substance determined by the fashion of an inanimate body.

*Spirit*, which is an incorporeal substance determined by the information of a natural animate body. It is either

*Irrational* which is a blessed spirit, which without an organic body cannot subsist separately. The foremost species of this are

*Rational*, which is an understanding spirit able to subsist without a human body, [but which] naturally survives with one.

*Vegetative*, which is determined by the information of a living body, because it is living.

*Sentient*, which is determined by the information of an animal, because it is animal.

- LL *Body*, is a created substance, fitted through itself by dimension. Of this it should be observed
1. *Affections* which are
    1. To be of some size through itself, & extended in { Length  
Width  
Depth}
    2. to be mensurable.
    3. to be terminated in surface.
    4. To have a figure through itself.
    5. To have position, order & remote parts.
    6. to occupy & fill a certain spatial location.
    7. to be divisible through itself into corporeal parts.
    8. to support a reason of bounding of place, from beginning, to end.
    9. to be perceptible through itself.
    10. [sic] to be continuous or contiguous with another body.
  2. *Distribution*, Indeed every body is either
    - Immaterial*, which is produced out of no matter. The species of this are
 

The *Supreme heavens*, which is the body created by God immediately out of nothing, that it may be the home of spirits, men, and created things. The proper adjunct of this is to be

First *matter* which is the body created by God immediately out of nothing, that it may be the primary material principle of natural bodies.
    - Material*, which is produced out of something material. It is either
 

*Natural*, is treated in natural philosophy.

*Artificial*, which is treated in the arts present in mechanics.

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

1. *Affections*, which are
- 1. To inhere in something or to be in a subject of inherence.
  - 2. To be a more imperfect body.
  - 3. To be a nature following from its subject.
  - 4. And consequently not to constitute an absolute essence of its subject, but to comprehend it constituted either necessarily or contingently.
  - 5. To be predicated of its subject **derivatively**, that is, not in abstract, but in concrete.
  - 6. To characterise its subject.
  - 7. To not be able to be transformed from one subject into another.
  - 8. To produce either through motion or without motion through simple emanation or reverberation.
2. *Distribution*. It is either
- Absolute*, which has an absolute essence. The species of this are
  - Respective*. See MMM.
- Quantity*. See BBB.  
*Quality*. See EEE.  
*Movement*. See GGG.

BBB. Of these accidents it should be considered

Abstract, such as size, is an accident, from which something is designated of such a size. It is either Comparative. See CCC.  
Concrete, as in size. See DDD.

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

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

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

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

Simple, which consists in one dimension and is either

Composite, which consists in many dimensions. It is either

Longitude, which is a simple magnitude according to which something is long. Latitude which is a simple magnitude according to which something is wide. Profundity, which is a simple magnitude according to which something is deep.

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

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

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

First which is of its origin, as a unity [is] while [it is] numbered by itself.  
Proceeding from the first, which derives its origin from a first [thing].  
Passive, [which] is the numeration of a multitude of diverse things.

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

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

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

1	<p><i>Through itself</i>, by which a quantity inheres <i>per se</i>.</p> <p><i>Through an accident</i>, which, because of something by which it is adjoined, it is called so great.</p>
2	<p><i>Absolutely</i> such a size, because the disposition is absolute quantity, &amp; either</p> <p><i>Extensive</i>, which is measurable and a real thing divisible in parts of which it consists.</p> <p><i>Intensive</i>, which is large in position, &amp; is able to be divided in the cogitation of the mind.</p> <p><i>Comparatively</i> such a size, because the disposition is comparative quantity. The property of this is</p> <p><i>Equality</i> or parity, through which the compared things have between themselves one and the same quantity.</p> <p><i>Inequality</i>, imparity, through which the compared things do not have between themselves one and the same quantity.</p>

EEE. Of this accident it should be considered.

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

FFF. *Each* is either

<p><i>Innate</i>, which is in a Being from the first beginning of its order. It is either</p> <p><i>Foreign</i>, which comes to a being from outside. It is either</p>	<p><i>Active</i>, through which a Being is suited for natural agency. It is either</p> <p><i>Passive</i>, through which a Being is suited for patiency.</p>	<p><i>Absolute</i>, through which a Being is disposed to agency simply, without determination.</p> <p><i>Determined</i>, through which a Being is disposed to either good or bad agency.</p>
		<p><i>Infused</i>, which from God is communicated immediately to some being out of a singular grace.</p> <p><i>Acquired</i>, which is acquired by virute of the creation <b>of a being</b>. It is either</p>
		<p><i>Natural</i>, which is established in virtue of a single nature.</p> <p><i>Habitual</i>, which is acquired by the zeal and industry of intelligent creatures. It is either</p>
		<p><i>Intellectual</i>, which regulates and informs the intellect.</p> <p><i>Moral</i>, which regulates and informs the will.</p>

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

*Simple* which is not composed out of other motions. It is either

1 { *Action*, which is an act of an agent because it is efficient. It is either  
*Passion*, is an act of a patient because it is suffering.

2. or { 1. From a mode of moment one thing is  
2. From a mode of duration another thing is  
3. From a limit to which. See HHH.

3 or { *Necessary*, which happens necessarily.  
*Contingent*, which happens contingently.

4 or { *Spontaneous* which is of its own free will.  
*Violent*, which happens by virtue of a certain something.

5 or { *Physical*, which happens in a natural mode.  
*Hypophysical*, which happens in a supernatural mode.

Composite. See LLL.

*Absolute*, which is indifferent in its nature, for diverse or opposed objects.

*Determinate*, which is a limitation for one certain object. It is either  
*Momentaneus*, which happens in a moment.  
*Successive* which may be in succession.

*Natural*, which in virtue of nature is determined for natural goodness or badness.  
*Voluntary*, which consists in a certain purpose. It is either  
*Moral*, which is a determination for moral goodness or badness.  
*Artificial*, which is a determination for artificial goodness or badness.

*Immanent*, which some agent provides for and brings about an object, not something outside the agent.  
*Transient*, which is brought from some object, outside the agent.

		<i>Creation</i> which is the hyperphysical production of a substance by virtue of an infinite act of God alone, without <i>coorpē</i> <sup>a</sup> by reason of a second cause. It is either	<i>Immediate</i> , which is the hyperphysical production of a substance out of nothing. <i>Mediate</i> which is the hyperphysical production of a substance out of something.
		<i>Productive</i> , by which a substance of something new begins to be. It is either	<sup>a</sup> This appears to be a typographical error in the original. I cannot determine what this word was supposed to be. <i>Generation</i> is the production of a substance by virtue of an act of a second cause. It is either
HHH. From a limit to which another	<i>Substantial</i> , which is terminated by a substance. It is either	<i>Destruction</i> . See III.	<i>Natural</i> , which produces a natural body. <i>Artificial</i> , by which an artificial body is produced.
		<i>Accidental</i> . See KKK.	
III <i>Destruction</i> is a mode in which a substance ceases to be. It is either	<i>Annihilation</i> , which is the hyperphysical destruction of a substance by virtue of an infinite act of God alone. It is either <i>Corruption</i> , which is the destruction of a substance by virtue of an act of a second cause. It is either	<i>Immediate</i> , which is the hyperphysical destruction of a substance into nothingness. <i>Mediate</i> , which is the hyperphysical destruction of a substance into something.	<i>Natural</i> , where a natural body is corrupted. <i>Artificial</i> , where an artificial body is corrupted.

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

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

{ Simpliciter.  
Secundum quid.

{ Simpliciter.  
Secundum quid.

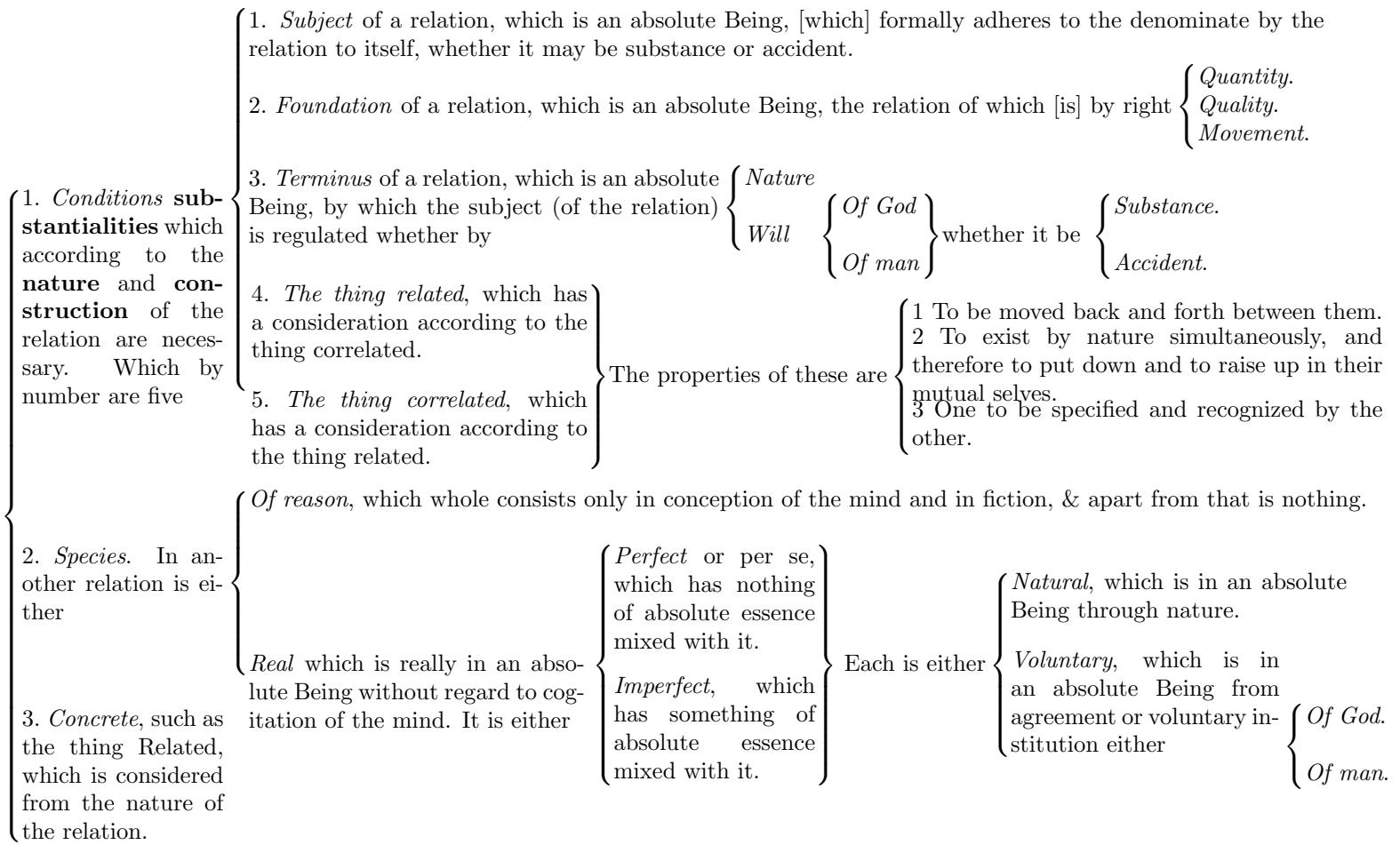
LLL. *Composite motion* is what is composed out of simple movements. It is called **composite change**, mutation or transmutation. It is either

*Substantial* which is the conversion of one substance into another. It is called in foreign speech *Transsubstantiation*, **change of substance**. Of this it should be noted  
*Accidental*, which is the conversion of one accident into another.

1. *Conditions* {  
1. In order that both the starting point as well as the limiting point may be a substance.  
2. In order for the starting point to cease to be, nevertheless still in its remaining material.  
3. In order for the limiting point of something new to begin to be.  
4. In order to be near the efficient, and indeed substantial, principle, from which the conversion is created.

2. *Distribution* in {  
*Hyperphysics*, which exists by virtue of God alone, & is composed out of mediate {  
*Annihilation*.  
*Creation*.  
*Physics*, which happens in virtue of nature and is composed out of natural {  
*Corruption*.  
*Generation*.

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



<p>NNN. <i>Something negative</i> is nothing other than a privation which is a negative habit in a being, of which then it is either able or required to be in. It is either</p>	<p><i>True</i>, which in truth is a habit in a capable being. It is called real privation. It is either</p>	<p><i>Perfect</i>, which excludes <i>simpliciter</i> a habit from that being in which it is. It is called total, or absolute privation.</p>
	<p><i>Imperfect</i>, which excludes a habit merely <i>secundum quid</i>. It is called particular privation, or <i>secundum quid</i>.</p>	<p><i>Substantial</i>, which is negation of a substantial habit in a Being, which through nature is able or bound to be.</p>
	<p><i>Fictional</i>, which in truth is not in any Being, but is attributed solely through a fashioning on the mind. It is called rational or imaginary.</p>	<p><i>Accidental</i>, which is negation of an accidental habit in a Being which is able or bound to be. Of an adjunct it is either</p>

Each is either

*Of inherence*, through which an inhering adjunct is removed from a Being. It is either

*Of adherence*, through which an adherent adjunct is removed from a Being.

Quantity.  
Quality.  
Movement of relation.

END OF THE ONTOLOGY. With God.