Diagraph of Metaphysic or Ontology

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

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

The parts of *metaphysics* (which is knowledge of an intelligible by which it is intelligible, 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.

*Distribution:* An Intelligible is either

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

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

Nothing: This is simply not something.

- *Nothing:* This is simply not something.
  - *Positive,* because it fixes or affirms something. It is either
    - *Positive:* because it fixes or affirms something. It is either
      - *Essence,* See A.
      - *Being,* See B.
    - *Negative:* See RRR.
  - *Negative:* See RRR.

*a*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.

*a*Lorhard’s original text misspells the first word as *ενέργεια.*
A. Of this it should be observed

\[ \text{\textit{logos}: } \text{Essence is something productive, by which a Being is what it is. This foreign [word] is called by the Scholastics by the word } \textit{Entity} \text{ or quidditas.} \]

A. Of this it should be observed

\[ \text{Distribution. For example essence is either} \]

\[ \{ \begin{align*}
\text{Real; which} & \quad \text{is an actuality of a real being, because it is of such a kind.} \\
\text{Imaginary; which} & \quad \text{is an actuality of a rational being, because it is of such a kind.}
\end{align*} \}
\]

\[ \text{Both are} \]

\[ \begin{align*}
\{ & \quad \text{Simple, which belongs to a simple being.} \\
& \quad \text{Composite, which belongs to a composite being.} \\
& \quad \text{Absolute, which is of an absolute being.} \\
& \quad \text{Respective, which is of a respective being.} \\
& \quad \text{Universal, which is of a universal being. It is either} \\
& \quad \text{Generic, in so far as a being, by its own genus, has [things] common with other species.} \\
& \quad \text{Specific, through which a being is placed in a certain species.} \\
& \quad \text{Singular, which belongs to any singular and individual being.}
\end{align*} \]
lógos: Being is something productive, essence [something] endowed.

Real of this it should be noted

Distribution in Being

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

B. Being Of this it should be noted

First, or because the same is uncreated. On the one hand, a first Being exists, because it exists from itself.

Second, or sprung from the first [being], or created. On the other hand, a second being exists because it exists from another.

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

1. Being is either
   - Uncomplex, which is able to be comprehened through itself by one simple conception.
   - Complex, which is not able to be comprehended through itself by one simple conception.

2. Being is either
   - Absolute, which has no respect to something.
   - Respective, which exists in respect to something.

3. Being is either
   - Universal, which is suited to exist in many things through essential communion.
   - Singular, which has an individual essence, in other words according to nature not in fellowship with anything.

4. Being is either
   - Without matter Immaterial, which is free from all compacting of matter either sensibile or intelligible
   - In matter Material, which is composed of some compacting of matter.

5. Being is either
   - Permanent, which possesses its whole essence simultaneously, without change and addition of essential parts.
   - Successive, whose essence consists in continual change and addition of essential parts.
Most common attributes of intelligibles and Beings are either
attributes of intellegibles and Beings and Beings are either
Simple attributes, which combine absolutes of every Being without disjunction of opposites, are either

Existence. Of this it should be noted that it is

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

1. One is

2. Another

3. Another

4. Another

5. Another

Real
Imaginary
Uncreated
Created
Absolute
Respective
Universal
Singular
Substantial
Accidental

Duration. See D.

Conjunctive. See E.
D. 

**Duration.**

Of this it should be noted.

**Distribution,**

It is for example either

---

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

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

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

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

---

**Logos:** For example *duration* is the abiding of a being in actual existence.
E. Conjunctive [attributes] are what, of all Beings, are not existing simply but which combine opposites with disjunction. Of these some are:

- **Absolute**, which in itself is able to be considered to be without respect to anything. The species of this can be distributed in classes. I coin these:
  1. Classes are
  2. Classes are
  3. Classes are
  4. Classes are
  5. Classes are
  6. Classes are
  7. Classes are
  8. Classes are
  9. Classes are

- **Respective**, See V.

  - **Perfection**, See F.
  - **Imperfection**, See f.
  - **Simplicity**, See G.
  - **Composition**, See g.
  - **Unity**, See H.
  - **Multiplicity**, See h.
  - **Infinity**, See i.
  - **Finiteness**, See i.
  - **Illocality**, See K.
  - **Locality**, See k.
  - **Necessity**, See L.
  - **Contingency**, See l.
  - **Possibility**, See M.
  - **Impossibility**, See m.
  - **Truth**, See N.
  - **Falsity**, See n.
  - **Goodness**, See O.
  - **Badness**, See o.
F. Perfection is an actuality of perfection, because it is perfect. It is either Uncreated which is in the sole first Being, excluding every imperfection and limitation. Whence it is also called, independent perfection, whole and unlimited.

Created, which is in a Being sprung from the first being, always including some imperfection and limitation. Whence it is also called, dependent perfection participated in and limited. It is either

- Simple; through which some created Being in its own genus or species is perfect.
- Comparative; through which a created Being, either by itself or with some other connection, is called greater or smaller perfection.

Substantiality, which is discerned clearly or which is constituted by an essential Being, or is attended necessarily and inseparably by a constituted essence of a being. It is either

- Substantiality, which is discerned clearly or which is constituted by an essential Being, or is attended necessarily and inseparably by a constituted essence of a being. It is
  - Generic, which a being has in common with another being of the same genus.
  - Specific, which whatever of a Being’s species is properly.

Accidental, which is in a being contingently and separably. It is either

- Innate, which is in a Being from a first origination of itself. It is called by others Natural perfection.
- Acquired, which begins to be in a Being after its origination.

Each is either

- Extensive, through which a Being according to quantity is perfect.
- Intensive, through which a Being according to quality is perfect.

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

- Privative, which is a defect of perfection, of some being by nature possible to be in or withheld.
- Negative, which is a defect of perfection, of some being not adequate by Nature.
G. Simplicity is an actuality of simplicity, because it is simple. It is either

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

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

- **Real**, which is in fact in some being, apart from the cogitation of a mind. It is either
  - **General**, which comes together in every created being in reality. The species of this are
    - 1. One out of **Being** & **Essence**
    - 2. Another out of **Genus univocal** & **Difference specified**
    - 3. The third is out of **Subject** & **Adjunct inhering**
    - 4. The fourth is out of **Actuality** & **Potentiality common to many**

- **Special**, which coincides in not every created being, but only in that, which sustains the whole of reason. The species of this are foremost
  - 1. One out of subjective parts, of what this kind are the species of a genus of a subject.
  - 2. Another is out of essential parts, as are Matter and Form.
  - 3. The Third is out of integral parts.

- **Rational**, which is assigned to some being according to our mode of comprehension, as and since it may not be in reality.
H. *Unity* is actuality of a single thing, because it is one. It is either

- **Real**, through which a Being really is one. It is either
  - **Essentiality**, through which a Being in itself is one, without respect to anything. It is either
    - **First**, through which a Being uncreated by a mode most simple and most perfect is one. This unity principle is not only of every inferior unity; but indeed of every multitude, which is discerned in created things.
    - **Sprung from the first or second**, through which every being created in itself is one. This is attributed of Beings either by a *Universal*, or by a *Singular*, and called numerically one or individual.
  - **Accidentality**, through which a being with a certain manner and respect is one. Many are the species of this, which are reduced to three orders.
    - **Generic**, through which a being with some genus or univocal or analogy, either proximate or remote, is one.
    - **Specific**, through which a Being with some species is one: as in a single man with a man is a species.
- **Rational**, through which a being by reason is one.

Rational, through which a being by reason is one.

h. *Multiplicity* is actuality of a multiplex, because it is multiplex. It is either

- **Real**, through which a real Being is manifold, whether
  - **Generic**, in Essence.
  - **Specific**, in Cause.
  - **Causal**, in Effect.
  - **Effectival**, in Subject.
  - **Subjective**, in Adjunct.
  - **Adjunctive**, in Parts.
  - in some other manner.
- **Rational**, through which a rational Being is manifold.
I. **Infinity** is an actuality of infiniteness because it is infinite. It is either

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

\[
\begin{aligned}
\text{Restricted, through which a Being secundum quid is infinite. It is a single actuality of limitation, termination, and dimension, ab Ente, cui inest excludit, not in fact in itself, but in respect of our observation, or perception, or other circumstances.}
\end{aligned}
\]

\[
\text{i. Finitity is an actuality of finiteness, because it is finite. It limits simply as much by passive potentiality as by an actuality of limitation, termination, and dimension.}
\]

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

\[ \begin{align*}
\text{Real} & \quad \text{which apart from cogitation of the mind is discerned in fact in Nature. It is either} \\
\text{Substantial} & \quad \text{which is a receptacle of a substance. It is either} \\
\text{Spiritual} & \quad \text{in which a finite incorporeal substance exists.} \\
\text{Corporeal} & \quad \text{in which a corporal substance exists.} \\
\text{Accidental} & \quad \text{which is a receptacle of an accident.} \\
\text{Imaginary} & \quad \text{which is touched by our mind, and is attributed to some being.}
\end{align*} \]


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

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

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

Matter.
Form.
Efficient
Bounded
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

\[
\begin{align*}
1. & \text{ the essence itself of a Being.} \\
2. & \text{ some intrinsic cause of a Being} \\
3. & \text{ some essential property.} \\
4. & \text{ an indifference and indetermination of an extrinsic principle according to being a cause.}
\end{align*}
\]

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

\[
\begin{align*}
\text{Absolute, through which something is simply impossible, that is, such a thing as may be able to be possible in no mode and respect.} \\
\text{Limited, through which something, which is possible per se, nevertheless is said to be impossible secundum quid.}
\end{align*}
\]
N. *Truth* is the conformity of a being with its Archetype. It is either

\[
\begin{align*}
\text{Of a thing}, \text{ which is congruence of that with its Nature. It is either} & \\
\text{Of a Sign}, \text{ which is congruence of that with a thing signified. The species of this are truth either} & \\
\text{Of conception}, \text{ which is conformity of that with a thing, in so far as it represents.} & \\
\text{Of speech}, \text{ which is congruence of that with a thing in so far as it signifies: it is either} & \\
\text{Of a sermon}, \text{ through which a sermon is called true.} & \\
\text{Of scripture}, \text{ through which scripture is called true.} & \\
\end{align*}
\]

Each is either necessary or contingent.

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

\[
\begin{align*}
\text{Of a thing} & \\
\text{Of a sign} & \\
\text{Incomplex} & \\
\text{Complex} & \\
\text{Necessary} & \\
\text{Contingent} & \\
\end{align*}
\]
O. **Goodness** is an actuality of good, because it is good; or it is a quality, through which a Being is denominated good. It is either

- **Apparent**, which is an imaginary quality, through which a Being is seen to be good, but in truth is not good.
- **True**, which is a real quality, through which a Being is good in reality, when it is seen [to be good]. It is either
  - **Absolute**, through which a Being is good in truth is good in itself without respect to anything. It is either
    - **Infinite**, or primary which is in the sole uncreated Being. It is the source of every finite good.
    - **Essential**, which is in a Being created necessarily and immutably. It is either
      - **Universal**, which is in a created Being in [its] genus, because it is a Being.
      - **Particular**, which is in a created Being in [its] species because it is some such Being.
  - **Natural**, which is the agreement in a being with the rule of creation, or of a generating Nature. It is either
    - **Essential**, which is in a Being created necessarily and immutably.
    - **Universal**, which is in a created Being in [its] genus, because it is a Being.
    - **Particular**, which is in a created Being in [its] species because it is some such Being.
    - **Accidental**, which is in a created being contingently and accidentally.
  - **Moral**, which is an agreement of a Being with moral law: either
    - **In nature**, it is either
      - **General**, which indeed is found in pagans, & is called probity
      - **Special**, which is found in Christians, & is called piety & sanctity.
    - **By arbitrary agreement**, it is either
      - **Habitual**, which is in a perceiving creature.
      - **Actual**, which is in the actions or works of a perceiving creature.
    - **Respective.** See P.

- **Finit**e or secondary, which is in a created Being, [which is good] as much as the same things are impressed in the image of the first good through participation. It is either
  - **Absolute**, through which a Being is good in truth is good in itself without respect to anything. It is either
    - **Infinite**, or primary which is in the sole uncreated Being. It is the source of every finite good.
    - **Essential**, which is in a Being created necessarily and immutably. It is either
      - **Universal**, which is in a created Being in [its] genus, because it is a Being.
      - **Particular**, which is in a created Being in [its] species because it is some such Being.
  - **Natural**, which is the agreement in a being with the rule of creation, or of a generating Nature. It is either
    - **Essential**, which is in a Being created necessarily and immutably.
    - **Universal**, which is in a created Being in [its] genus, because it is a Being.
    - **Particular**, which is in a created Being in [its] species because it is some such Being.
    - **Accidental**, which is in a created being contingently and accidentally.
  - **Moral**, which is an agreement of a Being with moral law: either
    - **In nature**, it is either
      - **General**, which indeed is found in pagans, & is called probity
      - **Special**, which is found in Christians, & is called piety & sanctity.
    - **By arbitrary agreement**, it is either
      - **Habitual**, which is in a perceiving creature.
      - **Actual**, which is in the actions or works of a perceiving creature.
    - **Respective.** See P.

- **Artificial** which is an agreement of a Being with the rule of art. It is either
  - **Habitual**, which is in a perceiving creature.
P. Respective goodness is that through which some Being or other is truly good. It is either

\[ \begin{align*}
\text{Honor, through which some Being is honorable.} \\
\text{Utility through which some Being is useful and suitable.} \\
\text{Jocundity through which some being is jocund & delightful.}
\end{align*} \]

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

\[ \begin{align*}
\text{by Nature} \\
\text{by arbitrary agreement}
\end{align*} \]

It is either

\[ \begin{align*}
\text{General: that is, improbity} \\
\text{Not general: that is, impiety}
\end{align*} \]

Each is either

\[ \begin{align*}
\text{Habitual: that is, a fault of Morality.} \\
\text{Actual: that is, that which consists in action.}
\end{align*} \]
S. Artificial, which is a discrepancy of a Being from the rules of art.

T. Respective, through which some Being is truly Bad. It is either Turpitude, through which some Being is base, or indecorous. Inutility, through which some Being is useless, or injurious. Unpleasantness, through which some Being is unpleasant, or grievous.

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

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

\[ \begin{align*}
\text{Imaginary, which doesn’t belong to something except according to our conception.} \\
\text{Real, which belongs to something in reality, apart from the conception of our mind. It is either} \\
\text{Through itself, which by its own characteristic virtue & nature is assigned to a principiate. It is either} \\
\text{Through an accident, which is assigned to a principiate through a certain extrinsic and accidental respect.}
\end{align*} \]

\[ \begin{align*}
\text{Of being; from which a principiate has an origin. It is either} \\
\text{Depending from a first, is that which subordinated by the first.}
\end{align*} \]

\[ \begin{align*}
\text{First simpliciter, which has in itself no other prior principle.} \\
\text{First secundum quid, which has in itself another prior principle.}
\end{align*} \]

Each is either

\[ \begin{align*}
1 \begin{align*} 
\text{Intrinsic.} \\
\text{Extrinsic.}
\end{align*} \\
2 \begin{align*} 
\text{Transient.} \\
\text{Permanent.}
\end{align*}
\end{align*} \]
Eleven. Principle of examining, is that from which a principiate is learned. It is either

- **Incomplex**, evidently a simple term not discharging a whole sentence.
- **Complex**, without a doubt a sound proposition, from which a conclusion is deduced and proved. It is either
  - **Immediate**, which does not have something in the middle or first, through which *à priori* it is able to be demonstrated *perspicuously*. Of such a kind is this single thing: It is impossible that something both be and not be simultaneously, by all preserved principles *contradictorily*.
  - **Mediate**, which has something in the middle or first, through which *à priori* it is able to be demonstrated *perspicuously*.

Each is either

- **Common**, of which great use the sciences claim for themselves.
- **Proper**, the use of which pertains to one thing, namely art.

v. A *principiate* is that which depends on a principle. It is either

- 1. **Imaginary**.
- 2. **Real**.
- **Uncomplex**.
- **Complex**.
X. A **cause** is a principle from which an effect depends. Of this it should be considered

<table>
<thead>
<tr>
<th>General distinctions. These are obtained out of either</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. By <em>mode</em> of causation. And in this way some are</td>
</tr>
<tr>
<td>2. By the <em>order</em> of causation. ππ.</td>
</tr>
<tr>
<td>3. By the nature &amp; condition of its causes. See ρρ.</td>
</tr>
</tbody>
</table>

Per se, which is caused by its own power.

*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*.

*Extraordinary*, which is caused contrary to or byoned the common and usual order of nature. And it is called preternatural or supernatural.

*Necessary*, which is caused necessarily or *simpliciter*.

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

   - *Per se*, which is caused by its own power.
   - *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*.
   - *Extraordinary*, which is caused contrary to or byoned the common and usual order of nature. And it is called preternatural or supernatural.
   - *Necessary*, which is caused necessarily or *simpliciter*.

2. By the *order* of causation. ππ.

3. By the nature & condition of its causes. See ρρ.

   - *Common*, which is responsible for the influence of general causation. It is called *general* or universal.
   - *Proper*, which is responsible for the influence of special causation. It is called *special* or particular.

   - *Natural*, which is caused out of the power of nature alone and by instanct.

   - *Proairetic*, which is caused with **planning**, or out of free and voluntary constitution and arrangement. It is either *Moral* or *Artificial*.

   - *Common*, which is responsible for the influence of general causation. It is called *general* or universal.

   - *Proper*, which is responsible for the influence of special causation. It is called *special* or particular.

Species. See ωω.
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
   
   Coordinated
   
   Subordinated either
   
   Through itself
   
   Through accidence
   
   Necessarily
   
   Contingently

4. or
   
   Total, which is sufficient for causing without the help of another.
   
   Partial, which is insufficient for causing without the help of another.
1. either
   - Principals, which holds in the first cause.
   - Not principals, which holds in a second cause.

2. either
   - Univocal, which is of the same species as the cause.
   - Equivocal, which is not of the same species as the cause.

3. either
   - Substantial, which according to its absolute essence is a substance.
   - Accidental, which is an accident.

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

1. either
   - Ultimate, to which the rest of the limits are referred.
   - Simpliciter, which has no other limit to which it is referred.

Subordinated by an ultimate, whereby an intermediate is referred to an ultimate.

Species. Indeed it is some cause

Extrinsic, which exists beyond the essence of its own causing. It is either

1. either
   - External, fully sufficient in advance which exists apart from the principal effect.
   - Internal, inducing which exists within a principal effect.

Intrinsic, which constitute a causal essence. See ὤὅ.

Principals

1. either
   - Impulsive, which overcomes an efficient principle [and] results in an effect. It is either
   - Active, which moves by itself in causation, and it is called in assistance working together.

Not principals, it being either

1. either
   - Instrumental, which is attached to principal causes, [and] is taken up from the same to the effect. It is either
   - Passive, which in causation it is moved or considered by itself only: a cause exemplar pertains to this.
Moreover it is either

\begin{align*}
\text{Matter,} \quad \text{which is an intrinsic} \\
\text{cause from which a material embodiment exists. It is either}
\end{align*}

\begin{align*}
\text{Sensitive \& corporeal is composed} \\
\text{from a corporeal material embodiment. It is either}
\end{align*}

\begin{align*}
\text{Intelligible \& incorporeal is composed} \\
\text{from an incorporeal material embodiment.}
\end{align*}

\begin{align*}
\text{Form,} \quad \text{which is an intrinsic} \\
\text{cause, through which a formation is. It is either}
\end{align*}

\begin{align*}
\text{Generic,} \quad \text{which a formation has from its own genus.} \\
\text{Specific,} \quad \text{through which a formation is established in a} \\
\text{certain species, \& is distinguished essentially from another.}
\end{align*}

Effect is a principiate deriving from a cause. And it is called by reason

\begin{align*}
\text{Of efficiency, Effect.} \\
\text{Of matter, Material embodiment.} \\
\text{Of form, Formation.} \\
\text{Of finality, finite.}
\end{align*}

It is either

\begin{align*}
\text{Through itself.} \\
\text{Through an accident.} \\
\text{Ordinary.} \\
\text{Extraordinary.} \\
\text{Necessary.} \\
\text{Contingent.} \\
\text{Natural.} \\
\text{By choice.} \\
\text{Moral.} \\
\text{Artificial.}
\end{align*}
Y. Subject is what is attached to something other than an essence: or what is subjected to an adjunct. It is either

- Receiving, which receives an adjunct. It is either
  - Of inheritance, which receives an adjunct in itself, or in what an adjunct proves to be. It is either
    - Universal, which is equal to its adjunct and reciprocates with the same.
    - Particular, which is confined to its adjunct or is beyond what the adjunct extends.
  - Of adherence, which receives an adjunct to itself or near itself. It is either
    - Of a connection, which receives an extrinsic adjunct to itself.
    - Of a circumstance, which receives an adjunct near itself.
- Each is either
  - Absolute, by which an adjunct belongs without any limitation.
  - Limited, by which an adjunct belongs not simply but secundum quid.

Occupying. See ϕϕ.
Occupying, which is occupied near an adjunct. It is called object. It is either

1. either
   - First, which is primarily opposed to its adjunct.
   - Second, which is secondarily opposed to its adjunct.

2. or
   - Immediate, which is opposed to its adjunct without a medium.
   - Mediate, which is opposed to its adjunct by means of something.

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

$\{Per\ se, \ which \ dwells \ near \ the \ adjunct \ through \ itself. \ It \ is \ either\}
\{Common, \ which \ dwells \ simultaneously \ near \ many \ adjuncts.\}$

$\{Proper, \ which \ dwells \ near \ no \ more \ than \ one \ adjunct.\}$

Each is

1. either
- First, which is primarily opposed to its adjunct.
- Second, which is secondarily opposed to its adjunct.

2. or
- Immediate, which is opposed to its adjunct without a medium.
- Mediate, which is opposed to its adjunct by means of something.

Through an accident, which dwells near an adjunct through an accident.
An adjunct is something subjected to something, or what is adjoined to a subject beyond the essence. It is either

- Inherent, which is received by a subject in itself, or what exists in a subject. It is either
  - Being received, which is received by a subject, and either
    - Adherent which is received by a subject or near it or around it. It is either
      - A connection, which is conjoined externally with the receiving.
    - Circumstance, which externally surrounds the receiving subject.
  - Secundum quid, which is in its subject immutably in a certain respect.

- Necessary, which is in a subject by necessity. And either necessary
  - Simpliciter, which essentially & unendingly in obligation connects with its subject. It is called adjunct substantial or indivisible.

- Contingent, which is in its own subject contingently or mutably, or which is able to be in and to not be in. It is called separable accident, divisible.

See ΦΦ.
Each is

1. either

   \( \text{Proper, which is in only one subject & beyond that is not sufficient for any other. It is called an idiom or property. A property is either} \)

   \( \text{Simpliciter, which through nature is thus in one thing, that is able to be common in many subjects in no mode or respect.} \)

   \( \text{Secundum quid, which in truth it belongs, in a respect, to only one subject and not to many.} \)

   \( \text{Common, which by nature is able to be in many subjects.} \)

2. either

   \( \text{Native, which is in the subject itself from the first origination.} \)

   \( \text{Adventive, which begins to be in the subject itself only after origination.} \)
Z. A sign is a sensitive being, signifying a sign through acquaintance. It is either.

\begin{align*}
\text{Natural}, & \text{ 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} \\
\text{Internal}, & \text{ which designates something internal through acquaintance, \& is called a concept. It is either} \\
\text{External}, & \text{ which signifies something external to the awareness. See} \\
\text{Arbitrary.} & \text{ See } \gamma. \\
\end{align*}

\begin{align*}
\text{A phantasm}, & \text{ which is a likeness of a perceptible thing, through itself an object of fantasy.} \\
\text{N} \text{o} \text{h} \text{ma}, & \text{ is a likeness of an intelligible thing, through itself an object for the intellect. It is called in Latin knowledge. It is either} \\
\text{First}, & \text{ which is outside of the soul \& represents a thing to the understanding immediately and foremost.} \\
\text{Second}, & \text{ which is outside the soul \& represents a thing to the understanding secondarily \& of a mediating first intelligible.}
\end{align*}
It is either

\begin{align*}
\text{Necessary} & \text{ which signifies something certain: as in, smoke fire, a sole foot, an image in a mirror a face, it is called}\text{ positive proof in Greek.} \\
\text{Contingent} & \text{ which signifies something uncertain: as in milk in breasts birth: redness of the evening heavens, the fair weather following day: laughter happiness.}
\end{align*}

Each is

\begin{align*}
\text{Present.} & \text{ 1. It signifies a thing either} \\
\text{Past.} & \text{ It precedes, & it is called an antecedent.} \\
\text{Future.} & \text{ 2. It signifies a thing as either} \\
& \text{It is followed, & it is called a consequent.} \\
& \text{It is united with it, & it is called a conjunction.}
\end{align*}
Arbitrary, is what, by reason of voluntary actions, 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

1. Real, which is found in things. And it is diverse,

1. By reason of effect, and either
   1. Making known, which leads us in notice of a thing, things made known, Judgment.
   2. Remembering, which renews in us the memory of something: it is called something remembered, memorial, advice.
   3. Sealing, which certifies and confirms to us concerning something, seal or seals.

2. Sacred or mystical, which signifies something from divine institution, which types are
   1. Sacred, which signifies something from divine institution, which types are
      a. Typilegales.
      1. The sacred testaments, Old.
      2. New.
   2. Profane or political, which signifies something from human or diabolic institution. It is either
      a. Artificial, which is devised from art or is known well to be signifying something: as in stature, a picture, stylus insciaterio, &c.
      b. 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.


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Verbal is what is founded in words. It is either

- Spoken, which signifies a thing by announcing a concept in the intellect. It is called a symbol of an affection of the soul. By Aristotle a symbol of an affectation of the soul.

- Written, which signifies a thing through writing a concept in the intellect. It is called written word: by Aristotle a symbol of an affection in speech.

The distributions of either are selected either out of

1. a thing signified, & it is either

   - A categoreme, which is a vocalization of some thing correctly without signifying another thing. It is either
     - Of the first intention.
     - Of the second intention.

   - A syncategoreme, which is a vocalization of some thing correctly while signifying some thing: which are
     - Abstract, signifying a single thing separately as in, candor, whiteness, humanity.
     - Concrete, signifying a thing with some conjunction: as in candid, humane.

2. In mode of signification & are

   1. either
      - Abstract, signifying a single thing distinctly and confusedly. It is called equivocal.

   2. either
      - Improper, signifying a thing without a trope. Proper, signifying a thing with a trope.

   3. either
      - Certain, signifying a single thing distinctly and fixedly.
      - Ambiguous, signifying many and diverse things in-

   4. either
      - Distinctly and confusedly. It is called equivocal. See

Of the first intention.

A categoreme, which is a vocalization of some thing correctly without signifying another thing.

Adverbs.

Conjunctions.

Interjections.
The text on the page reads: 

"Ambiguity is either of 

\[ \begin{align*} 
\text{By chance, whereby a thing by Nature in all things signifies diverse things by chance & without a certain rationale, of which kind is the speech of the French, the law, the evil people, &c.} \end{align*} \]

\[ \begin{align*} 
\text{Counsel, which a thing signifies diverse things by Nature because of a certain reason, without doubt because of either} \end{align*} \]

\[ \begin{align*} 
\text{Indigence of designations for earlier things.} \end{align*} \]

\[ \begin{align*} 
\text{Things lent mutually between analogy, association or affection.} \end{align*} \]

z. Signified, is that which is signified in understanding by a signifier. It is either 

\[ \begin{align*} 
\text{Incomplex} \end{align*} \]

\[ \begin{align*} 
\text{Complex} \\
\text{Corporeal} \end{align*} \]

\[ \begin{align*} 
\text{Incorporeal} \\
\text{Natural} \end{align*} \]

\[ \begin{align*} 
\text{Supernatural} \\
\text{Terrestrial} \end{align*} \]

\[ \begin{align*} 
\text{Celestial} \\
\text{Substance} \end{align*} \]

\[ \begin{align*} 
\text{Accident} \\
\text{Present} \\
\text{Past} \\
\text{Future} \end{align*} \]
AA. A whole is what has parts. A whole is either

\[ \text{Universal, which has parts adjacent to themselves, in all of which its essence is shared.} \]

\[ \text{Species, is a universal whole, containing beneath it individuals. It is either} \]

Through itself, which has parts properly called.

\[ \text{Essential, which is constituted out of essential parts.} \]

\[ \text{Integral, which is constituted out of integral parts. It is either} \]

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

\[ \begin{align*}
1. & \text{ Effects, by reason of causes.} \\
2. & \text{ Causes, by reason of effects.} \\
3. & \text{ Subjects, by reason of adjuncts.} \\
4. & \text{ Adjuncts, by reason of subjects.}
\end{align*} \]
aa. A part is what is limited under a whole. It is either

- **Through itself**, which is ascribed to a whole through itself. It is either
  - **Essential**, which constitutes an essential whole. It is either
    - **Integral**, which constitutes an integral whole. It is either
      - **Homogeneous** & similar to it with a Whole of name & ousia.
      - **Heterogeneous** & dissimilar, of diverse name and ousia from a Whole.

- **Of a subject**, which is subordinated by a Universal whole. It is either
  - **Species**, which part subjected by genus.
  - **Individual**, which is a part subjected by species.
  - **Matter**
    - 1. **Form**
    - 2. **Genus.** & **Difference** because they are affects concerning the whole.

- **Principal** which for the saving of a whole is simply necessary.
- **Less principal**, which is able to be removed from a whole without regard to its destruction.

- **Through an accident**, which is ascribed to a whole through an accident, of which kind are
  1. Of a cause by reason of being caused.
  2. Caused by reason of causes.
  3. Adjunct by reason of subjects.
  4. Subject by reason of adjuncts.
BB. *Identity* is agreement of one being with another, arising from unity of some third, which brings together each. It is either

\[
\begin{align*}
\text{Rational, through which One Being with another is by reason, that is according to a conception of our mind, the same.} \\
\text{Real, through which one Being with another by reason of some third [thing] is in reality the same. Three are the classes of species of this.}
\end{align*}
\]

1. *Identity* is either

\[
\begin{align*}
\text{Numeric, which exists between them which, by number, that is, share One & the same singular essence.} \\
\text{Specific, which is between them which share between themselves the lowest species.} \\
\text{Generic, which is between them which share between themselves a genus.}
\end{align*}
\]

2. *Identity* is either

\[
\begin{align*}
\text{Causal, which is the agreement of Beings by reason of some cause, either} \\
\text{Effective, which is agreement of Beings by reason of some effect.}
\end{align*}
\]

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

By subject, which is agreement of Beings by reason of a subject or that [which] may be receiving or occupying.

By adjunct, which is agreement of Beings with respect to an adjunct, or being occupied.

This concerns

Equality, which is identity of Beings, arising from unity of quantity, or that [which] may be

Similitude, which is identity of Beings, by which they are called similar. It is either

Primary, which is agreement of Beings according to a quality.

Secondary, which is agreement of Beings according to motion & relation.

Each is either

Simple, established between two only two terms.

Composite, dwelling between four terms: called analogy, or proportion.

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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

\[\text{Distinction; which is diversity without conflict. It is either}\]

\[\text{Real, which in reality are distinguish without regard to cogitation of the mind by belonging to what has location. The classes of these species are three.}\]

\[\text{Opposition. See } \text{ἵ.}\]

\[\text{Rational, which comes about according to our mode of conception.}\]

1. *Distinction* is either

\[\text{Numerical, between them which differ mutually in number, that is by a unique essence.}\]

\[\text{Specific, between them which differ in the lowest species.}\]

\[\text{Generic, between them which differ in genus.}\]

2. *Distinction* is either

\[\text{Causal, of them which differ in cause.}\]

\[\text{Effective, of them which differ in effect.}\]

3. *Distinction* is either

\[\text{Subjective, of them which differ in subject.}\]

\[\text{Adjunctive, of them which differ in adjunct.}\]

### \[\text{ἵ.}\]

Here these pertain to

\[\text{Inequality, which is a diversity of Beings, according to quantity.}\]

\[\text{Dissimilitude, which is a diversity of Beings from which it is called dissimilar.}\]

It is either

\[\text{Primary, evidently of Beings according to quality.}\]

\[\text{Secondary, evidently a diversity of Beings according to movement and relation.}\]
Opposition is difference, including a dispute. Of this it must be noted

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

2. Distribution. Indeed opposition is either

   - Division, namely between them, of which one is equally opposed to many.
   - Contrariety between them, of which one is opposed to only one. It is either
     - Positive of them which are affirmatively opposed to themselves in turns. It is either
     - Negative of them which are negatively opposed one to another. It is either.
   - Adversative of them, of which one thing does not depend on another, but which will perpetually be separated.
   - Respective of them, of which one thing depends on another on an account of mutual respect between them.

   - Contradiction of them, of which one thing simply and immediately negates and excludes the other: such are Being & non-Being.
   - Privation of them, of which one thing negates and excludes another only secundum quid, indeed in the same subject, which brought forth for the reception of either, with a determination of a certain time. Of this type are: habit & privation.
Order is the disposition of diverse beings according to prior and posterior. It is either

- Real, which without regard to an operation of the mind exists between diverse beings. It is either
  - Primary is either
    - Of origin, of them, of which one is prior in origin to the other. It is called order of nature, or order of being.
    - Of time, of them, of which one is prior to the other in time.
  - Secondary is either
    - Of position, which is of them of which one through itself maintains superior position over the other.
    - Of dignity, which is of them of which one through itself is more deserving and more excellent than the other.
    - Of natural enumeration, which is of them of which one through itself is in enumeration prior to the other.
- Rational, which depends on the correct judgment and institution of the mind. It is either
- Artificial, which art in our cognizing and acting directs. See ".
- Arbitrary, which something without regard to the prescription of art establishes out of consideration of reason and circumstances. Indeed it is called order of prudence.
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

\[
\begin{align*}
1. & \text{ according to nature, according to nature or origin.} \\
2. & \text{ according to time, according to time.} \\
3. & \text{ according to location, according to location.} \\
4. & \text{ according to worth, according to dignity.} \\
5. & \text{ according to arithmetic, according to number.} \\
6. & \text{ according to knowledge, according to knowledge.}
\end{align*}
\]

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

\[
\begin{align*}
\text{One is concerning substance. Moreover, a substance} & \text{ is an incomplex Being subsisting through itself. It is either} \\
\text{Uncreated. See FF.} & \text{Created. See GG.} \\
\text{The other is concerning accident. See AAA.}
\end{align*}
\]
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:
  - It is to be not universal, either by genus or one species,
  - But singular, that is by one number.

- **Divine attributes**, which are either:
  - Properties of God which are:
    - Supreme simplicity. See γγγ.
    - Supreme perfection. See δδδ.
  - Actions of God. See ΖΖΖ.
Supreme simplicity is a property of God, according to which he is most simple, having no part in any real composition.

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

   Infinity, which is a perfection of God, according to which he is absolutely infinite, having no part in any determination, limitation, and random measurement.

   Ubiquity, which is a perfection of God, according to which he is omnipresent, having no part in any location of existence.

   Immutability, 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.

   The species as it were of this are

   * Absolute necessity, according to which God simpliciter in his essence is not able to have it in another way.
   * Absolute immortality, is according to which God at no times is dead, and also is not subject to death.

2. Supreme

   Eternity, which is a perfection of God, according to which he is free from beginning, succession, and ending.

   Absolute, according to which God in himself is good, without respect to creatures.

   This is called natural good.

   Respective, according to which God is good towards his creatures. This is called moral good.

   Goodness, which is a perfection of God, according to which he is best having no part in anything bad.

   This is either

   * General, which God administers to all his creatures; which kinds are: love and general benignity.
   * Special which God administers to creatures endowed with reason, particularly to the human genus. Which kinds are:
   - Veracity.
   - Fidelity.
   - Mercy.
   - Justice.
   - Mercy.
   & c.

3. Supreme

   Blessedness, which is a perfection of God, through which he himself is bound together in himself, needing no other good.

   This is either

   * Veracity.
   * Fidelity.
   * Mercy.
   * Justice.
   * Mercy.
   & c.

4. Supreme

   Wisdom or omniscience, which is a perfection of God, according to which he is perfectly wise, subject to no error of ignorance.

   Power or omnipotence, which is a perfection of God, according to which he is able to will and do all things, which are not opposed to his nature & do not involve a contradiction.
Supreme

**Dominion**, which is an absolute property of God, which he has in **creatures** in his own universe.

**Liberty**, is an absolute want of distinction of God with respect to doing & not doing such as this rather than that, divided from every necessity of external violence.

ZZZ. **Actions of God** are either

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

  - **Eternal**, & either
    - **Preordination**, which is an external action, by which he from eternity has determined, for his liberty and **good will**, what, in his time, might be future, and indeed he has ordained a fixed means because of it.
    - **Precognition**, is an external act of God, by which he foreknows from eternity all future things which may exist.

- **External** or transeunt, which are produced in some object outside of God. These are either

  - **General**, these either
    - **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.
  - **Temporal**; as in
    - **Management** of things, is an external action of God by which the world is made in itself, & to this point in his time he does not produce an indivisible out of no things.

- **Special**, which belongs to understanding creatures, particularly the genus 'man': The modes of these are

  - **Redemption**
  - **Regeneration**
  - **Justification**
  - **Salvation** & others, of which kind the doctrine of sacred theology is.

Ordinary, by which God according to usual and common arrangement and course of nature by his own sanctification, administers and conserves worldly things.

Extraordinary, is that by which God contrary to the common and usual order of nature and by his own sanctification administers and conserves certain things in the world.
GG. *Created substance*, is that which has its origin from God in time. In it generally are selected considerations

1. \(\text{Essence}\), which is the first act of a created substance, through which it is what it is. It is distinct from a created substance

\(\text{Composition}\), which is a property according to which a created substance is composite.

2. \(\text{Accidents}\) of a created substance are either

\(\text{Properties}\) \(\text{idioms}\), which are

\(\text{Motions}\), which are actions, according to which a created substance is said to move or experience.

These are either

\(\text{Actions}\) \(\text{Passions}\)

Indeed every created substance either moves something or is moved.

2. \(\text{Distribution}\). Indeed every created substance is either

\(\text{Spirit}\). See HH.

\(\text{Body}\). See LL.

\(\sigma\) The species of created perfection are

1. \(\text{Finitude}\)

\(\text{Locality}\)

\(\text{Mutability}\)

Indeed every created substance is finite and local.

2. \(\text{Mutability}\)

\(\text{Time}\)

\(\text{Natural}\)

Indeed every created substance is mutable & in time.

\(\text{Natural}\)

\(\text{Power}\)

\(\text{of movement}\)

Indeed every created substance is good naturally and suited for moving.
1. lógos. Indeed a spirit is a created substance, having no part in corporeal form.

2. Affections, which are

1. To be produced immediately out of nothing.
2. To be without matter and form, having no part in matter or form.
3. To be without magnitude and parts, having no part in magnitude or pieces.
4. To be imperceptible through itself.
5. To be in a place without occupying or filling up a spatial location.

3. Species. Indeed a Spirit is either

An Angel, which is a perceiving spirit, immortal, through itself free from union with any body, established in service of God and man. Considerations of this [are]

1. Quality: which is either

   - Innate, which is a faculty Of perceiving.
   - Of willing.
   - Of moving location.

   - Adventitious, it [is] either

     - Intellectual, which is the knowledge of an Angel which it has concerning things. It is either

     - Moral, which is a habit, through which an Angel is disposed to moral actions.

2. Movement, which is either

   - Action, either
     - Internal.
     - External.

   - Passion.

3. An Ethical Distinction in

   - Good
   - Bad

   angels, concerning which [see] the holy Theology.
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
    - *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.
  - *Rational*, which is an understanding spirit able to subsist without a human body, [but which] naturally survives with one.
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
      \[\begin{array}{l}
      \text{Length} \\
      \text{Width} \\
      \text{Depth}
      \end{array}\]
   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

   \[
   \begin{align*}
   \text{Immaterial, which is produced out of no matter. The species of this are} \\
   \text{Material, which is produced out of something material. It is either} \\
   \end{align*}
   \]

   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.

   \[
   \begin{align*}
   \text{Most ample.} \\
   \text{Most capacious.} \\
   \text{Most brilliant} \\
   \text{In the highest location of the world above the remaining visible heavens assembled & established}
   \end{align*}
   \]

   **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
     1. **Quantity**. See BBB.
     2. **Quality**. See EEE.
     3. **Movement**. See GGG.
   - **Respective**. See MMM.
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 Concrete, as in size. See DDD.

Magnitude, which is an absolute quantity, by which something is called large in itself. It is either Absolute, by which something is called of such a size in itself, without comparison to anything. It is either Comparative. See CCC.

Simple, which consists in one dimension and is either

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

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

Comparative. See CCC.

Simple, which consists in one dimension and is either

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

Comparative. See CCC.

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

Magnitude, which is an absolute quantity, by which something is called of such a size. It is either

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

Comparative. See CCC.

Simple, which consists in one dimension and is either

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Comparative. See CCC.

Simple, which consists in one dimension and is either

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

Comparative. See CCC.

Intensive, according to which something accepts in itself grades of perfection. It is called of amount of perfection, of virtue, of degree.
CCC. *Comparative*, from which something is said to be great not *simpliciter*, but in comparison to something. The species of these are

<table>
<thead>
<tr>
<th>1</th>
<th>Magnitude.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Smallness.</td>
</tr>
<tr>
<td></td>
<td>Length.</td>
</tr>
<tr>
<td>3</td>
<td>Shortness.</td>
</tr>
<tr>
<td></td>
<td>Width.</td>
</tr>
<tr>
<td>4</td>
<td>Narrowness.</td>
</tr>
<tr>
<td></td>
<td>Height.</td>
</tr>
<tr>
<td>5</td>
<td>Lowness.</td>
</tr>
<tr>
<td></td>
<td>Gravity.</td>
</tr>
<tr>
<td></td>
<td>Levity.</td>
</tr>
</tbody>
</table>

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

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

Abstract, which is a Quality, which is an absolute accident, from which a Being is denominating of a certain sort. It is either

Perceptible through itself, which is able to be apprehended through observation. It is either

Imperceptible through itself, which is not able to be apprehended through the sense itself.

Concrete, 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


Of a single sense proper, which is possible to be present before only one sense. It [is] either

Of many features, which is able to be presented by many senses.

Each is. See FFF

Similar. Moreover, these are properly similar which are affected by one and the same quality.

Dissimilar. Moreover, these are properly dissimilar which are not affected by one and the same quality.

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FFF. Each is either

- **Innate**, which is in a Being from the first beginning of its order. It is either
  - **Active**, through which a Being is suited for natural agency. It is either
    - **Absolute**, through which a Being is disposed to agency simply, without determination.
    - **Determined**, through which a Being is disposed to either good or bad agency.
  - **Passive**, through which a Being is suited for patiency.

- **Foreign**, which comes to a being from outside. It is either
  - **Infused**, which from God is communicated immediately to some being out of a singular grace.
  - **Acquired**, which is acquired by virtue of the creation of a being. It is either
    - **Natural**, which is established in virtue of a single nature.
    - **Habitual**, which is acquired by the zeal and industry of intelligent creatures. It is either
      - **Intellectual**, which regulates and informs the intellect.
      - **Moral**, which regulates and informs the will.
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. From a mode of moment one thing is

   \begin{align*}
   &\text{Absolute, which is indifferent in its nature, for diverse or opposed objects.} \\
   &\text{1. From a mode of moment one thing is} \\
   &\text{Absolute, which is indifferent in its nature, for diverse or opposed objects.}
   \end{align*}

   \begin{align*}
   &\text{2. From a mode of duration another thing is} \\
   &\text{Momentaneous, which happens in a moment.}
   \end{align*}

   \begin{align*}
   &\text{3. From a limit to which. See HHH.}
   \end{align*}

   \begin{align*}
   &\text{3 or} \\
   &\text{Necessary, which happens necessarily.} \\
   &\text{Contingent, which happens contingently.}
   \end{align*}

   \begin{align*}
   &\text{4 or} \\
   &\text{Spontaneous which is of its own free will.} \\
   &\text{Violent, which happens by virtue of a certain something.}
   \end{align*}

   \begin{align*}
   &\text{5 or} \\
   &\text{Physical, which happens in a natural mode.} \\
   &\text{Hyperphysical, which happens in a supernatural mode.}
   \end{align*}

2. or

\begin{align*}
&\text{Immanent, which some agent provides for and brings about an object, not something outside the agent.} \\
&\text{Transient, which is brought from some object, outside the agent.}
\end{align*}

\begin{align*}
&\text{Action, which is an act of an agent because it is efficient. It is either} \\
&\text{Passion, is an act of a patient because it is suffering.}
\end{align*}

\begin{align*}
&\text{1} \\
&\text{Action, which is an act of an agent because it is efficient. It is either} \\
&\text{Passion, is an act of a patient because it is suffering.}
\end{align*}

\begin{align*}
&\text{2} \\
&\text{Action, which is an act of an agent because it is efficient. It is either} \\
&\text{Passion, is an act of a patient because it is suffering.}
\end{align*}

\begin{align*}
&\text{3} \\
&\text{Action, which is an act of an agent because it is efficient. It is either} \\
&\text{Passion, is an act of a patient because it is suffering.}
\end{align*}

\begin{align*}
&\text{4} \\
&\text{Action, which is an act of an agent because it is efficient. It is either} \\
&\text{Passion, is an act of a patient because it is suffering.}
\end{align*}

\begin{align*}
&\text{5} \\
&\text{Action, which is an act of an agent because it is efficient. It is either} \\
&\text{Passion, is an act of a patient because it is suffering.}
\end{align*}

Composite. See LLL.
From a limit to which another

Substantial, which is terminated by a substance. It is either

Productive, by which a substance of something new begins to be. It is either

Generation is the production of a substance by virtue of an act of a second cause. It is either

Creation which is the hyperphysical production of a substance by virtue of an infinite act of God alone, without coorpe\(^a\) by reason of a second cause. It is either

Immediate, which is the hyperphysical production of a substance out of nothing.

Mediate which is the hyperphysical production of a substance out of something.

Immediate, which is the hyperphysical destruction of a substance into nothingness.

Mediate, which is the hyperphysical destruction of a substance into something.

Annihilation, which is the hyperphysical destruction of a substance by virtue of an infinite act of God alone. It is either

Destruction. See III.

Accidental. See KKK.

Destruction is a mode in which a substance ceases to be. It is either

Immediate, which is the hyperphysical destruction of a substance into nothingness.

Mediate, which is the hyperphysical destruction of a substance into something.

Natural, where a natural body is corrupted.

Artificial, where an artificial body is corrupted.

I cannot determine what this word was supposed to be.
**KKK.** Accidental motion is what is bounded by an accident. The species of this are

\[
\begin{align*}
&\text{Augmentation, where a larger quantity is acquired.} \\
&\text{Diminution, where a smaller quantity is acquired.} \\
&\text{Alteration, where some quantity is acquired either} \\
&\quad \text{Simpliciter.} \\
&\quad \text{Secundum quid.} \\
&\text{Local motion, where some location is acquired either} \\
&\quad \text{Simpliciter.} \\
&\quad \text{Secundum quid.}
\end{align*}
\]

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

\[
\begin{align*}
&\text{Substantial which is the conversion of one substance into another. It is called in foreign speech Transubstantiation, change of substance.} \\
&\text{Of this it should be noted} \\
&\quad \text{1. Conditions} \\
&\quad \text{2. Distribution in} \\
&\quad \text{Hyperphysics, which exists by virtue of God alone, & is composed out of mediate} \\
&\quad \text{Physics, which happens in virtue of nature and is composed out of natural} \\
&\quad \text{Accidental, which is the conversion of one accident into another.}
\end{align*}
\]

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

1. **Conditions substantialities** which according to the nature and construction of the relation are necessary. Which by number are five

   1. Subject of a relation, which is an absolute Being, [which] formally adheres to the denominate by the relation to itself, whether it may be substance or accident.
   
   2. Foundation of a relation, which is an absolute Being, the relation of which [is] by right

   a. Quantity.
   b. Quality.
   c. Movement.

   3. Terminus of a relation, which is an absolute Being, by which the subject (of the relation) is regulated whether by

   a. Nature
      i. Of God
      ii. Of man
   b. Will
      i. Of God
      ii. Of man

   4. The thing related, which has a consideration according to the thing correlated.

   The properties of these are

   1. To be moved back and forth between them.
   2. To exist by nature simultaneously, and therefore to put down and to raise up in their mutual selves.
   3. One to be specified and recognized by the other.

5. The thing correlated, which has a consideration according to the thing related.

**Of reason**, which whole consists only in conception of the mind and in fiction, & apart from that is nothing.

2. **Species.** In another relation is either

   Real which is really in an absolute Being without regard to cogitation of the mind. It is either

   a. Perfect or per se, which has nothing of absolute essence mixed with it.
   b. Imperfect, which has something of absolute essence mixed with it.

   Each is either

   a. Natural, which is in an absolute Being through nature.
   b. Voluntary, which is in an absolute Being from agreement or voluntary institution either

3. **Concrete**, such as the thing Related, which is considered from the nature of the relation.
Something negative is nothing other than a privation which is a negative habit in a being, of which then it is either able or required to be in. It is either

\[ \begin{align*}
\text{True, which in truth is a habit in a capable being. It is called real privation. It is either} \\
\text{Imperfect, which excludes a habit merely secundum quid. It is called particular privation, or secundum quid.} \\
\text{Perfect, which excludes simpliciter a habit from that being in which it is. It is called total, or absolute privation.}
\end{align*} \]

Each is either

\[ \begin{align*}
\text{Substantial, which is negation of a substantial habit in a Being, which through nature is able or bound to be.} \\
\text{Accidental, which is negation of an accidental habit in a Being which is able or bound to be. Of an adjunct it is either} \\
\text{Of inherence, through which an inhering adjunct is removed from a Being. It is either} \\
\text{Of adherence, through which an adherent adjunct is removed from a Being.} \\
\text{Quantity.} \\
\text{Quality.} \\
\text{Movement of relation.}
\end{align*} \]

Fictional, which in truth is not in any Being, but is attributed solely through a fashioning on the mind. It is called rational or imaginary.

END OF THE ONTOLOGY. With God.