



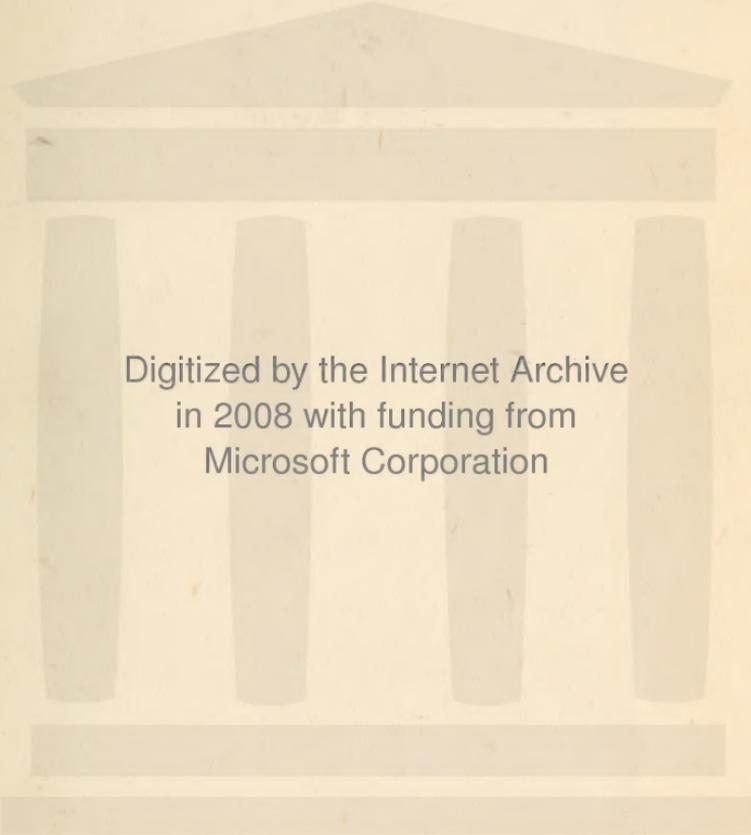
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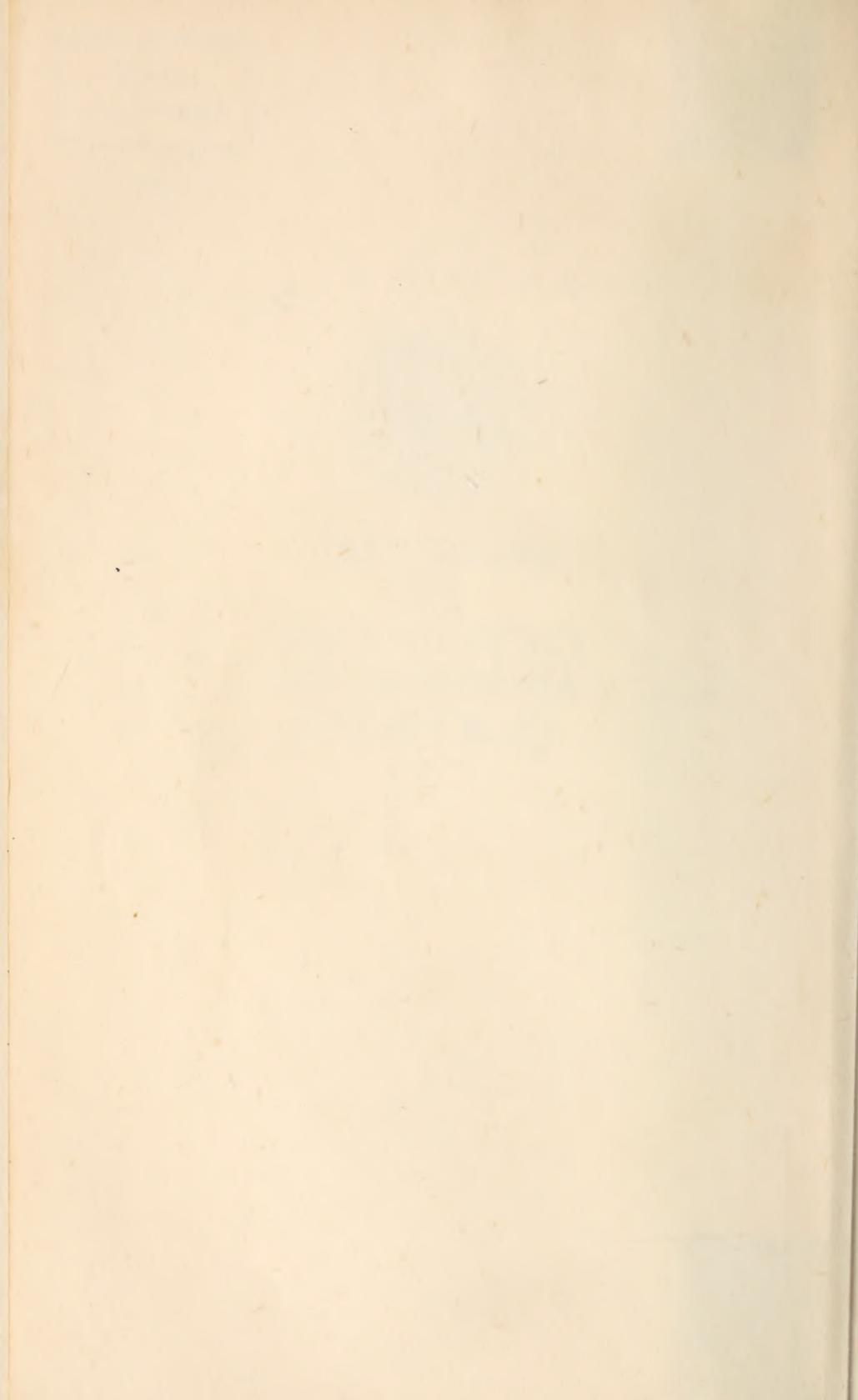
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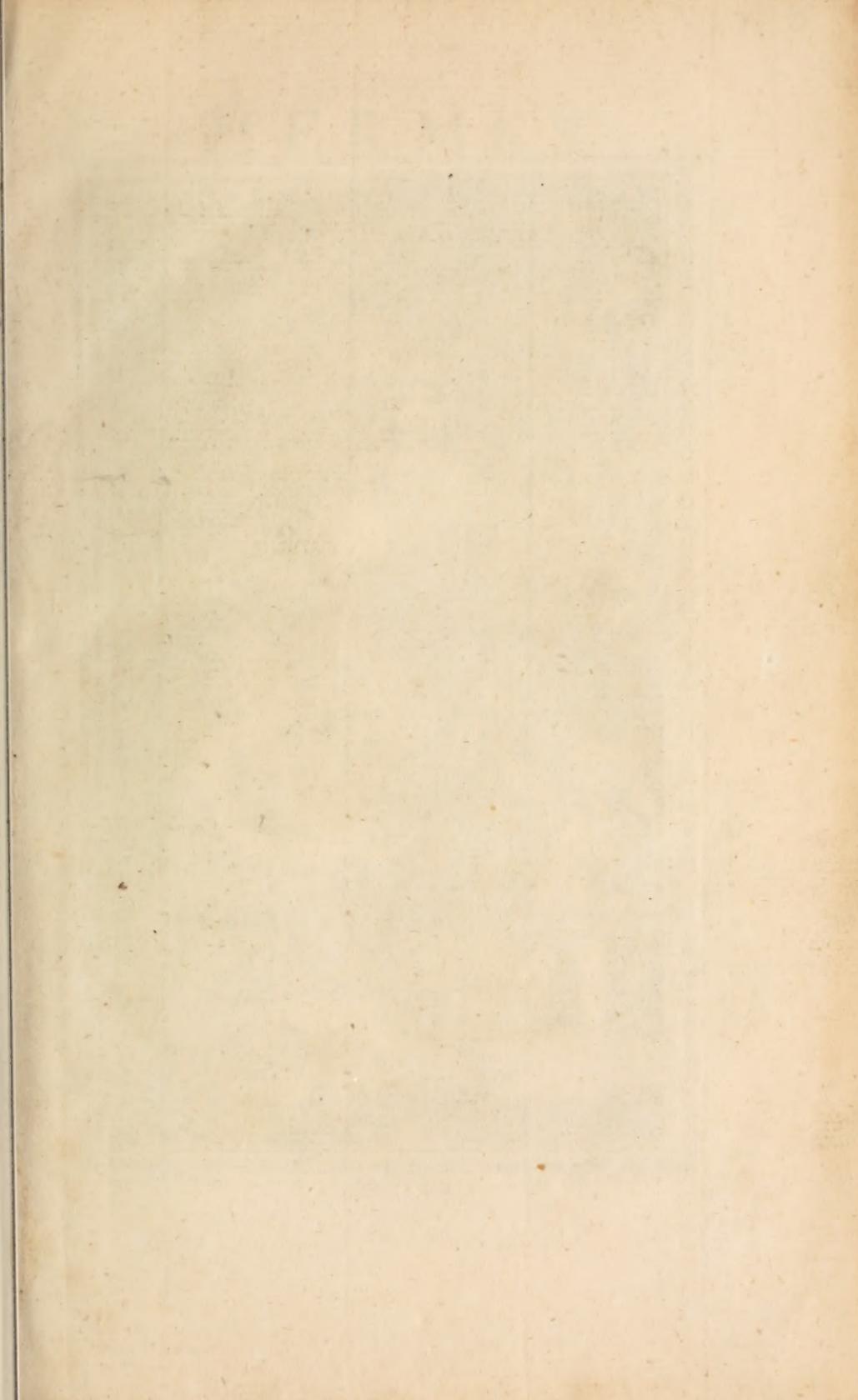


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# HERMES

OR

A PHILOSOPHICAL INQUIRY

CONCERNING

UNIVERSAL GRAMMAR

BY JAMES HARRIS ESQ.

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ΕΙΣΙΕΝΑΙ ΘΑΠΡΟΥΝΤΑΞ ΕΙΝΑΙ ΓΑΡ ΚΑΙ ΕΝΤΑΥΤΑ ΘΕΟΥΞ

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THE THIRD EDITION

REVISED AND CORRECTED

LONDON

PRINTED FOR IOHN NOVRSE  
AND PAVL VAILLAN

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M DCC LXXI

1771

H E R M E S

OR

A PHILOSOPHICAL TREATISE

CONCERNING

THE NATURE AND EXTENT

OF THE HUMAN MIND

BY JAMES HARRIS, ESQ.

THE THIRD EDITION

REVISED AND CORRECTED

L O N D O N

Printed by J. JOHNSON, Strand

MDCCLXXXIII

P  
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H24h  
1771

iii

To the Right Honourable

PHILIP *Lord* HARDWICKE,  
Lord High Chancellor of *Great*  
*Britain*\*.

*My Lord,*

**A**S no one has exercised  
the Powers of Speech  
with juster and more universal  
applause, than yourself; I  
have presumed to inscribe the  
following Treatise to your  
Lordship, its End being to  
investigate the Principles of  
those Powers. It has a far-  
ther claim to your Lord-  
ship's Patronage, by being  
connected in some degree with  
that politer Literature, which,  
in the most important scenes  
A 2 of

\* The above Dedication is printed as it originally stood, the Author being desirous that what he intended as real Respect to the noble Lord, when living, should now be considered, as a Testimony of Gratitude to his Memory.

iv      D E D I C A T I O N .

of Business, you have still found time to cultivate. With regard to myself, if what I have written be the fruits of that Security and Leisure, obtained by living under a mild and free Government; to whom for this am I more indebted, than to your Lordship, whether I consider you as a Legislator, or as a Magistrate, the first both in dignity and reputation? Permit me therefore thus publicly to assure your Lordship, that with the greatest gratitude and respect I am, My Lord,

*Your Lordship's most obliged,  
and most obedient humble Servant,*

*Close of Salisbury,  
Dec. 1, 1751.*

James Harris.

## P R E F A C E.

*T*HE chief End, proposed by the Author of this Treatise in making it public, has been to excite his Readers to curiosity and inquiry; not to teach them himself by prolix and formal Lectures, (from the efficacy of which he has little expectation) but to induce them, if possible, to become Teachers to themselves, by an impartial use of their own understandings. He thinks nothing more absurd than the common notion of Instruction, as if Science were to be poured into the Mind, like water into a cistern, that passively waits to receive all that comes. The growth of Knowledge he rather thinks to resemble the growth of Fruit; however external causes may in some degree co-operate, it is the internal vigour, and virtue of

*the tree, that must ripen the juices to their just maturity.*

*This then, namely, the exciting men to inquire for themselves into subjects worthy of their contemplation, this the Author declares to have been his first and principal motive for appearing in print. Next to that, as he has always been a lover of Letters, he would willingly approve his studies to the liberal and ingenuous. He has particularly named these, in distinction to others; because, as his studies were never prosecuted with the least regard to lucre, so they are no way calculated for any lucrative End. The liberal therefore and ingenuous (whom he has mentioned already) are those, to whose perusal he offers what he has written. Should they judge favourably of his attempt, he may not perhaps hesitate to confess,*

*Hoc juvat et melli est.——*

*For tho' he hopes, he cannot be charged with the foolish love of vain Praise, he has no desire to be thought indifferent, or insensible to honest Fame.*

*From the influence of these sentiments, he has endeavoured to treat his subject with as much order, correctness, and perspicuity as in his power; and if he has failed, he can safely say (according to the vulgar phrase) that the failure has been his misfortune, and not his fault. He scorns those trite and contemptible methods of anticipating pardon for a bad performance, that "it was the hasty  
"fruits of a few idle hours; written  
"merely for private amusement;  
"never revised; published against  
"consent, at the importunity of  
"friends, copies (God knows how)  
"having by stealth gotten abroad;" with other stale jargon of equal falsehood and inanity. May we not ask such Prefacers, If what they allege*

be true, what has the world to do with them and their crudities ?

*As to the Book itself, it can say this in its behalf, that it does not merely confine itself to what its title promises, but expatiates freely into whatever is collateral; aiming on every occasion to rise in its inquiries, and to pass, as far as possible, from small matters to the greatest. Nor is it formed merely upon sentiments that are now in fashion, or supported only by such authorities as are modern. Many Authors are quoted, that now a-days are but little studied; and some perhaps, whose very names are hardly known.*

*The Fate indeed of antient Authors (as we have happened to mention them) is not unworthy of our notice. A few of them survive in the Libraries of the learned, where some venerable Folio, that still goes by their name,  
just*

## P R E F A C E.

ix

*just suffices to give them a kind of nominal existence. The rest have long fallen into a deeper obscurity, their very names, when mentioned, affecting us as little, as the names, when we read them, of those subordinate Heroes,*

Alcandrumque, Haliumque, No-  
emonaque, Prytanimque.

*Now if an Author, not content with the more eminent of antient Writers, should venture to bring his reader into such company as these last, among people (in the fashionable phrase) that no body knows; what usage, what quarter can he have reason to expect?—Should the Author of these speculations have done this (and it is to be feared he has) what method had he best take in a circumstance so critical?—Let us suppose him to apologize in the best manner he can, and in consequence of this, to suggest as follows—*

He hopes there will be found a pleasure in the contemplation of ancient sentiments, as the view of ancient Architecture, tho' in ruins, has something venerable. Add to this, what from its antiquity is but little known, has from that very circumstance the recommendation of novelty; so that here, as in other instances, Extremes may be said to meet. Farther still, as the Authors, whom he has quoted, lived in various ages, and in distant countries; some in the full maturity of Grecian and Roman Literature; some in its declension; and others in periods still more barbarous, and depraved; it may afford perhaps no unpleasing speculation, to see how the SAME REASON has at all times prevailed; how there is ONE TRUTH, like one Sun, that has enlightened human Intelligence through every age, and saved it from the darkness both of Sophistry and Error.

Nothing

*Nothing can more tend to enlarge the Mind, than these extensive views of Men, and human Knowledge; nothing can more effectually take us off from the foolish admiration of what is immediately before our eyes, and help us to a juster estimate both of present Men, and present Literature.*

*It is perhaps too much the case with the multitude in every nation, that as they know little beyond themselves, and their own affairs, so out of this narrow sphere of knowledge, they think nothing worth knowing. As we BRITONS by our situation live divided from the whole world, this perhaps will be found to be more remarkably our case: And hence the reason, that our studies are usually satisfied in the works of our own Countrymen; that in Philosophy, in Poetry, in every kind of subject, whether serious or ludicrous, whether sacred or profane, we think*  
per-

*perfection with ourselves, and that it is superfluous to search farther.*

*The Author of this Treatise would by no means detract from the just honours due to those of his Countrymen, who either in the present, or preceding age, have so illustriously adorned it. But tho' he can with pleasure and sincerity join in celebrating their deserts, he would not have the admiration of these, or of any other few, to pass thro' blind excess into a contempt of all others. Were such Admiration to become universal, an odd event would follow; a few learned Men, without any fault of their own, would contribute in a manner to the extinction of Letters.*

*A like evil to that of admiring only the authors of our own age, is that of admiring only the authors of one particular Science. There is indeed in this last prejudice something*  
*pecu-*

*peculiarly unfortunate, and that is, the more excellent the Science, the more likely it will be found to produce this effect.*

*There are few Sciences more intrinsically valuable, than MATHEMATICS. It is hard indeed to say, to which they have more contributed, whether to the Utilities of Life, or to the sublimest parts of Science. They are the noblest Praxis of LOGIC, or UNIVERSAL REASONING. It is thro' them we may perceive, how the stated Forms of Syllogism are exemplified in one Subject, namely the Predicament of Quantity. By marking the force of these Forms, as they are applied here, we may be enabled to apply them of ourselves elsewhere. Nay farther still—by viewing the MIND, during its process in these syllogistic employments, we may come to know in part, what kind of Being it is; since MIND, like other Powers, can  
be*

*be only known from its Operations. Whoever therefore will study Mathematics in this view, will become not only by Mathematics a more expert Logician, and by Logic a more rational Mathematician, but a wiser Philosopher, and an acuter Reasoner, in all the possible subjects either of science or deliberation.*

*But when Mathematics, instead of being applied to this excellent purpose, are used not to exemplify Logic, but to supply its place; no wonder if Logic pass into contempt, and if Mathematics, instead of furthering science, become in fact an obstacle. For when men, knowing nothing of that Reasoning which is universal, come to attach themselves for years to a single Species, a species wholly involved in Lines and Numbers only; they grow insensibly to believe these last as inseparable from all Reasoning, as the poor Indians thought every*

*every horseman to be inseparable from his horse.*

*And thus we see the use, nay the necessity of enlarging our literary views, lest even Knowledge itself should obstruct its own growth, and perform in some measure the part of ignorance and barbarity.*

*Such then is the Apology made by the Author of this Treatise, for the multiplicity of antient quotations, with which he has filled his Book. If he can excite in his readers a proper spirit of curiosity; if he can help in the least degree to enlarge the bounds of Science; to revive the decaying taste of antient Literature; to lessen the bigotted contempt of every thing not modern; and to assert to Authors of every age their just portion of esteem; if he can in the least degree contribute to these ends, he hopes it may be allowed, that he has done a service*

*service to mankind. Should this service be a reason for his Work to survive, he has confest already, it would be no unpleasing event. Should the contrary happen, he must acquiesce in its fate, and let it peaceably pass to those destined regions, whither the productions of modern Wit are every day passing,*

——in vicum vendentem tus et odores.

T H E

THE  
C O N T E N T S.

B O O K I.

- Chapter I. *Introduction. Design of the whole.* page 1
- Chap. II. *Concerning the Analyzing of Speech into its smallest Parts.* p. 9
- Chap. III. *Concerning the several Species of those smallest Parts.* p. 23
- Chap. IV. *Concerning Substantives, properly so called.* p. 37
- Chap. V. *Concerning Substantives of the Secondary Order.* p. 63
- Chap. VI. *Concerning Attributives, and first concerning Verbs.* p. 87
- Chap. VII. *Concerning Time, and Tenses.* p. 100
- Chap. VIII. *Concerning Modes.* p. 140
- Chap. IX. *Concerning Verbs, as to their Species and other remaining Properties.* p. 173
- Chap.

- Chap. X. *Concerning Participles and Adjectives.* p. 184
- Chap. XI. *Concerning Attributives of the Secondary Order.* p. 192

## B O O K II.

- Chapter I. *Concerning Definitives.* page 213
- Chap. II. *Concerning Connectives, and first those called Conjunctions.* p. 237
- Chap. III. *Concerning those other Connectives, called Prepositions.* p. 261
- Chap. IV. *Concerning Cases.* p. 275
- Chap. V. *Concerning Interjections—Recapitulation—Conclusion.* p. 289

## B O O K III.

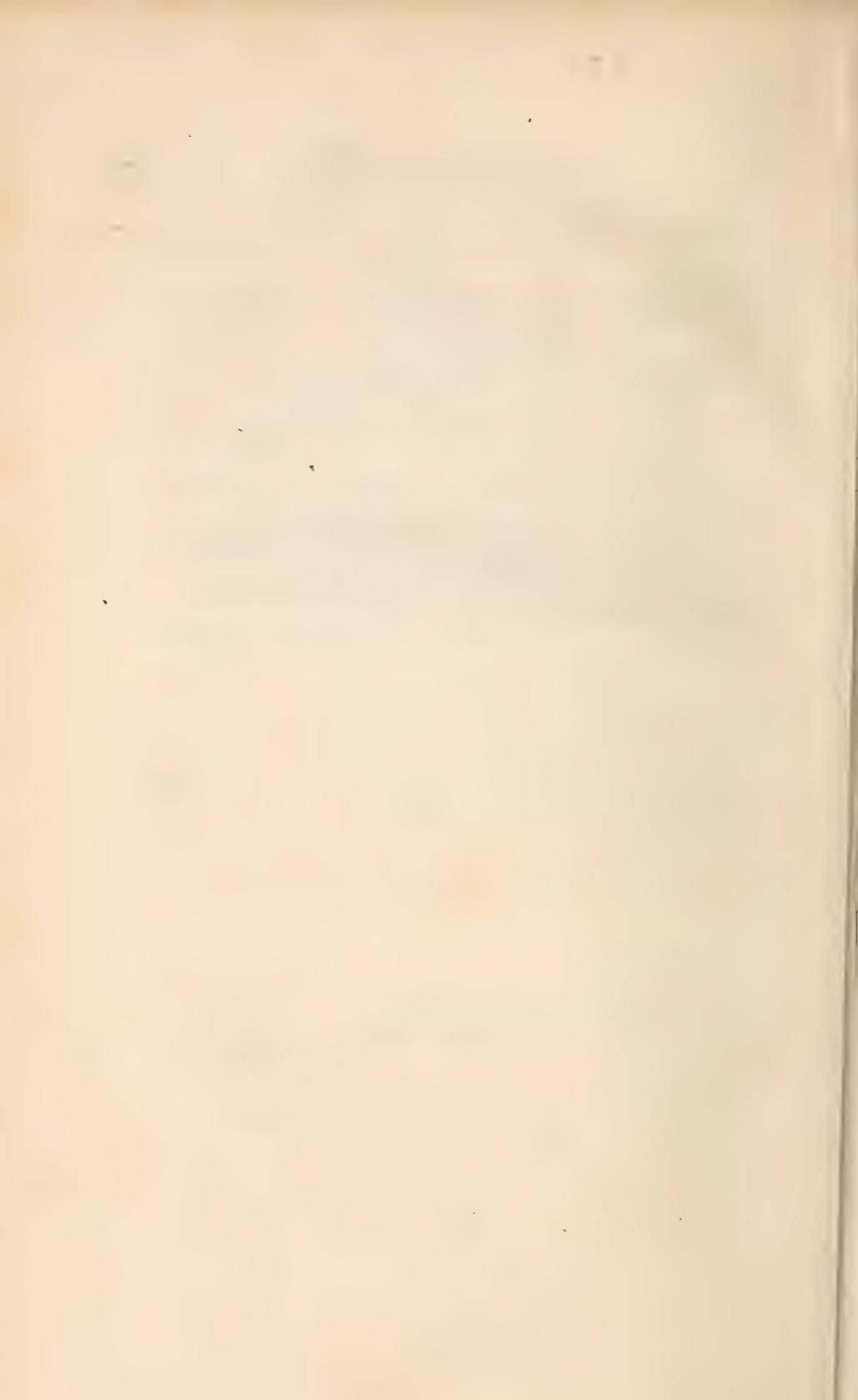
- Chapter I. *Introduction—Division of the Subject into its principal Parts.*  
page 305
- Chap. II. *Upon the Matter or common Subject of Language.* p. 316
- Chap.

C O N T E N T S.

xix

- Chap. III. *Upon the Form, or peculiar Character of Language.* P. 327
- Chap. IV. *Concerning general or universal Ideas.* P. 350
- Chap. V. *Subordination of Intelligence—Difference of Ideas, both in particular Men, and in whole Nations—Different Genius of different Languages—Character of the English, the Oriental, the Latin, and the Greek Languages—Superlative Excellence of the Last—Conclusion.* P. 403

H E R-



# H E R M E S

OR A PHILOSOPHICAL INQUIRY  
CONCERNING UNIVERSAL GRAMMAR.

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## B O O K I.

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### C H A P. I.

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#### I N T R O D U C T I O N.

*Design of the Whole.*

**I**F Men by nature had been framed Ch. I.  
for Solitude, they had never felt an }  
Impulse to converse one with another: And if, like lower Animals, they had been by nature irrational, they could not have recognized the proper Subjects of Discourse. Since SPEECH then is the joint Energie of our best and noblest Faculties (*a*), (that is to say, of our *Reason*  
B *son*

---

(*a*) See V. I. p. 147 to 169. See also Note xv. p. 292, and Note xix. p. 296. of the same Volume.

Ch. I. *son and our social Affection*) being withal our *peculiar Ornament and Distinction*, as *Men*; those Inquiries may surely be deemed interesting as well as liberal, which either search how SPEECH may be naturally *resolved*; or how, when resolved, it may be again *combined*.

HERE a large field for speculating opens before us. We may either behold SPEECH, as divided into *its constituent Parts*, as a Statue may be divided into its several Limbs; or else, as resolved into its *Matter and Form*, as the same Statue may be resolved into its Marble and Figure.

THESE different *Analysings* or *Resolutions* constitute what we call (*b*) PHILOSOPHICAL, or UNIVERSAL GRAMMAR.

WHEN

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(*b*) Grammaticam etiam bipartitam ponemus, ut alia sit literaria, alia philosophica &c. Bacon. de Augm. Scient. VI. I. And soon after he adds—*Verumtamen hæc ipsâ re moniti, cogitatione complexi sumus Grammaticam quandam, quæ non analogiam verborum ad invicem, sed analogiam inter verba et res sive rationem sedulò inquirat.*



Ch. I. conduct according to Rule, constitutes  
 the Art of LOGIC.

AFTER this we may turn to those  
 (d) inferior Compositions, which are pro-  
 ductive

(d) *Ammonius* in his Comment on the Treatise  
*Περὶ Ἑρμηνείας*, p. 53. gives the following Extract  
 from *Theophrastus*, which is here inserted at length, as  
 well for the Excellence of the Matter, as because it is  
 not (I believe) elsewhere extant.

Διτίης γὰρ ἕστις τῶ λόγῳ σχέσεως, (καθ' ἃ διώρισεν  
 ὁ φιλόσοφος Θεόφραστος) τῆς τε ΠΡΟΣ ΤΟΥΣ  
 ΑΚΡΩΜΕΝΟΥΣ, οἷς καὶ σημαίνει τι, καὶ τῆς  
 ΠΡΟΣ ΤΑ ΠΡΑΓΜΑΤΑ, ὑπὲρ ὧν ὁ λέγων πει-  
 σάσθαι προσίθηται τὰς ἀκρωμένους, περὶ μὲν οὖν τὴν σχέ-  
 σιν αὐτῆ τὴν ΠΡΟΣ ΤΟΥΣ ΑΚΡΩΤΑΣ καλὰ  
 γίνουσαι ποιητικὴ καὶ ῥητορικὴ, διότι ἔργον αὐταῖς ἐκλέ-  
 γεσθαι τὰ σεμνότερα τῶν ὀνομάτων, ἀλλὰ μὴ τὰ κοινὰ  
 καὶ δεδημευμένα, καὶ ταῦτα ἑναρμονίως συμπλέκειν ἀλ-  
 λήλοις, ὥσε διὰ τῶν καὶ τῶν τέτοις ἐπομένων, οἷον  
 σαφηνείας, γλυκύτητος, καὶ τῶν ἄλλων ἰδεῶν, ἔτι τε  
 μακρολογίας, καὶ βραχυλογίας, καλὰ καιρὸν πάντων πα-  
 ραλαμβάνουμένων, οἷσαί τε τὸν ἀκρωτὴν, καὶ ἐκπλήξαι.  
 καὶ πρὸς τὴν πείθω χειρωθέντα ἔχειν τῆς δὲ γε ΠΡΟΣ  
 ΤΑ ΠΡΑΓΜΑΤΑ τῶ λόγῳ σχέσεως ὁ φιλόσοφος  
 προσηγουμένως ἐπιμελήσειαι, τό, τε ψεῦδος διελέγχων,  
 καὶ

ductive of the *Pathetic*, and the *Plea*-Ch. I.  
*sant* in all their kinds. These latter Com-  
 positions

ἡ τὸ ἀληθὲς ἀποδεικνύς. *The Relation of Speech being twofold (as the Philosopher Theophrastus hath settled it) one to the HEARERS, to whom it explains something, and one to the THINGS, concerning which the Speaker proposes to persuade his Hearers: With respect to the first Relation, that which regards the HEARERS, are employed Poetry and Rhetoric. Thus it becomes the business of these two, to select the most respectable Words, and not those that are common and of vulgar use, and to connect such Words harmoniously one with another, so as thro' these things and their consequences, such as Perspicuity, Delicacy, and the other Forms of Eloquence, together with Copiousness and Brevity, all employed in their proper season, to lead the Hearer, and strike him, and hold him vanquished by the power of Persuasion. On the contrary, as to the Relation of Speech to THINGS, here the Philosopher will be found to have a principal employ, as well in refuting the False, as in demonstrating the True.*

*Sanctius* speaks elegantly on the same Subject.  
*Creavit Deus hominem rationis participem; cui, quia Sociabilem esse voluit, magno pro munere dedit Sermonem. Sermoni autem perficiendo tres opifices adhibuit. Prima est Grammatica, quæ ab oratione solæcismos & barbarismos expellit; secunda Dialectica, quæ in Sermonis veritate versatur; tertia Rhetorica, quæ ornatum Sermonis tantum exquirat. Min. l. i. c. 2.*

Ch. I. positions aspire not to the Intellect, but being addressed to the *Imagination*, the *Affections*, and the *Sense*, become from their different heightnings either RHETORIC or POETRY.

NOR need we necessarily view these Arts distinctly and apart; we may observe, if we please, how perfectly they co-incide. GRAMMAR is equally requisite to every one of the rest. And though LOGIC may indeed subsist without RHETORIC or POETRY, yet so necessary to these last is a sound and correct LOGIC, that without it, they are no better than warbling Trifles.

Now all these Inquiries (as we have said already) and such others arising from them as are of still sublimer Contemplation, (of which in the Sequel there may be possibly not a few) may with justice be deem'd Inquiries both interesting and liberal.

AT present we shall postpone the whole **Ch. I.** synthetical Part, (that is to say, *Logic* and *Rhetoric*) and confine ourselves to the analytical, that is to say UNIVERSAL GRAMMAR. In this we shall follow the Order, that we have above laid down, first dividing SPEECH, as a WHOLE into its CONSTITUENT PARTS; then resolving it, as a COMPOSITE, into its MATTER and FORM; two Methods of Analysis very different in their kind, and which lead to a variety of very different Speculations.

SHOULD any one object, that in the course of our Inquiry we sometimes descend to things, which appear trivial and low; let him look upon the effects, to which those things contribute, then from the Dignity of the Consequences, let him honour the Principles.

THE following Story may not improperly be here inserted. "When the Fame

Ch. I. “ of *Heraclitus* was celebrated through-  
 out *Greece*, there were certain persons,  
 that had a curiosity to see so great a  
 Man. They came, and, as it happened,  
 found him warming himself in a  
 Kitchen. The meanness of the place  
 occasioned them to stop; upon which  
 the Philosopher thus accosted them—  
 ENTER (says he) BOLDLY, FOR HERE  
 TOO THERE ARE GODS (e).”

WE shall only add, that as there is no part of Nature too mean for the Divine Presence; so there is no kind of Subject, having its foundation in Nature, that is below the Dignity of a philosophical Inquiry.

---

(e) See *Aristot. de Part. Animal.* l. 1. c. 5.

## C H A P. II.

*Concerning the Analysing of Speech into its  
smallest Parts.*

**T**HOSE things, which are *first to Na-* Ch. II.  
*ture*, are not *first to Man*. *Nature*             
begins from *Causes*, and thence descends  
to *Effects*. *Human Perceptions* first open  
upon *Effects*, and thence by slow degrees  
ascend to *Causes*. Often had Mankind  
seen the Sun in Eclipse, before they knew  
its Cause to be the Moon's Interposition ;  
much oftner had they seen those unceasing  
Revolutions of Summer and Winter, of  
Day and Night, before they knew the  
Cause to be the Earth's double Motion (a).  
Even

---

(a) This Distinction of *first to Man*, and *first to Nature*, was greatly regarded in the Peripatetic Philosophy. See *Arist. Phys. Auscult.* 1. 1. c. 1. *Themistius's* Comment on the same, *Poster. Analyt.* 1. 1. c. 2. *De Anima*, 1. 2. c. 2. It leads us, when properly regarded, to a very important Distinction between

Ch. II. Even in Matters of Art and *human* Creation, if we except a few Artists and critical

tween Intelligence *Divine* and Intelligence *Human*. GOD may be said to view the First, as first; and the Last, as last; that is, he views *Effects* thro' *Causes* in their *natural Order*. MAN views the Last, as first; and the First, as last; that is, he views *Causes* thro' *Effects*, in an *inverse Order*. And hence the Meaning of that Passage in *Aristotle*: ὡσπερ γὰρ τὰ τῶν νυκτερίδων ὄμμαλα πρὸς τὸ φέγγος ἔχει τὸ μεθ' ἡμέραν, ἔτω καὶ τῆς ἡμετέρας ψυχῆς ὁ Νῆς πρὸς τὰ τῆ φύσει φανερώτατα πάσιων. *As are the Eyes of Bats to the Light of the Day, so is Man's Intelligence to those Objects, that are by Nature the brightest and most conspicuous of all Things*, *Metaph.* l. 2. c. 1. See also l. 7. c. 4. and *Ethic. Nicom.* l. 1. c. 4. *Ammonius*, reasoning in the same way, says very pertinently to the Subject of this Treatise—'Αγαπητὸν τῇ ἀνθρωπίνῃ φύσει, ἐκ τῶν ἀτελεσέρων καὶ συνθέτων ἐπὶ τὰ ἀπλῆστερα καὶ τελειότερα προΐεναι· τὰ γὰρ σύνθετα μᾶλλον συνήθη ἡμῖν, καὶ γνωριμώτερα· Ὅτω γὰρ καὶ ὁ παῖς εἶραι μὲν λόγον, καὶ εἰπεῖν, Σωκράτης περιπαλεῖ, οἶδε τῆτον δὲ ἀναλύσαι εἰς ὄνομα καὶ ῥῆμα, καὶ ταῦτα εἰς συλλαβὰς, κάκεινα εἰς σοιχεῖα, ἐκέτι· *Human Nature may be well contented to advance from the more imperfect and complex to the more simple and perfect; for the complex Subjects are more familiar to us, and better known. Thus therefore it is that even a Child knows how to put a Sentence together, and say, Socrates walketh;*

tical Observers, the rest look no higher Ch. II.  
 than to the *Practice* and mere *Work*,  
 knowing nothing of those *Principles*, on  
 which the whole depends.

THUS in SPEECH for example—All men, even the lowest, can speak their Mother-Tongue. Yet how many of this multitude can neither write, nor even read? How many of those, who are thus far literate, know nothing of that Grammar, which respects the Genius of their own Language? How few then must be those, who know GRAMMAR UNIVERSAL; *that Grammar*, which without regarding the several Idioms of particular Languages, *only respects those Principles, that are essential to them all?*

'Tis our present Design to inquire about this Grammar; in doing which we shall follow

---

walketh; but how to resolve this Sentence into a Noun and Verb, and these again into Syllables, and Syllables into Letters or Elements, here he is at a loss. Am. in Com. de Prædic. p. 29.

Ch. II. follow the Order consonant to *human* Perception, as being for that reason the more easy to be understood.

WE shall begin therefore first from a *Period* or *Sentence*, that combination in Speech, which is obvious to all, and thence pass, if possible, to those its *primary Parts*, which, however essential, are only obvious to a few.

WITH respect therefore to the different Species of Sentences, who is there so ignorant, as if we address him in his Mother-Tongue, not to know when 'tis we *assert*, and when we *question*; when 'tis we *command*, and when we *pray* or *wish*?

FOR example, when we read in *Shakespeare*\*

*The Man, that hath no music in himself,  
And is not mov'd with concord of sweet  
sounds, —  
Is fit for Treasons —*

Or

---

\* Merchant of Venice.

Or in *Milton*\*,

Ch. II.

O Friends, I hear the tread of nimble  
feet,

Hasting this way—

'tis obvious that these are *assertive Sentences*, one founded upon Judgment, the other upon Sensation.

WHEN the Witch in *Macbeth* says to her Companions,

*When shall we three meet again*

*In thunder, lightning, and in rain?*

this 'tis evident is an *interrogative Sentence*.

WHEN *Macbeth* says to the Ghost of *Banquo*,

——Hence, horrible Shadow,

Unreal Mock'ry hence!——

he speaks an *imperative Sentence*, founded upon the passion of hatred.

WHEN

---

\* P. L. IV. 866.

Ch. II. WHEN *Milton* says in the character of  
his *Allegro*,

*Haste thee, Nymph, and bring with thee  
Fest and youthful Jollity,*

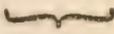
he too speaks an *imperative Sentence*, tho' founded on the passion, not of hatred but of love.

WHEN in the beginning of the *Paradise Lost* we read the following address,

*And chiefly thou, O Spirit, that dost prefer  
Before all temples th' upright heart, and  
pure,  
Instruēt me, for thou know'st—*

this is not to be called an *imperative Sentence*, tho' perhaps it bear the same Form, but rather (if I may use the Word) 'tis a Sentence *precative* or *optative*.

WHAT then shall we say? Are Sentences to be quoted in this manner without ceasing, all differing from each other in  
their

their stamp and character? Are they no Ch. II.  
 way reducible to certain definite Classes?   
 If not, they can be no objects of *rational*  
 comprehension.—Let us however try.

'Tis a phrase often apply'd to a man, when speaking, that *he speaks his MIND*; as much as to say, that his Speech or Discourse is *a publishing of some Energie or Motion of his Soul*. So it indeed is in every one that speaks, excepting alone the Dissembler or Hypocrite; and he too, as far as possible, affects the appearance.

Now the POWERS OF THE SOUL (over and above the meer † nutritive) may be included all of them in those of PERCEPTION, and those of VOLITION. By the Powers of PERCEPTION, I mean the *Senses* and the *Intellect*; by the Powers of VOLITION, I mean, in an extended sense, not only the *Will*, but the several *Passions* and *Appetites*; in short, *all that moves to Action, whether rational or irrational*.

IF

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† Vid. Aristot. de An. II. 4.

Ch. II. IF then the leading Powers of the Soul  
 be these two, 'tis plain that every Speech  
 or Sentence, as far as it exhibits the Soul,  
 must of course respect one or other of  
 these.

IF we *assert*, then is it a Sentence which  
 respects the Powers of PERCEPTION. For  
 what indeed is to *assert*, if we consider the  
 examples above alleged, but to *publish*  
*some Perception either of the Senses or*  
*the Intellect?*

AGAIN, if we *interrogate*, if we *com-*  
*mand*, if we *pray*, or if we *wish*, (which  
 in terms of Art is to speak Sentences *in-*  
*terrogative, imperative, precativè, or op-*  
*tative*) what do we but publish so many  
 different VOLITIONS?—For who is it that  
*questions?* He that has a *Desire* to be in-  
 formed.—Who is it that *commands?* He  
 that has a *Will*, which he would have  
 obey'd.—What are those Beings, who  
 either *wish* or *pray?* Those, who feel  
 certain

certain wants either for themselves, or Ch. II.  
others.

IF then the *Soul's leading Powers* be the two above mentioned, and it be true that *all Speech is a publication of these Powers*, it will follow that EVERY SENTENCE WILL BE EITHER A SENTENCE OF ASSERTION, OR A SENTENCE OF VOLITION. And thus, by referring all of them to one of these two classes, have we found an expedient to reduce their infinitude (b).

## THE

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(b) Ῥητέου εἶν ὅτι τῆς ψυχῆς τῆς ἡμετέρας διτλὰς ἐχέσης δυνάμεις, τὰς μὲν γνωστικὰς, τὰς δὲ ζωτικὰς, τὰς καὶ ὀρεκτικὰς λεγομένας. (λέγω δὲ γνωστικὰς μὲν, καθ' ἃς γινώσκομεν ἕκαστον τῶν ὄντων, οἷον νῦν, διανοίαν, δόξαν, φαντασίαν καὶ αἴσθησιν· ὀρεκτικὰς δὲ, καθ' ἃς ἐρεγόμεθα τῶν ἀγαθῶν, ἢ τῶν ὄντων, ἢ τῶν δοκούντων, οἷον βάλησιν λέγω, προαίρεσιν, θυμὸν, καὶ ἐπιθυμίαν) τὰ ΜΕΝ τέτταρα εἶδη τῆς λόγου (τὰ παρὰ τὸν ἀποφαντικὸν) ἀπὸ τῶν ὀρεκτικῶν δυνάμεων προέρχονται τῆς ψυχῆς, ἐκ αὐτῆς καθ' αὐτὴν ἐνεργήσεως, ἀλλὰ πρὸς ἕτερον ἀποτεινομένης (τὸν συμβάλλεσθαι δοκούντα πρὸς τὸ τυχεῖν τῆς ὀρέξεως) καὶ ἥτοι λόγον παρ' αὐτῆς  
C ζητήσεως

Ch. II. THE Extensions of Speech are quite indefinite, as may be seen if we compare the

ζητήσεως, καθάπερ ἐπὶ τῷ ΠΥΣΜΑΤΙΚΟῦ καὶ ΕΡΩΤΗΜΑΤΙΚΟῦ καλεμένῃ λόγῳ, ἢ πρᾶγμα, καὶ εἰ πρᾶγμα, ἥτοι αὐτῷ ἐκείνῃ τυχεῖν ἐπιειμένης, πρὸς δὲ ὁ λόγος, ὡς περ ἐπὶ τῷ ΚΛΗΤΙΚΟῦ, ἢ τινὸς παρ' αὐτῷ πράξεως· καὶ ταύτης, ἢ ὡς παρὰ κρείττονος, ὡς ἐπὶ τῆς ΕΥΧΗΣ, ἢ ὡς παρὰ χειρόνος, ὡς ἐπὶ τῷ κυρίως καλεμένῃ ΠΡΟΣΤΑΞΕΩΣ· μόνου ΔΕ τὸ ΑΠΟΦΑΝΤΙΚΟΝ ἀπὸ τῶν γνωστικῶν, καὶ ἔστι τῆτο ἐξαγγελτικὸν τῆς γενομένης ἐν ἡμῖν γνώσεως τῶν πραγμάτων ἀληθῶς, ἢ φαινομένως, διὸ καὶ μόνου τῆτο δευτέρου ἐστὶν ἀληθείας ἢ ψεύδους, τῶν δὲ ἄλλων ἰδέν. The Meaning of the above passage being implied in the Text, we take its translation from the *Latin Interpreter*. *Dicendum igitur est, cum anima nostra duplicem potestatem habeat, cognitionis, & vitæ, quæ etiam appetitionis ac cupiditatis appellatur, quæ vero cognitionis est, vis est, quâ res singulas cognoscimus, ut mens, cogitatio, opinio, phantasia, sensus : appetitus vero facultas est, quâ bona, vel quæ sunt, vel quæ videntur, concupiscimus, ut sunt voluntas, consilium, ira, cupiditas : quatuor orationis species, præter enunciantem, a partibus animi proficiuntur, quæ concupiscunt ; non cum animus ipse per se agit, sed cum ad alium se convertit, qui ei ad consequendum id, quod cupit, conducere posse videatur ; atque etiam vel rationem ab eo exquirat, ut in oratione, quam Percunctantem,*

the Eneid to an Epigram of *Martial*. But Ch. II. the *longest Extension*, with which Grammar has to do, is the Extension here consider'd, that is to say a SENTENCE. The greater Extensions (such as Syllogisms, Paragraphs, Sections, and complete Works) belong not to Grammar, but to Arts of higher order; not to mention that all of them are but Sentences repeated.

Now a SENTENCE (c) may be sketch'd in the following description—*a compound*

C 2

Quantity

tem, aut Interrogantem vocant; vel rem: sique rem, vel cum ipsum consequi cupit, quicum loquitur, ut in optante oratione, vel aliquam ejus actionem: atque in hac, vel ut a præstantiore, ut in Deprecatione; vel ut ab inferiore, ut in eo, qui proprie Jussus nominatur. Sola autem Enunciata a cognoscendi facultate proficiuntur: hæcque nunciat rerum cognitionem, quæ in nobis est, aut veram, aut simulatam. Itaque Hæc sola verum falsumque capit: præterea vero nulla. Ammon. in Libr. de Interpretatione.

(c) Λόγος δὲ φωνῆ συνθετὴ σηματικὴ, ἥς ἕναι μίση καθ' αὐτὰ σημαίνει τι. Arist. Poet. c. 20. See also de Interpret. c. 4.

Ch. II. *Quantity of Sound significant, of which certain Parts are themselves also significant.*

THUS when I say [*the Sun shineth*] not only the *whole quantity* of sound has a meaning, but *certain Parts* also, such as [*Sun*] and [*shineth.*]

BUT what shall we say? Have these Parts again other Parts, which are in like manner significant, and so may the progress be pursued to infinite? Can we suppose all Meaning, like Body, to be divisible, and to include within itself other Meanings without end? If this be absurd, then must we necessarily admit, that there is such a thing as *a Sound significant, of which no Part is of itself significant.* And this is what we call the proper character of a (*d*) WORD. For thus, though the  
Words

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(*d*) Φωνὴ σημαντικὴ, — ἧς μέρος ἂν εἴη καὶ αὐτὸ σημαντικόν. De Poetic. c. 20. De Interpret. c. 2. & 3. Priscian's Definition of a Word (Lib. 2.) is as follows:

Words [*Sun*] and [*shineth*] have each a Ch. II.  
 Meaning, yet is there certainly no Mean-  
 ing in any of their Parts, neither in the  
 Syllables of the one, nor in the Letters of  
 the other.

IF therefore ALL SPEECH whether in  
 prose or verse, every Whole, every Sec-  
 tion, every Paragraph, every Sentence,  
 imply a certain *Meaning, divisible into other*  
*Meanings*, but WORDS imply a *Meaning,*  
*which is not so divisible*: it follows that  
 WORDS *will be the smallest parts of speech,*  
 in as much as nothing less has any Mean-  
 ing at all.

C 3

To

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follows—*Dictio est pars minima orationis constructa, id est, in ordine composita. Pars autem, quantum ad totum intelligendum, id est, ad totius sensus intellectum. Hoc autem ideo dictum est, nequis conetur vires in duas partes dividere, hoc est, in vi& res; non enim ad totum intelligendum hæc fit divisio.* To Priscian we may add *Theodore Gaza.*—*λέξις δὲ, μέρος ἐλάχιστον κατὰ σύταξιν λόγου.* Introd. Gram. l. 4. *Plato* shewed them this characteristic of a Word—See *Cratylus*, p. 385. Edit. Serr.

Ch. II. *To know therefore the species of Words*  
must needs contribute *to the knowledge of*  
*Speech*, as it implies a knowledge of its  
*minuteſt* Parts.

THIS therefore must become our next  
Inquiry.

C H A P.

## C H A P. III.

*Concerning the species of Words, the smallest  
Parts of Speech.*

LET us first search for the *Species* of Ch. III.  
Words among those Parts of Speech, }  
commonly received by Grammarians. For  
example, in one of the passages above  
cited.—

*The Man, that hath no music in himself,  
And is not mov'd with concord of sweet  
sounds,  
Is fit for treasons—*

Here the Word [*The*] is an ARTICLE;—  
[*Man*] [*No*] [*Music*] [*Concord*] [*Sweet*]  
[*Sounds*] [*Fit*] [*Treasons*] are all NOUNS,  
some *Substantive*, and some *Adjective*—  
[*That*] and [*Himself*] are PRONOUNS—  
[*Hath*] and [*is*] are VERBS—[*moved*] a  
PARTICIPLE—[*Not*] an ADVERB—[*And*]  
a CONJUNCTION—[*In*] [*with*] and [*For*]

Ch. III. are PREPOSITIONS. In one sentence we have all those Parts of Speech, which the *Greek* Grammarians are found to acknowledge. The *Latins* only differ in having no Article, and in separating the INTERJECTION, as a Part of itself, which the *Greeks* include among the Species of *Adverbs*.

WHAT then shall we determine? why are there not more Species of Words? why so many? or if neither more nor fewer, why these and not others?

To resolve, if possible, these several Queries, let us examine any Sentence that comes in our way, and see what differences we can discover in its Parts. For example, the same Sentence above,

*The Man that hath no music, &c.*

ONE Difference soon occurs, that some Words are *variable*, and others *invariable*. Thus the Word *Man* may be varied into *Man's* and *Men*; *Hath*, into *Have*, *Hast*, *Had*,

*Had, &c. Sweet into Sweeter and Sweetest; Ch. III.*  
*Fit into Fitter and Fittest.* On the con-  
 trary the Words, *The, In, And,* and some  
 others, remain as they are, and *cannot be*  
*altered.*

AND yet it may be questioned, how far this Difference is essential. For in the first place, there are Variations, which can be hardly called necessary, because only some Languages have them, and others have them not. Thus the *Greeks* have the *dual* Variation, which is unknown both to the Moderns and to the ancient *Latins*. Thus the *Greeks* and *Latins* vary their Adjectives by the *triple Variation* of Gender, Case, and Number; whereas the *English* never vary them in any of those ways, but thro' all kinds of Concord preserve them still the same. Nay even those very Variations, which appear most necessary, may have their places supplied by other methods; some by *Auxiliars*, as when for *Bruti*, or *Bruto* we say, *of Brutus, to Brutus*; some  
 by

Ch.III. *by meer Position*, as when for *Brutum amavit Cassius*, we say, *Cassius lov'd Brutus*. For here the *Accusative*, which in *Latin* is known *any where* from its *Variation*, is in *English* only known from its *Position* or place.

If then the Distinction of Variable and Invariable will not answer our purpose, let us look farther for some other more essential.

SUPPOSE then we should dissolve the Sentence above cited, and view its several *Parts* as they stand *separate* and detached. Some 'tis plain *still preserve a Meaning*, (such as *Man, Music, Sweet, &c.*) others on the contrary *immediately lose it* (such as, *And, The, With, &c.*) Not that these last have no meaning at all, but in fact they never have it, but when *in company*, or *associated*.

Now it should seem that this Distinction, if any, was essential. For if all  
Words

Words are significant, or else they would Ch.III.  
 not be Words; and if every thing not *ab-*  
*solute*, is of course *relative*, then will all  
 Words be significant either *absolutely* or  
*relatively*.

WITH respect therefore to this Distinc-  
 tion, the first sort of Words may be call'd  
*significant by themselves*; the latter may be  
 call'd *significant by relation*; or if we like  
 it better, the first sort may be call'd *Prin-*  
*cipals*, the latter *Accessories*. The first are  
 like those stones in the basis of an Arch,  
 which are able to support themselves, even  
 when the Arch is destroyed; the latter are  
 like those stones in its Summit or Curve,  
 which can no longer stand, than while the  
 whole subsists (*e.*)

### § THIS

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(*e.*) Appollonius of Alexandria (one of the acutest Au-  
 thors that ever wrote on the subject of Grammar) il-  
 lustrates the different power of Words, by the differ-  
 ent power of Letters. Ἔτι, ὃν τρόπον τῶν στοιχείων  
 τὰ μὲν ἐσι φωνήεντα, ἃ καὶ καθ' ἑαυτὰ φωνὴν ἀποτελεῖ  
 τὰ

Ch. III. § THIS Distinction being admitted, we thus pursue our Speculations. All things what-

τὰ δὲ σύμφωνα, ἅπερ ἄνευ τῶν Φωνηέων ἐκ ἔχει ρητὴν τὴν ἐκφώνησιν. τὸν αὐτοῦ τρόπου ἐστὶν ἐπινοῆσαι καὶ πὶ τῶν λέξεων. αἱ μὲν γὰρ αὐτῶν, τρόπον τινα τῶν Φωνηέντων, ῥηταὶ εἰσὶ· καθάπερ ἐπὶ τῶν ῥημάτων, ὀνομάτων, ἀντωνυμιῶν, ἐπιρρήμάτων·—αἱ δὲ, ὡςπερὶ σύμφωνα, ἀναμένουσι τὰ Φωνήεντα, ἢ δυνάμενα κατ' ἰδίαν ῥητὰ εἶναι·—καθάπερ ἐπὶ τῶν προθέσεων, τῶν ἄρθρων, τῶν συνδέσμων· τὰ γὰρ τοιαῦτα αἰεὶ τῶν μορίων συστημαίνει.

*In the same manner, as of the Elements or Letters some are Vowels, which of themselves complete a Sound; others are Consonants, which without the help of Vowels have no express Vocality, so likewise may we conceive as to the nature of Words. Some of them, like Vowels, are of themselves expressive, as is the case of Verbs, Nouns, Pronouns, and Adverbs; others, like Consonants, wait for their Vowels, being unable to become expressive by their own proper strength, as is the case of Prepositions, Articles, and Conjunctions; for those parts of Speech are always Consignificant, that is, are only significant, when associated to something else. Apollon. de Syntaxi. L. 1. c. 3. Itaque quibusdam philosophis placuit NOMEN & VERBUM SOLAS ESSE PARTES ORATIONIS; cætera vero, ADMINICULA vel JUNCTURAS earum: quomodo nervium partes sunt tabulæ & irabes, cætera autem (id est, cera, stipula, & clavi & similia) vincula & conglutinationes*

whatever either *exist as the Energies, or Affections of some other thing, or without being the Energies or Affections of some other thing.* If they exist as the *Energies or Affections of something else*, then are they called **ATTRIBUTES**. Thus *to think* is the attribute of a Man; *to be white*, of a Swan; *to fly*, of an Eagle; *to be four-footed*, of a Horse. If they exist *not after this manner*, then are they call'd **SUBSTANCES\***. Thus *Man, Swan, Eagle and Horse* are none of them Attributes, but all Substances, because however they may exist in Time and Place, yet neither of these, nor of any thing else do they exist as Energies or Affections.

Ch.III.

AND

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*tiones partium navis, (hoc est, tabularum & trabium) non partes navis dicuntur.* Prisc L. IX. 913.

\* SUBSTANCES] Thus Aristotle. Νῦν μὲν ἐν τύπῳ εἴρηται, τί ποτ' εἰνὴ ἢ εἰσία, ὅτι τὸ μὴ καθ' ὑποκειμένον, ἀλλὰ καθ' ἑ τὰ ἄλλα. *Metaph. Z. γ. p. 106.* Ed. Sylb.

Ch. III. AND thus all things whatsoever being  
 either (*f*) *Substances* or *Attributes*, it follows of course that all Words, *which are significant as Principals*, must needs be significant of either the one or the other. If they are *significant of Substances*, they are call'd *Substantives*; if *of Attributes*, they are call'd *Attributives*. So that ALL WORDS *whatever, significant as Principals, are either SUBSTANTIVES or ATTRIBUTIVES.*

AGAIN, as to Words, which are only significant as *Accessories*, they acquire a Signification either from being associated *to one Word*, or else *to many*. If *to one Word alone*, then as they can do no more than in some manner *define* or *determine*, they may justly for that reason be called  
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(*f*) This division of things into *Substance* and *Accident* seems to have been admitted by Philosophers of all Sects and Ages. See *Categor. c. 2. Metaphys. L. VII. c. 1. De Cælo, L. III. c. 1.*

DEFINITIVES. If *to many Words at* Ch.III. *once*, then as they serve to no other purpose than *to connect*, they are called for that reason by the name of CONNECTIVES.

AND thus it is that all WORDS whatever are either *Principals* or *Accessories*; or under other Names, either *significant from themselves*, or *significant by relation*. —If *significant from themselves*, they are either *Substantives* or *Attributives*; if *significant by relation*, they are either *Definitives* or *Connectives*. So that under one of these four Species, SUBSTANTIVES, ATTRIBUTIVES, DEFINITIVES, and CONNECTIVES, are ALL WORDS, however different, in a manner included.

If any of these Names seem new and unusual, we may introduce others more usual, by calling the *Substantives*, NOUNS; the *Attributives*, VERBS; the *Definitives*,  
ARTI-

Ch.III. ARTICLES; and the *Connectives*, CON-  
 JUNCTIONS.

SHOU'D it be ask'd, what then becomes of *Pronouns*, *Adverbs*, *Prepositions*, and *Interjections*; the answer is, either they must be found included within the Species above-mentioned, or else must be admitted for so many Species by themselves.

§ THERE were various opinions in ancient days, as to the *number* of these Parts, or Elements of Speech.

*Plato* in his \* *Sophist* mentions only two, the *Noun* and the *Verb*. *Aristotle* mentions no more, where he treats of † *Propositions*. Not that those acute Philosophers were ignorant of the other Parts, but they spoke with reference to *Logic* or  
*Dia-*

\* Tom. I. p. 261. Edit. Ser.

† De Interpr. c. 2 & 3.

*Dialectic* (g), considering the Essence of Ch.III. Speech as contained in these two, because *these alone* combined make a perfect *assertive* Sentence, which none of the rest without them are able to effect. Hence therefore *Aristotle* in his \* *treatise of Poetry* (where he was to lay down the elements of

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(g) *Partes igitur orationis sunt secundum Dialecticos duæ, NOMEN & VERBUM; quia hæc solæ etiam per se conjunctæ plenam faciunt orationem; alias autem partes συνκαταληγορήματα, hoc est, consignantia appellabant.* Priscian. l. 2. p. 574. Edit. Putschii. *Existit hic quædam quæstio, cur duo tantum, NOMEN & VERBUM, se (Aristoteles sc.) determinare promittat, cum plures partes orationis esse videantur. Quibus hoc dicendum est, tantum Aristotelem hoc libro diffinisse, quantum illi ad id, quod instituerat tractare, suffecit. Tractat namque de simplici enuntiativa oratione, quæ scilicet hujusmodi est, ut junctis tantum Verbis & Nominibus componatur.—Quare superfluum est quærere, cur alias quoque, quæ videntur orationis partes, non proposuerit, qui non totius simpliciter orationis, sed tantum simplicis orationis instituit elementa partiri.* Boetius in Libr. de Interpretat. p. 295. *Apollonius* from the above principles elegantly calls the NOUN and VERB, τὰ ἐμψυχότατα μέρη τῆς λόγου, *the most animated parts of Speech.* De Syntaxi l. 1. c. 3. p. 24. See also *Plutarch. Quæst. Platon.* p. 1009.

\* Poet. Cap. 20.

D

Ch. III. of a more variegated speech) adds the *Article* and *Conjunction* to the Noun and Verb, and so adopts the same Parts, with those established in this Treatise. To *Aristotle's* authority (if indeed better can be required) may be added that also of the elder *Stoics* (*h*).

THE latter *Stoics* instead of four Parts made five, by dividing the Noun into the *Appellative*, and *Proper*. Others increased the number, by detaching the *Pronoun* from the Noun; the *Participle* and *Adverb* from the Verb; and the *Preposition* from the Conjunction. The *Latin Grammarians* went farther, and detached the *Interjection* from the Adverb, within which by the *Greeks* it was always included, as a Species.

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(*h*) For this we have the authority of *Dionysius of Halicarnassus*, *De Struct. Orat. Sect. 2.* whom *Quintilian* follows, *Inst. l. I. c. 4.* *Diogenes Laertius* and *Priscian* make them always to have admitted five Parts. See *Priscian*, as before, and *Laertius*, *Lib. VII. Segm. 57.*

WE are told indeed by (i) *Dionysius* of Ch. III.  
*Halicarnassus* and *Quintilian*, that *Aristotle*,  
 with *Theodectes*, and the more early writers, held but *three Parts* of speech, the *Noun*, the *Verb*, and the *Conjunction*. This, it must be owned, accords with the oriental Tongues, whose Grammars (we are (k) told) admit no other. But as to *Aristotle*, we have his own authority to assert the contrary, who not only enumerates the *four Species* which we have adopted, but ascertains them each by a proper Definition\*.

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To

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(i) See the places quoted in the note immediately preceding.

(k) *Antiquissima eorum est opinio, qui tres classes faciunt. Estque hæc Arabum quoque sententia—Hebræi quoque (qui, cum Arabes Grammaticam scribere desinerent, artem eam demum scribere cœperunt, quod ante annos contigit circiter quadringentos) Hebræi, inquam hac in re secuti sunt magistros suos Arabes.—Immo vero trium classium numerum aliæ etiam Orientis linguæ retinent. Dubium, utrumcâ in re Orientales imitati sunt antiquos Græcorum, an si potius secuti sunt Orientalium exemplum. Utut est, etiam veteres Græcos tres tantum partes agnovisse, non solum auctor est Dionysius, &c. Voff. de Analog. l. 1. c. 1. See also Sanctii Minerv. l. 1. c. 2.*

\* Sup. p. 34.

Ch.III. To conclude—the Subject of the following Chapters will be a distinct and separate consideration of the NOUN, the VERB, the ARTICLE, and the CONJUNCTION; which four, the better (as we apprehend) to express their respective natures, we chuse to call SUBSTANTIVES, ATTRIBUTIVES, DEFINITIVES and CONNECTIVES.

CHAP.

## C H A P. IV.

*Concerning Substantives, properly so called.*

**S**UBSTANTIVES are *all those principal* Ch.IV.  
*Words, which are significant of Sub-*   
*stances, considered as Substances.*

THE first sort of *Substances* are the NATURAL, such as Animal, Vegetable, Man, Oak.

THERE are other *Substances of our own making*. Thus by giving a *Figure not natural to natural Materials* we create such *Substances*, as House, Ship, Watch, Telescope, &c.

AGAIN, by a *more refined operation of our Mind alone*, we *abstract any Attribute* from its necessary subject, and consider it *apart*, devoid of its dependence. For example, from Body we abstract *to Fly*; from Surface,

Ch. IV. *face, the being White*; from Soul, *the being Temperate*.

AND thus it is we convert even *Attributes into Substances*, denoting them on this occasion by proper *Substantives*, such as *Flight, Whiteness, Temperance*; or else by others more general, such as *Motion, Colour, Virtue*. These we call **ABSTRACT SUBSTANCES**; the second sort we call **ARTIFICIAL**.

Now all those several Substances have their Genus, their Species, and their Individuals. For example in *natural Substances*, *Animal* is a Genus; *Man*, a Species; *Alexander*, an Individual. In *artificial Substances*, *Edifice* is a Genus; *Palace*, a Species; *the Vatican*, an Individual. In *abstract Substances*, *Motion* is a Genus; *Flight*, a Species; *this Flight or that Flight* are Individuals.

As

As therefore every (a) GENUS may be found *whole and intire in each one of its Species*; (for thus Man, Horse, and Dog are each of them distinctly a complete and intire Animal) and as every SPECIES may be found *whole and intire in each one of its Individuals*; (for thus Socrates, Plato, and Xenophon are each of them completely and distinctly a Man) hence it is, that every Genus, tho' ONE, is multiplied into MANY; and every Species, tho' ONE, is also multiplied into MANY, by reference to those beings, which are their proper subordinates. Since then no Individual has any such Subordinates, it can never in strictness be considered as MANY, and so is truly an INDIVIDUAL as well in Nature as in Name.

D 4

FROM

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(a) This is what Plato seems to have expressed in a manner somewhat mysterious, when he talks of *μίαν ιδέαν δια πολλῶν, ἐνὸς ἐνάσε κειμένη χωρὶς, πάντη διατεταμένη—ἢ πολλὰς, ἑτέρας ἀλλήλων, ὑπὸ μιᾶς ἕξωθεν περιεχομένης*. *Sophist.* p. 253. *Edit. Serrani.* For the common definition of Genus and Species, see the *Magoge* or *Introduction of Porphyry to Aristotle's Logic.*

Ch.IV. FROM these Principles it is, that *Words* following the nature and genius of *Things*, such *Substantives* admit of NUMBER as denote *Genera* or *Species*, while those, which denote (*b*) *Individuals*, in strictness admit it not.

BESIDES

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(*b*) Yet sometimes *Individuals* have plurality or *Number*, from the causes following! In the first place the *Individuals* of the human race are so large a multitude even in the smallest nation, that it would be difficult to invent a new Name for every new born *Individual*. Hence then instead of *one* only being call'd *Marcus*, and *one* only *Antonius*, it happens that *many* are called *Marcus* and many called *Antonius*; and thus 'tis the *Romans* had their Plurals, *Marci* and *Antonii*, as we in later days have our *Marks* and our *Anthonies*. Now the Plurals of this sort may be well called *accidental*, because it is merely by chance that the Names coincide.

There seems more reason for such Plurals, as the *Ptolemies*, *Scipios*, *Catos*, or (to instance in modern names) the *Howards*, *Pelhams*, and *Montagues*; because a *Race* or *Family* is like a *smaller sort of Species*; so that the *family Name* extends to the *Kindred*, as the *specific Name* extends to the *Individuals*.

A third cause which contributed to make proper Names become Plural, was the *high Character* or *Eminence* of some one *Individual*, whose *Name* became afterwards a kind of *common Appellative*, to denote all those,

BESIDES *Number*, another character-Ch.IV.  
 istic, visible in Substances, is that of SEX. }  
 Every Substance is either *Male* or *Female*;  
 or *both Male and Female*; or *neither one*  
*nor the other*. So that with respect to *Sexes*  
 and their *Negation*, all *Substances conceive-*  
*able* are comprehended under this *fourfold*  
 consideration.

Now the existence of *Hermaphrodites*  
 being rare, if not doubtful; hence Lan-  
 guage, only regarding those distinctions  
 which

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those, who had pretensions to merit in the same way.  
 Thus every great *Critic* was call'd an *Aristarchus*; every  
 great *Warrior*, an *Alexander*; every great *Beauty*, a *He-*  
*len*, &c.

A DANIEL come to Judgment! yea a DANIEL,  
 cries *Shylock* in the Play, when he would express the  
 wisdom of the young Lawyer.

So *Martial* in that well known verse,

Sint MÆCENATES, non deerunt, Flacce, MARONES.

So *Lucilius*,

ΑΙΓΙΑΙΠΟΙ montes, ÆTHNÆ omnes, asperi A-  
 THONES.

πόσοι ΦΑΕΘΟΝΤΕΣ, ἢ ΔΕΥΚΑΛΙΩΝΕΣ. Lucian  
 in *Timon*, T. I. p. 108.

Ch.IV. which are more obvious, considers *Words*  
 denoting *Substances* to be either MASCULINE, FEMININE, or NEUTER\*.

As to our own Species and all those animal Species, which *have reference to common Life*, or of which the Male and the Female, by their size, form, colour, &c. are *eminently distinguished*, most Languages have different Substantives, to denote the Male and the Female. But as to those animal Species, which either *less frequently occur*, or of which one Sex is *less apparently distinguished* from the other, in these a single Substantive commonly serves for both Sexes.

IN

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\* After this manner they are distinguished by *Aristotle*. Τῶν ὀνομάτων τὰ μὲν ἄρρενα, τὰ δὲ θήλεα, τὰ δὲ μεταξὺ. Poet. cap. 21. Protagoras before him had established the same Distinction, calling them ἄρρενα, θήλεα, καὶ σείνη. Aristot. Rhet. L.III. c. 5. Where mark what were afterwards called ἰδίτερα, or Neuters, were by these called τὰ μεταξὺ καὶ σείνη.

† IN the *English* Tongue it seems a general rule (except only when infringed by a figure of Speech) that no Substantive is *Masculine*, but what denotes a *Male animal Substance*; none *Feminine*, but what denotes a *Female animal Substance*; and that where the Substance has no Sex, the Substantive is always *Neuter*. Ch. IV.

BUT 'tis not so in *Greek*, *Latin*, and many of the *modern* Tongues. These all of them have Words, some masculine, some feminine (and those too in great multitudes) which have reference to Substances, where Sex never had existence. To give one instance for many. MIND is surely neither male, nor female; yet is ΝΟΥΣ, in *Greek*, masculine, and MENS, in *Latin*, feminine.

IN

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† Nam quicquid per Naturam Sexui non assignatur, neutrum haberi oporteret, sed id Ars &c. Consent. apud Putsch. p. 2023, 2024.

The whole Passage from *Genera Hominum, quæ naturalia sunt* &c. is worth perusing.

Ch. IV. In some Words these distinctions seem owing to nothing else, than to the mere casual structure of the Word itself: It is of such a Gender, from having such a Termination; or from belonging perhaps to such a Declension. In others we may imagine a more subtle kind of reasoning, a reasoning which discerns even *in things without Sex* a distant analogy to that great NATURAL DISTINCTION, *which* (according to *Milton*) *animates the World* †.

IN this view we may conceive such SUBSTANTIVES to have been considered, as MASCULINE, which were “ conspicuous  
 “ for the Attributes of imparting or communicating; or which were by nature  
 “ active, strong, and efficacious, and that  
 “ indiscriminately whether to good or to  
 “ ill; or which had claim to Eminence,  
 “ either laudable or otherwise.”

THE

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† Mr. *Linnaeus*, the celebrated Botanist, has traced the *Distinction of Sexes* throughout the whole *Vegetable World*, and made it the Basis of his Botanic Method.

THE FEMININE on the contrary were Ch.IV.  
 “ such, as were conspicuous for the At-  
 “ tributes either of receiving, of contain-  
 “ ing, or of producing and bringing forth;  
 “ or which had more of the passive in  
 “ their nature, than of the active; or  
 “ which were peculiarly beautiful and  
 “ amiable; or which had respect to such  
 “ Excesses, as were rather Feminine, than  
 “ Masculine.”

UPON these Principles the two greater  
 Luminaries were considered, one as Mas-  
 culine, the other as Feminine; the SUN  
 (Ἡλιός, *Sol*) as *Masculine*, from commu-  
 nicating Light, which was native and ori-  
 ginal, as well as from the vigorous warmth  
 and efficacy of his Rays; the MOON (Σε-  
 λήνη, *Luna*) as *Feminine*, from being the  
 Receptacle only of another's Light, and  
 from shining with rays more delicate and  
 soft.

THUS

Ch. IV. *Thus Milton,*

*First in HIS East the glorious Lamp was seen,  
Regent of Day, and all th' Horizon round  
Invested with bright rays; jocund to run  
HIS longitude thro' Heav'ns high road:  
the gray*

*Dawn, and the Pleiades before HIM danc'd,  
Shedding sweet influence. Less bright the  
Moon*

*But opposite, in levell'd West was set,  
HIS mirrour, with full face borrowing HER  
Light*

*From HIM; for other light SHE needed none.*

P. L. VII. 370.

By *Virgil* they were considered as *Brother* and *Sister*, which still preserves the same distinction.

*Nec FRATRIS radiis obnoxia surgere LUNA.*  
G. I. 396.

THE SKY or ETHER is in *Greek* and *Latin Masculine*, as being the source of those showers, which impregnate the Earth.

The

\* The EARTH on the contrary is univer- Ch.IV.  
 sally *Feminine*, from being the grand Re-  
 ceiver, the grand *Container*, but above all  
 from being the *Mother* (either mediately or  
 immediately) of every sublunary Substance,  
 whether animal or vegetable.

THUS *Virgil*,

Tum PATER OMNIPOTENS *fecundis im-*  
*bribus ÆTHER*.

CONJUGIS in *gremium LÆTÆ descendit,*  
 & omnes

*Magnus alit magno commixtus corpore fœtus.*  
 G. II. 325.

THUS *Shakespear*,

—† COMMON MOTHER, *Thou*  
*Whose Womb unmeasurable, and infinite*  
*Breast*

*Teems and feeds all*— Tim. of Athens.

So *Milton*,

*Whatever Earth, ALL-BEARING MOTHER,*  
*yields.* P. L. V.

So

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\* Senecæ Nat. *Quæst. III.* 14.

† Παμμήτηρ γῆ χαίρει— Græc. Anth. p. 281.

Ch.IV. So *Virgil*,

*Non jam MATER alit TELLUS, viresque ministrat (c). ÆN. XI. 71.*

AMONG *artificial* Substances the SHIP (Ναῦς, *Navis*) is *feminine*, as being so eminently a *Receiver* and *Container* of various things, of Men, Arms, Provisions, Goods, &c. Hence Sailors, speaking of their Vessel, say always, “SHE rides at anchor,” “SHE is under sail.”

A CITY (Πόλις, *Civitas*) and a COUNTRY (Πάτρις, *Patria*) are *feminine* also, by being (like the Ship) *Containers* and *Receivers*, and farther by being as it were the *Mothers* and *Nurses* of their respective Inhabitants.

THUS

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(c) — διὸ καὶ ἐν τῷ ὅλῳ τὴν ΓΗΣ φύσιν, ὡς ΘΗΛΥ καὶ ΜΗΤΕΡΑ νομίζουσιν· ΟΥΡΑΝΟΝ δὲ καὶ ΗΛΙΟΝ, καὶ εἰ τι τῶν ἄλλων τῶν τοιούτων, ὡς ΓΕΝΩΝΤΑΣ καὶ ΠΑΤΕΡΑΣ προσαγορεύουσι. Arist. de Gener. Anim. l. i. c. 2.

THUS *Virgil*,

Ch. IV.

*Salve*, MAGNA PARENS FRUGUM, *Satur-*  
*nia Tellus*,

MAGNA VIRUM—— Geor. II. 173.

So, in that Heroic Epigram on those  
brave *Greeks*, who fell at *Chæroneæ*,

Γαῖα δὲ Πάτρις ἔχει κόλποις τῶν πλεῖστα κα-  
μόντων

Σώματα—

*Their* PARENT COUNTRY in HER *bosom*  
*holds*

*Their wearied bodies.*—\*

So *Milton*,

*The City*, which Thou seest, no other deem  
*Than great and glorious Rome*, QUEEN of  
*the Earth.* Par. Reg. L. IV.

As to the OCEAN, tho' from its being  
the *Receiver* of all Rivers, as well as the  
*Container*

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\* Demost. in Orat. de Coronâ.

Ch. IV. *Container* and *Productress* of so many Vegetables and Animals, it might justly have been made (like the Earth) *Feminine*; yet its *deep Voice* and *boisterous Nature* have, in spite of these reasons, prevailed to make it *Male*. Indeed the very sound of *Homer's*

—μέγα σθένε Ωκεανοῖο,

would suggest to a hearer, even ignorant of its meaning, that the Subject was incompatible with *female* delicacy and softness.

TIME (Χρόν) from his mighty Efficacy upon every thing around us, is by the Greeks and English justly considered as *Masculine*. Thus in that elegant distich, spoken by a decrepit old Man,

\* Ὁ γὰρ Χρόν μ' ἔκαμψε, τέκτων ἐ σοφός,  
Ἄπαντα δ' ἐργαζόμενος ἀσθενέστερα †.

Me TIME hath bent, that sorry Artist, HE  
That surely makes, whate'er he handles,  
worse.

So

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\* Ω Χρόνε, πάντοτε ἰσχυρῶν πάντοτε Δαίμον.  
Græc. Anth. p. 290.

† Stob. Ecl. p. 591.

So too *Shakespear*, speaking likewise of *Ch. IV.*  
 TIME, }

Orl. *Whom doth HE gallop withal?*

Rof. *With a thief to the gallows.—*

As you like it.

THE Greek Θάνατος or Λίθος and the English DEATH, seem from the same irresistible Power to have been considered as *Masculine*. Even the Vulgar with us are so accustomed to this notion, that a FEMALE DEATH they would treat as ridiculous (*d*).

TAKE a few Examples of the masculine Death.

E 2

*Calli-*

(*d*) Well therefore did *Milton* in his *Paradise Lost* not only adopt DEATH as a *Person*, but consider him as *Masculine*: in which he was so far from introducing a Phantom of his own, or from giving it a *Gender not supported by Custom*; that perhaps he had as much the *Sandion of national Opinion* for his *Masculine Death*, as the ancient Poets had for many of their Deities.

Ch.IV. *Callimachus* upon the Elegies of his Friend *Heraclitus*—

‘Αἰ δὲ τεαὶ ζῶσιν ἀήδονες, ἧσιν ὁ πάντων  
 Ἀρπάζειν Ἀΐδης ἐκ ἐπὶ χεῖρα βαλεῖ.

—yet thy sweet warbling strains  
 Still live immortal, nor on them shall DEATH  
 His hand e'er lay, tho' Ravager of all.

IN the *Alceſtis* of *Euripides*, Θάνατος of DEATH is one of the Persons of the drama ; the beginning of the play is made up of dialogue between *Him* and *Apollo* ; and towards its end, there is a fight between *Him* and *Hercules*, in which *Hercules* is conqueror, and rescues *Alceſtis* from his hands.

IT is well known too, that SLEEP and DEATH are made *Brothers* by *Homer*. It was to this old *Gorgias* elegantly alluded, when at the extremity of a long life he lay slumbering on his Death-bed. A Friend asked him, “ *How he did?* ”—

“ SLEEP

“ SLEEP (replied the old Man) *is just upon* Ch.IV.  
 “ *delivering me over to the care of his*   
 “ BROTHER (e).”

THUS *Shakespear*, speaking of Life,  
 —merely *Thou art Death's Fool*;  
 For HIM *Thou labour'st by thy flight to*  
*shun,*  
 And yet *run'st towards HIM still.*  
 Meaf. for Meaf.

So *Milton*,  
 Dire was the *tossing*, deep the *groans*;  
 Despair  
 Tended the *sick*, busiest from *couch to couch*:  
 And over them triumphant DEATH HIS  
 dart  
 Shook; but *delay'd to strike*——  
 P. L. XI. 489 (f).

THE

(e) Ἦδη με ὁ ὕπνος ἀρχεται παρακατατί-  
 θεσθαι Τ' ΑΔΕΛΦΩΙ. Stob. Ecl. p. 600.

(f) Suppose in any one of these examples we intro-  
 duce a female *Death*; suppose we read,

Ch. IV. THE supreme Being (God, Θεός, *Deus*, *Dieu*, &c.) is in all languages *Masculine*, in as much as the masculine Sex is the superior and more excellent; and as He is the Creator of all, the Father of Gods and Men. Sometimes indeed we meet with such words as Τὸ Πρῶτον, Τὸ Θεῖον, *Numen*, DEITY (which last we *English* join to a neuter, saying *Deity itself*) sometimes I say we meet with these *Neuters*. The reason in these instances seems to be, that as God is prior to all things, both in dignity and in time, this Priority is better characterized and express'd by a *Negation*, than by any of those Distinctions which are *co-ordinate with some Opposite*, as Male  
for

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*And over them triumphant Death HER dart  
Shook, &c.*

What a falling off? How are the nerves and strength  
of the whole Sentiment weakened?

for example is co-ordinate with Female, Ch.IV. Right with Left, &c. &c. (g). }

VIRTUE (Ἀρετή, *Virtus*) as well as most of its Species are all *Feminine*, perhaps from their Beauty and amiable Appearance, which are not without effect even upon the most reprobate and corrupt.

E 4 ——— *abash'd*

(g) Thus *Ammonius*, speaking on the same Subject — ΤΟ ΠΡΩΤΟΝ λέγομεν, ἐφ' ᾧ μὴ δὲ τῶν διὰ μυθολογίας παραδόντων ἡμῖν τὰς θεολογίας ἐτόλμησέ τις ἢ ἀρρενωπὸν, ἢ θυληπρεπῆ (lege *θυληπρεπῆ*) διαμόρφωσιν φέρειν· καὶ τῆτο ἐικότως· τῆ μὲν γὰρ ἀρρενι τὸ θῆλυ σύσειχον· τὸ (lege τῶ) δὲ ΠΑΝΤΗ ΑΠΛΩΣ ΑΙΤΙΩΙ σύσειχον ἔδεν. ἀλλὰ καὶ ὅταν ἀρσενικῶς ΤΟΝ ΘΕΟΝ ὀνομάζομεν, [πρὸς] τὸ σεμνότερον τῶν γενῶν τῆ ὑφειμένε προτιμῶντες, ἕτως αὐτὸν προσαγορεύομεν. PRIMUM dicimus, quod nemo etiam eorum, qui thelogiam nobis fabularum integumentis obvolutam tradiderunt, vel maris vel femineæ specie fingere ausus est: idque merito: conjugatum enim mari femininum est. CAUSÆ autem omnino ABSOLUTÆ AC SIMPLICI nihil est conjugatum. Immo vero cum DEUM masculino genere appellamus, ita ipsum nominamus, genus præstantius submissò atque humili præferentes. Ammon. in Lib. de Interpr. p. 30. b.— καὶ γὰρ ἐναντίον τῷ Πρῶτῳ ἔδεν. Aristot. *Metaph. A.* p. 210. Sylb.

Ch. IV. — *abash'd the Devil stood,*  
 And felt, how awful Goodness is, and saw  
 VIRTUE in her shape how lovely; saw,  
 and pin'd  
 His loss.—

P. L. IV. 846.

THIS being allowed, VICE (*Κακία*) becomes *Feminine* of course, as being, in the *συνοχία* or Co-ordination of things, Virtue's natural Opposite (*h*).

THE Fancies, Caprices, and fickle Changes of FORTUNE would appear but awkwardly under a Character, that was Male: but taken together they make a  
 very

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(*h*) They are both represented as *Females* by *Xenophon*, in the celebrated Story of *Hercules*, taken from *Prodicus*. See *Memorab.* L. II. c. 1. As to the *συνοχία* here mentioned, thus *Varro*.—*Pythagoras Samius ait omnium rerum initia esse bina: ut finitum & infinitum, bonum & malum, vitam & mortem, diem & noctem.* De Ling. Lat. L. IV. See also *Arist. Metaph.* L. I. c. 5. and *Ecclesiasticus*, Chap. lxii. ver. 24.

very natural *Female*, which has no small Ch.IV. resemblance to the Coquette of a modern Comedy, bestowing, withdrawing, and shifting her favours, as different Beaus succeed to her good graces.

*Transmutat incertos honores,  
Nunc mihi, nunc alii benigna.* Hor.

WHY the FURIES were made *Female*, is not so easy to explain, unless it be that female Passions of all kinds were considered as susceptible of greater excess, than male Passions; and that the *Furies* were to be represented, as Things superlatively outrageous.

*Talibus Aleſto dictis exarſit in iras.  
At Juveni oranti ſubitus tremor occupat  
artus:  
Diriguere oculi: tot Erinnyſ ſibilat Hy-  
dris,  
Tantaque ſe facies aperit: tum flammea  
torquens*

*Lumina*

Ch.IV. *Lumina cunctantem & quarentem dicere  
plura*

*Reppulit, & geminos erexit crinibus an-  
gues,*

*Verberaque insonuit, rabidoque hæc ad-  
didit ore :*

*En ! Ego vieta situ, &c.*

ÆN. VII. 455 (i).

HE

(i) The Words above mentioned, *Time, Death, Fortune, Virtue, &c.* in *Greek, Latin, French,* and most modern Languages, though they are diversified with Genders in the manner described, yet never vary the Gender, which they have once acquired, except in a few instances, where the Gender is doubtful. We cannot say  $\eta \alpha \rho \epsilon \lambda \eta$  or  $\sigma \alpha \rho \epsilon \lambda \eta$ , *hæc Virtus* or *hic Virtus, la Vertu* or *le Vertu*, and so of the rest. But it is otherwise in *English*. We in our own language say, *Virtue is its own Reward*, or *Virtue is her own Reward*; *Time maintains its wonted Pace*, or *Time maintains his wonted Pace*.

There is a singular advantage in this liberty, as it enables us to mark, with a peculiar force, the Distinction between the severe or *Logical* Stile, and the ornamental or *Rhetorical*. For thus when we speak of the above Words, and of all others naturally devoid of Sex,

HE, that would see more on this Sub-  
ject, may consult *Ammonius* the Peripate-  
tic

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as *Neuters*, we speak of them *as they are*, and as becomes a *logical Inquiry*. When we give them *Sex*, by making them Masculine or Feminine, they are from thenceforth *personified*; are a kind of *intelligent Beings*, and become, as such, the proper ornaments either of *Rhetoric* or of *Poetry*.

Thus *Milton*,

—*The Thunder*

*Wing'd with red light'ning and impetuous rage,*  
*Perhaps hath spent HIS shafts*— P. Lost. I. 174.

The Poet, having just before called the *Hail*, and *Thunder*, God's *Ministers of Vengeance*, and so personified them, had he afterwards said *its shafts* for *his shafts*, would have destroyed his own Image, and approached withal so much nearer to *Prose*.

The following Passage is from the same Poem.

*Should intermitted Vengeance arm again*  
*HIS red right hand*— P. L. II. 174.

In this Place *His Hand* is clearly preferable either to *Her's* or *his*, be it immediately refer'd to *God himself* the Avenger.

Ch.IV. tic in his Commentary on the Treatise *de Interpretatione*, where the Subject is treated at large with respect to the *Greek* Tongue. We shall only observe, that as all such Speculations are at best but Conjectures, they should therefore be received with

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I shall only give one instance more, and quit this Subject.

*At his command th' up-rooted Hills retir'd  
 Each to HIS place : they heard his voice and went  
 Obsequious : Heav'n HIS wonted face renew'd,  
 And with fresh fiourets Hill and Valley smil'd,*  
 P. L. VI.

See also ver. 54, 55, of the same Book.

Here all things are personified ; the Hills *hear*, the Valleys *smile*, and the *Face* of Heaven is renewed. Suppose then the Poet had been necessitated by the laws of his Language to have said—*Each Hill retir'd to ITS Place—Heaven renewed its wonted face*—how prosaic and lifeless would these Neuters have appeared ; how detrimental to the *Prosopopeia*, which he was aiming to establish ? In this therefore he was happy, that the Language, in which he wrote, imposed no such necessity ; and he was too wise a Writer, to impose it on himself. It were to be wished, his Correctors had been as wise on their parts.

with candour, rather than scrutinized Ch. IV.  
 with rigour. *Varro's* words on a Subject ~~~~~  
 near akin are for their aptness and elegance  
 well worth attending. *Non mediocres enim  
 tenebræ in silvâ, ubi hæc captanda; neque  
 eò, quò pervenire volumus, sèmitæ tritæ;  
 neque non in tramitibus quædam objecta,  
 quæ euntem retinere possunt* \*.

To conclude this Chapter. We may collect, from what has been said, that both NUMBER and GENDER appertain to WORDS, because in the first place they appertain to THINGS; that is to say, because Substances are Many, and have either Sex, or no Sex; therefore Substantives have Number, and are Masculine, Feminine, or Neuter. There is however this difference between the two Attributes: NUMBER in strictness descends no lower, than  
 to

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\* De Ling. Lat. L. IV.

Ch.IV. to *the last Rank of Species (k)*: GENDER  
 on the contrary stops not here, but descends to *every Individual*, however diversified. And so much for SUBSTANTIVES, PROPERLY SO CALLED.

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(k) The reason, why *Number* goes no lower, is, that it does not naturally appertain to *Individuals*; the cause of which see before, p. 39.

## C H A P. V.

*Concerning Substantives of the Secondary Order.*

WE are now to proceed to a SECONDARY RACE of SUBSTANTIVES, a Race quite different from any already mentioned, and whose Nature may be explained in the following manner.

EVERY Object, which presents itself to the Senses or the Intellect, is either then perceived for the *first time*, or else is recognized, as having been perceived before. In the former case it is called an Object τῆς πρώτης γνώσεως, of the first knowledge or acquaintance (a); in the latter

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(a) See *Apoll. de Syntaxi*, l. i. c. 16. p. 49. l. 2. c. 3. p. 103. Thus *Priscian*—*Interest autem inter demonstrationem & relationem hoc; quod demonstratio, interrogationi reddita, Pliniam Cognitionem ostendit; Quis*

Ch. V. ter it is called an Object τῆς δευτέρας γνώ-  
 σεως, of the second knowledge or acquaint-  
 ance.

Now as all Conversation passes between Particulars or Individuals, these will often happen to be reciprocally Objects τῆς πρώτης γνώσεως, that is to say, till that instant unacquainted with each other. What then is to be done? How shall the Speaker address the other, when he knows not his Name? or how explain himself by his own Name, of which the other is wholly ignorant? Nouns, as they have been described, cannot answer the purpose. The first expedient upon this occasion seems to have been Δείξις, that is, *Pointing*, or *Indication by the Finger or Hand*, some traces of which are still to be observed, as a part of that Action, which naturally attends our speaking. But the Authors of Language  
 were

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Quis fecit? Ego: *relatio vero* Secundam Cognitionem significat, ut, Is, de quo jam dixi. *Lib. XII. p. 936. Edit. Putschii.*

were not content with this. They in-  
 vented a race of *Words to supply this* }  
*Pointing*; which Words, as they always  
 stood for *Substantives or Nouns*, were cha-  
 racterized by the Name of *Ἀντωνυμίας*, or  
 PRONOUNS (*b*). These also they distin-  
 guished into three several sorts, calling  
 them *Pronouns of the First*, the *Second*,  
 and the *Third Person*, with a view to cer-  
 tain distinctions, which may be explained  
 as follows.

SUPPOSE the Parties conversing to be  
 wholly unacquainted, neither Name nor  
 Countenance on either side known, and  
 the

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(*b*) Ἐκεῖνο ἔν Ἀντωνυμίας, τὸ μετὰ ΔΕΙΞΕΩΣ  
 ἢ ἀναφορᾶς ἈΝΤΟΝΟΜΑΖΟΜΕΝΟΝ. Apoll.  
 de Synt. L. II. c. 5. p. 106. Priscian seems to con-  
 sider them so peculiarly destined to the expression of *In-*  
*dividuals*, that he does not say they supply the place of  
*any Noun*, but that of the *proper Name* only. And  
 this undoubtedly was their original, and still is their  
 true and natural use. PRONOMEN est pars orationis,  
 quæ pro nomine proprio uniuscujusque accipitur. Prisc.  
 L. XII. See also Apoll. L. II. c. 9. p. 117, 118.

Ch. V. the Subject of the Conversation to be *the* Speaker himself. Here, to supply the place of Pointing by a Word of *equal* Power, they furnished the Speaker with the *Pronoun*, I. *I write, I say, I desire, &c.* and as the Speaker is always principal with respect to his own discourse, this they called for that reason *the Pronoun of the First Person*.

AGAIN, suppose the Subject of the Conversation to be *the Party address*. Here for similar reasons they invented the *Pronoun*, THOU. *Thou writest, Thou walkest, &c.* and as the Party address is next in dignity to the Speaker, or at least comes next with reference to the discourse; this Pronoun they therefore called *the Pronoun of the Second Person*.

LASTLY, suppose the Subject of Conversation neither the Speaker, nor the Party address, but *some third Object, different from both*. Here they provided another *Pronoun*, HE, SHE, or IT, which  
in



Ch. V. As to NUMBER, the Pronoun of each  
 Person has it: (I) has the plural (WE),  
 because

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with both the other Persons, and which can never therefore be called a peculiarity of its own. To explain by an instance or two. When *Eneas* begins the narrative of his adventures, *the second Person* immediately appears, because he makes *Dido*, whom he *addresses*, the immediate subject of his Discourse.

*Infandum, Regina, jubes, renovare dolorem.*

From hence forward for 1500 Verses (tho' she be all that time the party address'd) we hear nothing farther of this *Second Person*, a variety of other Subjects filling up the Narrative.

In the mean time the *First Person* may be seen every where, because the *Speaker* every where is himself the *Subject*. They were indeed Events, as he says himself,

—*quæque ipse miserrima vidi,*  
*Et quorum pars magna fui*—

Not that the *Second Person* does not often occur in the course of this Narrative; but then it is always by a Figure of Speech, when those, who by their absence are in fact so many *Third Persons*, are converted into *Second*

because there may be many Speakers at Ch. V.  
 once of the same Sentiment; as well as }  
 one, who, including himself, speaks the  
 Sentiment of many. (THOU) has the  
 plural (YOU), because a Speech may  
 be spoken to many, as well as to one.  
 (HE) has the plural (THEY) because  
 the Subject of discourse is often many at  
 once.

BUT tho' all these Pronouns have *Num-*  
*ber*, it does not appear either in *Greek*, or  
*Latin*, or any modern Language, that  
 those of the first and second Person carry  
 the distinctions of SEX. The reason seems

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to

cond Persons by being introduced as *present*. The *real*  
 Second Person (*Dido*) is never once hinted.

Thus far as to *Virgil*. But when we read *Euclid*,  
 we find neither *First* Person, nor *Second* in any part of  
 the whole Work. The reason is, that neither Speaker  
 nor Party address (in which light we may always view  
 the Writer and his Reader) can possibly become the  
 Subject of pure Mathematics, nor indeed can any thing  
 else, except abstract Quantity, which neither speaks  
 itself, nor is spoken to by another.

Ch. V. to be, that the Speaker and Hearer being generally present to each other, it would have been superfluous to have marked a distinction by Art, which from Nature and even Dress was commonly (*d*) apparent on both sides. But this does not hold with respect to the third Person, of whose Character and Distinctions, (including Sex among the rest) we often know no more, than what we learn from the discourse. And hence it is that in most Languages *the third Person* has its *Genders*, and that even *English* (which allows its Adjectives no Genders at all) has in this Pronoun the triple (*e*) distinction of *He*, *She*, and *It*.

HENCE

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(*d*) *Demonstratio ipsa secum genus ostendit.* Priscian. L. XII. p. 942. See *Apoll. de Syntax.* L. II. c. 7. p. 109.

(*e*) The Utility of this Distinction may be better found in supposing it away. Suppose for example we should read in history these words—*He caused him*

to

HENCE too we see the reason why *a* Ch. V.  
*single Pronoun (f)* to each Person, an I 

F 4

to

*to destroy him*—and that we were to be informed the [He], which is here thrice repeated, stood each time for something different, that is to say, for a Man, for a Woman, and for a City, whose Names were *Alexander, Thais, and Persepolis*. Taking the Pronoun in this manner, divested of its Genders, how would it appear, which was destroyed; which was the destroyer; and which the cause, that moved to the destruction? But there are not such doubts, when we hear the Genders distinguished; when instead of the ambiguous Sentence, *He caused him to destroy him*, we are told with the proper distinctions, that *SHE caused HIM to destroy IT*. Then we know with certainty, what before we could not: that the Promoter was the Woman; that her Instrument was the Hero; and that the Subject of their Cruelty was the unfortunate City.

(f) *Quæritur tamen cur prima quidem Persona & secunda singula Pronomina habeant, tertiam vero sex diversæ indicent voces? Ad quod respondendum est, quod prima quidem & secunda Persona ideo non egent diversis vocibus, quod semper præsentibus inter se sunt, & demonstrativæ; tertia vero Persona modo demonstrativa est, ut, Hic, Ille; modo relativa, ut Is, Ipse, &c. Priscian, L. XII. p. 933.*

Ch. V. to the *First*, and a *Thou* to the *Second*, are  
 abundantly sufficient to all the purposes of  
 Speech. But it is not so with respect to the  
*Third* Person. The various relations of  
 the various Objects exhibited by this (I  
 mean relations of near and distant, pre-  
 sent and absent, same and different, de-  
 finite and indefinite, &c.) made it neces-  
 sary that here there should not be one,  
 but *many* Pronouns, such as *He, This,*  
*That, Other, Any, Some, &c.*

IT must be confessed indeed, that all  
 these Words do not always appear as *Pro-*  
*nouns*. When they stand by themselves,  
 and represent some Noun, (as when we  
 say, *THIS is Virtue*, or *δεικτικῶς, Give*  
*me THAT*) then are they *Pronouns*. But  
 when they are associated to some Noun  
 (as when we say, *THIS Habit is Virtue*;  
 or *δεικτικῶς, THAT Man* defrauded me)  
 then as they supply not the place of a  
 Noun, but only serve to ascertain one,  
 they fall rather into the Species of *De-*  
*fnitives* or *Articles*. That there is in-  
 deed

deed a near relation between *Pronouns* Ch. V. and *Articles*, the old Grammarians have all acknowledged, and some words it has been doubtful to which Class to refer. The best rule to distinguish them is this—The genuine PRONOUN *always stands by itself*, assuming the *Power* of a Noun, and supplying its *place*—The genuine ARTICLE *never stands by itself*, but appears at all times associated to something else, requiring a Noun for its support, as much as *Attributives* or (*g*) *Adjectives*.

As

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(*g*) Τὸ Ἄρθρον μετὰ ὀνόματι, καὶ ἡ Ἀντωνυμία ἀντὶ ὀνόματι. THE ARTICLE *stands with a Noun*; but THE PRONOUN *stands for a Noun*. Apoll. L. I. c. 3. p. 22. Ἄρθρα ἔν τε τὰ ἄρθρα, τῆς πρὸς τὰ ὀνόματα συναρτήσεως ἀποσάντα, εἰς τὴν ὑποτεταγμένην ἀντωνυμίαν μεταπίπτει. Now *Articles themselves*, when they quit their *Connection with Nouns*, pass into such *Pronoun*, as is proper upon the occasion. Ibid. Again—Ὅταν τὸ Ἄρθρον μὴ μετ' ὀνόματι παραλαμβάνηται, ποιήσῃαι δὲ σύνταξι ὀνόματι ἢ προ-

Ch. V. As to the *Coalescence* of these Pronouns, it is, as follows. The First or  
 Second

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προειθεθίμεθα, ἐν πάσης ἀνάγκης εἰς ἀβλωνομίαν μετα-  
 ληφθήσεται, εἴγε ἢ ἐγγινόμενου μετ' ὀνόματ' ἢ δυνάμει  
 αὐτῆ ὀνόματ' ἢ παρελήφθη. *When the Article is assumed*  
*without the Noun, and has (as we explained before) the*  
*same Syntax, which the Noun has; it must of absolute ne-*  
*cessity be admitted for a Pronoun, because it appears with-*  
*out a Noun, and yet is in power assumed for one.* Ejsfd.  
 L. II. c. 8. p. 113. L. I. c. 45. p. 96. *Inter Pro-*  
*nomina & Articulos hoc interest, quod Pronomina ea pu-*  
*tantur, quæ, cum sola sint, vicem nominis complent, ut*  
 QUIS, ILLE, ISTE: *Articuli vero cum Pronominibus,*  
*aut Nominibus, aut Participiis adjunguntur.* Donat.  
 Gram. p. 1753.

Priscian, speaking of the Stoics, says as follows ;  
 ARTICULIS autem PRONOMINA connumerantes, FI-  
 NITOS ea ARTICULOS appellabant ; ipsos autem Ar-  
 ticulos, quibus nos caremus, INFINITOS ARTICULOS  
 dicebant. Vel, ut alii dicunt, Articulos connumerabant  
 Pronominibus, & ARTICULARIA eos PRONOMINA  
 vocabant, &c. Prisc. L. I. p. 574. Varro, speaking  
 of Quisque and Hic, calls them both ARTICLES,  
 the first indefinite, the second definite. *De Ling. Lat.*  
*L. VII.* See also L. IX p. 132. Vofcius indeed in  
 his Analogi (L. I. c. 1) opposes this Doctrine, be-  
 cause Hic has not the same power with the Greek Ar-  
 ticle,

Second will, either of them, by them-<sup>Ch. V.</sup> selves coalesce with the Third, but not with each other. For example, it is good sense, as well as good Grammar, to say in any Language—I AM HE—THOU ART HE—but we cannot say—I AM THOU—nor THOU ART I. The reason is, there is no absurdity for the *Speaker* to be the *Subject* also of the Discourse, as when we say, *I am He*; or for the *Person* *addressed*; as when we say, *Thou art He*. But for the same Person, in the same circumstances, to be at once the *Speaker*, and the *Party* *addressed*, this is impossible; and so therefore is the Coalescence of the First and Second Person.

AND now perhaps we have seen enough of *Pronouns*, to perceive how they differ from

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ticle, *ô*. But he did not enough attend to the antient Writers on this Subject, who considered all Words, as ARTICLES, which *being associated to Nouns (and not standing in their place) served in any manner to ascertain, and determine their Signification.*

Ch. V. from others Substantives. The others are Primary, these are their *Substitutes*; a kind of secondary Race, which were taken in aid, when for reasons already (*h*) mentioned the others could not be used. It is moreover by means of these, and of *Articles*, which are nearly allied to them, that

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(*h*) See these reasons at the beginning of this chapter, of which reasons the principal one is, that “no Noun, properly so called, implies its own Presence. It is therefore to ascertain such Presence, that the Pronoun is taken in aid; and hence it is it becomes equivalent to *δείξις*, that is, to *Pointing or Indication by the Finger.*” It is worth remarking in that Verse of *Persius*,

*Sed pulchrum est DIGITO MONSTRARI, & dicier,  
HIC EST,*

how the *δείξις*, and the *Pronoun* are introduced together, and made to co-operate to the same end.

Sometimes by virtue of *δείξις* the Pronoun of the *third Person* stands for the *first*.

*Quod si militibus parces, erit HIC quoque Miles.*

That is, *I also will be a Soldier.*

Tibul. L. II. El. 6. v. 7. See *Vulpus*.

that “LANGUAGE, tho’ in itself only significant of *general Ideas*, is brought down  
 “ to denote *that infinitude of Particulars*,  
 “ which are for ever arising, and ceasing  
 “ to be.” But more of this hereafter in  
 a proper place. Ch. V.

As to the three orders of Pronouns already mentioned, they may be called *Prepositive*, as may indeed all Substantives, because they are capable of introducing or leading a Sentence, without having reference to any thing previous. But besides those there is ANOTHER PRONOUN  
 (in

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It may be observed too, that even in Epistolary Correspondence, and indeed in all kinds of Writing, where the Pronouns I and YOU make their appearance, there is a sort of *implied Presence*, which they are supposed to indicate, though the parties are in fact at ever so great a distance. And hence the rise of that distinction in *Apollonius*, τὰς μὲν τῆς ὀφθαλμοῦ εἶναι δείξεις, τὰς δὲ τῆς νῦν, *that some Indications are ocular, and some are mental.* De Syntaxi, L. II. c. 3. p. 104.

Ch. V. (in Greek ὅς, ὅςτις (*i*); in Latin, *Qui*; in English, *Who, Which, That*) a Pronoun having a character peculiar to itself, the nature of which may be explained as follows.

SUPPOSE I was to say—*LIGHT is a Body, LIGHT moves with great celerity.*—  
These

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(*i*) The *Greeks*, it must be confessed, call this Pronoun ὑποτακτικὸν ἄρθρον, *the subjunctive Article*. Yet, as it should seem, this is but an improper Appellation. *Apollonius*, when he compares it to the προτακτικὸν or true *prepositive Article*, not only confesses it to differ, as being express'd by a different Word, and having a different place in every Sentence; but in Syntax he adds, *it is wholly different*. De Syntax. L. I. c. 43. p. 91. *Theodore Gaza* acknowledges the same, and therefore adds—ὅθεν δὴ καὶ ἡ κυρίως αὐτὸν εἶναι ἄρθρον ταυτί—*for these reasons this (meaning the Subjunctive) cannot properly be an Article*. And just before he says, κυρίως γε μὴν ἄρθρον τὸ προτακτικόν—*however properly speaking it is the Prepositive is the Article*. Gram. Introd. L. IV. The *Latins* therefore have undoubtedly done better in ranging it with the Pronouns.

These would apparently be two distinct Ch. V.  
 Sentences. Suppose, instead of the Se-  
 cond, LIGHT, I were to place the prepo-  
 sitive Pronoun, IT, and say—LIGHT *is a*  
*Body*; IT *moves with great celerity*—the  
 Sentences would still be distinct and two.  
 But if I add *a Connective* (as for Example  
 an AND) saying—LIGHT *is a Body*, AND  
*it moves with great celerity*—I then by  
 Connection make the two into one, as  
 by cementing many Stones I make one  
 Wall.

Now it is *in the united Powers of a Con-*  
*nective, and another Pronoun*, that we may  
 see the force, and character of the Pro-  
 noun here treated. Thus therefore, if  
 in the place of AND IT, we substitute  
 THAT, or WHICH, saying LIGHT *is a*  
*Body*, WHICH *moves with great celerity*  
 —the Sentence still retains its *Unity* and  
*Perfection*, and becomes if possible more  
 compact than before. We may with just  
 reason therefore call this Pronoun the  
 SUBJUNCTIVE, because it cannot (like  
 the

Ch. V. the Prepositive) introduce an original Sentence, but only *serves to subjoin one to some other, which is previous (k)*.

## THE

(k) Hence we see why the Pronoun here mentioned is always *necessarily* the Part of some *complex* Sentence, which Sentence contains, either *expressed* or *understood*, *two* Verbs, and *two* Nominatives.

Thus in that Verse of *Horace*,

*QUI metuens vivit, liber mihi non erit unquam.*

*Ille non erit liber*—is one Sentence; *qui metuens vivit*—is another. *Ille* and *Qui* are the *two Nominatives*; *Erit* and *Vivit*, the *two Verbs*; and so in all other instances.

The following passage from *Apollonius* (though somewhat corrupt in more places than one) will serve to shew, whence the above Speculations are taken. Το υποτακτικὸν ἄρθρον ἐπὶ ῥῆμα ἴδιον φέρεται, συνδεμένον διὰ τῆς ἀναφορᾶς τῷ προκειμένῳ ὀνόματι ἢ εὐτεῦθεν ἀπλῆν λόγον ἢ παριστάνει κατὰ τὴν τῶν δύο ῥημάτων σύλλαξιν (λέγω τὴν ἐν τῷ ὀνόματι, ἢ τὴν ἐν αὐτῷ τῷ ἄρθρῳ) ὅπερ πάλιν παρείπετο τῷ ΚΑΙ συνδέσμῳ. Κοινὸν μὲν (lege TO ΚΑΙ γὰρ κοινὸν μὲν) παρελάμ-  
βαινε

THE Application of this SUBJUNCTIVE, Ch. V.  
like the other Pronouns, is universal. It   
may

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ἔαυε τὸ ὄνομα τὸ προκείμενον, σύμπλεκον δὲ ἕτερον λόγου πάντως ἢ ἕτερον ῥῆμα παρελάμβανε, ἢ ἔτω τὸ, ΠΑΡΕΓΕΝΕΤΟ Ο ΓΡΑΜΜΑΤΙΚΟΣ, ΟΣ ΔΙΕΛΕΞΑΤΟ, δυνάμει τὸν αὐτὸν ἀποτελεῖ τῷ (forf. τῷ) Ο ΓΡΑΜΜΑΤΙΚΟΣ ΠΑΡΕΓΕΝΕΤΟ, ΚΑΙ ΔΙΕΛΕΞΑΤΟ. *The subjunctive Article, (that is, the Pronoun here mentioned) is applied to a Verb of its own, and yet is connected withal to the antecedent Noun. Hence it can never serve to constitute a simple Sentence, by reason of the Syntax of the two Verbs, I mean that which respects the Noun or Antecedent, and that which respects the Article or Relative. The same too follows as to the Conjunction; AND. This Copulative assumes the Antecedent Noun, which is capable of being applied to many Subjects, and by connecting to it a new Sentence, of necessity assumes a new Verb also. And hence it is that the Words—the Grammarian came, WHO dis-courfed—form in power nearly the same sentence, as if we were to say—the Grammarian came, AND dis-courfed. Apoll. de Syntaxi, L. I. c. 43. p. 92. See also an ingenious French Treatise, called Grammaire generale & raisonnée, Chap. IX.*

The Latins, in their Structure of this Subjunctive, seem to have well represented its compound Nature of part Pronoun, and part Connective, in forming their

Ch. V. may be the Substitute of all kinds of Substantives, natural, artificial, or abstract; as well as general, special, or particular. We may say, the *Animal, Which, &c.* the *Man, Whom, &c.* the *Ship, Which, &c.* *Alexander, Who, &c.* *Bucephalus, That, &c.* *Virtue, Which, &c. &c.*

NAY, it may even be the Substitute of all the other Pronouns, and is of course therefore expressive of all three Persons. Thus we say, I, WHO *now read, have near finished this Chapter*; THOU, WHO *now readest*: HE, WHO *now readeth, &c. &c.*

AND thus is THIS SUBJUNCTIVE truly a *Pronoun* from its *Substitution*, there being

QUI & QUIS from QUE and IS, or (if we go with Scaliger to the Greek) from KAI and 'ΟΣ, KAI and 'Ο. *Scal. de Caus. Ling. Lat. c. 127.*

HOMER also expresses the Force of this *Subjunctive, Pronoun* or *Article*, by help of the *Prepositive* and a *Connective*, exactly consonant to the Theory here established, See *Iliad*, Α. ver. 270, 553. Ν. 571. Η. 54, 157, 158.

ing no Substantive existing, in whose place Ch. V. it may not stand. At the same time, it is *essentially distinguished* from the other Pronouns, by this peculiar, that it is not only a *Substitute*, but withal a *Connective* (1).

## AND

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(1) Before we quit this Subject, it may not be improper to remark, that in the *Greek* and *Latin* Tongues the two principal Pronouns, that is to say, the First and Second Person, the *Ego* and the *Tu* are implied in the very Form of the Verb itself (*γράφω, γράφεις, scribo, scribis*) and are for that reason never *expressed*, unless it be to mark a *Contradistinction*; such as in *Virgil*,

*Nos patriam fugimus; Tu, Tityre, lentus in umbrâ  
Formosam resonare doces, &c.*

This however is true with respect only to the *Casus rectus*, or *Nominative* of these Pronouns, but not with respect to their *oblique Cases*, which must always be added, because tho' we see the *EGO* in *Amo*, and the *TU* in *Amas*, we see not the *TE* or *ME* in *Amat*, or *Amant*.

Yet even these *oblique Cases* appear in a different manner, according as they mark *Contradistinction*, or not. If they *contradistinguish*, then are they *commonly* placed at the beginning of the Sentence, or at least before the Verb, or leading Substantive.

Ch. V. AND now to conclude what we have  
said concerning Substantives. All SUB-  
STANTIVES

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Thus *Virgil*,

— *Quid Thesea, magnum*  
*Quid memorem Alciden? Et MI genus ab Jove summo.*

Thus *Homer*,

ἽΜΙΝ μὲν θεοὶ δοῖεν——  
Παῖδα δὲ ΜΟΙ λύσατε φίλην—— ΙΛ. Α.

where the Ἵμῖν and the Μοὶ stand, as contradistinguished, and both have precedence of their respective Verbs, the Ἵμῖν even leading the whole Sentence. In other instances, these Pronouns commonly take their place behind the Verb, as may be seen in examples every where obvious. The *Greek Language* went farther still. When the oblique Case of these Pronouns happened to contradistinguish, they assumed a peculiar Accent of their own, which gave them the name of ὀρθοτονούμεναι, or *Pronouns uprightly accented*. When they marked no such opposition, they not only took their place behind the Verb, but even gave it their Accent, and (as it were) inclined themselves upon it. And hence they acquired the name of *Εγκλιτικά*, that is, *Leaning or Inclining Pronouns*. The *Greeks* too had in the first person Ἐμῶ, Ἐμοί, Ἐμέ for *Contradistinctives*, and Μῶ, Μοί, Μέ for *Enclitics*. And hence it was that *Apollonius* contended, that in the passage above quoted from the first *Iliad*, we should read παῖδα δ' ἘΜΟΙ, for

STANTIVES are either *Primary*, or *Secondary*, that is to say, according to a Language more familiar and known, are either NOUNS or PRONOUNS. The NOUNS denote *Substances*, and those either *Natural*, *Artificial*, or *Abstract* \*. They moreover denote Things either *General*, or *Special*, or *Particular*. The PRONOUNS, their Substitutes, are either *Prepositive*, or *Subjunctive*. THE PREPOSITIVE is distinguished into *three* Orders called the *First*, the *Second*, and the *Third* Person. THE SUBJUNCTIVE includes the powers

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of

for  $\omega\alpha\tilde{\iota}\delta\alpha\ \delta\epsilon\ \text{MOI}$ , on account of the Contradistinction, which there occurs between the *Grecians* and *Chryses*. See *Apoll. de Syntaxi* L. I. c. 3. p. 20. L. II. c. 2. p. 102, 103.

This Diversity between the Contradistinctive Pronouns, and the Enclitic, is not unknown even to the *English* Tongue. When we say, *Give me Content*, the (*Me*) in this case is a perfect Enclitic. But when we say, *Give Me Content*, *Give Him his thousands*, the (*Me*) and (*Him*) are no Enclitics, but as they stand in opposition, assume an Accent of their own, and so become the true  $\acute{\omicron}\rho\theta\omicron\tau\omicron\nu\mu\acute{\epsilon}\nu\alpha\iota$ .

\* See before p. 37, 38.

Ch. V. of all those three, having *superadded*, as  
         of its own, the peculiar force of a *Con-*  
*nective*.

HAVING done with SUBSTANTIVES,  
we now proceed to ATTRIBUTIVES.

CHAP.

## C H A P. VI.

*Concerning Attributives.*

**A**TTRIBUTIVES are all those *princi-* Ch. VI.  
*pal Words, that denote Attributes,* }  
*considered as Attributes.* Such for exam-  
 ple are the Words, *Black, White, Great,*  
*Little, Wise, Eloquent, Writeth, Wrote,*  
*Writing, &c. (a).*

How-

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(a) In the above list of Words are included what Grammarians called *Adjectives, Verbs, and Participles,* in as much as *all of them equally denote the Attributes of Substance.* Hence it is, that as they are all from their very nature the Predicates in a Proposition (being all predicated of some Subject or Substance, *Snow is white, Cicero writeth, &c.*) hence I say the Appellation PHMA or VERB is employed by Logicians in an extended Sense to denote them all. Thus *Ammonius* explaining the reason, why *Aristotle* in his Tract *de Interpretatione* calls λευκός a Verb, tells us *πάσαν Φωνήν, κατηγορούμενον ὄρον ἐν προτάσει ποιῶσαν, ῥΗΜΑ καλεῖσθαι, that every Sound articulate, that forms the*

Ch. VI. HOWEVER, previously to these, and to every other possible Attribute, whatever a thing may be, whether black or white, square or round, wise or eloquent, writing or thinking, it must *first* of necessity EXIST, before it can possibly be any thing else. For EXISTENCE may be considered as *an universal Genus*, to which all things of all kinds are at all times to be referred. The Verbs therefore, which denote it, claim precedence of all others, as being essential to the very being of every Proposition, in which they may still be found, either *express*, or by *implication*; express, as when we say, *The Sun is bright*; by im-

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*Predicate in a Proposition, is called a VERB.* p. 24. Edit. Ven. Priscian's observation, though made on another occasion, is very pertinent to the present. *Non Declinatio, sed proprietas excutienda est significationis.* L. II. p. 576. And in another place he says—*non similitudo declinationis omnimodo conjungit vel discernit partes orationis inter se, sed vis ipsius significationis.* L. XIII. p. 970.

implication, as when we say, *The Sun* Ch.VI.  
*rises*, which means, when resolved, *The*   
*Sun is rising* (b).

THE Verbs, *Is, Groweth, Becometh, Est, Fit*, ὑπάρχει, ἐστὶ, πέλλει, γίγνεται, are all of them used to express this general Genus. The *Latins* have called them *Verba Substantiva, Verbs Substantive*, but the *Greeks* ῥήματα ὑπαρκτικά, *Verbs of Existence*, a Name more apt, as being of greater latitude, and comprehending equally as well Attribute, as Substance. The principal of those Verbs, and which we shall here particularly consider, is the Verb, ἔστι, *Est, Is*.

Now all EXISTENCE is either absolute or qualified—*absolute*, as when we say, B IS; *qualified*, as when we say, B IS AN ANIMAL; B IS BLACK, IS ROUND, &c.

WITH

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(b) See *Metaphys. Aristot.* L. V. c. 7. Edit. *Du-Vall*.

Ch. VI. WITH respect to this difference, the Verb (is) can by itself express *absolute Existence*, but never the *qualified*, without subjoining the particular Form, because the Forms of Existence being in number infinite, if the particular Form be not express'd, we cannot know which is intended. And hence it follows, that when (is) only serves to subjoin some such Form, it has little more force, than that of a *mere Assertion*. It is under the same character, that it becomes a latent part in every other Verb, by expressing that Assertion, which is one of their Essentials. Thus, as was observed just before, *Riseth* means, *is rising*; *Writeth*, *is writing*.

AGAIN—As to EXISTENCE in general, it is either *mutable*, or *immutable*; *mutable*, as in the *Objects of Sensation*; *immutable*, as in the *Objects of Intellection and Science*. Now *mutable* Objects exist all in *Time*, and admit the several Distinctions

stinctions of present, past, and future. Ch. VI.  
 But *immutable Objects know no such Distinctions*, but rather stand opposed to all things temporary.

AND hence two different Significations of the substantive Verb (IS) according as it denotes *mutable*, or *immutable Being*.

FOR example, if we say, *This Orange is ripe*, (IS) meaneth, *that it existeth so now at this present*, in opposition to *past time*, when it was green, and to *future time*, when it will be rotten.

BUT if we say, *The Diameter of the Square is incommensurable with its side*, we do not intend by (IS) that it is incommensurable *now*, having been *formerly* commensurable, or being to become so *hereafter*; on the contrary we intend that *Perfection of Existence*, to which *Time* and *its Distinctions* are utterly unknown. It is under the same meaning we employ  
 this

Ch. VI. this Verb, when we say, TRUTH IS, or, GOD IS. The opposition is not of *Time present to other Times*, but of *necessary Existence to all temporary Existence whatever* (c). And so much for *Verbs of Existence*, commonly called *Verbs Substantive*.

WE are now to descend to the common Herd of *Attributives*, such as *black* and *white*, *to write*, *to speak*, *to walk*. &c. among which when compared and opposed to each other, one of the most eminent distinctions appears to be this. Some, by being joined to a proper *Substantive*

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(c) *Cum enim dicimus, DEUS EST, non eum dicimus. NUNC ESSE, sed tantum IN SUBSTANTIA ESSE, ut hoc ad immutabilitatem potius substantiæ, quam ad tempus aliquod referatur. Si autem dicimus, DIES EST, ad nullam diei substantiam pertinet, nisi tantum ad temporis constitutionem; hoc enim, quod significat, tale est, tanquam si dicamus, NUNC EST. Quare cum dicimus ESSE, ut substantiam designemus, simpliciter EST addimus; cum vero ita ut aliquid præsens significetur, secundum Tempus, Boeth. in Lib. de Interpr. p. 307. See also Plat. Tim. p. 37, 38. Edit. Serrani,*

stantive *make* without farther help a *perfect assertive* Sentence; while the rest, tho' otherwise perfect, are *in this respect* deficient. Ch. VI.

To explain by an example. When we say, *Cicero eloquent, Cicero wise*, these are imperfect Sentences, though they denote a Substance and an Attribute. The reason is, that they want an *Assertion*, to shew that such Attribute appertains to such Substance. We must therefore call in the help of an Assertion elsewhere, an (IS) or a (WAS) to complete the Sentence, saying, *Cicero IS wise, Cicero WAS eloquent*. On the contrary, when we say, *Cicero writeth, Cicero walketh*, in instances like these there is no such occasion, because the Words (*writeth*) and (*walketh*) imply in their own Form not an Attribute only, but an Assertion likewise. Hence it is they may be resolved, the one into *Is* and *Writing*, the other into *Is* and *Walking*.

Now

Ch. VI. Now all those Attributives, which have this complex Power of denoting both an Attribute and an Assertion, make that Species of Words, which Grammarians call VERBS. If we resolve this complex Power into its distinct Parts, and take *the Attribute alone* without the Assertion, then have we PARTICIPLES. All other Attributives, besides the two Species before, are included together in the general Name of ADJECTIVES.

AND thus it is, that ALL ATTRIBUTIVES are either VERBS, PARTICIPLES, or ADJECTIVES.

BESIDES the Distinctions abovementioned, there are others, which deserve notice. Some Attributes have their Essence in *Motion*; such are *to walk, to fly, to strike, to live*. Others have it in the *privation of Motion*; such are *to stop, to rest, to cease, to die*. And lastly, others have it in subjects, *which have nothing to do*

do with either Motion or its Privation; Ch. VI. such are the Attributes of, *Great and Little, White and Black, Wise and Foolish*, and in a word the several *Quantities*, and *Qualities* of all Things. Now these last are ADJECTIVES; those which denote *Motions*, or their *Privation*, are either VERBS or PARTICIPLES.

AND this Circumstance leads to a farther Distinction, which may be explained as follows. That *all Motion is in Time*, and therefore, wherever it exists, implies *Time* as its concomitant, is evident to all and requires no proving. But besides this, *all Rest or Privation of Motion implies Time likewise*. For how can a thing be said to rest or stop, by being in *one Place* for *one Instant* only?—so too is that thing, which moves with the greatest velocity. † To stop therefore or rest, is to be in *one Place* for *more than one Instant*, that is to say, *during*

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† Thus *Proclus* in the Beginning of his Treatise concerning *Motion*. Ηρεμῶν ἐστὶ τὸ πρότερον καὶ ἕστερον ἐν τῷ αὐτῷ τόπῳ ὄν, καὶ αὐτὸ, καὶ τὰ μέρη.

Ch. VI. *during an Extension between two Instants,*  
 and *this* of course gives us the Idea of  
 TIME. As therefore *Motions* and their *Priv-*  
*ation* imply *Time* as their concomitant, so  
 VERBS, which denote them, come to de-  
 note TIME also (*d*). And hence the origin  
 and use of TENSES, “ which are so many  
 “ different forms, assigned to each Verb,  
 “ to shew, without altering its principal  
 “ meaning the various TIMES in which  
 “ such meaning may exist.” Thus *Scri-*  
*bit*, *Scrispsit*, *Scrispserat*, and *Scribet*, denote  
 all equally the Attribute, *To Write*, while  
 the difference between them, is, that they  
 denote *Writing in different Times*.

## SHOULD

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(*d*) The antient Authors of Dialectic or Logic have well described this Property. The following is part of their Definition of a Verb—*ῥήμα δὲ ἐστὶ τὸ προσω- σημαῖνον χρόνον*, a *Verb is something, which signifies Time* OVER AND ABOVE (for such is the force of the Proposition, Πρὸς.) If it should be asked, *over and above what?* It may be answered over and above its *principal* Signification, which is to denote some *moving* and *energizing* Attribute. See *Arist. de Interpret. c. 3.* together with his Commentators *Ammonius* and *Boethius*.

SHOULD it be asked, whether *Time* it- Ch. VI.  
 self may not become upon occasion the }  
 Verb's *principal* Signification; it is answer-  
 ed, No. And this appears, because *the*  
*same Time* may be denoted by different  
 verbs (as in the words, *writeth* and *speak-*  
*eth*) and *different Times* by the same Verb  
 (as in the words, *writeth* and *wrote*) nei-  
 ther of which could happen, were *Time*  
 any thing more, than a mere *Concomitant*.  
 Add to this, that when words denote  
*Time*, not collaterally, but principally,  
 they cease to be verbs, and become either  
 adjectives, or substantives. Of the ad-  
 jective kind are *Timely*, *Yearly*, *Dayly*,  
*Hourly*, &c. of the substantive kind are  
*Time*, *Year*, *Day*, *Hour*, &c.

THE most obvious division of **TIME** is  
 into Present, Past, and Future, nor is any  
 language complete, whose verbs have  
 not **TENSES**, to mark these distinctions.  
 But we may go still farther. *Time* past  
 and future are both *infinitely* extended.

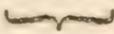
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Hence

Ch. VI. Hence it is that in *universal Time past* we may assume *many particular Times past*, and in *universal Time future*, *many particular Times future*, some more, some less remote, and corresponding to each other under different relations. Even *present Time itself* is not exempt from these differences, and as necessarily implies *some degree of Extension*, as does every given line, however minute.

HERE then we are to seek for the reason, which first introduced into language that variety of Tenses. It was not it seems enough to denote *indefinitely* (or by Aorists) mere Present, Past, or Future, but it was necessary on many occasions to define with more precision, *what kind of Past, Present, or Future*. And hence the multiplicity of Futures, Præterits, and even Present Tenses, with which all languages are found to abound, and without which it would be difficult to ascertain our Ideas.

How-

HOWEVER as the knowledge of TENSES Ch. VI. depends on the theory of TIME, and this  is a subject of no mean speculation, we shall reserve it by itself for the following chapter.

## C H A P. VII.

*Concerning Time, and Tenses.*

C.VII. **T**IME and SPACE have this in common, that they are both of them by nature things *continuous*, and as such they both of them imply *Extension*. Thus between *London* and *Salisbury* there is the *Extension of Space*, and between *Yesterday* and *To-morrow*, the *Extension of Time*. But in this they differ, that all the parts of *Space* exist *at once* and *together*, while those of *Time* only exist *in Transition* or *Succession* (a). Hence then we may gain some Idea of *TIME*, by considering it under the  
 notion

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(a) See Vol. I. p. 275. Note XIII. To which we may add, what is said by *Ammonius*—οὐδὲ γὰρ ὁ χρόνος ὅλος ἅμα ὑφίσταται, ἀλλ' ἢ κατὰ μόνου τὸ ΝΥΝ· ἐν γὰρ τῷ γίνεσθαι ἢ φθείρεσθαι τὸ εἶναι ἔχει. *TIME* doth not subsist the whole at once, but only in a single *NOW* or *INSTANT*; for it hath its *Existence* in becoming and in ceasing to be. *Amm. in Predicam.* p. 82. b.

notion of a *transient Continuity*. Hence C. VII. also, as far as the affections and properties of *Transition* go, Time is *different* from Space; but as to those of *Extension* and *Continuity*, they perfectly *coincide*.

LET us take, for example, such a part of Space, as a *Line*. In every given *LINE* we may assume any where a *Point*, and therefore in every given *Line* there may be assumed infinite *Points*. So in every given *TIME* we may assume any where a *Now* or *Instant*, and therefore in every given *Time* there may be assumed infinite *Nows* or *Instants*.

FARTHER still—A *POINT* is the *Bound* of every finite *Line*; and A *Now* or *INSTANT*, of every finite *Time*. But altho' they are *Bounds*, they are neither of them *Parts*, neither the *Point* of any *Line*, nor the *Now* or *Instant* of any *Time*. If this appear strange, we may remember, that the *parts* of any thing *extended* are necessarily

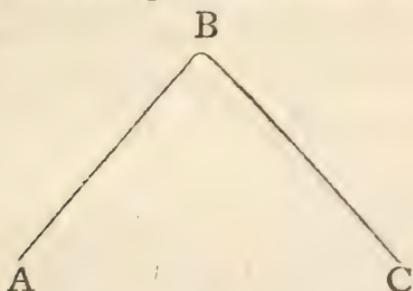
C. VII. *farily extended* also, it being essential to   
 their character, *that they should measure their Whole.* But if a *Point* or *Now* were *extended*, each of them would contain within itself *infinite other Points*, and *infinite other Nows* (for these may be assumed infinitely within the minutest Extension) and this, it is evident, would be absurd and impossible.

THESE assertions therefore being admitted, and both *Points* and *Nows* being taken as *Bounds*, but not as *Parts* (b), it will follow,

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(b) —Φανερόν ὅτι ἂν μέρειον τὸ ΝΥΝ τῷ χρόνῳ, ὡσπερ εἰς αἰ σιγμαὶ τῆς γραμμῆς· αἱ δὲ γραμμαὶ δύο τῆς μίας μόρια. *It is evident that a Now or Instant is no more a part of Time, than POINTS are of a Line. The parts indeed of one Line are two other Lines.* Natur. Aufc. L. IV. c. 17. And not long before—Τὸ δὲ ΝΥΝ ἂ μέρει μετρεῖ, τε γὰρ τὸ μέρει, ἢ σύγκεισθαι δεῖ τὸ ὅλον ἐκ τῶν μερῶν· ὁ δὲ ΧΡΟΝΟΣ ἂ δοκεῖ σύγκεισθαι ἐκ τῶν ΝΥΝ. *A Now is no Part of Time; for a Part is able to measure its Whole, and the Whole is necessarily made up of its Parts; but TIME doth not appear to be made up of Nows.* Ibid. c. 14.

follow, that in the same manner as *the same* C. VII. Point may be the *End* of one Line, and the *Beginning* of another, so the *same Now* or *Instant* may be the *End* of one Time, and the *Beginning* of another. Let us suppose for example, the Lines, A B, B C.



I say that the Point B, is the *End* of the Line A B, and the *Beginning* of the Line, B C. In the same manner let us suppose A B, B C to represent certain Times, and let B be a *Now* or *Instant*. In such case I say that the *Instant* B is the *End* of the Time A B, and the *Beginning* of the Time, B C. I say likewise of these two Times, that with respect to the *Now* or *Instant*, which they include, the first of them is necessarily PAST TIME, as being *previous* to it; the other is necessarily FUTURE, as being *subsequent*. As therefore every *Now*

C. VII. or INSTANT always exists in Time, and  
 without being Time, is *Time's Bound*; the  
 Bound of *Completion* to the *Past*, and the  
 Bound of *Commencement* to the *Future*:  
 from hence we may conceive its nature or  
 end, which is *to be the Medium of Conti-*  
*nunity between the Past and the Future, so as*  
*to render Time, thro' all its Parts, one In-*  
*tire and Perfect Whole (c).*

FROM the above speculations, there  
 follow some conclusions, which may be  
 perhaps called paradoxes, till they have  
 been attentively considered. In the first  
 place *there cannot (strictly speaking) be any*  
*such*

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(c) Τὸ δὲ ΝΥΝ ἐστὶ συνέχεια χρόνου, ὡσπερ ἐλέχθη. συνέχει γὰρ τὸν χρόνον, τὸν παρελθόντα καὶ ἐσόμενον, καὶ ὅλως πέρασ χρόνου ἐστίν: ἐστὶ γὰρ τῷ μὲν ἀρχή, τῷ δὲ τελευτή. A Now or Instant is (as was said before) the Continuity or holding together of Time; for it makes Time continuous, the past and the future, and is in general its boundary, as being the beginning of one Time and the ending of another. Natur. Aufcult. L IV. c. 19. Συνέχεια in this place means not Continuity, as standing for *Extension*, but rather that *Function* or *Holding together*, by which *Extension* is imparted to other things.

*such thing as Time present.* For if all Time C. VII.  
 be *transient* as well as *continuous*, it cannot }  
 like a Line be present all together, but part  
 will necessarily be gone, and part be com-  
 ing. If therefore any portion of its con-  
 tinuity were to be present *at once*, it would  
 so far quit its *transient* nature, and be *Time*  
 no longer. But if no portion of its con-  
 tinuity can be thus present, how can *Time*  
 possibly be *present*, to which such Conti-  
 nuity is essential?

FARTHER than this—If there be no  
 such thing as *Time Present*, there can be *no*  
*Sensation of Time* by any one of the senses.  
 FOR ALL SENSATION *is of the* † *Present only*,  
 the Past being preserved not by *Sense* but by  
*Memory*, and the Future being anticipated  
 by *Prudence* only and wise *Fore-sight*.

BUT if *no Portion* of Time be the ob-  
 ject of *any Sensation*; farther, if the Pre-  
 sent

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† Ταυτῆ γὰρ (αισθήσει ἴσ.) ὅτε τὸ μέλλον, ὅτε  
 τὸ γιγνόμενον γνωρίζομεν, ἀλλὰ τὸ παρὸν μόνον.  
 Ἀριστ. περὶ Μνημ. Α. α.

C. VII. *sent never exist; if the Past be no more; if the Future be not as yet; and if these are all the parts, out of which TIME is compounded: how strange and shadowy a Being do we find it? How nearly approaching to a perfect Non-entity (d)? Let us try however, since the senses fail us, if we have not faculties of higher power, to seize this fleeting Being.*

THE World has been likened to a variety of Things, but it appears to resemble no one more, than some moving spectacle

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(d) "Ὅτι μὲν ἔν ὅλως ἐκ ἔσιν, ἢ μόγις καὶ ἀμυδρῶς, ἐκ τῶν δὲ τις ἀν ὑποπτεύσειε· τὸ μὲν γὰρ αὐτῆ γέγονε, καὶ ἐκ ἔστι· τὸ δὲ μέλλει, καὶ ἔπω ἐστίν· ἐκ δὲ τῶν καὶ ὁ ἀπειρῶ καὶ ὁ ἀεὶ λαμβανόμενῶ χρόνῶ σύκειται· τὸ δ' ἐκ μὴ ὄντων συσκειμένου, ἀδύνατον ἀν δόξειε κατέχειν ποτὲ ἔστας. *That therefore TIME exists not at all, or at least has but a faint and obscure existence, one may suspect from hence. A part of it has been, and is no more; a part of it is coming, and is not as yet; and out of these is made that infinite Time, which is ever to be assumed still farther and farther. Now that which is made up of nothing but Non-entities, it should seem was impossible ever to participate of Entity.* Natural. Aufc. L. IV. c. 14. See also Philop. M. 3. Com. in Nicomach. p. 10.

tacle (such as a proceſſion or a triumph) C. VII.  
 that abounds in every part with ſplendid  
 objects, ſome of which are ſtill departing,  
 as faſt as others make their appearance.  
 The Senſes look on, while the ſight paſſes,  
 perceiving as much as is *immediately preſent*,  
 which they report *with tolerable accuracy* to  
 the Soul's ſuperior powers. Having done  
 this, they have done their duty, being con-  
 cerned with nothing, ſave what is preſent  
 and instantaneous. But to the *Memory*, to  
 the *Imagination*, and above all to the *Intel-*  
*lect*, the ſeveral *Now*s or *Instants* are not loſt,  
 as to the *Senſes*, but are preſerved and made  
 objects of *ſteady* comprehension, however in  
 their own nature they may be *transitory* and  
*paſſing*. “ Now it is from contemplating two  
 “ or more of theſe *Instants* under one view,  
 “ together with that Interval of Continuity,  
 “ which ſubſiſts between them, that we  
 “ acquire inſenſibly the Idea of TIME (e).”  
 For

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(e) Τότε φαμὲν γεγονέναι χρόνον, ὅταν τῶ προτέρῳ  
 εἰς ὑστέρῳ ἐν τῇ κινήσει αἰσθησῶμεν. Ὅριζομεν  
 οὐδὲ

C. VII. For example: *The Sun rises*; this I remember; *it rises again*; this too I remember. These Events are not together; there is

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δὲ τῆ ἄλλο καὶ ἄλλο ὑπολαβεῖν αὐτὰ, καὶ μεταξὺ τῶν αὐτῶν ἕτερον· ὅταν γὰρ τὰ ἄκρα ἕτερα τῶν μέσων νοήσωμεν, καὶ δύο εἴπη ἡ ψυχὴ τὰ ΝΤΝ, τὸ μὲν πρότερον, τὸ δὲ ὕστερον, τότε καὶ τῆτο φαμὲν εἶναι ΧΡΟΝΟΝ. *It is then we say there has been TIME, when we can acquire a Sensation of prior and subsequent in Motion. But we distinguish and settle these two, by considering one first, then the other, together with an interval between them different from both. For as often as we conceive the Extremes to be different from the Mean, and the Soul talks of two Nows, one prior and the other subsequent, then it is we say there is TIME, and this it is we call TIME.* Natural. Aufcult. L. IV. c. 16. Themistius's Comment upon this passage is to the same purpose. "Ὅταν γὰρ ὁ νῦν ἀναμνησθεὶς τῶν ΝΤΝ, ὁ χθὲς εἴπεν, ἕτερον πάλιν εἴπη τὸ τήμερον, τότε καὶ χρόνον ἐπιθεὶς ἐνενόησεν, ὑπὸ τῶν δύο ΝΤΝ ὀριζόμενον, οἷον ὑπὸ περάτων δυοῖν· καὶ ἔτω λέγειν ἔχει, ὅτι ποσὸν ἐστὶ πεντεκάδεκα ὥρων, ἢ ἑκκάδεκα, οἷον ἐξ ἀπέριστη γραμμῆς πηχυαίου δύο σημείοις ἀποτεμνόμενον. *For when the Mind, remembering the Now, which it talked of yesterday, talks again of another Now to-day, then it is it immediately has an idea of TIME, terminated by these two Nows, as by two Boundaries; and thus is it enabled to say, that the Quantity is of fifteen, or of sixteen hours, as if it were to sever a Cubit's length from an infinite Line by two Points.* Themist. Op. edit. Aldi. p. 45. b.

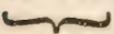
is an *Extension* between them—not how-  
 ever of *Space*, for we may suppose the place C. VII.  
 of rising the same, or at least to exhibit no  
 sensible difference. Yet still we recognize  
*some Extension* between them. Now what  
 is this *Extension*, but a *natural Day*? And  
 what is that, but pure *Time*? It is after the  
 same manner, by recognizing two new  
 Moons, and the *Extension* between these:  
 two vernal Equinoxes, and the *Extension*  
 between these; that we gain Ideas of other  
 Times, such as *Months* and *Years*, which are  
 all so many *Intervals*, described as above;  
 that is to say, *passing Intervals of Continuity*  
*between two Instants viewed together.*

AND thus it is THE MIND acquires the  
 Idea of TIME. But this TIME it must be  
 remembered is PAST TIME ONLY, which  
 is always the *first* Species, that occurs to  
 the human intellect. How then do we  
 acquire the Idea of TIME FUTURE? The  
 answer is, we acquire it by *Anticipation*.  
 Should it be demanded still farther, *And*  
*what is Anticipation?* We answer, that in  
 this

C. VII. this case it is a kind of reasoning by analogy  
 from similar to similar ; from successions  
 of events, that are past already, to similar  
 successions, that are presumed hereafter.  
 For example : I observe as far back as my  
 memory can carry me, how every day has  
 been succeeded by a night ; that night, by  
 another day ; that day, by another night ;  
 and so downwards in order to the Day that  
 is now. Hence then I *anticipate a similar  
 succession* from the present Day, and thus  
 gain the Idea of days and nights *in futu-  
 rity*. After the same manner, by attending  
 to the periodical returns of New and Full  
 Moons ; of Springs, Summers, Autumns  
 and Winters, all of which in Time past I  
 find never to have failed, I *anticipate a  
 like orderly and diversified succession*, which  
 makes Months, and Seasons, and Years,  
*in Time future*.

WE go farther than this, and not only  
 thus anticipate in these *natural* Periods, but  
 even in matters of *human* and *civil* concern.  
 For example : Having observed in many  
 past

past instances how health had succeeded C. VII.  
 to exercise, and sickness to sloth; we an-  
 ticipate *future* health to those, who, being  
*now* sickly, use exercise; and *future* sick-  
 ness to those, who, being *now* healthy, are  
 slothful. It is a variety of such observa-  
 tions, all respecting one subject, which when  
 systematized by just reasoning, and made  
 habitual by due practice, form the charac-  
 ter of a Master-Artist, or Man of *practical*  
 Wisdom. If they respect the human body  
 (as above) they form the Physician; if mat-  
 ters military, the General; if matters na-  
 tional, the Statesman; if matters of private  
 life, the Moralist; and the same in other  
 subjects. All these several characters in  
 their respective ways may be said to possess  
 a kind of prophetic discernment, which not  
 only presents them *the barren prospect* of  
 futurity (a prospect not hid from the mean-  
 est of men) but shews withal those events,  
 which are likely to attend it, and thus en-  
 ables them to act with superior certainty  
 and rectitude. And hence it is, that (if we  
 except those, who have had diviner assist-  
 ances)

C. VII.  ances) we may juſtly ſay, as was ſaid of old,  
*He's the beſt Prophet, who conjectures  
 well (f).*

FROM

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(f) Μάντις δ' ἄριστος, ὅστις ἐικάζει καλῶς.

So Milton.

*Till old Experience do attain*

*To ſomething like Prophetic Strain.*

*Et facile exiſtimari poteſt, Prudentiam eſſe quodam-  
 modo Divinationem.*

Corn. Nep. in Vit. Attici.

There is nothing appears ſo clearly an object of the MIND or INTELLECT ONLY; as *the Future* does, ſince we can find no place for its exiſtence any where elſe. Not but the ſame, if we conſider, is equally true of *the Paſt*. For tho' it may have once had another kind of being, when (according to common Phraſe) *it aſtually was*, yet was it then ſomething *Preſent*, and not ſomething *Paſt*. *As Paſt*, it has no exiſtence but in THE MIND or MEMORY, ſince had it in fact any other, it could not properly be called Paſt. It was this intimate connection between TIME, and the SOUL, that made ſome Philoſophers doubt, *whether if there was no Soul, there could be any Time*, ſince Time appears to have its Being in no other region. Πότερον δὲ μὴ ἔσης ψυχῆς εἴη ἂν ὁ χρόνος, ἀπορήσειεν ἂν τις, κ. τ. λ. Natur. Aufcult. L. IV. c. 20. Themiftius, who comments the above paſſage, expreſſes himſelf more poſitively. Εἰ τοίνυν διχῶς λέγεται τότε ἀριθμητὸν καὶ τὸ ἀριθμώμενον, τὸ μὲν τὸ ἀριθμητὸν δηλαδὴ δυνάμει, τὸ δὲ ἐν-εργείᾳ, ταῦτα δὲ ἐκ ἂν ὑποσάιη, μὴ ὄντος τῆ ἀριθμή-

ΣΟΥΤΟΣ

FROM what has been reasoned it ap- C. VII.  
 pears, that knowledge of *the Future* comes from knowledge of *the Past*; as does knowledge of *the Past* from knowledge of *the Present*, so that their Order to us is that of PRESENT, PAST, and FUTURE.

OF these Species of knowledge, that of the *Present* is the lowest, not only as *first in perception*, but as far the more extensive, being necessarily common to all *animal Beings*, and reaching even to *Zoophytes*, as far as they possess *Sensation*. Knowledge of *the Past* comes next, which is superior to the *former*, as being confined to those animals, that have *Memory* as well as *Senses*. Knowledge of *the Future* comes last,

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συντος μήτε δυνάμει μήτε ενεργεία, Φανερόν ὡς οὐκ ἂν ὁ χρόνος εἶν, μὴ ἕως ψυχῆς. Them. p. 48. Edit. Aldi. Vid. etiam ejusd. Comm. in Lib. de An. p. 94.

C. VII. last, as being derived from the other two, and which is for that reason *the most excellent* as well as *the most rare*, since Nature in her superadditions rises from worse always to better, and is never found to sink from better down to worse\*.

Arist. de  
An. II. 3.  
P. 28.

AND now having seen, how we acquire the knowledge of *Time past*, and *Time future*; which is first in perception, which first in dignity; which more common, which more rare; let us compare them both to the *present Now* or *Instant*, and examine what relations they maintain towards it.

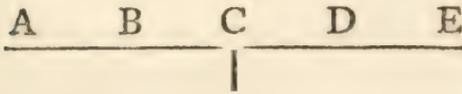
IN the first place there may be *Times* both *past* and *future*, in which the *present Now* has no existence, as for example in *Yesterday*, and *To-morrow*.

AGAIN,

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\* See below, Note (r) of this Chapter.

AGAIN, the *present Now* may so far be- C. VII.  
 long to *Time* of either sort, as to be *the*   
*End* of the past, and *the Beginning* of the  
 future ; but it cannot be included *within*  
 the limits of either. For if it were possible,  
 let us suppose C the *present Now* included



within the limits of the *past Time* AD.  
 In such case CD, part of the past Time  
 AD, will be subsequent to C the *present*  
*Now*, and so of course be *future*. But  
 by the Hypothesis it is *past*, and so will be  
 both Past and Future at once, which is  
 absurd. In the same manner we prove  
 that C cannot be included within the li-  
 mits of a *future Time*, such as BE.

WHAT then shall we say of such *Times*,  
 as *this Day*, *this Month*, *this Year*, *this*

C. VII. Century, all which include within them *the present Now?* They cannot be *past Times* or *future*, from what has been proved; and *present Time has no existence*, as has been proved likewise \*. Or shall we allow them to be present, *from the present Now, which exists within them*; so that from the presence of *that* we call *these* also present, tho' the shortest among them has infinite parts always absent? If so, and in conformity to custom we allow such *Times present*, as present Days, Months, Years, and Centuries, each must of necessity be *a compound of the Past and the Future*, divided from each other by some present Now or Instant, and *jointly* called PRESENT, *while that Now remains within them*. Let us suppose for example the Time XY, which

*f* . . . X A B C D E Y . . . *g*

let

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\* Sup. p. 104.

let us call a Day, or a Century; and let C.VII. the present *Now* or *Instant* exist at A. I say, in as much as A exists within XY, that therefore XA is Time past, and AY Time future, and the whole XA, AY, *Time present*. The same holds, if we suppose the present Now to exist at B, or C, or D, or E, or any where before Y. When the present Now exists at Y, then is the whole XY *Time past*, and still more so, when the Now gets to g, or onwards. In like manner before the Present Now entered X, as for example when it was at f, then was the whole XY *Time future*; it was the same, when the present Now was at X. When it had past that, then XY became *Time present*. And thus it is that TIME is PRESENT, while passing, in its PRESENT NOW or INSTANT. It is the same indeed here, as it is in *Space*. A Sphere passing over a Plane, and being for that reason present to it, is only present to that Plane *in a single Point at once*,

C. VII. while during the whole progression its  
 parts absent are *infinite* (g).

FROM what has been said, we may  
 perceive that ALL TIME, of every deno-  
 mination,

(g) PLACE, according to the antients, was either  
 mediate, or immediate. I am (for example) in *Europe*,  
 because I am in *England*; in *England*, because in *Wilt-*  
*shire*; in *Wiltshire*, because in *Salisbury*; in *Salisbury*,  
 because in *my own house*; in *my own house*, because in  
*my study*. Thus far **MEDIATE PLACE**. And what is  
 my **IMMEDIATE PLACE**? *It is the internal Bound of*  
*that containing Body (whatever it be) which co-incides*  
*with the external Bound of my own Body.* Τὸ περιέχον-  
 τος πέραις, καθ' ὃ περιέχει τὸ περιεχόμενον. Now as  
 this *immediate Place* is included within the limits of all  
 the former Places, it is from this relation that those *me-*  
*diate Places* also are called each of them *my Place*, tho'  
 the least among them so far exceed my magnitude. To  
 apply this to **TIME**. The *Present Century* is present in  
*the present Year*; that, in *the present Month*; that, in  
*the present Day*; that, in *the present Hour*; that, in *the*  
*present Minute*. It is thus by circumscription within  
 circumscription that we arrive at **THAT REAL AND**  
**INDIVISIBLE INSTANT**, which by being itself the *very*  
*Essence of the Present* diffuses **PRESENCE** throughout  
 all

*nomination, is divisible and extended* But C. VII. if so, then whenever we suppose a definite *Time*, even though it be a *Time present*, it must needs have a *Beginning*, a *Middle*, and an *End*. And so much for TIME.

Now from the above doctrine of TIME, we propose by way of Hypothesis the following Theorie of TENSES.

THE TENSES are used to mark Present, Past, and Future Time, either *indefinitely*

I 4

with-

all even the largest of Times, which are found to include it within their respective limits. Nicephorus Blemmides speaks much to the same purpose. Ἐνεσῶς ἔν χρόνος ἐστὶν ὁ ἐφ' ἑκάτερα παρακείμενος τῷ κυρίως ΝΥΝ· χρόνος μερικὸς, ἐκ παρεληλυθότος καὶ μέλλοντος συνεχῶς, καὶ διὰ τὴν πρὸς τὸ κυρίως ΝΥΝ γεινῶσιν, ΝΥΝ λεγόμενος καὶ ἀυτός. PRESENT TIME therefore is that which adjoins to the REAL NOW or INSTANT on either side, being a limited Time made up of Past and Future, and from its vicinity to that REAL NOW said to be NOW also itself. Ἐπιφ. Φυσικῆς Κεφ. θ'. See also *Arist. Physic. L. VI. c. 2, 3, &c.*

C, VII. without reference to any Beginning, Middle, or End; or else *definitely*, in reference to such distinctions,

If *indefinitely*, then have we THREE TENSES, an Aorist of the Present, an Aorist of the Past, and an Aorist of the Future. If *definitely*, then have we three Tenses to mark the *Beginnings* of these three Times; three, to denote their *Middles*; and three to denote their *Ends*; in all NINE,

THE three first of these Tenses we call the Inceptive Present, the Inceptive Past, and the Inceptive Future. The three next, the Middle Present, the Middle Past, and the Middle Future. And the three last, the Completive Present, the Completive Past, and the Completive Future,

AND thus it is, that the TENSES in their natural number appear to be TWELVE;  
*three*

three to denote *Time absolute*, and nine to C. VII. denote it *under its respective distinctions*. 

## Aorist of the Present.

Γράφω. *Scribo*. I write.

## Aorist of the Past.

Ἐγραψα. *Scripsi*. I wrote.

## Aorist of the Future.

Γράψω. *Scribam*. I shall write.

## Inceptive Present,

Μέλλω γράφειν. *Scripturus sum*, I am going to write.

## Middle or extended Present.

Τυγχάνω γράφω. *Scribo* or *Scribens sum*. I am writing.

## Completive Present.

Ἐγραφα. *Scripsi*. I have written.

## Inceptive Past,

Ἐμελλον γράφειν. *Scripturus eram*. I was beginning to write,

Middle

## C. VII. Middle or extended Past.

Ἐγραφον or ἐτύγγανον γράφων. *Scribebam.*  
I was writing.

## Completive Past.

Ἐγεγράφειν. *Scripteram.* I had done  
writing.

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## Inceptive Future.

Μελλήσω γράφειν. *Scripturus ero.* I  
shall be beginning to write.

## Middle or extended Future.

Ἔσομαι γράφων. *Scribens ero.* I shall  
be writing.

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## Completive Future.

Ἔσομαι γεγραφώς. *Scripturo.* I shall  
have done writing.

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It is not to be expected that the above  
Hypothesis should be justified through all  
instances in every language. It fares with  
Tenses,

Tenses, as with other affections of speech; C. VII. be the Language upon the whole ever so perfect, much must be left, in defiance of all analogy, to the harsh laws of mere authority and chance.

IT may not however be improper to inquire, what traces may be discovered in favour of this system, either in languages themselves, or in those authors who have written upon this part of Grammar, or lastly in the nature and reason of things.

IN the first place, as to AORISTS. *Aorists* are usually by Grammarians referred to the *Past*; such are ἦλθον, *I went*; ἔπεσον, *I fell*, &c. We seldom hear of them in the *Future*, and more rarely still in the *Present*. Yet it seems agreeable to reason, that wherever Time is signified without any farther circumscription, than that of Simple present, past, or future, the Tense is AN AORIST,

THUS

C. VII. THUS Milton,

Millions of spiritual creatures WALK the  
earth

Unseen, both when we wake, and when  
we sleep. P. L. IV. 277.

Here the verb (WALK) means not that they were walking *at that instant only*, when Adam spoke, but *ἀόριστος indefinitely*, take any instant whatever. So when the same author calls *Hypocrisy*,

——the only Evil, that WALKS  
Invisible, except to God alone,

the Verb (WALKS) hath the like *aoristical* or *indefinite application*. The same may be said in general of all Sentences of the *Gnomologic* kind, such as

*Ad pœnitendum* PROPERAT, cito qui  
judicat.

*Avarus, nisi cum moritur, nil recte*  
FACIT, &c.

ALL

ALL these Tenses are so many AORISTS C. VII.  
OF THE PRESENT. 

*Gnomologic* Sentences after the same manner make likewise AORISTS OF THE FUTURE.

*Tu nihil ADMITTES in te, formidine  
pœnæ.* Hor.

So too *Legislative* Sentences, *Thou SHALT not kill, Thou SHALT not steal, &c.* for this means no one *particular* future Time, but is a prohibition extended *indefinitely* to every part of Time future (*h*).

WE

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(*b*) The *Latin* Tongue appears to be more than ordinarily deficient, as to the article of *Aorists*. It has no peculiar Form even for an *Aorist of the Past*, and therefore (as *Priscian* tells us) the *Præteritum* is forced to do the double duty both of *that Aorist*, and of the *perfect Present*, its application in particular instances being to  
be

C. VII. WE pass from *Aorists*, to THE INCEP-  
 TIVE TENSES.

THESE may be found in part supplied (like many other Tenses) by verbs auxiliar. ΜΕΛΛΩ γράφειν. *Scripturus* SUM. I AM GOING to write. But the *Latins* go farther, and have a species of Verbs, derived from others, which do the duty of these Tenses, and are themselves for that reason called *Inchoatives* or *Inceptives*. Thus from *Caleo*, *I am warm*, comes *Calesco*, *I begin to grow warm*; from *Tumeo*, *I swell*, comes *Tumescō*, *I begin to swell*. These *Inchoative* Verbs are so peculiarly appropriated to the *Beginnings* of Time, that they are defective as to all Tenses, which denote it in its *Completion*, and there-

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be gathered from the Context. Thus it is that FECI means (as the same author informs us) both *πεποίηκα* and *ἔποίησα*, *I have done it*, and *I did it*; VIDI both *ἑώρακα* and *εἶδον*, *I have just seen it*, and *I saw it once*. *Prisc. Gram. L. VIII. p. 814, 838. Edit. Putsch.*

therefore have neither *Perfēctum*, *Plus C. VII.*  
*quam-perfēctum*, or *Perfēct Future*. There  
 is likewise a species of Verbs called in *Greek*  
 Ἐφετικὰ, in *Latin Desiderativa*, the *Desi-*  
*deratives* or *Meditatives*, which if they are  
 not strictly *Inceptives*, yet both in *Greek*  
 and *Latin* have a near affinity with them.  
 Such are πολεμησεῖω, *Bellaturio*, *I have a*  
*desire to make war*; βρωσεῖω, *Efurio*, *I*  
*long to eat* (i). And so much for THE  
 INCEPTIVE TENSES.

THE two last orders of Tenses which re-  
 main, are those we called (k) THE MIDDLE  
 TENSES (which express Time as *extended*  
 and

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(i) As all *Beginnings* have reference to what is *fu-*  
*ture*, hence we see how properly these Verbs are formed,  
 the *Greek* ones from a future Verb, the *Latin* from a  
 future Participle. From πολεμήσω and βρώσω come  
 πολεμησεῖω and βρωσεῖω; from *Bellaturus* and *Efurus*  
 come *Bellaturio* and *Efurio*. See *Macrobius*, p. 691.  
 Ed. Var. εἰ πάνυ γέ με νῦν δὴ ΓΕΛΑΣΕΙΟΝΤΑ  
 ἐποίησας γελάσαι. Plato in *Phædone*.

(k) Care must be taken not to confound these *middle*  
 Tenses, with the Tenses of those Verbs, which bear  
 the same name among *Grammarians*.

C. VII. and *passing*) and the PERFECT or COMPLE-  
 TIVE, which exprefs its *Completion* or *End*.

Now for thefe the authorities are many. They have been acknowledged already in the ingenious Accidence of Mr. *Hoadly*, and explained and confirmed by Dr. *Samuel Clarke*, in his rational edition of *Homer's Illiad*. Nay, long before either of thefe, we find the fame fcheme in *Scaliger*, and by him (1) afcribed to † *Grocinus*, as its author. The learned *Gaza*  
 (who

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(1) *Ex his percipimus Grocinum acutè admodum Tempora divififfè, fed minus commodè. Tria enim constituit, ut nos, fed quæ bifariam fecat, Perfectum & Imperfectum: sic, Præteritum imperfectum, Amabam: Præteritum perfectum, Amaveram. Rectè sanè. Et Præfens imperfectum, Amo. Rectè hætenus; continuat enim amorem, neque absolvit. At Præfens perfectum, Amavi: quis hoc dicat?—De Futuro autem ut non malè sentit, ita controversum est. Futurum, inquit, imperfectum, Amabo: Perfectum, Amavero. Non malè, inquam: significat enim Amavero, amorem futurum & absolutum iri: Amabo perfectionem nullam indicat. De Caus. Ling. Lat. c. 113.*

† His Name was *William Grocin*, an *Englishman*, contemporary with *Erasmus*, and celebrated for his learning. He went to *Florence* to study under *Landin*, and was Professor at *Oxford*. *Spec. Lit. Flor. p. 205.*

(who was himself a *Greek*, and one of the C. VII. ablest restorers of that language in the western world) characterizes the Tenses in nearly the same manner (*m*). What *Apollonius* hints, is exactly consonant (*n*).

*Priscian*

(*m*) THE PRESENT TENSE (as this Author informs us in his excellent Grammar) denotes τὸ ἐνισταμένον καὶ ἀτελές, *that which is now instant and incomplete*; THE PERFECTUM, τὸ παρεληλυθὸς ἄρτι, καὶ ἐτελές τῷ ἐνεσῶτος, *that which is now immediately past, and is the Completion of the Present*; THE IMPERFECTUM, τὸ παρατεταμένον καὶ ἀτελές τῷ παρερχομένῳ, *the extended and incomplete part of the Past*; and THE PLUSQUAMPERFECTUM, τὸ παρεληλυθὸς πάλαι, καὶ ἐτελές τῷ παρακειμένῳ, *that which is past long ago, and is the completion of the præteritum.* Gram. L. IV.

(*n*) Ἐντεῦθεν δὲ πειθόμεθα, ὅτι τὸ παρερχομένον συτέλειαν σημαίνει ὁ παρακειμένος, τὴν γε μὴν ἐνεσῶσαν — Hence we are persuaded that the Perfectum doth not signify the completion of the Past, but PRESENT COMPLETION. *Apollon.* L. III. c. 6. The Reason, which persuaded him to this opinion, was the application and use of the Particle ἄν, of which he was then treating, and which, as it denoted *Potentiality* or *Contingence*, would assort (he says) with any of the passing, extended, and incomplete Tenses, but never with this PERFECTUM, because this implied such a *complete and indefeasible existence*, as never to be qualified into the nature of a *Contingent*.

C. VII. *Priscian* too advances the same doctrine from the *Stoics*, whose authority we esteem greater than all the rest, not only from the more early age when they lived, but from their superior skill in Philosophy, and their peculiar attachment to *Dialectic*, which naturally led them to great accuracy in these *Grammatical Speculations* (o).

BEFORE

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(o) By these Philosophers the *vulgar present Tense* was called THE IMPERFECT PRESENT, and the *vulgar Præteritum*, THE PERFECT PRESENT, than which nothing can be more consonant to the system that we favour. But let us hear *Priscian*, from whom we learn these facts. PRÆSENS TEMPUS proprie dicitur, cujus pars jam præterit, pars futura est. Cum enim Tempus, fluvii more, instabili volvatur cursu, vix punctum habere potest in præsentis, hoc est, in instanti. Maxima igitur pars ejus (sicut dictum est) vel præterit vel futura est.—Unde STOICI jure HOC TEMPUS PRESENS etiam IMPERFECTUM vocabant (ut dictum est) eo quod prior ejus pars, quæ præterit, transacta est, deest autem sequens, id est, futura. Ut si in medio versu dicam, scribo versum, prioris ejus parte scriptâ; cui adhuc deest extrema pars, præsentis utor verbo, dicendo, scribo versum: sed IMPERFECTUM est, quod deest adhuc versui, quod scribatur—Ex eodem igitur Præsentis nascitur etiam Perfectum. Si enim ad finem perveniat inceptum, statim utimur PRÆTERITO PERFECTO; continuo enim, scripto ad finem versu, dico, scripsi versum.—And soon after speaking of the *Latin*  
Per-

BEFORE we conclude, we shall add a C. VII. few miscellaneous observations, which will be more easily intelligible from the hypothesis here advanced, and serve withal to confirm its truth.

AND first the *Latins* used their *Præteritum Perfectum* in some instances after a very peculiar manner, so as to imply the very reverse of the verb in its natural signification. Thus, *VIXIT*, signified, IS DEAD; *FUIT*, signified, NOW IS NOT, IS NO MORE. It was in this sense that *Cicero* addressed the People of *Rome*, when he had put to death the leaders in the *Catilinarian* Conspiracy. He appeared in the  
 K 2 Forum

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*Perfectum*, he says—*sciendum tamen, quod Romani PRÆTERITO PERFECTO non solum in re modo completâ utuntur, (in quo vim habet ejus, qui apud Græcos παρακείμενος vocatur, quem STOICI ΤΕΛΕΙΟΝ ΕΝΕΣΤΩΤΑ nominaverunt) sed etiam pro Ἀορίσῃ accipitur,* &c. Lib. VIII. p. 812, 813, 814.

C.VII. Forum, and cried out with a loud voice,  
 \* VIXERUNT. So *Virgil*,

—— || FUIMUS *Troes*, FUIT *Ilium* &  
*ingens*

*Gloria Dardanidum*—— Æn. II.

And

\* So among the *Romans*, when in a Cause all the Pleaders had spoken, the Cryer used to proclaim DIXERUNT, i. e. *they have done speaking*. Afcon. Pæd. in Verr. II.

|| So *Tibullus* speaking of certain Prodigies and evil Omens.

*Hæc fuerint olim. Sed tu, jam mitis, Apollo,  
 Prodigia indomitæ merge sub æquoribus.*

Eleg. II. 5. ver. 19.

*Let these Events HAVE BEEN in days of old;—by Implication therefore—But HENCEFORTH let them be no more.*

So *Eneas* in *Virgil* prays to *Phæbus*.

*Hæc Trojana tenus fuerit fortuna secuta.*

*Let Trojan Fortune* (that is, adverse, like that of *Troy*, and its inhabitants,) *HAVE so far FOLLOWED us*. By implication therefore, *but let it follow us no farther, Here let it end, Hic sit Finis*, as *Servius* well observes in the place.

In which instances, by the way, mark not only the force of the *Tense*, but of the *Mood*, the PRECATIVE or IMPERATIVE, not in the *Future* but in the *PAST*. See p. 154, 155, 156.

And again,

C. VII.

——*Locus Ardea quondam**Dictus avis, & nunc magnum manet  
Ardea nomen,*\* *Sed fortuna* FUIT— ÆN. VII.

THE reason of these significations is derived from THE COMPLETIVE POWER of the Tense here mentioned. We see that the periods of Nature, and of human affairs are maintained by the reciprocal succession of *Contraries*. It is thus with Calm and Tempest; with Day and Night; with Prosperity and Adversity; with Glory and Ignominy; with Life and Death. Hence then, in the instances above, the *completion* of one contrary is put for the *commencement* of the other, and to say, HATH LIVED, OR, HATH BEEN, has the same meaning with, IS DEAD, OR, IS NO MORE.

K 3

IT

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\* *Certus in hospitibus non est amor; errat, ut ipsi:  
Cumque nihil speres firmitus esse,* FUIT.

Epist. Ovid. Helen. Paridi. ver. 190.

· *Sive erimus, seu nos Fata FUISSE volent.*

Tibull. III. 5. 32.

C. VII. It is remarkable in \* *Virgil*, that he frequently joins in the same sentence this complete and perfect Present with the extended and passing Present; which proves that he considered the two, as belonging to the same species of *Time*, and therefore naturally formed to co-incide with each other.

—— *Tibi jam brachia contrahit ardens  
Scorpis, & cæli justâ plus parte reliquit.*

G. I.

*Terra tremit; fugere feræ——* G. I.

*Præsertim si tempestas a vertice sylvis.*

*Incubuit, glomeratque ferens incendia  
ventus.*

G. II.

—— *illa noto citius, volucrique sagittâ,  
Ad terram fugit, & portu se condidit  
alto,*

Æn. V.

IN

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\* See also *Spencer's Fairy Queen*, B. I. C. 3. St. 19.  
C. 3. St. 39. C. 8. St. 9.

*He hath his Shield redeem'd, and forth his Sword he  
draws.*

IN the same manner he joins the same C. VII. two modifications of *Time in the Past*, that is to say, the *complete* and *perfect* Past with the *extended* and *passing*.

—Inruerant *Danai*, & *tectum omne*  
tenebant. Æn. II.

*Tris imbris torti radios, tris nubis aquosæ*  
Addiderant, *rutuli tris ignis, & alitis*  
*austri.*

*Fulgores nunc terrificos, sonitumque me-*  
*tumque*

Miscebant *operi, flammisque sequacibus*  
*iras (p).* Æn. VIII.

As

(p) The Intention of *Virgil* may be better seen, in rendering one or two of the above passages into *Englisch*.

—*Tibi jam brachia contrahit ardens*  
*Scorpios, & cæli justâ plus parte reliquit.*

For thee the scorpion IS NOW CONTRACTING his claws, and HATH ALREADY LEFT thee more than a just portion of Heaven. The Poet, from a high strain of poetic adulation, supposes the scorpion so desirous of admitting *Augustus* among the heavenly signs, that though he has already made him more than room enough, yet he still

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C. VII. As to the IMPERFECTUM, it is sometimes employed to denote what is *usual* and *customary*. Thus *surgebat* and *scribebat* signify not only, *he WAS rising, he WAS writing*, but upon occasion they signify, *he USED to rise, he USED to write*. The reason of this is, that whatever is *customary*, must be something which has been *frequently repeated*. But what has been *frequently repeated*, must needs require an *Extension of Time past*, and thus we fall insensibly into the TENSE here mentioned.

AGAIN,

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*continues* to be making him more. Here then we have two acts, one *perfect*, the other *pending*, and hence the use of the two different Tenses. Some editions read *relinquit*; but *reliquit* has the authority of the celebrated *Medicean* manuscript.

—*Illa noto citius, volucrique sagittâ,  
Ad terram fugit, & portu se condidit alto.*

*The ship, quicker than the wind, or a swift arrow, CONTINUES FLYING to land, and IS HID within the lofty harbour.* We may suppose this Harbour, (like many others) to have been surrounded with high Land. Hence the Vessel, immediately on entering it, was *completely hid* from those spectators, who had gone out to see

AGAIN, we are told by *Pliny* (whose C. VII. authority likewise is confirmed by many gems and marbles still extant) that the ancient painters and sculptors, when they fixed their names to their works, did it *pendenti titulo, in a suspensive kind of Inscription*, and employed for that purpose the Tense here mentioned. It was Ἀπελλῆς ἐποίει, *Apelles faciebat*, Πολύκλειτος ἐποίει, *Polycletus faciebat*, and never ἐποίησε or *fecit*. By this they imagined that they avoided the shew of arrogance, and had in case of censure an apology (as it were) prepared, since it appeared from the work itself, that *it was once indeed in hand*, but no pretension that *it was ever finished* (q).

IT

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see the Ship-race, but yet might *still continue sailing* towards the shore within.

—Inruerant *Danai*, & *testum omne tenebant*.

*The Greeks* HAD ENTERED, and WERE THEN POSSESSING the whole *House*; as much as to say, *they had entered, and that was over*, but their Possession *continued still*.

(q) *Plin. Nat. Hist. L. I.* The first Printers (who were most of them Scholars and Critics) in imitation of

the

C. VII. IT is remarkable that the very manner, in which the *Latins* derive these tenses from one another, shews a plain reference to the system here advanced. From the *passing Present* come the *passing Past*, and *Future*. *Scribo, Scribebam, Scribam*. From the *perfect Present* come the *perfect Past*, and *Future*. *Scripsi, Scripseram, Scripsero*. And so in all instances, even where the verbs are irregular, as from *Fero* come *Ferebam* and *Feram*; from *Tuli* come *Tuleram* and *Tulero*.

WE shall conclude by observing, that the ORDER of the Tenses, as they stand ranged by the old Grammarians, is not a fortuitous Order, but is consonant to our perceptions, in the recognition of Time, according to what we have explained already

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the antient Artists used the same Tense. *Excudebat H. Stephanus. Excudebat Guil. Morelius. Absolvebat Joan. Benenatus*, which has been followed by Dr. Taylor in his late valuable edition of *Demosthenes*.

ready (*r*). Hence it is, that the *Present* C. VII. *Tense* stands first; then *the Past Tenses*; and lastly *the Future*.

AND now, having seen what authorities there are for Aorists, or those Tenses, which denote Time *indefinitely*; and what for those Tenses, opposed to Aorists, which mark it *definitely*, (such as the Inceptive, the Middle, and the Completive) we here finish the subject of TIME and TENSES, and proceed to consider THE VERB IN OTHER ATTRIBUTES, which it will be necessary to deduce from other principles.

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(*r*) See before p. 109, 110, 111, 112, 113. Scaliger's observation upon this occasion is elegant.—*Ordo autem (Temporum scil.) aliter est, quam natura eorum. Quod enim præterit, prius est, quam quod est, itaque primo loco debere poni videbatur. Verùm, quod primo quoque tempore offertur nobis, id creat primas species in animo: quamobrem Præsens Tempus primum locum occupavit; est enim commune omnibus animalibus. Præteritum autem iis tantum, quæ memoriâ prædita sunt. Futurum verò etiam paucioribus, quippe quibus datum est prudentiæ officium. De Caus. Ling. Lat. c. 113. See also Senecæ Epist. 124. Mutum animal sensu comprehendit præsentia; præteritorum, &c.*

## CHAPTER VIII.

*Concerning Modes.*

C.VIII. **W**E have observed already (a) that the Soul's leading powers are those of *Perception* and those of *Volition*, which words we have taken in their most comprehensive acceptation. We have observed also, that *all Speech or Discourse* is a *publishing* or exhibiting some part of our soul, either a certain *Perception*, or a certain *Volition*. Hence then, according as we exhibit it either in *a different part*, or after *a different manner*, hence I say the variety of **MODES** or **MOODS** (b).

IF

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(a) See Chapter II.

(b) Gaza defines a Mode exactly consonant to this doctrine. He says it is—βόλημα, εἴ' ἐν πάθημα ψυχῆς, διὰ φωνῆς σημαζόμενον—a *Volition or Affection of the Soul, signified through some Voice, or Sound articulate*. Gram. I. IV. As therefore this is the nature of Modes, and Modes belong to Verbs, hence it is *Apollo-*  
nius

If we simply *declare*, or *indicate* some- C.VIII.  
 thing to be, or not to be, (whether a Per-  
 ception or Volition, it is equally the same) }  
 this constitutes that Mode called the DE-  
 CLARATIVE OR INDICATIVE.

## A Perception.

—*Nosco crinis, incanaque menta*  
*Regis Romani*—— Virg. *Æn.* VI.

## A Volition.

*In nova FERT ANIMUS mutatas dicere*  
*formas*  
*Corpora*—— Ovid. *Metam.* I.

If we do not strictly assert, as of some-  
 thing absolute and certain, but as of some-  
 thing *possible* only, and in the number of  
 Con-

nus observes—*τοῖς ῥήμασι ἐξαιρετικῶς παραμένει ἡ ψυ-  
 χικὴ διάθεσις*—*the Soul's disposition is in an eminent de-  
 gree attached to Verbs.* De Synt. L. III. c. 13. Thus  
 too Priscian: *Medi sunt diversæ INCLINATIONES*  
*ANIMI, quas varia consequitur DECLINATIO VERBI.*  
 L. VIII. p. 821.

C.VIII. *Contingents*, this makes that Mode, which  
 Grammarians call the POTENTIAL; and  
 which becomes on such occasions the lead-  
 ing Mode of the sentence.

*Sed tacitus pasci si posset Corvus, HA-  
 BERET  
 Plus dapis, &c. Hor.*

YET sometimes it is not the leading  
 Mode, but only *subjoined* to the Indica-  
 tive. In such case, it is mostly used to  
 denote the *End*, or *final Cause*; which  
 End, as in human Life it is always a Con-  
 tingent, and may never perhaps happen  
 in despite of all our foresight, is there-  
 fore exprest most naturally by the Mode  
 here mentioned. For example,

*Ut JUGULENT homines, surgunt de nocte  
 latrones. HOR.  
 Thieves rise by night, that they may cut  
 mens throats.*

HERE

HERE that they rise, is *positively asserted* C.VIII. in the *Declarative* or *Indicative* Mode; but as to their *cutting mens throats*, this is only delivered *potentially*, because how truly soever it may be the *End* of their rising, it is still but a *Contingent*, that may never perhaps happen. This Mode is often as it is in this manner subjoined, is called by Grammarians not the *Potential*, but **THE SUBJUNCTIVE**.

BUT it so happens, in the constitution of human affairs, that it is not always sufficient merely *to declare* ourselves to others. We find it often expedient, from a consciousness of our inability, to address them after a manner more interesting to ourselves, whether to have *some Perception informed*, or *some Volition gratified*. Hence then new Modes of speaking; if we *interrogate*, it is the **INTERROGATIVE MODE**; if we *require*, it is the **REQUISITIVE**. Even the *Requisitive* itself hath its *subordinate Species*: With respect to inferiors, it is an **IMPERATIVE MODE**; with respect to equals

C.VIII. equals and superiors, it is a PRECATIVE or  
 OPTATIVE\*.

AND thus have we established a variety of Modes; the INDICATIVE or DECLARATIVE, to assert what we think certain; the POTENTIAL, for the Purposes of whatever we think Contingent; THE INTERROGATIVE, when we are doubtful, to procure us Information; and THE REQUISITIVE, to assist us in the gratification of our Volitions. The Requisite too appears under two distinct Species, either as it is IMPERATIVE to inferiors, or PRECATIVE to superiors (c).

As

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\* It was the confounding of this Distinction, that gave rise to a Sophism of *Protagoras*. *Homer* (says he) in beginning his *Iliad* with—*Sing, Muse, the Wrath,*—when he thinks to pray, in reality commands. ἔνχρησθαι οἰόμενος, ἐπιτάττει. *Aristot.* *Poet.* c. 19. The Solution is evident from the Division here established, the Grammatical Form being in both cases the same.

(c) The Species of *Modes* in great measure depend on the Species of *Sentences*. The *Stoics* increased the number of *Sentences* far beyond the *Peripatetics*. Besides those mentioned in Chapter II. Note (b) they had

As therefore all these several Modes C.VIII. have their foundation in nature, so have } certain

many more, as may be seen in *Ammonius de Interpret.* p. 4. and *Diogenes Laertius*, L. VII. 66. The Peripatetics (and it seems too with reason) considered all these additional Sentences as included within those, which they themselves acknowledged, and which they made to be five in number, the Vocative, the Imperative, the Interrogative, the Precative, and the Assertive. There is no mention of a *Potential* Sentence, which may be supposed to co-incide with the Assertive, or Indicative. The Vocative (which the Peripatetics called the εἶδος κλητικόν, but the Stoics more properly προσαγορευτικόν) was nothing more than the Form of address in point of names, titles, and epithets, with which we apply ourselves one to another. As therefore it seldom included any Verb within it, it could hardly contribute to form a verbal Modē. *Ammonius* and *Boethius*, the one a *Greek* Peripatetic, the other a *Latin*, have illustrated the Species of Sentences from *Homer* and *Virgil*, after the following manner.

Ἄλλὰ τῷ λόγῳ πάντε εἰδῶν, τῷ τε ΚΛΗΤΙΚΟΥ, ὡς τὸ,

ἜΩ μάκαρ Ἀτρείδῃ—

καὶ τῷ ΠΡΟΣΤΑΚΤΙΚΟΥ, ὡς τὸ,

Βάσκι' ἴθι, Ἴρι ταχεῖα—

C.VIII. certain marks or signs or them been introduced into languages, that we may be enabled

ἢ τῷ ἘΡΩΤΗΜΑΤΙΚΟΥ, ὡς τὸ,

Τίς, πότεν εἰς ἀνδρῶν; —

ἢ τῷ ἘΤΚΤΙΚΟΥ, ὡς τὸ,

Ἄι γὰρ Ζεῦ τε πάτερ —

ἢ ἐπὶ τέτοις, τῷ ἈΠΟΦΑΝΤΙΚΟΥ, καθ' ὃν ἀποφαινόμεθα περὶ ὁτουῦν τῶν πραγμάτων, οἷον

— Θεοὶ δὲ τε πάντα ἴσασιν —

ἢ περὶ παντός, &c. Εἰς τὸ περὶ Ἑρμ. p. 4.

Boethius's Account is as follows. *Perfectarum vero Orationum partes quinque sunt: DEPRECATIVA, ut, Jupiter omnipotens, precibus si flecteris ullis, Da deinde auxilium, Pater, atque hæc omina firma.*

IMPERATIVA, ut,

*Vade age, Nate, voca Zephyros, & labere pennis.*

INTERROGATIVA, ut.

*Dic mihi, Damæta, cujum pecus? —*

VOCATIVA, ut,

*O! Pater, O! hominum rerumque æterna potestas.*

ENUNTIATIVA, in quâ Veritas vel Falsitas invenitur, ut, *Principio arboribus varia est natura creandis.*

Boeth. in Lib. de Interp. p. 291.

enabled by our discourse to signify them, C.VIII. one to another. And hence those various  MODES or MOODS, of which we find in common Grammars so prolix a detail, and which are in fact no more than “so many “*literal* Forms, intended to express these “*natural* Distinctions” (d).

ALL

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In *Milton* the same Sentences may be found, as follows. THE PRECATIVE,

—*Universal Lord! be bounteous still*  
*To give us only Good*—

THE IMPERATIVE,

*Go then, Thou mightiest, in thy Father's night.*

THE INTERROGATIVE,

*Whence, and what art thou, execrable Shape?*

THE VOCATIVE,

—*Adam, earth's hallow'd Mold,*  
*Of God inspir'd*—

THE ASSERTIVE OR ENUNTIATIVE,

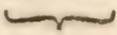
*The conquer'd also and enslav'd by war*  
*Shall, with their freedom lost, all virtue lose.*

(d) The *Greek* Language, which is of all the most elegant and complete, expresses these several Modes,

C.VIII. ALL these MODES have this in common, that they exhibit some way or other the

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and all distinctions of Time likewise, by an adequate number of Variations in each particular Verb. These Variations may be found, some at the beginning of the Verb, others at its ending, and consist for the most part either in *multiplying* or *diminishing* the number of Syllables, or else in *lengthening* or *shortening* their respective Quantities, which two methods are called by Grammarians the *Syllabic* and the *Temporal*. The *Latin*, which is but a Species of *Greek* somewhat debased, admits in like manner a large portion of those Variations, which are chiefly to be found at the Ending of its Verbs, and but rarely at their Beginning. Yet in its Deponents and Passives it is so far defective, as to be forced to have recourse to the *Auxiliar, sum*. The modern Languages, which have still fewer of those Variations, have been necessitated all of them to assume two Auxiliars at least, that is to say, those which express in each Language the Verbs, *Have*, and *Am*. As to the *English* Tongue, it is so poor in this respect, as to admit no Variation for Modes, and only one for Time, which we apply to express an Aorist of the Past. Thus from *Write* cometh *Wrote*; from *Give*, *Gave*, from *Speak*, *Spake*, &c. Hence to express Time, and Modes, we are compelled to employ no less than seven Auxiliars, viz. *Do*, *Am*, *Have*, *Shall*, *Will*, *May*, and *Can*; which we use sometimes singly, as when we say, I *am* writing,

the SOUL and its AFFECTIONS. Their C.VIII. Peculiarities and Distinctions are in part,  as follows.

THE REQUISITIVE and INTERROGATIVE MODES are distinguished from *the Indicative and Potential*, that whereas these *last seldom call for a Return*, to the two *former it is always necessary*.

IF we compare THE REQUISITIVE MODE with THE INTERROGATIVE, we shall find these also distinguished, and that not only in the *Return*, but in other Peculiarities.

L 3

To

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ing, I *have* written; sometimes two together, as, I *have been* writing, I *should have* written; sometimes no less than three, as I *might have been* lost, he *could have been* preserved. But for these, and all other speculations, relative to the *Genius* of the *English* Language, we refer the reader, who wishes for the most authentic information, to that excellent Treatise of the learned Dr. *Lowth*, intitled, *A short Introduction to English Grammar*.

C.VIII. *The Return to the Requisite is sometimes made in Words, sometimes in Deeds.*  
 To the Request of *Dido* to *Eneas*—

——*a primâ dic, hospes, origine nobis  
 Infidias Danâum*——

the *proper* Return was in *Words*, that is, in an historical Narrative. To the Request of the unfortunate Chief——*date obolum Belisario*——the *proper* Return was in a Deed, that is, in a charitable Relief. But with respect to the *Interrogative*, the Return is necessarily made in *Words* alone, in *Words*, which are called a *Response* or *Answer*, and which are always actually or by implication some *definitive assertive Sentence*. Take Examples. *Whose Verses are these?*——the Return is a Sentence——*These are Verses of Homer.* *Was Brutus a worthy Man?*——the Return is a Sentence——*Brutus was a worthy Man.*

AND hence (if we may be permitted to digress) we may perceive the  
 the

the near affinity of this *Interrogative* Mode C.VIII. with the *Indicative*, in which last its Re-  
 sponse or Return is mostly made. So near  
 indeed is this Affinity, that in these two  
 Modes alone the Verb retains the same  
 Form (*e*), nor are they otherwise distin-  
 guished, than either by the Addition or  
 Absence of some small particle, or by some  
 minute change in the collocation of the  
 words, or sometimes only by a change in  
 the Tone, or Accent (*f*).

BUT

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(*e*) "Ἦγε ἔν προκειμένη ὀριστικῇ ἔγκλισις, τὴν ἐγκει-  
 μένην κατάφασις ἀποβάλλουσα, μεθίσταται τῷ καλεῖ-  
 σθαι ὀριστικῇ—ἀναπληρωθεῖσα δὲ τῆς καταφάσεως, ὑπο-  
 στρέφει εἰς τὸ εἶναι ὀριστικῇ. *The Indicative Mode, of*  
*which we speak, by laying aside that Assertion, which by*  
*its nature it implies, quits the name of Indicative—when it*  
*reassumes the Assertion, it returns again to its proper Cha-*  
*racter.* Apoll. de Synt. L. III. c. 21. *Theodore Gaza*  
*says the same, Introd. Gram. L. IV.*

(*f*) It may be observed of the INTERROGATIVE,  
 that as often as the *Interrogation* is *simple* and *definite*,  
 the Response may be made in almost the *same* Words,

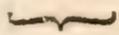
C.VIII. BUT to return to our comparison between the *Interrogative* Mode and the *Requisitive*.

THE

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by converting them into a sentence affirmative or negative, according as the Truth is either one or the other. For example—*Are these Verses of Homer?*—Response—*These Verses are of Homer.* *Are those Verses of Virgil?*—Response—*Those are not Verses of Virgil.* And here the Artists of Language, for the sake of brevity and dispatch, have provided two Particles, to represent all such Responses, YES, for all the affirmative; NO, for all the negative.

But when the *Interrogation* is *complex*, as when we say—*Are these Verses of Homer, or of Virgil?*—much more, when it is *indefinite*, as when we say in general—*Whose are these Verses?*—we cannot then respond after the manner above mentioned. The Reason is, that no Interrogation can be answered by a simple *Yes*, or a simple *No*, except only those, which are themselves so simple, as of two possible answers to admit only one. Now the least complex Interrogation will admit of four Answers, two affirmative, two negative, if not perhaps of more. The reason is, a complex Interrogation cannot consist of less than two simple ones; each of which may be separately affirmed and separately denied. For  
instance

THE INTERROGATIVE (in the lan- C.VIII.  
guage of Grammarians) has all *Persons*   
of

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instance—*Are these Verses* Homer's, or Virgil's? (1.)  
*They are Homer's*—(2.) *They are not Homer's*—(3.)  
*They are Virgil's*—(4.) *They are not Virgil's*—we may  
add, (5.) *They are of neither*. The indefinite Interro-  
gations go still farther; for these may be answered by  
infinite affirmatives, and infinite negatives. For in-  
stance—*Whose are these Verses?* We may answer affir-  
matively—*They are* Virgil's, *They are* Horace's, *They*  
*are* Ovid's, &c.—or negatively—*They are not* Virgil's,  
*They are not* Horace's, *They are not* Ovid's, and so on,  
either way to infinity. How then should we learn from  
a single *Yes*, or a single *No*, which particular is meant  
among infinite Possibles? These therefore are Interro-  
gations which must be always answered by a *Sentence*.  
Yet even here Custom has consulted for Brevity, by  
returning for Answer only the *single essential characteristic*  
*Word*, and retrenching by an Ellipsis all the rest, which  
rest the Interrogator is left to supply from himself.  
Thus when we are asked—*How many right angles equal*  
*the angles of a triangle?*—we answer in the short mo-  
nosyllable, *Two*; whereas, without the Ellipsis, the  
answer would have been—*Two right angles equal the*  
*angles of a triangle*.

The

C.VIII. of both *Numbers*. The REQUISITIVE or IMPERATIVE has no *first Person* of the *singular*, and that from this plain reason, that it is equally absurd in *Modes* for a person to *request* or *give commands* to himself, as it is in *Pronouns*, for the speaker to become the *subject* of his own *address*\*.

AGAIN, we may *interrogate* as to all *Times*, both *Present*, *Past*, and *Future*. *Who WAS Founder of Rome? Who IS King of China? Who WILL DISCOVER the Longitude?*—But *Intreating* and *Commanding* (which are the essence of the  
Rè-

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The Antients distinguished these two Species of Interrogation by different names. The simple they called Ἐρώτημα, *Interrogatio*; the complex, πύσμα, *Percontatio*. *Ammonius* calls the first of these Ἐρώτησις διαλεκτική; the other, Ἐρώτησις πυσματική. See *Am. in Lib. de Interpr.* p. 160. *Diog. Laert.* VII, 66. *Quintil. Inst.* IX. 2.

\* Sup. p. 74, 75.

*Requisitive Mode*) have a necessary re-C.VIII.  
spect to the *Future* (g) only. For indeed }  
what

(g) *Apollonius's Account of the Future*, implied in all Imperatives, is worth observing. Ἐπὶ γὰρ μὴ γινομένοις ἢ μὴ γεγούοισιν ἢ ΠΡΟΣΤΑΞΙΣ· τὰ δὲ μὴ γινόμενα ἢ μὴ γεγονότα, ἐπιτηδειότητα δὲ ἔχοντα εἰς τὸ ἕσθαι, ΜΕΛΛΟΝΤΟΣ εἰσι. A COMMAND has respect to those things which either are not doing, or have not yet been done. But those things, which being not now doing, or having not yet been done, have a natural aptitude to exist hereafter, may be properly said to appertain to THE FUTURE. De Syntaxi, L. I. c. 36. Soon before this he says—Ἄπαντα τὰ προσακτικὰ ἐφκειμένην ἔχει τὴν τῷ μέλλουτος διάθεσιν—χιδὸν γὰρ ἐν ἴσῳ εἰς τὸ, Ὁ ΤΥΡΑΝΝΟΚΤΟΝΗΣΑΣ ΤΙΜΑΣΘΩ, τῷ, ΤΙΜΗΘΗΣΕΤΑΙ, κατὰ τὴν χρόνον ἔννοικον τῆ ἐκκλίσει διηλλαγὸς, καθὸ τὸ μὲν προσακτικόν, τὸ δὲ ὀριστικόν. All IMPERATIVES have a disposition within them, which respects THE FUTURE—with regard therefore to TIME, it is the same thing to say, LET HIM, THAT KILLS A TYRANT, BE HONOURED, or, HE, THAT KILLS ONE, SHALL BE HONOURED; the difference being only in the Mode, in as much as one is IMPERATIVE, the other INDICATIVE or Declarative. Apoll. de Syntaxi, L. I. c. 35. Priscian seems to allow Imperatives a share of Present Time, as well as Future. But if we attend, we shall find his Present to be

C.VIII. what have they to do with the present or  
 the past, the natures of which are im-  
 mutable and necessary?

IT

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be nothing else than an *immediate Future*, as opposed to a more distant one. *Imperativus vero Præsens & Futurum [Tempus] naturali quâdam necessitate videtur posse accipere. Ea etenim imperamus, quæ vel in præsentis statim volumus fieri sine aliquâ dilatione, vel in futuro.* Lib. VIII. p. 806.

It is true the *Greeks* in their Imperatives admit certain Tenses of the Past, such as those of the *Perfectum*, and of the two *Aorists*. But then these Tenses, when so applied, either totally lose their *temporary* Character, or else are used to insinuate such a *Speed of execution*, that the deed should be (as it were) *done*, in the very instant when *commanded*. The same difference seems to subsist between our *English* Imperative, BE GONE, and those others of, GO, or BE GOING. The first (if we please) may be stiled *the Imperative of the Perfectum*, as calling in the very instant for the completion of our Commands; the others may be stiled *Imperatives of the Future*, as allowing a reasonable time to begin first, and finish afterward.

It is thus *Apollonius*, in the Chapter first cited, distinguishes between *σκαπέτω τὰς ἀμπέλους*, *Go to digging the Vines*, and *σκαψάτω τὰς ἀμπέλους*, *Get the Vines dug*.

IT is from this connection of *Futurity* C.VIII. with *Commands*, that the *Future Indicative* is sometimes used for the *Imperative*, and that to say to any one, YOU SHALL DO THIS, has often the same force with the *Imperative*, DO THIS. So in the Decalogue—THOU SHALT NOT KILL—THOU SHALT NOT BEAR FALSE WITNESS

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*dug.* The first is spoken (as he calls it) εἰς παράτασιν, by way of *Extension*, or allowance of Time for the work; the second, εἰς συντελείωσιν, with a view to immediate *Completion*. And in another place, explaining the difference between the same Tenses, Σκόπτει and Σκόψον, he says of the last, ἔ μόνον τὸ μὴ γινόμενον προσάσσει, ἀλλὰ καὶ τὸ γινόμενον ἐν παρατάσει ἀπαγορεύει, that it not only commands something, which has not been yet done, but forbids also that, which is now doing in an *Extension*, that is to say, in a slow and lengthened progress. Hence, if a man has been a long while writing, and we are willing to hasten him, it would be wrong to say in *Greek*, ΓΡΑΦΕ, WRITE (for that he is now, and has been long doing) but ΓΡΑΨΟΝ, GET YOUR WRITING DONE; MAKE NO DELAYS. See *Apoll.* L. III. c. 24. See also *Macrobius de Diff. Verb. Græc. & Lat.* p. 680. *Edit. Varior. Latini non æstimaverunt, &c.*

C.VIII. WITNESS—which denote (we know)  
 { the strictest and most authoritative Com-  
 mands.

AS to the POTENTIAL MODE, it is distinguished from all the rest, by its *subordinate* or *subjunctive* Nature. It is also farther distinguished from the *Requisitive* and *Interrogative*, by implying a kind of feeble and weak *Affertion*, and so becoming in some degree susceptible of Truth and Falshood. Thus, if it be said potentially, *This may be*, or, *This might have been*, we may remark without absurdity, *It is true*, or *It is false*. But if it be said, *Do this*, meaning, *Fly to Heaven*, or, *Can this be done?* meaning, *to square the Circle*, we cannot say in either case, *it is true* or *it is false*, though the Command and the Question are about things impossible. Yet still the *Potential* does not aspire to the Indicative, because it implies but a *dubious* and *conjectural*  
 Affertion,

Affertion, whereas that of the Indicative C.VIII. is absolute, and without reserve.           

THIS therefore (the INDICATIVE I mean) is the Mode, which, as in all Grammars it is the first in order, so is truly first both in dignity and use. It is this, which publishes our sublimest perceptions; which exhibits the Soul in her purest Energies, superior to the Imperfection of desires and wants; which includes the whole of *Time*, and its minutest distinctions; which, in its various *Past* Tenses, is employed by History, to preserve to us the Remembrance of former Events; in its *Futures* is used by Prophecy, or (in default of this) by wise Foresight, to instruct and forewarn us, as to that which is coming; but above all in its *Present* Tense serves Philosophy and the Sciences, by just Demonstrations to establish *necessary Truth*; THAT TRUTH, which from its nature *only exists*

C.VIII. *ists in the Present*; which knows no distinctions either of Past or of Future, but is every where and always invariably one (*h*).

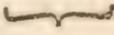
THROUGH

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(*b*) See the quotation, Note (*c*), Chapter the Sixth. *Cum enim dicimus, DEUS EST, non eum dicimus nunc esse, sed, &c.*

*Boethius*, author of the sentiment there quoted, was by birth a *Roman* of the first quality; by religion, a *Christian*; and by philosophy, a *Platonic and Peripatetic*; which two Sects, as they sprang from the same Source, were in the latter ages of antiquity commonly adopted by the same Persons, such as *Themistius, Porphyry, Iamblichus, Ammonius*, and others. There were no Sects of Philosophy, that lay greater Stress on the distinction between things existing *in Time* and *not in Time*, than the two above-mentioned. The Doctrine of the *Peripatetics* on this Subject (since it is these that *Boethius* here follows) may be partly understood from the following Sketch.

“ THE THINGS, THAT EXIST IN TIME, are  
 “ *those whose Existence Time can measure.* But if their  
 “ Existence may be measured by Time, then there  
 “ may be assumed a Time greater than the Existence  
 “ of any one of them, as there may be assumed a  
 “ number greater than the greatest multitude, that is  
 “ capable

THROUGH all the above Modes, with C.VIII.  
 their respective Tenses, the Verb being   
 con-

“ capable of being numbered. And hence it is that  
 “ *things temporary* have their Existence. as it were li-  
 “ *imited* by Time ; that they are confined within it, as  
 “ within some bound ; and that in some degree or other  
 “ they *all submit to its power*; according to those com-  
 “ mon Phrases, that *Time is a destroyer* ; that *things*  
 “ *decay through Time* ; that *men forget in Time, and lose*  
 “ *their abilities*; and seldom that they improve, or grow  
 “ young, or beautiful. The truth indeed is, *Time al-*  
 “ *ways attends Motion*. Now the natural effect of Mo-  
 “ tion is *to put something, which now is, out of that*  
 “ *state, in which it now is*, and so far therefore to de-  
 “ stroy that state.

“ The reverse of all this holds with THINGS THAT  
 “ EXIST ETERNALLY. These exist *not in Time*, be-  
 “ cause Time is so far from being able to measure their  
 “ Existence, that *no Time can be assumed, which their*  
 “ *Existence doth not surpass*. To which we may add,  
 “ that they *feel none of its effects*, being no way ob-  
 “ noxious either to damage or dissolution.

“ To instance in examples of either kind of Being.  
 “ There are such things at this instant, as *Stonchenge*  
 “ and the *Pyramids*. It is likewise true at this instant,  
 “ that the *Diameter of the square is commensurable*  
 “ *with its side*. What then shall we say? Was there  
 M “ ever

C.VIII. considered as denoting an ATTRIBUTE, has always reference to some Person, or SUBSTANCE. Thus if we say, *Went*, or, *Go*, or *Whither goeth*, or, *Might have gone*, we must add a Person or Substance, to make the Sentence complete. Cicero *went*; Cæsar *might have gone*; *whither goeth the Wind?* *Go!* *Thou Traitor!* But there is a Mode or Form, under which Verbs sometimes appear, where they have no reference at all to Persons or Substances. For example—*To eat is pleasant*; *but*

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“ ever a Time, when it was *not incommensurable*, as  
 “ it is certain there was a Time, when there was no  
 “ Stonehenge, or Pyramids? or is it *daily growing less*  
 “ *incommensurable*, as we are assured of Decays in both  
 “ those massy Structures?” From these unchangeable  
 Truths, we may pass to their Place, or Region; to the  
 unceasing Intellection of the universal Mind, ever perfect,  
 ever full, knowing no remissions, languors, &c.  
 See *Nat. Aufc.* L. IV. c. 19. *Metaph.* L. XIV. c. 6, 7,  
 8, 9, 10. Edit. Du Val. and Vol. I. p. 262. Note VII.  
 The following Passage may deserve Attention.

Τῷ γὰρ Νοῦ ὁ μὲν νοεῖν ἀπέφυκεν, ἢ μὴ νοεῖν ὁ δὲ ἢ ἀπέφυκε, ἢ  
 νοεῖ. ἀλλὰ ἢ ἕτοις ἕτοις τέλει, ἀν μὴ προσθῆς αὐτῷ τὸ ἢ νοεῖν  
 αἰεὶ, ἢ πάντα νοεῖν, ἢ μὴ ἄλλοτε ἄλλα. ἄγε εἴη ἂν ἐντελήςματος ὁ  
 νοεῖν αἰεὶ ἢ πάντα, ἢ ἅμα. Max. Tyr. Diff. XVII. p. 201.  
 Ed. Lond.

*but to fast is wholesome.* Here the Verbs, *To eat*, and, *To fast*, stand alone by themselves, nor is it requisite or even practicable to prefix a Person or Substance. Hence the *Latin* and modern Grammarians have called Verbs under this Mode, from this their indefinite nature, **INFINITIVES**. *Sanctius* has given them the name of *Impersonals*; and the *Greeks* that of ἄπαρέμφορα, from the same reason of their *not discovering* either Person or Number.

THESE INFINITIVES go farther. They not only lay aside the character of *Attributives*, but they also assume that of *Substantives*, and as such themselves become distinguished with their several *Attributes*. Thus in the instance above, *Pleasant* is the Attribute, attending the Infinitive, *To Eat*; *Wholesome* the attribute attending the Infinitive, *To Fast*. Examples in *Greek* and *Latin* of like kind are innumerable.

*Dulce & decorum est pro patria MORI.*

SCIRE tuum nihil est—

C.VIII. } Ὅου κατθανεῖν γὰρ δεινόν, ἀλλ' αἰσχρῶς  
 θανεῖν (i).

THE *Stoics* in their grammatical inquiries had this Infinitive in such esteem, that they

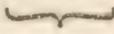
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(i) It is from the INFINITIVE thus participating the nature of a Noun or Substantive, that the best Grammarians have called it sometimes Ὀνομα ῥηματικόν, A VERBAL NOUN; sometimes Ὀνομα ῥήματος, THE VERB'S NOUN. The Reason of this Appellation is in *Greek* more evident, from its taking the prepositive Article before it in all cases; τὸ γράφειν, τῷ γράφειν, τῆ γράφειν. The same construction is not unknown in *English*.

Thus *Spencer*,

*For not to have been dipt in Lethe lake,  
 Could save the Son of Thetis FROM TO DIE—*

ἀπὸ τῆ θανεῖν. In like manner we say, *He did it, to be rich*, where we must supply by an Ellipsis the Preposition, FOR. *He did it, for to be rich*, the same as if we had said, *He did it for gain—*ἐνεκα τῆ πλετεῖν, ἐνεκα τῆ κέρδους—in *French*, *pour s'enricher*. Even when we speak such Sentences, as the following, *I choose TO PHILOSOPHIZE, rather than TO BE RICH*, τὸ φιλοσοφεῖν βάλομαι, ἢπερ τὸ πλετεῖν, the Infinitives are in nature as much Accusatives, as if we were to say, *I choose PHILOSOPHY rather than RICHES*, τὴν φιλο-

they held this alone to be the genuine C.VIII.  
 PHMA or VERB, a name, which they   
 denied to all the other Modes. Their rea-  
 soning was, they considered the true ver-  
 bal character to be contained *simple* and  
*unmixed* in the *Infinitive only*. Thus the  
 Infinitives, Περιπαλεῖν, *Ambulare*, *To walk*,  
 mean *simply* that energy, and *nothing more*.  
 The other Modes, besides expressing this  
 energy, *superadd certain Affections*, which  
 respect persons and circumstances. Thus  
*Ambulo* and *Ambula* mean not simply *To*  
*walk*, but mean, *I walk*, and, *Walk Thou*.

M 3

And

Φιλοσοφίαν βέλομαι, ἥπερ τὸν πλεῖτον. Thus too  
*Priscian*, speaking of *Infinitives*—CURRERE enim est  
 CURSUS; & SCRIBERE, SCRIPTURA; & LEGERE,  
 LECTIO. Itaque frequentur & Nominibus adjunguntur,  
 & aliis casualibus, more Nominum; ut *Persius*,

*Sed pulcrum est digito monstrari, & dici, hic est.*

And soon after—Cum enim dico, BONUM EST LE-  
 GERE, nihil aliud significo, nisi, BONA EST LECTIO.  
 L. XVIII. p. 1130. See also *Apoll.* L. I. c. 8. *Gaza*  
*Gram.* L. IV. Τὸ δὲ ἀπαρέμφατον, ὀνομά ἐστὶ ῥήμα-  
 τος κ. τ. λ.

C.VIII. And hence they are all of them resolvable into the Infinitive, as their Prototype, together with some sentence or word, expressive of their proper Character. *Ambulo, I walk; that is, Indico me ambulare, I declare myself to walk. Ambula, Walk Thou; that is, Impero te ambulare, I command thee to walk; and so with the Modes of every other species. Take away therefore the Assertion, the Command, or whatever else gives a Character to any one of these Modes, and there remains nothing more than THE MERE INFINITIVE, which (as Priscian says) significat ipsam rem, quam continet Verbum (k).*

THE

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(k) See Apollon. L. III. 13. Καθόλου πᾶν παρηγμένον ἀπό τινος κ. τ. λ. See also Gaza, in the note before. *Igitur a Constructione quoque Vim rei Verborum (id est, Nominis, quod significat ipsam rem) habere INFINITIVUM possumus dignoscere; res autem in Personas distributa facit alios verbi motus.—Itaque omnes modi in hunc, id est, Infinitivum, transumuntur sive resolvuntur. Prisc. L. XVIII. p. 1131.* From these Principles Apollonius calls the Infinitive Ῥῆμα γενικώτατον, and Priscian, *Verbum generale.*

THE application of this Infinitive is C.VIII. somewhat singular. It naturally coalesces with all those Verbs, that denote any *Tendency, Desire, or Volition of the Soul*, but not readily with others. Thus it is sense as well as syntax, to say βέλομαι ζῆν, *Cupio vivere, I desire to live*; but not to say ἔσθιω ζῆν, *Edo vivere*, or even in English, *I eat to live*, unless by an Ellipsis, instead of *I eat for to live*; as we say ἔνεκα τῆ ζῆν, or *pour vivre*. The reason is, that though different *Actions* may unite in the *same Subject*, and therefore be coupled together (as when we say, *He walked and discoursed*) yet the *Actions* notwithstanding remain separate and distinct. But it is not so with respect to *Volitions, and Actions*. Here the coalescence is often so intimate, that the *Volition* is unintelligible, till the *Action* be expressed. *Cupio, Volo, Desidero—I desire, I am willing, I want—What?—*The sentences, we see, are defective and imperfect.

We must help them then by *Infinitives*,  
 C.VIII. which express the proper Actions to which  
 they tend. *Cupio legere, Volo discere, De-*  
*sidero videre, I desire to read, I am willing*  
*to live, I want to see.* Thus is the whole  
 rendered complete, as well in sentiment,  
 as in syntax (1).

AND so much for MODES, and their se-  
 veral SPECIES. We are to attempt to  
 denominate them according to their most  
 eminent characters, it may be done in the  
 following manner. As every necessary  
 truth, and every demonstrative syllogism  
 (which last is no more than a combina-  
 tion of such truths) must always be ex-  
 press'd under positive assertions, and as po-  
 sitive

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(1) Priscian calls these Verbs, which naturally pre-  
 cede Infinitives, *Verba Voluntativa*; they are called in  
 Greek Προαιρετικά. See L. XVIII. 1129. but more  
 particularly see Apollonius, L. III. c. 13. where this  
 whole doctrine is explained with great Accuracy. See  
 also Macrobius de Diff. Verb. Gr. & Lat. p. 685. Ed.  
 Var.

—Nec omne ἀπαρέμφατον cuiunque Verbo, &c,

sitive assertions only belong to the *Indicative*, we may denominate it for that reason the *MODE OF SCIENCE* (*m*). Again, as the *Potential* is only conversant about *Contingents*, of which we cannot say with certainty that they will happen or not, we may call this Mode, *THE MODE OF CONJECTURE*. Again, as those that are ignorant and would be informed, must ask of those that already know, this being the natural way of becoming *Proficients*; hence we may call the *Interrogative*, *THE MODE OF PROFICIENCY*. C.VIII.

*Inter cuncta leges, & PERCONTABERE  
doctos,*

*Quâ ratione queas traducere leniter ævum,  
Quid purè tranquillet, &c. Hor.*

Farther still, as the highest and most excellent use of the *Requisitive* Mode is legislative

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(*m*) *Ob nobilitatem præiicit INDICATIVUS, solus Modus aptus Scientiis, solus Pater Veritatis.* Scal. de Caus. L. Lat. c. 116. 2

C.VIII. gislative command, we may stile it for this  
reason THE MODE OF LEGISLATURE. *Ad Divos aduunto castè*, says *Cicero* in the character of a *Roman* law-giver; *Be it therefore enacted*, say the laws of *England*; and in the same *Mode* speak the *laws* of every other nation. It is also in this *Mode* that the geometrician, with the authority of a legislator, orders lines to be bisected, and circles described, as preparatives to that science, which he is about to establish.

THERE are other *supposed* affections of Verbs, such as *Number* and *Person*. But these surely cannot be called a part of their essence, nor indeed are they the essence of any other Attribute, being in fact the properties, not of Attributes, but of Substances. The most that can be said, is, that Verbs in the more elegant languages are provided with certain terminations, which respect the *Number* and *Person* of every *Substantive*, that we may  
 know

know with more precision, in a complex C.VIII. sentence, each particular substance, with its attendant verbal Attributes. The same may be said of *Sex*, with respect to Adjectives. They have terminations which vary, as they respect Beings male or female, tho' *Substances* past dispute are alone susceptible of *fex* (*n*). We therefore pass over these matters, and all of like kind,  
as

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(*n*) It is somewhat extraordinary, that so acute and rational a Grammarian as *Sanctius*, should justly deny *Genders*, or the distinction of *Sex* to *Adjectives*, and yet make *Persons* appertain, not to *Substantives*, but to *Verbs*. His commentator *Perizonius* is much more consistent, who says—*At vero si rem rectè consideres, ipsis Nominibus & Pronominibus vel maximè, imò unicè inest ipsa Persona; & Verba se habent in Personarum ratione ad Nomina planè sicuti Adjectiva in ratione Generum ad Substantiva, quibus solis autor* (*Sanctius* scil. L. I. c. 7.) *& rectè Genus adscribit, exclusis Adjectivis.* *Sanct. Minerv. L. I. c. 12.* There is indeed an exact Analogy between the Accidents of *Sex* and *Person*. There are but two *Sexes*, that is to say, the Male and the Female; and but two *Persons* (or Characters essential to discourse) that is to say, the Speaker, and the Party addressed. The third *Sex* and third *Person* are improperly so called, being in fact but Negations of the other two.

C.VIII. as being rather among the elegancies, than the essentials (*o*) of language, which essentials are the subject of our present inquiry. The principal of these now remaining is THE DIFFERENCE OF VERBS, AS TO THEIR SEVERAL SPECIES, which we endeavour to explain in the following manner.

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(*o*) Whoever would see more upon a subject of importance, referred to in many parts of this treatise, and particularly in note (*b*) of this chapter, may consult *Letters concerning Mind*, an Octavo Volume published 1750, the Author Mr. *John Petvin Vicar of Ilington in Devon*, a person who, though from his retired situation little known, was deeply skilled in the Philosophy both of the Antients and Moderns, and, more than this, was valued by all that knew him for his virtue and worth.

## C H A P. IX.

*Concerning the Species of Verbs, and their  
other remaining Properties.*

ALL Verbs, that are strictly so called, Ch. IX. denote (a) Energies. Now as all Energies are Attributes, they have reference of course to certain *energizing Substances*. Thus it is impossible there should be such Energies, as *To love, to fly, to wound, &c.* if there were not such beings as *Men, Birds, Swords, &c.* Farther, every Energy doth not only require an Energizer, but is necessarily conversant about some *Subject*. For example, if we say, *Brutus loves*—we must needs supply—*loves Cato, Cassius,*

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(a) We use this word ENERGY, rather than *Motion*, from its more comprehensive meaning; it being a sort of Genus, which includes within it both *Motion* and its *Privation*. See before, p. 94, 95.

Ch. IX. *Cassius, Portia*, or some one. *The Sword* wounds—i. e. wounds *Hector, Sarpedon, Priam*, or some one. And thus is it, that every Energy is necessarily situate between two Substantives, an Energizer which is *active*, and a Subject which is *passive*. Hence then, if the Energizer lead the sentence, the Energy follows its character, and becomes what we call A VERB ACTIVE.—Thus we say *Brutus amat, Brutus loves*. On the contrary, if the passive Subject be principal, it follows the character of this too, and then becomes what we call A VERB PASSIVE.—Thus we say, *Portia amatur, Portia is loved*. It is in like manner that the *same Road* between the summit and foot of the same mountain, with respect to the summit is *Ascent*, with respect to the foot is *Descent*. Since then every Energy respects an Energizer or a passive Subject; hence the Reason why every Verb, whether active or passive, has in language a necessary reference

ference to some *Noun* for its *Nominative* Ch. IX.  
*Case* (b). }

BUT to proceed still farther from what has been already observed. *Brutus* loved *Portia*.—Here *Brutus* is the Energizer; loved, the *Energy*, and *Portia*, the *Subject*. But it might have been, *Brutus* loved *Cato*, or *Cassius*, or the *Roman Republic*; for the *Energy* is referable to *Subjects* infinite. Now among these infinite *Subjects*, when that happens to occur, which is the *Energizer* also, as when we say *Brutus* loved *himself*, slew *himself*, &c. in such *Case* the *Energy* hath to the *same* being a *double Relation*, both active and passive. And this it is which gave rise  
among

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(b) The doctrine of Impersonal Verbs has been justly rejected by the best Graminarians, both antient and modern. See *Sanct. Min.* L. I. c. 12 L. III c. 1. L. IV. c. 3. *Priscian.* L. XVIII. p. 1134. *Apoll.* L. III. sub fin. In which places the reader will see a proper *Nominative* supplied to all Verbs of this supposed Character.

Ch. IX. among the *Greeks* to that species of Verbs, called VERBS MIDDLE (c), and such was their true and original use, however in many instances they may have since happened to deviate. In other languages the Verb still retains its active Form, and the passive Subject (*se* or *himself*) is expressed like other accusatives.

AGAIN, in some Verbs it happens that the Energy *always keeps within* the Energizer, and *never passes out* to any foreign extraneous Subject. Thus when we say, *Cæsar walketh, Cæsar sitteth*, it is impossible

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(c) Τὰ γὰρ καλέμενα μεσότητος σχήματα συνέμπτωσιν ἀνεδίξατο ἐνεργητικῆς ἢ παθητικῆς διαθέσεως. *The Verbs, called Verbs middle, admit a Coincidence of the active and passive Character.* Apollon. L. III. c. 7. He that would see this whole Doctrine concerning the power of THE MIDDLE VERB explained and confirmed with great Ingenuity and Learning, may consult a small Treatise of that able Critic *Kuster*, entitled, *De vero Usu Verborum Mediorum*. A neat edition of this scarce piece has been lately published.

ble *the Energy should pass out* (as in the Ch. IX. case of those Verbs called by the Gram-  
 marians VERBS TRANSITIVE) because  
 both the *Energizer* and the *Passive Sub-*  
*ject* are united in *the same Person*. For  
 what is the cause of this walking or sit-  
 ting?—It is the *Will* and *Vital Powers*  
 belonging to *Cæsar*. And what is the  
 Subject, made so to move or to sit?—  
 It is the *Body* and *Limbs* belonging also  
 to the same *Cæsar*. It is this then forms  
 that species of Verbs, which grammari-  
 ans have thought fit to call VERBS NEU-  
 TER, as if indeed they were void both of  
*Action* and *Passion*, when perhaps (like Verbs  
 middle) they may be rather said to *imply*  
*both*. Not however to dispute about names,  
 as these Neuters *in their Energizer* always  
 discover *their passive Subject* (c), which  
 other

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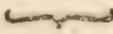
(c) This Character of Neuters the *Greeks* very hap-  
 pily express by the Terms, 'Αυτοπάθεια and 'Ιδιοπάθεια,  
 which *Priscian* renders, *quæ ex se in seipsâ fit intrinsicus*  
*Passio*. L. VIII. 790. *Consentii Ars apud Putsch.* p. 2051.

Ch.IX. other Verbs cannot, their passive Subjects  
 being infinite; hence the reason why it is  
 as superfluous in these Neuters to have the  
 Subject expressed, as in other Verbs it is ne-  
 cessary, and cannot be omitted. And thus  
 it is that we are taught in common gram-  
 mars

It may be here observed, that even those Verbs, called  
*Actives*, can upon occasion lay aside their transitive cha-  
 racter; that is to say, can drop their subsequent Accu-  
 sative, and assume the Form of Neuters, so as to stand by  
 themselves. This happens, when the Discourse respects  
 the mere Energy or Affection only, and has no regard to  
 the Subject, be it this thing or that. Thus we say, ἐκ  
 οἶδεν ἀναγινώσκειν ἕτος, *This Man knows not how to read.*  
 speaking only of the Energy, in which we suppose him  
 deficient. Had the Discourse been upon the Subjects of  
 reading, we must have added them. ἐκ οἶδεν ἀναγι-  
 νώσκειν τὰ Ὅμηρου, *He knows not how to read Homer,*  
 or *Virgil, or Cicero, &c.*

Thus Horace,  
*Qui CUPIT aut METUIT, juvat illum sic domus*  
*aut res,*  
*Ut lippum pictæ tabulæ—*

*He that DESIRES or FEARS* (not this thing in parti-  
 cular nor that, but in general he within whose breast  
 these

mars that *Verbs Active* require an *Accu-* Ch.IX.  
*sative*, while *Neuters* require none. 

OF the above species of Verbs, the *Middle* cannot be called necessary, because most languages have done without it. THE SPECIES OF VERBS therefore remaining are the ACTIVE, the PASSIVE and the NEUTER, and those seem essential to all languages whatever (*d*).

N 2

THERE

these affections prevail) *has the same joy in a House or Estate, as the Man with bad Eyes has in fine Pictures.* So *Cæsar* in his celebrated *Laconic Epistle* of, VENI, VIDI, VICI, where two Actives we see follow one Neuter in the same detached Form, as that Neuter itself. The Glory it seems was *in the rapid Sequel of the Events.* Conquest came as quick, as he could come himself, and look about him. *Whom* he saw, and *whom* he conquered, was not the thing, of which he boasted. See *Apoll.* L.III. c. 31. p. 279.

(*d*) The STOICS, in their logical view of Verbs, as making part in Propositions, considered them under the four following Sorts.

When

Ch.IX. **THERE** remains a remark or two farther, and then we quit the Subject of Verbs. It is true in general that the greater part of them denote Attributes of *Energy*

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When a *Verb*, co-inciding with the *Nominative* of some *Noun*, made *without farther help* a perfect assertive Sentence, as *Σωκράτης περιπατεῖ*, *Socrates walketh*; then as the Verb in such case implied the Power of a perfect Predicate, they called it for that reason *Κατηγορήμα*, a *Predicable*; or else, from its readiness *συμπίπτειν*, to co-incide with its *Noun* in completing the Sentence, they called it *Σύμβαμα*, a *Co-incider*.

When a *Verb* was able with a *Noun* to form a perfect assertive Sentence, yet could not associate with such *Noun*, but under some *oblique Case*, as *Σωκράτει μεταμέλει*, *Socratem pœnitet*: Such a Verb, from its near approach to just Co-incidence, and Predication, they called *Παρασύμβαμα* or *Παρακατηγόρημα*.

When a Verb, though regularly co-inciding with a *Noun* in its *Nominative*, *still required*, to complete the Sentiment, *some other Noun under an oblique Case*, as *Πλάτων φιλεῖ Δίονα*, *Plato loveth Dio*, (where without *Dio* or some other, the Verb *loveth* would rest indefinite:)

*Energy and Motion.* But there are some Ch. IX.  
 which appear to denote nothing more, }  
 than a *mere simple Adjective*, joined to an  
 Assertion, Thus *ισάζει* in *Greek*, and  
*Equalleth* in *English*, mean nothing more  
 N 3 than

nite:) Such Verb, from this Defect they called ἥτλον  
 ἢ σύμβαμα, or ἢ κατηγορημα, *something less than a*  
*Co-incider, or less than a Predicable.*

Lastly, when a Verb required *two Nouns in oblique*  
*Cases*, to render the Sentiment complete; as when we  
 say *Σωκράτει Ἀλκιβιάδου μέλει*, *Tædet me Vitæ*, or the  
 like: Such Verb they called ἥτλον, or ἔλατλον ἢ παρα-  
 σύμβαμα, or ἢ παρακατηγόρημα, *something less than an*  
*imperfect Co-incider, or an imperfect Predicable.*

These were the *Appellations* which they gave to Verbs,  
 when employed along with Nouns to the forming of  
 Propositions. As to the Name of PHMA, or VERB,  
 they denied it to them all, giving it only to the *Infini-*  
*tive*, as we have shewn already. See page 164. See  
 also *Ammon. in Lib. de Interpret.* p. 37. *Apollon. de*  
*Syntaxi* L. I. c. 8. L. III. c. 31. p. 279. c. 32. p.  
 295. *Theod. Gaz. Gram.* L. IV.

From the above Doctrine it appears, that all *Verbs*  
*Neuter* are Συμβάματα; *Verbs Active*, ἥτλονα ἢ συμ-  
 βάματα.

Ch. IX. than ἴσος ἐστίν, *is equal*. So *Albeo* in *Latin*  
 is no more than *albus sum*.

— *Campique ingentes ossibus albeant.* Virg.

THE same may be said of *Tumco*. *Mons tumet*, i. e. *tumidus est*, *is tumid*. To express the Energy in these instances, we must have recourse to the Inceptives.

*Fluctus uti primo cepit cum ALBESCERE*  
*Vento.* Virg.

— — — *Freta ponti*  
*Incipiunt agitata TUMESCERE.* Virg.

THERE are Verbs also to be found, which are formed out of Nouns. So that as in *Abstract Nouns* (such as *Whiteness* from *White*, *Goodness* from *Good*) as also in the *Infinitive Modes* of Verbs, the *Attributive is converted into a Substantive*; here the *Substantive on the contrary is converted into an Attributive*. Such are *Κυνίξειν* from *κύων*, to *act the part of a Dog*, or be a *Cynic*;

nic; Φιλίππιζεῖν from Φίλιππος, to Philip-  
*pize*, or *favour Philip*; Syllaturire from  
 Sylla, to *meditate acting the same part as*  
*Sylla did*. Thus too the wise and virtuous  
 Emperour, by way of counsel to him-  
 self—ὄρα μὴ ἀποκαίσαρωθῆς, *beware thou*  
*bee'st not BECÆSAR'D*; as though he  
 said, *Beware, that by being Emperor thou*  
*do'st not dwindle into A MERE CÆSAR* (e).  
 In like manner one of our own witty Poets,

STERNHOLD *himself* he OUT-STERN-  
 HOLDED.

And long before him the facetious Fuller,  
 speaking of one *Morgan*, a sanguinary Bi-  
 shop in the Reign of *Queen Mary*, says of  
 him, *that he OUT-BONNER'D even BON-*  
*NER himself*\*.

AND so much for that Species of AT-  
 TRIBUTES, called VERBS IN THE STRICT-  
 EST SENSE.

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(e) *Marc. Antonin. L. VI. § 30.*

\* *Church Hist. B. VIII. p. 21.*

## C H A P. X.

*Concerning those other Attributives,  
Participles and Adjectives.*

Ch. X. **T**HE nature of Verbs being understood, that of PARTICIPLES is no way difficult. Every complete Verb is expressive of an *Attribute*; of *Time*; and of an *Affertion*. Now if we take away the *Affertion*, and thus destroy the *Verb*, there will remain the *Attribute* and the *Time*, which make the essence of a PARTICIPLE. Thus take away the *Affertion* from the Verb, Γράφει, *Writeth*, and there remains the Participle, Γράφων, *Writing*, which (without the *Affertion*) denotes the same *Attribute*, and the same *Time*. After the same manner, by withdrawing the *Affertion*, we discover Γράψας in Ἐγράψε, Γράψων in Γράψει, for we chuse to refer to the *Greek*, as being of all languages the

the most complete, as well in this respect, Ch. X. as in others. }

AND so much for PARTICIPLES (a).

THE

(a) The *Latins* are defective in this Article of Participles. Their Active Verbs, ending in *or*, (commonly called Deponents) have Active Participles of all Times (such as *Loquens, Locutus, Locuturus*) but none of the Passive. Their Actives ending in *O*, have Participles of the Present and Future (such as *Scribens*, and *Scripturus*) but none of the Past. On the contrary, their Passives have Participles of the Past (such as *Scriptus*) but none of the Present or Future, unless we admit such as *Scribendus* and *Docendus* for Futures, which Grammarians controvert. The want of these Participles they supply by a Periphrasis—for *γράφως* they say, *cum scripssisset*—for *γραφόμενος*, *dum scribitur*, &c. In *English* we have sometimes recourse to the same Periphrasis; and sometimes we avail ourselves of the same Auxiliars, which form our Modes and Tenses.

The *English* Grammar lays down a good rule with respect to its Participles of the Past, that they all terminate in D, T, or N. This Analogy is perhaps liable to as few Exceptions, as any. Considering therefore how little Analogy of any kind we have in our  
Lan-

Ch. X. THE nature of *Verbs* and *Participles* being understood, that of *ADJECTIVES* becomes easy. A *Verb* implies (as we have said) both an *Attribute*, and *Time*, and an *Affertion*; a *Participle* only implies an *Attribute*, and *Time*; and an *ADJECTIVE* only implies an *Attribute*; that is to say, in other Words, an *ADJECTIVE* has no *Affertion*, and only denotes such an *Attribute*, as has not its *essence* either in *Motion* or its *Privation*. Thus in general the *Attributes* of quantity, quality, and relation (such as *many* and *few*, *great* and *little*,

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Language, it seems wrong to annihilate the few Traces, that may be found. It would be well therefore, if all writers, who endeavour to be accurate, would be careful to avoid a corruption, at present so prevalent, of saying, *it was wrote*, for, *it was written*; *he was drove*, for, *he was driven*; *I have went*, for, *I have gone*, &c. in all which instances a *Verb* is absurdly used to supply the proper *Participle*, without any necessity from the want of such *Word*.

*little, black and white, good and bad, dou-ble, treble, quadruple, &c.*) are all denoted by ADJECTIVES. Ch. X.

IT must indeed be confessed, that sometimes even those Attributes, which are wholly foreign to the idea of *Motion*, assume an assertion, and appear as Verbs. Of such we gave instances before, in *al-beo, tumeo, ισάζω*, and others. These however, compared to the rest of Verbs, are but few in number, and may be called, if thought proper, *Verbal Adjectives*. It is in like manner, that Participles insensibly pass too into Adjectives. Thus *doctus* in *Latin*, and *learned* in *English* lose their power, as *Participles*, and mean a Person possessed of an habitual Quality. Thus *Vir eloquens* means not *a man now speaking*, but a man, *who possesses the habit of speaking*, whether he speak or no. So when we say in *English*, he is a *thinking Man*, an *understanding Man*, we mean not a person, whose mind is in *actual*

I Energy,

Ch. X. *Energy*, but whose *mind is enriched with a larger portion of those powers*. It is indeed no wonder, as all *Attributives* are homogeneous, that at times the several species should appear to interfere, and the difference between them be scarcely perceptible. Even in *natural* species, which are congenial and of kin, the specific difference is not always to be discerned, and in appearance at least they seem to run into each other.

WE have shewn already (*b*) in the Instances of Φιλιππίζειν, *Syllaturisc*, Ἀποκαιοσαρωθήναι, and others, how *Substantives* may be transformed into *Verbal Attributives*. We shall now shew, how they may be converted into *Adjectives*. When we say the party of *Pompey*, the stile of *Cicero*, the philosophy of *Socrates*,  
in

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(*b*) Sup. p. 182, 183.

in these cases the party, the stile, and the philosophy spoken of, receive a stamp and character from the persons, whom they respect. Those persons therefore perform the part of Attributes, that is, stamp and characterize their respective Subjects. Hence then *they actually pass into Attributes*, and assume, as such, the form of *Adjectives*. And thus it is we say, the *Pompeian* party, the *Ciceronian* stile, and the *Socratic* philosophy. It is in like manner for a trumpet of *Brass*, we say a *brazen* Trumpet; for a Crown of *Gold*, a *golden* Crown, &c. Even *Pronominal* Substantives admit the like mutation. Thus instead of saying, the Book of *Me*, of *Thee*, and of *Him*, we say *My* Book, *Thy* Book, and *His* Book; instead of saying the Country of *Us*, of *You*, and of *Them*, we say, *Our* Country, *Your* Country, and *Their* Country, which Words may be called so many *Pronominal Adjectives*.

Ch. X.

Ch. X. IT has been observed already, and must needs be obvious to all, that Adjectives, as marking Attributes, can have no sex (*c*). And yet their having terminations conformable to the sex, number, and case of their Substantive, seems to have led grammarians into that strange absurdity of ranging them with Nouns, and separating them from Verbs, tho' with respect to these they are perfectly homogeneous; with respect to the others, quite contrary. They are homogeneous with respect to Verbs, as both sorts denote *Attributes*; they are heterogeneous with respect to Nouns, as *never properly denoting Substances*. But of this we have spoken before (*d*).

THE

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(*c*) Sup. p. 171.

(*d*) Sup. C. VI. Note (*a*). See also C. III. p. 28, &c.

The Attributives hitherto treated, that Ch. X. is to say, VERBS, PARTICIPLES, and ADJECTIVES, may be called ATTRIBUTIVES OF THE FIRST ORDER. The reason of this name will be better understood, when we have more fully discussed ATTRIBUTIVES OF THE SECOND ORDER, to which we now proceed in the following chapter.

CHAP.

## C H A P. XI.

*Concerning Attributives of the second Order.*

Ch. XI. **A**S the Attributives hitherto mentioned denote *the Attributes of Substances*, so there is an inferior class of them, which denote *the Attributes only of Attributes*.

To explain by examples in either kind — when we say, *Cicero and Pliny were both of them eloquent; Statius and Virgil both of them wrote*; in these instances the Attributives, *eloquent*, and *wrote*, are immediately referable to the substantives, *Cicero, Virgil, &c.* As therefore denoting THE ATTRIBUTES OF SUBSTANCES, we call them ATTRIBUTIVES OF THE FIRST ORDER. But when we say *Pliny was moderately eloquent, but Cicero exceedingly eloquent; Statius wrote indifferently, but Virgil wrote admirably;*  
in

in these instances, the *Attributives*, *Mo-Ch. XI.*  
*derately, Exceedingly, Indifferently, Ad-*  
*mirably,* are not referable to *Substantives*,  
 but to *other Attributives*, that is, to the  
 words, *Eloquent*, and *Wrote*. As there-  
 fore denoting *Attributes of Attributes*, we  
 call them **ATTRIBUTIVES OF THE SE-**  
**COND ORDER.**

GRAMMARIANS have given them the  
 Name of *Ἐπιρρήματα*, **ADVERBIA**, **AD-**  
**VERBS.** And indeed if we take the word  
*Ῥῆμα*, or, *Verb*, in its most *comprehensive*  
*Signification*, as including not only *Verbs*  
*properly so called*, but also *Participles* and  
*Adjectives* [an usage, which may be justi-  
 fied by the best authorities (a)] we shall  
 find

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(a) Thus *Aristotle* in his *Treatise de Interpretatione*,  
 instances *ἄνθρωπος* as a *Noun*, and *λεῖκος* as a *Verb*.  
 So *Ammonius*—κατὰ τὸ τοῦ σημαζόμενου, τὸ μὲν  
 ΚΑΛΟΣ καὶ ΔΙΚΑΙΟΣ καὶ ὅσα ταῦτα—ῤΗΜΑΤΑ  
 λέγεσθαι καὶ ἐκ ὀΝΟΜΑΤΑ. According to this *Signi-*  
*fication* (that is of denoting the *Attributes of Substance*

Ch. XI. find the name, *Ἐπίρημα*, or ADVERB, to be a very just appellation, as denoting A PART OF SPEECH, THE NATURAL APPENDAGE OF VERBS. So great is this dependence in Grammatical Syntax, that an *Adverb* can no more subsist without its *Verb*, than a *Verb* can subsist without its *Substantive*. It is the same here, as in certain natural Subjects. Every Colour for its existence as much requires a Superficies, as the Superficies for its existence requires a solid Body (*b*).

## AMONG

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and the Predicate in Propositions) *the words, FAIR, JUST, and the like, are called VERBS, and not NOUNS. Am. in libr. de Interp. p. 37. b. Arist. de Interp. L. I. c. 1. See also of this Treatise, c. 6. Note (a) p. 87.*

In the same manner the *Stoics* talked of the Participle. *Nam PARTICIPIUM connumerantes Verbis, PARTICIPIALE VERBUM vocabant vel CASUALE. Priscian. L. I. p. 574.*

(*b*) This notion of ranging the *Adverb* under the same Genus with the *Verb* (by calling them both *Attributives*) and of explaining it to be the *Verb's Epithet or Adjective* (by

AMONG the Attributes of Substance are Ch. XI.  
 reckoned Quantities, and Qualities. Thus }  
 we say, *a white Garment, a high Mountain.*  
 Now some of these Quantities and Quali-  
 ties are capable of Intension, and Remis-  
 sion. Thus we say, *a Garment EXCEED-*  
*INGLY white; a Mountain TOLERABLY*  
O 2
*high,*

(by calling it the Attributive of an Attributive) is conformable to the best authorities. *Theodore Gaza* defines an ADVERB, as follows—μέρος λόγου ἀπύτων, κατὰ ῥήματος λεγόμενον, ἢ ἐπιλεγόμενον ῥήματι, καὶ οἷον ἐπίθετον ῥήματος. *A Part of Speech devoid of Cases, predicated of a Verb, or subjoined to it, and being as it were the Verb's Adjective.* L. IV. (where by the way we may observe, how properly the Adverb is made an *Aptote*, since its principal sometimes *has cases*, as in *Valdè Sapiens*; sometimes *has none*, as in *Valdè amat.*) *Priscian's* definition of an Adverb is as follows—ADVERBIUM est pars orationis indeclinabilis, cujus significatio Verbis adjicitur. Hoc enim perficit Adverbium Verbis additum, quod adjectiva nomina appellativis nominibus adjuncta; ut prudens homo; prudenter egit; felix Vir; feliciter vivit. L. XV. p. 1003. And before, speaking of the *Stoics*, he says—Etiam ADVERBIA Nominibus vel VERBIS CONNUMERABANT, 'Et quasi ADJECTIVA VERBORUM nominabant. L. I. p. 574. See also *Apoll. de Synt.* L. I. c. 3. *sub fin.*

Ch. XI. *high*, or MODERATELY *high*. It is plain  
 therefore that Intension and Remission are  
 among the Attributes of such Attributes.  
 Hence then one copious Source of secon-  
 dary Attributives, or Adverbs, to denote  
 these two, that is, *Intension*, and *Remission*.  
 The *Greeks* have their *θαρμασῶς*, *μάλιστα*,  
*πάνυ*, *ἤκιστα*; the *Latins* their *valdè*, *vehe-*  
*menter*, *maximè*, *satis*, *mediocriter*; the  
*English* their *greatly*, *vastly*, *extremely*,  
*sufficiently*, *moderately*, *tolerably*, *indiffer-*  
*ently*, &c.

FARTHER than this, where there are  
 different Intensions of the same Attribute,  
 they may be *compared* together. Thus if  
 the Garment A be EXCEEDINGLY *White*,  
 and the Garment B be MODERATELY  
*White*, we may say, *the Garment A is*  
*MORE white than the Garment B.*

IN these instances the Adverb MORE  
 not only denotes Intension, but *relative*  
*Intension*. Nay we stop not here. We  
 not

not only denote Intension *merely relative* Ch.XI. *but relative Intension, than which there is* } *none greater.* Thus we not only say *the Mountain A is MORE high than the Mountain B,* but that *it is the MOST high of all Mountains.* Even *Verbs, properly so called,* as they admit *simple* Intensions, so they admit also these *comparatives* ones. Thus in the following Example——*Fame he LOVETH MORE than Riches, but Virtue of all things he LOVETH MOST*——the Words MORE and MOST denote the different *comparative Intensions* of the Verbal Attributive, *Loveth.*

AND hence the rise of COMPARISON, and of its different *Degrees*; which cannot well be more, than the two Species above mentioned, one to denote *Simple Excess*, and one to denote *Superlative.* Were we indeed to introduce *more* degrees than these, we ought perhaps to introduce *infinite*, which is absurd. For why stop at a limited Number, when in all subjects,

Ch. XI. susceptible of Intension, the intermediate  
 Excesses are in a manner infinite? There  
 are infinite Degrees of *more White*, be-  
 tween the *first Simple White*, and the *Superlative, Whitest*; the same may be said  
 of *more Great, more Strong, more Minute, &c.* The Doctrine of Grammarians about  
*three* such Degrees, which they call the  
 Positive, the Comparative and the Superla-  
 tive, must needs be absurd; both because  
 in their Positive there is † no Comparison at  
 all, and because their *Superlative* is a Com-  
 parative, as much as their *Comparative* it-  
 self. Examples to evince this may be found  
 every where. *Socrates was the MOST WISE*  
*of all the Athenians—Homer was the MOST*  
*SUBLIME of all Poets.—*

—*Cadit et Rhipheus, JUSTISSIMUS UNUS*  
*Qui fuit in Teucris—* Virg.

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† *Qui (s. l. Gradus Positivus) quoniam perfectus est, a quibusdam in numero Graduum non computatur. Consentii Ars apud L'utsch. p. 2022.*

IT must be confessed these Comparatives, Ch. XI. as well the *simple*, as the *superlative*, seem sometimes to part with their *relative* Nature, and only retain their *intensive*. Thus in the Degree, denoting *simple* Excess,

Tristior, et lacrumis oculos suffusa nitentes. Virg.

Rusticior paulo est— Hor.

IN the *Superlative* this is more usual. *Vir doctissimus, Vir fortissimus, a most learned Man, a most brave Man*,—that is to say, not the *bravest* and *most learned* Man, that ever existed, but a Man possessing those Qualities *in an eminent Degree*.

THE Authors of Language have contrived a method to retrench these Comparative Adverbs, by expressing their force in the Primary Attributive. Thus instead of *More fair*, they say FAIRER; instead of *Most fair*, FAIREST, and the same holds

Ch. XI. true both in the *Greek* and *Latin*. This Practice however has reached no farther than to *Adjectives*, or at least to *Participles*, *sharing the nature of Adjectives*. Verbs perhaps were thought too much diversified already, to admit more Variations without perplexity.

As there are some *Attributives*, which admit of Comparison, so there are others, which admit of none. Such for example are those, which denote *that Quality of Bodies arising from their Figure*; as when we say, a *Circular Table*, a *Quadrangular Court*, a *Conical Piece of Metal*, &c. The reason is, that a million of things, participating the same Figure, participate it *equally*, if they participate it at all. To say therefore that while A and B are both quadrangular, A is *more* or *less* quadrangular than B, is absurd. The same holds true in all *Attributives*, denoting *definite Quantities*, whether *continuous* or *discrete*, whether *absolute* or *relative*. Thus the *two-foot Rule*

A cannot be *more a two-foot Rule*, than any Ch. XI. other of the same length. *Twenty Lions* cannot be *more twenty*, than *twenty Flies*. If A and B be both *triple*, or *quadruple* to C, they cannot be *more triple*, or *more quadruple*, one than the other. The reason of all this is, there can be *no Comparison* without *Intension and Remission*; there can be no *Intension and Remission* in things *always definite*; and such are the *Attributives*, which we have last mentioned.

IN the same reasoning we see the cause, why *no Substantive is susceptible of these Comparative Degrees*. A *Mountain* cannot be said *MORE TO BE*, or *TO EXIST*, than a *Mole-hill*, but the *More* and *Less* must be sought for in their *Quantities*. In like manner, when we refer many *Individuals* to one *Species*, the *Lion A* cannot be called *more a Lion*, than the *Lion B*, but if more any thing, he is *more fierce*, *more speedy*, or exceeding in some such *Attribute*. So again, in referring many *Species* to one *Genus*,

Ch. XI. Genus, a Crocodile is not more an Animal, than a Lizard; nor a Tiger, more than a Cat, but if any thing, they are *more bulky, more strong, &c.* the Excess, as before, being derived from their Attributes. So true is that saying of the acute *Stagirite*—that SUBSTANCE is not susceptible of MORE and LESS (c). But this by way of digression, to return to the subject of Adverbs.

OF the Adverbs, or secondary Attributes already mentioned, these denoting Intension or Remission may be called Adverbs of *Quantity continuous*; *Once, Twice, Thrice*, are Adverbs of *Quantity discrete*; *More and Most, Less and Least*, to which may be added *Equally, Proportionally, &c.*  
are

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(c) ἐκ αὐτοῦ ἐπιδέχονται ἢ ὅσια τὸ μᾶλλον καὶ τὸ ἧττον, *Categor.* c. 5. See also *Sanctius*, L. I. c. 11. L. II. c. 10, 11. where the subject of Comparatives is treated in a very masterly and philosophical manner. See also *Priscian*, p. 598. *Derivantur igitur Comparativa a Nominibus Adjectivis, &c.*

are Adverbs of *Relation*. There are others Ch. XI.  
of *Quality*, as when we say, HONESTLY }  
*industrious*, PRUDENTLY *brave*, they fought  
BRAVELY, he painted FINELY, a *Portico*  
formed CIRCULARLY, a *Plain cut* TRI-  
ANGULARLY, &c.

AND here it is worth while to observe,  
how the same thing, participating the  
same *Essence*, assumes different gramma-  
tical *Forms* from its different relations.  
For example, suppose it should be asked,  
how differ *Honest*, *Honestly*, and *Honesty*.  
The Answer is, they are *in Essence* the  
same, but they differ, in as much as *Ho-  
nest* is the *Attributive of a Substantive*;  
*Honestly*, of a *Verb*; and *Honesty*, being  
divested of these its attributive Relations,  
assumes the *Power of a Substantive*, so as  
to stand by itself.

THE Adverbs, hitherto mentioned, are  
common to *Verbs of every Species*; but  
there

Ch. XI. there are some, which are peculiar to *Verbs* properly so called, that is to say, to such as denote *Motion* or *Energy*, with their *Privations*. All MOTION and REST imply TIME and PLACE, as a kind of necessary *Coincidents*. Hence then, if we would express the *Place* or *Time* of either, we must needs have recourse to the proper *Adverbs*; of *Place*, as when we say, *he stood* THERE; *he went* HENCE; *he travelled* FAR, &c. of *Time*, as when we say, *he stood* THEN; *he went* AFTERWARD; *he travelled* FORMERLY, &c. Should it be asked——why *Adverbs of Time*, when *Verbs* have *Tenses*? The Answer is, tho' *Tenses* may be sufficient to denote the greater *Distinctions of Time*, yet to denote them all by *Tenses* would be a perplexity without end. What a variety of *Forms*, to denote *Yesterday*, *To-day*, *To-morrow*, *Formerly*, *Lately*, *Just now*, *Now*, *Immediately*, *Presently*, *Soon*, *Hereafter*, &c.? It was this then that made the

the

the *Temporal* Adverbs necessary, over and above the *Tenses*. Ch. XI.

To the Adverbs just mentioned may be added those, which denote the *Intensions and Remissions peculiar to Motion*, such as *speedily, hastily, swiftly, slowly, &c.* as also *Adverbs of Place, made out of Prepositions*, such as ἀνω and κάτω from ἀνω and κάτω, in *English upward and downward, from up and down.* In some instances the Preposition suffers no change, but becomes an Adverb by nothing more than its Application, as when we say, CIRCA equitat, he rides ABOUT; PROPE cecidit, he was NEAR falling; Verum ne POST conferas culpam in me, But do not AFTER lay the blame on me (d).

THERE

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(d) *Sosp. Charisii Inst. Gram.* p. 170. *Terent. Eun. Act. II. Sc. 3.*

Ch. XI. THERE are likewise *Adverbs of Interrogation*, such as *Where, Whence, Whither, How*; of which there is this remarkable, that when they lose their *Interrogative* power, they assume that of a *Relative*, so as even to represent the *Relative* or *Subjunctive Pronoun*. Thus *Ovid*

*Et Seges est, UBI Troja fuit—*

translated in our old *English Ballad*,

*And Corn doth grow, WHERE Troy town  
stood.*

That is to say, *Seges est in eo loco, IN QUO*  
*&c. Corn groweth in that place, IN WHICH,*  
*&c. the power of the Relative, being im-*  
*plied in the Adverb. Thus Terence,*

*Hujusmodi mihi res semper comminiscere,  
UBI me excarnufices— Heaut. IV. 6.*

where *UBI* relates to *res*, and stands for  
*quibus rebus.*

IT is in like manner that the *Relative* Ch. XI.  
*Pronoun* upon occasion becomes an *Inter-*  
*rogative*, at least in *Latin* and *English*.  
 Thus *Horace*,

QUEM *Virum aut Heroa lyrâ, vel acri*  
*Tibiâ fumes celebrare, Clio?*

So *Milton*,

WHO *first seduc'd them to that soul re-*  
*volt?*

THE reason of all this is as follows.  
 The *Pronoun* and *Adverbs* here mentioned  
 are all alike, in their original character,  
 RELATIVES. Even when they become  
 Interrogatives, they lose not this character,  
 but are still Relatives, as much as ever.  
 The difference is, that *without* an Interro-  
 gation, they have reference to a Subject,  
 which is *antecedent, definite and known*;  
 with an *Interrogation*, to a Subject which  
 is *subsequent, indefinite, and unknown*, and  
 which

Ch. XI. which it is expected that *the Answer* should  
 } express and ascertain,

Who *first seduc'd them*?—

The very Question itself supposes a Seducer, to which, tho' *unknown*, the Pronoun, WHO, has a *reference*.

*Th' infernal Serpent*—

Here in the *Answer* we have *the Subject*, which was *indefinite*, *ascertained*; so that the WHO in the *Interrogation* is (we see) as much a *Relative*, as if it had been said originally, without any *interrogation* at all, *It was the Infernal SERPENT, WHO first seduced them*.

AND thus is it that *Interrogatives* and *Relatives* mutually pass into each other.

AND so much for ADVERBS, peculiar to Verbs properly so called. We have already spoken of those, which are common to all *Attributives*. We have likewise attempted

tempted to explain *their general Nature*, Ch. XI. which we have found to consist in being *the Attributes of Attributes*. There remains only to add, that ADVERBS may be derived from almost every Part of Speech: from PREPOSITIONS, as when from *After* we derive *Afterwards*—from PARTICIPLES, and through these from *Verbs*, as when from *Know* we derive *Knowing*, and thence *Knowingly*; from *Scio*, *Sciens*, and thence *Scienter*—from ADJECTIVES, as when from *Virtuous* and *Vicious*, we derive *Virtuously* and *Viciously*—from SUBSTANTIVES, as when from Πίθηκ<sup>Ⓞ</sup>, *an Ape*, we derive Πιθήκειον βλέπειν, *to look APISHLY*; from Λέων, *a Lion*, Λεονῶδως, *Leoninely*—nay even from PROPER NAMES, as when from *Socrates* and *Demosthenes*, we derive *Socratically* and *Demosthenically*. *It was Socratically reasoned*, we say; *it was Demosthenically spoken* \*.

P

are

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\* Aristotle has Κυκλοπικῶς *Cyclopically*, from Κύκλωψ  
 & *Cyclops*. Eth. Nic. X. 9.

Ch. XI. are many others, cited by the old Gram-  
 marians, such as *Catiliniter* from *Catilina*,  
*Sifenniter* from *Sifenna*, *Tullianè* from *Tul-*  
*lius*, &c. (e).

NOR are they thus extensive only in *De-*  
*rivation*, but in *Signification* also. *Theodore*  
*Gaza* in his *Grammar* informs us (f),  
 that ADVERBS may be found in every  
 one of the *Predicaments*, and that the  
 readiest way to reduce their *Infinite*,  
 was to refer them by classes to those ten  
 universal *Genera*. The *Stoics* too called  
 the ADVERB by the name of Πανδέκης,  
 and that from a view to the same *multi-*  
*form Nature*. *Omnia in se capit quasi col-*  
*lata per satiram, concessã sibi rerum variã*  
*potestate*. It is thus that *Sofipater* explains  
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(e) See *Prisc.* L. XV. p. 1022. *Sof. Charif.* 161.  
 Edit. *Putschii*.

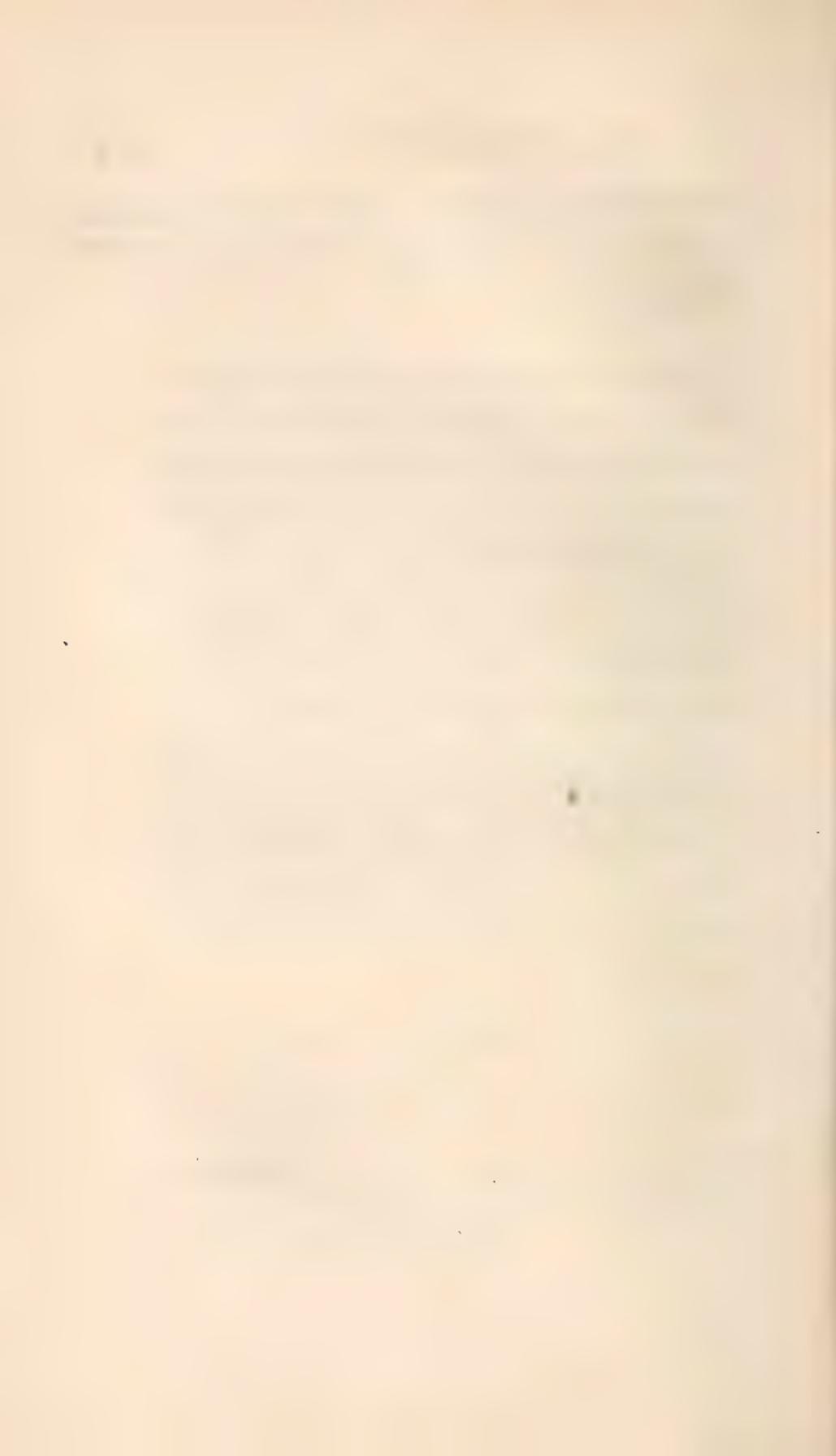
(f) —διὸ δὴ καὶ ἀμεινον ἴσως δέκα καὶ τῶν ἐπιρρημά-  
 των γένη θείσθαι ἐκεῖνα, εἴαν, ποιοὺν, ποισὸν, πρὸς τι,  
 κ. τ. λ. *Gram. Introd.* L. II.

the Word (*g*), from whose authority Ch.XI. we know it to be *Stoical*. But of this  enough.

AND now having finished those PRINCIPAL PARTS of Speech, the SUBSTANTIVE and the ATTRIBUTIVE, which are SIGNIFICANT WHEN ALONE, we proceed to those AUXILIARY PARTS, which are ONLY SIGNIFICANT, WHEN ASSOCIATED. But as these make the Subject of a Book by themselves, we here conclude the first Book of this Treatise.

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(*g*) *Sosp. Char.* p. 175. Edit. *Putschii*.



# HERMES

OR A PHILOSOPHICAL INQUIRY  
CONCERNING UNIVERSAL GRAMMAR.

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## BOOK II.

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### CHAP. I.

*Concerning Definitives.*

**W**HAT remains of our Work, Ch. I. is a matter of less difficulty, it being the same here, as in some Historical Picture; when the principal Figures are once formed, it is an easy labour to design the rest.

Ch. I. DEFINITIVES, the Subject of the present Chapter, are commonly called by Grammarians, ARTICLES, ARTICULI, ἄρθρα. They are of two kinds, either those *properly and strictly so called*, or else the *Pronominal Articles*, such as *This, That, Any, &c.*

WE shall first treat of those *Articles more strictly so denominated*, the reason and use of which may be explained, as follows.

THE visible and individual Substances of Nature are infinitely more numerous, than for each to admit of a particular Name. To supply this defect, when any Individual occurs, which either wants a proper Name, or whose proper Name is not known, we ascertain it, as well as we can, by referring it to its Species; or, if the Species be unknown, then at  
 least

least to some Genus. For example—a Ch. I. certain Object occurs, with a head and limbs, and appearing to possess the powers of Self-motion and Sensation. If we know it not as an Individual, we refer it to its proper Species, and call it *Dog*, or *Horse*, or *Lion*, or the like. If none of these Names fit, we go to the Genus, and call it, *Animal*.

BUT this is not enough. The Thing, at which we are looking, is neither a Species, nor a Genus. What is it then? An Individual.—Of what kind? *Known*, or *unknown*? Seen now *for the first time*, or *seen before*, and now remembered?—It is here we shall discover the use of the two Articles (A) and (THE). (A) respects our *primary* Perception, and denotes Individuals as *unknown*; (THE) respects our *secondary* Perception, and denotes Individuals as *known*. To explain by an example—I see an object pass

Ch. I by, which I never saw till now. What  
 do I say?—*There goes A Beggar with A  
 long Beard.* The Man departs, and re-  
 turns a week after. What do I say then?  
 —*There goes THE Beggar with THE long  
 Beard.* The Article only is changed, the  
 rest remains un-altered.

YET mark the force of this apparently  
 minute Change. The Individual, *once  
 vague*, is now recognized *as something  
 known*, and that merely by the efficacy of  
 this latter Article, which tacitly insinuates  
 a kind of *previous* acquaintance, by refer-  
 ring the present Perception to a like Per-  
 ception already past (*a*).

THE Truth is, the Articles (A) and  
 (THE) are both of them *definitives*, as  
 they circumscribe the latitude of Genera  
 and Species, by reducing them for the  
 most

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(a) See B. I. c. 5. p. 63, 64.

most part to denote Individuals. The Ch. I.  
 difference however between them is this ; }  
 the Article (A) leaves the Individual itself  
*unascertained*, whereas the Article (THE)  
*ascertains the Individual also*, and is for  
 that reason the more accurate Definitive  
 of the two.

It is perhaps owing to the imperfect  
 manner, in which the Article (A) de-  
 fines, that the *Greeks* have no Article  
 correspondent to it, but supply its place,  
 by a negation of their Article, 'Ο. 'Ο  
 ἄνθρωπος ἔπεσεν, THE man fell — ἄν-  
 θρωπος ἔπεσεν, A Man fell, without any  
 thing prefixed, but only the Article with-  
 drawn (b). Even in *English*, where the  
 Article

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(b) Τὰ γὰρ ἀοριστῶς ὡς τότε νοούμενα, ἢ τῷ ἄρθρῳ  
 παράθεσις ὑπὸ ὀρισμὸν τῷ προσώπῳ ἄγει. Those things,  
 which are at times understood indefinitely, the addition of  
 the Article makes to be definite as to their Person. Apoll.  
 L. IV. c. 1. See of the same author, L. I. c. 6, 36.

Ch. I. Article (A) cannot be used, as in plurals, its force is express'd by the same Negation. *Those are THE Men*, means those are Individuals, of which we possess some previous Knowledge. *Those are Men*, the Article apart, means no more than that they are so many vague and uncertain Individuals, just as the Phrase, *A Man*, in the singular, implies one of the same number.

BUT

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ποιεῖ (τὸ Ἄρθρον ἸC.) δ' ἀναπόλησιν προεγνωσμένα τῷ ἐν τῇ συντάξει· οἷον εἰ μὲν λέγοι τις, ἈΝΘΡΩΠΟΣ ΗΚΕ, ἄδηλον τίνα ἀνθρώπου λέγει. εἰ δὲ Ο ἈΝΘΡΩΠΟΣ, δῆλον, προεγνωσμένον γὰρ τίνα ἀνθρώπου λέγει. Τῆτο δὲ αὐτὸ βέλουται καὶ οἱ Φάσκοντες τ' ἄρθρου σημαντικὸν πρώτης γνώσεως καὶ δευτέρας. *The Article causes a Review within the Mind of something known before the texture of the Discourse. Thus if any one says Ἀνθρωπος ἦκε, MAN CAME (which is the same, as when we say in English A man came) it is not evident, of whom he speaks. But if he says ὁ ἀνθρωπος ἦκε, THE MAN CAME, then it is evident; for he speaks of some Person known before. And this is what those mean, who say that the Article is expressive of the First and Second Knowledge together.* Theod. Gazæ. L. IV.

BUT tho' the *Greeks* have no Article Ch. I. correspondent to the Article (A,) yet nothing can be more nearly related, than their 'Ο, to the Article, THE. 'Ο βασιλεῦς, THE King; ΤΟ δῶρον, THE Gift, &c. Nor is this only to be proved by parallel examples, but by the Attributes of the *Greek Article*, as they are described by *Apollonius*, one of the earliest and most acute of the old *Grammarians*, now remaining.

Ἔστιν ἕν καθὸ καὶ ἐν ἄλλοις ἀπεφηνάμεθα, ἰδίου ἄρθρων ἢ ἀναφορὰ, ἢ ἐστὶ προκατειλεγμένε προσώπε παρασατική.—Now the peculiar Attribute of the Article, as we have shewn elsewhere, is that Reference, which implies some certain Person already mentioned. Again—'Ου γὰρ δέγχε τά ὀνόματα ἐξ αὐτῶν ἀναφορὰν παράσησιν, εἰ μὴ συμπαράλαβοιεν τὸ ἄρθρον, ἔξ ἐξαιρέτος ἐστὶν ἢ ἀναφορὰ. For Nouns of themselves imply not Re-

Ch. I. *Reference, unless they take to them the Article, whose peculiar Character is Reference.*  
 Again—Τὸ ἄρθρον προῦφεσῶσαν γνώσιν δηλοῖ  
 —*The Article indicates a pre-established acquaintance (c).*

HIS reasoning upon *Proper Names* is worth remarking. *Proper Names* (he tells us) often fall into *Homonymie*, that is, different Persons often go by the same Name. To solve this ambiguity, we have recourse to *Adjectives* or *Epithets*. For example—there were two *Grecian* chiefs, who bore the name of *Ajax*. It was not therefore without reason, that *Menestheus* uses *Epithets*, when this intent was to distinguish the one of them from the other.

Ἄλλὰ

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(c) *Apoll. de Synt. L. I. c. 6, 7.* His account of REFERENCE is as follows—Ἰδίωμα ἀναφορᾶς προκατειλεγμένον προσώπων δευτέρου γνώσις. *The peculiar character of Reference is the second or repeated Knowledge of some Person already mentioned. L. II. c. 3.*

Ἄλλὰ περ οἷο ἴτω Τελαμώνιο ἀλκιμῷ Ch. I.  
 Αἴας. Hom. }

*If both Ajaxes (says he) cannot be spared,*

——at least alone

*Let mighty Telamonian Ajax come.*

*Apollonius* proceeds——Even Epithets themselves are diffused thro' various Subjects, in as much as the same Adjective may be referred to many Substantives.

IN order therefore to render both Parts of Speech equally definite, that is to say the Adjective as well as the Substantive, the Adjective itself assumes *an Article* before it, that it may indicate a *Reference to some single Person only*, μοναδικὴ ἀναφορὰ, according to the Author's own Phrase. And thus it is we say, Τρύφων ὁ Γραμματικός, *Trypho THE Grammarian*; Ἀπολλόδωρος ὁ Κυρηναῖος, *Apollodorus THE Cyrenean*, &c. The Author's Conclusion of this

Ch. I. this Section is worth remarking. Δεόν-  
 τως ἄρα καὶ κατὰ τὸ τοιῆτον ἢ πρόσθεσις ἐστὶ  
 τῷ ἄρθρῳ, συνιδιάζουσα τὸ ἐπιθετικὸν τῷ κυρίῳ  
 ὀνόματι—It is with reason therefore that  
 the Article is here also added, as it brings  
 the Adjective to an Individuality, as pre-  
 cise, as the proper Name (d).

WE may carry this reasoning farther,  
 and shew, how by help of the Article  
 even common Appellatives come to have  
 the force of proper Names, and that un-  
 assisted by epithets of any kind. Among  
 the Athenians Πλοῖον meant Ship; Ἐνδεκα,  
 Eleven; and Ἄνθρωπος, Man. Yet add  
 but the Article, and Τὸ Πλοῖον, THE SHIP,  
 meant that particular Ship, which they sent  
 annually to Delos; Ὁι Ἐνδεκα, THE ELEVEN,  
 meant, certain Officers of Justice; and Ὁ  
 Ἄνθρωπος, THE MAN, meant their public  
 Executioner. So in English, City, is a  
 Name

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(d) See Apoll. L. I. c. 12. where by mistake Mene-  
 laus is put for Menestheus.

Name common to many places; and Ch. I.  
*Speaker*, a Name common to many Men. }  
 Yet if we prefix the Article, THE CITY  
 means our Metropolis; and THE SPEAK-  
 ER, a high Officer in the *British* Parlia-  
 ment.

AND thus it is by an easy transition, that  
 the Article, from denoting *Reference*, comes  
 to denote *Eminence* also; that is to say,  
 from implying an *ordinary* pre-acquain-  
 tance, to presume a kind of *general and*  
*universal Notoriety*. Thus among the  
*Greeks* Ὁ Ποιητής, THE POET, meant *Ho-*  
*mer* (e); and Ὁ Σταγειρίτης, THE STAGI-  
 RITE, meant *Aristotle*; not that there were  
 not

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(e) There are so few exceptions to this Observation,  
 that we may fairly admit it to be generally true. Yet  
*Aristotle* twice denotes *Euripides* by the Phrase ὁ ποιητής,  
 once at the end of the seventh Book of his *Nicomachian*  
*Ethics*, and again in his *Physics*, L. II. 2. *Plato* also  
 in his tenth Book of *Laws* (p. 901. *Edit. Serr.*) denotes  
*Hesiod* after the same manner.

Ch. I. not many Poets, beside *Homer*; and many  
 Stagirites, beside *Aristotle*; but none equally  
 illustrious for their Poetry and Philoso-  
 phy.

IT is on a like principle that *Aristotle* tells us, it is by no means the same thing to assert—*εἶναι τὴν ἡδονὴν ἀγαθόν*, or, TO *ἀγαθόν*—that, *Pleasure is A GOOD*, or, THE GOOD. The first only makes it a *common Object of Desire*, upon a level with many others, which daily raise our wishes; the last supposes it *that supreme and sovereign Good*, the ultimate Scope of all our Actions and Endeavours (*f*).

BUT to pursue our Subject. It has been said already that the Article has no meaning, but when associated to some other word.—To what words then may it be associated?—To such as require *defining*,  
 for

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(f) *Analyt. Prior. L. I. c. 40.*

for it is by nature a *Definitive*.—And Ch. I. *what Words* are these?—Not those which already are *as definite, as may be*. Nor yet those, which, *being indefinite, cannot properly be made otherwise*. It remains then they must be *those, which though indefinite, are yet capable, through the Article, of becoming definite*.

UPON these Principles we see the reason, why it is absurd to say, Ο ΕΓΩ, THE I, or Ο ΣΥ, THE THOU, because nothing can make those Pronouns more *definite*, than they are (g). The same may be asserted  
of

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(g) *Apollonius* makes it part of the Pronoun's Definition, to refuse co-alescence with the Article. Ἐκείνο ἐν Ἀνωουμία, τὸ μετὰ δείξεως ἢ ἀναφορᾶς ἀντονομαζόμενον, ᾧ δὲ σὺνεται τὸ ἄρθρον. *That therefore is a Pronoun, which with Indication or Reference is put for a Noun, and WITH WHICH THE ARTICLE DOETH NOT ASSOCIATE*. L. II. c. 5. So *Gaza*, speaking of Pronouns—Πάνη δὲ—ἐν ἐπιδέχεται ἄρθρον. L. IV. *Priscian* says the same. *Jure igitur apud Græcos prima*

Ch. I. of Proper Names, and though the *Greeks* say ὁ Σακράτης, ἡ Ξάνθιππη, and the like, yet the Article is a mere Pleonasm, unless perhaps it serve to distinguish Sexes. By the same rule we cannot say in *Greek* ΟΙ ΑΜΦΟΤΕΡΟΙ, or in *English*, THE BOTH, because these Words in their own nature are each of them perfectly defined, so that to define them farther would be quite superfluous. Thus if it be said, *I have read* ΒΟΤΗ *Poets*, this plainly indicates a definite pair, of whom some mention has been made already; Δυὸς ἐγνωσμένη, a known Duad, as *Appollonius* expresses himself, (h) when he speaks of this Subject. On the contrary, if it be said, *I have read* Two *Poets*, this may mean any Pair out of

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*et secunda persona pronominum, quæ sine dubio demonstrativæ sunt, articulis adjungi non possunt; nec tertia, quando demonstrativa est.* L. XII. p. 938.—In the beginning of the same Book, he gives the true reason of this. *Supra omnes alias partes orationis FINIT PERSONAS PRONOMEN.*

(h) *Apollon.* L. I. c. 16.

of all that ever existed. And hence this Ch. I.  
 Numeral, being in this Sense *indefinite* (as }  
 indeed are all others, as well as itself) is  
 forced to *assume the Article*, whenever it  
 would become *definite*\*. And thus it is,  
 THE TWO in *English*, and ΟΙ ΔΥΟ in  
*Greek*, mean nearly the same thing, as  
 BOTH or ΑΜΦΟΤΕΡΟΙ. Hence also it  
 is, that as TWO, when taken alone, has  
 reference to some *primary* and *indefinite*  
 Perception, while the Article, THE, has  
 reference to some *secondary* and *definite* †;  
 hence I say the Reason, why it is bad *Greek*  
 to say ΔΥΟ ΟΙ ΑΝΘΡΩΠΟΙ, and bad  
*English*, to say TWO THE MEN. Such  
 Syntax is in fact a *Blending of Incompati-*  
 Q 2 bles,

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\* This explains *Servius* on the XII<sup>th</sup> *Æneid*. v. 511. where he tells us that *Duorum* is put for *Amborum*. In *English* or *Greek* the Article would have done the business, for *the Two*, or τοῖν δυοῖν are equivalent to *Both* or ἀμφότερων, but not so *Duorum*, because the *Latins* have no Articles to prefix.

† Sup. p. 215, 216.

Ch. I. *bles*, that is to say of a *defined Substantive* with an *undefined Attributive*. On the contrary to say in *Greek* ΑΜΦΟΤΕΡΟΙ ΟΙ ΑΝΘΡΩΠΟΙ, or in *English*, BOTH THE MEN, is good and allowable, because the Substantive cannot possibly be less apt, by being defined, to coalesce with an Attributive, which is defined as well as itself. So likewise, it is correct to say, ΟΙ ΔΥΟ ΑΝΘΡΩΠΟΙ, THE TWO MEN, because here the Article, being placed in the beginning, *extends its Power* as well through Substantive as Attributive, and equally contributes to *define* them both.

As some of the words above admit of no Article, *because they are by Nature as definite as may be*, so there are others, which admit it not, *because they are not to be defined at all*. Of this sort are all INTERROGATIVES. If we question about *Substances*. we cannot say Ο ΤΙΣ ΟΥΤΟΣ, THE WHO IS THIS; but ΤΙΣ ΟΥ-

ΟΥΤΟΣ, WHO IS THIS? (i). The same Ch. I.  
as to *Qualities* and both kinds of *Quantity*.

We say without an Article ΠΟΙΟΣ, ΠΟΣΟΙ, ΠΗΛΙΚΟΣ, in *English*, WHAT SORT OF, HOW MANY, HOW GREAT. The Reason is, that the Articles Ὁ, and ΤΗΕ respect Beings, *already known*; Interrogatives respect Beings, *about which we are ignorant*; for as to what we know, Interrogation is superfluous.

IN a word *the natural Associators with Articles* are all those *common Appellatives*, which denote the several Genera and Species of Beings. It is these, which, by assuming a different *Article*, serve either to explain an Individual upon its first being perceived, or else to indicate, upon its return, a Recognition, or repeated Knowledge (k).

Q 3

WE

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(i) Apollonius calls ΤΙΣ, ἐναντιώτατον τῶν ἀφῆσαν, a Part of Speech, *most contrary, most averse to Articles*. L. IV. c. 1.

(k) What is here said respects *the two Articles*, which we have in *English*. In *Greek*, the Article does no more, than imply a *Recognition*. See before p. 216, 217, 218.

Ch. I. WE shall here subjoin a few Instances  
 of the Peculiar Power of ARTICLES.

EVERY Proposition consists of a *Subject*, and a *Predicate*. In *English* these are distinguished by their Position, the Subject standing *first*, the Predicate *last*. *Happiness is Pleasure*—Here, *Happiness* is the *Subject*; *Pleasure*, the *Predicate*. If we change their order, and say, *Pleasure is Happiness*; then *Pleasure* becomes the *Subject*, and *Happiness* the *Predicate*. In *Greek* these are distinguished not by any Order or Position, but by help of the *Article*, which the Subject always assumes, and the Predicate in most instances (some few excepted) rejects. *Happiness is Pleasure*—ἡδονὴ ἡ εὐδαιμονία—*Pleasure is Happiness*—ἡ ἡδονὴ εὐδαιμονία—*Fine things are difficult*—χαλεπὰ τὰ καλὰ—*Difficult things are fine*—τὰ χαλεπὰ καλὰ.

IN

IN *Greek* it is worth attending, how in Ch. I. the same Sentence, the same *Article*, by being prefixed to a different Word, quite changes the whole meaning. For example—Ὁ Πτολεμαῖος γυμνασιάρχης ἐτιμήθη —*Ptolemy, having presided over the Games, was publickly honoured.* The Participle γυμνασιάρχης has here no other force, then to denote to us *the Time, when* Ptolemy was honoured, *viz.* after having presided over the Games. But if, instead of the Substantive, we join the Participle to the *Article*, and say, Ὁ γυμνασιάρχης Πτολεμαῖος ἐτιμήθη, our meaning is then—*The Ptolemy, who presided over the Games, was honoured.* The Participle in this case, being joined to the *Article*, tends tacitly to indicate not one *Ptolemy* but many, of which number a particular one participated of honour (1).

Q 4

IN

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(1) *Apollon. L. I. c. 33, 34.*

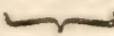
Ch. I. In *English* likewise it deserves remark-  
 ing, how the Sense is changed by chang-  
 ing of the *Articles*, tho' we leave every  
 other Word of the Sentence untouched.—  
*And Nathan said unto David, THOU ART  
 THE MAN\**. In that single, *THE*, that  
 diminutive Particle, all the force and effi-  
 cacy of the Reason is contained. By that  
 alone are the Premises applied, and so  
 firmly fixed, as never to be shaken. It is  
 possible this Assertion may appear at first  
 somewhat strange; but let him, who doubts  
 it, only change the *Article*, and then see  
 what will become of the Prophet and his  
 reasoning.—*And Nathan said unto David,  
 THOU ART A MAN*. Might not the King  
 well have demanded upon so impertinent  
 a position,

*Non dices hodie, quorsum hæc tam putida  
 tendant?*

BUT

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\* ΣΥ ΕΙ 'Ο ΑΝΗΡ. Βασιλ. Β'. κεφ, ιε'.

BUT enough of such Speculations. The Ch. I.  
 only remark, which we shall make on   
 them, is this; that “ minute Change in  
 “ PRINCIPLES leads to mighty Change in  
 “ EFFECTS; so that well are PRINCIPLES  
 “ intitled to our regard, however *in ap-*  
 “ *pearance* they may be trivial and low.”

THE ARTICLES already mentioned are  
 those *strictly* so called; but besides these  
 there are the PRONOMINAL ARTICLES;  
 such as *This, That, Any, Other, Some, All,*  
*No, or None, &c.* Of these we have spoken  
 already in our Chapter of Pronouns (*m*),  
where

(*m*) See B. I. c. 5. p. 72, 73. It seems to have been  
 some view of words, like that here given, which in-  
 duced *Quintilian* to say of the *Latin Tongue*—*Noster*  
*sermo Articulos non desiderat; ideoque in alias partes ora-*  
*tionis sparguntur.* *Inst. Orat. L. I. c. 4.* So *Scaliger.*  
*His declaratis, satis constat Græcorum Articulos non neg-*  
*lectos a nobis, sed eorum usum superfluum. Nam ubi ali-*  
*quid præscribendum est, quod Græci per articulum efficiunt*  
*(ἐλεγεῖν ὁ δὲ λόγος) expletur a Latinis per Is aut ILLE; Is,*  
*aut*

Ch. I. where we have shewn, when they may be taken as Pronouns, and when as Articles. Yet in truth it must be confessed, if the Effence of an Article be *to define and ascertain*, they are much more properly Articles, than any thing else, and as such should be considered in Universal Grammar. Thus when we say, *THIS Picture I approve, but THAT I dislike*, what do we perform by the help of these Definitives, but bring down the common Appellative to denote two Individuals, the one as *the more near*, the other as *the more distant*? So when we say, *SOME men are virtuous, but ALL men are mortal* what is the natural Effect of this ALL and SOME, but to define that *Universality*, and *Particularity*, which would remain indefinite, were we to take them

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*aut, Ille servus dixit, de quo servo antea facta mentio sit, aut qui alio quo pacto notus sit. Additur enim Articulus ad rei memoriam renovandam, cujus antea non nescii sumus, aut ad præscribendam intellectionem, quæ latius patere queat; veluti cum dicimus, C. Cæsar, Is qui postea dictator fuit. Nam alii fuere C. Cæsares. Sic Græcè Καῖσαρ ὁ ἀυτοκράτωρ. De Caus. Ling. Lat. c. 131.*

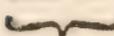
them away? The same is evident in such Ch. I. Sentences, as—*SOME substances have sensation; OTHERS want it—Chuse ANY way of acting, and SOME men will find fault, &c.* For here SOME, OTHER, and ANY, serve all of them to *define* different Parts of a given Whole; SOME, to denote a *definite Part*; ANY, to denote an *indefinite*; and OTHER, to denote the *remaining Part*, when a Part has been assumed already. Sometimes this last Word denotes a *large indefinite Portion*, set in opposition to some *single, definite, and remaining Part*, which receives from such Opposition no small degree of heightening. Thus *Virgil*,

*Excudent ALII spirantia molliùs æra ;  
(Credo equidem) vivos ducent de marmore  
vultus ;*

*Orabunt causas meliùs, cælique meatus  
Describent radio, et surgentia sidera  
dicent :*

*TU regere imperio populos, ROMANE,  
memento, &c. ÆN. VI.*

NOTHING

Ch. I.  NOTHING can be stronger or more sublime, than this Antithesis; *one Act* set as equal to *many other Acts taken together*, and the Roman *singly* (for it is *Tu Romane*, not *Vos Romani*) to *all other Men*; and yet this performed by so trivial a cause, as the just opposition of ALII to TU.

BUT here we conclude, and proceed to treat of CONNECTIVES.

C H A P.

## C H A P. II.

*Concerning Connectives, and first those called Conjunctions.*

CONNECTIVES are the subject of what Ch. II. follows; which, according as they connect either *Sentences* or *Words*, are called by the different Names of CONJUNCTIONS, or PREPOSITIONS. Of these Names, that of the *Preposition* is taken from a *mere accident*, as it commonly stands in connection before the Part, which it connects. The name of the *Conjunction*, as is evident, has reference to its *essential character*.

OF these two we shall consider the CONJUNCTION first, because it connects, not *Words*, but *Sentences*. This is conformable to the Analysis, with which we began this inquiry\*, and which led us, by parity

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\* Sup. p. 11, 12.

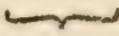
Ch. II. parity of reason, to consider *Sentences themselves* before *Words*. Now the Definition of a CONJUNCTION is as follows—a *Part of Speech, void of Signification itself, but so formed as to help Signification, by making TWO or more significant Sentences to be ONE significant Sentence (a).*

THIS

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(a) Grammarians have usually considered the Conjunction as connecting rather *single Parts of Speech*, than *whole Sentences*, and that too with the addition of like with like, Tense with Tense, Number with Number, Case with Case, &c. This *Sanctius* justly explodes. *Conjunctio neque casus, neque alias partes orationis (ut imperiti docent) conjungit, ipsæ enim partes inter se conjunguntur—sed conjunctio Orationes inter se conjungit.* *Miner. L. III. c. 14.* He then establishes his doctrine by a variety of examples. He had already said as much, *L. I. c. 18.* and in this he appears to have followed *Scaliger*, who had asserted the same before him. *Conjunctionis autem notionem veteres paullo inconsultius prodidere; neque enim, quod aiunt, partes alias conjungit (ipsæ enim partes per se inter se conjunguntur)—sed Conjunctio est, quæ conjungit Orationes plures.* *De Caus. Ling. Lat. c. 165.*

This

THIS therefore being the general Idea of Ch. II.  
 CONJUNCTIONS, we deduce their Species   
 in

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This Doctrine of theirs is confirmed by *Apollonius*, who in the several places, where he mentions the Conjunction, always considers it in Syntax as connecting Sentences, and not Words, though in his works now extant he has not given us its Definition. See L. I. c. 2. p. 14. L. II. c. 12. p. 124. L. III. c. 15. p. 234.

But we have stronger authority than this to support *Scaliger* and *Sanctius*, and that is *Aristotle's* Definition, as the Passage has been corrected by the best Critics and Manuscripts. A Conjunction, according to him, is *Φωνὴ ἄσημος, ἐκ πλειόνων μὲν Φωνῶν μιᾶς, σημαστικῶν δὲ, ποιεῖν πεφυκυῖα μίαν Φωνὴν σημαστικὴν.* An articulate Sound, devoid of Signification, which is so formed as to make ONE significant articulate Sound out of several articulate Sounds, which are each of them significant. Poet. c. 20. In this view of things, the one significant articulate Sound, formed by the Conjunction, is not the Union of two or more Syllables in one simple Word, nor even of two or more Words in one simple Sentence, but of two or more simple Sentences in one complex Sentence, which is considered as ONE, from that Concatenation of Meaning effected by the Conjunctions. For example, let us take the Sentence, which follows. *If Men are by nature social, it is their Interest to be just, though it*  
 were

Ch. II. in the following manner. CONJUNCTIONS,  
 while they connect sentences, either connect  
 also

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were not so ordained by the Laws of their Country. Here are three Sentences. (1.) Men are by nature social. (2.) It is Man's Interest to be just. (3.) It is not ordained by the Laws of every Country that Man should be just. The first two of these Sentences are made One by the Conjunction, IF; these, One with the third Sentence, by the Conjunction, 'THO'; and the three, thus united, make that Φωνὴ μία σημαίνουσα, that one significant articulate Sound, of which Aristotle speaks, and which is the result of the conjunctive Power.

This explains a passage in his Rhetoric, where he mentions the same Subject. Ὁ γὰρ σύνδεσμος ἐν ποιεῖ τὰ πολλὰ ὡσεὶ ἐὰν ἐξαιρεθῆ, δῆλον ὅτι τετραυτίου ἕσαι τὸ ἐν πολλὰ. The Conjunction makes many, ONE; so that if it be taken away, it is then evident on the contrary that one will be MANY. Rhet. III. c. 12. His instance of a Sentence, divested of its Conjunctions, and thus made many out of one, is, ἦλθον, ἀπήνησα, ἐδέόμην, *veni, occurri, rogavi*, where by the way the three Sentences, resulting from this Dissolution, (for ἦλθον, ἀπήνησα, and ἐδέόμην, are each of them, when unconnected, so many perfect Sentences) prove that these are the proper Subjects of the Conjunction's connective faculty.

*Ammotius's*

also their meanings, or not. For exam- Ch. II.  
 ple: let us take these two Sentences—  
*Rome was enslaved—Cæsar was ambitious*  
 —and connect them together by the Con-  
 junction, BECAUSE. *Rome was enslaved,*  
 BECAUSE *Cæsar was ambitious.* Here the  
*Meanings*, as well as the *Sentences*, appear  
 to be connected. But if I say,—*Manners*  
*must be reformed, OR Liberty will be lost—*  
 here the Conjunction, OR, though it join  
 the

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*Ammonius's* account of the use of this Part of Speech is elegant. Διὸ καὶ τῶν λόγων ὁ μὲν ὑπαρξεν μίαν σημαίνων, ὁ κυρίως εἷς, ἀνάλογος ἂν εἴη τῷ μηδέπω τετμημένῳ ξύλῳ, καὶ διὰ τῆτο ἐνὶ λεγομένῳ· ὁ δὲ πλείονας ὑπάρξεις δηλῶν, ἕνα (lege διὰ) τινὰ δὲ σύνδεσμον ἠϋσθαί πως δοκῶν, ἀναλογεῖ τῇ νηὶ τῇ ἐκ πολλῶν συγμειμένη ξύλων, ὑπὸ δὲ τῶν γόμφων φαινομένῃ ἐχέσει τὴν ἕνωσιν. *Of Sentences that, which denotes one Existence simply, and which is strictly ONE, may be considered as analogous to a piece of Timber not yet severed, and called on this account One. That, which denotes several Existences, and which appears to be made ONE by some Conjunctive Particle, is analogous to a Ship made up of many pieces of Timber, and which by means of the nails has an apparent Unity.* Am. in Lib. de Interpret. p. 54, 6.

Ch. II. *the Sentences*, yet as to their respective *Meanings*, is a perfect *Disjunctive*. And thus it appears, that though all Conjunctions *conjoin Sentences*, yet with respect to the *Sense*, some are CONJUNCTIVE, and some DISJUNCTIVE; and hence (*b*) it is that we derive their different Species.

THE *Conjunctions*, which *conjoin both Sentences and their Meanings*, are either COPULATIVES, or CONTINUATIVES. The principal Copulative in *English* is, AND. The Continuatives are, IF, BECAUSE, THEREFORE, THAT, &c. The Difference between these is this—*The Copulative* does no more than barely *couple Sentences*, and is therefore applicable to all Subjects, whose Natures are not incompatible. *Continuatives*, on the contrary, by a more intimate connection, consolidate  
Sen-

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(*b*) Thus Scaliger. *Aut ergo Sensum conjungunt, ac Verba; aut Verba tantum conjungunt, Sensum vero disjungunt.* De C. L. Lat. c. 167.

Sentences into *one continuous Whole*, and Ch. II.  
are therefore applicable only to Subjects,   
which have an *essential Co-incidence*.

To explain by examples—It is no way improper to say, *Lysippus was a Statuary, AND Priscian was a Grammarian*—*The Sun shineth, AND the Sky is clear*—because these are things that may co-exist, and yet imply no absurdity. But it would be absurd to say, *Lysippus was a Statuary, BECAUSE Priscian was a Grammarian*; tho' not to say, *the Sun shineth, BECAUSE the Sky is clear*. The Reason is, with respect to the first, *the Co-incidence is merely accidental*; with respect to the last, it is *essential*, and founded in nature. And so much for the Distinction between *Copulatives* and *Continuatives* (c).

As

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(c) *Copulativa est, quæ copulat tam Verba, quam Sensum*. Thus *Priscian*, p. 1026. But *Scaliger* is more explicit—*si Sensum conjungunt (conjunctiones sc.) aut necessariò,*

Ch. II. As to *Continuatives*, they are either  
 SUPPOSITIVE, such as, IF; or POSITIVE,  
 such as, BECAUSE, THEREFORE, AS, &c.  
 Take Examples of each—you will live  
 happily, IF you live honestly—you live hap-  
 pily, BECAUSE you live honestly. The Dif-  
 ference between these Continuatives is this  
 —The *Suppositives* denote *Connection*, but  
 assert not actual *Existence*; the *Positives*  
 imply both the one and the other (d).

FARTHER

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*cessariò, aut non necessariò: & si non necessario, tum sunt  
 Copulativæ, &c. De C. Ling. Lat. c. 167. Priscian's  
 own account of Continuatives is as follows. Continuativæ  
 sunt, quæ continuationem & consequentiam rerum significant  
 —ibid. Scaliger's account is—causam aut præstituent,  
 aut subdunt. Ibid. c. 168. The Greek name for the  
 Copulative was Σύνδεσμος & συμπλεκτικός; for the Con-  
 tinuative, συναπτικός; the Etymologies of which words  
 justly distinguish their respective characters.*

(d) The old Greek Grammarians confined the name  
 Συναπτικοί, and the Latins that of *Continuativæ* to those  
 Con-

FARTHER than this, the Positives above Ch. II. mentioned are either CAUSAL, such as, BECAUSE, SINCE, As, &c. or COLLECTIVE, such as, THEREFORE, WHEREFORE, THEN, &c. The Difference between these is this—the *Causals* subjoin *Causes to Effects*—*The Sun is in Eclipse,*  
BE-

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Conjunctions, which we have called *Suppositive* or *Conditional*, while the Positive they called *παρασυναπτικοί*, or *Subcontinuativæ*. They agree however in describing their proper Characters. The first according to *Gaza* are, *οἱ ὑπαρξίν μὲν ἔ, ἀκολουθίαν δὲ τινὰ καὶ τάξιν δηλώντες*—L. IV. *Priscian* says, they signify to us, *qualis est ordinatio & natura rerum, cum dubitatione aliquâ essentia rerum*—p. 1027. And *Scaliger* says, they conjoin *sine subsistentiâ necessariâ; potest enim subsistere & non subsistere; utrumque enim admittunt*. Ibid. c. 163. On the contrary of the Positive, or *παρασυναπτικοί* (to use his own name) *Gaza* tells us, *ὅτι καὶ ὑπαρξίν μετὰ τάξεως σημαίνουσιν ἕτοιγαι*—And *Priscian* says, *causam continuationis ostendunt consequentem cum essentia rerum*—And *Scaliger*, *non ex hypothesi, sed ex eo, quod subsistit, conjungunt*. Ibid.

Ch. II. BECAUSE *the Moon intervenes*—*The Collectives* subjoin *Effects to Causes*—*The Moon intervenes*, THEREFORE *the Sun is in Eclipse*. Now we use *Causals* in those instances, where, the Effect being conspicuous, we seek its Cause; and *Collectives*, in *Demonstrations*, and *Science properly so called*, where the Cause being  
 known

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It may seem at first somewhat strange, why the *Positive* Conjunctions should have been considered as Subordinate to the *Suppositive*, which by their antient Names appears to have been the fact. Is it, that the Positive are confined to what *actually is*; the Suppositive extend to *Possibles*, nay even as far as to *Impossible*? Thus it is false to affirm, *As it is Day, it is Light*, unless it actually be Day. But we may at midnight affirm, *If it be Day, it is Light*, because the, *IF*, extends to Possibles also. Nay we may affirm, by its help (if we please) even Impossible. We may say, *If the Sun be cubical, then is the Sun angular*; *If the Sky fall, then shall we catch Larks*. Thus too Scaliger upon the same occasion—*ampliudinem Continuativæ percipi ex eo, quod etiam impossibile aliquando præsupponit*. De C. L. Lat. C. 168. In this sense then the Continuative, Suppositive or Conditional Conjunction is (as it were) superior to the Positive, as being of greater latitude in its application.

known first, by its help we discern consequences (e). Ch. II.

ALL these *Continuatives* are resolvable into *Copulatives*. Instead of, BECAUSE *it is Day, it is light*, we may say, *It is Day, AND it is Light*. Instead of, IF *it be Day, it is Light*, we may say, *It is at the same time necessary to be Day, AND to be Light*. and so in other Instances. The Reason is, that the Power of the *Copulative* extends to all Connections, as well to the *essential*, as to the *casual* or *fortuitous*. Hence therefore the *Continuative* may be resolved into a *Copulative* and *something more*, that is to say, into a *Copulative* implying an *essential* Co-incidence (f) in the Subjects conjoined.

R 4

As

(e) The *Latins* called the *Causals*, *Causales* or *Causativæ*; the *Collectives*, *Collectivæ* or *Illativæ*: The *Greeks* called the former *Ἀιτιολογικοί*, and the latter *Συλλογιστικοί*.

(f) *Resolvuntur autem in Copulativas omnes hæc, propterea quod Causa cum Effectu Suapte naturâ conjuncta est.*  
Scal. de C. L. Lat. c. 169.

Ch. II. As to *Causal* Conjunctions (of which we have spoken already) there is no one of the four Species of Causes, which they are not capable of denoting: for example, THE MATERIAL CAUSE—*The Trumpet sounds, BECAUSE it is made of Metal*—THE FORMAL—*The Trumpet sounds, BECAUSE it is long and hollow*—THE EFFICIENT—*The Trumpet sounds, BECAUSE an Artist blows it*—THE FINAL—*The Trumpet sounds, THAT it may raise our courage.* Where it is worth observing, that the three first Causes are express'd by the strong affirmation of the *Indicative Mode*, because if the Effect actually be, these must of necessity be also. But the last Cause has a different Mode, namely, the *Contingent* or *Potential*. The Reason is, that the Final Cause, tho' it may be *first in Speculation*, is always *last in Event*. That is to say, however it may be the End, which set the Artist first to work, it may still be an End beyond his Power to obtain, and  
which

which like other Contingents, may either Ch. II. happen, or not (g). Hence also it is connected by Conjunctions of a peculiar kind, such as, THAT, *ἵνα*, UT, &c.

The Sum is, that ALL CONJUNCTIONS, which connect both Sentences and their Meanings, are either COPULATIVE, or CONTINUATIVE; the Continuatives are either Conditional, or Positive; and the Positives are either Causal or Collective.

AND NOW we come to the DISJUNCTIVE CONJUNCTIONS, a Species of Words which bear this contradictory Name, because, while they *disjoin the Sense*, they *conjoin the Sentences* (h).

WITH

(g) See B. I. c. 8. p. 142. See also Vol. I. Note VIII. p. 271. For the four Causes see Vol. I. Note XVII. p. 280.

(h) Ὅτι δὲ διαζευκτικοὶ τὰ διαζευγμένα συντιθέασιν, καὶ ἢ πρᾶγμα ἀπὸ πρᾶγματ<sup>ος</sup>, ἢ πρόσωπον ἀπὸ πρόσωπος διαζευγνύοντες, τὴν φράσιν ἐπισυνδέουσιν. *Gram*  
Gram,

Ch. II. WITH respect to these we may observe, that as there is a Principle of UNION diffused throughout all things, by which THIS WHOLE is kept together, and preserved from Dissipation; so there is a Principle of DIVERSITY diffused in like manner, the Source of Distinction, of Number, and of Order (i).

Now

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Gram. L. IV. *Disjunctivæ sunt, quæ, quamvis distinctiones conjungant, sensum tamen disjunctum habent.* Prisc. L. XVI. p. 1029. And hence it is, that a Sentence connected by Disjunctives, has a near resemblance to a *simple negative Truth*. For though this as to its Intellection be *disjunctive* (its end being to disjoin the Subject from the Predicate) yet as it combines Terms together into one Proposition, it is as truly *synthetical*, as any Truth, that is *affirmative*. See Chap. I. Note (b).  
P. 3.

(i) The DIVERSITY, which adorns Nature, may be said to heighten by degrees, and as it passes to different Subjects, to become more and more intense. Some things only differ, when considered as *Individuals*, but if we recur to their *Species*, immediately lose all Distinction: such for instance are *Socrates* and *Plato*. Others differ as to *Species*, but as to *Genus* are the same: such are

Now it is *to express in some degree the* Ch. II.  
*Modifications of this Diversity,* that DIS-  
 JUNCTIVE CONJUNCTIONS seem first to  
 have been invented.

OF these DISJUNCTIVES, some are  
 SIMPLE, some ADVERSATIVE—*Simple,*  
 as when we say, EITHER *it is Day,* OR *it*  
*is*

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are *Man* and *Lion*. There are others again, which *dif-*  
*fer as to Genus,* and co-incide only in those *transcenden-*  
*tal Comprehensions* of Ens, Being, Existence, and the  
 like : such are *Quantities* and *Qualities,* as for example  
*an Ounce,* and the Colour, *White*. Lastly ALL BEING  
 whatever differs, as *Being,* from *Non-being*.

Farther, in all things different, however moderate  
 their Diversity, there is an appearance of OPPOSITION  
 with respect to each other, in as much as each thing *is*  
*it self,* and *not any* of the rest. But yet in all Subjects  
 this Opposition is not *the same*. In RELATIVES, such  
 as Greater and Less, Double and Half, Father and Son,  
 Cause and Effect, in *these* it is *more striking,* than in or-  
 dinary Subjects, because *these* always shew it, *by neces-*  
*sarily inferring each other*. In CONTRARIES, such as  
 Black and White, Even and Odd, Good and Bad,  
Virtuous

Ch. II. *is Night*—*Adversative*, as when we say, *It is not Day, BUT it is Night*. The Difference between these is, that the simple do no more, than *merely disjoin*; the *Adversative* disjoin, with an *Opposition concomitant*. Add to this, that the *Adversative* are *definite*; the *Simple*, *indefinite*. Thus when we say, *The Number Three is not an*

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Virtuous and Vitious, in these the *Opposition* goes still farther, because these not only *differ*, but are even *destructive of each other*. But the *most potent Opposition* is that of *Ἀντιφάσις*, or *CONTRADICTION*, when we oppose *Proposition to Proposition*, *Truth to Falshood*, asserting of any Subject, *either it is, or is not*. This indeed is an *Opposition*, which extends itself to all things, for every thing conceivable must needs have its *Negative*, though multitudes by nature have neither *Relatives*, nor *Contraries*.

Besides these Modes of *DIVERSITY*, there are others that deserve notice; such for instance, as the *Diversity* between the *Name* of a thing, and *its Definition*; between the *various Names*, which belong to the *same thing*, and the *various things*, which are denoted by the *same Name*; all which *Diversities* upon occasion become a Part of our Discourse. And so much, in short, for the Subject of *DIVERSITY*,

an even Number, BUT an odd, we not only Ch. II.  
 disjoin two opposite Attributes, but we de-  
 finitely affirm one, and deny the other.   
 But when we say, *The Number of the Stars*  
*is EITHER even OR odd*, though we assert  
 one Attribute *to be*, and the other *not to*  
*be*, yet the Alternative notwithstanding is  
 left indefinite. And so much for *simple*  
*Disjunctives* (k).

As

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(k) The simple Disjunctive  $\eta$ , or *Vel*, is mostly used  
*indefinitely*, so as to leave an Alternative. But when it  
 is used *definitely*, so as to leave no Alternative it is then  
 a perfect Disjunctive of the Subsequent from the Pre-  
 vious, and has the same force with  $\kappa\epsilon\iota$   $\epsilon$ , or, *Et non*.  
 It is thus Gaza explains that Verse of Homer.

Βάλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.

Ιλ. Α.

That is to say, *I desire the people should be saved, AND*  
*NOT be destroyed*, the Conjunction  $\eta$  being ἀναιρετικὸς,  
 or *sublative*. It must however be confessed, that this Verse  
 is otherwise explained by an Ellipsis, either of μάλλον,  
 οἱ ἀπίς, concerning which see the Commentators.

Ch. II. As to *Adversative Disjunctives*, it has been said already that they imply OPPOSITION. Now there can be no Opposition of the *same Attribute*, in the *same Subject*, as when we say, *Nireus was beautiful*; but the Opposition must be either of the *same Attribute* in *different Subjects*, as when we say, *Brutus was a Patriot*, BUT *Cæsar was not*—or of *different Attributes* in the *same Subject*, as when we say, *Gorgias was a Sophist*, BUT *not a Philosopher*—or of *different Attributes* in *different Subjects*, as when we say, *Plato was a Philosopher*, BUT *Hippias was a Sophist*.

THE *Conjunctions* used for all these purposes may be called ABSOLUTE ADVERSATIVES.

BUT there are *other Adversatives*, besides these; as when we say, *Nireus was more beautiful*, THAN *Achilles*—*Virgil was*

AS great a Poet, AS Cicero was an Orator. Ch. II.

The Character of these latter is, that they go farther than the former, by marking not only *Opposition*, but that *Equality* or *Excess*, which arises among Subjects from their being *compared*. And hence it is they may be called ADVERSATIVES OF COMPARISON.

BESIDES the Adversatives here mentioned, there are two other Species, of which the most eminent are UNLESS and ALTHO'. For example—*Troy will be taken, UNLESS the Palladium be preserved—Troy will be taken, ALTHO' Hector defendit*. The Nature of these *Adversatives* may be thus explained. As every *Event* is naturally *allied* to its *Cause*, so by parity of reason it is *opposed* to its *Preventive*. And as every *Cause* is either *adequate* (1) or *in-adequate* (in-adequate,

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(1) This Distinction has reference to *common Opinion*, and the *form of Language*, consonant thereto. In strict metaphysical truth, *No Cause, that is not adequate, is any Cause at all*.

Ch. II. quate, when it endeavours, without being  
 { effectual) so in like manner is every *Preven-*  
*tive*. Now *adequate Preventives* are exprest  
 by such Adversatives, as UNLESS—*Troy will*  
*be taken, UNLESS the Palladium be preserved;*  
 that is, *This alone is sufficient to prevent*  
*it*. The *In-adequate* are exprest by such  
 Adversatives, as ALTHO'—*Troy will be*  
*taken, ALTHO' Hector defend it; that is,*  
*Hector's Defence will prove in-effectual.*

THE Names given by the old Gram-  
 marians to denote these last Adversatives,  
 appear not sufficiently to exprest their Na-  
 tures (*m*). They may be better perhaps  
 called ADVERSATIVES ADEQUATE, and  
 IN-ADEQUATE.

AND thus it is that all DISJUNCTIVES,  
 that is CONJUNCTIONS, *which conjoin Sen-*  
*tences,*

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(*m*) They called them for the most part, without  
 sufficient Distinction of their Species, *Adversativa*, or  
 Ἐναντιωματικοί.

tences, but not their Meanings, are either Ch. II.  
SIMPLE OR ADVERSATIVE; and that all  
ADVERSATIVES are either *Absolute* or *Com-*  
*parative*; or else *Adequate* or *In-adequate*.

WE shall finish this Chapter with a few  
miscellany Observations.

IN the first place it may be observed,  
through all the Species of Disjunctives,  
that the *same* Disjunctive appears to have  
*greater* or *less* force, according as the Sub-  
jects, which it disjoins, are more or less  
disjoined by Nature. For example, if  
we say, *Every Number is even, OR odd—*  
*Every Proposition is true, OR false—*nothing  
seems to disjoin *more strongly* than the  
*Disjunctive*, because no things are in Na-  
ture more *incompatible* than the Subjects.  
But if we say, *That Object is a Triangle,*  
*OR Figure contained under three right lines*  
—the (OR) in this case hardly seems to  
disjoin, or indeed to do more, than *di-*  
*stinctly* to express the Thing, first by its  
S Name,

Ch. II. AND so much for CONJUNCTIONS, their  
 Genus, and their Species.

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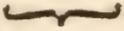
the rest, should have their works filled with Particles of all kinds, and with Conjunctions in particular; while in the modern polite works, as well of ourselves as of our neighbours, scarce such a Word as a Particle, or Conjunction is to be found. Is it, that where there is *Connection in the Meaning*, there must be *Words had to connect*; but that where the Connection is little or none, such Connectives are of little use? That Houses of Cards, without cement, may well answer their end, but not those Houses, where one would chuse to dwell? Is this the Cause? or have we attained an Elegance, to the Antients unknown?

*Venimus ad summam fortunæ, &c.*

C H A P.

## C H A P. III.

*Concerning those Connectives, called  
Prepositions.*

**P**REPOSITIONS by their name express Ch.III.  
their *Place*, but not their *Character*.   
Their Definition will distinguish them  
from the former Connectives. A PRE-  
POSITION is a Part of Speech, devoid itself  
of Signification, but so formed as to unite  
two Words that are significant, and that re-  
fuse to coalesce or unite of themselves (a).

This

(a) The Stoic Name for a Preposition was Προθε-  
τικὸς Σύνδεσμος, *Præpositiva Conjunctio*, a *Prepositive  
Conjunction*. Ὡς μὲν ἔν κὴ κατὰ τὰς ἄλλας παραθέ-  
σεις αἱ προθέσεις συνδεσμικῆς συνιάξεως γίνονται παρεμ-  
φαικταί, λέλειπαι ἡμῖν· ἐξ ὧν κὴ ἀφορμὴ ἔυρηται παρὰ  
τοῖς Στωικοῖς τῷ καλεῖσθαι ἀπλῶς Προθετικὸς Σύνδεσμος.  
*Now in what manner even in other applications (besides  
the present) Prepositions give proof of their Conjunctive  
Syntax, we have mentioned already; whence too the Stoics*

Ch. III. This connective Power, (which relates to *Words* only, and not *Sentences*) will be better understood from the following Speculations.

SOME things co-alesce and unite *of themselves*; others refuse to do so *without help*, and as it were compulsion. Thus in Works of Art, the Mortar and the Stone co-alesce of themselves; but the Wainscot and the Wall not without Nails and Pins. In nature this is more conspicuous. For example; all Quantities, and Qualities co-alesce immediately with their Substances. Thus it is we say, *a fierce Lion, a vast Mountain*; and from *this Natural Concord of Subject and Accident*, arises *the Grammatical Concord of Substantive and Adjective*. In like

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*took occasion to call them* PREPOSITIVE CONJUNCTIONS. *Apollon. L. IV. c. 5. p. 313.* Yet is this in fact rather a descriptive *Sketch*, than a complete *Definition*, since there are other Conjunctions, which are Prepositive as well as these. See *Gaz. L. IV. de Preposit. Prisc. L. XIV. p. 983.*

like manner Actions co-alesce with their Ch.III.  
 Agents, and Passions with their Patients. }  
 Thus it is we say, *Alexander conquers; Darius is conquered.* Nay, as every Energy is a kind of Medium between its Agent and Patient, the whole three, *Agent, Energy, and Patient*, co-alesce with the same facility; as when we say, *Alexander conquers Darius.* And hence, that is from *these Modes of natural Co-alescence*, arises the *Grammatical Regimen of the Verb by its Nominative, and of the Accusative by its Verb.* Farther than this, *Attributives* themselves may be most of them characterized; as when we say of such *Attributives* as *ran, beautiful, learned*, he *ran swiftly*, she was *very beautiful*, he was *moderately learned*, &c. And hence the *Co-alescence of the Adverb with Verbs, Participles, and Adjectives.*

THE general Conclusion appears to be this. “ THOSE PARTS OF SPEECH UNITE  
 “ OF THEMSELVES IN GRAMMAR, WHOSE  
 “ ORIGINAL ARCHETYPES UNITE OF

Ch. III. "THEMSELVES IN NATURE." To which  
 we may add, as following from what has  
 been said, that *the great Objects of Natural  
 Union are SUBSTANCE and ATTRIBUTE.*  
 Now tho' *Substances* naturally co-incide  
 with their *Attributes*, yet they absolutely  
 refuse doing so, *one with another (b).* And  
 hence those known Maxims in Physics,  
 that *Body is impenetrable*; that *two Bodies  
 cannot possess the same place*; that *the same  
 Attribute cannot belong to different Sub-  
 stances, &c.*

FROM these Principles it follows, that  
 when we form a Sentence, the *Substantive*  
 without difficulty co-incides with the *Verb*,  
 from the natural Co-incidence of *Substance*  
 and *Energy*—THE SUN WARMETH. So  
 likewise the *Energy* with the *Subjeēt*, on  
 which

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(b) *Causa, præter quam duo Substantiva non ponuntur  
 sine copulâ, e Philosophiâ petenda est: neque enim duo sub-  
 stantialiter unum esse potest, sicut Substantia et Accidens;*  
*itaque non dicas, CÆSAR, CATO PUGNAT. Scal. de  
 Caus. Ling. Lat. c. 177.*

*which it operates*—WARMETH THE Ch.III.  
 EARTH. So likewise both *Substance* and  
*Energy* with their proper *Attributes*.—  
 THE SPLENDID SUN,—GENIALLY WARM-  
 ETH—THE FERTILE EARTH. But sup-  
 pose we were desirous to add other Sub-  
 stantives, as for instance, AIR, or BEAMS.  
 How would these co-incide, or under what  
 Character could they be introduced? Not  
 as *Nominatives* or *Accusatives*, for both  
 those places are already filled; the Nomi-  
 native by the Substance, SUN; the Accu-  
 sative by the Substance, EARTH. Not as  
*Attributes* to these last, or to any other  
 thing; for *Attributes by nature they nei-*  
*ther are, nor can be made.* Here then we  
 perceive the Rise and Use of PREPOSI-  
 TIONS. By these we connect those Sub-  
 stantives to Sentences, which at the time  
 are unable to co-alesce *of themselves*. Let  
 us assume for instance a pair of these Con-  
 nectives, THRO', and WITH, and mark  
 their Effect upon the Substances here men-  
 tioned. *The splendid Sun* WITH *his Beams*  
*genially*

Ch.III. *genially warmeth* THRO' *the Air the fertile*  
 Earth. The Sentence, as before, remains  
*intire and one*; the *Substantives* required  
 are both *introduced*; and not a Word,  
 which was there before, is detruded from  
 its proper place.

IT must here be observed that most, if  
 not all Prepositions seem originally formed  
 to denote the *Relations of PLACE* (c). The  
 reason is, this is that grand *Relation*, which  
*Bodies* or *natural Substances* maintain at all  
 times one to another, whether they are  
 contiguous or remote, whether in motion,  
 or at rest.

IT may be said indeed that *in the Con-*  
*tinuity of Place* they form this UNIVERSE

OF

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(c) *Omne corpus aut movetur aut quiescit: quare opus  
 fuit aliquâ notâ, quæ ΤΟ ΠΟΤΥ significaret, sive esset  
 inter duo extrema, inter quæ motus fit, sive esset in altero  
 extremorum, in quibus fit quies. Hinc eliciemus Præpositio-  
 nis essentialem definitionem. Scal. de Caul. Ling. Lat.  
 c. 152.*

OF VISIBLE WHOLE, and are made as Ch. III.  
 much ONE by that general Comprehension, }  
 as is consistent with their several Natures,  
 and specific Distinctions. Thus it is we  
 have Prepositions to denote the *contiguous*  
*Relation* of Body, as when we say, *Caius*  
*walked WITH a Staff; the Statue stood UPON*  
*a Pedestal; the River ran OVER a Sand;*  
 others for the *detached Relation*, as when  
 we say, *He is going TO Italy; the Sun is*  
*risen ABOVE the Hills; these Figs came*  
*FROM Turkey.* So as to *Motion and Rest*,  
 only with this difference, that *here* the Pre-  
 position varies its character with the Verb.  
 Thus if we say, *that Lamp hangs FROM*  
*the Ceiling*, the Preposition, FROM, assumes  
 a Character of *Quiescence*. But if we say,  
*that Lamp is falling FROM the Ceiling*, the  
 Preposition in such case assumes a Charac-  
 ter of *Motion*. So in *Milton*,

—*To support uneasy Steps*  
 OVER *the burning Marle*—Par. L. I.

Here OVER denotes *Motion*.

Again

## Ch. III. Again—

—He—with looks of cordial Love  
Hung OVER her enamour'd—Par. L. IV.

Here OVER denotes *Rest*.

BUT though the original use of Prepositions was to denote *the Relations of Place*, they could not be confined to this Office only. They by degrees extended themselves to Subjects *incorporeal*, and came to denote Relations, as well *intellectual* as *local*. Thus, because in Place he, who is *above*, has commonly the advantage over him, who is *below*, hence we transfer OVER and UNDER to *Dominion* and *Obedience*; of a King we say, *he ruled OVER his People*; of a common Soldier, *he served UNDER such a General*. So too we say, *with Thought*; *without Attention*; *thinking over a Subject*; *under Anxiety*; *from Fear*; *out of Love*; *through Jealousy*, &c. All which instances, with many others of like kind,

kind, shew that the *first Words* of Men, Ch. III.  
 like their *first Ideas*, had an immediate re-  
 ference to *sensible Objects*, and that in after-  
 days, when they began to discern with  
 their *Intellect*, they took those Words,  
 which they found *already* made, and  
 transferred them by metaphor to *intellec-  
 tual* Conceptions. There is indeed no  
 Method to express new Ideas, but either  
 this of *Metaphor*, or that of *Coining new  
 Words*, both which have been practised  
 by Philosophers and wise Men, accord-  
 ing to the nature, and exigence of the oc-  
 casion (*d*).

IN

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(*d*) Among the Words new coined we may ascribe to *Anaxagoras*, Ὁμοιομέρεια; to *Plato*, Ποιότης; to *Cicero*, Qualitas; to *Aristotle*, Ἐπιπέδω; to the *Stoics*, Ὅυτις, κεράτις, and many others.—Among the Words transferred by Metaphor from *common* to *special* Meanings, to the *Platonics* we may ascribe Ἰδέα; to the *Pythagoreans* and *Peripatetics*, Κατηγορία, and Κατηγορεῖν; to the *Stoics*, Κατάληψις, ὑπόληψις, καθήκον; to the *Pyrrhonists*, Ἐξέσι, ἐνδέχεται, ἐπέχω, &c.

And

Ch.III. IN the foregoing use of Prepositions, *κατὰ* *παράθεσιν*, by way of *Juxta-position*, that is to say, where they are prefixt to a Word, with-

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And here I cannot but observe, that he who pretends to discuss the Sentiments of any one of these Philosophers, or even to cite and translate him (except in trite and obvious Sentences) without accurately knowing the *Greek* Tongue in general; the nice differences of many Words apparently synonymous; the peculiar Stile of the Author whom he presumes to handle; the new coined Words, and new Significations given to old Words, used by such Author, and his Sect; the whole Philosophy of such Sect, together with the Connections and Dependencies of its several Parts, whether Logical, Ethical, or Physical;—He I say, that, without this previous preparation, attempts what I have said, will shoot in the dark; will be liable to perpetual blunders; will explain, and praise, and censure merely by chance; and though he may possibly to Fools appear as a wise Man, will certainly among the wise ever pass for a Fool. Such a Man's Intellect comprehends antient Philosophy, as his Eye comprehends a distant Prospect. He may see perhaps enough, to know Mountains from Plains, and Seas from Woods; but for an accurate discernment of particulars, and their character, this without farther helps, it is impossible he should attain.

without becoming a Part of it. But they Ch.III.  
 may be used also *κατὰ σύνθεσιν*, by way of  
*Composition*, that is, they may be prefixt to  
 a Word, so as to become a real Part of  
 it (e). Thus in *Greek* we have *Ἐπίσασθαι*,  
 in *Latin*, *Intelligere*, in *English*, to *Under-*  
*stand*. So also, to *foretel*, to *overact*, to  
*undervalue*, to *outgo*, &c. and in *Greek* and  
*Latin*, other Instances innumerable. In  
 this case the Prepositions commonly trans-  
 fuse something of their own Meaning into  
 the Word, with which they are compound-  
 ed; and this imparted Meaning in most  
 instances will be found ultimately resolv-  
 able into some of the Relations of PLACE,  
 (f) as used either in its *proper* or *metapho-*  
*rical* acceptation.

LASTLY,

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(e) See *Gaz. Gram. L. IV. Cap. de Præpositione.*

(f) For example, let us suppose some given Space.  
 E & Ex signify *out of* that Space; PER, *through it*,  
 from beginning to end; IN, *within it*; SUB, *under it*.

Ch. III. **LASTLY**, there are times, when Prepositions totally lose their connective Nature, being

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Hence then E and PER in composition *augment*; *Enormis*, something not simply big, but big in excess; something got *out of the rule*, and *beyond the measure*; *Dico*, to *speak*; *Edico*, to *speak out*; whence *Edictum*, an *Edict*; something so effectually spoken, as all are supposed to hear, and all to obey. So *Terence*,

*Dico, Edico vobis*—Eun. V. 5. 20.

which (as *Donatus* tells us in his Comment) is an ἄξιωμα. *Fari*, to *speak*; *Effari*, to *speak out*—hence *Effatum*, an *Axiom*, or self-evident Proposition, something addressed as it were to all men, and calling for universal Assent. *Cic. Acad. II. 29. Permagnum, Perutilis*, great *throughout*, useful *through every part*.

On the contrary, IN and SUB diminish and lessen. *Injustus, Iniquus, unjust, inequitable*, that lies *within* Justice and Equity, that reaches not so far, that falls *short of them*; *Subniger, blackish*; *Subrubicundus, reddish*; tending to black, and tending to red, but yet *under* the standard, and *below* perfection.

*Emo* originally signified *to take away*; hence it came to signify *to buy*, because he, who buys, *takes away* his purchase. INTER, *Between*, implies *Discontinuance*,

being converted into Adverbs, and used in Ch. III. Syntax accordingly. Thus *Homer*,

—Γέλασσε δὲ πᾶσα περὶ χθών.

—*And Earth smil'd all around.*

Ιλ. Τ. 362.

But of this we have spoken in a preceding Chapter (g). One thing we must however observe, before we finish this Chapter, which is, that whatever we may be told of CASES in modern Languages, there are in fact no such things; but their force and power is express'd by two Methods,

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*ance*, for in things continuous there can nothing lie between. From these two comes, *Interimo*, to kill, that is to say, to take a Man away in the midst of Life, by making a Discontinuance of his vital Energy. So also *Perimo*, to kill a Man, that is to say, to take him away thoroughly; for indeed what more thorough taking away can well be supposed? The Greek Verb, Ἀναρριεῖν, and the English Verb, To take off, seem both to carry the same allusion. And thus it is that Prepositions become Parts of other Words.

(g) See before p. 205.

T

Ch. IV. thods, either by *Situation*, or by *Prepositions*; *the Nominative and Accusative Cases* by *Situation*; *the rest*, by *Prepositions*. But this we shall make the Subject of a Chapter by itself, concluding here our Inquiry concerning *Prepositions*.

CHAP,

## C H A P. IV.

*Concerning Cases.*

AS CASES, or at least their various Powers, depend on the knowledge partly of *Nouns*, partly of *Verbs*, and partly of *Prepositions*; they have been reserved, till those Parts of Speech had been examined and discussed, and are for that reason made the Subject of so late a Chapter, as the present. Ch.IV.

THERE are no CASES in the modern Languages, except a few among the *primitive Pronouns*, such as I, and ME; JE, and MOY; and the *English Genitive*, formed by the addition of s, as when from *Lion*, we form *Lion's*; from *Ship*, *Ship's*. From this defect however we may be enabled to discover in some instances *what a Case is*, the *Periphrasis*, which supplies

Ch. IV. plies its place, being *the Case* (as it were) unfolded. Thus *Equi* is analyzed into *Du Cheval, Of the Horse*; *Equo* into *Au Cheval, To the Horse*. And hence we see that the GENITIVE and DATIVE CASES imply the joint Power of a *Noun* and a *Preposition*, the Genitive's Preposition being *A, De, or Ex*, the Dative's Preposition being *Ad, or Versus*.

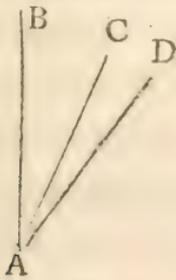
WE have not this assistance as to the ACCUSATIVE, which in modern Languages (a few instances excepted) is only known from its position, that is to say, by being subsequent to its Verb, in the collocation of the words.

THE VOCATIVE we pass over from its little use, being not only unknown to the modern Languages, but often in the ancient being supplied by the *Nominative*.

THE ABLATIVE likewise was used by the *Romans* only; a Case they seem to have adopted

adopted to associate with their Prepositions, Ch. IV. as they had deprived their *Genitive* and *Dative* of that privilege; a Case certainly not necessary, because the *Greeks* do as well without it, and because with the *Romans* themselves it is frequently undistinguished.

THERE remains the NOMINATIVE, which whether it were a Case or no, was much disputed by the Antients. The *Peripatetics* held it to be no Case, and likened the Noun, in this its *primary* and *original Form*, to a perpendicular Line, such for example, as the line AB.



The Variations from the Nominative, they considered as if AB were to fall from its perpendicular, as for example, to AC, or AD. Hence then they only called these Variations, ΠΤΩΣΕΙΣ, CASUS, CASES, or

Ch.IV. FALLINGS. The *Stoics* on the contrary, and the Grammarians with them, made the *Nominative* a CASE also. Words they considered (as it were) *to fall from the Mind, or discursive Faculty*. Now when a Noun fell thence *in its primary Form*, they then called it ΠΤΩΣΙΣ ΟΡΘΗ, CASUS RECTUS, AN ERECT, OR UPRIGHT CASE OF FALLING, such as A B, and by this name they distinguished the *Nominative*. When *it fell from the Mind under any of its variations*, as for example in the form of a *Genitive, a Dative, or the like*, such variations they called ΠΤΩΣΕΙΣ ΠΛΑΓΙΑΙ, CASUS OBLIQUI, OBLIQUE CASES, OR SIDE-LONG FALLINGS (such as A C, or A D) in opposition to the other (that is A B) which was erect and perpendicular (a). Hence too Grammarians called the Method of enumerating the various Cases of a Noun, ΚΑΙΣΙΣ, DECLINATIO, a DECLENSION,

it

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(a) See *Ammon*. in *Libr. de Interpr.* p. 35.

it being a sort of *progressive Descent from* Ch.IV:  
*the Noun's upright Form thro' its various*  
*declining Forms*, that is, a Descent from  
 A B, to A C, A D, &c.

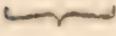
OF these CASES we shall treat but of four, that is to say, the NOMINATIVE, the ACCUSATIVE, the GENITIVE, and the DATIVE.

IT has been said already in the preceding Chapter, that the great Objects of natural Union are SUBSTANCE and ATTRIBUTE. Now from this *Natural Concord* arises the *Logical Concord* of SUBJECT and PREDICATE, and the *Grammatical Concord* of SUBSTANTIVE and ATTRIBUTIVE (b). These CONCORDS in SPEECH produce PROPOSITIONS and SENTENCES, as that previous CONCORD in NATURE produces NATURAL BEINGS. This being

T 4                      admitted;

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(b) See before, p. 264.

Ch. IV. admitted, we proceed by observing, that  when a Sentence is regular and orderly, *Nature's Substance*, the *Logician's Subject*, and the *Grammarians's Substantive* are all denoted by that Case, which we call the NOMINATIVE. For example, CÆSAR pugnat, Æs fingitur, DOMUS ædificatur. We may remark too by the way, that *the Character of this Nominative* may be learnt from its *Attributive*. The Action implied in pugnat, shews its Nominative CÆSAR to be an Active efficient Cause; the Passion implied in fingitur, shews its Nominative Æs to be a Passive Subject, as does the Passion in ædificatur prove DOMUS to be an Effect.

As therefore every Attributive would as far as possible conform itself to its Substantive, so for this reason, when it has Cases, it imitates its Substantive, and appears as a *Nominative* also. So we find it in such instances as—CICERO est ELOQUENS; VITIUM est TURPE; HOMO est ANIMAL,

ANIMAL, &c. When it has no Cases, Ch.IV. (as happens with Verbs) it is forced to content itself with such affimilations as it has, those of Number and Person\*; as when we say, CICERO LOQUITUR; NOS LOQUIMUR; HOMINES LOQUUNTUR.

FROM what has been said, we may make the following observations—that as there can be *no Sentence without a Substantive*, so that Substantive, if the Sentence be *regular*, is always denoted by a *Nominative*—that on this occasion *all the Attributives, that have Cases*, appear as *Nominatives* also—that there may be a regular and perfect Sentence *without any of the other Cases*, but that *without one Nominative at least*, this is utterly impossible. Hence therefore we form its Character and Description—THE NOMINATIVE is that Case, without which there can be no regular

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\* What sort of Number and Person Verbs have, see before, p. 170, 171.

Ch.IV. *lar (c) and perfect Sentence.* We are now  
 to search after another Case.

WHEN the *Attributive* in any Sentence is some *Verb* denoting *Action*, we may be assured the *principal Substantive* is some *active efficient Cause*. So we may call *Achilles* and *Lysippus* in such Sentences as *Achilles vulneravit, Lysippus fecit*. But though this be evident and clearly understood, the Mind is still *in suspense*, and finds its conception *incomplete*. ACTION, it well knows, not only requires some *Agent*, but it must have a *Subjeēt* also to work on, and it must produce some *Effect*. It is then to denote one of these (that is, the *Subjeēt* or the *Effect*) that the Authors of Language

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(c) We have added *regular* as well as *perfect*, because there may be *irregular* Sentences, which may be *perfect* without a *Nominative*. Of this kind are all Sentences, made out of those Verbs, called by the *Stoics* Παρασυμβάματα or Παρακατηγορήματα, such as Σωκράτης μετάμελει, *Socratem pœnitet*, &c. See before, p. 130.

guage have destined THE ACCUSATIVE. Ch.IV.  
*Achilles vulneravit* HECTOREM—here the  
 Accusative denotes the Subject. *Lyfippus*  
*fecit* STATUAS—here the Accusative  
 denotes the Effect. By these additional  
 Explanations the Mind becomes satisfied,  
 and the Sentences acquire a Perfection,  
 which before they wanted. In whatever  
 other manner, whether figuratively, or  
 with Prepositions, this Case may have  
 been used, its first destination seems to  
 have been that here mentioned, and hence  
 therefore we shall form its Character and  
 Description—THE ACCUSATIVE is that  
 Case, which to an efficient Nominative and  
 a Verb of Action subjoins either the Effect  
 or the passive Subject. We have still left  
 the Genitive and the Dative, which we  
 investigate, as follows.

IT has been said in the preceding Chap-  
 ther (*d*), that when the Places of the No-  
 minative

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(*d*) See before, p. 265.

Ch. IV. *minative* and the *Accusative* are filled by proper Substantives, other Substantives are annexed by the help of *Prepositions*. Now, though this be so far true in the modern Languages, that (a very few instances excepted) they know no other method; yet is not the rule of equal latitude with respect to the *Latin* or *Greek*, and that from reasons which we are about to offer.

AMONG the various Relations of Substantives denoted by Prepositions, there appear to be two principal ones; and these are, the *Term* or *Point*, which something commences FROM, and the *Term* or *Point*, which something tends TO. These Relations the *Greeks* and *Latins* thought of so great importance, as to distinguish them, when they occurred, by *peculiar Terminations of their own*, which express their force, *without the help of a Preposition*. Now it is here we behold the Rise of the antient Genitive, and Dative, the GENITIVE being formed to express all Relations

com-

commencing FROM *itself*; THE DATIVE, Ch. IV. all Relations tending TO *itself*. Of this } there can be no stronger proof, than the Analysis of these Cases in the modern Languages, which we have mentioned already (e).

IT is on these Principles that they say in Greek—Δεομαί ΣΟΥ, δίδωμί ΣΟΙ, OF *thee I ask, To thee I give*. The reason is, in requests the person requested is one whom something is expected *from*; in donations, the person presented, is one whom something passes *to*. So again—(f) Πεποιήται λίθος, *it is made of Stone*. Stone was the passive Subject, and thus it appears in the *Genitive*, as being the *Term from, or out of which*. Even in *Latin*, where the Syntax is more formal and strict, we read—

*Implentur*

(e) See before, p. 275. 276.

(f) Χρυσού πεποιημένος, ἢ ἐλέφαντος, *made of Gold and Ivory*. So says Pausanias of the Olympian Jupiter, L. V. p. 400. See also *Hom. Iliad.* Σ. 574.

Ch.IV. *Implentur veteris Bacchi, pinguisque fe-*  
*rinae.* Virg.

The old Wine and Venison were the funds or stores, *of* or *from* which they were filled. Upon the same principles, Πίνω τῆ ὕδατος, is a Phrase in *Greek*; and, *Je bois de l'eau*, a Phrase in *French*, as much as to say, *I take some or a certain part, FROM or OUT OF a certain whole.*

WHEN we meet in Language such Genitives as *the Son of a Father*; *the Father of a Son*; *the Picture of a Painter*; *the Painter of a Picture*, &c. these are all RELATIVES, and therefore each of them reciprocally a *Term or Point* to the other, FROM or OUT OF which it derives its *Essence*, or at least its *Intelleſtion* (g).

THE

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(g) All Relatives are said to reciprocate, or mutually infer each other, and therefore they are often expressed by this Case, that is to say, the Genitive. Thus *Aristotle*, Πάντα δὲ τὰ πρὸς τι πρὸς ἀντιστρέφοντα λέγεται, οἷον

THE *Dative*, as it implies *Tendency to*, Ch. IV. is employed among its other uses to denote the FINAL CAUSE, that being the Cause *to which* all Events, not fortuitous, may be said to tend. It is thus used in the following instances, among innumerable others.

—TIBI *suaveis dædala tellus*  
*Submittit flores*— Lucret.

—TIBI *brachia contrahit ardens*  
*Scorpions*— Virg. G. I.

—TIBI *serviat ultima Thule.*  
 Ibid.

AND so much for CASES, their Origin and Use; a Sort of Forms, or Terminations,

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οἷου ὁ δούλῳ δεσπότη δούλῳ, καὶ ὁ δεσπότης δούλῳ δεσπότης λέγεται εἶναι, καὶ τὸ διπλάσιον ἡμίσει διπλάσιον, καὶ τὸ ἡμισυ διπλάσις ἡμισυ. *Omnia vero, quæ sunt ad aliquid, referuntur ad ea, quæ recipiuntur. Ut servus dicitur domini servus; et dominus, servi dominus; necnon duplum, dimidii duplum; et dimidium, dupli dimidium. Categor. C. VII.*

Ch.IV. tions, which we could not well pass over,  from their great importance (*h*) both in the *Greek* and *Latin* Tongues; but which however, not being among the Essentials of Language, and therefore not to be found in many particular Languages, can be hardly said to fall within the limits of our Inquiry.

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(*h*) *Annon et illud observatione dignum (licet nobis modernis spiritibus nonnihil redundat) antiquas Linguas plenas declinationum, casuum, conjugationum, et similium fuisse; modernas, his ferè destitutas, plurima per præpositiones et verba auxiliaria segnitèr expedire? Sanè faciliè quis conjiciat (utcumque nobis ipsi placeamus) ingenia priorum seculorum nostris fuisse multo acutiora et subtiliora. Bacon. de Augm. Scient. VI. I.*

## C H A P. V.

*Concerning Interjections—Recapitulation—  
Conclusion.*

**B**ESIDES the Parts of Speech before Ch. V. mentioned, there remains THE INTERJECTION. Of this Kind among the *Greeks* are ὦ, φεῦ, ἦ, &c. among the *Latins*, *Ah! Heu! Hei!* &c. among the *English*, *Ah! Alas! Fie!* &c. These the *Greeks* have ranged among their *Adverbs*; improperly, if we consider the Adverbial Nature, which always co-incides with some Verb, as its Principal, and to which it always serves in the character of an *Attributive*: Now INTERJECTIONS co-incide with no Part of Speech, but are either uttered alone, or else thrown into a Sentence, without altering its Form, either in Syntax or Signification. The *Latins* seem therefore to have done better in † separating

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† *Vid. Servium in Æneid XII. v. 486.*

Ch. V. rating them by themselves, and giving  
 them a name by way of distinction from  
 the rest.

SHOULD it be ask'd, if not Adverbs, what then are they? It may be answered, not so properly Parts of Speech, as adventitious Sounds; certain VOICES OF NATURE, rather than Voices of *Art*, expressing those Passions and natural Emotions, which spontaneously arise in the human Soul, upon the View or Narrative of interesting Events (*a*).

“ AND

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(*a*) INTERJECTIONES a Græcis ad Adverbia referuntur, atque eos sequitur etiam Boethius. Et recte quidem de iis, quando casum regunt. Sed quando orationi solam inferuntur, ut nota affectus, velut suspirii aut metus, vix videntur ad classem aliquam pertinere, ut quæ NATURALES sint NOTÆ; non, aliarum vocum instar, ex instituto significant. Voss. de Anal. L. I. c. I. INTERJECTIO est Vox affectum mentis significans, ac citra verbi opem sententiam complens. Ibid. c. 3. Restat. clas. sum extrema, INTERJECTIO. Hujus appellatio non  
 simi-

“ AND thus we have found that ALL Ch. V.  
 “ WORDS ARE EITHER SIGNIFICANT BY }  
 “ THEMSELVES, OR ONLY SIGNIFICANT,  
 U 2 “ WHEN

*similiter se habet ac Conjunctionis. Nam cum hæc dicatur Conjunctionis, quia conjungat; Interjectionis tamen, non quia interjacet, sed quia interjicitur, nomen accepit. Nec tamen de ἐπίφραξ ejus est, ut interjiciatur; cum per se compleat sententiam, nec raro ab eâ incipiat oratio. Ibid. L. IV. c. 28. INTERJECTIONEM non esse partem Orationis sic ostendo: Quid naturale est, idem est apud omnes: Sed gemitus & signa lætitiæ idem sunt apud omnes: Sunt igitur naturales. Si vero naturales, non sunt partes Orationis. Nam eæ partes, secundum Aristotelem, ex instituto, non naturâ, debent constare. Interjectionem Græci Adverbiis adnumerant; sed falso. Nam neque, &c. Sanct. Miner. L. I. c. 2. INTERJECTIONEM Græci inter Adverbia ponunt, quoniam hæc quoque vel adjungitur verbis, vel verba ei subaudiuntur. Ut si dicam—Papæ! quid video?—vel per se—Papæ!—etiamsi non addatur, Miror; habet in se ipsius verbi significationem. Quæ res maxime fecit Romanarum artium Scriptores separatim hanc partem ab Adverbiis accipere; quia videtur affectum habere in sese Verbi, et plenam motus animi significationem, etiamsi non addatur Verbum, demonstrare. Interjectio tamen non solum illa, quæ dicunt Græci σκεπτικὸν, significat; sed etiam voces, quæ cujuscunque passionis animi pulsus per exclamationem interjiciuntur. Prisc. L. XV.*

Ch. V. “ WHEN ASSOCIATED—*that those significant by themselves, denote either SUBSTANCES or ATTRIBUTES, and are called for that reason SUBSTANTIVES and ATTRIBUTIVES—that the Substantives are either NOUNS or PRONOUNS—that the ATTRIBUTIVES are either PRIMARY or SECONDARY—that the Primary Attributes are either VERBS, PARTICIPLES, or ADJECTIVES; the Secondary; ADVERBS—Again, that the Parts of Speech, only significant when associated, are either DEFINITIVES or CONNECTIVES—that the Definitives are either ARTICULAR, or PRONOMINAL—and that the Connectives are either PREPOSITIONS or CONJUNCTIONS.*”

AND thus have we resolved LANGUAGE, AS A WHOLE INTO ITS CONSTITUENT PARTS, which was the first thing, that we proposed, in the course of this Inquiry (b).

BUT

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(b) See before, p. 7.

BUT now as we conclude, methinks I Ch. V.  
 hear some Objector, demanding with an  
 air of pleasantry, and ridicule—“ *Is there*  
 “ *no speaking then without all this trouble?*  
 “ *Do we not talk every one of us, as well*  
 “ *unlearned, as learned; as well poor Pea-*  
 “ *sants, as profound Philosophers?*” We  
 may answer by interrogating on our part  
 —Do not those same poor Peasants use  
 the Levar and the Wedge, and many  
 other Instruments, with much habitual  
 readiness? And yet have they any con-  
 ception of those Geometrical Principles,  
 from which those Machines derive their  
 Efficacy and Force? And is the Ignorance  
 of these Peasants, a reason for others to  
 remain ignorant; or to render the Subject  
 a less becoming Inquiry? Think of Ani-  
 mals, and Vegetables, that occur every  
 day—of Time, of Place, and of Motion  
 —of Light, of Colours, and of Gravita-  
 tion—of our very Senses and Intellect,  
 by which we perceive every thing else—

Ch. V. THAT they are, we all know, and are perfectly satisfied—WHAT they are, is a Subject of much obscurity and doubt. Were we to reject this last Question, because we are certain of the first, we should banish all Philosophy at once out of the world (c).

BUT a graver Objector now accosts us.  
 “*What (says he) is the UTILITY?*  
 “*Whence the Profit, where the Gain?*”  
 Every Science whatever (we may answer) has its Use. Arithmetic is excellent

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(c) Ἄλλ' ἔσι πολλὰ τῶν ὄντων, ἃ τὴν μὲν ὑπαρξίν ἔχει γνωριμωτάτην, ἀγνωστοτάτην δὲ τὴν εἰσίαν· ὥσπερ ἢτε κινήσεις, καὶ ὁ τόπος, ἔτι δὲ μᾶλλον ὁ χρόνος. Ἐκαστε γὰρ τούτων τὸ μὲν εἶναι γνώριμον καὶ ἀναμφίλεκτον· τίς δὲ ποτέ ἐστιν αὐτῶν ἡ εἰσία, τῶν χαλεπωτάτων ὀραθῆναι. Ἔσι δὲ δὴ τί τῶν τοιούτων καὶ ἡ ψυχὴ· τὸ μὲν γὰρ εἶναι τι τὴν ψυχὴν, γνωριμωτάτον καὶ φανερώτατον· τί δὲ ποτέ ἐστιν, εἰ ῥάδιον καταμαθεῖν. Ἀλεξάνδ. Ἀφροδ. Περὶ ψυχῆς, Β'. P. 142.

lent for the gauging of Liquors; Geome-  
try, for the measuring of Estates; Astro-  
nomy, for the making of Almanacks; and  
Grammar perhaps, for the drawing of  
Bonds and Conveyances. Ch. V.

THUS much to the *Sordid*—If the  
*Liberal* ask for something better than this,  
we may answer and assure them from the  
best authorities, that every Exercise of the  
Mind upon Theorems of Science, like  
generous and manly Exercise of the  
Body, tends to call forth and strengthen  
Nature's original Vigour. Be the Sub-  
ject itself immediately lucrative or not,  
the Nerves of Reason are braced by the  
mere Employ, and we become abler Ac-  
tors in the Drama of Life, whether our  
Part be of the busier, or of the sedater  
kind.

Ch. V. *PERHAPS too there is a Pleasure even in*  
*Science itself*, distinct from any End, to  
 which it may be farther conducive. Are  
 not Health and Strength of *Body* desirable  
 for their own sakes, tho' we happen not  
 to be fated either for Porters or Draymen;  
 And have not Health and Strength of  
*Mind* their intrinsic Worth also, tho' not  
 condemned to the low drudgery of sordid  
 Emolument? Why should there not be  
 a *Good* (could we have the Grace to re-  
 cognize it) *in the mere Energy of our In-*  
*tellest*, as much as in Energies of lower  
 degree? The Sportsman believes there is  
 Good in his Chace; the Man of Gaiety,  
 in his Intrigue; even the Glutton, in his  
 Meal. We may justly ask of these, *why*  
*they pursue such things*; but if they an-  
 swer, *they pursue them, because they are*  
 GOOD, it would be folly to ask them far-  
 ther, WHY *they PURSUE what is GOOD*.  
 It might well in such case be replied on  
 their

their behalf (how strange soever it may Ch. V. at first appear) *that if there was not something GOOD, which was in no respect USEFUL, even things useful themselves could not possibly have existence.* For this is in fact no more than to assert, that some things are ENDS, some things are MEANS, and that if there were NO ENDS, there could be of course NO MEANS.

IT should seem then the Grand Question was, WHAT IS GOOD—that is to say, *what is that which is desirable, not for something else, but for itself*; for whether it be the Chace, or the Intrigue, or the Meal, may be fairly questioned, since Men in each instance are far from being agreed.

IN the mean time it is plain from daily experience, there are infinite Pleasures, Amusements, and Diversions, some for Summer, others for Winter; some for Country

Ch. V. Country, others for Town; some, easy, indolent, and soft; others, boisterous, active, and rough; a multitude diversified to every taste, and which for the time are enjoyed as PERFECT GOOD, *without a thought of any End, that may be farther obtained.* Some Objects of this kind are at times sought by all men, excepting alone that contemptible Tribe, who, from a love to the Means of life wholly forgetting its End, are truly for that reason called *Misers*, or Miserable.

If there be supposed then a Pleasure, a Satisfaction, a Good, a Something valuable for its self without view to any thing farther, in so many Objects of the *subordinate* kind; shall we not allow the same praise to the *sublimest* of all Objects? Shall THE INTELLECT alone feel no pleasures *in its Energy*, when we allow them to the grossest Energies of Appetite, and Sense? Or if the Reality of all Pleasures and Goods  
 were

were to be controverted, may not the *Intellectual* Sort be defended, as rationally as Ch. V.  
 any of them? Whatever may be urged in  
 behalf of the rest (for we are not now  
 arraigning them) we may safely affirm of  
 INTELLECTUAL GOOD, that it is “the  
 “ Good of that Part, which is most ex-  
 “ cellent within us; that it is a Good ac-  
 “ commodated to all Places and Times;  
 “ which neither depends on the will of  
 “ others, nor on the affluence of external  
 “ Fortune; that it is a Good, which de-  
 “ cays not with decaying Appetites, but  
 “ often rises in vigour, when those are no  
 “ more (*d*).”

THERE is a Difference, we must own,  
 between this *Intellectual* Virtue, and *Moral*  
 Virtue. MORAL VIRTUE, from its Em-  
 ployment, may be called more HUMAN,

as

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(*d*) See Vol. I. p. 119, 120, &c.

Ch. V. as it tempers our Appetites to the purposes  
 of human Life. But INTELLECTUAL  
 VIRTUE may be surely called more DI-  
 VINE, if we consider the Nature and Sub-  
 limity of its End.

INDEED for *Moral Virtue*, as it is al-  
 most wholly conversant about Appetites,  
 and Affections, either to reduce the natural  
 ones to a proper Mean, or totally to expel  
 the unnatural and vitious, it would be im-  
 pious to suppose THE DEITY to have oc-  
 casion for such an Habit, or that any  
 work of this kind should call for his at-  
 tention. Yet GOD IS, and LIVES. So  
 we are assured from Scripture it self.  
 What then may we suppose the DIVINE  
 LIFE to be? Not a Life of Sleep, as  
 Fables tell us of *Endymion*. If we may  
 be allowed then to conjecture with a be-  
 coming reverence, what more likely, than  
 A PERPETUAL ENERGY OF THE PUREST  
 INTELLECT ABOUT THE FIRST, ALL-  
 COMPREHENSIVE

COMPREHENSIVE OBJECTS OF INTEL-<sup>Ch. V.</sup>  
 LECTION, WHICH OBJECTS ARE NO  
 OTHER THAN THAT INTELLECT IT-  
 SELF? For in pure INTELLECTION it  
 holds the reverse of all Sensation, that  
 THE PERCEIVER AND THING PER-  
 CEIVED are ALWAYS ONE AND THE  
 SAME (e).

IT

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(e) Ἐι ἔν ἕτως εὔ ἔχει, ὡς ἡμεῖς ποτέ, ὁ Θεὸς αἰεὶ, Φαρμακόν· εἰ δὲ μᾶλλον, ἔτι Φαρμασιώτερον· ἔχει δὲ ὧδε, καὶ ζωὴ δὲ γε ὑπάρχει· ἢ γὰρ Νῦ ἐνέργεια, ζωὴ· Ἐκεῖνος δὲ, ἢ ἐνέργεια· ἐνέργεια δὲ ἢ καθ' αὐτήν, ἐκεῖναι ζωὴ ἀρίστη καὶ αἰδίου. Φαμὲν δὲ τὸν Θεὸν εἶναι ζῶον αἰδίου, ἀριστον· ὥσε ζωὴ καὶ αἰὼν συνεχῆς καὶ αἰδίου ὑπάρχει τῷ Θεῷ· ΤΟΥΤΟ γὰρ Ο ΘΕΟΣ. Τῶν μετὰ τὰ Φυσ· Α'. Ζ'. It is remarkable in Scripture that GOD is peculiarly characterized as A LIVING GOD, in opposition to all false and imaginary Deities, of whom some had no pretensions to Life at all; others to none higher than that of Vegetables or Brutes; and the best were nothing better than illustrious Men, whose existence was circumscribed by the short period of Humanity.

TO

Ch. V. IT was Speculation of this kind concerning THE DIVINE NATURE, which induced one of the wisest among the Antients to believe—“ That the Man,  
 “ who could live in the pure enjoyment  
 “ of his *Mind*, and who properly cultivated that *divine* Principle, was *happiest*  
 “ *in himself*, and *most beloved by the Gods*.  
 “ For if the Gods had any regard to  
 “ what pass among Men (as it appeared  
 “ they had) it was probable they should  
 “ rejoice in *that which was most excellent*,  
 “ and by nature *the most nearly allied to*  
 “ *themselves*; and, as this was MIND,  
 “ that they should requite the Man, who  
 “ most loved and honoured *This*, both  
 “ from his regard to that which was  
 “ *dear*

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To the passage above quoted, may be added another, which immediately precedes it. Ἐαυτὸν δὲ νοεῖ ὁ νῦν κατὰ μετάληψιν τῆ νοητῆ· νοητὸς γὰρ γίνεται, διηλεκτικῶν τῆ νοῶν· ὡσε TAYTON NOYΣ KAI NOHTON.

“ *dear* to themselves, and from his act- Ch. V.  
 “ ing a Part, which was laudable and }  
 “ right (*f*).”

AND thus in all SCIENCE there is something *valuable for itself*, because it contains within it something which is *divine*.

(*f*) Ἠθικ' Νικομαχ' τὸ Κ'. κεφ. ἦ.

End of the SECOND BOOK.

H E R-



## H E R M E S

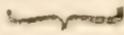
OR A PHILOSOPHICAL INQUIRY  
CONCERNING UNIVERSAL GRAMMAR.

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## B O O K III.

## C H A P. I.

*Introduction—Division of the Subject into  
its principal Parts.*

SOME things the MIND performs Ch. I.  
thro' the BODY; as for example,   
the various Works and Energies of  
Art. Others it performs *without such Me-  
dium*; as for example, when it thinks,  
and reasons, and concludes. Now tho'  
the Mind, in either case, may be called  
the Principle or Source, yet are these last

Ch. I. more properly *its own* peculiar Acts, as being immediately referable to its own innate Powers. And thus is MIND *ultimately the Cause of all*; of every thing at least that is *Fair and Good*.

AMONG those Acts of Mind more immediately its own, that of *mental Separation* may be well reckoned one. *Corporeal Separations*, however accurate otherwise, are in one respect incomplete, as they may be repeated without end. The smallest Limb, severed from the smallest Animalcule (if we could suppose any instrument equal to such dissection) has still a triple Extension of length, breadth, and thickness; has a figure, a colour, with perhaps many other qualities; and so will continue to have, tho' thus divided to infinity. But (a) the *Mind* surmounts all power of *Concretion*,

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(a) *Itaque Naturæ faciendæ est prorsus Solutio & Separatio; non per Ignem certe, sed per Mentem; tanquam ignem divinum.* Bacon. Organ. Lib. II. 16.

cretion, and can place in the simplest Ch. I. manner every Attribute by itself; convex without concave; colour without superficies; superficies without Body; and Body without its Accidents; as distinctly each one, as tho' they had never been united.

AND thus it is that it penetrates into the recesses of all things, not only dividing them, as *Wholes*, into their *more conspicuous Parts*, but persisting, till it even separate those *Elementary Principles*, which, being blended together after a more mysterious manner, are united in the *minutest Part*, as much as in the *mightiest Whole* (b).

NOW if MATTER and FORM are among these Elements, and deserve perhaps to be esteemed as *the principal* among them, it may not be foreign to the Design of this Treatise, to seek whether *these*, or *any things analogous to them*, may be found in

X 2

SPEECH

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(b) See below, p. 312.

Ch. I. SPEECH or LANGUAGE (c). This therefore we shall attempt after the following method.

EVERY

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(c) See before p. 2. 7. MATTER and FORM (in Greek ΤΑΗ and ΕΙΔΟΣ) were Terms of great import in the days of ancient Philosophy, when things were scrutinized rather at their beginning than at their End. They have been but little regarded by modern Philosophy, which almost wholly employs itself about the last order of Substance, that is to say, the *tangible, corporeal or concrete*, and which acknowledges no separations even in this, but those made by mathematical Instruments or Chemical Procefs.

The original meaning of the Word ΤΑΗ, was SYLVA, a WOOD. Thus *Homer*,

— Τρέμε δ' ἕβρα μακρὰ κ' ΤΑΗ,  
Ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

*As Neptune pass, the Mountains and the WOOD  
Trembled beneath the God's immortal Feet.*

Hence as WOOD was perhaps the first and most useful kind of Materials, the Word ἄλη, which denoted it, came to be by degrees extended, and at length to denote MATTER or MATERIALS in general. In this sense Brass was called the ἄλη or *Matter* of a Statue; Stone, the ἄλη or *Matter* of a Pillar; and so in other instances. The *Platonic Chalcidius*, and other  
Authors

EVERY thing in a manner, whether natural or artificial, is in its constitution  
 com- Ch. I.

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Authors of the latter Latinity use SYLVA under the same extended and comprehensive Signification.

Now as the Species of *Matter* here mentioned, (Stone, Metal, Wood, &c.) occur most frequently in common life, and are all nothing more than natural Substances or Bodies, hence by the Vulgar, MATTER and BODY have been taken to denote the same thing; *Material* to mean *Corporeal*; *Immaterial*, *Incorporeal*, &c. But this was not the Sentiment of Philosophers of old, by whom the Term *Matter* was seldom used under so narrow an acceptation. By these, every thing was called ΤΛΗ, or MATTER, whether corporeal or incorporeal, which was *capable of becoming something else*, or *of being moulded into something else*, whether from the operation of Art, of Nature, or a higher Cause.

In this sense they not only called *Brass* the "Τλη of a Statue, and *Timber* of a Boat, but *Letters* and *Syllables* they called the "Τλαι of Words; *Words* or *simple Terms*, the "Τλαι of Propositions; and *Propositions* themselves the "Τλαι of Syllogisms. The *Stoics* held all things out of our own power (τὰ ἐκ ἐφ' ἡμῶν) such as *Wealth* and *Poverty*, *Honour* and *Dishonour*,

Ch. I. compounded of something COMMON, and  
 something PECULIAR; of something *Com-*  
*mon,*

Health and Sickneſs, Life and Death, to be the ὕλαι, or *Materials of Virtue or Moral Goodneſs*, which had its eſſence in a proper conduct with reſpect to all theſe, (Vid. *Arr. Epict. L. I. c. 29.* Alſo Vol. the firſt of theſe miſcellaneous Treatiſes, p. 187, 309. M. Ant. XII. 29. VII. 29. X. 18, 19. where the ὕλικόν and Ἀιτιῶδες are oppoſed to each other). The *Peripatetics*, tho' they expreſſly held the Soul to be ἀσώματος, or *Incorporeal*, yet ſtill talked of a Νῆς ὕλικός, a *material Mind or Intellect*. This to modern Ears may poſſibly found ſomewhat haſhly. Yet if we tranſlate the Words, *Natural Capacity*, and conſider them as only denoting that *original and native Power* of Intellection, which being previous to all *human Knowledge*, is yet neceſſary to its *reception*; there ſeems nothing then to remain, that can give us offence. And ſo much for the Idea of ὕλη, or MATTER. See *Alex. Aphrod. de Anim. p. 144. b. 145. Ariſt. Metaph. p. 121, 122, 141. Edit. Sylb. Procl. in Euclid. p. 22, 23.*

As to Εἶδος, its original meaning was that of FORM or FIGURE, conſidered as denoting *viſible Symmetry*, and Proportion; and hence it had its name from Εἶδω *to ſee*, Beauty of perſon being one of the nobleſt, and moſt excellent Objects of Sight. Thus *Euriſides*,

Πρῶτον μὲν Εἶδος ἄξιον τυραννίδος.

*Fair FORM to Empire gave the firſt pretence.*

Now

mon, and belonging to many other things; Ch. I.  
and of something *Peculiar*, by which it   
is

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Now as the *Form* or *Figure* of visible Beings tended principally to *distinguish* them, and to give to each its Name and Essence; hence in a more general sense, *whatever of any kind (whether corporeal or incorporeal)* was peculiar, essential, and distinctive, so as by its accession to any Beings, as to its *Υλη* or *Matter*, to mark them with a Character, which they had not before, was called by the Antients ΕΙΔΟΣ or FORM. Thus not only *the Shape* given to the Brass was called the Εἶδος or *Form* of the Statue; but the *Proportion* assigned to the Drugs was the Εἶδος or *Form* of the Medicine; *the orderly Motion* of the human Body was the Εἶδος or *Form* of the Dance; *the just Arrangement* of the Propositions, the Εἶδος or *Form* of the Syllogism. In like manner *the rational and accurate Conduct* of a wise and good man, in all the various Relations and Occurrences of life, made that Εἶδος or *Form*, described by Cicero to his Son,—FORMAM quidam ipsam, Marcæ fili, et tanquam faciem HONESTI vides: quæ, si oculis cerneretur, mirabiles amores (ut ait Plato) excitaret sapientiæ, &c. De Offic. I.

We may go farther still—THE SUPREME INTELLIGENCE, which passes thro' all things, and which is the same to our Capacities, as Light is to our Eyes,

Ch. I. is distinguished, and made to be its true  
 and proper self.

HENCE

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this supreme Intelligence has been called ΕΙΔΟΣ ΕΙΔΩΝ, THE FORM OF FORMS, as being the Fountain of all Symmetry, of all Good, and of all Truth; and as imparting to every Being those *essential* and *distinctive* Attributes. which make it to be *itself*, and *not any thing* else.

And so much concerning FORM, as before concerning MATTER. We shall only add, that it is in the *uniting* of these, that every thing generable begins to exist; in their *separating*, to *perish* and *be at an end*—that while the two co-exist, they co-exist not by *juxta-positiion*, like the stones in a wall, but by a more *intimate Co-incidente*, complete in the minutest part—that hence, if we were to persist in dividing any substance (for example Marble) to infinity, there would still remain after every section both *Matter* and *Form*, and these as perfectly united, as before the Division began—lastly, that they are both *pre-existent* to the Beings, which they constitute; the *Matter* being to be found in the world at large; the *Form*, if artificial, pre-existing within the *Artificer*, or if natural, within the *supreme Cause*, the Sovereign Artist of the Universe,

—*Pulchrum pulcherrimus ipse*  
*Mundum mente gerens, similique in imagine formans.*

Even

HENCE LANGUAGE, if compared according to this notion to the murmurs of

a

Even without speculating so high as this, we may see among all animal and vegetable Substances, the Form pre-existing in their *immediate generating Cause*; Oak being the parent of Oak, Lion of Lion, Man of Man, &c.

Cicero's account of these Principles is as follows.

#### MATTER.

*Sed subjunctam putant omnibus sine ulla specie, atque carentem omni illa qualitate (faciamus enim tractando usitatius hoc verbum et tritius) MATERIAM quandam, ex qua omnia expressa atque effusa sint: (quæ tota omnia accipere possit, omnibusque modis mutari atque ex omni parte) eoque etiam interire, non in nihilum, &c. Acad. I. 8.*

#### FORM.

*Sed ego sic statuo, nihil esse in ullo genere tam pulchrum, quo non pulchrius id sit, unde illud, ut ex ore aliquo, quasi imago, exprimatur, quod neque oculis, neque auribus, neque ullo sensu percipi potest: cogitatione tantum et mente complectimur.—HAS RERUM FORMAS appellat Ideas ille non intelligendi solum, sed etiam dicendi gravissimus auctor et magister, Plato: easque gigni negat, et ait semper esse, ac ratione et intelligentiâ contineri: cætera nasci, occidere, fluere, labi; nec diutius esse uno et eodem*

Ch. I. a Fountain, or the dashings of a Cataract, has *in common* this, that like them, *it is a SOUND*. But then on the contrary it has *in peculiar* this, that whereas those Sounds have *no Meaning or Signification*, to Language a *MEANING or SIGNIFICATION is essential*. Again, *Language*, if compared to the Voice of irrational Animals, has *in common* this, that like them, *it has a Meaning*. But then it has this *in peculiar* to distinguish it from them, that whereas the *Meaning* of those Animal Sounds is derived *from NATURE*, that of Language is derived, not from Nature, but *from COMPACT (d)*.

FROM

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*eodem statu. Quidquid est igitur, de quo ratione et viâ disputetur, id est ad ultimam sui generis Formam speciemque redigendum. Cic. ad M. Brut. Orat.*

(d) The *Peripatetics* (and with just reason) in all their definitions as well of Words as of Sentences, made it a part of their character to be significant *κατὰ συνήθειαν*, by *Compact*. See *Aristot. de Interp. c. 2. 4.* *Boethius* translates the Words *κατὰ συνήθειαν*, *ad placitum*,  
1100,

From hence it becomes evident, that **Ch. I.**  
**LANGUAGE**, taken in the most compre-   
 hensive view, *implies certain Sounds, having*  
*certain Meanings*; and that of these two  
 Principles, the **SOUND** is as the **MATTER**,  
 common (like other Matter) to many dif-  
 ferent things; the **MEANING** as that pecu-  
 liar and characteristic **FORM**, by which  
 the Nature or Essence of Language be-  
 comes complete.

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*tum, or secundum placitum, and thus explains them in*  
 his comment—**SECUNDUM PLACITUM** *vero est, quod*  
*secundum quandam positionem, placitumque ponentis apta-*  
*tur; nullum enim nomen naturaliter constitutum est, neque*  
*unquam, sicut subiecta res à naturâ est, ita quoque a na-*  
*turâ veniente vocabulo nuncupatur. Sed hominum genus,*  
*quod et ratione, et oratione vigeret, nomina posuit, eaque*  
*quibus libuit literis syllabisque conjungens, singulis subiecta-*  
*rum rerum substantiis dedit. Boeth. in Lib. de Interpret.*  
 p. 308.

## C H A P. II.

*Upon the Matter, or common Subject of  
Language.*

Ch. II. **T**HE TAH or MATTER OF LANGUAGE comes first to be considered, a Subject, which Order will not suffer us to omit, but in which we shall endeavour to be as concise as we can. Now this TAH or Matter is SOUND, and SOUND is *that Sensation peculiar to the Sense of Hearing, when the Air hath felt a Percussion, adequate to the producing such Effect (a).*

As

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(a) This appears to be *Priscian's* Meaning when he says of a VOICE, what is more properly true of SOUND in general, that it is—*suum sensibile aurium, id est, quod propriè auribus accidit.* Lib. I. p. 537.

The following account of the *Stoics*, which refers the cause of SOUND to an *Undulation in the Air propagated circularly*, as when we drop a stone into a Cistern of water, seems to accord with the modern Hypothesis,  
and

As the Causes of this Percussion are Ch. II. various, so from hence *Sound* derives the Variety of its Species.

FARTHER, as all these Causes are either Animal or Inanimate, so the two grand Species of Sounds are likewise *Animal* or *Inanimate*.

THERE is no peculiar Name for *Sound Inanimate*; nor even for that of Animals, when made by the trampling of their Feet, the fluttering of their Wings, or any other Cause, which is merely *accidental*. But that,

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and to be as plausible as any—'Ακούειν δὲ, τὸ μεταξὺ τῆ τε φωνήεντος ἢ τῆ ἀκούοντος ἀέρος περιτρεπόμεν σφαιροειδῶς, ἔτα κυματοειδῶς, ἢ ταῖς ἀκουαῖς προσπίπλουτος, ὡς κυματᾶται τὸ ἐν τῇ διζυμνῇ ὕδωρ κατὰ κύβητος ὑπὸ τῆ ἰσχυρῆς ἰσθῆ—Porro audire, cum is, qui medius inter loquentem, et audientem est, aer verberatur orbiculariter, deinde agitatus auribus influit, quemadmodum et cisternæ aqua per orbis injecto agitur lapide. Diog. Laert. VII.

Ch. II. that, *which they make by proper Organs,*  
in consequence of some Sensation or inward  
*Impulse, such Animal Sound is called a*  
 VOICE.

As Language therefore implies that Sound called HUMAN VOICE; we may perceive that *to know the Nature and Powers of the Human Voice,* is in fact *to know THE MATTER or common Subject of Language.*

Now the Voice of Man, and it should seem of all other Animals, is formed by certain Organs between the Mouth and the Lungs, and which Organs maintain the intercourse between these two. The Lungs furnish Air, out of which the Voice is formed; and the Mouth, when the Voice is formed, serves to publish it abroad.

WHAT these Vocal Organs precisely are, is not in all respects agreed by Philo-  
 4 fophers

sophers and Anatomists. Be this as it Ch. II. will, it is certain that the *mere primary and simple Voice is completely formed, before ever it reach the Mouth,* and can therefore (as well as Breathing) find a Passage thro' the Nose, when the Mouth is so far stopt, as to prevent the least utterance.

Now *pure and simple VOICE,* being thus produced, is (as before was observed) *transmitted to the Mouth.* HERE then, by means of certain *different Organs,* which do not change its primary Qualities, but only superadd others, it receives *the Form or Character of ARTICULATION.* For *ARTICULATION* is in fact nothing else, than *that Form or Character, acquired to simple Voice, by means of the Mouth and its several Organs, the Teeth, the Tongue, the Lips, &c.* The Voice is not by Articulation made more grave or acute, more loud or soft (which are its *primary Qualities*) but it acquires to these Characters  
 certain

Ch. II. certain *others additional*, which are perfectly adapted to exist along with them (b).

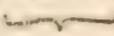
THE

(b) The several Organs above mentioned not only serve the purposes of *Speech*, but those very different ones likewise of *Mastication* and *Respiration*; so frugal is Nature in thus assigning them double duty, and so careful to maintain her character of *doing nothing in vain*.

He, that would be informed, how much better the Parts here mentioned are framed for *Discourse* in *Man*, who is a *Discursive Animal*, than they are in other Animals, who are not so, may consult *Aristotle* in his *Treatise de Animal. Part. Lib. II. c. 17. L. III. c. 1. 3. De Animâ. L. II. c. 8. § 23, &c.*

And here by the way, if such Inquirer be of a Genius truly modern, he may possibly wonder how the Philosopher, considering (as it is modestly phrased) the Age in which he lived, should know so much, and reason so well. But if he have any taste or value for antient literature, he may with much juster cause wonder at the Vanity of his Contemporaries, who dream all Philosophy to be the Invention of their own Age, knowing nothing of those Antients still remaining for their perusal, tho' they are so ready on every occasion to give the preference to *themselves*.

The following account from *Ammonius* will shew whence the Notions in this chapter are taken, and what

THE *simplest* of these new Characters Ch. II.  
are those acquired thro' the *mere Openings*   
of

what authority we have to distinguish VOICE from mere SOUND ; and ARTICULATE VOICE from SIMPLE VOICE.

Καὶ ΨΟΦΟΣ μὲν ἐστὶ πληρὴ ἀέρος αἰσθητὴ ἀκοή·  
ΦΩΝΗ δὲ, ψόφος ἐξ ἐμφυχῆ γινόμενος, ὅταν διὰ  
τῆς συστολῆς τῆ θώρακος ἐκθλιβόμενος ἀπὸ τῆ πνεύμονος  
ὁ εἰσπνευθεὶς ἀὴρ προσπίπῃ ἀθρόως τῇ καλυμένῃ τρα-  
χείᾳ ἀρτηρίᾳ, καὶ τῇ ὑπερώῳ, ἢ τοὶ τῷ γαργαρεῶνι, καὶ  
διὰ τῆς πληρῆς ἀπετελεῖται ὁ ἤχος αἰσθητὸν, καὶ τὴν  
ὄρμην τῆς ψυχῆς· ὅπερ ἐπὶ τῶν ἐμπνευστῶν παρὰ τοῖς  
μουσικοῖς καλυμένῳ ὄργάνῳ συμβαίνει, εἴτε ἀπὸ τῆς  
συρίγγων τῆς γλάτης, καὶ τῶν ὑψίστων, καὶ χαλκίων  
πρὸς μὲν ΤΗΝ ΔΙΑΛΕΚΤΟΝ ἀρχαίων ἑσθλῶν,  
πρὸς δὲ ΤΗΝ ἈΠΛΩΣ ΦΩΝΗΝ ἢ πάντως συμ-  
βαλλομένων.—*Estque SONUS, id est aeris qui auditu sen-*  
*titur : VOX autem est sonus, quem animans edit, cum per*  
*thoracis compressionem aer attractus a pulmone, elisus simul*  
*totus in arteriam, quam asperam vocant, et palatum, aut*  
*gurgulionem impingit, et ex id est sonum quendam sensibilem*  
*pro animi quodam impetu perficit. Id quod in instrumentis*  
*quæ quia inflant, ideo ἐμπνευστὰ a musicis dicuntur, usu*  
*venit, ut in tibiis, ac fistulis contingit, cum lingua, dentes,*  
*labiaque ad loquelam necessaria sint, ad vocem vero simpli-*  
*cem non omnino conferant. — Ammon. in Lib. de Intrepr.*  
*p. 25. b. Vid. etiam Boerhaave Institut. Medic.*  
*Sect. 626. 630.*

Ch. II. *of the Mouth*, as these Openings differ in giving the Voice a Passage. It is the Variety of Configurations in these Openings only, which gives birth and origin to the several VOWELS; and hence it is they derive their Name, by being thus *eminently Vocal (c)*. and *easy to be sounded of themselves alone*.

THERE are *other articulate Forms*, which the Mouth makes not by mere Openings, but by *different Contacts of its different parts*; such for instance, as it makes by the Junction of the two Lips, of the Tongue with  
with

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It appears that the *Stoics* (contrary to the notion of the *Peripatetics*) used the word ΦΩΝΗ to denote SOUND in general. They defined it therefore to be—Τὸ ἴδιον αἰσθητὸν ἀκοῆς, which justifies the definition given by *Priscian*, in the Note preceding. ANIMAL SOUND they defined to be—Ἄηρ ὑπὸ ὀρμῆς περιληγμένως, *Air struck* (and so made audible) *by some animal impulse*; and HUMAN or RATIONAL SOUND they defined—Ἐναρθηρος καὶ ἀπὸ διάνοιας ἐκπεμπομένη, *Sound articulate and derived from the discursive faculty*. *Diog. Laert.* VII. 55.

(c) ΦΩΝΗΕΝΤΑ.

with the Teeth, of the Tongue with the Ch. II.  
 Palate, and the like. }

Now as all these several Contacts, unless some Opening of the Mouth either immediately precede, or immediately follow, would rather occasion Silence, than to produce a Voice; hence it is, that with some such Opening, either previous or subsequent, they are always connected. Hence also it is, that the *Articulations so produced* are called CONSONANT, because they sound not of themselves, and from their own powers, but *at all times in company with some auxiliary Vowel (d)*.

THERE are other subordinate Distinctions of these primary Articulations, which to enumerate would be foreign to the design of this Treatise.

IT is enough to observe, that they are all denoted by the common Name of ELE-

Y 2

MENT

(d) ΣΥΜΦΩΝΑ.

Ch. II. MENT (*e*), in as much as every Articulation of every other kind is from them derived, and into them resolved. Under their *smallest* Combination they produce a *Syllable*; Syllables properly combined produce a *Word*; Words properly combined produce a *Sentence*; and Sentences properly combined produce an *Oration* or *Discourse*.

AND thus it is that to Principles *apparently* so trivial (*f*), as about twenty plain ele-

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(*e*) The Stoic Definition of an ELEMENT is as follows—Ἐστὶ δὲ στοιχεῖον, ἐξ οὗ πρῶτα γίνεται τὰ γινόμενα, καὶ εἰς ὃ ἔσχατον ἀναλύεται. An ELEMENT is that, out of which, as their first Principle, things generated are made, and into which, as their last remains, they are resolved. Diog. Laert. VII. 176. What Aristotle says upon ELEMENTS with respect to the Subject here treated, is worth attending to—Φωνῆς στοιχεῖα, ἐξ ὧν σύγκειται ἡ Φωνή, καὶ εἰς ἃ διαιρεῖται ἔσχατα· ἐκεῖνα δὲ μηκέτ' εἰς ἄλλας Φωνὰς ἐτέρας τῶν ἴδιων αὐτῶν. The ELEMENTS OF ARTICULATE VOICE are those things, out of which the VOICE is compounded, and into which, as its last remains, it is divided: the Elements themselves being no farther divisible into other articulate Voices, differing in Species from them. Metaph. V. c. 3.

(*f*) The Egyptians paid divine Honours to the Inventor of Letters, and Regulator of Language, whom they

elementary Sounds, we owe that variety Ch. II.  
of articulate Voices, which have been suf-  
ficient to explain the Sentiments of so in-  
numerable a Multitude, as all the present  
and past Generations of Men.

IT

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they called THEUTH. By the GREEKS he was wor-  
shipped under the Name of HERMES, and represented  
commonly by a *Head alone without other Limbs*, stand-  
ing upon a *quadrilateral Basis*. The Head itself was  
that of a beautiful Youth, having on it a *Petafus*, or  
*Bonnet*, adorned with two Wings.

There was a peculiar reference in this Figure to the  
ΕΡΜΗΣ ΛΟΓΙΟΣ, THE HERMES OF LAN-  
GUAGE OR DISCOURSE. He possessed no other part  
of the human figure but the HEAD, because *no other*  
was deemed *requisite to rational Communication*. *Words*  
at the same time, the medium of this Communication,  
being (as *Homer* well describes them) *Ἐπεα πτερόδιπτα*,  
*Winged Words*, were represented in their *Velocity* by the  
WINGS of his Bonnet.

Let us suppose such a HERMES, having the *Front of*  
*his Basis* (the usual place for Inscriptions) *adorned with*  
*some old Alphabet*, and having a *Veil flung across*, by  
which that Alphabet is partly covered. Let A YOUTH  
be seen *drawing off this Veil*; and A NYMPH, near the  
Youth, *transcribing what She there discovers*.

Such a Design would easily indicate its Meaning.  
THE YOUTH we might imagine to be THE GENIUS

Ch. II. IT appears from what has been said,  
 { that THE MATTER OF COMMON SUBJECT  
 OF LANGUAGE IS *that Species of Sounds*  
*called VOICES ARTICULATE.*

WHAT

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OF MAN (*Naturæ Deus humanæ*, as *Horace* stiles him;) THE NYMPH to be ΜΝΗΜΟΣΥΝΗ, or MEMORY; as much as to insinuate that “MAN, for the “ Preservation of his *Deeds and Inventions*, was necessarily obliged to have recourse to LETTERS; and that “ MEMORY, being conscious of her own *Insufficiency*, “ was glad to avail herself of so valuable an Acquisition.”

MR. STUART, well known for his accurate and elegant Edition of *the Antiquities of Athens*, has adorned this Work with a Frontispiece agreeable to the above Ideas, and that in a Taste truly *Attic and Simple*, which no one possesses more eminently than himself.

As to HERMES, his History, Genealogy, Mythology, Figure, &c. Vid. *Platon. Phileb.* T. II. p. 18. *Edit. Serran.* *Diod. Sic.* L. I. *Horat. Od.* X. L. I. *Hesiod. Theog.* V. 937. *cum Comment.* *Joan. Diaconi. Thycid.* VI. 27. *et Scholiast. in loc.* *Pighium apud Gronov. Thesaur.* T. IX. p. 1164.

For the value and importance of Principles, and the difficulty in attaining them, see *Aristot. de Sophist. Elench.* c. 34.

The

WHAT remains to be examined in the Ch. II.  
 following Chapter, is Language under its  
 characteristic and peculiar FORM, that is  
 to say, Language considered, not with  
 respect to *Sound*, but to *Meaning*.

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The following Passage, taken from that able Mathematician *Tacquet*, will be found peculiarly pertinent to what has been said in this chapter concerning *Elementary Sounds*, p. 324, 325.

*Mille miliones scriptorum mille annorum millionibus non scribent omnes 24 litterarum alphabeti permutationes, licet singuli quotidie absolvent 40 paginas, quarum unaquæque contineret diversos ordines litterarum 24. Tacquet Arithmetica Theor. p. 381. Edit. Antverp. 1663.*

## CHAP. III.

*Upon the Form, or peculiar Character of  
Language.*

Ch. III. **W**HEN to any articulate Voice there accedes by compact a Meaning or Signification, such Voice by such accession is then called A WORD; and many Words, possessing their Significations (as it were) *under the same Compact* (a), unite in constituting a PARTICULAR LANGUAGE.

IT

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(a) See before Note (c) p. 314. See also Vol. I. Treatise II. c. 1. Notes (a) and (c).

The following Quotation from *Ammenius* is remarkable—Καθάπερ ἔν τὸ μὲν κατὰ τόπου κινεῖσθαι, φύσει, τὸ δὲ ὀρχεῖσθαι, θέσει κὲ κατὰ συνθήκην, κὲ τὸ μὲν ξύλον, φύσει, ἢ δὲ θύρα, θέσει· ἔτω κὲ τὸ μὲν φανεῖν, φύσει, τὸ δὲ δι' ὀνομάτων ἢ ῥημάτων σημαίνειν, θέσει— κὲ ἔοικε τὴν μὲν φωνητικὴν δύναμιν, ὄργανον ἔσαν τῶν ψυχικῶν ἐν ἡμῖν δυνάμεων γλωσσικῶν, ἢ ὀρεκτικῶν, κατὰ φύσιν ἔχειν ὁ ἄνθρωπος παραπλησίως τοῖς ἀλόγοις ζώοις.

IT appears from hence, that A WORD Ch. III.  
 may be defined *a Voice articulate, and sig-*  
*nificant by Compaſt*—and that LANGUAGE  
 may be defined *a System of ſuch Voices, ſo*  
*ſignificant.*

IT is from notions like theſe concern-  
 ing Language and Words, that one may  
 be

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ζώοις· τὸ δὲ οὐόμασιν, ἢ ῥήμασιν, ἢ τοῖς ἐκ τέτων συγ-  
 κειμένοις λόγοις χρῆσθαι πρὸς τὴν σημασίαν (ἐκέτι  
 φύσει ἔσιν, ἀλλὰ θέσει) ἐξαιρέτου ἔχειν πρὸς τὰ ἄλογα  
 ζῶα, διότι καὶ μόνον τῶν θνητῶν αυτοκινήτη μετέχει  
 ψυχῆς, καὶ τέχνικῶς ἐνεργεῖν δυναμένης, ἵνα καὶ ἐν αὐτῷ  
 τῷ φωνεῖν ἢ τεχνικῆ αὐτῆς διακρίνηται δύναμις· δηλῶσι  
 δὲ ταῦτα οἱ εἰς κάλλον συντιθέμενοι λόγοι μετὰ μέτρων,  
 ἢ ἄνευ μέτρων. *In the ſame manner therefore, as local*  
*Motion is from Nature, but Dancing is ſomething poſi-*  
*tive; and as Timber exiſts in Nature, but a Door is*  
*ſomething poſitive; ſo is the power of producing a vocal*  
*Sound founded in Nature, but that of explaining ourſelves*  
*by Nouns, or Verbs, ſomething poſitive. And hence it is,*  
*that as to the ſimple power of producing vocal Sound (which*  
*is as it were the Organ or Inſtrument to the Soul's facul-*  
*ties of Knowledge or Volition) as to this vocal power I ſay,*  
*Man ſeems to poſſeſs it from Nature, in like manner as*  
 irra-

Ch. III. be tempted to call LANGUAGE a kind of  
 PICTURE OF THE UNIVERSE, where the  
 Words are as the Figures or Images of all  
 particulars.

AND yet it may be doubted, how far  
 this is true. For if *Pictures* and *Image*s  
 are all of them *Imitations*, it will follow,  
 that whoever has natural faculties to know  
 the

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*irrational animals: but as to the employing of Nouns, or Verbs, or Sentences composed out of them, in the explanation of our Sentiments (the thing thus employed being founded not in Nature, but in Position) this he seems to possess by way of peculiar eminence, because he alone of all mortal Beings partakes of a Soul, which can move itself, and operate artificially; so that even in the Subject of Sound his artificial Power shews itself; as the various elegant Compositions both in Metre, and without Metre, abundantly prove. Ammon. de Interpr. p. 51. a.*

It must be observed, that *the operating artificially*, (*ἐνεργεῖν τεχνικῶς*) of which *Ammonius* here speaks, and which he considers as a distinctive Mark peculiar to the *Human Soul*, means something very different from the *mere producing works of elegance and design*; else it could never be a mark of Distinction between Man, and many other Species of Animals, such as the Bee, the Beaver, the Swallow, &c. See Vol. I. p. 8, 9, 10. 158, 159, &c.

the Original, will by help of the same Ch. III.  
 faculties know also its Imitations. But it  
 by no means follows, that he who knows  
 any Being, should know for that reason  
 its *Greek* or *Latin* Name.

THE Truth is, that every Medium,  
 through which we exhibit any thing to  
 another's Contemplation, is either derived  
 from *Natural Attributes*, and then it is  
 an IMITATION; or else from *Accidents*  
*quite arbitrary*, and then it is a SYM-  
 BOL (*b*).

Now,

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(*b*) Διαφέρει δὲ τὸ ΟΜΟΙΩΜΑ τῷ ΣΥΜΒΟ-  
 ΛΟΥ, καθόσον τὸ μὲν ὁμοίωμα τὴν φύσιν αὐτὴν τῷ  
 πράγματι κατὰ τὸ δυνατόν ἀπεικονίζεσθαι βέλεται,  
 καὶ ἔκ ἐστιν ἐφ' ἡμῶν αὐτὸ μεταπλάσαι· τὸ γὰρ ἐν τῇ  
 εἰκόνι γεγραμμένον τῷ Σωκράτει ὁμοίωμα, εἰ μὴ καὶ τὸ  
 Φαλακρὸν, καὶ τὸ σιμὸν, καὶ τὸ ἐξάφθαλμον ἔχει τῷ  
 Σωκράτει, ἐκείν' ἂν αὐτῷ λέγοιτο εἶναι ὁμοίωμα· τὸ  
 δὲ γε σύμβολον, ἢτοι σημεῖον, (ἀμφότερα γὰρ ὁ φιλό-  
 σοφος αὐτὸ ὀνομάζει) τὸ ἔλου ἐφ' ἡμῶν ἔχει, ἅτε καὶ  
 ἐκ μόνης ὑφιστάμενον τῆς ἡμετέρας ἐπινοίας· οἷου, τῷ  
 πότε δεῖ συμβάλλειν ἀλλήλοις τῶς πολεμῶντας, δύναται  
 σύμ.

Ch.III. Now, if it be allowed that in far the greater part of things, not any of their *natural* Attributes are to be found in articulate Voices, and that yet thro' such Voices things of every kind are exhibited, it will follow that WORDS *must of necessity be* SYMBOLS, because it appears that they cannot be *Imitations*.

BUT here occurs a Question, which deserves attention—" Why in the common  
 " intercourse of men with men have  
 " Imitations been neglected, and Symbols  
 " pre-

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σύμβολον εἶναι καὶ σάλπιγγος ἀπήχους, καὶ λαμπάδος  
 ῥίψις, καθάπερ φησὶν Εὐριπίδης,

Ἐπεὶ δ' ἀφείθη πυρσὸς, ὡς τυρσηνικῆς  
 Σάλπιγγος ἦχος, σῆμα Φοινίου μάχης.

Δύναται δὲ τις ὑποθέσθαι καὶ δόρατ' ἀνάτασιν, καὶ βέλους  
 ἀφῆσιν, καὶ ἀλλὰ μυρία.—A REPRESENTATION or  
 RESEMBLANCE differs from a SYMBOL, in as much as  
 the Resemblance aims as far as possible to represent the  
 very nature of the thing, nor is it in our power to shift or  
 vary it. Thus a REPRESENTATION intended for So-  
 crates in a Picture, if it have not those circumstances pe-  
 culiar

“ preferred, although Symbols are only Ch. III.  
 “ known by Habit or Institution, while  
 “ Imitations are recognized by a kind of  
 “ natural Intuition?”—To this it may be  
 answered, that if the Sentiments of the  
 Mind, like the Features of the Face, were  
 immediately visible to every beholder, the  
 Art of Speech or Discourse would have  
 been perfectly superfluous. But now,  
 while our Minds lie enveloped and hid,  
 and the Body (like a Veil) conceals every  
 thing but itself, we are necessarily compel-  
 led, when we communicate our Thoughts,  
 to

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*cular to Socrates, the bald, the flat-nosed, and the Eyes projecting, cannot properly be called a Representation of him. But a SYMBOL or SIGN (for the Philosopher Aristotle uses both names) is wholly in our own power, as depending singly for its existence on our imagination. Thus for example, as to the time when two armies should engage, the Symbol or Sign may be the sounding of a Trumpet, the throwing of a Torch, (according to what Euripides says,*

*But when the flaming Torch was hurl'd, the sign  
 Of purple fight, as when the Trumpet sounds, &c.)*

*or else one may suppose the elevating of a Spear, the darting of a Weapon, and a thousand ways besides. Ammon. in Lib. de Interp. p. 17. b.*

Ch. III. to convey them to each other *through a Medium which is corporeal (c)*. And hence it is that all Signs, Marks, Imitations, and Symbols must needs be *sensible*, and addressed *as such* to the *Senses (d)*. Now THE SENSES, we know, never exceed their natural Limits; the Eye perceives no Sounds; the Ear perceives no Figures nor Colours. If therefore we were to converse, not by *Symbols* but by *Imitations*, as far as things are characterized by Figure

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(c) Αἱ ψυχὰὶ αἱ ἡμέτεραι, γυμναὶ μὲν ἔσσαι τῶν σωμάτων, ἠδύναντα δι' αὐτῶν τῶν νοημάτων σημαίνειν ἀλλήλαις τὰ πράγματα· Ἐπειδὴ δὲ σώμασι συνδέονται, δίκην νέφους περικαλύπτουσιν αὐτῶν τὸ νοερόν, ἐδεήθησαν τῶν ὀνομάτων, δι' ὧν σημαίνουσιν ἀλλήλαις τὰ πράγματα. *Animi nostri a corporis compage secreti res vicissim animi conceptionibus significare possent: cum autem corporibus involuti sint, perinde ac nebulâ, ipsorum intelligendi vis obtegitur: quocirca opus eis fuit nominibus, quibus res inter se significarent.* Ammon. in Prædicam. p. 18. a.

(d) *Quicquid scindi possit in differentias satis numerosas, ad notionum varietatem explicandam (modo differentia illæ sensui perceptibiles sint) fieri potest vehiculum cogitationum de homine in hominem.* Bacon. de Augm. Scient. VI. 1.

gure and Colour, our Imitation would be Ch. III.  
 necessarily thro' Figure and Colour also. ~  
 Again, as far as they are characterized by  
 Sounds, it would for the same reason be  
 thro' the Medium of Sounds. The like  
 may be said of all the other Senses, the  
 Imitation still shifting along with the Ob-  
 jects imitated. We see then how *complicated*  
 such Imitation would prove.

IF we set LANGUAGE therefore, as a  
*Symbol*, in opposition to *such Imitation*; if  
 we reflect on the Simplicity of the one, and  
 the Multiplicity of the other; if we con-  
 sider the Ease and Speed, with which  
 Words are formed (an Ease which knows  
 no trouble or fatigue; and a\* Speed, which  
 equals the Progress of our very Thoughts)  
 if we oppose to this the difficulty and  
 length of Imitations; if we remember  
 that some Objects are capable of no Imita-  
 tions at all, but that all Objects univer-  
 sally may be typified by Symbols; we may  
 plainly

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\* Επεα πλερόντα.—See before p. 325.

Ch. III. plainly perceive an Answer to the Question  
 — here proposed “ Why, in the common  
 “ intercourse of men with men, Imita-  
 “ tions have been rejected, and Symbols  
 “ preferred.”

HENCE too we may perceive a Reason,  
*why there never was a Language, nor in-  
 deed can possibly be framed one, to express  
 the Properties and real Essences of things,*  
 as a Mirrour exhibits their Figures and  
 their Colours. For if Language of itself  
 imply nothing more, than *certain Species  
 of Sounds with certain Motions concomitant;*  
 if to some Beings Sound and Motion are  
 no Attributes at all; if to many others,  
 where Attributes, they are no way essen-  
 tial (such as the Murmurs and Wavings  
 of a Tree during a storm) if this be true—  
 it is impossible the Nature of such Beings  
 should be expressed, or the least essential  
 Property be any way imitated, while be-  
 tween *the Medium and themselves* there is  
 nothing CONNATURAL (c).

IT

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(c) See Vol. I. Treatise II. c. 3. p. 70.

IT is true indeed, when *Primitives* were Ch.III. once established, it was easy to follow the Connection and Subordination of Nature, in the just deduction of *Derivatives* and *Compounds*. Thus the Sounds, *Water*, and, *Fire*, being once annexed to those two Elements, it was certainly more natural to call Beings participating of the first, *Watry*, of the last, *Fiery*, than to commute the Terms, and call them by the reverse. But why, and from what *natural Connections* the Primitives themselves might not be commuted, it will be found, I believe, difficult to assign a Reason, as well in the instances before us, as in most others. We may here also see the Reason, why ALL LANGUAGE IS FOUNDED IN COMPACT, and not in Nature; for so are all Symbols, of which Words are a certain Species.

THE Question remains if WORDS are Symbols, then SYMBOLS OF WHAT?—

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If

Ch. III. If it be answered, OF THINGS, the Question returns, OF WHAT THINGS?—If it be answered, *of the several Individuals of Sense, the various particular Beings, which exist around us*—to this, it is replied, may be raised certain Doubts. In the first place every Word will be in fact a *proper Name*. Now if all Words are proper Names, how came Lexicographers, whose express business is to explain Words, either wholly to omit proper Names, or at least to explain them, not from their own Art, but from History?

AGAIN, if all *Words* are *proper Names*, then in strictness no Word can belong to more than one Individual. But if so, then, as *Individuals* are *infinite*, to make a perfect Language, *Words must be infinite also*. But if infinite, then *incomprehensible*, and never to be attained by the wisest Men; whose labours in Language upon this Hypothesis would be as idle as that study of infinite written Symbols, which  
 Mission-

Missionaries (if they may be credited) at- Ch.III.  
 tribute to the *Chineſe*.

AGAIN, *if all Words are proper Names,* or (which is the ſame) the Symbols of *Individuals*; it will follow, as *Individuals* are not only *infinite*, but ever *paſſing*, that the Language of thoſe, who lived ages ago, will be as unknown *now*, as the very Voices of the Speakers. Nay the Language of every Province, of every Town, of every Cottage, muſt be every where different, and every where changing, ſince ſuch is the Nature of *Individuals*, which it follows.

AGAIN, *if all Words are proper Names,* the Symbols of *Individuals*, it will follow that in Language there can be no *general Propoſition*, becauſe upon the Hypotheſis *all Terms are particular*; nor any *Affirmative Propoſition*, becauſe *no one Individual in nature is another*. It remains, there can be no Propoſitions, but *Particular Negatives*.

Ch. III. *tives*. But if so, then is Language incapable of communicating *General Affirmative Truths*—If so, then of communicating *Demonstration*—If so, then of communicating *Sciences*, which are so many Systems of Demonstrations—If so, then of communicating *Arts*, which are the Theorems of Science applied practically—If so, we shall be little the better for it either in Speculation or in Practice (*e*). And so much for this Hypothesis; let us now try another.

IF WORDS are not the Symbols of *external Particulars*, it follows of course, they must be THE SYMBOLS OF OUR IDEAS: For this is evident, if they are not  
 Symbols

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(*e*) The whole of *Euclid* (whose Elements may be called the basis of Mathematical Science) is founded upon *general Terms*, and *general Propositions*, most of which are *affirmative*. So true are those Verses, however barbarous as to their stile,

*Syllogizari non est ex Particulari,  
 Neve Negativis, rectè concludere si vis.*

Symbols of things *without*, they can only Ch.III.  
be Symbols of something *within*.

HERE then the Question recurs, if SYM-  
BOLS OF IDEAS, then of WHAT IDEAS?  
—OF SENSIBLE IDEAS.—Be it so, and  
what follows?—Every thing in fact, which  
has followed already from the supposition  
of their being the Symbols of *external  
Particulars*; and that from this plain and  
obvious reason, because the several *Ideas*,  
which *Particulars* imprint, must needs be  
as *infinite* and *mutable*, as they are them-  
selves.

IF then Words are neither the Symbols  
of *external Particulars*, nor yet of *parti-  
cular Ideas*, they can be SYMBOLES of no-  
thing else, except of GENERAL IDEAS, be-  
cause nothing else, except these, remains.  
—And what do we mean by GENERAL  
IDEAS?—We mean SUCH AS ARE COM-  
MON TO MANY INDIVIDUALS; not only  
to Individuals which exist now, but which

Ch. III. existed in ages past, and will exist in ages  
 } future; such for example, as the Ideas  
 belonging to the Words, *Man, Lion, Cedar*.  
 —Admit it, and what follows?—It fol-  
 lows, that *if Words are the Symbols of such  
 general Ideas*, Lexicographers may find  
 employ, though they meddle not with  
*proper Names*.

It follows that *one Word* may be, not  
*homonymously*, but *truly and essentially com-  
 mon to many Particulars*, past present and  
 future; so that however these Particulars  
 may be *infinite*, and *ever fleeting*, yet Lan-  
 guage notwithstanding may be *definite* and  
*steady*. But if so, then attainable even by  
 ordinary Capacities, without danger of in-  
 curring the *Chinese* Absurdity\*.

AGAIN, it follows that the Language  
 of those, who lived ages ago, as far as it  
 stands

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\* See p. 338, 339.

stands for the same general Ideas, may be as Ch. III.  
 intelligible now, as it was then. The like }  
 may be said of the same Language being  
 accommodated to distant Regions, and  
 even to distant Nations, amidst all the va-  
 riety of ever new and ever changing Ob-  
 jects.

AGAIN, it follows that Language may  
 be expressive of *general Truths*; and if so,  
 then of Demonstration, and Sciences, and  
 Arts; and if so, become subservient to  
 purposes of every kind (*f*).

Now if it be true “that none of these  
 “things could be asserted of Language,  
 “were not Words the Symbols of *general*  
 “*Ideas*—and it be further true, that these  
 “things may be all undeniably asserted  
 “of Language”—it will follow (and that  
 necessarily) that WORDS ARE THE SYM-  
 BOLS OF GENERAL IDEAS.

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AND

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(*f*) See before Note (*e*).

Ch.III. AND yet perhaps even here may be an  Objection. It may be urged, if Words are the Symbols of *general Ideas*, Language may answer well enough the purpose of Philosophers, who reason about *general*, and *abstract* Subjects—but what becomes of the business of ordinary Life? Life we know is merged in a multitude of *Particulars*, where an Explanation by Language is as requisite, as in the highest Theorems. 'The Vulgar indeed want it to *no other* End. How then can this End in any respect be answered, if Language be expressive of nothing farther than *general Ideas*?

To this it may be answered, that *Arts* surely respect the business of ordinary Life; yet so far are *general Terms* from being an Obstacle here, that without them no Art can be *rationaly* explained. How for instance should the measuring Artist ascertain to the Reapers the price of their labours, had not he first through *general*

Terms learnt those *general Theorems*, that respect the doctrine and practice of Mensuration? Ch.III.

BUT suppose this not to satisfy a persevering Objector—suppose him to insist, that, admitting this to be true, *there were still a multitude of occasions for minute particularizing, of which it was not possible for mere Generals to be susceptible*—suppose, I say, such an Objection, what should we answer?—*That the Objection was just; that it was necessary to the Perfection and Completion of LANGUAGE, that it should be expressive of PARTICULARS, as well as of GENERALS.* We must however add, that its *general Terms* are by far its most *excellent and essential Part*, since from these it derives “that comprehensive *Universality*, that just proportion of *Precision and Permanence*, without which it could not possibly be either learnt, or understood, or applied to the purposes of Reasoning and  
“ Science;”

Ch. III. "Science;"—that *particular* Terms have their Utility and End, and that therefore care too has been taken for a supply of these.

ONE Method of expressing Particulars, is that of PROPER NAMES. This is the least artificial, because *proper Names* being in every district arbitrarily applied, may be unknown to those, who know the Language perfectly well, and can hardly therefore with propriety be considered as parts of it. The other and more artificial Method is that of DEFINITIVES or ARTICLES (*g*), whether we assume the *pronominal*, or those *more strictly* so called. And here we cannot enough admire the exquisite *Art* of Language, which, *without wandering into infinitude*, contrives how to denote things infinite; that is to say in other words, which, by the small Tribe of *Definitives properly applied to general Terms*,

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(*g*) See before p. 72, &c. 233, &c.

*Terms*, knows how to employ these last, Ch.III. tho' in number *finite*, to the accurate expression of *infinite* Particulars.

To explain what has been said by a single example. Let the general Term be MAN. I have occasion to apply this Term to the denoting of some Particular. Let it be required to express this Particular, *as unknown*; I say, A *Man—known*; I say, THE *Man—indefinite*; ANY *Man—definite*; A CERTAIN *Man—present and near*; THIS *Man—present and distant*; THAT *Man—like to some other*; SUCH A *Man—an indefinite Multitude*; MANY *Men—a definite Multitude*; A THOUSAND *Men;—the ones of a Multitude, taken throughout*; EVERY *Man—the same ones, taken with distinction*; EACH *Man—taken in order*; FIRST *Man*, SECOND *Man*, &c.—*the whole Multitude of Particulars taken collectively*; ALL *Men—the Negation of this Multitude*; NO *Man*. But of this we have spoken already, when we inquired concerning Definitives.

Ch. III. THE Sum of all is, that WORDS ARE  
 THE SYMBOLS OF IDEAS BOTH GENERAL  
 AND PARTICULAR; YET OF THE GENERAL,  
 PRIMARILY, ESSENTIALLY, AND  
 IMMEDIATELY; OF THE PARTICULAR,  
 ONLY SECONDARILY, ACCIDENTALLY,  
 AND MEDIATELY.

SHOULD it be asked, "why has Language this *double* Capacity?"—May we not ask, by way of return, Is it not a kind of reciprocal Commerce, or *Intercourse of our Ideas*? Should it not therefore be framed, so as to express *the whole* of our Perception? Now can we call that Perception intire and whole, which implies either INTELECTION without *Sensation*, or SENSATION without *Intellektion*? If not, how should Language explain *the whole* of our Perception, had it not Words to express the Objects, proper to each of the two Faculties?

To

To conclude—As in the preceding Ch.III. Chapter we considered Language with a view to its MATTER, so here we have considered it with a view to its FORM. Its MATTER is recognized, when it is considered *as a Voice*; its FORM, as it is *significant of our several Ideas*; so that upon the whole it may be defined—A SYSTEM OF ARTICULATE VOICES, THE SYMBOLS OF OUR IDEAS, BUT OF THOSE PRINCIPALLY, WHICH ARE GENERAL OR UNIVERSAL.

CHAP.

## C H A P. IV.

*Concerning general or universal Ideas.*

Ch. IV. **M**UCH having been said in the preceding Chapter about GENERAL OR UNIVERSAL IDEAS, it may not perhaps be amiss to inquire, *by what process we come to perceive them, and what kind of Beings they are*; since the generality of men think so meanly of their existence, that they are commonly considered, as little better than Shadows. These Sentiments are not unusual even with the Philosopher now a days, and that from causes much the same with those, which influence the Vulgar.

THE VULGAR merged *in Sense* from their earliest Infancy, and never once dreaming any thing to be worthy of pursuit, but what either pampers their Appetite, or fills their Purse, imagine nothing  
to

to be *real*, but what may be *tasted*, or *touched*. THE PHILOSOPHER, as to these matters being of much the same Opinion, in Philosophy looks no higher, than to *experimental Amusements*, deeming nothing *Demonstration*, if it be not made *ocular*. Thus instead of ascending from *Sense* to *Intellect* (the natural progress of all true Learning) he hurries on the contrary into the midst of Sense, where he wanders at random without any end, and is lost in a Labyrinth of infinite Particulars. Hence then the reason why the sublimer parts of *Science*, the Studies of MIND, INTELLECTION, and INTELLIGENT PRINCIPLES, are in a manner neglected; and, as if the Criterion of all Truth were an Alembic or an Air-pump, what cannot be proved by *Experiment*, is deemed no better than *mere Hypothesis*.

AND yet it is somewhat remarkable, amid the prevalence of such Notions, that there should still remain two Sciences in fashion,

Ch.IV. fashion, and these having their Certainty  
 of all the least controverted, *which are not*  
*in the minutest article depending upon Expe-*  
*riiment.* By these I mean ARITHMETIC,  
 and GEOMETRY (a). But to come to our  
 Subject concerning GENERAL IDEAS.

MAN'S

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(a) The many noble Theorems (so useful in life, and so admirable in themselves) with which these two SCIENCES so eminently abound, arise originally from PRINCIPLES, THE MOST OBVIOUS IMAGINABLE; Principles, so little wanting the pomp and apparatus of EXPERIMENT, that they are *self-evident* to every one, possessed of common sense. I would not be understood, in what I have here said, or may have said elsewhere, to undervalue EXPERIMENT; whose importance and utility I freely acknowlege, in the many curious Nostrums and choice Receipts, with which it has enriched the necessary Arts of life. Nay, I go farther—I hold *all justifiable Practice in every kind of Subject* to be founded in EXPERIENCE, which is no more than *the result of many repeated EXPERIMENTS*. But I must add withal, that the man who acts *from Experience alone*, tho' he act ever so well, is but an *Empiric* or *Quack*, and that not only in Medicine, but in every other Subject. It is then only that we recognize ART, and that the EMPIRIC quits his name for the more honourable one of ARTIST, when to his EXPERIENCE he adds  
 SCIENCE,

MAN'S FIRST PERCEPTIONS are those Ch.IV.  
of the SENSES, in as much as they com-  
mence from his earliest Infancy. These  
Perceptions, if not infinite, are at least  
*indefinite*, and more *fleeting* and *transient*,  
than the very Objects, which they exhibit,  
because

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SCIENCE, and is thence enabled to tell us; not only,  
WHAT *is to be done*, but WHY *it is to be done*; for ART  
*is a composite of Experience and Science*, Experience  
providing it *Materials*, and Science giving them A  
FORM.

In the mean time, while EXPERIMENT is thus ne-  
cessary to all PRACTICAL WISDOM, with respect to  
PURE and SPECULATIVE SCIENCE, as we have  
hinted already, it has not the least to do. For who  
ever heard of *Logic*, or *Geometry*, or *Arithmetic* being  
proved *experimentally*? It is indeed by the application  
of *these* that *Experiments* are rendered useful; that they  
are assumed into Philosophy, and in some degree made  
a part of it, being otherwise nothing better than puerile  
amusements. But that these Sciences themselves should  
depend upon the Subjects, on which they work, is, as  
if the Marble were to fashion the Chizzle, and not the  
Chizzle the Marble.

Ch.IV. because they not only depend upon the *existence* of those Objects, but because they cannot subsist, without their *immediate Presence*. Hence therefore it is, that there can be *no Sensation of either Past or Future*, and consequently had the Soul no other Faculties, than the *Senses*, it never could acquire the least Idea of TIME (*b*).

BUT happily for us we are not deserted here. We have in the first place a Faculty, called IMAGINATION or FANCY, which however as to its *energies* it may be subsequent to Sense, yet is truly prior to it both in *dignity* and *use*. THIS it is which *retains the fleeting Forms of things*, when Things themselves are gone, and *all Sensation* at an end.

THAT this Faculty, however connected with Sense, is still perfectly different, may be

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(*b*) See before p. 105. See also p. 112. Note (*f*).

be seen from hence. We have an *Imagi-* Ch.IV.  
*nation* of things, that are gone and ex-  
 tinct; but no such things can be made ob-  
 jects of *Sensation*. We have an easy com-  
 mand over the Objects of our *Imagina-*  
*tion*, and can call them forth in almost  
 what manner we please; but our *Sensa-*  
*tions* are necessary, when their Objects are  
 present, nor can we controul them, but  
 by removing either the Objects, or our-  
 selves (c).

As

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(c) Besides the distinguishing of SENSATION from IMAGINATION, there are two other Faculties of the Soul, which from their nearer alliance ought carefully to be distinguished from it, and these are ΜΝΗΜΗ, and ΑΝΑΜΝΗΣΙΣ, MEMORY, and RECOLLECTION.

When we view some *relict* of sensation reposed within us, *without thinking of its rise, or referring it to any sensible Object*, this is PHANSY or IMAGINATION.

When we view some such *relict*, and *refer it withal to that sensible Object, which in time past was its cause and original*, this is MEMORY.

Ch.IV. As the Wax would not be adequate to its business of Signature, had it not a Power to *retain*, as well as to *receive*; the same holds of the SOUL, with respect to *Sense* and *Imagination*. SENSE is its *receptive*

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Lastly the Road, which leads to Memory through a series of Ideas, however connected whether rationally or casually, this is RECOLLECTION. I have added casually, as well as rationally, because a casual connection is often sufficient. Thus from seeing a Garment, I think of its Owner; thence of his Habitation; thence of Woods; thence of Timber; thence of Ships, Sea-fights, Admirals, &c.

If the Distinction between *Memory* and *Phansy* be not sufficiently understood, it may be illustrated by being compared to the view of a Portrait. When we contemplate a Portrait, *without thinking of whom it is the Portrait*, such Contemplation is analogous to PHANSY. When we view it *with reference to the Original, whom it represents*, such Contemplation is analogous to MEMORY.

We may go farther. IMAGINATION or PHANSY may exhibit (after a manner) even *things that are to come*. It is here that *Hope* and *Fear* paint all their pleasant, and all their painful Pictures of *Futurity*. But MEMORY is confined in the strictest manner *to the past*.  
What

*ceptive* Power; IMAGINATION, its *re-*Ch.IV.  
*tentive*. Had it Sense without Imagina-  
 tion, it would not be as Wax, but as Wa-  
 ter, where tho' all Impressions may be  
 instantly made, yet as soon as made they  
 are as instantly lost.

THUS then, from a view of the two  
 Powers taken together, we may call SENSE  
 (if we please) *a kind of transient Imagina-*  
*tion*; and IMAGINATION on the contrary  
*a kind of permanent Sense (d).*

Now

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What we have said, may suffice for our present pur-  
 pose. He that would learn more, may consult *Aristot.*  
*de Animâ*, L. III. c. 3, 4. and his Treatise *de Mem. et*  
*Reminisc.*

(d) Τί τοίνυν ἐστὶν ἡ Φαντασία ὡς αὖ γνωρίζομεν  
 δεῖ νοεῖν ἐν ἡμῖν ἀπὸ τῶν ἐνεργειῶν τῶν περὶ τὰ αἰσθητὰ,  
 εἶον τύπου (*lege* τύπου) τινα καὶ ἀναζωγράφημα ἐν τῷ  
 πρώτῳ αἰσθητηρίῳ, ἐγκατάλειμμα τι τῆς ὑπὸ τῆ αἰσθητῆ  
 γινομένης κινήσεως, ὃ καὶ μηκέτι τῆ αἰσθητῆ παρόντος,  
 ἠπομένει τὸ καὶ σώζεται, ὅν ὡς περ εἰκὼν τις αὐτῆ, ὃ καὶ

Ch. IV. Now as our Feet in vain venture to walk upon the River, till the Frost bind the Current, and harden the yielding Surface; so does the SOUL in vain seek to exert its higher Powers, the Powers I mean of REASON and INTELLECT, till IMAGINATION first fix the fluency of SENSE, and thus provide a proper Basis for the support of its higher Energies.

AFTER

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τῆς μνήμης ἡμῶν σωζόμενον αἴλιον γίνεται τὸ τοιαῦτον ἐγκατάλειμμα, καὶ τὸν τοιαῦτον ὡσπερ τύπον, ΦΑΝΤΑΣΙΑΝ καλεῖσιν. Now what PHANSY or IMAGINATION is, we may explain as follows. We may conceive to be formed within us, from the operations of our Senses about sensible Subjects, some Impression (as it were) or Picture in our original Sensorium, being a reliet of that motion caused within us by the external object; a reliet, which when the external object is no longer present, remains and is still preserved, being as it were its Image, and which, by being thus preserved, becomes the cause of our having Memory. Now such a sort of reliet and (as it were) Impression they call PHANSY or IMAGINATION. Alex. Aphrod. de Animá, p. 135. b. Edit. Ald.

AFTER this manner, in the admirable Ch. IV.  
 Oeconomy of the Whole, are Natures sub-  
 ordinate made subservient to the higher. }  
 Were there *no Things external, the Senses*  
 could not operate; were there *no Sensa-*  
*tions, the Imagination* could not operate;  
 and were there *no Imagination*, there could  
 be *neither Reasoning nor Intellection*, such  
 at least as they are found in *Man*, where  
 they have their Intensions and Remissions  
 in alternate succession, and are at first no-  
 thing better, than a mere CAPACITY or  
 POWER. Whether every Intellect begins  
 thus, may be perhaps a question; espe-  
 cially if there be any one of a nature *more*  
*divine*, to which “Intension and Remission  
 “ and mere Capacity are unknown (*e*).”  
 But not to digress.

IT

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(*e*) See p. 162. The *Life, Energy, or Manner* of  
 MAN's Existence is not a little different from that of  
 the DEITY. THE LIFE OF MAN has its Effence in

Ch. IV. IT is then on these *permanent* Phantasms  
 that THE HUMAN MIND first works, and  
 by

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MOTION. This is not only true with respect to that lower and subordinate Life, which he shares in common with Vegetables, and which can no longer subsist than while the Fluids circulate, but it is likewise true in that *Life*, which is peculiar to him as *Man*. Objects from without *first move* our faculties, and thence we move *of ourselves* either to *Prædix* or *Contemplation*. But the LIFE or EXISTENCE of GOD (as far as we can conjecture upon so transcendent a Subject) is not only complete throughout Eternity, but complete in every Instant, and is for that reason IMMUTABLE and SUPERIOR TO ALL MOTION.

It is to this distinction that *Aristotle* alludes, when he tells us—Οὐ γὰρ μόνον κινήσεώς ἐσιν ἐνέργεια, ἀλλὰ καὶ ἀκινήσεως· καὶ ἡδονὴ μᾶλλον ἐν ἡρεμίᾳ ἐστίν, ἢ ἐν κινήσει· μεταβολὴ δὲ πάντων γλυκὴ, κατὰ τὸν ποιητὴν, διὰ ποιηταίου τινα· ὡς περ γὰρ ἄνθρωπος ἐν μεταβάσει ὁ ποιητὴς, καὶ ἡ φύσις ἡ δομένη μεταβολῆς· ἢ γὰρ ἀπλῆ, οὐδ' ἐπιεικής. *For there is not only an Energy of MOTION, but of IMMOBILITY; and PLEASURE or FELICITY exists rather in REST than in MOTION; Change of all things being sweet (according to the Poet) from a principle of Pravity in those who believe so.* For

by an Energy as spontaneous and familiar Ch.IV.  
to its Nature, as the seeing of Colours is   
familiar to the Eye, it discerns at once  
what

*in the same manner as the bad man is one fickle and changeable, so is that Nature bad that requireth Variety, in as much as such Nature is neither simple nor even. Eth. Nicom. VII. 14. & Ethic. Eudem. VI. sub fin.*

It is to this UNALTERABLE NATURE OF THE DEITY that *Boethius* refers, when he says in those elegant verses,

———*Tempus ab Ævo*

*Ire jubes STABILISQUE MANENS das cuncta moveri.*

From this single principle of IMMOBILITY, may be derived some of the noblest of the *Divine Attributes*; such as that of IMPASSIVE, INCORRUPTIBLE, INCORPOREAL, &c. Vide *Aristot.* *Physic.* VIII. *Metaphys.* XIV. c. 6, 7, 9. 10. Edit. *Du Val.* See also Vol. I. of these Treatises, p. 262 to 266—also p. 295. where the Verses of *Boethius* are quoted at length.

It must be remembered however, that tho' we are not *Gods*, yet as *rational* Beings we have within us something *Divine*, and that the more we can become superior to our mutable, variable, and irrational part, and place our welfare in that Good, which is immutable,

Ch. IV. what in MANY is ONE ; what in things  
 DISSIMILAR and DIFFERENT is SIMILAR  
 and the SAME (*f*). By this it comes to  
 behold

permanent, and rational, the higher we shall advance in real Happiness and Wisdom. This is (as an antient writer says)—Ὁμοίωσις τῷ Θεῷ κατὰ τὸ δυνατόν, *the becoming like to GOD, as far as in our power.* Τοῖς μὲν γὰρ θεοῖς πᾶς ὁ βίος μακάριος· τοῖς δ' ἀνθρώποις, ἐφ' ὅσον ὁμοιωμά τι τῆς τοιαύτης ἐνεργείας ὑπάγχει. *For to THE GODS (H; lays another antient) the whole of life is one continued happiness; but to MEN, it is so far happy, as it rises to the resemblance of so divine an Energy.* See Plat. in Theætet. Arist. Eth. X. 8.

(*f*) This CONNECTIVE ACT of the Soul, by which it views ONE IN MANY, is perhaps one of the principal Acts of its most excellent Part. It is this removes that impenetrable mist, which renders *Objects of Intelligence* inviſible to lower faculties. Were it not for this, even the *sensible* World (with the help of all our Sensations) would appear as unconnected, as the words of an Index. It is certainly not the Figure alone, nor the Touch alone, nor the Odour alone, that makes the Rose, but it is made up of all these, and other attributes UNITED; not an *unknown* Constitution of *insensible* Parts, but a *known* Constitution of *sensible* Parts, unless we chuse to extirpate the possibility of natural Knowledge.

WHAT

behold a kind of *superior* Objects; a new Ch. IV.  
Race of Perceptions, more comprehensive }  
than

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WHAT then perceives this CONSTITUTION or UNION?—Can it be any of the Senses?—No one of these, we know, can pass the limits of its own province. Were the Smell to perceive the union of the Odour and the Figure, it would not only be Smell, but it would be Sight also. It is the same in other instances. We must necessarily therefore recur to some HIGHER COLLECTIVE POWER, to give us a prospect of Nature, even in these her *subordinate Wholes*, much more in that *comprehensive Whole*, whose Sympathy is universal, and of which these smaller Wholes are all no more than Parts.

But no where is this *collecting*, and (if I may be allowed the expression) this *unifying* Power more conspicuous, than in the subjects of PURE TRUTH. By virtue of this power the Mind views *One general Idea*, in many *Individuals*; *One Proposition* in many *general Ideas*; *One Syllogism* in many *Propositions*; till at length by properly repeating and connecting Syllogism with Syllogism, it ascend into those bright and *steady regions* of SCIENCE,

*Quas neque concutiunt venti, neque nubila nimbis  
Adspargunt, &c.*

Lucr.

Even

Ch. IV. than those of Sense; a Race of Perceptions, *each one of which may be found intire and*

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Even *negative* Truths and *negative* Conclusions cannot subsist, but by bringing Terms and Propositions together, so *necessary* is this UNITING Power to every Species of KNOWLEDGE. See p. 3. 250.

He that would better comprehend the distinction between SENSITIVE PERCEPTION, and INTELLECTIVE, may observe that, when a Truth is spoken, it is *heard* by our Ears, and *understood* by our Minds. That these two Acts are different, is plain, from the example of such, as *hear* the sounds, without *knowing* the language. But to shew their difference still stronger, let us suppose them to concur in the same Man, who shall both *hear* and *understand* the Truth proposed. Let the Truth be for example, *The Angles of a Triangle are equal to two right Angles*. That this is ONE Truth, and not *two* or *many* Truths, I believe none will deny. Let me ask then, in what manner does this Truth become perceptible (if at all) to SENSATION?—The Answer is obvious; it is by successive Portions of little and little at a time. When the first Word is *present*, all the subsequent are *absent*; when the last Word is *present*, all the previous are *absent*; when any of the middle Words are *present*, then are there some *absent*, as well of one sort as the other, No more exists at once than a single Syllable, and the Remainder as much *is not*, (to Sensation at least) as tho'

*and whole in the separate individuals of an* Ch.IV.  
*infinite and fleeting Multitude, without de-*  
*parting*

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tho' it never had been, or never was to be. And so much for the perception of SENSE, than which we see nothing can be more *dissipated, fleeting, and detached*.—And is that of the MIND, similar?—Admit it, and what follows?—It follows, that *one* Mind would no more recognize *one* Truth, by recognizing its Terms *successively* and *apart*, than *many* distant Minds would recognize it, were it distributed among them, a different part to each. The case is, every TRUTH is ONE, tho' its TERMS are MANY. It is in no respect true *by parts at a time*, but it is true of necessity *at once, and in an instant*.—What Powers therefore recognize this ONENESS or UNITY?—Where even does it reside, or what makes it?—Shall we answer with the *Stagirite*, Τὸ δὲ ΕΝ ΠΟΙΟΥΝ τῶρο ὁ ΝΟΥΣ ἕνατον—If this be allowed, it should seem, where SENSATION and INTELLECTION appear to concur, that Sensation was of MANY, Intellection was of ONE; that Sensation was *temporary, divisible and successive*; Intellection, *instantaneous, indivisible, and at once*.

If we consider the Radii of a Circle, we shall find at the Circumference that they are MANY; at the Center that they are ONE. Let us then suppose SENSE and MIND to view the same Radii, only let Sense view them at the *Circumference*, Mind at the *Center*; and

Ch.IV. *parting from the unity and permanence of its own nature.*

AND

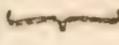
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and hence we may conceive, how these Powers differ, even where they jointly appear to operate in perception of the same object.

There is ANOTHER ACT OF THE MIND, the very reverse of that here mentioned; an ACT, by which it perceives not *one in many*, but MANY IN ONE. This is that *mental Separation*, of which we have given some account in the first Chapter of this Book; that Resolution or Analysis, which enables us to investigate the Causes, and Principles, and Elements of things. It is by Virtue of this, that we are enabled to abstract any particular Attribute, and make it by itself the Subject of philosophical Contemplation. Were it not for this, it would be difficult for *particular Sciences* to exist; because otherwise they would be as much blended, as the several Attributes of sensible Substances. How, for example, could there be such a Science as *Optics*, were we necessitated to contemplate *Colour concreted with Figure*, two Attributes, which the Eye can never view, but associated? I mention not a multitude of other sensible qualities, some of which still present themselves, whenever we look on any *coloured Body*.

I

Those

AND thus we see the *Process* by which Ch. IV.  
we arrive at GENERAL IDEAS; for the   
Per-

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Those two noble Sciences, ARITHMETIC and GEOMETRY, would have no basis to stand on, were it not for this *separative* Power. They are both conversant about QUANTITY; *Geometry* about CONTINUOUS Quantity, *Arithmetic* about DISCRETE. EXTENSION is essential to *continuous* Quantity; MONADS, or UNITS, to *Discrete*. By separating from the infinite Individuals, with which we are surrounded, those infinite Accidents, by which they are all *diversified*, we leave nothing but those SIMPLE and PERFECTLY SIMILAR UNITS, which being combined make NUMBER, and are the Subject of ARITHMETIC. Again, by separating from *Body* every possible subordinate Accident, and leaving it nothing but its *triple Extension of Length, Breadth, and Thickness*, (of which were it to be deprived, it would be *Body* no longer) we arrive at that pure and unmixed MAGNITUDE, the contemplation of whose properties makes the Science of *Geometry*.

By the same *analytical* or *separative* Power, we investigate DEFINITIONS of all kinds, each one of which is a *developed Word*, as the same Word is an *involved Definition*.

To conclude—IN COMPOSITION AND DIVISION  
CONSISTS THE WHOLE OF SCIENCE, COMPOSITION  
TION

Ch. IV. Perceptions here mentioned are in fact no other. In these too we perceive the objects of SCIENCE and REAL KNOWLEDGE, which can by no means be, but of that which is general, and definite, and fixt (g).  
Here

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TION MAKING AFFIRMATIVE TRUTH, AND SHEWING US THINGS UNDER THEIR SIMILIARITIES AND IDENTITIES; DIVISION MAKING NEGATIVE TRUTH, AND PRESENTING THEM TO US UNDER THEIR DISSIMILARITIES AND DIVERSITIES.

And here, by the way, there occurs a Question.—If all Wisdom be Science, and it be the business of Science as well to *compound* as to *separate*, may we not say that those Philosophers took *Half* of Wisdom for the *Whole*, who distinguished it from Wit, as if WISDOM only *separated*, and WIT only *brought together*? —Yet so held the Philosopher of *Malmbsbury*, and the Author of the *Essay on the Human Understanding*.

(g) The very Etymologies of the Words ΕΠΙΣΤΗΜΗ, SCIENTIA, and UNDERSTANDING, may serve in some degree to shew the nature of these Faculties, as well as of those Beings, their true and proper Objects. ΕΠΙΣΤΗΜΗ ἀνάμασαι, διὰ τὸ ΕΠΙΣΤΑΣΙΝ ἢ ὄρον τῶν πραγμάτων ἀγειν ἡμᾶς,  
τῆς

Here too even *Individuals*, however of Ch. IV. themselves unknowable, become objects of Knowledge,

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τῆς ἀορισίας καὶ μεταβολῆς τῶν ἐπὶ μέρους ἀπάγασα· ἡ γὰρ ἐπιστήμη περὶ τὰ καθόλου καὶ ἀμετάπλωτα καταγι-  
νεται· SCIENCE (ΕΠΙΣΤΗΜΗ) has its name from bringing us (ΕΠΙ ΣΤΑΣΙΝ) TO SOME STOP and BOUNDARY of things, taking us away from the unbounded nature and mutability of Particulars; for it is conversant about Subjects, that are general, and invariable. Niceph. Blem. Epit. Logic. p. 21.

This Etymology given by *Blemmides*, and long before him adopted by the *Peripatetics*, came originally from *Plato*, as may be seen in the following account of it from his *Cratylus*. In this Dialogue *Socrates*, having first (according to the *Heraclitean* Philosophy which *Cratylus* favoured) etymologized a multitude of Words with a view to that *Flow* and *unceasing Mutation*, supposed by *Heraclitus* to run thro' all things, at length changes his System, and begins to etymologize from another, which supposed something in nature to be *permanent* and *fixed*. On this principle he thus proceeds — Σκοπῶμεν δὴ, ἐξ αὐτῶν ἀναλαβόντες πρώτον μὲν τῆτο τὸ ὄνομα τὴν ΕΠΙΣΤΗΜΗΝ, ὡς ἀμφιέδου ἐστὶ, καὶ μάλλον ἔοικε σημαίνου τι ὅτι ΙΣΤΗΣΙΝ ἡμῶν ΕΠΙ τοῖς πράγμασι τὴν ψυχὴν, ἢ ὅτι συμπερι-  
Φέρεται. Let us consider then (says he) some of the very

B b Words

Ch.IV. Knowledge, as far as their nature will permit. For then only may *any Particular* be

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*Words already examined; and in the first place, the Word SCIENCE; how disputable is this (as to its former Etymology) how much more naturally does it appear to signify, that IT STOPS THE SOUL AT THINGS, than that it is carried about with them. Plat. Cratyl. p. 437. Edit. Serr.*

The disputable Etymology, to which he here alludes, was a strange one of his own making in the former part of the Dialogue, adapted to the *flowing* System of *Heraclitus* there mentioned. According to this notion, he had derived ΕΠΙΣΤΗΜΗ from ἐπιθεῖν and μένειν, as if it *kept along* with things, by perpetually *following* them in their motions. See *Plato* as before, p. 412.

As to SCIENTIA, we are indebted to *Scaliger* for the following ingenious Etymology. RATIOCINATIO, motus quidam est; SCIENTIA, quies: unde et nomen, tum apud Græcos, tum etiam nostrum. Παρὰ τὸ ΕΠΙ ΙΣΤΑΣΘΑΙ, ΕΠΙΣΤΗΜΗ. *Sistitur enim mentis agitatio, et fit species in animo. Sic Latinum SCIENTIA, ἔτι γίνεται ΣΧΕΣΙΣ ΤΟΥ ΟΝΤΟΣ. Nam Latini, quod nomen entis simplex ab usu abjecerunt atque repudiarunt, omnibus aëtiis participiis idem adjunxerunt. Audiens, ἀκούων ὦν. Sciens, οἴων ὦν. Scal. in Theophr. de Causis Plant. Lib. I. p. 17.*

The

be said to be known, when by asserting it Ch. IV. to be a *Man*, or an *Animal*, or the like, ~~we~~

we

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The *English* Word, UNDERSTANDING, means not so properly *Knowledge*, as that *Faculty of the Soul*, where *Knowledge* resides. Why may we not then imagine, that the framers of this Word intended to represent it as a kind of firm *Basis*, on which the fair Structure of Sciences was to rest, and which was supposed to STAND UNDER them, as their immoveable Support?

Whatever may be said of these Etymologies, whether they are true or false, they at least prove their Authors to have considered SCIENCE and UNDERSTANDING, not as *fleeting* powers of Perception, like *Sense*, but rather as *steady*, *permanent*, and *durable* COMPREHENSIONS. But if so, we must somewhere or other find for them certain *steady*, *permanent*, and *durable* OBJECTS; since if PERCEPTION OF ANY KIND BE DIFFERENT FROM THE THING PERCEIVED, (whether it perceive straight as crooked, or crooked as straight; the moving as fixed, or the fixed as moving) SUCH PERCEPTION MUST OF NECESSITY BE ERRONEOUS AND FALSE. The following passage from a *Greek Platonic* (whom we shall quote again hereafter) seems on the present occasion not without its weight—Εἰ ἐστὶ γνώσις ἀληθετέρα τῆς αἰσθήσεως, εἴη αὖτὴ γνώσις ἀληθετέρα τῶν αἰσθητῶν. *If there be*

Ch. IV. we refer it to some such *comprehensive*, or  
 { *general Idea*.

Now it is of these COMPREHENSIVE and  
 PERMANENT IDEAS, THE GENUINE PER-  
 CEPTIONS OF PURE MIND, that WORDS  
 of all Languages, however different, are  
 the SYMBOLS. And hence it is, that *as*  
*the PERCEPTIONS include, so do these their*  
 SYMBOLS

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A KNOWLEDGE *more accurate than* SENSATION; *there*  
*must be certain OBJECTS of such knowlege* MORE TRUE  
 THAN OBJECTS OF SENSE.

The following then are Questions worth consider-  
 ing,—*What* these Objects are?—*Where* they reside?  
 —And *how* they are to be discovered?—Not by *expe-*  
*riental Philosophy* it is plain; for that meddles with no-  
 thing, but what is tangible, corporeal, and mutable—  
 nor even by the more refined and rational speculation  
 of *Mathematics*; for this, at its very commencement,  
 takes such Objects for granted. We can only add,  
 that *if they reside in our own MINDS*, (and who, that  
 has never looked there, can affirm they do not?) then  
 will the advice of the Satirist be no ways improper,

—NEC TE QUÆSIVERIS EXTRA.

*Perf.*

SYMBOLS *express, not this or that set of* Ch.IV.  
*Particulars only, but all indifferently, as* }  
*they happen to occur.* Were therefore the  
 Inhabitants of *Salisbury* to be transferred  
 to *York*, tho' new particular objects would  
 appear on every side, they would still no  
 more want a new Language to explain  
 themselves, than they would want new  
 Minds to comprehend what they beheld.  
 All indeed, that they would want, would  
 be the *local proper Names*; which Names,  
 as we have said already \*, are hardly a part  
 of Language, but must equally be learnt  
 both by learned and unlearned, as often  
 as they change the place of their abode.

It is upon the same principles we may  
 perceive the reason, why the dead Lan-  
 guages (as we call them) are *now* intelli-  
 gible; and why the Language of *modern*  
*England* is able to describe *antient Rome*;

B b 3

and

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\* Sup. p. 345, 346.

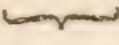
Ch. IV. and that of *antient Rome* to describe *modern*  
 England (h). But of these matters we  
 have spoken before,

§ 2. AND now having viewed *the*  
*Process, by which we acquire general Ideas,*  
 let us begin anew from other Principles,  
 and try to discover (if we can prove so  
 fortunate) *whence it is that these Ideas origi-*  
*nally come.* If we can succeed here, we  
 may discern perhaps, *what kind of Beings*  
*they are,* for this at present appears some-  
 what obscure.

LET

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(h) As far as *Human Nature,* and *the primary Gen-*  
*era both of Substance and Accident are the same* in all  
 places, and have been so thro' all ages: so far *all Lan-*  
*guages* share one common IDENTITY. As far as *pe-*  
*culiar species of Substance* occur in different regions; and  
 much more, as far as *the positive Institutions of religious*  
*and civil Politics are every where different;* so far each  
*Language* has its peculiar DIVERSITY. To the Causes  
 of Diversity here mentioned, may be added *the distin-*  
*guishing Character and Genius of every Nation,* concern-  
 ing which we shall speak hereafter.

LET us suppose any man to look for Ch. IV.  
 the first time upon *some Work of Art*, as   
 for example upon a Clock, and having  
 sufficiently viewed it, at length to depart.  
 Would he not retain, when absent, an Idea  
 of what he had seen?—And what is it, *to*  
*retain such Idea?*—*It is to have* A FORM  
 INTERNAL *correspondent to* THE EXTER-  
 NAL; only with this difference, that the  
*Internal Form is devoid of the Matter; the*  
*External is united with it, being seen in*  
 the metal, the wood, and the like.

Now if we suppose this Spectator to  
 view *many such Machines*, and not simply  
 to view, but to consider every part of them,  
 so as to comprehend how these parts all  
 operate to one End, he might be then  
 said to possess a kind of INTELLIGIBLE  
 FORM, by which he would not only un-  
 derstand, and know the Clocks, which he  
 had seen *already*, but every Work also of  
 like Sort, which he might see *hereafter*.—

Ch. IV. Should it be asked “ *which of these Forms*   
 “ *is prior, the External and Sensible, or*   
 “ *the Internal and Intelligible ;*” the An-   
 swer is obvious, that *the prior is the Sen-*   
*sible.*

THUS then we see, THERE ARE IN-   
 TELLIGIBLE FORMS, WHICH TO THE   
 SENSIBLE ARE SUBSEQUENT.

BUT farther still—If these Machines be   
 allowed the Work *not of Chance*, but of   
*an Artist*, they must be the Work of one,   
 who *knew what he was about*. And what   
 is it, *to work, and know what one is about ?*   
 —*It is to have an Idea of what one is*   
*doing ; to possess a FORM INTERNAL, cor-*   
*respondent to the EXTERNAL, to which ex-*   
*ternal it serves for an EXEMPLAR or AR-*   
 CHETYPE.

HERE then we have AN INTELLIGI-   
 BLE FORM, WHICH IS PRIOR TO THE   
 SENSIBLE FORM ; *which, being truly prior*

*as well in dignity as in time, can no more* Ch.IV.  
*become subsequent, than Cause can to Effect.* }

THUS then, with respect to Works of ART, we may perceive, if we attend, A TRIPLE ORDER OF FORMS; *one* Order, *intelligible* and *previous* to these Works; a *second* Order, *sensible* and *concomitant*; and a *third* again, *intelligible* and *subsequent*. After the first of these Orders the Maker may be said to *work*; thro' the second, the Works themselves *exist*, and are what they are; and in the third they become *recognized, as mere Objects of Contemplation*. To make these Forms by different Names more easy to be understood; *the first* may be called THE MAKER'S FORM; *the second*, that of THE SUBJECT; and the *third*, that of THE CONTEMPLATOR.

Let us pass from hence to Works of NATURE. Let us imagine ourselves viewing some diversified Prospect; “ a Plain,  
 “ for example, spacious and fertile; a  
 “ river

Ch.IV. “ river winding thro’ it; by the banks  
 “ of that river, men walking and cattle  
 “ grazing; the view terminated with  
 “ distant hills, some craggy, and some  
 “ covered with wood.” Here it is plain  
 we have plenty of FORMS NATURAL.  
 And could any one quit so fair a Sight,  
 and retain no traces of what he had be-  
 held?—And what is it, *to retain traces*  
*of what one has beheld?*—It is to have cer-  
 tain FORMS INTERNAL correspondent to  
 the EXTERNAL, and resembling them in  
 every thing, *except the being merged in*  
*Matter.* And thus, thro’ the same *reten-*  
*tive and collective Powers,* the Mind be-  
 comes fraught with *Forms natural,* as be-  
 fore with *Forms artificial.*—Should it be  
 asked, “ *which of these natural Forms are*  
*prior, the External ones viewed by the*  
*Senses, or the Internal existing in the*  
*Mind?*” the Answer is obvious, that  
*the prior are the External.*

THUS

THUS therefore in NATURE, as well as Ch. IV.  
 in ART, THERE ARE INTELLIGIBLE }  
 FORMS, WHICH TO THE SENSIBLE ARE  
 SUBSEQUENT. Hence then we see the  
 meaning of that noted School Axiom, *Nil*  
*est in INTELLECTU quod non prius fuit in*  
 SENSU; an Axiom, which we must own  
 to be so far allowable, as it respects the  
 Ideas of a mere Contemplator.

BUT to proceed somewhat farther—Are  
*natural* Productions made BY CHANCE, OR  
 BY DESIGN?—Let us admit *by Design*,  
 not to lengthen our inquiry. They are  
 certainly \* more exquisite than *any* Works  
 of ART, and yet *these* we cannot bring  
 ourselves to suppose made by *Chance*.—  
 Admit it, and what follows?—*We must of*  
*necessity admit a MIND also, because DESIGN*  
*implies MIND, wherever it is to be found.*  
 —Allowing therefore this, what do we  
 mean

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\* *Arist. de Part. Animal. L. I. c. 1.*

Ch.IV. mean by the Term, MIND?—We mean  
 { something, which, when it acts, knows what  
 it is going to do; something stored with Ideas  
 of its intended Works, agreeably to which  
 Ideas those Works are fashioned.

THAT such EXEMPLARS, PATTERNS,  
 FORMS, IDEAS (call them as you please)  
 must of necessity be, requires no proving,  
 but follows of course, if we admit the  
 Cause of Nature to be A MIND, as above  
 mentioned. For take away these, and  
 what a Mind do we leave without them?  
 CHANCE surely is as knowing, as MIND  
 WITHOUT IDEAS; or rather MIND  
 WITHOUT IDEAS is no less blind than  
 CHANCE.

THE Nature of these IDEAS is not diffi-  
 cult to explain, if we once come to allow  
 a possibility of their Existence. That they  
 are exquisitely beautiful, various, and or-  
 derly, is evident from the exquisite Beauty,  
 Variety, and Order, seen in natural Sub-  
 stances,

stances, which are but their *Copies* or *Pictures*. That they are *mental* is plain, as Ch.IV.  
*they are of the Essence of MIND*, and consequently no Objects to any of the *Senses*, nor therefore circumscribed either by *Time* or *Place*.

HERE then, on this System, we have plenty of FORMS INTELLIGIBLE, WHICH ARE TRULY PREVIOUS TO ALL FORMS SENSIBLE. Here too we see that NATURE is not defective in her TRIPLE ORDER, having (like Art) her FORMS PREVIOUS, HER CONCOMITANT, and HER SUBSEQUENT (i).

THAT

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(i) *Simplicius*, in his commentary upon the Predicaments, calls the *first* Order of these intelligible Forms, τὰ πρὸ τῆς μεθέξεως, *those previous to Participation*, and at other times, ἡ ἐξηρημένη κοινότης, *the transcendent Universality* or *Sameness*; the *second* Order he calls τὰ ἐν μεθέξει, *those which exist in Participation*, that is, those merged in Matter; and at other times, he calls them ἡ καταπεταγμένη κοινότης, *the subordinate Universality* or *Sameness*; lastly, of the *third* Order he says, that

Ch. IV. THAT *the Previous* may be justly so  
 called is plain, because they are essentially  
*prior*

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that they have no independent existence of their own, but that—ἡμεῖς ἀφελόντες αὐτὰ ἐν ταῖς ἡμετέραις ἐνοίαις, καθ' ἑαυτὰ ὑπεψήσαμεν, *we ourselves abstracting them in our own Imaginations, have given them by such abstraction an existence as of themselves.* Simp. in Prædic. p. 17. In another place he says, in a language somewhat mysterious, yet still conformable to the same doctrine—Μήποτε ἔν τριτλὸν ληπλέον τὸ κοινόν, τὸ μὲν ἐξηρημένον τῶν καθ' ἕκαστα, καὶ αἰτιον τῆς ἐν αὐτοῖς κοινότητος, κατὰ τὴν μίαν ἑαυτῆ φύσιν, ὡσπερ καὶ τῆς διαφορότητος κατὰ τὴν πολυειδίῃ πρόληψιν—δεύτερον δὲ ἐστὶ τὸ κοινόν, τὸ ἀπὸ κοινῆ αἰτίας τοῖς διαφόροις ἕδεσιν ἐνδιδόμενον, καὶ ἐνυπάρχον αὐτοῖς—τρίτον δὲ, τὸ ἐν ταῖς ἡμετέραις διανοίαις ἐξ ἀφαιρέσεως ὑφιστάμενον, ὑστερογενὲς δὲ—*Perhaps therefore we must admit a TRIPLE ORDER OF WHAT IS UNIVERSAL AND THE SAME; that of the first Order, transcendent and superior to Particulars, which thro' its uniform nature is the cause of that Sameness existing in them, as thro' its multiform pre-conception it is the cause of their Diversity—that of the second Order, what is infused from the first universal Cause into the various Species of Beings, and which has its existence in those several Species—that of the third Order, what subsists by abstraction in our own Understandings, being of subsequent origin to the other two.* Ibid. p. 21.

To

prior to all things else, The whole visible Ch.IV.  
 World exhibits nothing more, than 

fo

To *Simplicius* we shall add the two following Quotations from *Ammonius* and *Nicephorus Blemmides*, which we have ventured to transcribe, without regard to their uncommon length, as they so fully establish the Doctrine here advanced, and the works of these Authors are not easy to be procured.

Ἐννοεῖσθω τοίνυν δακτύλιός τις ἐκλύπωμα ἔχων, εἰ τύχοι, Ἀχιλλέως, ἢ κηρία πολλὰ παρακείμενα· ὁ δὲ δακτύλιος σφραγιζέτω τὰς κηρὰς πάντας· ὕστερον δὲ τις εἰσελθὼν ἢ θεασάμενος τὰ κηρία, ἐπισήσας ὅτι πάντα ἐξ ἑνὸς εἰσιν ἐκλυπώματα, ἔχέτω παρ' αὐτῶ τὸ ἐκλύπωμα τῇ διανοίᾳ. Ἡ τοίνυν σφραγίς ἢ ἐν τῷ δακτυλίῳ λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ εἶναι. ἢ δὲ ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· ἢ δὲ ἐν τῇ διανοίᾳ τῷ ἀπομαξαμένῳ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, ἢ ὕστερογενής. Τῆτο ἔν ἔννοεῖσθω ἢ ἐπὶ τῶν γενῶν ἢ εἰδῶν· ὁ γὰρ Δημιουργός, ποιῶν πάντα, ἔχει παρ' αὐτῶ τὰ πάντων παραδείγματα· οἷον, ποιῶν ἀνθρώπου, ἔχει τὸ εἶδος παρ' αὐτῶ τῷ ἀνθρώπῳ, πρὸς ὃ ἀφορῶν, πάντας ποιεῖ. Ἐἰ δὲ τις ἐνσαΐη λέγων, ὡς ἔκ εἰσὶ παρὰ τῷ Δημιουργῷ τὰ εἶδη, ἀκνέτω ταῦτα, ὡς ὁ Δημιουργός δημιουργεῖ, ἢ εἰδῶς τὰ ὑπ' αὐτῷ δημιουργήμενα, ἢ ἔκ εἰδῶς. Ἄλλ' εἰ μὲν μὴ εἰδῶς, ἔκ αὐτῶ δημιουργήσει. Τίς γὰρ, μέλλων ποιήσειν τι, ἀγνοεῖ ὃ μέλλει

Ch. IV. so many *passing* Pictures of these *immutable*  
 Archetypes. Nay thro' these it attains even

a

μέλλει ποιῆειν; ἔ γάρ, ὡς ἡ Φύσις, ἀλόγῳ δυνάμει  
 ποιῆει· (ὅθεν καὶ ποιῆει ἡ Φύσις, ἐκ ἐφιστάμενα γνωσι-  
 κῶς τῷ γιγνόμενῳ) Ἐἰ δέ τι καθ' ἕξιν λογικὴν ποιῆει,  
 οἶδεπε πάντως τὸ γιγνόμενον ὑπ' αὐτῆ. Ἐἰ τοίνυν μὴ  
 χεῖρον, ἢ κατὰ ἀνθρώπου, ὁ Θεὸς ποιῆει, οἶδε τὸ ὑπ'  
 αὐτῆ γιγνόμενον· εἰ δὲ οἶδεν ὁ ποιῆει, αὐτόθι δῆλον, ὡς  
 ἔστιν ἐν τῷ Δημιουργῷ τὰ εἶδη. Ἐἰ δὲ τὸ εἶδος ἐν τῷ  
 Δημιουργῷ, ὡς ὁ ἐν τῷ δακτυλίῳ τύπος· καὶ λέγεται  
 τῆτο τὸ εἶδος ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, καὶ χωριστὸν  
 τῆς ὕλης. Ἐἰ δὲ τὸ εἶδος τῆ ἀνθρώπου καὶ ἐν τοῖς καθ'  
 ἑκάστου ἀνθρώποις, ὡς τὰ ἐν τοῖς κηροῖς ἐκτυπώματα· καὶ  
 λέγεται τὰ τοιαῦτα ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ εἶναι,  
 καὶ ἀχώριστα τῆς ὕλης. Θεασάμενοι δὲ τὰς κατὰ μέρος  
 ἀνθρώπους, ὅτι πάντες τὸ αὐτὸ εἶδος τῆ ἀνθρώπου ἔχουσιν,  
 (ὡς ἐπὶ τῆ ὕσερον ἐλθόντος, καὶ Θεασαμένους τὰ κηρία)  
 ἀνεμαζάμεθα αὐτὸ ἐν τῇ διανοίᾳ· καὶ λέγεται τῆτο  
 ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, ἡγουν μετὰ τὰ πολλὰ,  
 καὶ ὕσερογενές. *Intelligatur annulus, qui alicujus, ut-  
 pote Achillis, imaginem insculptam habeat: multa insuper  
 ceræ sint, et ab annulo imprimantur: veniat deinde quis-  
 piam, videatque ceras omnes unius annuli impressione for-  
 matas, annulique impressionem in mente contineat: sigillum  
 annulo insculptum, ANTE MULTA dicitur: in cerulis  
 impressum, in MULTIS: quod vero in illius, qui illo ve-  
 nerat intelligentiâ remanserit, POST MULTA, et poste-  
 rius*

a Semblance of Immortality, and con-  
tinues } Ch.IV.

rius genitum dicitur. Idem in generibus et formis intelligendum confeso: etenim ille optimus precreator mundi Deus, omnium rerum formas, atque exempla habet apud se: ut si hominem efficere velit, in hominis formam, quam habet, intueatur, et ad illius exemplum cæteros faciat omnes. At si quis resisterit, dicatque rerum formas apud Creatorem non esse: quæso ut diligenter attendat: Opifex, quæ facit, vel cognoscit, vel ignorat: sed is, qui nesciet, nunquam quicquam faciet: quis enim id facere aggreditur, quod facere ignorat? Neque enim facultate quâdam rationis experte aliquid agat, prout agit natura (ex quo conficitur, ut natura etiam agat, etsi quæ faciat, non advertat.) Si vero ratione quadam aliquid facit, quodcumque ab eo factum est omnino cognovit. Si igitur Deus non pejore ratione, quam homo, facit quid, quæ fecit cognovit: si cognovit quæ fecit, in ipso rerum formas esse perspicuum est. Formæ autem in opifice sunt perinde ac in annulo sigillum, hæcque forma ANTE MULTA, et avulsa a materiâ dicitur. Atqui hominis species in unoquoque homine est, quemadmodum etiam sigilla in ceris; et IN MULTIS, nec avulsa a materiâ dicitur. At cum singulos homines animo conspiciamus, et eandem in unoquoque formam atque effigiem videmus, illa effigies in mente nostrâ insidens POST MULTA, et posterius genita dicitur: veluti in illo quoque dicebamus, qui multa sigilla in cerâ uno et eodem annulo impressu conspexerat. Ammon. in Prophyr. Introduct. p. 29. b.

Ch.IV. tinues throughout ages to be SPECIFICALLY

Λέγονται δὲ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ· οἷον ἐννοεῖσθω τι σφραγιστήριον, ἔχον καὶ ἐκλύπωμα τὸ τυχόν, ἐξ ἧς κηρία πολλὰ μεταλαβέτω τῷ ἐκλύπωματι, καὶ τις ὑπ' ὄψιν ἀγαγέτω τὰυτα, μὴ προκατιδὼν μηδ' ὄλως τὸ σφραγιστήριον· ἑωρακῶς δὲ τὰ ἐν οἷς τὸ ἐκλύπωμα, καὶ ἐπισήσας ὅτι πάντα τῷ αὐτῷ μετέχουσιν ἐκλύπωματι, καὶ τὰ δοκῶντα πολλά τῷ λόγῳ συναθροίσας εἰς ἓν, ἐχέτω τῆτο κατὰ διάνοιαν. Τὸ μὲν ἔν σφραγιστήριον τύπωμα λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ· τὸ δ' ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· τὸ δὲ ἐξ αὐτῶν καταληφθὲν, καὶ κατὰ διάνοιαν αὐλως ὑποσάν, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ. "Ουτως ἔν καὶ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ μὲν εἰσιν ἐν τῷ Δημιουργῷ, κατὰ τὰς ποιητικὰς λόγους· ἐν τῷ Θεῷ γὰρ οἱ ἑσσιποιοὶ λόγοι τῶν ὄντων ἐνιαίως προῦφεσθήσασιν, καθ' ἕνα λόγους ὁ ὑπερέσσι τὰ πάντα πάντα καὶ προῦρρισε καὶ παρήγαγεν· ἕφεσηκέναι δὲ λέγονται τὰ γένη καὶ τὰ εἶδη ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, διότι ἐν τοῖς κατὰ μέγεθος ἀνθρώποις τὸ τῷ ἀνθρώπῳ εἶδος ἐστίν, καὶ τοῖς κατὰ μέγεθος ἵπποις τὸ τῷ ἵππῳ εἶδος· ἐν ἀνθρώποις δὲ, καὶ ἵπποις, καὶ τοῖς ἄλλοις ζώοις τὸ γένος εὐρίσκειται τῶν τοιούτων εἰδῶν, ὅπερ ἐστὶ τὸ ζῶον· καὶ τοῖς ζώοις ὁμοῦ καὶ τοῖς ζωοφύτοις τὸ καθολικώτερον γένος, τὸ αἰσθητικόν, ἐξετάζεται· συναχθέντων δὲ καὶ τῶν φυτῶν,

Σεω-

CALLY ONE, amid those infinite parti- Ch.IV.  
cular }  
—————

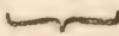
θεωρεῖται τὸ ἔμφυχον· εἰ δὲ σὺν τοῖς ἔμφυχοις ἐθέλει  
τις ἐπισκοπεῖν καὶ τὰ ἄψυχα, τὸ σῶμα σύμπαν κα-  
τόψεται· συνδραμασῶν δὲ τοῖς ἐιρηκμένοις τῶν ἀσωμάτων  
ἔσιων, τὸ πρῶτον γένος φανεῖται καὶ γενικώτατον· καὶ  
ἔτω μὲν EN TOIΣ ΠΟΛΛΟΙΣ ὑφέστηκε τὰ εἶδη  
καὶ τὰ γένη. Καταλαβὼν δὲ τις ἐκ τῶν κατὰ μέρος αἰ-  
θρώπων τὴν αὐτῶν φύσιν, τὴν ἀνθρωπότητα, ἐκ δὲ τῶν  
κατὰ μέρος ἵππων αὐτὴν τὴν ἰππότητα, καὶ ἔτω τοῦ  
καθόλου ἀνθρώπου, καὶ τὸν καθόλου ἵππου ἐπινοήσας· καὶ  
τὸ καθόλου ζῶον ἐκ τῶν καθέκαστα τῶ λόγῳ συναγαγὼν·  
καὶ τὸ καθόλου αἰσθητικόν, καὶ τὸ καθόλου ἔμφυχον, καὶ  
τὸ καθόλου σῶμα, καὶ τὴν καθολικωτάτην ἔσιαν ἐξ  
ἀπάντων συλλογισάμενος, ὁ τοιοῦτος ἐν τῇ ἑαυτοῦ δια-  
νοίᾳ τὰ γένη καὶ τὰ εἶδη ἀύλως ὑπέστησεν EPI  
TOIΣ ΠΟΛΛΟΙΣ, τρεῖσι, μετὰ τὰ πολ-  
λὰ καὶ ὑπερογενῶς. *Genera verò et Species dicuntur  
esse ANTE MULTA, IN MULTIS, POST  
MULTA. Ut puta, intelligatur sigillum, quamlibet figu-  
ram habens, ex quo multæ ceræ ejusdem figuræ sint parti-  
cipes, et in medium aliquis has præferat, nequaquam præ-  
viso sigillo. Cum autem vidisset eas ceras in quibus figura  
exprimitur, et animadvertisset omnes eandem figuram par-  
ticipare, et quæ videbantur multæ, ratione in unum coegis-  
set, hoc in mente teneat. Nempe sigillum dicitur esse species  
ANTE MULTA; illa vero in ceris, IN MULTIS; quæ  
vero ab iis desumitur, et in mente immaterialiter subsistit,  
POST MULTA. Sic igitur et Genera et Species ANTE  
MULTA in Creatore sunt, secundum rationes efficientes.*

Ch.IV. cular changes, that befall it every moment (k).

MAY

*In Deo enim rerum effectrices rationes una et simpliciter præ-existunt; secundum quas rationes ille supra-substantialis omnes res et prædestinavit et produxit. Existere autem dicuntur Genera et Species IN MULTIS, quoniam in singulis hominibus hominis Species, et in singulis equis equi Species est. In hominibus æque ac in equis et aliis animalibus Genus invenitur harum specierum, quod est animal. In animalibus etiam una cum Zoophytis magis universale Genus, nempe sensitivum exquiritur. Additis vero plantis, spectatur Genus animatum. Si verò una cum animatis quisquam velit perscrutari etiam inanimata, totum Corpus perspiciet. Cum autem entia incorporea conjuncta fuerint iis modo tractatis, apparebit primum et generalissimum Genus. Atque ita quidem IN MULTIS subsistunt Genera et Species. Comprehendens vero quisquam ex singulis hominibus naturam ipsam humanam, et ex singulis equis ipsam equinam, atque ita universalem hominem et universalem equum considerans, et universale animal ex singulis ratione colligens, et universale sensitivum, et universale animatum, et universale corpus, et maximè universale ens ex omnibus colligens, hic, inquam, in suâ mente Genera et Species immaterialiter constituit ΕΗΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, hoc est, POST MULTA, et posterius genita. Niceph. Blen. Log. Epit. p. 62. Vid. etiam Alcín. in Platonic. Philosoph. Introduct. C. IX. X.*

(k) The following elegant Lines of *Virgil* are worth attending to, tho' applied to no higher a subject than Bées.

MAY we be allowed then to credit those Ch. IV.  
speculative Men, who tell us, “ it is in   
“ these

*Ergo ipsas quamvis angusti terminus ævi  
Excipiat: (neque enim plus septima ducitur ætas)  
AT GENUS IMMORTALE MANET—G. IV.*

The same *Immortality*, that is, the *Immortality of the Kind*, may be seen in all *perishable* substances, whether animal or inanimate; for tho' *Individuals perish*, the *several Kinds still remain*. And hence, if we take *TIME*, as denoting the *system of things temporary*, we may collect the meaning of that passage in the *Timæus*, where the Philosopher describes *TIME* to be—*μένοντ' αἰῶν' ἐν ἐνὶ κατ' ἀριθμὸν ἴσσαν αἰώνιον ἐκόντα*. *Æternitatis in uno permanentis Imaginem quandam, certis numerorum articulis progredientem*. *Plat. V. III. p. 37.*  
*Edit. Serran.*

We have subjoined the following extract from *Boethius*, to serve as a commentary on this description of *TIME*.—*ÆTERNITAS igitur est, interminabilis vitæ tota simul et perfecta possessio. Quod ex collatione temporalium clarius liquet. Nam quidquid vivit in TEMPORE, id præsens à præteritis in futura procedit: nihilque est in tempore ita constitutum, quod totum vitæ suæ spatium pariter possit amplecti; sed crastinum quidem nondum apprehendit, hesternum vero jam perdidit. In hodiernâ quoque vita non amplius vivitis, quam in illo mobili transitorioque*

Ch. IV. “ *these permanent and comprehensive FORMS*  
 “ *that THE DEITY views at once, without*  
 “ *looking abroad, all possible productions*  
 “ *both present, past, and future—that this*  
 “ *great and stupendous View is but a View*  
 “ *of himself, where all things lie inveloped*  
 “ *in their Principles and Exemplars, as be-*  
 “ *ing*

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momento. Quod igitur Temporis patitur conditionem, licet illud, sicut de mundo censuit Aristoteles, nec cæperit unquam esse, nec desinat, vitæque ejus cum temporis infinitatē tendatur, nondum tamen tale est, ut æternum esse jure credatur. Non enim totum simul infinitæ licet vitæ spatium comprehendit, atque complectitur, sed futura nondum transacta jam non habet. Quod igitur interminabilis vitæ plenitudinem totam pariter comprehendit, ac possidet, cui neque futuri quidquam absit, nec præteriti fluxerit, id ÆTERNUM esse jure perhibetur: idque necesse est, et sui compos præsens sibi semper assistere, et infinitatem mobilis temporis habere præsentem. Unde quidam non rectè, qui cum audiunt visum Platoni, mundum hunc nec habuisse initium, nec habiturum esse defectum, hoc modo conditori conditum mundum fieri co-æternum putant. Aliud est enim PER INTERMINABILEM DUCI VITAM, (quod Mundo Plato tribuit) aliud INTERMINABILIS VITÆ TOTAM PARITER COMPLEXAM ESSE PRÆSENTIAM, quod Divinæ Mentis proprium esse manifestum est. Neque enim  
 Deus

“ing essential to the fulness of his universal Ch.IV.

“Intellection?”—If so, it will be proper that we invert the Axiom before mentioned, We must now say—*Nil est in SENSU, quod non prius fuit in INTELLECTU.* For tho’ the contrary may be true with respect to Knowledge merely human, yet never can it be true with respect to

C c 4

Know-

*Deus conditis rebus antiquior videri debet temporis quantitate, sed simplicis potius proprietate naturæ. HUNC ENIM VITÆ IMMOBILIS PRÆSENTARIUM STATUM, INFINITUS ILLE TEMPORALIUM RERUM MOTUS IMITATUR; cumque eum effingere, atque æquare non possit, ex immobilitate deficit in motum; ex simplicitate præsentia decrescit in infinitam futuri ac præteriti quantitatem; et, cum totam pariter vitæ suæ plenitudinem nequeat possidere, hoc ipso, quòd aliquo modo nunquam esse desinit, illud, quod implere atque exprimere non potest, aliquatenus videtur æmulari, alligans se ad qualemcunque præsentiam hujus exigui volucrisque momenti: quæ, quoniam MANENTIS ILLIUS PRÆSENTIÆ QUANDAM GESTAT IMAGINEM, quibuscunque contigerit, id præstat, ut ESSE videantur. Quoniam vero manere non potuit, infinitum Temporis iter arripuit: eoque modo factum est, ut CONTINUARET VITAM EUNDO, cujus plenitudinem complecti non valuit PERMANENDO. Itaque, &c. De Consolat. Philosoph. L. V.*

Ch. IV. Knowledge universally, *unless we give Precedence to ATOMS and LIFELESS BODY, making MIND, among other things, to be struck out by a lucky Concourse.*

§ 3. IT is far from the design of this Treatise, to insinuate that Atheism is the Hypothesis of our latter Metaphysicians. But yet it is somewhat remarkable, in their several Systems, how readily they admit of the above *Precedence*.

FOR mark the Order of things, according to *their* account of them. First comes that huge Body *the sensible World*. Then this and its Attributes beget *sensible Ideas*. Then out of sensible Ideas, by a kind of lopping and pruning, are made *Ideas intelligible, whether specific or general*. Thus should they admit that MIND was coeval with BODY, yet *till BODY gave it Ideas*, and awakened its dormant Powers, it could at best have been nothing  
more

more, than *a sort of dead Capacity*; for Ch.IV.  
 INNATE IDEAS *it could not possibly have*   
*any.*

AT another time we hear of *Bodies so exceedingly fine*, that their very *Exility* makes them susceptible of *sensation* and *knowledge*; as if they shrunk into *Intellect* by their exquisite subtlety, which rendered them too delicate to be *Bodies* any longer. It is to this notion we owe many curious inventions, such as *subtle Æther*, *animal Spirits*, *nervous Ducts*, *Vibrations*, and the like; Terms, which MODERN PHILOSOPHY, upon parting with *occult Qualities*, has found expedient to provide itself, to supply their place.

BUT the *intellectual* Scheme, which never forgets Deity, postpones every thing *corporeal* to the *primary mental Cause*. It is *here* it looks for the origin of *intelligible* Ideas, even of those, which exist in *human Capacities*. For tho' *sensible* Objects may  
 be

Ch. IV. be the destined medium, *to awaken the*  
 { dormant Energies of *Man's* Understanding,  
 yet are those Energies themselves no more  
 contained in *Sense*, than the Explosion of  
 a Cannon, in the Spark which gave it  
 fire (1).

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(1) The following Note is taken from a Manuscript  
 Commentary of the *Platonic Olympiodorus*, (quoted be-  
 fore p. 371 ) upon the *Phædo* of *Plato* ; which tho' per-  
 haps some may object to from inclining to the Doctrine  
 of *Platonic Reminiscence*, yet it certainly gives a better  
 account how far the *Senses* assist in the acquisition of  
*Science*, than we can find given by vulgar Philosophers.

Οὐδέποτε γὰρ τὰ χεῖρω καὶ δεύτερα ἀρχαὶ ἢ αἰτίαι  
 εἰσι τῶν κρείττωνων· εἰ δὲ δεῖ καὶ ταῖς ἐγκυκλίαις ἐξηγή-  
 σαι περὶ τούτων· καὶ ἀρχὴν εἰπεῖν τὴν αἰσθησιν τῆς ἐπιστή-  
 μης, λέξομεν αὐτὴν ἀρχὴν ὡς ποιητικὴν, ἀλλ' ὡς  
 ἐρεθίζουσαν τὴν ἡμετέραν ψυχὴν εἰς ἀνάμνησιν τῶν καθό-  
 λων—κατὰ ταύτην δὲ τὴν ἐννοίαν ἐρηται καὶ τὸ ἐν Τι-  
 μαίῳ, ὅτι δι' ὄψεως καὶ ἀκοῆς τὸ τῆς φιλοσοφίας ἐπο-  
 ρίσασθαι γένεσθαι, διότι ἐκ τῶν αἰσθητῶν εἰς ἀνάμνησιν  
 ἀφικνόμεθα. *Those things, which are inferior and se-*  
*condary, are by no means the Principles or Causes of the*  
*more excellent; and tho' we admit the common interpreta-*  
*tions, and allow SENSE to be a Principle of SCIENCE,*  
*we must however call it a Principle, not as if it was the*  
*efficient*

IN short ALL MINDS, that are, are Si-  
MILAR and CONGENIAL; and so too are Ch. IV.  
*their*

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*efficient Cause, but as it rouses our Soul to the Recollection of general Ideas—According to the same way of thinking is it said in the Timæus, that through the Sight and Hearing we acquire to ourselves Philosophy, because we pass from Objects of SENSE to REMINISCENCE or RECOLLECTION.*

And in another passage he observes—Ἐπειδὴ γὰρ πάμμορφον ἀγαλμὰ ἐσιν ἡ ψυχὴ, πάντων τῶν ὄντων ἔχουσα λόγους, ἐριθιζομένη ὑπὸ τῶν αἰσθητῶν ἀναμιμνήσκεται ὧν ἔνδον ἔχει λόγων, καὶ τέτους προβάλλεται. *For in as much as the SOUL, by containing the Principles of all Beings, is a sort of OMNIFORM REPRESENTATION or EXEMPLAR; when it is roused by objects of Sense, it recollects those Principles, which it contains within, and brings them forth.*

Georgius Gemistus, otherwise called Pletho, writes upon the same subject in the following manner. Τὴν ψυχὴν φασὶν οἱ τὰ εἶδη τιθέμενοι ἀναλαμβάνουσιν ἔσχατος ἐπισήμην τὴν ἐν τοῖς αἰσθητοῖς λόγους, ἀκριβέστερον αὐτὴς ἔχουσας καὶ τελεώτερον ἐν ἑαυτῇ ἶχειν, ἢ ἐν τοῖς αἰσθητοῖς ἔχουσι. Τὸ ἔν τελεώτερον τῆτο καὶ ἀκριβέστερον ἔκ αὐτῶν ἀπὸ πῶν αἰσθητῶν ἶχειν τὴν ψυχὴν, ὅγε μὴ ἐστὶν ἐν αὐτοῖς. Οὐ δ' αὖ μηδὲ μὲ ἀλλόθι οὐ αὐτὴν ἐξ αὐτῆς διανοεῖσθαι.

Ch.IV. *their Ideas, or intelligible Forms.* Were  
 it otherwise, there could be no intercourse  
 between

νοεῖσθαι· ἐ δὲ γὰρ πεφυκέναι τὴν ψυχὴν μηδαμῆ ὄν, τι  
 διανοεῖσθαι· τὰς γὰρ ψευδεῖς τῶν δοξῶν ἐχὶ μὴ ὄντων  
 ἀλλ' ὄντων μὲν, ἄλλων δὲ κατ' ἄλλων εἶναι συνθέσεις  
 τινὰς, ἐ κατὰ τὸ ὀρθὸν γινομένης. Δίεπεσθαι δὲ ἀφ'  
 ἑτέρας τινὸς φύσεως πολλῶν ἔτι κρείττονός τε ἢ τελεωτέ-  
 ρας ἀφήκειν τῇ ψυχῇ τὸ τελεώτερον τῆτο τῶν ἐν τοῖς  
 αἰσθητοῖς λόγων. *Those who suppose IDEAL FORMS,*  
*say that the Soul, when she assumes, for the purposes of*  
*Science, those Proportions, which exist in sensible objects,*  
*possesses them with a superior accuracy and perfection, than*  
*that to which they attain in those sensible objects. Now*  
*this superior Perfection or Accuracy the Soul cannot have*  
*from sensible objects, as it is in fact not in them; nor yet*  
*can she conceive it herself as from herself, without its*  
*having existence any where else. For the Soul is not*  
*formed so as to conceive that, which has existence no where,*  
*since even such opinions, as are false, are all of them com-*  
*positions irregularly formed, not of mere Non-Beings, but*  
*of various real Beings, one with another. It remains*  
*therefore that this Perfection, which is superior to the*  
*Proportions existing in sensible objects, must descend to the*  
*Soul from SOME OTHER NATURE, WHICH IS BY*  
*MANY DEGREES MORE EXCELLENT AND PER-*  
*FECT. Pleth. de Aristotel. et Platonic. Philosoph.*  
*Disk. Edit. Paris 1541.*

The ΛΟΓΟΙ or PROPORTIONS, of which *Ge-*  
*pistus* here speaks, mean not only those relative Pro-  
 portions

between Man and Man, or (what is more Ch.IV.  
important) between Man and God. 

FOR

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portions of *Equality* and *Inequality*, which exist in *Quantity*, (such as double, sesquialter, &c.) but in a larger sense, they may be extended to mathematical *Lines*, *Angles*, *Figures*, &c. of all which Λόγοι or *Proportions*, tho' we possess in the *Mind* the most clear and precise Ideas, yet it may be justly questioned, whether any one of them ever existed in the *sensible* World.

To these two Authors we may add *Boethius*, who, after having enumerated many acts of the MIND or INTELLECT, wholly distinct from *Sensation*, and independent of it, at length concludes,

*Hæc est efficiens magis  
Longè caussa potentior,  
Quam quæ materiæ modo  
Impressas patitur notas.  
Præcedit tamen excitans,  
Ac vires animi movens,  
Vivo in corpore passio.  
Cùm vel lux oculos ferit,  
Vel vox auribus instrepit ;  
Tum MENTIS VIGOR excitus,  
QUAS INTUS SPECIES TENET,  
Ad motus simileis vocans,  
Notis applicat exteris,  
INTRORSUMQUE RECONDITIS  
FORMIS miscet imagines.*

De Consolat. Philosoph. L. V.

Ch. IV. FOR what is Conversation between Man and Man?—It is a mutual intercourse of *Speaking* and *Hearing*.—To the Speaker, it is *to teach*; to the Hearer, it is *to learn*.—To the Speaker, it is *to descend* from *Ideas* to *Words*; to the Hearer, it is *to ascend* from *Words* to *Ideas*.—If the Hearer, in this ascent, can arrive at *no* Ideas, then is he said *not to understand*; if he ascend to Ideas dissimilar and heterogeneous, then is he said *to misunderstand*.—What then is requisite, that he may be said *to understand*?—That he should ascend to certain Ideas, treasured up *within himself*, correspondent and similar to those *within the Speaker*. The same may be said of a *Writer* and a *Reader*; as when any one reads to day or to morrow, or here or in *Italy*, what *Euclid* wrote in *Greece* two thousand years ago.

Now is it not marvelous, there should be *so exact an Identity of our Ideas*, if they  
were

were only generated from *sensible* Objects, Ch. IV. infinite in number, ever changing, distant  in Time, distant in Place, and no one Particular the same with any other ?

AGAIN, do we allow it possible for GOD to signify his *will* to Men ; or for MEN to signify their *wants* to GOD ?—In both these cases there must be *an Identity of Ideas*, or else nothing is done either one way or the other. Whence then do these COMMON IDENTIC IDEAS come ?—Those of *Men*, it seems, come all from *Sensation*. And whence come *God's Ideas* ?—Not surely from *Sensation* too ; for this we can hardly venture to affirm, without giving to *Body* that notable *Precedence of being prior to the Intellection of even God himself*.—Let them then be *original* ; let them be *connate*, and *essential to the divine Mind*.—If this be true, is it not a fortunate Event, that *Ideas of corporeal rise, and others of mental, (things derived from subjects so totally distinct)* should  
*se*

Ch.IV. *so happily co-incide in the same wonderful*  
 Identity?

HAD we not better reason thus upon so abstruse a Subject?—Either all MINDS have their Ideas *derived*; or all have them *original*; or *some have them original, and some derived*. If all Minds have them derived, they must be derived from something, *which is itself not Mind*, and thus we fall insensibly into a kind of Atheism. If all have them original, *then are all Minds divine*, an Hypothesis by far more plausible than the former. But if this be not admitted, than must *one Mind* (at least) have *original* Ideas, and the rest have them *derived*. Now supposing this last, whence are those Minds, whose Ideas are derived, most likely to derive them? —From MIND, or from BODY?—From MIND, a thing *homogeneous*; or from BODY, a thing *heterogeneous*? From MIND, such as (from the Hypothesis) has  
*original*

*original Ideas*; or from BODY, which we Ch.IV.  
cannot discover to have any Ideas at all? (l) }  
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An Examination of this kind, pursued with accuracy and temper, is the most probable method of solving these doubts. It is thus we shall be enabled with more assurance to decide, whether we are to admit the Doctrine of *the Epicurean Poet*,

CORPOREA NATURA *animum constare,*  
*animamque;*

or trust *the Mantuan Bard*, when he sings in divine numbers,

*Igneus est ollis vigor, et CÆLESTIS ORIGO*  
*Seminibus.*——

BUT

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(l) ΝΟΥΝ ΔΕ ΕΔΕΙΝ ΣΩΜΑ ΓΕΝΝᾶ· ὡς γὰρ ἂν  
τὰ ΑΝΟΗΤΑ ΝΟΥΝ ΓΕΝΝΗΣΟΙ; No BODY pro-  
duces MIND: for how should THINGS DEVOID OF  
MIND produce MIND? Sallust de Diis et Mundo, c. 8.

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Ch.IV. But it is now time, to quit these Speculations. Those, who would trace them farther, and have leisure for such studies, may perhaps find themselves led into regions of Contemplation, affording them prospects both interesting and pleasant. We have at present said as much as was requisite to our Subject, and shall therefore pass from hence to our concluding chapter.

C H A P.

## C H A P. V.

*Subordination of Intelligence—Difference of Ideas, both in particular Men, and in whole Nations—Different Genius of different Languages—Character of the English, the Oriental, the Latin, and the Greek Languages—Superlative Excellence of the Last—Conclusion.*

**O**RIGINAL TRUTH (*a*), having the Ch. V.  
 most intimate connection with the   
*Supreme Intelligence*, may be said (as it were)  
 to

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(*a*) Those Philosophers, whose Ideas of *Being* and *Knowledge* are derived from *Body* and *Sensation*, have a short method to explain the nature of TRUTH. It is a *fæctitious* thing, made by every man for himself; which comes and goes, just as it is remembered and forgot; which in the order of things makes its appearance *the last* of any, being not only subsequent to *sensible* Objects, but even to our *Sensations* of them. According to this Hypothesis, there are many Truths, which have been, and are no longer; others, that will be, and have

Ch. V. to shine with unchangeable splendor, enlightening throughout the Universe every possible Subject, by nature susceptible of its benign influence. Passions and other obstacles may prevent indeed its efficacy, as clouds and vapours may obscure the Sun; but it self neither admits *Diminution*, nor *Change*, because the Darkness respects only particular Percipients. Among *these* therefore we must look for ignorance and

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not been yet; and multitudes, that possibly may never exist at all.

But there are other Reasoners, who must surely have had very different notions; those I mean, who represent TRUTH not as the *last*, but the *first* of Beings; who call it *immutable, eternal, omnipresent*; Attributes, that all indicate something more than human. To these it must appear somewhat strange, how men should imagine, that a crude account of the method *how they perceive* Truth, was to pass for an account of *Truth itself*; as if to describe the road to *London*, could be called a Description of that Metropolis.

For my own part, when I read the detail about Sensation and Reflection, and am taught the process at large how my Ideas are all generated, I seem to view the

and error, and for that *Subordination of Ch. V. Intelligence*, which is their natural consequence. }

WE have daily experience in the Works of ART, that a *partial Knowledge* will suffice for *Contemplation*, tho' we know not enough, to profess ourselves Artists. Much more is this true, with respect to NATURE; and well for mankind is it found

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the human Soul in the light of a Crucible, where Truths are produced by a kind of logical Chemistry. They may consist (for aught we know) of *natural materials*, but are as much *creatures of our own*, as a Bolus or Elixir.

If *Milton* by his URANIA intended to represent TRUTH, he certainly referred her to a much more ancient, as well as a far more noble origin.

———Heav'nly born!

*Before the hills appear'd, or fountains flow'd,  
Thou with eternal Wisdom didst converse,  
Wisdom thy Sister; and with her didst play  
In presence of th' almighty Father, pleas'd  
With thy celestial Song.———*

P. L. VII.

See *Proverbs VIII. 22, &c.* *Jeremiah. X. 10.*  
*Marc. Antonin. IX. 1,*

Ch. V. to be true, else never could we attain any *natural Knowledge* at all. For if the *constitutive Proportions of a Clock* are so subtle, that few conceive them truly, but the Artist himself; what shall we say to *those seminal Proportions*, which make the essence and character of every *natural Subject*?—Partial views, the Imperfections of Sense; Inattention, Idleness, the turbulence of Passions; Education, local Sentiments, Opinions, and Belief, conspire in many instances to furnish us with Ideas, some *too general*, some *too partial*, and (what is worse than all this) with many that are *erroneous*, and contrary to Truth. These it behoves us to correct as far as possible, by cool suspense and candid examination.

Νῆφε, καὶ μέμνησ' ἀπιστεῖν, ἄρθρα ταῦτα  
τῶν φρενῶν.

AND thus by a connection perhaps little expected, the Cause of LETTERS, and  
that

that of VIRTUE appear to co-incide, it Ch. V. being the business of both *to examine our Ideas, and to amend them by the Standard of Nature and of Truth* (b).

IN this important Work, we shall be led to observe, how Nations, like single Men, have their *peculiar* Ideas; how these *peculiar* Ideas become THE GENIUS OF THEIR LANGUAGE, since the *Symbol* must of course correspond to its *Archetype* (c);

D d 4

how

(b) How useful to ETHIC SCIENCE, and indeed to KNOWLEDGE in general, a GRAMMATICAL DISQUISITION into the *Etymology* and *Meaning* of WORDS was esteemed by the chief and ablest Philosophers, may be seen by consulting *Plato* in his *Cretylus*; *Xenoph. Mem.* IV. 5. 6. *Arrian. Epict.* I. 17. II. 10. *Marc. Anton.* III. 11. V. 8. X. 8.

(c) ΗΘΟΥΣ ΧΑΡΑΚΤΗΡ ἐστὶ τ' ἀνθρώπων ΛΟΓΟΣ. *Stob. Capiuntur Signa haud levia, sed observatu digna (quod fortasse quispiam non putarit) de ingeniis et moribus populorum et nationum ex linguis ipsorum.* *Bacon. de Augm. Scient.* VI. 1. Vid. etiam *Quintil.* L. XI. p. 675. *Edit. Capperon.* *Diog.* L. I. p. 58. et *Menag. Com. Tusc. Disp.* V. 16.

Ch. V. how the *wisest* Nations, having the *most* and *best Ideas*, will consequently have the *best and most copious Languages*; how others, whose Languages are motley and compounded, and who have borrowed from different countrys different Arts and Practices, discover by WORDS, to whom they are indebted for THINGS.

To illustrate what has been said, by a few examples. WE BRITONS in our time have been remarkable borrowers, as our *multiform* Language may sufficiently shew. Our Terms in *polite Literature* prove, that this came from *Greece*; our Terms in *Music* and *Painting*, that these came from *Italy*; our Phrases in *Cookery* and *War*, that we learnt these from the *French*; and our Phrases in *Navigation*, that we were taught by the *Flemings* and *Low Dutch*. These many and very different Sources of our Language may be the cause, why it is so deficient in *Regularity* and *Analogy*. Yet we have this advantage to compensate the defect,

defect, that what we want in *Elegance*, we gain in *Copiousness*, in which last respect few Languages will be found superior to our own. Ch. V.

LET us pass from ourselves to the NATIONS OF THE EAST. The (*d*) Eastern World, from the earliest days, has been at all times the Seat of enormous Monarchy. On its natives fair Liberty never shed its genial influence. If at any time civil Discords arose among them (and arise there did innumerable) the contest was never about *the Form of their Government*; (for this was an object, of which the Combatants had no conception;) it was all from the poor motive of, *who should be their MASTER*, whether

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(*d*) Διὰ γὰρ τὸ δαλικώτεροι εἶναι τὰ ἤθη οἱ μὲν Βάρβαροι τῶν Ἑλλήνων, οἱ δὲ περὶ τὴν Ἀσίαν τῶν περὶ τὴν Ευρώπην, ὑπομένουσι τὴν δεσποτικὴν ἀρχὴν, ἄδεν δυχεραίνοντες. *For the Barbarians by being more slavish in their Manners than the Greeks, and those of Asia than those of Europe, submit to despotic Government without murmuring or discontent.* Arist. Polit. III. 4.

Ch. V. whether a *Cyrus* or an *Artaxerxes*, a *Mahomet* or a *Mustapha*.

SUCH was their Condition, and what was the consequence?—Their Ideas became consonant to their servile State, and their Words became consonant to their servile Ideas. The great Distinction, for ever in their sight, was that of *Tyrant* and *Slave*; the most unnatural one conceivable, and the most susceptible of pomp, and empty exaggeration. Hence they talked of Kings as Gods, and of themselves, as the meanest and most abject Reptiles. Nothing was either great or little in moderation, but every Sentiment was heightened by incredible Hyperbole. Thus tho' they sometimes ascended into *the Great* and *Magnificent* (e), they as frequently degenerated

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(e) The truest Sublime of the East may be found in the Scriptures, of which perhaps the principal cause is the intrinsic Greatness of the Subjects there treated; the Creation of the Universe, the Dispensations of divine Providence, &c.

nerated into the *Tumid* and *Bombast*. *The* Ch. V.  
*Greeks too of Asia* became infected by their  
 neighbours, who were often at times not  
 only their neighbours, but their masters ;  
 and hence that *Luxuriance* of the *Asiatic*  
*Stile*, unknown to the chaste eloquence  
 and purity of *Athens*. But of the *Greeks* we  
 forbear to speak now, as we shall speak of  
 them more fully, when we have first con-  
 sidered the Nature or Genius of the *Romans*.

AND what sort of People may we pro-  
 nounce the ROMANS ?—A Nation engaged  
 in wars and commotions, some foreign,  
 some domestic, which for seven hun-  
 dred years wholly engrossed their thoughts.  
 Hence therefore their LANGUAGE be-  
 came, *like their Ideas*, copious in all Terms  
 expressive of things *political*, and well  
 adapted to the purposes both of *History*  
 and *popular Eloquence*.—But what was  
 their *Philosophy* ?—As a Nation, it was  
 none, if we may credit their ablest Writers.  
 And hence the Unfitness of their Language

Ch. V. to this Subject; a defect, which even *Cicero* is compelled to confess, and more fully makes appear, when he writes Philosophy himself, from the number of terms, which he is obliged to invent (*f*). *Virgil* seems

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(*f*). See *Cic. de Fin.* I. C. 1, 2, 3. III. C. 1, 2, 4, &c. but in particular *Tusc. Disp.* I. 3. where he says, PHILOSOPHIA jacuit usque ad hanc ætatem, nec ullum habuit lumen LITERARUM LATINARUM; quæ illustranda et excitanda nobis est; ut si, &c. See also *Tusc. Disp.* IV. 3. and *Acad.* I. 2. where it appears, that 'till *CICERO* applied himself to the writing of Philosophy, the *Romans* had nothing of the kind in their language, except some mean Performances of *Amasianus* the *Epicurean*, and others of the same sect. How far the *Romans* were indebted to *Cicero* for Philosophy, and with what industry, as well as eloquence, he cultivated the Subject, may be seen not only from the titles of those Works that are now lost, but much more from the many noble ones still fortunately preserved.

The *Epicurean* Poet *LUCRETIUS*, who flourished nearly at the same time, seems by his silence to have over-looked the *Latin* writers of his own sect; deriving all his Philosophy, as well as *Cicero*, from *Grecian* Sources; and, like him, acknowledging the difficulty of writing Philosophy in *Latin*, both from the Poverty of the Tongue, and from the Novelty of the Subject.

*Nec*

seems to have judged the most truly of his Ch. V.  
 Countrymen, when admitting their infe-  
 riority in the more elegant Arts, he con-  
 cludes at last with his usual majesty,

Tu

*Nec me animi fallit, GRAIORUM obscura reperta  
 Difficile inlustrare LATINIS versibus esse,  
 (Multa novis rebus præsertim quom sit agendum,)  
 Propter EGESTATEM LINGUÆ et RERUM NO-  
 VITATEM :*

*Sed tua me virtus tamen, et sperata voluptas  
 Suavis amicitiaë quemvis perferre laborem  
 Suadet——*

Lucr. I. 137.

In the same age, VARRO, among his numerous works, wrote some in the way of *Philosophy*; as did the Patriot BRUTUS, a *Treatise concerning Virtue*, much applauded by *Cicero*; but these Works are now lost.

Soon after the Writers above-mentioned came HORACE, some of whose Satires and Epistles may be justly ranked among the most valuable pieces of *Latin Philosophy*, whether we consider the purity of their Stile, or the great Address, with which they treat the Subject.

After *Horace*, tho' with as long an interval as from the days of *Augustus* to those of *Nero*, came the Satirist PERSIUS, the friend and disciple of the Stoic *Cornutus*; to whose precepts as he did honour by his virtuous Life,

fo

Ch. V. *Tu* REGERE IMPERIO POPULOS, Ro-  
 mane, memento,  
 (*Hæ tibi erunt artes*) pacisque imponere  
 morem,  
*Parcere subjæctis, et debellare superbos.*

FROM

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so his works, tho' small, shew an early proficiency in the Science of Morals. Of him it may be said, that he is almost the single *difficult* writer among the *Latin* Classics, whose meaning has sufficient merit, to make it worth while to labour thro' his obscurities.

In the same degenerate and tyrannic period, lived also SENECA; whose character, both as a Man and a Writer, is discussed with great accuracy by the noble Author of the *Characteristics*, to whom we refer.

Under a milder Dominion, that of *Hadrian* and the *Antonines*, lived AULUS GELLIUS, or (as some call him) AGELLIUS, an entertaining Writer in the miscellaneous way; well skilled in Criticism and Antiquity; who tho' he can hardly be entitled to the name of a *Philosopher*, yet deserves not to pass unmentioned here, from the curious fragments of Philosophy interspersed in his works.

With *Aulus Gellius* we range MACROBIUS, not because a Contemporary, (for he is supposed to have lived under

FROM considering *the Romans*, let us Ch. V.  
 pass to THE GREEKS. THE GRECIAN  
 COMMON-

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under *Honorius* and *Theodosius*) but from his near resemblance, in the character of a Writer. His Works, like the other's, are miscellaneous; filled with Mythology and antient Literature, some Philosophy being intermixed. His Commentary upon the *Somnium Scipionis* of *Cicero* may be considered as wholly of the *philosophical* kind.

In the same age with *Aulus Gellius*, flourished APULEIUS of *Madaura* in *Africa*, a *Platonic* Writer, whose Matter in general far exceeds his perplexed and affected Stile, too conformable to the false Rhetoric of the Age when he lived.

Of the same Country, but of a later Age, and a harsher Stile, was MARTIANUS CAPELLA, if indeed he deserve not the name rather of a *Philologist*, than of a *Philosopher*.

After *Capella*, we may rank CHALCIDIUS the *Platonic*, tho' both his Age, and Country, and Religion are doubtful. His manner of writing is rather more agreeable than that of the two preceding, nor does he appear to be their inferior in the knowledge of Philosophy, his work being a laudable Commentary upon the *Timæus* of *Plato*.

The

Ch. V. COMMONWEALTHS, while they maintained  
 } their Liberty, were the most heroic Con-  
 federacy, that ever existed. They were  
 the

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The last *Latin* Philosopher was BOETHIUS, who was descended from some of the noblest of the *Roman* Families, and was Consul in the beginning of the sixth Century. He wrote many philosophical Works, the greater part in the *Logical* way. But his *Ethic* piece, *On the Consolation of Philosophy*, and which is partly prose, and partly verse, deserves great encomiums both for the Matter, and for the Stile; in which last he approaches the Purity of a far better age than his own, and is in all respects preferable to those crabbed *Africans* already mentioned. By command of *Theodoric* king of the *Goths*, it was the hard fate of this worthy Man to suffer death; with whom the *Latin Tongue*, and the last remains of *Roman Dignity*, may be said to have sunk in the western World.

There were other *Romans*, who left *Philosophical* Writings; such as MUSONIUS RUFUS, and the two Emperors, MARCUS ANTONINUS and JULIAN; but as these preferred the use of the *Greek Tongue* to their own, they can hardly be considered among the number of *Latin Writers*.

And so much (by way of sketch) for THE LATIN AUTHORS OF PHILOSOPHY; a small number for so vast an Empire, if we consider them as all the product of near six successive centuries.

the politeſt, the braveſt, and the wiſeſt of Ch. V. men. In the ſhort ſpace of little more than a Century, they became ſuch Stateſmen, Warriors, Orators, Hiſtorians, Phyſicians, Poets, Critics, Painters, Sculptors, Architects, and (laſt of all) Philoſophers, that one can hardly help conſidering THAT GOLDEN PERIOD, as a Providential Event in honour of human Nature, to ſhew to what perfection the Species might aſcend (g).

Now

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(g) If we except *Homer*, *Hefiod*, and the *Lyric* Poets, we hear of few *Grecian* Writers before the expedition of *Xerxes*. After that Monarch had been defeated, and the dread of the *Persian* power was at an end, the EFFULGENCE OF GRECIAN GENIUS (if I may uſe the expreſſion) broke forth, and ſhone till the time of *Alexander the Macedonian*, after whom it diſappeared, and never roſe again. This is that *Golden Period* ſpoken of above. I do not mean that *Greece* had not many writers of great merit ſubſequent to that period, and eſpecially of the philoſophic kind; but the *Great*, the *Striking*, the *Sublime* (call it as you pleaſe) attained at that time to a height, to which it never could aſcend in any after age.

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Ch. V. NOW THE LANGUAGE OF THESE  
 GREEKS was truly like themselves, it was  
 con-

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The same kind of fortune befel the people of *Rome*. When the *Punic* wars were ended, and *Carthage* their dreaded Rival was no more, then (as *Horace* informs us) they began to cultivate the politer arts. It was soon after this, their great Orators, and Historians, and Poets arose. and *Rome*, like *Greece*, had her *Golden Period*, which lasted to the death of *Octavius Cæsar*.

I call these two Periods, from the two greatest Geniuses that flourished in each, one THE SOCRATIC PERIOD, the other THE CICERONIAN.

There are still farther analogies subsisting between them. Neither Period commenced, as long as sollicitude for the common welfare engaged men's attentions, and such wars impended, as threatened their destruction by Foreigners and Barbarians. But when once these fears were over, a general security soon ensued, and instead of attending to the arts of defence and self-preservation, they began to cultivate those of Elegance and Pleasure. Now, as these naturally produced a kind of wanton insolence (not unlike the vicious temper of high fed animals) so by this the bands of union were insensibly dissolved. Hence then among  
 the

conformable to their transcendent and Ch. V.  
 univerfal Genius. Where Matter fo  
 abounded,

the *Greeks* that fatal *Peloponnesian* War, which together with other wars, its immediate consequence, broke the confederacy of their Commonwealths; wasted their strength; made them jealous of each other; and thus paved a way for the contemptible kingdom of *Macedon* to enslave them all, and ascend in a few years to univerfal Monarchy.

A like luxuriance of prosperity sowed discord among the *Romans*; raised those unhappy contests between the *Senate* and the *Gracchi*; between *Sylla* and *Marius*; between *Pompey* and *Cæsar*; till at length, after the last struggle for Liberty by those brave Patriots *Brutus* and *Cassius* at *Philippi*, and the subsequent defeat of *Antony* at *Actium*, the *Romans* became subjects to the dominion of a FELLOW-CITIZEN.

It must indeed be confessed, that after *Alexander* and *Octavius* had established their Monarchies, there were many bright Geniuses, who were eminent under their Government. *Aristotle* maintained a friendship and epistolary correspondence with *Alexander*. In the time of the same Monarch lived *Theophrastus*, and the Cynic, *Diogenes*. Then also *Demosthenes* and *Æschines* spoke their two celebrated Orations. So likewise in the time of *Octavius*, *Virgil* wrote his *Eneid*, and with

Ch. V. abounded, Words followed of course, and those exquisite in every kind, as the Ideas for which they stood. And hence it followed, there was not a Subject to be found, which could not with propriety be expressed in *Greek*.

HERE were Words and Numbers for the Humour of an *Aristophanes*; for the native

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*Horace, Varius*, and many other fine Writers, partook of his protection and royal munificence. But then it must be remembered, that these men were bred and educated in the principles of a free Government. It was hence they derived that high and manly spirit, which made them the admiration of after-ages. The Successors and Forms of Government left by *Alexander* and *Octavius*, soon stopt the growth of any thing farther in the kind. So true is that noble saying of *Longinus*—  
 Θράψαι τε γὰρ ἰκανῶς τὰ Φρονήματα τῶν μεγαλοφρόνων ἢ ΕΛΕΥΘΕΡΙΑ, ἢ ἐπιλείπειν, ἢ ἅμα διωθεῖν τὸ πρῶτον τῆς πρὸς ἀλλήλους ἔριδος, ἢ τῆς περὶ τὰ πρῶτα Φιλοτιμίας. *It is LIBERTY that is formed to nurse the sentiments of great Geniuses; to inspire them with hope; to push forward the propensity of contest one with another, and the generous emulation of being the first in rank.* De Subl. Sect 44.

native Elegance of a *Philemon* or *Me-* Ch. V.  
*nander*; for the amorous Strains of a *Mim-*  
*nermus* or *Sappho*; for the rural Lays of a  
*Theocritus* or *Bion*; and for the sublime  
 Conceptions of a *Sophocles* or *Homer*. The  
 same in Prose. Here *Isocrates* was enabled  
 to display his Art, in all the accuracy of  
 Periods, and the nice counterpoise of  
 Diction. Here *Demosthenes* found mate-  
 rials for that nervous Composition, that  
 manly force of unaffected Eloquence,  
 which rushed, like a torrent, too impe-  
 tuous to be withstood.

WHO were more different in exhi-  
 biting their *Philosophy*, than *Xenophon*,  
*Plato*, and his disciple, *Aristotle*? Dif-  
 ferent, I say, in their character of *Com-*  
*position*; for as to their *Philosophy itself*,  
 it was in reality *the same*. *Aristotle*,  
 strict, methodic, and orderly; subtle in  
 Thought; sparing in Ornament; with  
 little address to the Passions or Ima-  
 gination; but exhibiting the whole with

Ch. V. such a pregnant brevity, that in every sentence we seem to read a page. How exquisitely is this all performed *in Greek*? Let those, who imagine it may be done as well in another Language, satisfy themselves either by attempting to translate him, or by perusing his translations already made by men of learning. On the contrary, when we read either *Xenophon* or *Plato*, nothing of this *method* and *strict order* appears. The *Formal* and *Didactic* is wholly dropt. Whatever they may teach, it is without professing to be teachers; a train of Dialogue and truly polite Address, in which, as in a *Mirrou*, we behold human Life, adorned in all its colours of Sentiment and Manners.

AND yet though these differ in this manner from the *Stagirite*, how different are they likewise in character from each other?—*Plato*, copious, figura-

tive, and majestic ; intermixing at times Ch. V.  
 the facetious and satiric ; enriching his }  
 Works with Tales and Fables, and the  
 mystic Theology of ancient times. *Xe-*  
*nophon*, the Pattern of perfect simpli-  
 city ; every where smooth, harmonious,  
 and pure ; declining the figurative, the  
 marvelous, and the mystic ; ascending  
 but rarely into the Sublime ; nor then  
 so much trusting to the colours of Stile,  
 as to the intrinsic dignity of the Sentiment  
 itself.

THE Language in the mean time, in  
 which *He* and *Plato* wrote, appears to suit  
 so accurately with the Stile of both, that  
 when we read either of the two, we can-  
 not help thinking, that it is he alone, who  
 has hit its character, and that it could not  
 have appeared so elegant in any other  
 manner.

AND thus is THE GREEK TONGUE,  
*from its Propriety and Universality, made*

Ch. V. *for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*

GRAIIS ingenium, GRAIIS dedit ore  
rotundo  
Musa loqui.

IT were to be wished, that those amongst us, who either write or read, with a view to employ their liberal leisure (for as to such, as do either from views more sordid, we leave them, like Slaves, to their destined drudgery) it were to be wished, I say, that the liberal (if they have a relish for letters) would inspect the finished Models of *Greecian Literature*; that they would not waste those hours, which they cannot recall, upon the meaner productions of the *French* and *English* Press; upon that fungous growth of Novels and of Pamphlets, where, it is to be feared, they rarely find any

any rational pleasure, and more rarely Ch. V.  
still, any solid improvement.

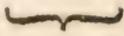
To be *competently* skilled in antient learning, is by no means a work of such insuperable pains. The very progress itself is attended with delight, and resembles a Journey through some pleasant Country, where every mile we advance, new charms arise. It is certainly as easy to be a Scholar, as a Gamester, or many other Characters equally illiberal and low. The same application, the same quantity of habit will fit us for one, as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that *it is Men, and not Books*, we must study to become knowing; this I have always remarked from repeated Experience, to be the common consolation and language of Dunces. They shelter their ignorance under a few bright Examples, whose transcendent abilities, without the  
common

Ch. V. common helps, have been sufficient of  
 — themselves to great and important Ends.  
 But alas!

*Decipit exemplar vitiis imitabile—*

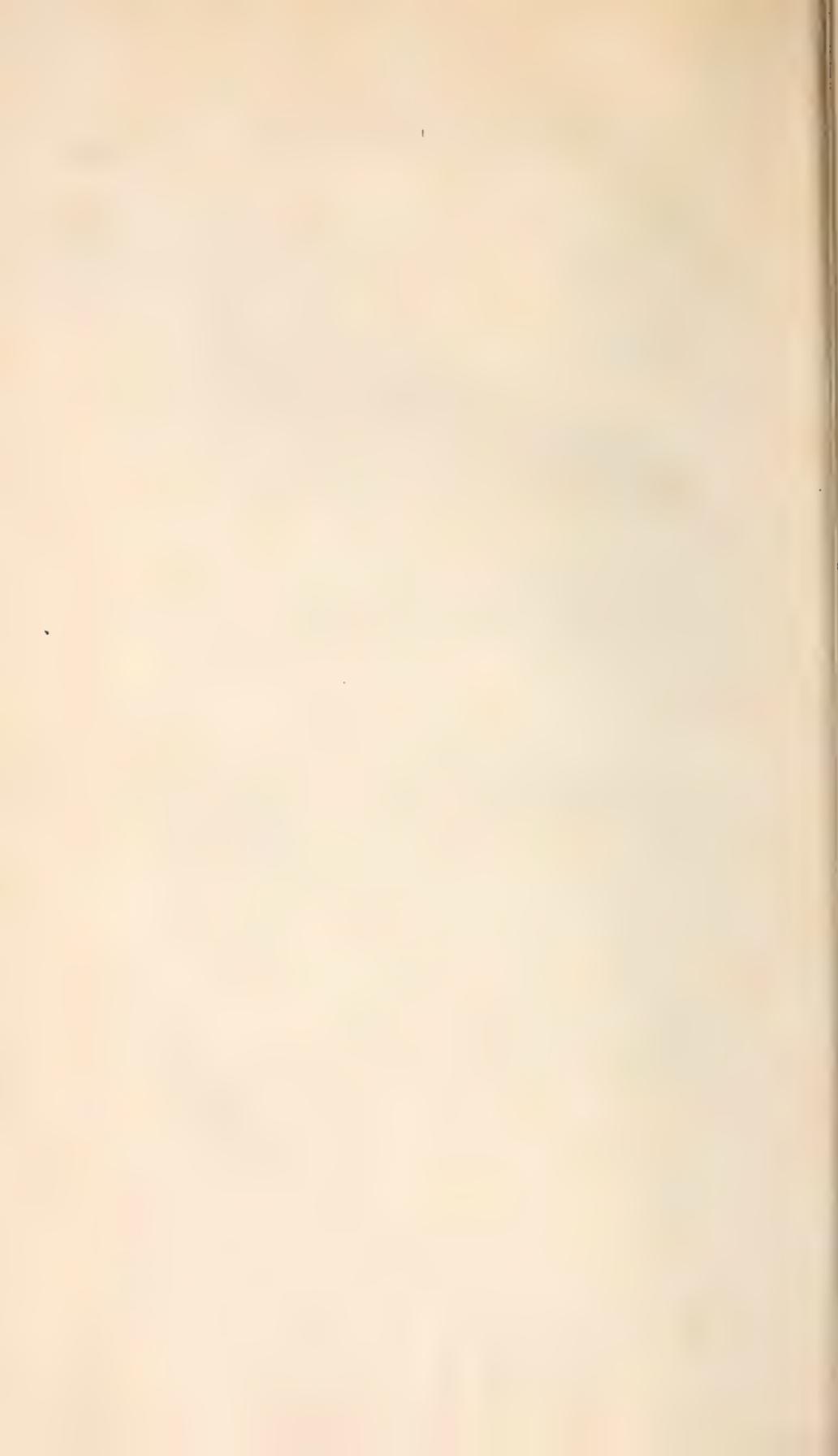
IN truth, each man's Understanding, when ripened and mature, is a composite of *natural Capacity*, and of *super-induced Habit*. Hence the greatest Men will be necessarily those, who possess *the best Capacities*, cultivated with *the best Habits*. Hence also moderate Capacities, when adorned with valuable Science, will far transcend others the most acute by nature, when either neglected, or applied to low and base purposes. And thus for the honour of **CULTURE** and **GOOD LEARNING**, *they are able to render a man, if he will take the pains, intrinsically more excellent than his natural Superiors.*

AND

AND so much at present as to GENERAL Ch. V.  
IDEAS; *how we acquire them; whence*   
*they are derived; what is their Nature;*  
*and what their connection with Language.*  
So much likewise as to the Subject of this  
Treatise, UNIVERSAL GRAMMAR.

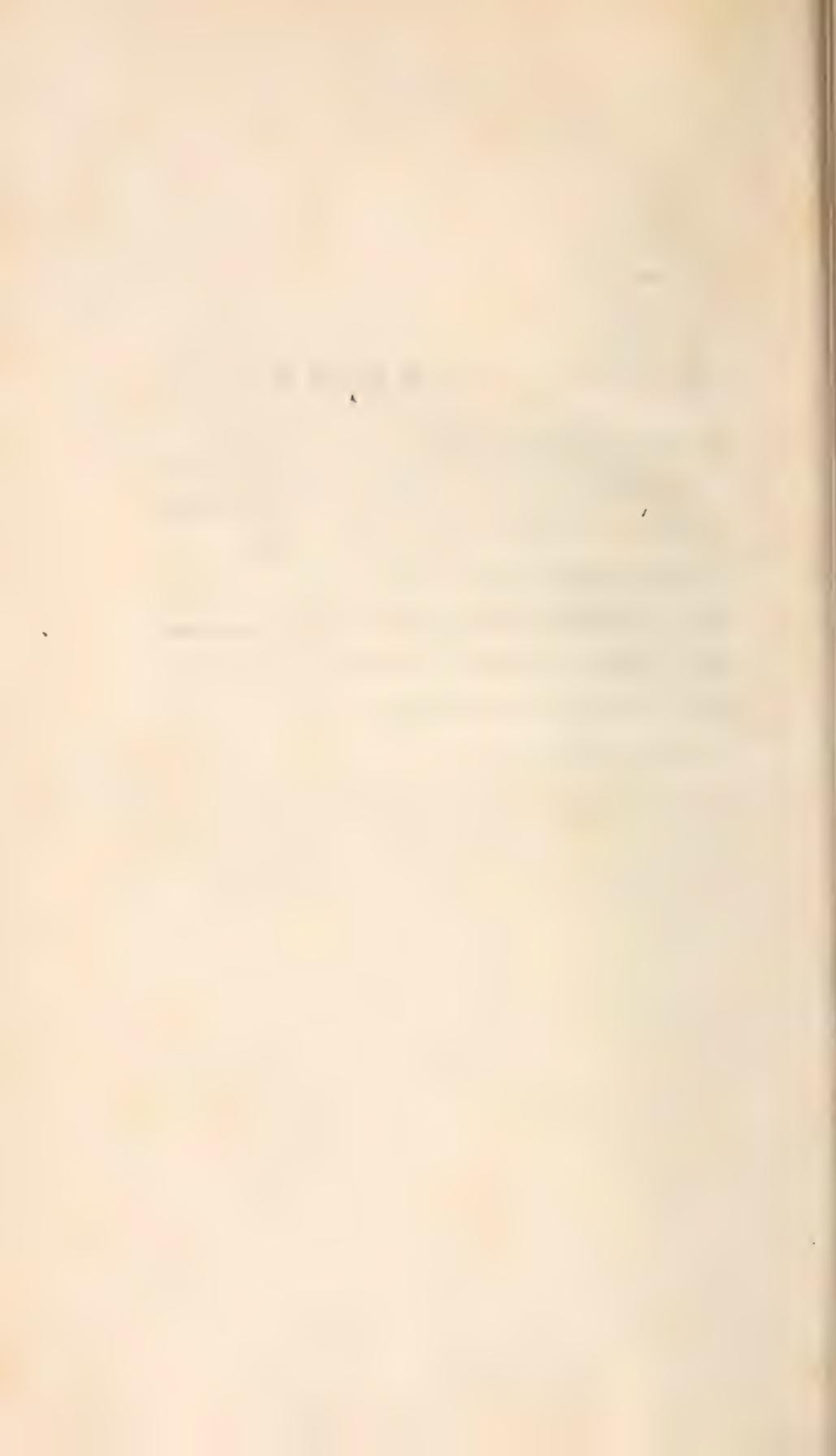
End of the THIRD BOOK.

A D-



## ADVERTISEMENT.

**T**HE following Notes are either Translations of former Notes, or Additions to them. The additional are chiefly Extracts from Greek Manuscripts, which (as the Author has said already concerning others of the same kind) are valuable both for their Rarity, and for their intrinsic Merit.



## ADDITIONAL NOTES.

PAG. 95.—TO STOP, &c.] The Quotation from *Proclus* in the Note may be thus rendered—THAT THING IS AT REST, *which* FOR A TIME PRIOR AND SUBSEQUENT IS IN THE SAME PLACE, *both itself, and its Parts.*

P. 105. In the Note, for *γινόμενον* read *γενόμενον*, and render the passage thus—*For by this faculty (namely the faculty of Sense) we neither know the Future, nor the Past, but the Present only.*

P. 106. NOTE (d).] The passage of *Philoponus* here referred to, but by mistake omitted, has respect to the notion of beings *corporeal* and *sensible*, which were said to be *nearly approaching to Non-Entitys*. The Author explains this among other reasons, by the following—Πῶς δὲ τοῖς μὴ ἔσι γειτνιαζει; Πρῶτον μὲν, ἐπειδὴ ἐνταῦθα τὸ παρελθόν ἐσι καὶ τὸ μέλλον, ταῦτα δὲ μὴ ὄντα· τὸ μὲν γὰρ ἠφάνισαι καὶ ἐκ ἔτι ἐσι, τὸ δὲ ἐπὶ ἐσι· συμπαραθίει δὲ τῷ χρόνῳ τὰ φύσιμα πάντα, μᾶλλον δὲ τῆς κινήσεως αὐτῶν παρακολούθημά ἐσι ὁ χρόνος. *How therefore is it that they approach nearly to Non-Entitys? In the first place, because HERE (where they exist) exists THE PAST and THE FUTURE, and these are NON-ENTITYS; for the one is vanished, and is no more, the other is not as yet. Now all natural Substances pass away along with TIME, or rather it is upon their Motion that TIME is an Attendant.*

P. 119—in the Note here subjoined mention is made of the REAL NOW, or INSTANT, and its efficacy. To which we may add, that there is not only a necessary Connection between *Existence* and the *Present Instant*, because *no other Point* of Time can properly be said to *be*, but also between *Existence* and *Life*, because whatever *lives*, by the same reason necessarily *Is*. Hence *Sophocles*, speaking of *Time present*, elegantly says of it—

— χρόνῳ τῷ ζῶντι, καὶ παρόντι νῦν.

THE LIVING, and Now present TIME.

*Trachin.* V. 1185.

P. 227.—The Passage in *Virgil*, of which *Servius* here speaks, is a description of *Turnus's* killing two brothers, *Amycus* and *Diores*; after which the Poet says of him,

— curru abscissa DUORUM

*Suspendit capita* ———

This, literally translated, is—*he hung up on his chariot the heads of Two persons, which were cut off*, whereas the Sense requires, of THE Two persons, that is to say, of *Amycus* and *Diores*. Now this by *Amborum* would have been expressed properly, as *Amborum* means THE Two; by *Duorum* is expressed improperly, as it means only Two indefinitely.

P. 259.—The Passage in Note (o) from *Themistius*, may be thus rendered—*Nature in many instances appears to make her transition by little and little, so that in some Beings it may be doubted, whether they are Animal, or Vegetable.*

P. 294. Note (c)—*There are in the number of things many, which have a most known EXISTENCE, but a most unknown ESSENCE; such for example as Motion, Place, and more than either of them, Time. The EXISTENCE of each of these is known and indisputable, but what their ESSENCE is, or Nature, is among the most difficult things to discern. The Soul also is in the same Class: that it is something, is most evident; but what it is; is a matter not so easy to learn: Alex. Aphrod. p. 142.*

P. 340.—LANGUAGE—INCAPABLE OF COMMUNICATING DEMONSTRATION.] See Three Treatises, or Vol. I. p. 220, and the additional note on the words, *The Source of infinite Truths, &c.*

P. 368.—in the Note—*yet so held the Philosopher of Malmesbury, and the Author of the Essay, &c.]*

*Philoponus, from the Philosophy of Plato and Pythagoras, seems to have far excelled these Moderns in his account of WISDOM or PHILOSOPHY, and its Attributes, or essential Characters.—*Ἰδίου γὰρ φιλοσοφίας τὸ ἐν τοῖς πολλοῖς ἔχει διαφορὰν δεῖξαι τὴν κοινωσίαν, καὶ τὸ ἐν τοῖς πολλοῖς ἔχει κοινωσίαν δεῖξαι τίνι διαφέρουσιν· ἢ γὰρ δυσχερὲς τὸ δεῖξαι φάτης (*lege φάτης*) καὶ περισερᾶς κοινωσίαν, (πάντῃ γὰρ ὡρεῖται) ἀλλ' ἢ (*lege ἔπει*) τὸ διάφορον τέτων ἐπιτεῖν· ἢ δὲ κοινὸς καὶ ἴππια διαφορὰν, ἀλλὰ τί κοινὸν ἔχει. IT IS THE PROPER BUSINESS OF PHILOSOPHY TO SHEW IN MANY THINGS, WHICH HAVE DIFFERENCE, WHAT IS THEIR COMMON CHARACTER; and IN MANY THINGS, WHICH HAVE A COMMON CHARACTER, THRO' WHAT IT IS THEY DIFFER. *I:*

is indeed no difficult matter to shew the common Character of a Wood-Pigeon and a Dove, (for this is evident to every one) but rather to tell where lies the Difference; nor to tell the Difference between a Dog and a Horse, but rather to shew, what they possess in common. Philop. Com. MS. in Nicomach. Arithm.

P. 379.—THEY ARE MORE EXQUISITE THAN, &c.] The Words of Aristotle, here referred to, are these—*μᾶλλον δ' ἐστὶ τὸ ἕνεκα καὶ τὸ καλὸν ἐν τοῖς τῆς φύσεως ἔργοις, ἢ ἐν τοῖς τῆς τεχνῆς.* THE PRINCIPLES OF DESIGN and BEAUTY are more in the Works of NATURE, than they are in those of ART.

P. 379.—WE MUST OF NECESSITY ADMIT A MIND, &c.] The following quotation, taken from the third book of a *manuscript Comment of Proclus on the Parmenides of Plato*, is here given for the sake of those, who have curiosity with regard to the doctrine of IDEAS, as held by antient Philosophers.

Εἰ δὲ δεῖ συντόμως εἰπεῖν τὴν αἰτίαν τῆς τῶν ἰδεῶν ὑποθέσεως, δεῖ ἢν ἐκείνοις ἤρεσε, ρητέου ὅτι τὰυτα πάντα ὅσα ὄρατά, ὑράνια καὶ ὑπὸ σελήνην, ἢ ἀπὸ ταυλομάτε ἐστὶν, ἢ κατ' αἰτίαν· ἀλλ' ἀπὸ ταυλομάτε ἀδύνατον· ἐστὶ γὰρ ἐν τοῖς ὑσέροις τὰ κρείττονα, νοῦς, καὶ λόγος, καὶ αἰτία, καὶ τὰ αἰτίας, καὶ ἔτω τὰ ἀποτελέσματα κρείττω τῶν ἀρχῶν, πρὸς τῷ καὶ ὃ φησὶν ὁ Ἀριστοτέλης· δεῖ πρὸ τῶν κατὰ συμβεβηκὸς αἰτίων εἶναι τὰ καθ' αὐτὰ, τῶν γὰρ ἕκαστις τὸ κατὰ συμβεβηκός· ὥσε τῶ ἀπὸ ταυλομάτε πρῶτον αὐτῶν ἢν τὸ κατ' αἰτίαν, εἰ καὶ ἀπὸ ταυλομάτε τὰ Θεϊότατα ἢν τῶν Φανερώων. If there-

therefore we are to relate concisely the Cause, why THE HYPOTHESIS OF IDEAS pleased them (namely Parmenides, Zeno, Socrates, &c.) we must begin by observing that all the various visible objects around us, the heavenly as well as the sublunary, are either from CHANCE, or according to a CAUSE. FROM CHANCE IS IMPOSSIBLE; for then the more excellent things (such as Mind, and Reason, and Cause, and the Effects of Cause) will be among those things that come last, and so the ENDINGS of things will be more excellent than their BEGINNINGS. To which too may be added what Aristotle says; that ESSENTIAL CAUSES OUGHT TO BE PRIOR TO ACCIDENTAL, in as much as EVERY ACCIDENTAL CAUSE IS A DEVIATION FROM THEM; so that whatever is the Effect of such essential Cause [as is indeed every work of Art and human Ingenuity] must needs be prior to that which is the Effect of Chance, even tho' we were to refer to Chance the most divine of visible objects, [the Heavens themselves].

The Philosopher, having thus proved a definite Cause of the World in opposition to Chance, proceeds to shew that from the Unity and concurrent Order of things this Cause must be ONE. After which he goes on, as follows.—

—'Εἰ μὲν ἔν ἄλογον τῆτο, ἄτοπον. ἔσαι γάρ τι πάλιν τῶν ὑσέρων τῆς τέτων αἰτίας κρεῖττον, τὸ κατὰ λόγου ἢ γνώσιν ποιῆν, ἔισω τῆ Παντός ὄν, κῆ τῆ Ὀλα μέρος, ὃ ἔσιν ἀπ' αἰτίας ἀλόγη τοῖτο. Ἐἰ δὲ λόγου ἔχου, κῆ αὐτὸ γνώσικου, οἶδεν ἑαυτὸ δῆπε τῶν πάντων αἰτιου ὄν, ἢ τῆτο ἀγνοῶν, ἀγνοήσει τὴν ἑαυτῆ Φύσιν. Ἐἰ δὲ οἶδεν, ὅτι κατ' ἑσῖαν ἐστὶ τῆ παντὸς αἰτιου, τὸ

δὲ ὠρισμένως εἶδος θάτερον, καὶ θάτερον οἶδεν ἐξ ἀνάγκης, οἶδεν ἄρα καὶ ἔστιν αἰτιον ὠρισμένως· οἶδεν ἔν καὶ τὸ Πᾶν, καὶ πᾶν ἐξ ὧν τὸ Πᾶν, ὧν ἐστὶ καὶ αἰτιον. Καὶ εἰ τῆτο, ἦτοι εἰς ἐαυτὸ ἄρα βλέπον, καὶ ἐαυτὸ γινώσκον, οἶδε τὰ μετ' αὐτό. Λόγοις ἄρα καὶ εἶδεσιν αὐτοῖς οἶδε τὰς Κοσμικὰς Λόγους, καὶ τὰ εἶδη, ἐξ ὧν τὸ Πᾶν, καὶ ἐστὶν ἐν αὐτῷ τὸ Πᾶν, ὡς ἐν αἰτίῳ, χωρὶς τῆς ὕλης.—*Now IF THIS CAUSE BE VOID OF REASON, that indeed would be absurd; for then again there would be something among those things, which come last in order, more excellent than their Principle or Cause. I mean by more excellent, something operating according to Reason and Knowledge, and yet within that Universe, and a Part of that Whole, which is, what it is, from a Cause devoid of Reason.*

*But if, on the contrary, THE CAUSE OF THE UNIVERSE BE A CAUSE, HAVING REASON and knowing itself, it of course knows itself to be the Cause of all things; else being ignorant of this, it would be ignorant of its own nature. But if it know, that from ITS VERY ESSENCE IT IS THE CAUSE OF THE UNIVERSE, and if that, which knows one part of a Relation definitely, knows also of necessity the other, it knows for this reason definitely the thing of which it is the Cause. IT KNOWS THEREFORE THE UNIVERSE, and all things out of which the Universe is composed, of all which also it is the Cause. But if this be true, it is evident that BY LOOKING INTO ITSELF, AND BY KNOWING ITSELF, IT KNOWS WHAT COMES AFTER ITSELF, AND IS SUBSEQUENT. It is therefore, through certain REASONS and FORMS DEVOID OF MATTER*  
that

that it knows those mundane Reasons and Forms, out of which the Universe is composed, and that the Universe is in it, as in a Cause, distinct from and without the Matter.

P. 380—AGREEABLE TO WHICH IDEAS THESE WORKS ARE FASHIONED, &c.] It is upon these Principles that *Nicomachus* in his *Arithmetic*, p. 7. calls the Supreme Being an Artist—ἐν τῇ τῷ τεχνίτῃ Θεῷ διανοίᾳ, in *Dei artificis mente*. Where *Philoponus*, in his *manuscript Comment*, observes as follows—τεχνίτην Φησὶ τὸν Θεὸν, ὡς πάντων τὰς πρώτας αἰτίας καὶ τὰς λόγους αὐτῶν ἔχοντα. He calls GOD an ARTIST, as possessing within himself the first Causes of all things, and their Reasons or Proportions. Soon after speaking of those Sketches, after which Painters work and finish their Pictures, he subjoins—ὡσπερ ἔν ἡμεῖς, εἰς τὰ τοιαῦτα σκιαγραφήματα βλέπουτες, ποιεῖμεν τὸ δέ τι, ἔτω καὶ ὁ δημιουργὸς, πρὸς ἐκεῖνα ἀποβλέπων, τὰ τῆδε πάντα κεκόσμηκεν· ἀλλ' ἴσμεν, ὅτι τὰ μὲν τῆδε σκιαγραφήματα ἀτελεῖ εἰσιν, ἐκεῖνοι δὲ οἱ ἐν τῷ Θεῷ λόγοι ἀρχέτυποι καὶ παντέλειοί εἰσιν. As therefore we, looking upon such Sketches as these, make such and such particular things, so also the Creator, looking at those Sketches of his, hath formed and adorned with beauty all things here below. We must remember however, that the Sketches here are imperfect; but that the others, those REASONS or Proportions, which exist in GOD, are ARCHETYPAL and ALL-PERFECT.

It is according to this Philosophy, that *Milton* represents God, after he had created this visible World, contemplating

—————how it show'd

*In prospect from his throne, how good, how fair,*  
ANSW'RING HIS GREAT IDEA——

P. Loft, VII. 556.

*Proclus* proves the Existence of these GENERAL IDEAS or UNIVERSAL FORMS by the following Arguments.—εἰ τοίνυν ἐστὶν αἰτία τῷ παντὸς αὐτῷ τῷ εἶναι ποιῆσα, τὸ δὲ αὐτῷ τῷ εἶναι ποιῆν ἀπὸ τῆς ἑαυτῆ ποιεῖ ἕστας τῆτό ἐστι πρῶτως, ὅπερ τὸ ποιέμενον δευτέρως καὶ ὁ ἐστὶ πρῶτως, δίδωσι τῷ ποιημένῳ δευτέρως· οἷον τὸ πῦρ καὶ δίδωσι θερμότητα ἄλλω, καὶ ἐστὶ θερμὸν, ἢ ψυχὴ δίδωσι ζωὴν, καὶ ἔχει ζωὴν, καὶ ἐπὶ πάντων ἴσοις αὖ ἀληθῆ τὸν λόγον, ὅσα αὐτῷ τῷ εἶναι ποιεῖ. καὶ τὸ αἰτίου ἐν τῷ παντὸς αὐτῷ τῷ εἶναι ποιῆν τῆτό ἐστι πρῶτως, ὅπερ ὁ κόσμος δευτέρως. εἰ δὴ ὁ κόσμος πλήρωμα εἰδῶν ἐστὶ παντοίων, εἴη αὖ καὶ ἐν τῷ αἰτίῳ τῷ κόσμῳ ταῦτα πρῶτως· τὸ γὰρ αὐτὸ αἰτίου καὶ ἡλίου, καὶ σελήνου, καὶ ἀνθρώπου ὑπέστησε, καὶ ἵππου, καὶ ὄλης τὰ εἶδη, τὰ ἐν τῷ παντί. ταῦτα ἄρα πρῶτως ἐστὶν ἐν τῇ αἰτία τῷ παντὸς, ἄλλος ἡλῖος παρὰ τὸν ἐμφανῆ, καὶ ἄλλος ἀνθρώπος, καὶ τῶν εἰδῶν ὁμοίως ἕκαστον. ἐστὶν ἄρα τὰ εἶδη πρὸ τῶν αἰσθητῶν, καὶ αἰτία αὐτῶν τὰ δημιουργικὰ κατὰ τὸν εἰρημένον λόγον, ἐν τῇ μιᾷ τῷ κόσμῳ παντὸς αἰτία προῦπάρχουσα. *If therefore THE CAUSE OF THE UNIVERSE be a Cause which operates merely by existing, and if that which operates merely by existing, operate from its own proper Essence, SUCH CAUSE IS PRIMARILY, WHAT ITS EFFECT IS SECONDARILY, and that, which it is primarily, it giveth to its Effect secondarily. It is thus that Fire both giveth Warmth*

*to something else, and is itself warm; that the Soul giveth Life, and possesseth Life; and this reasoning you may perceive to be true in all things whatever, which operate merely by existing. It follows therefore, THAT THE CAUSE OF THE UNIVERSE, operating after this manner, IS THAT PRIMARILY, WHICH THE WORLD IS SECONDARILY. If therefore the WORLD be the plenitude of FORMS of all Sorts, these FORMS MUST ALSO BE PRIMARILY IN THE CAUSE OF THE WORLD, for it was the same Cause, which constituted the Sun, and the Moon, and Man, and Horse, and in general all the Forms existing in the Universe. These therefore exist primarily in the Cause of the Universe; another Sun besides the apparent, another Man, and so with respect to every Form else. The FORMS therefore, PREVIOUS to the sensible and external Forms, and which according to this reasoning are their ACTIVE and EFFICIENT CAUSES, are to be found PRE-EXISTING IN THAT ONE AND COMMON CAUSE OF ALL THE UNIVERSE. Procli Com. MS. in Plat. Parmenid. L. 3.*

We have quoted the above passages for the same reason, as the former; for the sake of those, who may have a curiosity to see a sample of this *antient* Philosophy, which (as some have held) may be traced up from *Plato* and *Socrates* to *Parmenides*, *Pythagoras*, and *Orpheus* himself.

If the Phrase, *to operate merely by existing*, should appear questionable, it must be explained upon a supposition, that *in the Supreme Being* no Attributes are *secondary*, *intermittent*, or *adventitious*, but all *original*, *ever perfect* and *essential*. See p. 162, 359.

That we should not therefore think of a *blind unconscious* operation, like that of Fire here alluded to, the Author had long before prepared us, by uniting *Knowledge with natural Efficacy*, where he forms the Character of these *Divine and Creative Ideas*.

But let us hear him in his own Language.—ἀλλ' εἴπερ ἐθέλομεν τὴν ιδιότητα αὐτῶν (sc. Ἰδεῶν) ἀφορίσασθαι διὰ τῶν γνωριματέρων, ἀπὸ μὲν τῶν φυσικῶν λόγων λάβωμεν τὸ αὐτῷ τῷ εἶναι ποιητικόν, ὡν δὴ καὶ ποιῆσι· ἀπὸ δὲ τῶν τεχνικῶν τὸ γνωσικόν, ὡν ποιῆσιν, εἰ καὶ μὴ αὐτῷ τῷ εἶναι ποιῆσι, καὶ ταῦτα ἐνώσαντες φῶμεν αἰτίας εἶναι τὰς Ἰδέας δημιουργικὰς ἅμα καὶ νοερὰς πάντων τῶν κατὰ φύσιν ἀποτελεσμένων. *But if we should chuse to define the peculiar character of IDEAS by things more known to us than themselves, let us assume from NATURAL PRINCIPLES THE POWER OF EFFECTING, MERELY BY EXISTING, all the things that they effect; and from ARTIFICIAL PRINCIPLES THE POWER OF COMPREHENDING all that they effect, although they did not effect them merely by existing; and then uniting those two, let us say that IDEAS are at once the EFFICIENT and INTELLIGENT CAUSES of all things produced according to Nature.* From book the second of the same Comment.

The Schoolman, *Thomas Aquinas*, a subtle and acute writer, has the following sentence, perfectly corresponding with this Philosophy. *Res omnes comparantur ad Divinum Intellectum, sicut artificata ad Artem.*

The Verses of *Orpheus* on this subject may be found in the tract *De Mundo*, ascribed to *Aristotle*, p. 23. *Edit. Sylburg.*

Ζεῦς ἄρσῃν γένητο, Ζεῦς κ. τ. λ.

P. 391—WERE ALL THINGS LIE INVELOPED,  
[&c.]

—ὅσα πῆρ ἴσι ΤΑ ΠΟΛΛΑ κατὰ δὴ τινα με-  
ρισμὸν, τοσαῦτα καὶ ΤΟ ΕΝ ἐκεῖνο πρὸ τῆ μερισμῆ  
κατὰ τὸ πᾶν ἡ ἀμερές· ἢ γὰρ ἓν, ὡς ἐλάχισον, κα-  
θάπερ ὁ Σπεύσιππος ἔδοξε λέγειν, ἀλλ' ΕΝ, ΩΣ  
ΠΑΝΤΑ. *As numerous as is THE MULTITUDE  
OF INDIVIDUALS by Partition, so numerous also is that  
PRINCIPLE OF UNITY by universal Impartibility. For  
it is not ONE, as a MINIMUM is one, (according to what  
Speucippus seemed to say,) but it is ONE, as being ALL  
THINGS.* Damascius περὶ Ἀρχῶν, MS.

P. 408—THE WISEST NATIONS—THE MOST  
COPIOUS LANGUAGES.] It is well observed by *Mu-  
retus*—*Nulli unquam, qui res ignorarent, nomina,  
quibus eas exprimerent, quaesierunt.* Var. Lect. VI. I.

P. 411.—BUT WHAT WAS THEIR PHILOSO-  
PHY?] The same *Muretus* has the following passage  
upon the ROMAN TASTE FOR PHILOSOPHY.—  
*Beati autem illi, et opulenti, et omnium gentium victores  
ROMANI, in petendis honoribus, et in presandis civibus,  
et in exteris nationibus verbo componendis, re compilandis  
occupati, philosophandi curam servis aut libertis suis, et  
Græculis esurientibus relinquebant. Ipsi, quod ab avari-  
tia,*

*tia, quod ab ambitione, quod a voluptatibus reliquum erat temporis, ejus si partem aliquam aut ad audiendum Græcum quempiam philosophum, aut ad aliquem de philosophia libellum vel legendum vel scribendum contulissent, jam se ad eruditionis culmen pervenisse, jam viam a se et profligatam jacere Græciam somniabant. Var. Lect. VI. 1.*

# I N D E X.

## A.

- A**DJECTIVE, how it differs from other Attributives, such as the Verb, and the Participle, 186. verbal, 187. pronominal, 189. strictly speaking can have no Genders, — — — 190
- ADVERBS**, their character and use, 192 to 194. Adverbs of Intension and Remission, 195. of Comparison, 196 to 199. of Time, and Place, and Motion, 204, 205. made out of Prepositions, 205. Adverbs of Interrogation, 206. affinity between these last, and the Pronoun relative, 206 to 208. Adverbs derived from every Part of Speech, 209. found in every Predicament, 210. called by the *Stoics* Πανδέξινς, — — — — *ibid.*
- ÆSCHINES**, — — — — 419
- ALEXANDER APHRODISIENSIS**, 294, 310, 433. his account of Phanfy or Imagination. — 357
- ALEXANDER and THAIS**, 71. his influence upon the *Greek Genius*, — — — 419, 420
- AMAFANIUS**, — — — — 412
- AMMONIUS**, his account of Speech, and its relations, 4. of the progress of human Knowledge from Complex to Simple, 10. of the Soul's two principal Powers, 17. of the Species of Sentences, *ibid.* his notion of GOD, 55. quoted, 59. his notion of a Verb, 87, 193. his notion of Time, 100. illustrates from *Homer* the Species of Modes or Sentences, 145. quoted, 154. his notion of conjunctive Particles, and of the Unity which they produce, 241. quoted, 278. his account of Sound, Voice, Articulation, &c. 321, 328.

# I N D E X.

328. of the distinction between a Symbol and a Re- semblance, 331. what he thought the human Body with respect to the Soul, 334. his triple order of Ideas or Forms, — — — 382	
<i>Analysis</i> and <i>Synthesis</i> , 2, 3, 367. analysis of Cases, 275, 276, 285	
ANAXAGORAS — — — 269	
ANTHOLOGIA GR. — — — 47, 50	
ANTONINUS, — 183, 310, 405, 407, 416	
APOLLONIUS, <i>the Grammarian</i> , explains the Species of Words by the Species of Letters, 27. his elegant name for the Noun and Verb, 33. quoted, 63. his idea of a Pronoun, 65, 67. quoted, 70. explains the Distinction and Relation between the Article and the Pronoun, 73, 74. his two Species of Δειξις or Indication, 77. holds a wide difference between the Prepositive and Subjunctive Articles, 78. explains the nature of the Subjunctive Article, 80. corrects <i>Homer</i> from the doctrine of Enclitics, 84, 85. his notion of that Tense called the <i>Præteritum perfec- tum</i> , 129. holds the Soul's disposition peculiarly ex- plained by Verbs, 141. his notion of the Indicative Mode, 151. of the Future, implied in all Impera- tives, 155. explains the power of those past Tenses, found in the <i>Greek</i> Imperatives, 156. his Idea of the Infinitive, 165. his name for it, 166. quoted, 168, 175. his notion of middle Verbs, 176. quoted, 179, 181, 195. explains the power and effect of the <i>Greek</i> <i>Article</i> , 217 to 222. holds it essential to the Pronoun not to coalesce with it, 225 to 228. shews the dif- ferent force of the Article when differently placed in the same Sentence, 231. quoted, 238, 239. his idea of the Preposition, — — — 261	
	APU-

# I N D E X.

- APULEIUS**, short account of him, — 415  
**AQUINAS, THOMAS**, quoted, — 440  
*Argument a priori & a posteriori*, 9, 10. which of the  
two more natural to Man, — — *ibid.*  
**ARISTOPHANES**, — — — 420  
**ARISTOTLE**, his notion of Truth, 3. quoted, 8. his  
notion of the difference between things absolutely  
prior, and relatively prior, 9, 10. quoted, 15. his  
Definition of a Sentence, 19. of a Word, 20. of  
Substance, 29. divides things into Substance and Ac-  
cident, 30. how many Parts of Speech he admitted,  
and why, 32, 33, 34, &c. his notion of Genders,  
42. his account of the metaphorical use of Sex, 48.  
quoted, 55, 56, 89. his Definition of a Verb, 96.  
his notion of a Now or Instant, 102. of Sensation li-  
mited to it, 104, 105, 431. of Time, 106, 107. of  
Time's dependence on the Soul, 112. quoted, 119,  
193. his notion of Substance, 202. calls *Euripides*  
ὁ ποιητής, 223. himself called *the Stagirite*, why,  
*ibid.* a distinction of his, 224. his definition of a Con-  
junction, 239. a passage in his Rhetoric explained,  
240. his account of Relatives, 286. his notion of the  
divine Nature, 301. whom he thought it was probable  
the Gods should love, 302. his notion of Intellect and  
intelligible Objects, *ibid.* held Words founded in  
Compact, 314, 315. quoted, 310, 320. his account  
of the Elements or Letters, 324. his high notion of  
Principles, 325. quoted, 357, 379, 434. his notion  
of the difference between moveable and immoveable  
Existence, 360. between intellectual or divine Plea-  
sure, and that which is subordinate, *ibid.* quoted,  
361. his notion of the divine Life or Existence, com-  
pared with that of Man, 362. of the difference be-  
tween

# I N D E X.

- tween the *Greeks* and the *Barbarians*, 409. his character as a Writer, compared with *Plato* and *Xenophon*, 421. corresponds with *Alexander*, 419
- Arithmetic*, founded upon what Principles, 352. (See *Geometry*.) its subject, what, 367. owes its Being to the Mind, how, — — — *ibid.*
- Art*, what, and Artist, who, — III, 352.
- ARTICLES, 31. their near alliance with Pronouns, 73. of two kinds, 214. the first kind, 214 to 232. the second kind, 233 to 236. *English* Articles, their difference and use, 215. *Greek* Article, 219. Articles denote pre-acquaintance, 218, 220. thence eminence and notoriety, 222 to 224. with what words they associate, with what not, 224 to 229. *Greek* Article marks the Subject in Propositions, 230. Articles, instances of their effect, 231, 232. Articles pronominal, 72, 73, 233. instances of their effect, 235, 236, 347. Subjunctive Article, see *Pronoun* relative or subjunctive.
- Articulation*, see *Voice*.
- ASCONIUS, — — — 132
- ATTRIBUTIVES, 30, 31. defined, 87. of the first order, 87 to 191. of the second order, 192 to 211.
- See VERB, PARTICIPLE, ADJECTIVE, ADVERB.
- AULUS GELLIUS, short account of him as a Writer, 414

## B

- BACON, his notion of *Universal* Grammar, 2. of *antient* Languages and Geniuses, compared to *modern*, 288. of *mental* Separation or Division, 306. of Symbols, to convey our thoughts, 334. of the Analogy  
be-

# I N D E X.

between the Geniuses of Nations and their Lan- guages, — — —	407
<i>Being, or Existence, mutable, immutable, 90, 371.</i> temporary, superior to Time, 91, 92. See <i>Truth,</i> <i>GOD.</i>	
BELISARIUS, — — —	150
BLEMMIDES, NICEPHORUS, his notion of Time pre- sent, 119. his Etymology of <i>Ἐπισήμη</i> , 368. his triple order of Forms or Ideas, —	386
<i>Body, Instrument of the Mind, 305. chief Object of</i> <i>modern Philosophy, 308. confounded with Matter,</i> <i>309. human, the Mind's veil, 333. Body, that, or</i> <i>Mind, which has precedence in different Systems,</i> <span style="float: right;">392, 393</span>	
BOERHAAVE, — — —	321
BOETHIUS, how many Parts of Speech he admitted as necessary to <i>Logic</i> , 33. his idea of <i>GOD's Existence,</i> 92. illustrates from <i>Virgil</i> the Species of Modes or Sentences, 146. quoted, 312. held Language found- ed in Compact, 315. refers to the Deity's unaltera- ble Nature, 361. his notion of original, intelligible Ideas, 397. of the difference between Time (how- ever immense) and Eternity, 389. short account of his Writings, and character, —	416
<i>Both, differs from Two, how, —</i>	227
BRUTUS, — — —	413, 419

## C.

CÆSAR, C. JULIUS, his Laconic Epistle,	178
CÆSAR, OCTAVIUS, influence of his Government upon the <i>Roman Genius, —</i>	419, 420
CALLIMACHUS, — — —	52
I	CASES,

# I N D E X

- CASES, scarce any such thing in modern Languages,  
 273. name of, whence, 277. Nominative, 279 to  
 282. Accusative, 282, 283. Genitive and Dative,  
 284 to 287. Vocative, why omitted, 276. Ablative,  
 peculiar to the *Romans*, and how they employed  
 it, — — — 276, 277
- Causes, Conjunctions connect the four Species of, with  
 their effects, 248. final Cause, first in Speculation,  
 but last in Event, *ibid.* has its peculiar Mode, 142.  
 peculiar Conjunction, 248. peculiar Case, 287
- CHALCIDIUS, 301. short account of him, 415
- Chance, subsequent to Mind or Reason, 434, 435
- CHARISIUS, SOSPATER, — 205, 210
- CICERO, 132, 170, 269, 272, 311, 313, 407. com-  
 pelled to allow the unfitnes of the *Latin* Tongue  
 for Philosophy, 411. one of the first that introduced  
 it into the *Latin* Language, 412. *Ciceronian* and *So-*  
*cratic* Periods, — — — 418
- City, Feminine, why, — — — 48
- CLARK, Dr. SAM. — — — 128
- COMPARISON, degrees of, 197 to 199. why Verbs  
 admit it not, 200. why incompatible with certain  
 Attributives, *ibid.* why with all Substantives, 201
- CONJUNCTION, 32. its Definition, 238. its two  
 kinds, 240, 241. Conjunctions Copulative, 242.  
 Continuative, *ibid.* Suppositive, Positive, 244. Cau-  
 sal, Collective, 245, 246. Disjunctive Simple, 252.  
 Adverfative, *ibid.* Adverfative absolute, 254. of  
 Comparison, 255. Adequate, *ibid.* Inadequate, 256.  
 Subdisjunctive, 258. Some Conjunctions have an  
 obscure Signification, when taken alone, 259
- CONNECTIVE, 30, 31. its two kinds, 237. its first  
 kind, *ibid.* to 260. its second, 261 to 274. See  
 CONJUNCTION, PREPOSITION.

CON-

# I N D E X.

<b>CONSENTIUS</b> , his notion of the Neuter Gender,	43.
of middle Verbs,	177.
of the positive Degree,	198
<b>Consonant</b> , what, and why so called,	— 323
<b>Contraries</b> , pass into each other,	132.
destructive of each other,	— — — 251
<b>Conversation</b> , what,	— — — 398
<b>Conversion</b> , of Attributives into Substantives,	38.
of Substantives into Attributives,	182, 189.
of Attributives into one another,	187.
of Interrogatives into Relatives, and <i>vice versa</i> ,	206, 207.
of Connectives into Attributes,	— — — 205, 272
<b>CORNÆNEPOS</b> ,	— — — 212.
<b>Country</b> , Feminine, why.	— — — 48

## D.

<b>DAMASTIUS</b> , his notion of Deity,	— 441
<b>Death</b> , Masculine, why,	51.
Brother to sleep,	52
<b>Declension</b> , the name; whence,	— 278
<b>DEFINITIVE</b> , 30, 31, 214. See ARTICLES.	
<b>Definitions</b> , what,	— — — 367
<b>Δειξις</b> ,	— — — 64, 76
<b>DEMOSTHENES</b> ,	— 49, 419, 421
<b>Derivatives</b> , more rationally formed than Primitives,	
why,	— — — 336
<b>Design</b> , necessarily implies Mind,	379, 434
<b>DIOGENES</b> , <i>the Cynic</i> ,	— — — 419
<b>DIOGENES LAERTIUS</b> , 34, 145, 154, 317, 322, 324,	407
<b>DIONYSIUS</b> of <i>Halicarnassus</i> ,	— 34, 35
<b>Diversity</b> , its importance to Nature,	250.
heightens by degrees, and how,	— <i>ibid.</i> to 252
<b>DONATUS</b> ,	— — — 74, 272

# I N D E X.

## E.

<i>Earth</i> , Feminine, why, ——— ———	47
ECCLESIASTICUS, ——— ———	56
<i>Element</i> , defined, 324. primary Articulations or Letters so called, why, <i>ibid.</i> their extensive application, 325. See <i>Letters</i> .	
<i>Empiric</i> , who, ——— ———	352
<i>Enclitics</i> , among the Pronouns, their character, 84, 85	
ENGLISH <i>Tongue</i> , its rule as to Genders, 43. a peculiar privilege of, 58. expresses the power of contradistinctive and enclitic Pronouns, 85. its poverty as to the expression of Modes and Tenses, 148. its analogy in the formation of Participles, 185, 186. neglected by illiterate Writers, <i>ibid.</i> force and power of its Articles, 215 to 233. shews the Predicate of the Proposition by position, as also the Accusative Case of the Sentence, 26, 274, 276. its character, as a Language, ——— ———	408
EPICTETUS, ——— ———	310, 407
<i>Επισήμη</i> , its Etymology, ——— ———	368
<i>Ether</i> , Masculine, why, ——— ———	46
EUCLID, a difference between him and <i>Virgil</i> , 69. his Theorems founded upon what, ———	340
EURIPIDES, ——— ———	52, 310, 331
<i>Existence</i> , differs from <i>Essence</i> how, ———	294, 433
<i>Experience</i> , founded on what, ———	352
<i>Experiment</i> , its utility, 352. conducive to Art, how, <i>ibid.</i> beholden to Science, tho' Science not to that,	353

## F.

<i>Form</i> and <i>Matter</i> , 2, 7; elementary Principles, 307. mysteriously blended in their co-existence, <i>ibid</i> and	312.
---	------



# I N D E X.

- Science.*) its Subject, what, 367. beholden for it to the Mind, how, ——— *ibid.*
- GOD**, expressed by Neuters such as τὸ θεῖον, *Numen*, &c. why, 54, 55. as Masculine, why, *ibid.* immutable, and superior to Time and its Distinctions, 92. allwise, and always wise, 301. immediate objects of his Wisdom, what, *ibid.* whom among men he may be supposed to love, 302. Form of Forms, sovereign Artist, 312, 313, 437. above all Intensions and Remissions, 162, 359, 439. his Existence different from that of Man, how, 360, 362. his divine Attributes, 361. his Existence necessarily infers that of Ideas or exemplary Forms, 379, 380, 436. exquisite Perfection of these divine Ideas or Forms, 380, 437. his stupendous view of all at once, 389, 390, 442. region of Truth, 162, 391, 403, 405. in Him Knowledge and Power unite, ——— 440
- Good**, above all utility, and totally distinct from it, 297. fought by all men, 296, 298. considered by all as valuable for itself, *ibid.* intellectual, its character, 299. See *Science*, **GOD**.
- GORGIAS**, ——— ——— ——— 52
- Grammar**, philosophical or universal, 2. how essential to other Arts, 6. how distinguished from other Grammars, ——— ——— ——— 11
- Grammarians**, error of, in naming Verbs Neuter, 177. in degrees of Comparison, 198. in the Syntax of Conjunctions, ——— ——— 238
- GREEKS**, their character, as a Nation, 415, &c. *Asiatic Greeks*, different from the other *Greeks*, and why, 410. *Grecian Genius*, its maturity and decay, 417, &c.

GREEK

# I N D E X.

- GREEK Tongue**, how perfect in the expression of Modes and Tenfes, 147. force of its imperatives in the past tenfes, 156. wrong in ranging Interjections with Adverbs, 289. its character, as a Language, 418, 423
- GROCINUS**, his System of the Tenfes, — 128

## H.

- HERACLITUS**, Saying of, 8. his System of things, what, — — — 369, 370
- HERMES**, his Figure, Attributes, and Character, 324, 325, 326. Authors, who have writ of him, 326
- HESIOD**, called *ὁ ποιητὴς*, the Poet, by *Plato*, 223
- HOADLY's** Accidence, — — — 128
- HOMER**, 50, 52, 82, 84, 145, 149, 221, 223, 235, 253, 273, 285, 308, 417, 421
- HORACE**, 57, 80, 125, 142, 163, 169, 178, 199, 207, 232, 260, 413, 424, 425

## I.

- Ideas*, of what, Words the Symbols, 341 to 347. if only particular were to exist, the consequence what, 337 to 339. general, their importance, 341, 342. undervalued by whom, and why, 350. of what faculty the Objects, 360. their character, 362 to 366, 390, the only objects of Science and real Knowledge, why, 368. acquired, how, 353 to 374. derived whence, 374, &c. their triple Order in Art, 376. the same in Nature, 381. essential to Mind, why, 379, 380. the first and highest Ideas, character of, 380, 440. Ideas, their different Sources, stated, 400. their real source, 434, 438

# I N D E X.

JEREMIAH,	— — —	405
<i>Imagination</i> , what, 354. differs from Sense, how,		355.
from Memory and Recollection, how,		<i>ibid.</i>
<i>Individuals</i> , why so called, 39, 40. quit their character how and why, 40, 41. their infinity, how expressed by a finite number of Words, 214 to 217, 234, 346. become objects of Knowledge, how,		369
INSTANT, <i>See</i> NOW.		
<i>Intellect</i> , <i>See</i> Mind.		
INTERJECTIONS, their application and effect, 289. no distinct Part of Speech with the <i>Greeks</i> , though with the <i>Latins</i> , 289. their character and description,	— — —	290
<i>Interrogation</i> , its species explained and illustrated, 151 to 154. Interrogatives refuse the Article, why, 228		
JOANNES GRAMMAT. <i>See</i> PHILOPONUS.		
ISOCRATES,	— — —	421
JULIAN.	— — —	416

## K.

KUSTER,	— — —	176
<i>Knowledge</i> , if any more excellent than Sensation, the consequence,	— — —	371, 372

## L.

LANGUAGE, how constituted, 327. defined, 329. founded in compact, 314, 327. ( <i>See</i> <i>Speech</i> .) symbolic, not imitative, why, 332 to 355. impossible for it to express the real Essences of things, 335. its double capacity why necessary, 348. its Matter, what, 349. its Form, what, <i>ibid.</i> its Precision and Permanence derived whence, 345. particular Languages,		
--	--	--

# I N D E X.

guages, their Identity, whence, 374. their Diversity, whence, *ibid.* See *English, Greek, Latin, Oriental.*

**LATIN Tongue**, deficient in Aorists, and how it supplies the defect, 125. its peculiar use of the *Præteritum Perfectum*, 131. has recourse to Auxiliars, for some Modes and Tenses, 148. to a Periphrasis for some Participles, 185. in what sense it has Articles, 233. the Ablative, a Case peculiar to it, 276. right in separating Interjections from the other Parts of Speech, 289, 290. its character, as a Language, 411. not made for Philosophy, *ibid.* 412. sunk with *Boethius*, ———— 416

**Letters**, what *Socrates* thought of their inventor, 325. divine honours paid him by the *Egyptians*, *ibid.* See *Element.*

**Liberty**, its influence upon Mens Genius, 420

**Life**, connected with Being, ———— 300, 301, 432

**LINNÆUS**, ———— 44

**Literature**, its cause and that of Virtue, connected, how, 407. antient, recommended to the Study of the liberal, 424. its peculiar effect with regard to a man's character, ———— 425, 426

**Logic**, what, ———— 3, 4

**LONGINUS**, noble remark of, ———— 420

**LUCIAN**, ———— 41

**LUCILIUS**, ———— *ibid.*

## M.

**MACROBIUS**. short account of him, 414. quoted 127, 157, 168

# I N D E X.

- Man*, rational and social, 1, 2. his peculiar ornament, what, 2. first or prior to Man, what, 9, 269. his Existence, the manner of, what, 359. how most likely to advance in happiness, 362. has within him something divine, 302. his Ideas, whence derived, 393 to 401. Medium, thro' which he derives them, what, 359, 393. his errors, whence, 406. to be corrected, how, ——— *ibid.*
- Manuscripts* quoted, of OLYMPIODORUS, 371, 394, 395. of PHILOPONUS, 431, 433, 437. of PROCLUS, 434, 435, 438, 440. of DAMASCIUS, 441
- MARCIANUS CAPELLA, short account of him, 415
- Master Artist*, what forms his character, — III
- Matter* joined with *Form*, 2, 7. its original meaning, confounded by the Vulgar, how, 309. its extensive character according to ancient Philosophy, 308. described by *Cicero*, 313. of Language, what, 315. described at large, ——— 316, &c.
- MAXIMUS TYRIUS, his notion of the Supreme Intellect, ——— 162
- Memory and Recollection*, what, 355. distinguished from Imagination or Phantasy, how, — *ibid.*
- Metaphor*, its use, ——— 269
- Metaphysicians modern*, their Systems, what, 392
- MILTON, 13; 14, 44, 45, 47, 49, 51, 53, 56, 59, 60, 112, 124, 147, 207, 267, 268, 404, 437
- MIND (not *Sense*) recognizes time, 107 to 112. universal, 162, 311, 312, 359. differs not (as *Sense* does) from the objects of its perception, 301. acts in part through the body, in part without it, 305. its high power of separation. 306, 366. penetrates into all things, 307. Νοῦς ἴδιος, what, 310.
- Mind differs from *Sense*, how, 364, 365. the source

# I N D E X.

of Union by viewing One in Many, 362 to 365.	
of Distinction by viewing Many in One, 366. without Ideas, resembles what, 380. region of Truth and Science. 371, 372. that or Body, which has precedence, 392, &c. Mind human how spontaneous and easy in its Energies, 361, 362. all Minds similar and congenial, why, ——— 395	
MODES or MOODS, whence derived, and to what end destined, 140. Declarative or Indicative, 141. Potential, 142. Subjunctive, 143. Interrogative, <i>ibid.</i> Inquisitive, <i>ibid.</i> Imperative, 144. Precative or Optative, <i>ibid.</i> the several Species illustrated from <i>Homer</i> , <i>Virgil</i> , and <i>Milton</i> , 145 to 147. Infinitive Mode, its peculiar character, 162, 163. how dignified by the <i>Stoics</i> , 164 other Modes resolvable into it, 166. its application and coalescence, 167. Mode of Science, of Conjecture, of Proficiency, of Legislation, 168 to 170. Modes compared and distinguished, 149 to 160. <i>Greek</i> Imperatives of the Past explained, and illustrated, ——— 156, 157	
<i>Moon</i> , Feminine, why, ——— ——— 45	
<i>Motion</i> , and even its Privation necessarily imply Time, 95	
MURETUS, quoted, 441, 442. his notion of the <i>Romans</i> , ——— ——— ——— <i>ibid.</i>	
MUSONIUS RUFUS, ——— ——— 416	

## N.

<i>Names</i> , proper, what the consequence if no other words, 337 to 339. their use, 345. hardly parts of Language, ——— ——— 346, 373	
NATHAN and DAVID, ——— ——— 232	
<i>Na-</i>	

# I N D E X.

<i>Nature</i> , first to Nature, first to Man, how they differ, 9, 10. frugality of, 320. Natures subordinate sub- servient to the higher, ———	359
NICEPHORUS, See BLEMMIDES.	
NICOMACHUS, ——— ———	437
NOUN, or Substantive, its three Sorts, 37. what Nouns susceptible of Number, and why, 39. only Part of Speech susceptible of Gender, 41, 171.	
A NOW or INSTANT, the bound of Time, but no part of it, 101, 102. analogous to a Point in a geo- metrical Line, <i>ibid.</i> its use with respect to Time, 104. its minute and transient presence illustrated, 117. by this Presence Time made present, 116, 117, 118. See <i>Time, Place, Space.</i>	
<i>Number</i> , to what words it appertains, and why, 39,	40

## O.

<i>Objectors</i> , ludicrous, 293. grave, ———	294
<i>Ocean</i> , Masculine, why, ——— ———	49
OLYMPIODORUS, quoted from a Manuscript, ——— his notion of Knowledge, and its degrees, 371, 372. of general Ideas, the objects of Science, 394, 395	
ONE, by natural co-incidence, 162, 173, 192, 241, 262 to 265. by the help of external connectives, 241, 265	
<i>Oriental Languages</i> , number of their Parts of Speech, 35. their character and Genius, ———	409
ORPHEUS, ——— ——— ———	441
OVID, ——— ———	132, 141, 206

## P.

# I N D E X.

## P.

**PARTICIPLE**, how different from the Verb, 94, 184. its essence or character, 184. how different from the Adjective, 186. See *Attributive*, LATIN and ENGLISH *Tongues*.

*Particulars*, how though infinite, expressed by Words which are finite, 346. consequence of attaching ourselves wholly to them, ——— 351

**PAUSANIAS**, ——— ——— 285

*Perception* and *Volition*, the Soul's leading Powers, 15, 17. Perception two-fold, 348. In Man what first, 9, 10, 353, 359. sensitive and intellectual differ, how, 364, 365. if not correspondent to its objects, erroneous, ——— ——— 371

*Period*. See *Sentence*.

**PERIPATETIC Philosophy**, in the latter ages commonly united with the *Platonic*, 160. what species of Sentences it admitted, 144. its notion of Cases, 277. held words founded in Compact, 314

**PERIZONIUS**, his rational account of the Persons in Nouns and Pronouns, ——— ——— 171

**PERSIUS**, 76, 163, 372. short account of his character, ——— ——— ——— 413

*Persons*, first, second, third, their Origin and Use, 65 to 67

*Phanasy*, See *Imagination*.

**PHILOPONUS**, his notion of Time, 431. of the business of Wisdom or Philosophy, 433. of God, the Sovereign Artist, ——— ——— 437

*Philosophy*, what would banish it out of the World, 293, 294. its proper business, what, 433. ancient differs

# I N D E X.

- differs from modern, how, 308. modern, its chief object, what, ——— ——— *ibid.*
- Philosophers*, ancient, who not qualified to write or talk about them, 270. provided words for new Ideas, how, ——— ——— 269
- Philosophers*, modern, their notion of Ideas, 350. their employment, 351. their Criterion of Truth, *ibid.* deduce all from Body, 392. supply the place of occult Qualities, how. ——— 393
- Place*, mediate and immediate, 118. applied to illustrate the present Time, and the present Instant, *ibid.* its various relations denoted, how, 266, 271. its Latitude and Universality, — 266
- PLATO**, 21. how many Parts of Speech he admitted, 32. his account of Genius and Species, 39. quoted, 92. his Style abounds with Particles, why, 259. new-coined Word of, 269. quoted, 325. in what he placed real happiness, 362. his two different, and opposite Etymologies of Ἐπισήμην, 369, 370. his Idea of Time, 389. quoted, 407. his character, as a Writer, compared with *Zenophon* and *Aristotle*, 422
- PLETHO**, See **GEMISTUS**.
- PLINY**, his account how the antient artists inscribed their names upon their Works, ——— 136
- PLUTARCH**, ——— ——— 33
- Poetry*, what, ——— ——— 5, 6
- PORPHYRY**, ——— ——— 39
- Position*, its force in Syntax, 26, 274, 276, 230
- PREPOSITIONS**, 32. defined, 261. their use, 265. their original Signification, 266. their subsequent and figurative, 268. their different application, 270, 271. force in Composition, 271, 272. change into Adverbs, ——— ——— 272, 205  
*Prin-*

# I N D E X.

- Principles*, to be estimated from their consequences, 7, 232, 236, 325. of Union and Diversity, their different ends and equal importance to the Universe, 250. (*See ONE, Union, Diversity*) elementary Principles mysteriously blended, 307. their invention difficult, why, 325. those of Arithmetic and Geometry how simple, ———— 352
- PRISCIAN**, defines a Word, 20. explains from Philology the Noun and Verb, 28, 33. quoted, 34. explains how Indication and Relation differ, 63. the nature of the Pronoun, 65. of pronominal Persons, 67. his reason why the two first Pronouns have no Genders, 70. why but one Pronoun of each sort, 71. ranges Articles with Pronouns according to the *Stoics*, 74. a pertinent observation of his, 88. explains the double Power of the *Latin Præteritum*, 125, 131. his doctrine concerning the Tenses, 130. defines Moods or Modes, 141. his notion of the Imperative, 155. of the Infinitive, 165, 166. of Verbs which naturally precede the Infinitive, 168. of Impersonals, 175. of Verbs Neuter, 177. of the Participle, 194. of the Adverb, 195. of Comparatives, 202. quoted, 210. his reason why certain Pronouns coalesce not with the Article, 225, 226. explains the different powers of Connectives which conjoin, 243, 244, 245. of Connectives which disjoin, 250. quoted, 262. his notion of the Interjection, 291. of Sound or Voice, ———— 316
- PROCLUS**, his Opinion about Rest, 95, 431. quoted, 310. explains the Source of the Doctrine of Ideas, 434, 435, 436, 438
- PRONOUNS**, why so called, 65. their Species, or Persons, 65, 66. why the first and second have no Sex, 69,

# I N D E X.

69, 70. resemble Articles, but how distinguished,			
73. their coalescence, 74, 75. their importance in Language, 77. relative or subjunctive Pronoun, its nature and use, 78 to 83. those of the first and se- cond person when expressed, when not, 83. 'Εγ- κλιτικάι and ὀρθοτονούμεναι, how distinguished, 84.			
Primitives, refuse the Article, why,	—	—	225
PROTAGORAS, his notion of Genders, 42. a Sophism of his,	—	—	144
<i>Proverbs of Solomon,</i>	—	—	405
PUBLIUS SYRUS,	—	—	124

## Q.

QUINTILIAN, — —	154, 233, 407
<i>Qualities occult,</i> what in modern Philosophy supplies their place, — —	393

## R.

<i>Relatives,</i> mutually infer each other, 251, 286. their usual Case, the Genitive, — —	<i>ibid.</i>
<i>Rhetoric,</i> what, — —	5, 6
ROMANS, their character as a Nation, 411. <i>Roman</i> Genius, its maturity and decay, — —	418, &c.

## S.

SALLUSTIUS PHILOSOPH. — —	401
SANCTIUS, his elegant account of the different Arts respecting Speech, 5. quoted, 36, 163, 171. re- jects Impersonals, 175. quoted, 202. his notion of the Conjunction, after <i>Scaliger</i> , 238. of the Inter- jection, — — —	291
	SCA-

# I N D E X.

- SCALIGER, his Etymology of *Quis*, 82. his notion of Tenses from *Grocinius*, 128. his elegant observation upon the order of the Tenses, 138. upon the pre-eminence of the Indicative Mode, 169. his account how the *Latins* supply the place of Articles, 233. his notion of the Conjunction, 238. his subtle explication of its various powers, 242 to 247, 258. his reason from Philosophy why Substantives do not coalesce, 264. his origin of Prepositions, 266. his Etymology of *Scientia*, ——— 370
- Science, 5. its Mode the Indicative, and Tense the Present, why, 159. its Conjunction the Collective, why, 246. defended, 295. valuable for its consequences, *ibid.* for itself, 296 to 303. (*See GOD*) pure and speculative depends on Principles the most simple, 352. not beholden to Experiment, though Experiment to it, 353. whole of it seen in Composition and Division, 367. its Etymology, 369. residence of itself and it's objects, where, 372. *See Mind.*
- Scriptures, their Sublimity, whence, ——— 410
- SENECA, ——— ——— 47, 139, 414
- Sensation, of the Present only, 105, 107, 139. none of Time, 105. each confined to its own Objects, 333, 369. its Objects infinite, 338, 353. Man's first Perception, *ibid.* consequence of attaching ourselves wholly to its objects, 351. how prior to Intellection, 379. how subsequent, ——— 391
- Sentence, definition of, 19, 20. its various Species investigated, 14, 15. illustrated from *Milton*, 147, &c. connection between Sentences and Modes, 144
- Separation, corporeal inferior to mental, why, 306
- SERVIUS, ——— ——— 132, 227, 432  
Sex,

# I N D E X.

- Sex*, (See *Gender*.) transferred in Language to Beings; that in Nature want it, and why, 44, 45. Substances alone fufceptible of it, — 171
- SHAKESPEAR, — 12, 13, 23, 41, 47, 51, 53
- Ship*, Feminine, why, — — 48
- SIMPLICIUS, his triple Order of Ideas or Forms; 381, 382
- SOPHOCLES, — — — 432
- Soul*, its leading Powers, — 15, &c.
- Sound*, species of, 314, 317. the *ἄλῆ*, or Matter of Language, 315. defined, 316. See *Voice*.
- Space*, how like, how unlike to Time, 100. See *Place*.
- Speech*, peculiar Ornament of Man, 1, 2. how resolved or analyzed, 2. its four principal Parts, and why these, and not others, 28 to 31. its Matter and Form taken together, 307 to 315. its Matter taken separately, 316 to 326. its Form taken separately, 327 to 359. necessity of Speech, whence, 332, 333. founded in Compact, — 314, 327
- SPENCER, — — 134, 164
- Spirits* animal, fubtle Ether, nervous Ducts, Vibrations, &c. their use in modern Philofophy. See *Qualities occult*.
- STOICS, how many Parts of Speech they held, 34. ranged Articles along with Pronouns, 74. their account of the Tenses, 130. multiplied the number of Sentences, 144. allowed the name of Verb to the infinitive only, into which they fupposed all other Modes refolvable, 164 to 166. their logical view of Verbs, and their Diffinctions fubfequent, 179 to 181. their notion of the Participle, 194. of the Adverb, 195. called the Adverb *παραδείκνυς*, and why,

# I N D E X.

210. called the Preposition <i>σύνδεσμος προθετικὸς</i> ,	324
261. invented new Words, and gave new Significations to old ones, 269. their notion of Cases, 278. of the <i>ἄλη</i> or Matter of Virtue, 309, 310. of Sound, 316. of the Species of Sound, 322. their Definition of an Element, —	324
<i>Subject</i> and <i>Predicate</i> , how distinguished in <i>Greek</i> , 230. how in <i>English</i> , <i>ibid.</i> analogous to what in nature,	279
<i>Substance</i> and <i>Attribute</i> , 29. the great Objects of natural Union, 264. Substance susceptible of Sex, 171, 41. of Number, 40. co-incides, not with Substance, 264. incapable of Intension, and therefore of Comparison, — —	201, 202
SUBSTANTIVE, 30, 31. described, 37. primary, <i>ibid.</i> to 62. secondary, 63 to 67. (See NOUN, PRONOUN.) <i>Substantive</i> and <i>Attributive</i> , analogous in Nature to what, — —	279
<i>Σύβαμα</i> , <i>Παρασύβαμα</i> , &c. —	180
<i>Sun</i> , Masculine, why, — —	45
<i>Sylva</i> , a peculiar Signification of, —	308, 309
<i>Symbol</i> , what, 330. differs from Imitation, how, <i>ibid.</i> preferred to it in constituting Language, why, 332	

## T.

<i>Tenses</i> , their natural Number, and why, 119, 120. Aorists, 123. Tenses either passing or complete, what authorities for these Distinctions, 128 to 130. <i>Præteritum perfectum</i> of the <i>Latins</i> , peculiar uses of, 131 to 134. <i>Imperfectum</i> , peculiar uses of, 135 to 137. order of Tenses in common Grammars not fortuitous, — —	138
H h	TERENCE,

# I N D E X.

- TERENCE, — — 205, 206, 272
- THE and A. See ARTICLE.
- THEMISTIUS, 9. his notion how the Mind gains the idea of Time, 108. of the dependance of Time on the Soul's existence, 112. of the latent transition of Nature from one Genus to another, 259, 432
- THEODECTES, — — 35
- THEOPHRASTUS, his notion of Speech under its various Relations, 4. mentioned, — 419
- THEUTH, inventor of Letters, 324. See HERMES.
- TIBULLUS, — — 76, 132, 133
- Time, Masculine, why, 50. why implied in every Verb, 95, 96. gave rise to Tenses, *ibid.* its most obvious division, 97. how like, how unlike to Space, 100 to 103. strictly speaking no Time present, 105. in what sense it may be called present, 116, 117, 432. all Time divisible and extended, 118, 100, 101. no object of Sensation, why, 105. how faint and shadowy in existence, 106, 431. how, and by what power we gain its idea, 107. Idea of the past, prior to that of the future, 109. that of the future, how acquired, 109, 110. how connected with Art and Prudence, 111. of what faculty, Time the proper Object, 112. how intimately connected with the Soul, *ibid.* order and value of its several Species, 113. what things exist in it, what not, 160 to 162. its natural effect on things existing in it, 161, 50. described by *Plato*, as the moving Picture of permanent Eternity, 389. this account explained by *Boethius*, *ibid.* See NOW or INSTANT.
- Truth, necessary, immutable, superior to all distinctions of present, past, and future, 90, 91, 92, 159, 160, 404, 405. (See *Being*, GOD) its place or region, 162,

# I N D E X.

162, 372. seen in Composition and Division, 3,  
 367. even negative, in some degree synthetical, 3,  
 250, 364. every Truth One, and so recognized,  
 how, 364, 365. factitious Truth, — 403

## V.

VARRO, — — 56, 61, 74, 413  
 VERB, 31. its more loose, as well as more strict  
 acceptations, 87, 193. Verb strictly so called, its  
 character, 93, 94. distinguished from Participles,  
 94. from Adjectives, *ibid* implies Time, why, 95.  
 Tenses, 98, 119. Modes or Moods, 140, 170.  
 Verbs, how susceptible of Number and Person, 170.  
 Species of Verbs, 173. active, 174. passive, *ibid*.  
 middle, 175, 176. transitive, 177. neuter, *ibid*. in-  
 ceptive, 126, 182. desiderative or meditative, 127.  
 formed out of Substantives, 182, 183. (See *Time*,  
*Tenses*, *MODES*.) Impersonals rejected, 175  
*Verbs Substantives*, their pre-eminence, 88. essential to  
 every Proposition, *ibid*. implied in every other Verb,  
 90, 93. denote existence, 88. vary, as varies the  
 existence or Being, which they denote, 91, 92. See  
*Being*, *Truth*, *GOD*.  
*Verses*, logical, — — 340  
*Vice*, Feminine, why, — — 56  
 VIRGIL, 46, 47, 48, 49, 57, 68, 83, 132. his pecu-  
 liar method of coupling the passing and completive  
 Tenses, 133 to 136. quoted, 141, 182, 198, 199,  
 206, 235, 286, 287, 389, 401, 432. his idea of  
 the *Roman Genius*, — 235, 412  
*Virtue*, Feminine, why, 55. moral and intellectual dif-  
 fer, how, 299, 300. its Matter, what, 309, 310.  
its

# I N D E X.

- its Form, what, 311. connected with Literature,  
 how, — — — 407
- Understanding*, its Etymology, 369. human Under-  
 standing, a composite of what, — 425
- Union*, natural, the great objects of, 264, 279. per-  
 ceived by what power, 363. in every truth, whence  
 derived, — — — 365
- Universe*. See *World*.
- Voice*, defined, 318. simple, produced how, 318, 319.  
 differs from articulate, how, *ibid.* articulate, what,  
 319 to 324. articulate, species of, 321 to 323. See  
*Vowel, Consonant, Element*.
- Volition*. See *Perception*.
- Vossius*, — — — 35, 75, 290
- Vowel*, what, and why so called, — 321, 322
- Utility*, always and only sought by the fordid and illi-  
 beral, 294, 295, 298. yet could have no Being,  
 were there not something beyond it, 297. See  
*Good*.

## W.

- Whole and Parts*, — — — 7
- Wisdom*, how some Philosophers thought it distinguish-  
 ed from Wit, — — — 368, 433
- WORDS*, defined, 20, 21, 328. the several Species of,  
 23 to 31. significant by themselves, significant by  
 Relation, 27. variable, invariable, 24. significant  
 by themselves and alone, 37 to 211. by Relation  
 and associated, 213 to 274. significant by Compact,  
 314, 327. Symbols, and not Imitations, 332. Sym-  
 bols, of what not, 337 to 341. Symbols, of what,  
 341 to 349, 372. how, though in Number finite,  
 able to express infinite Particulars, 346, 372, 373
- 6 *World*,

# I N D E X.

*World*, visible and external, the passing Picture of what, 383, 437. preserved one and the same, though ever changing, how, 384, 385. its Cause not void of Reason, — — — 436  
*Writers*, antient polite differ from modern polite, in what and why, — — — 259, 260

## X.

*XENOPHON*, 56, 407. his character as a Writer, compared with *Plato* and *Aristotle*, — 422, 423

## Y.

*Υλη*, 308. See *Matter*, *Sylva*.

# F I N I S.

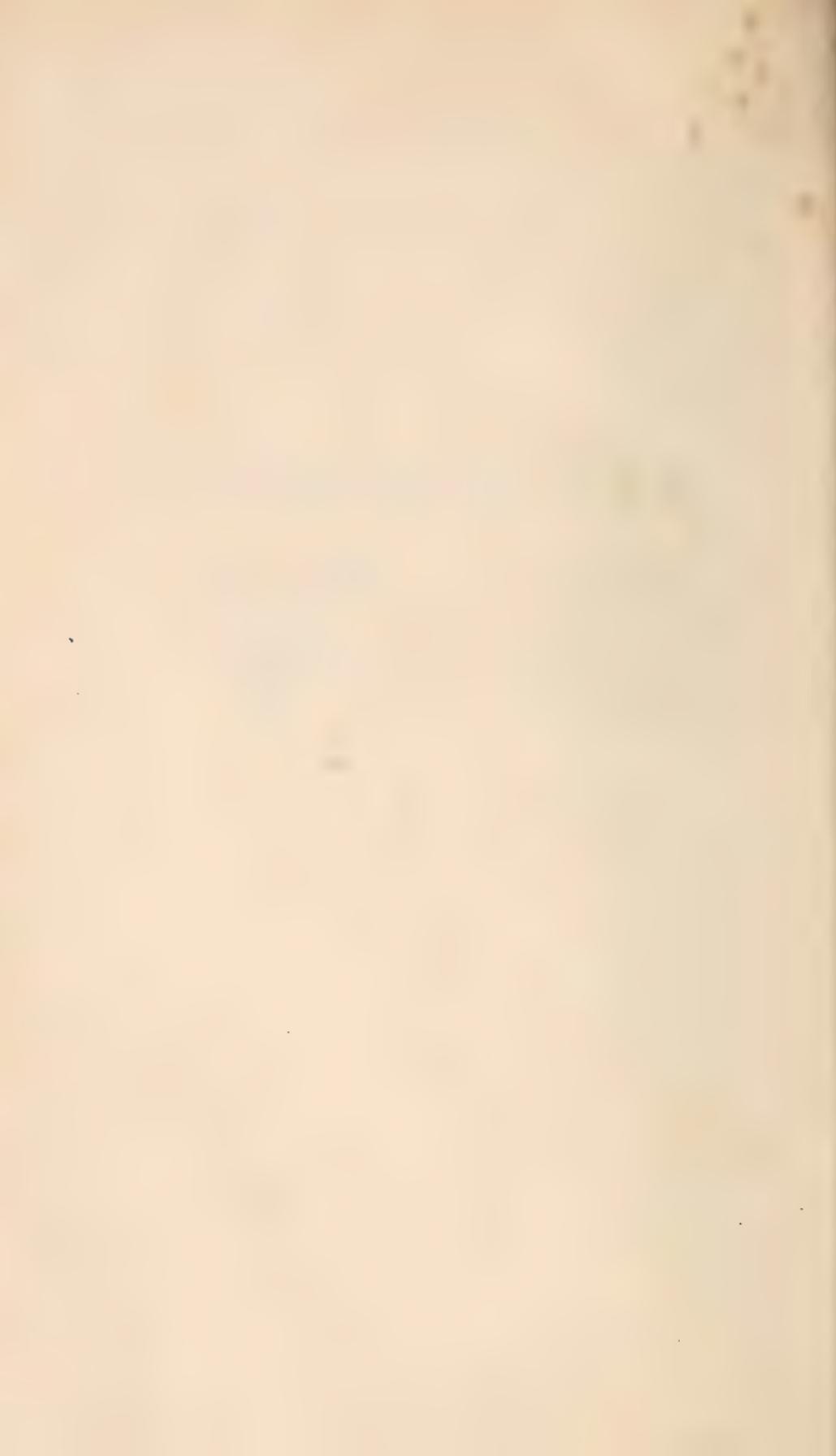
## E R R A T A.

Page 4. for *περιθάλαι*, read, *περιθέλαι*. P. 8. line 15. for philosophical, read philosophical. P. 29. for *Prisc. L. IX.* read, *Prisc. L. XI.* P. 30. Note (*f*) for *an*, read, *and*. P. 74. Note, line 22. for *Vofcius*, read, *Voffius*. Line 23. for *analogi*, read, *analogia*. P. 78. Note, line 13. for *γεμην*, read, *γε μην*. P. 87. for *κακηγορέμενον*, read, *καληγορέμενον*. P. 96. for *Proposition*, read, *Preposition*. P. 128. line 8. for *Illiad*, read, *Iliad*. P. 165. Note, line 4. for *frequentur*, read, *frequenter*. P. 181. Note, line 2. for *h*, read, *h̄*. P. 244. line ult. for *Ευναπτικοι*, read, *Συναπτικοι*. P. 262. line 6. for *osters*, read, *others*. P. 290. Note, line 9. for *restat. class. ium*, read, *restat classium*. P. 292. line 15. for *er*, read, *or*. P. 300. line 6. for *it it*, read, *it is*. P. 306. line 16. for *figue*, read, *figure*. P. 317. line 10. for *trampling*, read, *trampling*. P. 311. Note, line 5. for *distinctive*, read, *distinctive*. P. 384. Note, line 4. for *οιδεπυ*, read, *οιδε πυ*. P. 399. for *identity*, read, *identity*. P. 417. Note, line 14. for *subjects*, read, *subject*. P. 441. line 5. for *WREEE*, read, *WHERE*.



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