



UNIVERSITÉ PARIS-SORBONNE/UNIVERSITÀ DEL SALENTO

Dottorato Internazionale in “Forme e storia dei saperi filosofici
nell’Europa moderna e contemporanea/Formes et histoire des savoirs philosophiques
dans l’Europe moderne et contemporaine”

XXVII ciclo

Tesi di dottorato

presentata da:

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il 28 Gennaio 2017

**Il lessico dell’*apparenza* in Thomas Hobbes.
Questioni e sviluppi terminologici e concettuali**

Volume II

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APPENDICE III

OCCORRENZE E CONCORDANZE

La presente *Appendice* contiene: tavole delle occorrenze e tavole delle concordanze divise per lemmi. Si tratta di apparati, a mia conoscenza inediti, che supportano l'indagine, svolta nel primo volume, sul 'lessico dell'*apparenza*' in Hobbes.

I criteri utilizzati sono i seguenti:

A) Per le occorrenze:

- le tavole delle occorrenze comprendono quattro voci:

1) «lemma»: unità lessicale principale rappresentativa di un paradigma. Per il latino, il lemma corrisponde al nominativo singolare per i sostantivi (es. *apparentia, imago*), alla prima persona singolare dell'indicativo presente per i verbi (es. *appareo, imagino*), al nominativo singolare maschile per gli aggettivi (es. *coloratus, imaginarius*). Per l'inglese, il lemma corrisponde al nome singolare per i sostantivi (es. *apparition, image*) e all'infinito presente per i verbi (es. *to appear, to imagine*). Invariabili, gli aggettivi nell'inglese (es. *imaginable, phantastical*), e gli avverbi sia nell'inglese sia nel latino (es. *apparently, appaenter*);

2) «forme»: singole flessioni con cui il lemma si presenta (es. lemma *to appear*: *appear, appears, appeared*, ecc.; lemma *appareo*: *appareo, apparet, appareat, apparere*, ecc.);

3) «frequenza»: numero delle occorrenze per ciascuna forma;

4) «totale»: numero complessivo delle occorrenze per lemma;

- l'elenco dei lemmi è dato secondo l'ordine alfabetico;

- la forma del 'participio' per i lemmi latini, nei tre casi di valore predicativo, attributivo e nominale, è stata sempre inclusa al di sotto del verbo;

B) Per le concordanze:

- le concordanze sono seguite dall'indicazione del luogo: parte, capitolo, paragrafo, interlocutori (A e B) nel caso di dialoghi, pagine, ecc.;

- le forme dei lemmi sono evidenziate in grassetto e date in ordine alfabetico;

C) Per le occorrenze e le concordanze:

- le tavole delle occorrenze e delle concordanze sono presentate secondo l'ordine cronologico di pubblicazione (in vita o postuma) dei testi di Hobbes¹, e riguardano anche le opere che – per le ragioni esposte nella *Introduzione*² – ho escluso dalla mia indagine;

- relativamente alla *Corrispondenza*, le tavole delle occorrenze e delle concordanze sono state costituite solo per le lettere attive analizzate nella tesi;

- per ciascun testo sono specificati: editore scientifico/curatore, anno di pubblicazione, eventuali volumi e pagine;

- nel calcolo complessivo delle occorrenze sono state incluse anche le forme dei lemmi presenti nelle parti 'tipografiche' dei testi: titoli dei capitoli, titoli dei paragrafi, indici generali. Quando occorrono, tali forme sono segnalate, nelle tavole delle concordanze, dalle seguenti abbreviazioni: *titolo cap.*, *titolo par.*, *index*.

¹ Per l'elenco dei testi, cfr. *Introduzione*, Tab. n.1, vol. I, pp. 38-40.

² Cfr., *Introduzione*, vol. I, pp. 34-35.

«The History of the Grecian War written by Thucydides. Translated by Thomas Hobbes»
[Ed. Molesworth, 1839-1845, EW VIII-IX]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	8	8
APPARENTLY	APPARENTLY	2	2
TO APPEAR	APPEAR APPEARED APPEARETH APPEARING APPEARS	33 18 6 8 5	70
APPEARANCE	APPEARANCE	2	2
CONCEIT	CONCEIT	6	6
TO CONCEIT	CONCEITED	1	1
TO CONCEIVE	CONCEIVE CONCEIVED CONCEIVING	12 19 37	68
TO FEIGN	FEIGNED	2	2
FIGURE	FIGURE	4	4
GHOST	GHOST	1	1
IMAGE	IMAGE IMAGES	4 2	6
IMAGINATION	IMAGINATION IMAGINATIONS	3 1	4
TO IMAGINE	IMAGINE IMAGINED IMAGINING	2 9 7	18
IMPRESSION	IMPRESSION	1	1
TO PERCEIVE	PERCEIVE PERCEIVED PERCEIVING	2 19 22	43
TO SEEM	SEEM SEEMED SEEMETH SEEMING SEEMS	33 30 20 2 5	90
SEEMING	SEEMING	1	1
SIMILITUDE	SIMILITUDE	1	1
SPACE	SPACE SPACES	11 2	13
UNPERCEIVED	UNPERCEIVED	2	2

TAVOLE DELLE CONCORDANZE

APPARENT

but in trifles made apparent beforehand the greater matters (Part I, Book I, § 130)
yet suddenly, without any apparent cause preceding and being in perfect health (I, II, 49)

think that future, and not apparent things, may be demonstrated otherwise than by words (I, III, 42)
But you have made it apparent , that even then it was not for the Grecians' sake (I, III, 64)
you have now made apparent to be none of yours, and made true proof (I, III, 64)
not for us; it is apparent by the wagging of their spears and of their heads (II, V, 10)
put both themselves and us into apparent danger (II, V, 99)
and the business of the Chians grew more apparent (II, VIII, 10)

APPARENTLY

that most apparently of all men, they hold for <i>honourable</i> (II, V, 105)
which most apparently broke the peace between them and the Lacedaemonians (II, VI, 105)

TO APPEAR

actions of <i>honour</i> and <i>dishonour</i> do appear plainly and distinctly (I, <i>To William Cavendish</i>)
Nor doth it appear that he magnifieth anywhere the authority of <i>the few</i> (I, <i>Of the life and history of Thucyd.</i>)
nor doth it appear that after his exile he ever again enjoyed his country (I, <i>Of the life and history of Thucyd.</i>)
if the truth of a history did ever appear by the manner of relating (I, <i>Of the life and history of Thucyd.</i>)
Dionysius Halicarnassius may the better appear concerning the main and principal virtues of a history (I, <i>Of the life and history of Thucyd.</i>)
their shipping, it will appear that the whole number of men (I, I, 10)
they go any farther, make it appear , principally, that what they seek (I, I, 32)
they can make all this appear on their own parts (I, I, 32)
and taking what is due, to make their honesty appear (I, I, 37)
it would best make appear our own moderation (I, I, 76)
out of fear, and so appear degenerate from our ancestors (I, I, 122)
for such as appear not, nor were found amongst the rest (I, II, 34)
the action we shall appear no less confident than they (I, II, 39)
Neither would praises and actions appear so levelly concurrent (I, II, 42)
And if it appear that your endeavour is to make them free (I, III, 14)
For these love to appear wiser than the laws (I, III, 37)
to applaud it first, and to appear ready apprehenders of what is spoken (I, III, 38)
it will manifestly appear , that you are not judges of the truth (I, III, 56)
for ours, that the equity of our revenge may the better appear (I, III, 67)
that you shall make appear to be just (I, IV, 118)
For neither did any man appear upon the walls, nor come out of the gates (II, V, 7)
will make it appear that I am not more ready to persuade another (II, V, 9)
evil actions would more appear and his calumniations be the less believed (II, V, 16)
After them, the first that appear to have dwelt therein (II, VI, 2)
nor doth it appear that there are so many Grecians there in all (II, VI, 17)
for then they would appear most for number (II, VI, 49)
I shall make appear that neither any other, nor the Athenians themselves (II, VI, 54)
fearing indeed to appear to the accusation (II, VI, 61)
This they have already made to appear , both in their proceedings (II, VI, 86)
and make it appear that your knowledge even with weakness and loss (II, VII, 63)
we will make it appear unto him better (II, VII, 66)
put himself forth to appear the foremost (II, VII, 70)
to make it appear unto them that he was powerful with Tissaphernes (II, VIII, 47)

galley of Hermione, it appeared that he continued still in the same practices (I, I, 131)
The which, after it had appeared in the form of a crescent (I, II, 28)
and appeared also otherwise to be none of those diseases (I, II, 50)
that the whole appeared to be one thick wall with battlements on either side (I, III, 21)
But there appeared unto Demosthenes a great difference (I, IV, 3)
being hard of access), when there appeared sometimes possibility of putting ashore (I, IV, 11)
and others other ways, as to each appeared hope of safety (I, IV, 96)
to be less than afterwards it appeared , and making a judgment of it (I, IV, 108)
The army of the Lacedaemonians appeared to be the greater (II, V, 67)
there was none, only there appeared thirty talents (II, VI, 46)
which being but silver, appeared to the eye a great deal above their true value in money (II, VI, 46)
and all things else appeared desperate (II, VII, 47)
as soon as day appeared , and that they knew the Athenians were gone (II, VII, 81)
And generally where there appeared expense upon anything unuseful (II, VIII, 4)
as soon as the Athenians appeared to be settled in their fortifications (II, VIII, 40)
any matter of weight, appeared the most sufficient to be relied on (II, VIII, 68)
And now Alcibiades appeared to be the first and principal man (II, VIII, 86)
and by the many which appeared on the enemies' shore (II, VIII, 102)
yet even by that marriage it appeareth , that his affairs had a relation to that country (I, <i>Of the life and history of Thucyd.</i>)
So that in his writings our author appeareth to be, on the one side not superstitious (I, <i>Of the life and history of Thucyd.</i>)
as appeareth by his own words in his fifth book (I, <i>Of the life and history of Thucyd.</i>)
before the Trojan war nothing appeareth to have been done by Greece in common (I, I, 3)
than any before it, appeareth to be in fact beneath the fame (I, I, 11)
<i>god or hero hinder it</i> , this appeareth to be a divine hindrance (II, V, 30)
these two cities appearing to be the mightiest (I, I, 18)
no other means of safety appearing , took counsel, both they and the Athenians (I, III, 20)
and appearing suddenly from above at their backs (I, IV, 36)
the sacrifices we offered him appearing fair, to march against them (I, IV, 92)
apprehending upon their sudden appearing that they had been a fresh army (I, IV, 96)
the same plate, and much appearing in every of those houses (II, VI, 46)
judgment upon his not appearing , condemned both him and them to death (II, VI, 61)
not any navy of importance yet appearing (II, VIII, 8)
not have fortified their camp), it appears that from that time forward (I, I, 11)
also wealthy in money, as appears by the poets, who have surnamed (I, I, 13)
Thus it appears , that we come for our parts with arguments (I, I, 40)
most deceivable of all things, yet appears to be the most profitable (I, IV, 62)
It appears that of all the legitimate brethren, this only had children (II, VI, 55)

APPEARANCE

for their stay with as little appearance of it as they could (I, I, 90)
by reason of my brave appearance at the Olympic games (II, VI, 16)

CONCEIT

long time assumed a conceit of themselves, that being Athenians they ought (I, II, 88)
the same in newness of conceit , both for the art of assailing (I, III, 82)
And there having communicated his conceit with the Acarnanians (I, III, 95)
and not to have this conceit , that though the Dorians be (I, IV, 61)
cast down the haughty conceit of the Peloponnesians, and show them (II, VI, 18)
but amongst other Grecians, a conceit that it was an ostentation rather (II, VI, 31)

TO CONCEIT

Now if some man be strongly conceited to go through with some design of his (I, IV, 62)
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TO CONCEIVE

shall more distinctly conceive of every action this way than the other (I, <i>Of the life and history of Thucyd.</i>)
war in hand, as I conceive it, and assembled the said forces (I, I, 9)
though least in speech, I conceive to be the growth of the Athenian power (I, I, 23)
for at once whatsoever they conceive , through their celerity in execution (I, I, 70)
Now let none of you conceive that we shall go to war for a trifle (I, I, 140)
And let not any man conceive , that you shall herein at your own danger (I, III, 14)
But as we conceive , neither they nor we have transgressed at all (I, III, 65)
So that you have no reason to conceive , that for your power and purchases (I, IV, 18)
Who, as I conceive , will both war when it happens (I, IV, 64)
But if you shall conceive any other articles more fair or of more equity (I, IV, 118)
And this I conceive to be both the surest course for the city in general (II, VI, 23)
and good confederates, but conceive great hope of the victory (II, VI, 68)
the several narrations are conceived only as parts of that (I, <i>Of the life and history of Thucyd.</i>)
involved in oblivion, have been conceived amiss by other Grecians (I, I, 20)
beforehand the greater matters he had conceived of the future (I, I, 130)
Neither side conceived small matters, but put their whole strength to the war (I, II, 8)
nor short of the opinion conceived of ourselves (I, II, 11)
afterwards confute the opinion conceived of the actions (I, II, 41)
excess of present joy, conceived a kind of light hope never to die (I, II, 51)
we had severally conceived to effect, let us send away our enemies (I, IV, 63)
but conceived it was a handsome answer, to say (I, IV, 99)
as having conceived upon their present success that they should (II, V, 14)
and also conceived , that by this means the rest of Peloponnesus (II, V, 22)
for that they conceived that the Lacedaemonians had done them wrong (II, V, 42)
to give proof of the opinion conceived of them (II, VI, 11)
so is there also a power conceived upon sight of the thing done (II, VI, 16)
and because they conceived the breach of the last peace was in themselves (II, VII, 18)
the beginning of this war conceived , that if the Peloponnesians invaded (II, VII, 28)
For the Syracusians conceived , not untruly, that their own strength (II, VII, 56)
but they conceived withal, that the soldier now joyful and taking (II, VII, 73)
and conceived that their estate might yet keep up (II, VIII, 106)
was accounted the best; and then conceiving that his own history might perhaps (I, <i>Of the life and history of Thucyd.</i>)
And the commanders of the fleet conceiving it to be impossible (I, I, 59)
as conceiving the place both beautiful, in that it had three natural havens (I, I, 93)
the Persian war, conceiving the Athenians to be sufficient leaders (I, I, 95)

and conceiving that they had better deserved at the Lacedaemonians' hands (I, I, 120)
But the Acharnians, conceiving themselves to be no small part of the Athenians (I, II, 21)
for compounding without them; conceiving that they might have gotten the city (I, II, 70)
greatest city of Acarnania; conceiving that if they could take this first (I, II, 80)
but of yourselves only; conceiving we should so obtain the better justice (I, III, 53)
And the Lacedaemonian judges, conceiving their interrogatory to stand well (I, III, 68)
and conceiving withal, that the town would stand very commodiously (I, III, 92)
one went thither boldly, conceiving the city to be an assured one (I, III, 93)
to wall them up, conceiving that they might easily be expugned by a siege (I, III, 94)
to send into Sicily, conceiving that the war there would the sooner (I, III, 115)
conceiving , that whensoever it should please them to go thither (I, IV, 5)
every one conceiving the business to proceed the worse (I, IV, 14)
conceiving also that the Megareans were their enemies (I, IV, 69)
in this manner, and conceiving that, as they should every one (I, IV, 80)
third part of his army; as conceiving himself to have been injured (I, IV, 83)
Brasidas now conceiving that the place was won by means not human (I, IV, 116)
followed them no further, conceiving withal that they were now at the confines (I, IV, 128)
unto no more, as conceiving he should not be able to persuade them (II, V, 4)
conceiving that the opportunity now served not (II, V, 13)
conceiving that there was somewhat in it more than they knew (II, V, 29)
to revolt from the Lacedaemonians, conceiving it to be an important piece (II, V, 32)
conceiving , that to be so locked together is their best defence (II, V, 71)
conceiving that more than enough would still be remaining (II, V, 71)
league with Athens, as conceiving the same would turn to (II, V, 82)
of the generals, and conceiving that the state had not well resolved (II, VI, 8)
confirmed in the same, conceiving that what they had heard (II, VI, 93)
to come against them, conceiving that if the Athenians gat not Epipolae (II, VI, 96)
conceiving that thus the Athenians should best know his mind (II, VII, 8)
Lacedaemonians conceiving the Athenians to be in the same fault (II, VII, 18)
who conceiving themselves to be now beset with great and evident danger (II, VIII, 15)
the causes mentioned, not conceiving themselves, neither with their own (II, VIII, 38)
he was in Chios, and conceiving that he would stay there (II, VIII, 100)
and conceiving that he was deeply charged to them (II, VIII, 109)

TO FEIGN

therefore the rather feigned because they would not have (I, III, 3)
This Arsaces having feigned a certain war, not declared (II, VIII, 108)

FIGURE

to rely for the main figure of the country on the modern description (I, <i>To the readers</i>)
cast themselves into a round figure , and beat them back in that part (I, II, 4)
their fleet into a circular figure , they then went about and about it (I, III, 78)
the sharp and angular figure of the place about Cynos-sema (II, VIII, 104)

GHOST

to give up the ghost , they carried him, as he was, out of the house (I, 134)
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IMAGE

who are the image of your father, (for never was a man (I, <i>To William Cavendish</i>)
In a word, the image of the method used by Thucydides in this point (I, <i>Of the life and history of Thucyd.</i>)
plainly perceive that the image of this present history (I, <i>Of the life and history of Thucyd.</i>)
and said that “the image had about it the weight of forty talents (I, II, 13)
presented the same to their images : I bring and present this gift of mine (I, <i>To William Cavendish</i>)
accused of defacing the images of Mercury, is suffered for that present (II, VI – titolo par.)

IMAGINATION

near as can be to that imagination , lay aside the care of fields and villages (I, I, 143)
that exceeded the imagination of all men, it was unlooked for (I, II, 64)
nor was there any imagination that the enemies would on such a sudden come (I, II, 93)
reason of these suspicious imaginings , no man can possibly benefit (I, III, 43)

TO IMAGINE

Imagine we had differences each of us about the limits (I, I, 122)
security and openness, you imagine the same also in your confederates (I, III, 37)
afterwards otherwise than they imagined ; for they had no great harm (I, III, 93)
were more than he had imagined , having before by victual sent (I, IV, 30)
possible zeal, because we imagined that we went to such confederates (I, IV, 85)
For they imagined that this insurrection was by some appointment made (I, IV, 130)
because they imagined that the Argives would not renew their peace (II, V, 22)
the Lacedaemonians, and imagined to themselves the principality of all Peloponnesus (II, V, 40)
no man would have imagined that they should not only not have recalled (II, VII, 28)
all forms of slaughter that could be imagined (II, VII, 29)
come upon them also, but imagined withal that the rest of the war (II, VIII, 2)
yet in their way, and imagining , if they could overcome these thus divided (I, II, 81)
to Athenians; little imagining that the Athenians being masters of the sea (I, III, 32)
upon them together, imagining them to have been the succours (I, IV, 44)
Thus spake Nicias, imagining that either the Athenians would (II, VI, 24)
was with equality, and imagining that they would fight again (II, VII, 37)
But he, not imagining that the city was yet in quiet nor willing (II, VIII, 71)
deceived by their spies, and not imagining that the enemy’s fleet (II, VIII, 103)

IMPRESSION

that wing of theirs and avoid the impression , but be inclosed by their galleys (I, II, 90)
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TO PERCEIVE

he shall plainly perceive that the image of this present history (I, <i>Of the life and history of Thucyd.</i>)
but when they shall perceive that you see, and will not see (I, I, 69)

whom might plainly be perceived , that <i>honour</i> and <i>honesty</i> (I, <i>To William Cavendish</i>)
This being perceived by the Corinthians, they also sent their ambassadors (I, I, 31)
apprehended in the street, he perceived by the countenance of one (I, I, 134)
When they perceived him about to give up the ghost (I, I, 134)
The Plataeans, when they perceived that the Thebans were already (I, II, 3)
not caring though they were perceived , and thinking they needed (I, III, 83)
were with him, when they perceived that those forces were entered (I, III, 102)
Which when they of Naxos perceived , they took heart, and encouraging (I, IV, 25)
And none of the city perceived any thing of this, but only such (I, IV, 67)
Which being perceived , the Athenians sent garrison soldiers (I, IV, 108)
and when they perceived he was come, they took in unto them seven men (I, IV, 110)
Brasidas, when he perceived the battlements to be abandoned (I, IV, 116)
he perceived their muttering, and being unwilling to offend them (II, V, 7)
they had formerly encamped, perceived the enemies to be all of them in order (II, V, 66)
it fell out that Agis, when he perceived the left wing of his own army to Labour (II, V, 73)
the Argives, when they perceived that the sacrifices which they made (II, V, 116)
nor till such time as they perceived the people of Athens (II, VIII, 24)
Which though the magistrates perceived , yet they themselves stirred not (II, VIII, 24)
The Athenians, who perceived it, where the enemy went about to cut off (II, VIII, 104)
Which the Athenians perceiving , and intending to prevent the revolt (I, I, 57)
But the Athenians perceiving that they were not sent away (I, I, 102)
Which the Athenians perceiving , opposed them at the place (I, I, 106)
to the camp, Archidamus perceiving that they would not relent (I, II, 12)
light-armed soldiers of Spartolus perceiving , emboldened both by this addition (I, II, 79)
The Athenians perceiving all this preparation to be made upon (I, III, 16)
Those that managed the state perceiving this and unable to hinder it (I, III, 27)
Lacedaemonian commander, perceiving their weakness, would not take (I, III, 52)
fighting against the Corcyraeans perceiving , and fearing such another (I, III, 78)
Which the Lacedaemonians perceiving , and extremely grieved with the loss (I, IV, 14)
The friends of those without perceiving the rumour, they also (I, IV, 66)
But the great men perceiving it, called in the Syracusians, and drave (II, V, 4)
The Lacedaemonians perceiving this stir to begin in Peloponnesus (II, V, 30)
and the Argives the next day perceiving it, pulled Orneae to the ground (II, VI, 7)
the Syracusian generals perceiving their own to be in disarray (II, VI, 98)
Which they above perceiving , speedily made away, they and the whole army (II, VI, 102)
which Gylippus perceiving , again retired (II, VII, 4)
Nicias perceiving this, and seeing the strength of the enemy (II, VII, 8)
when almost everything was ready, perceiving the soldiers to be dejected (II, VII, 60)
perceiving the Athenians to do the same (II, VII, 69)
Nicias, perceiving the army to be dejected, and the great change (II, VII, 76)
than the Syracusians perceiving it gave the alarm (II, VII, 83)

TO SEEM

if any other of that age seem but of light regard, let not any man (I, I, 10)
their power would seem inferior to the report (I, I, 10)
whereof you neither seem to have any feeling, nor to consider (I, I, 70)
there in such sort as it should seem best unto themselves (I, I, 94)
to order the same as to them it should seem good (I, I, 126)
if the same seem also good unto thee, to take thy daughter in marriage (I, I, 128)

And therefore, though we seem to invade them with a great army (I, II, 11)
power of the city shall seem great to you, consider then (I, II, 43)
which neither you yourselves seem ever to have thought on (I, II, 62)
For though Lesbos seem remote, the profit of it will be near you (I, III, 14)
And yet if the Thebans seem profitable to you now (I, III, 56)
though we might seem to have done somewhat more than was fit (I, III, 66)
this extremity go about to seem wise, and reckon every peril that now besetteth us (I, IV, 10)
to be disposed of as to them should seem good (I, IV, 37)
that to make the pretext seem more serious and the agents in it less fearful (I, IV, 47)
they are eager enough to seem courageous where they may do it safely (I, IV, 126)
and not altogether, should seem to proceed from weakness (II, V, 9)
If it shall seem good to the Lacedaemonians and Athenians to add (II, V, 23)
<i>whatsoever should seem good to the two cities of the Lacedaemonians</i> (II, V, 29)
but if it shall seem good unto these cities to make a war in common (II, V, 47)
If it shall seem good to any of these cities to add anything to these articles (II, V, 47)
And if it shall seem good to either part to add or alter anything (II, V, 77)
shall be said by us which shall seem unto you to be otherwise (II, V, 85)
and whatsoever else should seem necessary, they would provide it (II, VI, 25)
to do therein as should seem best unto them for the commonwealth (II, VI, 26)
and to me they seem not to intend the replantation of the Leontines (II, VI, 76)
that they might no less seem to favour the Athenians than the Syracusians (II, VI, 88)
Syracuse and confederates, the most of you seem to know already (II, VII, 66)
with Tissaphernes and Alcibiades, as to them should seem best (II, VIII, 54)
Lacedaemonians and their confederates shall seem good (II, VIII, 58)
as oft as to them it should seem good (II, VIII, 67)
to the end that he might seem to communicate everything with him (II, VIII, 82)
the Athenians seem to have ordered their state aright (II, VIII, 97)
But as any man seemed to me, that knew what was nearest to the sum (I, I, 22)
And the island seemed also to lie conveniently for passing into Italy and Sicily (I, I, 44)
especially of Medising, the which seemed to be the most evident of all (I, I, 95)
as they severally seemed necessary for the present enterprise (I, II, 3)
and was interpreted for, and seemed to be a sign of what was to come (I, II, 8)
Besides, the place seemed unto him commodious for the army to lie in (I, II, 20)
in such other things besides as seemed not to concern the war (I, II, 65)
and because it hath seemed unto them more expedient to take us (I, III, 11)
For by that it seemed that the revolt was not made without much premeditation (I, III, 35)
and seemed so the more, because it was of these the first (I, III, 81)
though in words they seemed to be servants of the public (I, III, 82)
that the Lacedaemonians seemed to have some assurance of them already (I, IV, 27)
but if the report seemed unto them to be true (I, IV, 27)
and of those that seemed most to have co-operated in the treason (I, IV, 74)
and the Athenians, both at once, seemed impossible (II, V, 14)
And though this seemed to the Lacedaemonians at first to be (II, V, 41)
and such as seemed to savour of the Lacedaemonian faction (II, V, 84)
a prisoner that seemed most to be guilty, was persuaded by one (II, VI, 60)
whereof he had been accused, seemed a great deal the more to have been (II, VI, 61)
the season of the year seemed to expound that accident (II, VI, 70)
and also for that Gylippus seemed to come from Lacedaemon (II, VII, 1)
Also it seemed good to Nicias to fortify the place called Plemmyrium (II, VII, 4)
that we who seemed to besiege others, are besieged ourselves (II, VII, 11)
fighting a-head, which seemed before to be want of skill in the masters (II, VII, 36)
when everything seemed unto Nicias and Demosthenes sufficiently prepared (II, VII, 75)

For they seemed nothing else but even the people of some great city (II, VII, 75)
hanging over them, these miseries seemed all [but] tolerable (II, VII, 75)
made by Chalcideus with Tissaphernes seemed defective, and not so advantageous (II, VIII, 36)
And it seemed that Tissaphernes and he aimed at the same thing (II, VIII, 56)
as indeed it seemed , to clear himself to them concerning his accusations (II, VIII, 87)
But it seemeth he had no desire at all to meddle in the government (I, <i>Of the life and history of Thucyd.</i>)
So that it seemeth , that as he was of regal descent, so he best approved (I, <i>Of the life and history of Thucyd.</i>)
And in this point Herodotus seemeth to be far more discreet than Thucydides (I, <i>Of the life and history of Thucyd.</i>)
He was a rhetorician; and it seemeth he would have nothing written (I, <i>Of the life and history of Thucyd.</i>)
because the Grecians, as it seemeth unto me, were not yet distinguished (I, I, 3)
And to me it seemeth that Agamemnon got together that fleet (I, I, 9)
coming as from an equal, seemeth rapine; and the other, because from one stronger (I, I, 77)
“to whomsoever of you it seemeth that the peace is broken and (I, I, 87)
“and to whomsoever it seemeth otherwise, let him go to the other side” (I, I, 87)
In this manner, or like to this, seemeth unto me to stand the case of the Peloponnesians (I, I, 143)
yet to me it seemeth sufficient, that they who have showed their valour (I, II, 35)
And it seemeth unto me, that without an earthquake such an accident (I, III, 89)
oracle of Apollo Pythius, it seemeth good unto us (I, IV, 118)
The same also seemeth good to the Lacedaemonians and their confederates (I, IV, 118)
It seemeth good to the council of the Lacedaemonians (II, V, 77)
It seemeth good to the Lacedaemonians and Argives to make league (II, V, 79)
not future but already here present, seemeth not to agree with the same (II, V, 86)
You are the only men, as it seemeth to us, by this consultation (II, V, 113)
yet to me it seemeth , that we ought rather once again to consult (II, VI, 9)
As for the Sicilians, it seemeth unto me, at least as things now stand (II, VI, 11)
the long continuance of the siege seeming to require men of ability in that kind (I, I, 102)
revolution of these men’s lives seeming unto me an argument of their virtues (I, II, 42)
consisted, as it seems , but of a few galleys, and were made up with vessels (I, I, 14)
And men, it seems , are more passionate for injustice, than for violence (I, I, 77)
at which time it seems only possible (I, II, 28)
and it seems our safest way (I, III, 53)
I offer you seems to be accompanied with danger (I, IV, 87)

SEEMING

enquired touching these **seeming** traitors, and found that the whole matter (II, VIII, 33)

SIMILITUDE

opinion of each other’s honesty, and also a **similitude** of customs otherwise (I, III, 9)

SPACE

as the like in the like **space** had never been seen before (I, I, 23)

taking up a large space at sea, after they were once (I, I, 50)
Some space of time after this, the outlaws of Boeotia being (I, I, 113)
the mount into the space between it and their new wall (I, II, 77)
that sixteen foot of space which was betwixt them (I, III, 20)
In the mean space , the greatest number of them (I, III, 23)
for four months; in which space they were to perform (II, V, 60)
and into the void space , he commanded to come up (II, V, 71)
nor close again the empty space . But the Lacedaemonians (II, V, 72)
remained for the space of seven hundred years since it was (II, V, 112)
galleys made up the space between, under the command of Polyathes (II, VII, 34)
without leaving the spaces so wide as for the Athenians (I, II, 83)
battlements in one of the spaces between tower and tower (I, III, 22)

UNPERCEIVED

the city and to the Athenian garrison in it, his coming was unperceived (I, IV, 110)
seven furlongs from Epipolae, unperceived , and laid their navy at anchor (II, VI, 97)

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPAREO	APPARET	1	1
FIGURA	FIGURA	1	3
	FIGURAE	1	
	FIGURIS	1	
FINGO	FICTA	1	1
IMAGO	IMAGO	1	1
SPATIUM	SPATIIS	1	2
	SPATIUM	1	
SPECIES	SPECIEM	1	1
SPECTRUM	SPECTRA	1	1

TAVOLE DELLE CONCORDANZE

APPAREO

Asperaque **apparet** latronis, et horrida saxis/Regia. Percussum rutilo micat (ll. 491-492, p. 339)

FIGURA

Pergimus, alterna pecudes hominesque **figura**/Donec transverso (l. 213, p. 331)

Obtinet obscoenae sibi conscia virgo **figurae**/In latere herbosi collis (l. 254, p. 332)

At tu marmoreis quae sint descripta **figuris**/Ficta poetarum (ll. 60-61, p. 327)

FINGO

sint descripta figuris/**Ficta** poetarum, priscorum aut facta virorum (ll. 60-61, p. 327)

IMAGO

Non sonus est, sed **imago** soni. Vento ocyus umbrae (l. 301, p. 334)

SPATIUM

Et toties socium **spatiis** pes quilibet aequis/Praeteriens, terram alterno (ll. 145-146, p. 329)

Calculat immensum **spatium**, numeratque quot ictus/Tot mortes (ll. 328-329, pp. 334-335)

SPECIES

In **speciemque** patet furni, vel qualiter Orci (l. 182, p. 330)

SPECTRUM

Sive Erebi sive ipsa sui jam **spectra** timoris/Pallida terruerant (l. 338, p. 335)

«A BRIEF OF THE ARTE OF RHETORIQUE»
[Ed. Molesworth, 1839-1845, EW VI, pp. 419-510]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	1	1
APPARENTLY	APPARENTLY	2	2
TO APPEAR	APPEAR APPEARS	22 6	28
APPEARANCE	APPEARANCE	1	1
COLOUR	COLOUR COLOURS	4 11	15
TO CONCEIVE	CONCEIVE CONCEIVES	2 1	3
TO FEIGN	FEIGN FEIGNED	1 3	4
IMAGE	IMAGES	1	1
IMAGINATION	IMAGINATION	3	3
TO IMPRINT	IMPRINTED	1	1
TO PERCEIVE	PERCEIVED	1	1
TO RESEMBLE	RESEMBLES	1	1
TO SEEM	SEEM SEEMED SEEMING SEEMS	26 1 1 5	33
SEEMING	SEEMING	5	4
SIMILITUDE	SIMILITUDE SIMILITUDES	15 4	19
SPECIES	SPECIES	1	1

TAVOLE DELLE CONCORDANZE

APPARENT

that an *objection* is no *enthymeme*, is **apparent** by this (Book II, chap. XXVIII, p. 486)

APPARENTLY

it falls out otherwise; but **apparently** or *sophistically*, by showing only that it does not fall out (II, XXVII, 485)
to the contrary; **apparently**, if he bring *examples* enough to make it seem *not necessary* (II, XXVII, 485)

TO APPEAR

And both good and evil divided than undivided, **appear** greater (I, VII, 434)
And compounded than simple, **appear** greater (I, VII, 434)

and then make his adversary appear such as men use to be <i>angry withal</i> (II, II, 453)
must make himself appear such as men use to be <i>reconciled</i> unto (II, III, 454)
and how our adversary may be made appear <i>friend</i> or <i>enemy</i> to the judge (II, V, 456)
may answer to our adversary, that would make us appear <i>enemies</i> to him (II, V, 456)
and make his adversary appear such as are above described (II, XII, 465)
when any laudable custom or humour may thereby be made appear in the denier (II, XXII, 476)
as soon as she made appear that she embraced him upon his arrival (II, XXV, 481)
we must make it appear that they are not applicable to the case (II, XXVII, 486)
produced to make appear that the adversary's argument does not conclude (II, XXVIII, 486)
For when there appear more passions than one at once (III, I, 488)
as that the similitude may not easily appear . 3. A <i>metaphor ought to be</i> (III, II, 489)
and the matter may the less appear . And when a man has said (III, VII, 493)
because not only the <i>parts</i> appear the better for the <i>opposition</i> (III, VIII, 495)
<i>Written orations</i> appear flat in <i>pleading</i> (III, XI, 499)
when the action is away, appear in <i>reading</i> insipid (III, XI, 499)
the orator must make appear both the <i>probity</i> of his own <i>person</i> (III, XIII, 502)
or to make the <i>matter</i> appear <i>great</i> or <i>little</i> , as one would have it (III, XIII, 502)
the syllogism does the better appear . <i>Confutation</i> is also (III, XVI, 508)
If a man desire his <i>manners</i> should appear well, lest speaking of himself (III, XVI, 508)
when a man would make appear that his adversary does contradict himself (III, XVII, 509)
Hence it appears how the judge or auditor may be made <i>friend</i> or <i>enemy</i> to us (II, V, 456)
And men of poor spirits; for every thing appears great to them (II, XII, 464)
are not <i>common places</i> , appears by this, that amplification and extenuation (II, XXVIII, 486)
the mind of the speaker appears unnatural and distracted (III, I, 488)
because this appears finite, the other infinite (III, VIII, 494)
For when it appears what is good or evil (III, XVIII, 510)

APPEARANCE

they carry with them a certain appearance of that kind of enthymeme (III, VIII, 495)

COLOUR

one may argue from this <i>colour</i> both ways (I, VII, 433)
virtues too much, and colour his vices; signs of flattery (II, VIII, 459)
as, he <i>saw</i> the colour , he <i>heard</i> the sound; or he <i>perceived</i> both colour and sound (III, V, 492)
OF THE COLOURS OR COMMON OPINIONS CONCERNING GOOD AND EVIL (I, VI, 431 – titolo cap.)
OF THE COLOURS OR COMMON OPINIONS CONCERNING GOOD AND EVIL, COMPARATIVELY (I, VII, 432 – titolo cap.)
THE <i>colours</i> of <i>good comparatively</i> depend, partly, upon the following definitions of <i>comparatives</i> (I, VII, 432)
OF THE COLOURS OF HONOURABLE AND DISHONOURABLE (I, IX, 436 – titolo cap.)
The <i>colours</i> of <i>profitable</i> , are already set down. The <i>colours</i> of that which is <i>pleasing</i> , follow next (X, 440)
OF THE COLOURS OR COMMON OPINIONS CONCERNING PLEASURE (I, XI, 441 – titolo cap.)
OF THE COLOURS OR COMMON OPINIONS CONCERNING INJURIES, COMPARATIVELY (I, XV, 446 – titolo cap.)
The <i>principles</i> , <i>colours</i> , or <i>common opinions</i> upon which a man's belief (II, I, 451)

THE **colours** or *common opinions* concerning *hatred* (II, V, 456)

less need there is that the **colours** be fine; so in *orations* (III, XI, 499)

TO CONCEIVE

next chapter. Men **conceive** *indignation* against others (II, XI, 463)

The reason why we **conceive** greater *indignation* against new (II, XI, 463)

while he hears the fact proved *probable*, **conceives** it as true (II, XXVII, 485)

TO FEIGN

a man may **feign** somewhat in nature like (II, XXI, p. 474)

which contains some action **feigned**. An example, *properly* (II, XXI, pp. 473-474)

An eighteenth from a *feigned end*: as that *Diomedes* (II, XXIV, p. 480)

poets in barren and **feigned** arguments nevertheless attained (III, I, p. 487)

IMAGE

and the art of carving **images**; and the art of poetry (I, XI, 442)

IMAGINATION

also pleasure proceeding from the **imagination** of revenge to come (II, II, 452)

Assurance is hope, arising from an **imagination** that the help is near (II, VII, 458)

merciful by compassion, or **imagination** of the same evils in themselves (II, XV, 469)

TO IMPRINT

of ill opinion in the hearer, **imprinted** in him by the adversary or otherwise (III, XIV, 503)

TO PERCEIVE

he *saw* the colour, he *heard* the sound; or he **perceived** both colour and sound (III, V, 492)

TO RESEMBLE

In some kinds of orations it **resembles** the *prelude* of *musicians* (III, XIII, 500)

In other kinds it **resembles** the *prologue* of a *play*, that contains the argument (III, XIII, 500)

TO SEEM

rather than what we would **seem** to be. And that which (I, VII, 435)

And such as may **seem** to have done it by fortune, nature, necessity, or custom (I, XII, 443)

those things which are, and not which seem to be. That the judge (I, XVI, 448)
And that in common-wealths well instituted, to seem wiser than the laws is prohibited (I, XVI, 448)
and the more, by how much we seem the less advanced therein (II, II, 452)
the former seem to possess that which is none of theirs, but the ancient seem to have but their own (II, XI, 463)
And greedy of life; for good things seem greater by the want of them (II, XV, 468)
weak or no desires, and thence seem temperate. They are slaves (II, XV, 468)
for the goods of fortune seem the more precious for their antiquity (II, XVII, 470)
FORASMUCH as enthymemes either infer truly, or seem only so to do (II, XXIV, 477)
nor does the <i>accuser</i> seem , when he is passionate, to want ground (II, XXVI, 483)
of making the better cause seem the worse, and the worse the better (II, XXVI, 484)
if he bring <i>examples</i> enough to make it seem <i>not necessary</i> (II, XXVII, 485)
<i>gesture</i> of the body and countenance, seem to proceed all from one passion (III, I, 488)
But an <i>orator</i> must not only do that, but also seem not to do it (III, II, 488)
make his oration <i>beautiful</i> , and not seem to intend it (III, II, 489)
that make a man seem to see before his eyes the things signified (III, IX, 496)
<i>Animation</i> is that expression which makes us seem to see the thing before our eyes (III, IX, 497)
for they seem superfluous, and but one thing (III, XI, 499)
which is but one thing, is made to seem many. Of <i>pleadings</i> , that which (III, XI, 499)
to a certain matter, <i>digression</i> will seem <i>variety</i> ; but if he have (III, XIII, 500)
must on the other side make it seem that the <i>matter</i> is a <i>trifle</i> without relation (III, XIII, 502)
For by the one you would seem <i>wise</i> , by the other <i>good</i> (III, XV, 505)
But if this affection seem incredible, then either a reason must be rendered (III, XV, 505)
or speaking of another, he seem contumelious or scurrilous (III, XVI, 508)
A second is from <i>shewing the cause which seemed amiss</i> , and serves for men of good reputation (II, XXV, 481)
for he will get belief by seeming to consider what he says (III, VII, 493)
And that which <i>seems</i> honourable; namely, such as follow (I, IX, 438)
And a flatterer: for he <i>seems</i> both to love and admire (I, XI, 441)
being interpreted reasonably and supplied, <i>seems</i> to require at our hands (I, XIV, 446)
for that he, or some of his, is, or <i>seems</i> to be, <i>neglected</i> (II, II, 452)
<i>I know this affection of mine seems strange to you</i> (III, XV, 505)

SEEMING

That the <i>written law</i> is but seeming justice; the <i>law of nature</i> very justice (I, XVI, 448)
bashfulness, because they despise seeming . And hope little (II, XV, 468)
OF THE PLACES OF SEEMING ENTHYMEMES (II, XXVI, 482 – titolo cap.)
OF <i>seeming</i> enthymemes, one place may be from <i>the form of speaking</i> (II, XXVI, 482)

SIMILITUDE

OF EXAMPLE, SIMILITUDE , AND FABLES (II, XXI, 473 – titolo cap.)
as some action past; or a <i>similitude</i> , which also is called a parable (II, XXI, 473)
A <i>similitude</i> , or <i>parable</i> , is such as followeth (II, XXI, 474)
A sixteenth from <i>the similitude of consequents</i> : as <i>He that denies</i> (II, XXIV, 480)
The third from <i>similitude</i> . As thus, if the adversary say (II, XXVII, 484)
to be so far-fetched, as that the similitude may not easily appear (III, II, 489)
OF A SIMILITUDE (III, IV, 490 – titolo cap.)

A <i>similitude</i> differs from a <i>metaphor</i> only by such particles of comparison (III, IV, 490)
A <i>similitude</i> therefore is a <i>metaphor dilated</i> ; and a <i>metaphor</i> is a <i>similitude contracted</i> into one word (III, IV, 490)
A <i>similitude</i> does well in an oration, so it be not too frequent (III, IV, 491)
An example of the <i>similitude</i> , is this of Pericles, that said in his oration (III, IV, 491)
That which a <i>metaphor</i> does, a <i>similitude</i> does the same (III, IX, 496)
by the observation of things that have <i>similitude</i> and proportion one to another (III, X, 497)
jests that are grounded upon the <i>similitude</i> of words, which have usually one sense (III, X, 498)
But to find <i>fables</i> and <i>similitudes</i> , is easier; because, by conversing in philosophy (II, XXI, 474)
<i>Examples</i> , <i>similitudes</i> , and <i>fables</i> , where <i>enthymemes</i> are wanting (II, XXI, 474)
and the more <i>similitudes</i> , and the greater <i>equality</i> there is of syllables (III, VIII, 495)
the more graceful it is. <i>Similitudes</i> grace an oration, when they contain (III, X, 498)

SPECIES

<i>metaphors</i> , or translations of words from one <i>species</i> to another (III, X, 498)
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«OBJECTIONES TERTIAE AD CARTESII MEDITATIONES»
[Ed. G. Belgioioso, 2009, pp. 908-943]

TAVOLA DELLE OCCORRENZE³

LEMMI	FORME	FREQUENZA	TOTALE
COLOR	COLORE	2	3
	COLORIS	1	
CONCIPIO	CONCEPERIMUS	1	9
	CONCIPERE	5	
	CONCIPIMUS	1	
	CONCIPIO	1	
	CONCIPITUR	1	
FIGURA	FIGURA	2	4
	FIGURAE	1	
	FIGURAM	1	
FINGO	FICTO	1	2
	FINGERE	1	
IDEA	IDEA	13	48
	IDEAE	3	
	IDEAM	26	
	IDEARUM	2	
	IDEAS	2	
	IDEIS	2	
IMAGINATIO	IMAGINATIO	1	2
	IMAGINATIONE	1	
IMAGINO	IMAGINANDI	2	8
	IMAGINARI	4	
	IMAGINOR	2	
IMAGO	IMAGINE	2	12
	IMAGINEM	7	
	IMAGINUM	1	
	IMAGO	2	
INCONCEPTIBILIS	INCONCEPTIBLEM	1	2
	INCONCEPTIBILIS	1	
INSOMNIUM	INSOMNIIS	1	3
	INSOMNIO	1	
	INSOMNIUM	1	
PERCIPIO	PERCIPI	1	1
PHANTASMA	PHANTASMA	1	2
	PHANTASMATA	1	
SIMILITUDO	SIMILITUDINE	1	6
	SIMILITUDINEM	3	
	SIMILITUDO	2	
SOMNIO	SOMNIANS	1	1
SOMNIUM	SOMNIA	1	1

³ Dal calcolo sono state escluse le occorrenze che compaiono nei passi in cui Hobbes cita il testo delle *Meditationes*, a eccezione di una delle occorrenze di *concupere* (*Object. III: BOp I, p. 917; AT VII 177*), in quanto nel passo corrispondente in *Meditatio II* il verbo usato è *percipere* (*BOp I, p. 720; AT VII 31*).

TAVOLE DELLE CONCORDANZE

COLOR

cerae, quae, mutatis colore , duritie, figura et caeteris actibus (Obj. II, p. 910)
constitutam ex figura et colore , de qua possum dubitare (V, p. 918)
tamen qualis figurae aut coloris ignis sit cognoscit (V, p. 920)

CONCIPIO

cogitatione nostra semel conceperimus angulos trianguli omnes (XIV, p. 938)
quod non possumus concipere actum quemcumque sine subjecto (II, p. 910)
sed sola mente concipere . Differentia magna est (IV, p. 916)
aliquam habere, et mente concipere , hoc est, ratiocinando colligere (IV, p. 916)
videamur nobis concipere . Videtur ergo nullam esse (V, p. 920)
quod non possum concipere , neque imaginari terminos ejus (X, p. 930)
quarum non concipimus fines. Et sic omnis idea Dei (X, p. 930)
hoc est, non concipio causam ex qua Deus oriatur (X, p. 930)
evincitur, nec tamen concipitur , aut ideam ullam (IX, p. 928)

FIGURA

mutatis colore, duritie, figura et caeteris actibus (II, p. 910)
imaginem constitutam ex figura et colore, de qua possum (V, p. 918)
nec tamen qualis figurae aut coloris ignis sit (V, p. 920)
velut ex puncto in figuram et magnitudinem quam (X, p. 930)

FINGO

<i>vel ex visis ficto. Cum autem semel</i> (XIV, p. 938)
<i>quandam mihi ipsi fingere possum ex iis quae vidi</i> (X, p. 930)

IDEA

Angelum, cum tamen idea , sub qua Angelum imaginor (V, p. 920)
leonis aliud, quam idea irruentis leonis, et effectus (VI, p. 922)
effectus (quem talis idea generat in corde) (VI, p. 922)
Si non detur Dei idea (non autem probatur (VII, p. 924)
collabitur disquisitio. Praeterea idea mei ipsius mihi oritur (VII, p. 924)
omnino animae est idea , sed ratione colligimus (VII, p. 924)
quidquid est, sine idea vocamus animam (VII, p. 924)

Solis idea unica uno tempore videtur esse (VIII, p. 926)
haec altera non est idea solis, sed collectio (VIII, p. 926)
Et sic omnis idea Dei excluditur; qualis enim est idea sine origine (X, p. 930)
Quare nulla idea est innata; nam quod (X, p. 930)
ego opinor, cujus idea non habetur, sequitur existentiam (XI, p. 932)
possunt esse solis ideae , ut si uno tempore (VIII, p. 926)
Jam haec omnia sunt ideae quae ortae esse possunt (X, p. 930)
(utrum ideae emittantur a corporibus necne) (XV, p. 940)
imaginari, hoc est, ideam aliquam habere (IV, p. 916)
hominem cogito, agnosco ideam , sive imaginem constitutam (V, p. 918)
Chimaeram cogito, agnosco ideam , sive imaginem (V, p. 920)
esse eam Angeli ideam . Sed credens esse creaturas (V, p. 920)
Dei habemus imaginem, sive ideam ; ideoque prohibemur (V, p. 920)
in nobis Dei ideam . Sed sicut caecus natus (V, p. 920)
ullam omnino ignis ideam , vel imaginem animo obversantem (V, p. 920)
concludit. Nec tamen ideam ullam habet, quam possit (V, p. 920)
possit dicere esse ideam aeterni illius (V, p. 920)
quod habemus ideam Dei in anima nostra (V, p. 920)
oportuit illam ideam Dei melius explicare (V, p. 920)
collectio per argumenta ideam solis multoties fore (VIII, p. 926)
Astronomiae non reddunt ideam solis majorem, vel minorem (VIII, p. 926)
docent potius ideam sensibilem fallacem esse (VIII, p. 926)
dari ullam ideam ; addo jam, neque substantiae (IX, p. 928)
tamen concipitur, aut ideam ullam nobis exhibet (IX, p. 928)
attributa Dei, ut Dei ideam inde habeamus (X, p. 928)
existere (non per ideam , sed per ratiocinationem) (X, p. 930)
nomen infiniti non oriri ideam infinitatis divinae (X, p. 930)
quo patet me aliam ideam ad nomen independentis (X, p. 930)
Quaero hic: per quam ideam D. C. intelligit (X, p. 930)
Item per quam ideam intelligitur potentia (X, p. 930)
nunc habet. Aliam ideam ad nomen creatoris (X, p. 930)
Praeterea, ubi dicit ideam Dei et animae nostrae (X, p. 930)
est demonstratum nos ideam Dei habere, et Christiana (XI, p. 932)
(unde putamus oriri ideam trianguli) nomine trianguli (XIV, p. 938)
suarum imaginum vel idearum , et causae illius aliam (V, p. 920)
praeter memoriam mearum idearum incipientium diversis temporibus (X, p. 930)
quomodo dici potest ideas , quae substantias mihi (IX, p. 928)
habent eo tempore ideas ullas. Quare nulla (X, p. 930)
sit composita ex ideis rerum visibilium (V, p. 920)
suum somnium cum ideis rerum longa serie (XVI, p. 942)

IMAGINATIO

ab imaginatione, et imaginatione forte, sicut sentio (IV, p. 918)
nomibus, nomina ab imaginatione , et imaginatione forte (IV, p. 918)

IMAGINO

facultatem ratiocinandi, neque imaginandi : proinde pronum est colligere (XII, p. 934)
ratiocinandi, vel saltem imaginandi , quae facultates sunt ambae (XII, p. 934)
magna est inter imaginari , hoc est, ideam aliquam (IV, p. 916)
possum concipere, neque imaginari terminos ejus (X, p. 930)
quin adhuc possim imaginari ultiores); ex quo sequitur (X, p. 930)
probendam creationem, quod imaginari possumus mundum creatum (X, p. 930)
sub qua Angelum imaginor , sit composita ex ideis (V, p. 920)
numero, quarum non imaginor originem. Sicut dicere (X, p. 930)

IMAGO

prohibemur Deum sub imagine adorare, ne illum (V, p. 920)
potentiam intelligo ex imagine , sive memoria actionum (X, p. 930)
agnosco ideam, sive imaginem constitutam ex figura (V, p. 918)
agnosco ideam, sive imaginem , de qua possum dubitare (V, p. 920)
nullam Dei habemus imaginem , sive ideam (V, p. 920)
ignis ideam, vel imaginem animo obversantem habet (V, p. 920)
vel timet, habet quidem imaginem rei quam timet (VI, p. 922)
quae extant. Creationis imaginem quandam mihi ipsi (X, p. 930)
habet sub se imaginem unitatis rei duobus nominibus (XIV, p. 940)
causam aliquam suarum imaginum vel idearum, et causae (V, p. 920)
obversatur animo aliquando imago flammae, aliquando puelli (V, p. 920)
Et videtur esse ut imago hominis in animo (XIV, p. 938)

INCONCEPTIBILIS

credere Deum esse inconceptibilem , hoc est, ut ego opinor (XI, p. 932)
ne illum, qui inconceptibilis est, videamur nobis concipere (V, p. 920)

INSOMNIUM

<i>difficultas dignoscendi vigiliam ab insomniis, nolim excellentissimum autore (I, p. 908)</i>
<i>animae dormientium profunde sine insomnio cogitent. Si non, non habent (X, p. 930)</i>
<i>(hoc est inter vigiliam et insomnium) (Ultima, p. 942)</i>

PERCIPIO

<i>docuerunt satis clare non percipi substantiam sensibus (IV, p. 916)</i>

PHANTASMA

<i>quod cogito, sive phantasma habeo, sive vigilans (II, p. 910)</i>
<i>dignoscantur; et propterea phantasmata, quae vigilantes et sentientes (I, p. 908)</i>

SIMILITUDO

<i>quae consistit in similitudine rei. Idem dici (VI, p. 922)</i>
<i>quod non habet similitudinem Angeli; neque ergo (V, p. 920)</i>
<i>plus quam rei similitudinem, sed eandem similitudinem bis (VI, p. 924)</i>
<i>dubitare an sit hominis similitudo, vel non (V, p. 918)</i>
<i>possum dubitare an sit similitudo alicujus animalis (V, p. 920)</i>

SOMNIO

<i>sive vigilans, sive somnians, colligitur quod sum cogitans (II, p. 910)</i>

SOMNIUM

<i>nullum esse kritherion, quo somnia nostra a vigilia et sensione (I, p. 908)</i>

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENTER	APPARENTER	1	1
APPAREO	APPAREAT APPAREBIT APPAREBO APPARENT APPARENTEM APPARERE APPARET APPARUERIT APPARUIT	4 1 1 2 1 5 19 2 2	37
CONCEPTIO	CONCEPTIONUM	1	1
CONCEPTUS	CONCEPTUM CONCEPTUUM CONCEPTUS	2 2 5	9
CONCIPIO	CONCEPERIT CONCEPERUNT CONCIPERE CONCIPERET CONCIPI CONCIPIENDUM CONCIPIET CONCIPIMUS	1 1 2 1 3 1 1 1	11
DISSIMILITUDO	DISSIMILITUDINEM	1	1
FIGURA	FIGURA FIGURAE FIGURAS FIGURIS	4 2 3 3	12
IDEA	IDEA	2	2
IMAGINABILIS	IMAGINABILE	1	1
IMAGINATIO	IMAGINATIONE IMAGINATIONEM	1 1	2
IMAGO	IMAGINE IMAGINEM IMAGINIBUS	3 1 3	7
IMPRIMO	IMPRESSA	1	1
IMPERCEPTIBILITER	IMPERCEPTIBILITER	1	1
INCONCEPTIBILIS	INCONCEPTIBILUM	1	1
PERCIPIO	PERCIPIMUS PERCIPIUNTUR	1 1	2
PHANTASMA	PHANTASMATA	1	1
REPRÆSENTO	REPRÆSENTATUR	1	1
SIMILITUDO	SIMILITUDO SIMILITUDINEM	1 4	5
SOMNIUM	SOMNIORUM SOMNIUM	1 4	5
SPATIUM	SPATII	1	1
SPECIES	SPECIE SPECIEBUS SPECIEM	9 6 3	35

	SPECIERUM	3	
	SPECIES	14	
SPECTRUM	SPECTRA	1	1

TAVOLE DELLE CONCORDANZE

APPARENTER

quod sibimet ipsis **apparenter** bonum est (Pars II, cap. VI, § 4)

APPAREO

si successor nullus omnino **appareat**, omnes cives obligationibus suis liberantur (II, VII, 18)

censeri oportere **appareat**. Tale fuit initium regni (II, XI, 1)

aut non satis magna **appareat**, nulla sequetur seditio (II, XII, 11)

nisi is qui ea facit, quibus aliis **appareat** honorare (III, XV, 18)

Scripturae Sacrae evidentissime **apparebit**. Primo, verba illa (III, XVII, 7)

in visione apparebo ei, vel per somnium loquar ad illum (III, XVI, 13)

ut ubi signa certa facti non **apparent**, ibi secundum testes (I, III, 23)

APPARENT ex hactenus dictis in unoquoque civitatis genere (II, XIII, 1)

sed Deum illi **apparentem**; quemadmodum cultus (III, XVI, 4)

quod ex eo **apparere** potest, quod nulla acrius (I, I, 5)

si triangulum sit, statim **apparere** sine alia ratiocinatione angulos (II, IX, 1)

honestum et inhonestum, facere **apparere** majora vel minora (II, X, 11)

commovendo animos facit **apparere** omnia, qualia ipsi animis prius (XII, 12)

quando periculum incipit **apparere**, illi certe non considerant (XIII, 8)

gloriae spes aliqua **apparet** major ex victoria unius partis (I, III, 22)

id sibi bonum non sit, nulla **apparet**. Quin princeps aliquando (II, VI, 13)

Caeterum ex ante dictis **apparet**, eum qui tali imperio praeditus est (II, VI, 19)

cui nullus **apparet** haeres. *Populus enim dominus* (II, VII, 16)

quod *nobismetipsis* **apparet bonum**, intelligi non potest (IX, 3)

oratio divina **apparet**, is necessario divinitus videbitur inspiratus (II, XII, 6)

His intellectis, **apparet** primum, *leges naturales* (II, XIV, 15)

lucris impunitatisque spes **apparet**, nulla pactorum et datae (II, XIV, 18)

creationis hexaemerae, ut **apparet** ex his verbis (III, XVI, 10)

canonem primum recepti, non **apparet**. Quod autem attinet ad prophetas (III, XVI, 12)

prophetissam. Ex quo **apparet**, auctoritatem admittendi *libros* (III, XVI, 16)

auctoritate Josiae regis, ut **apparet** ex 2 Reg. xxii et xxiii (III, XVI, 16)

inter infideles, ex eo **apparet**, quod jus illud sine controversia (III, XVII, 6)

ante diem iudicii, ut **apparet** ex verbis sancti Pauli (III, XVII, 6)

caput corporis ecclesiae, manifeste **apparet** dictum id esse (III, XVII, 22)

ex Matth. xviii. 15-18, sic **apparet**. Discipulos alloquens (III, XVII, 25)

Ex iis, quae dicta sunt, **apparet** differentia, primum, inter *fidem* (III, XVIII, 4)

Id vero satis **apparet** ex verbis ipsius CHRISTI (III, XVIII, 5)

apostolicarum quale fuerit, **apparet** ex his verbis (III, XVIII, 7)

Quandocumque igitur apparuerit id, quod promissum est (II, VII, 17)
Qua specie apparuerit Deus Abrahamo (III, XVI, 4)
sed ejus qui apparuit Abrahamo. 5. Leges, quibus (III, XVI)
<i>Leva oculos</i> , etc. qui apparuit ei, (Gen. xviii. 1, 2) (III, XVI, 4)

CONCEPTIO

praeterquam quod ad modulum conceptionum nostrarum nomina divinae (III, XV, 15)
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CONCEPTUS

<i>infinitem</i> , significet conceptum animi, non tamen sequitur conceptum nobis aliquem esse <i>rei infinitae</i> (III, XV, 14)
altera sententiae et conceptuum animi perspicua et elegans explicatrix (II, XII, 12)
observatione diversorum conceptuum , ad quos significandos appellationes (III, XVII, 12)
<i>idea</i> enim conceptus noster est; conceptus autem nisi <i>finiti</i> non est (III, XV, 14)
ut quamquam inter signa, quibus conceptus nostros aliis patefacimus (III, XVII, 18)
significationibus ita divellantur, ut conceptus , propter quos rebus (III, XVIII, 4)
quarum ipsa sunt nomina, conceptus nulli sunt (III, XVIII, 4)

CONCIPIO

quam sibi quisque conceperit ex facto vel omisso sequituram esse (II, VI, 11)
qualia ipsi animis prius commotis ea conceperunt (II, XII, 12)
est aliquid analogum, quod concupere non possumus (III, XV, 14)
voce Dei vel apostolorum concupere difficile est (III, XVII, 15)
legem civilem in hanc formulam concuperet , <i>non rebellabis</i> , nihil efficeret (II, XIV, 21)
Ex quo sequitur <i>jusjurandum</i> concupi debere ea formula (I, II, 21)
Neque dicitur concupi sive comprehendi imaginatione (III, XV, 14)
Imo non satis concupi animo potest <i>remissionem peccatorum</i> (III, XVII, 9)
Jusjurandum concupiendum esse ea formula, qua utitur is qui accipit (I, II)
<i>vobis signum: Ecce virgo concupiet et pariet filium</i> (III, XVII, 1)
quicquid enim concupimus , finitum est. Et quamquam (III, XV, 14)

DISSIMILITUDO

odisse et odio esse ob dissimilitudinem opinionum; concilia et vota nostra (II, X, 9)
--

FIGURA

partiumque materia, figura , motus seorsim inspiciatur (<i>Praefatio</i>)
Nam ut lapis, qui prae figura aspera et angulosa (I, III, 9)
Non igitur Deo tribuatur [tribuatur] figura ; omnis enim figura finita (III, XV, 14)
proportionis, quantitatis, figurae , motus rationes computantur (<i>Praefatio</i>)
a diversitate materiae et figurae . Nam ut lapis (I, III, 9)
humani commodo, rerum figuras et motus (<i>Praefatio</i>)
sed <i>per aenigmata et figuras Dominum vident</i> (III, XVI, 11)
<i>et non per aenigmata et figuras Dominum videt</i> (III, XVI, 13)
Nam quae, de figuris tractans, GEOMETRIA (<i>Epistola</i>)
ratio magnitudinum in figuris , ambitio et avaritia (<i>Epistola</i>)
gentes sub <i>imaginibus</i> et figuris rerum finitarum (III, XVI, 1)

IDEA

Neque dici de Deo honorifice, quod idea ejus animo nostro insit (III, XV, 14)
animo nostro insit; idea enim conceptus noster est (III, XV, 14)

IMAGO

quod ethnici Deum sub imagine colerent, non tamen a ratione (III, XV, 15)
Deum colere sub imagine , coram iis, qui id fieri (III, XV, 18)
qui Deum colunt sub imagine , terminos illi statuunt (III, XV, 18)
<i>de non adorando per imaginem a seipsie factam</i> (III, XVI, 10)
omnes pene gentes sub <i>imaginibus</i> et <i>figuris</i> rerum finitarum (III, XVI, 1)
institutum, nimirum sub imaginibus * manu-factis; prout fecerunt (III, XVI, 7)
<i>Sub imaginibus manu-factis.</i>] Vide cap. xv. art. 14 (III, XVI, 7)

IMAGINABILIS

Neque imaginabile est, quomodo divitiae <i>publicae</i> (II, X, 2)

IMAGINATIO

concipi sive comprehendi imaginatione , vel quacunquē facultate animae nostrae (III, XV, 14)
Secunda circa imaginationem , memoriam, intellectum, ratiocinationem (<i>Praefatio</i>)

IMPRIMO

itaque exemplaria pauca privatim impressa amicis distribuenda curavi (<i>Praefatio</i>)
--

IMPERCEPTIBILITER

quod sua consumit, **imperceptibiliter** persolvit: dubium amplius (II, XIII, 11)

INCONCEPTIBILIS

nomina quaedam sunt rerum **inconceptibilium**. Earum ergo rerum (III, XVIII, 4)

PERCIPIO

iis rebus, quas sensu **percipimus**, puta gustu, tactu, olfactu (I, III, 31)

non nisi ratione **percipiuntur**. Praecipiente ratione pacem (I, III, 31)

PHANTASMA

rerum finitarum, spectraque sive **phantasmata**, forte ex metu daemonia (III, XVI, 1)

REPRÆSENTO

bonum melius, malum, pejus **repræsentatur** animo, quam revera est (II, V, 5)

SIMILITUDO

fuerat. Et est **similitudo** quaedam inter id, quod (I, III, 3)

virtutibus pacis, ad **similitudinem** Dei acceditur; hic propter (*Epistola*)

prudentialis militaris, vel **similitudinem** affectuum, sponte velint (II, XII, 11)

septuaginta seniorum, ad **similitudinem** Mosis, in ministerium assumens (III, XVII, 3)

synagoga ejicere. Ad **similitudinem** hujus ritus transeuntes ad Christianismum (III, XVII, 26)

SOMNIUM

Propheta ille aut fictor somniorum interficietur. Si praedictio eventuum (III, XVI, 11)

vel per *visionem*, vel **somnium**, vel *inspirationem* seu afflatum divinum (III, XV, 3)

per *visionem*: et (vers. 13), per **somnium**: quod *fidei est* (III, XVI, 4)

tui propheta, aut qui somnium vidisse se dicat (III, XVI, 11)

in visione apparebo ei, vel per somnium loquar ad illum (III, XVI, 13)

SPATIUM

prout plus vel minus **spatii** est in quo versatur (II, IX, 9)

SPECIES

neque novitate sua, neque specie orationis, sed firmitudine rationum (<i>Epistola</i>)
adeo sibi in ejus specie vehementer placent, ut reliquarum (<i>Praefatio</i>)
cujus etiam falsa specie omnes fere homines delectantur (<i>Praefatio</i>)
(Gen. xviii. 1, 2): sub specie trium virorum coelestium (III, XVI, 4)
<i>fidei est</i> . Qua specie apparuerit Deus Abrahamo (III, XVI, 4)
jam in unaquaque civitatis specie constituenda, quid faciant constituentes (II, VII, 5)
revera in omni civitatis specie incommodum est, ubi fit (II, X, 7)
in alia civitatis specie reperiuntur, ex eo procedunt (II, X, 16)
in omni civitatis specie aequalis est; soli <i>actus</i> differunt (II, X, 16)
monarchiam caeteris civitatis speciebus capite decimo commodiorem (<i>Praefatio</i>)
DE TRIBUS CIVITATUM SPECIEBUS , DEMOCRATIA, ARISTOCRATIA, MONARCHIA (II, VII – titulo cap.)
statum civitatis mixtum ex speciebus dictis. 5. Democratiam (II, VII – titulo par.)
Dicendum est de ejus speciebus . Differentia autem civitatum (II, VII, 1)
aeque omnibus dictis speciebus ? Significat enim ea vox (II, VII, 2)
mixtum ex dictis tribus speciebus , diversum tamen a singulis (II, VII, 4)
quae falsam ejus et loquacem speciem humano generi consequuntur (<i>Praefatio</i>)
pro Dea nubem in ejus speciem formatam oblatam esse (<i>Praefatio</i>)
falsam et inanem ejus speciem quasi nubem amplexantes (<i>Praefatio</i>)
prout aliqua trium specierum prae caeteris emineat (II, VII, 4)
SPECIERUM TRIUM CIVITATIS QUOAD INCOMMODA SINGULARUM COMPARATIO (II, X – titulo cap.)
Quod autem dictarum specierum civitatis, <i>democratiae</i> et <i>aristocratiae</i> (II, X, 3)
Deinde civitatum diversas species , monarchiam, aristocratiam, democratiam (<i>Praefatio</i>)
solet in duas species , <i>commutativam</i> et <i>distributivam</i> (I, III, 6)
Civitatis tres esse tantum species : democratiam, aristocratiam, monarchiam (II, VII)
Unde tres nascuntur civitatis species ; una ubi <i>summum imperium</i> (II, VII, 1)
politicarum scriptores tres alias species his oppositas (II, VII, 2)
non sunt illae tres aliae species civitatis, sed tria (II, VII, 2)
non designentur <i>diversae species</i> civitatis, sed civium <i>diversae</i> (II, VII, 2)
ut <i>novitas</i> sit <i>civitatis species</i> ? Deinde, quae differentia (II, VII, 2)
non sint <i>diversae species</i> civitatis, haud facile persuadebitur (II, VII, 2)
ubi mitius, ibi <i>alia species</i> esset civitatis; quod ei minime (II, X, 2)
in naturali rectius dicemus, species rerum externarum sensibiles (II, XIII, 7)
Distributivam et vindicativam non esse species legum, sed partes (II, XIV)
non sunt duae legum species , sed ejusdem legis duae partes (II, XIV, 7)
Sunt autem <i>obligationis naturalis</i> duae species : una, ubi libertas impeditur (III, XV, 7)

SPECTRUM

imaginibus et *figuris* rerum finitarum, **spectraque** sive phantasmata (III, XVI, 1)

«TRACTATUS OPTICUS I»
[Ed. M. Mersenne, 1644, pp. 567-589]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPAREO	APPARET	1	1
APPARITIO	APPARITIO	1	1
COLOR	COLOR	3	5
	COLORIBUS	2	
CONCIPIO	CONCEPTA	1	4
	CONCIPERE	1	
	CONCIPI	1	
	CONCIPIENDO	1	
FIGURA	FIGURAE	2	5
	FIGURAM	2	
	FIGURARUM	1	
IMAGO	IMAGO	1	1
PHANTASMA	PHANTASMA	2	2
SIMILITUDO	SIMILITUDINEM	1	1
SPATIUM	SPATIUM	7	7

TAVOLE DELLE CONCORDANZE

APPAREO

ut quando oculus percutitur, **apparet** lumen quoddam ante oculos (p. 570, prop. III)

APPARITIO

Lumen ergo est **apparitio** ante oculos motus illius qui propagatur a lucidi (p. 570, Prop. III)

COLOR

sed turbat, unde **color** ille ruber, & flavus ad interiora (p. 589, prop. XIV)

unde nascitur **color** viridis et violaceus ad exteriora (p. 589, prop. XIV)

Confirmat conjecturam hanc, quod **color** ruber incipiens ab A (p. 589, prop. XIV)

nam caeci nati, loquentem de lumine et **coloribus** non intelligunt (p. 569, prop. III)

Idem sentiendum de **coloribus**, qui sunt lumen *perturbatum* (p. 570, coroll. ad prop. 3)

CONCIPIO

lumen lucidi phantasma, sive imago **concepta** in cerebro. Confirmatur autem (p. 570, prop. III)

quanquam sit minima quae dari possit, **concipere** dum radius refringitur vertiginem (p. 589, prop. XIV)

a nobis clare, distincteque concipi quidpiam nisi motus (p. 570, monitum ad prop. III)
Difficultas maxima in lumine conciendo tam veterum, quam neotericorum (p. 570, monitum ad prop. III)

FIGURA

diaphanorum omnium naturae et figurae , maxime autem figurae . Ex iis quae de natura (p. 589, prop. XIV)
exhibet in plano secante figuram parallelogrammam (ut AK) (p. 571, prop. IV)
Radius erit spatium conclusum inter figuram ACGIKHDB. Patet ergo ratio (p. 572, prop. IV)
distincteque concipi quidpiam nisi motus, aut figurarum ope. Quas si quis (p. 570, monitum ad prop. III)

IMAGO

Est ergo lumen lucidi phantasma, sive imago concepta in cerebro (p. 570, prop. III)
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PHANTASMA

Est ergo lumen lucidi phantasma , sive imago concepta in cerebro (p. 570, prop. III)
Lumen est phantasma a lucido (Idem sentiendum (p. 570, coroll. ad prop. III)

SIMILITUDO

vel <i>ak</i> (propter similitudinem triangulorum <i>bdh</i> & <i>bei</i> (p. 582, prop. XI)

SPATIUM

transeat per totum illud spatium , per quod motus propagatur (p. 567, hypoth. 3)
puta versus LM. Spatium iam quod continetur inter lineas (p. 570, def. radii)
<i>Radius est spatium solidum</i> (p. 571, titolo prop. IV)
Est ergo Radius spatium solidum (p. 571, prop. IV)
motus per viam sive spatium parallelogrammum ABCD (p. 572, prop. IV)
& totus Radius erit spatium conclusum inter figuram (p. 572, prop. IV)
generis, quantum impleat spatium quod continetur inter FG (p. 588, prop. XIV)

«THE ANSWER TO SIR WILLIAM DAVENANT'S PREFACE BEFORE *GONDIBERT*»
[Ed. D. F. Gladish, 1971, pp. 45-55]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO APPEAR	APPEARE	1	2
	APPEARES	1	
COLOUR	COLOUR	2	4
	COULOR	1	
	COULOUR	1	
TO CONCEIVE	CONCEAVED	2	2
CONCEPTION	CONCEPTION	1	1
FANCY	FANCY	8	8
FICTION	FICTION	3	5
	FICTIONS	2	
FIGURE	FIGURE	3	4
	FIGURES	1	
IMAGE	IMAGE	2	3
	IMAGES	1	
IMAGERY	IMAGERY	1	1
IMAGINATION	IMAGINATION	1	1
IMAGINE	IMAGINE	1	1
IMPRESSION	IMPRESSION	1	1
TO IMPRINT	IMPRINTED	1	1
RESEMBLANCE	RESEMBLANCE	3	4
	RESEMBLANCES	1	
TO RESEMBLE	RESEMBLING	1	1
TO REPRESENT	REPRESENT	2	3
	REPRESENTING	1	
REPRESENTATION	REPRESENTATION	1	1
TO SEEM	SEEMETH	1	1
SIMILITUDE	SIMILITUDES	2	2

TAVOLE DELLE CONCORDANZE

TO APPEAR

to light will thereby appeare the better. And so you (p. 54)
unseasonably for <i>Zeale</i> , there appeares a spirit of <i>Cruelty</i> (p. 48)

COLOUR

the true, and naturall Colour . But that which is taken out (p. 51)
the true and naturall Colour consisteth in two things (p. 52)
both body and soule, coulor and shaddow of his Poeme (p. 50)
the countenance and coulour of a bewtiful Muse (p. 51)

TO CONCEIVE

but beyond the conceived possibility of nature never (p. 51)
more then is perfectly conceived ; or perfect conception (p. 52)

CONCEPTION

perfectly conceived; or perfect conception in fewer words (p. 52)
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FANCY

swift and well govern'd fancy , though it were enough (p. 45)
Memory begets Judgement, and Fancy ; Judgement begets the strength (p. 49)
and structure; and Fancy begets the ornaments of a Poeme (p. 49)
resemblances; Whereby the Fancy , when any worke of Art (p. 49)
farre forth as the Fancy of man, has traced (p. 49)
the workemanship of Fancy , but guided by the Precepts (p. 49)
there the Architect (Fancy) must take the Philosophers (p. 50)
mans vertue to my fancy , which is your owne (p. 55)

which are easily fayned by them that dare (p. 51)
--

FICTION

delightfulnesse, not onely of fiction , but of stile (p. 46)
not pleased with fiction , unlesse it be bold (p. 51)
the exorbitancy of the fiction . For as truth is (p. 51)
give entrance to Fictions writ in Prose (p. 46)
Heathen such strange fictions , and Metamorphoses, were not (p. 51)

FIGURE

<i>Pastorall comedy</i> . The Figure therefore of an Epique Poeme (p. 46)
I insert to justify the figure of yours, consisting of five (p. 46)
ever bene the approved figure of a Tragedy (p. 46)
picture conteyning diverse figures , sees none of those (p. 55)

IMAGE

venerable and amiable Image of Heroique vertue (p. 50)
(in the reading) the image but of one mans vertue (p. 55)
that is, to have images of nature in the memory (p. 52)

IMAGERY

as in copious **Imagery** discreetly ordered, and perfectly registred (p. 49)

IMAGINATION

I find in my **imagination** an effect not unlike (p. 55)

IMAGINE

a false one, I can **imagine** no cause, but a reasonlesse imitation (p. 49)

IMPRESSION

change and variety of **impression**, so also does the sense (p. 53)

TO IMPRINT

that so deeply **imprinted**, as to stay for ever there (p. 55)

RESEMBLANCE

It hath the same **resemblance** also with a mans veines (p. 50)

of Historically, so the **Resemblance** of truth is the utmost limit (p. 51)

hath more or lesse **resemblance** with the naturall, and are (p. 51)

causes, uses, differences and **resemblances**; Whereby the Fancy (p. 49)

TO RESEMBLE

the rest of men, **resembling** that of the Heavens (p. 45)

TO REPRESENT

same kind it is to **represent** scurrility, or any action (p. 53)

many noble Persons, **represent** (in the reading) the image (p. 55)

the uncomlinesse of **representing** in great persons (p. 53)

REPRESENTATION

in the manner of **Representation**, which sometimes is *Narrative* (p. 45)

TO SEEM

So that when she **seemeth** to fly from one *Indies* (p. 49)

SIMILITUDE

novelty of metaphors and **similitudes**, which are not possibly (p. 53)

instructive, and comely) **similitudes**. Having thus (I hope) (p. 53)

«LEVIATHAN» (testo inglese)
[Ed. Malcolm, 2012. voll. 2-3]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	16	16
APPARENTLY	APPARENTLY	2	2
APPARITION	APPARITION APPARITIONS	15 16	31
TO APPEAR	APPEAR APPEARE APPEARED APPEARES APPEARETH APPEARING APPEARS	38 7 16 1 23 8 22	115
APPEARANCE	APPARENCE APPARENCES APPEARANCE	11 2 3	16
COLOUR	COLOUR COLOURS	11 3	14
COLOURED	COLORED COLOURED	1 1	2
CONCEIT	CONCEIPT CONCEIPTS CONCEIT CONCEITS	2 1 1 1	5
TO CONCEIVE	CONCEIVE CONCEIVED CONCEIVES CONCEIVETH CONCEIVING	34 13 1 1 1	50
CONCEPTION	CONCEPTION CONCEPTIONS	7 7	14
DISSIMILITUDE	DISSIMILITUDE DISSIMILITUDES	1 1	2
DREAM	DREAM DREAME DREAMES DREAMS	40 2 1 35	78
TO DREAM	DREAM DREAMED DREAMING DREAMS	5 4 4 1	14
TO FANCY	FANCIED FANCY FANCYED	1 3 2	6
FANCY	FANCIE FANCIES FANCY FANCYING	1 17 62 1	81
TO FEIGN	FEIGN FEIGNE	1 1	

	FEIGNED	11	17
	FEIGNING	2	
	FEINED	2	
FICTION	FICTION	5	6
	FICTIONS	1	
FIGMENT	FIGMENT	2	2
FIGURE	FIGURE	14	23
	FIGURES	9	
FIGURED	FIGURED	6	6
FIGURATIVELY	FIGURATIVELY	1	1
GHOST	GHOST	62	88
	GHOSTS	26	
IDEA	IDEA	8	11
	IDEAS	3	
IDOL	IDOL	12	30
	IDOLL	4	
	IDOLS	14	
IMAGE	IMAGE	52	89
	IMAGES	37	
IMAGERY	IMAGERY	2	2
IMAGINABLE	IMAGINABLE	2	2
IMAGINARY	IMAGINARY	4	4
IMAGINATION	IMAGINATION	42	56
	IMAGINATIONS	14	
TO IMAGINE	IMAGIN	1	33
	IMAGINE	14	
	IMAGINED	9	
	IMAGINETH	2	
	IMAGINING	6	
	IMAGINS	1	
IMAGO	IMAGINES	1	1
IMPRESSION	IMPRESSION	12	14
	IMPRESSIONS	2	
TO IMPRINT	IMPRINT	1	3
	IMPRINTED	2	
INCONCEIVABLE	INCONCEIVABLE	1	1
TO PERCEIVE	PERCEIVE	11	19
	PERCEIVED	7	
	PERCEIVETH	1	
PERCEPTIBLE	PERCEPTIBLE	1	1
PHANTASM	PHANTASM	1	30
	PHANTASME	8	
	PHANTASMES	19	
	PHANTASMS	2	
PHANTASTICAL	PHANTASTICAL	4	4
TO REPRESENT	REPRESENT	24	70
	REPRESENTED	27	
	REPRESENTETH	10	
	REPRESENTING	6	
	REPRESENTS	3	
REPRESENTATION	REPRESENTATION	9	12
	REPRESENTATIONS	3	
RESEMBLANCE	RESEMBLANCE	11	12
	RESEMBLANCES	1	

TO RESEMBLE	RESEMBLE RESEMBLED RESEMBLES RESEMBLETH RESEMBLING	3 2 1 2 1	9
TO SEEM	SEEM SEEME SEEMED SEEMETH SEEMING SEEMS	45 1 11 30 2 14	103
SEEMING	SEEMING SEEMINGS	2 1	3
SEEMING (AGG.)	SEEMING	9	9
SIMILITUDE	SIMILITUDE SIMILITUDES	13 3	16
SPACE	SPACE	7	7
SPECIES	SPECIES	6	6
SPECTRUM	SPECTRA	1	1
UNCONCEIVABLE	UNCONCEIVABLE	1	1

TAVOLE DELLE CONCORDANZE

APPARENT

for the possibility apparent of having the use of Reason (I, V, p. 74)
which by some apparent signes promiseth Good (I, VI, p. 82)
is that which Writers call Apparent or <i>Seeming Good</i> (I, VI, p. 94)
the whole is Apparent or <i>Seeming Evill</i> : so that he (I, VI, p. 94)
defect of Discretion be apparent , how extravagant soever (I, VIII, p. 108)
Madnesse commonly called MELANCHOLY, apparent also in diverse manners (I, VIII, p. 112)
to obtain some future apparent Good. And is either <i>Originall</i> (I, X, p. 132)
no dependence at all apparent , took occasion to obtrude (I, XII, p. 172)
when the Heire apparent of a Kingdome, shall kill him (I, XV, p. 222)
but by the apparent benefit of what he is to do (I, XV, p. 226)
and augment, or diminish the apparent greatnesse of Good and Evill (II, XVII, p. 258)
in the former, there is apparent negligence, which is not without (II, XXVII, p. 474)
is a doctrine not apparent in Scripture. The whole 14. Chapter (III, XXXVIII, p. 706)
similitude with Moses, is also apparent in the actions of our Saviour (III, XLI, p. 768)
to the Apostleship, is apparent by that, that they are both (III, XLII, p. 832)
and he the heir apparent to the Sovereignty (<i>Rev. and Concl.</i> , p. 1137)

APPARENTLY

or honour, or pleasure apparently ariseth out of the victory (I, XV, p. 238)
<i>speak mouth to mouth, even apparently, not in dark speeches</i> (III, XXXVI, p. 664)

APPARITION

a visible shew, apparition , or aspect, or a being seen (I, I, p. 24)
hee saw a fearfull apparition , which is commonly related (I, II, p. 32)

it must needs make the Apparition by degrees to vanish (I, II, p. 32)
Gen. 16. that the same apparition is called, not only an Angel (III, XXXIV, p. 624)
Neither was this apparition a Fancy figured, but a Voice (III, XXXIV, p. 624)
from slaying Isaac, there was no Apparition , but a Voice (III, XXXIV, p. 624)
in my sleep. For an apparition made to a man in his sleep (III, XXXIV, p. 624)
this Pillar was all the apparition , and Angel promised to Moses (III, XXXIV, p. 626)
that is, by an Apparition , or Vision. And again, [Gen. 15. 1.] (III, XXXVI, p. 662)
[Gen. 18. 1.] by an apparition of three Angels; and to Abimelech (III, XXXVI, p. 664)
To Lot [Gen. 19. 1.] by an apparition of two Angels (III, XXXVI, p. 664)
And to Hagar [Gen. 19. 1.] by the apparition of one Angel (III, XXXVI, p. 664)
Abraham again [Gen. 22. 11.] by the apparition of a voice (III, XXXVI, p. 664)
Moses [Exod. 3. 2.] in the apparition of a flame of fire (III, XXXVI, p. 664)
or call the ordinary apparition of the Sun, of the quantity (IV, XLV, p. 1014)
God can make unnaturall Apparitions : But that he does it (I, II, p. 34)
knowing that such apparitions are nothing else but creatures (I, XII, p. 166)
that some such apparitions were not Imaginary, but Reall (III, XXXIV, p. 620)
And some such apparitions may be reall, and substantiall (III, XXXIV, p. 620)
they appear in; which Apparitions , though no reall Substances (III, XXXIV, p. 622)
the Sadduces,) that those apparitions (which it pleased God (III, XXXIV, p. 622)
Gods special presence, those apparitions are not improperly called Angels (III, XXXIV, p. 624)
as the like apparitions made to other holy men in their sleep (III, XXXIV, p. 628)
nothing but supernaturall apparitions of the Fancy, raised by (III, XXXIV, p. 630)
Incorporeall, as are the Apparitions men see in the Dark (IV, XLV, p. 1022)
the Phantasticall Formes, Apparitions , or Seemings of visible Bodies (IV, XLV, p. 1030)
in the same language, Apparitions . And from these Images (IV, XLV, p. 1030)
of the Shews or Apparitions of objects; which when (IV, XLVI, p. 1088)
which when they be Apparitions to the Eye, is Sight (IV, XLVI, p. 1088)
and all the Histories of Apparitions , and Ghosts, alleged by (IV, XLVI, p. 1098)
S. Bernard have somewhat of Apparitions of Ghosts, that said (IV, XLVI, p. 1100)

TO APPEAR

that did not manifestly appear in his conversation (p. 4)
that which they say, appear credible. If this superstitious (I, II, p. 34)
of man, before they appear in walking, speaking, striking (I, VI, p. 78)
such as sometimes appear , sometimes vanish (I, IX, p. 131)
with consideration, to appear before him with decency (I, X, p. 136)
from a purpose to appear grave, it is Dishonourable (I, X, p. 140)
save that they appear , and vanish when they please (I, XII, p. 168)
mens faith, do manifestly appear in the Examples following (I, XII, p. 184)
that will not appear unto him very reasonable (I, XV, p. 240)
To make it appear , that this inconvenience, proceedeth (II, XIX, p. 292)
no more, than shall appear to be due by that Law (II, XXI, p. 342)
the truth most evidently appear ; that is to say (II, XXV, p. 406)
and no iniquity appear in the use thereof; that Law (II, XXVI, p. 420)
maketh it sufficiently appear , he was not guilty (II, XXVI, p. 434)
unlesse it be made appear , they did it against their consciences (II, XXVI, p. 438)
as the signs thereof shall appear greater, or lesser (II, XXVI, p. 444)
his charge: but till it appear by some thing done (II, XXVII, p. 452)
of Intentions, which never appear by any outward act (II, XXVII, p. 454)
as may be made appear before a Judge; and therefore (II, XXVII, p. 454)

Law-maker is a Law, there appear in this case two contradictory (II, XXVII, p. 474)
I shall make it appear , when I shall come to speak (II, XXX, p. 522)
and though it appear sufficiently (<i>Ezekiel</i> 14. 14. (III, XXXIII, p. 596)
by <i>Esdras</i> , as may appear by that which he (III, XXXIII, p. 598)
in the place where they appear , to resist their fingers (III, XXXIV, p. 612)
Dream, or Vision they appear in; which Apparitions, though no (III, XXXIV, p. 622)
Phantasme; nor does it appear that God commanded the raising (III, XXXVI, p. 660)
not few, nor obscure) will appear to most men a novelty (III, XXXVIII, p. 708)
their Torments after Judgement, appear by the Scripture (III, XXXVIII, p. 710)
If now it should appear , that there is no Coercive Power (III, XLII, p. 778)
till his Hypocrisy appear in his Manners, that is (III, XLII, p. 804)
the Evangelists (as may appear by reading them) (III, XLIII, p. 938)
over Phantasmes that appear in the Air: For which cause (IV, XLIV, p. 956)
though the effect appear but in Reviling, or not at all (IV, XLIV, p. 1008)
and because they appear as signes of Honoring (IV, XLV, p. 1028)
had chosen to appear in, and to give his Laws (IV, XLV, p. 1034)
Though it doe not appear they had so soon (IV, XLV, p. 1046)
clothes which they appear in) can walk by night (IV, XLVI, p. 1084)
than they make appear ; nor by Pious Frauds (IV, XLVII, p. 1116)
Imaginations there formerly made, appeare as if a man were waking (I, II, p. 30)
to make their difference appeare more cleerly, let us (I, V, p. 76)
of such things, as appeare to be signes, that (I, XII, p. 182)
voluntary actions, would appeare manifest. And therefore God (II, XXI, p. 326)
though it never appeare in Word, or Fact (II, XXVII, p. 452)
and if they appeare not, they have no authority (III, XLII, p. 794)
thoughts of men, which appeare outwardly in their words (IV, XLV, p. 1028)
being (as it appeared by those ensuing Taxes) (II, XXIV, p. 392)
done in his presence appeared to be a Prophet sent from God (III, XXXII, p. 580)
may not the Angels that appeared to Lot, and are called (III, XXXIV, p. 624)
<i>The angel of the Lord appeared to me in my sleep</i> (III, XXXIV, p. 624)
Lord Himself; and he appeared not in the form (III, XXXIV, p. 626)
God is said to have appeared to him. So there is one (III, XXXVI, p. 662)
a sign of Gods presence, appeared as Gods Messenger (III, XXXVI, p. 662)
Again, the Lord appeared to Abraham [<i>Gen.</i> 18. 1.] (III, XXXVI, p. 662)
God spake or appeared as he is in his own nature (III, XXXVI, p. 668)
<i>will say, the Lord hath not appeared unto me</i> (III, XXXVII, p. 686)
their Fathers had appeared unto him: And if (III, XXXVII, p. 686)
our Saviour himself appeared to him in the way (III, XLII, p. 832)
would easily have appeared : We are therefore to consider (III, XLII, p. 872)
any thing that appeared not before the Consecration (IV, XLIV, p. 968)
if there had appeared in their Rods nothing (IV, XLIV, p. 968)
<i>white them. And there appeared unto them Elias</i> (IV, XLIV, p. 982)
sources of Crimes, it appeares already, that all Crimes (II, XXVII, p. 466)
substance with that which appeareth in a Dream, to one (I, XII, p. 166)
every little payment appeareth a great grievance (II, XVIII, p. 282)
So that it appeareth plainly, to my understanding (II, XX, p. 320)
inconstant use of words, appeareth in nothing more, than (II, XXV, p. 398)
two places it sufficiently appeareth , that in a Common-wealth (II, XXVI, p. 446)
they choose that which appeareth best for themselves (II, XXVII, p. 456)

In the same manner it appeareth , in the Books of the Prophets (III, XXXIV, p. 616)
was derived. And it appeareth [verse 16.] that, they were (III, XXXVI, p. 672)
their own Altars, as appeareth at large in the 2 of <i>Kings</i> (III, XXXVIII, p. 714)
by inheritance; it appeareth not as yet, that the people (III, XL, p. 740)
in the verse after appeareth) to see God and live (III, XL, p. 742)
concerned the right; yet it appeareth by the same Holy History (III, XL, p. 754)
By all which it appeareth , that though the power (III, XL, p. 756)
wherein that testimony appeareth , the Answer is easie (III, XLII, p. 776)
of his Resurrection; as appeareth expressly (<i>Acts</i> 1. ver. 21, 22.) (III, XLII, p. 776)
day of Judgement; as appeareth by the words of our Saviour (III, XLII, p. 780)
might not do; as appeareth by the words of St. Paul (III, XLII, p. 798)
was not destroyed, there appeareth no authority in the Scripture (III, XLII, p. 800)
they were chosen, as appeareth immediately before, verse 3. (III, XLII, p. 860)
Christ, is all one, as appeareth in the verses immediately (III, XLIII, p. 942)
notwithstanding there appeareth not to the Sight (IV, XLIV, p. 968)
the name of <i>Daemons</i> , appeareth partly in the Genealogie (IV, XLV, p. 1014)
And every day it appeareth more and more, that Years (IV, XLVI, p. 1100)
but too much appearing Passion, may be gathered out (I, VIII, p. 114)
a Glory, or Pride in appearing not to need to breake it (I, XIV, p. 216)
or for fear of appearing duller in apprehension (II, XXV, p. 408)
the externall signes appearing in the Words, and Actions (II, XXXI, p. 560)
their favour with God, appearing in their wisdome, courage (III, XL, p. 750)
marks of Repentance; which appearing , they have no Authority (III, XLII, p. 794)
<i>and glory at the Appearing of Jesus Christ</i> ; and St. Paul (IV, XLIV, p. 1004)
at the Second Appearing of Christ; and the Prophet Zechariah (IV, XLIV, p. 1004)
which we look at, appears dimme, and without distinction (I, II, p. 28)
By this it appears how necessary it is (I, IV, p. 56)
By this it appears that Reason is not as Sense (I, V, p. 72)
when danger or difficulty appears , they look for nothing (I, XI, p. 154)
By this it appears , that an Oath taken according (I, XIV, p. 218)
vehemence of talking. It appears also, that the Oath (I, XIV, p. 218)
By this it appears , that a great Family (II, XX, p. 314)
insufficient and (as it appears by the late small Revenue (II, XXIV, p. 392)
the hope of impunity appears , their effects proceed (II, XXVII, p. 462)
By which it appears , that false Prophets may have (III, XXXII, p. 582)
not doe. Whereby it appears ; that Joshua knew not (III, XXXIV, p. 618)
Christian Religion; as it appears evidently by that which (III, XXXVI, p. 650)
an Angel, or Angels, as appears expressly, <i>Acts</i> 7. ver. 35. (III, XXXVI, p. 666)
then true Prophets, appears by this, that when Ahab (III, XXXVI, p. 676)
the same thing, as it appears by the words of (III, XXXVIII, p. 720)
in causes Civill, as appears in <i>Deut.</i> 17. 8, 9, 10 (III, XL, p. 748)
By which it appears , that upon a Christian (III, XLII, p. 798)
City of Jerusalem, as appears by that of 2 <i>Esdras</i> , 14. 21. (III, XLII, p. 818)
Apostles could, and (as appears by this place) effectually (III, XLII, p. 842)
and Chappels: whereby it appears , he had not only (III, XLII, p. 862)
presseth his eye, there appears to him a light without (IV, XLV, p. 1012)
Sentence against him; as appears , <i>Levit.</i> 25. 11, 12 (<i>Rev. and Concl.</i> , p. 1137)

APPEARANCE

every one a <i>Representation</i> or Apparence , of some quality (I, I, p. 22)
but motion). But their apparence to us is Fancy (I, I, p. 24)
in one place; the apparence , in another. And though at some (I, I, p. 24)
call it <i>Fancy</i> ; which signifies apparence , and is as proper (I, II, p. 26)
of externall objects but in apparence ; to the Sight, Light (I, VI, p. 82)
object moving. But the apparence , or sense of that motion (I, VI, p. 82)
and for the apparence of it <i>Delight</i> , and <i>Pleasure</i> (I, VI, p. 82)
(or <i>Delight</i> .) is the apparence , or sense of Good (I, VI, p. 82)
<i>Molestation</i> or <i>Displeasure</i> , the apparence , or sense of Evill (I, VI, p. 82)
when there is apparence of profit, or pleasure (II, XXVII, p. 464)
to variety of apparence to the sense of living creatures (III, XXXIV, p. 610)
working produceth diversity of Apparences . The Originall of them (I, I, p. 22)
to worship for Gods, those Apparences that remain in the Brain (IV, XLV, p. 1024)
the <i>disguise</i> , or <i>outward appearance</i> of a man, counterfeited on (I, XVI, p. 244)
Debt, <i>Praedes</i> ; and for Appearance before a Judge, or Magistrate (I, XVI, p. 252)
or the diligent appearance of a few of the contrary opinion (II, XIX, p. 290)

COLOUR

in a <i>Light</i> , or Colour <i>figured</i> ; To the Eare (I, I, p. 22)
but the <i>sight</i> , the Colour , the <i>Idea</i> of it in the fancy (I, IV, p. 58)
they do that say, the colour is in the body (I, V, p. 70)
to the Sight, Light and Colour ; to the Eare, Sound (I, VI, p. 82)
sometimes of one Colour , Smell, Taste, or Sound (III, XXXIV, p. 610)
to set some colour upon his own contumacy (III, XLIII, p. 954)
as any shew, or colour of prooffe. He brings in (IV, XLIV, p. 996)
all which there is no colour at all for the burning (IV, XLIV, p. 1002)
there is no colour in any interpretation (IV, XLIV, p. 1006)
Formes without Matter; Colour and Figure, without any (IV, XLV, p. 1012)
that the Figure, and Colour , and Tast of a peace of Bread (IV, XLVI, p. 1082)
For if those Colours , and Sounds, were in the Bodies (I, I, p. 24)
Figures, Numbers, Measures, Colours , Sounds, Fancies, Relations (I, IV, p. 48)
changed into other colours , and shapes, as things (IV, XLV, p. 1030)

COLOURED

made of the diverse colored threads, or shreds of (II, XXV, p. 410)
Figure, without any coloured or figured Body (IV, XLV, p. 1012)

CONCEIT

fall upon any other concept , but that it was the same (I, XII, p. 166)
is but a vain concept of ones owne wisdom (I, XIII, p. 188)
other such vaine concepts . So easie are men to be drawn (I, XII, p. 176)
in their own conceit , contend by force (I, XV, p. 234)

Ideas, Idols, Phantasmes, Conceits, as being Representations (IV, XLV, p. 1024)

TO CONCEIVE

a horse at another, we conceive in our mind a centaur (I, II, p. 28)
of infinite magnitude; nor conceive infinite swiftnes, infinite time (I, III, p. 46)
we are not able to conceive the ends, and bounds (I, III, p. 46)
to make us conceive him; (for he is <i>Incomprehensible</i> (I, III, p. 46)
I said before,) we conceive , has been perceived first (I, III, p. 46)
No man therefore can conceive anything, but he must conceive it in some place (I, III, p. 46)
to another, what they conceive , or think of each matter (I, IV, p. 50)
or quality which we conceive to be in it (I, IV, p. 58)
but conceptions; when we conceive the same things differently (I, IV, p. 62)
the nature of that we conceive , be the same (I, IV, p. 62)
hee does nothing else but conceive a summe total (I, V, p. 64)
<i>Addition</i> of parcels; or conceive a Remainder, from <i>Subtraction</i> (I, V, p. 64)
words whereby we conceive nothing but the sound (I, V, p. 68)
unstudied men, doe not conceive any motion at all (I, VI, p. 78)
to another, when we conceive the same to be done (I, VI, p. 84)
of his own, I do not conceive it possible (I, VI, p. 90)
by the same, may easily conceive , and assure himselfe (I, XI, p. 160)
a man may conceive there is a cause of them (I, XI, p. 160)
and Reason, hee shall conceive to be the aptest (I, XIV, p. 198)
if any particular member conceive himself Injured by the Body (II, XXII, p. 360)
under a monarch conceive an the opinion, that the Subjects (II, XXIX, p. 508)
under a Monarchy conceive such an opinion (II, XXIX, p. 508)
Nor to say we conceive , and imagine, or have an <i>Idea</i> (II, XXXI, p. 566)
for whatsoever we conceive is Finite: Nor to attribute (II, XXXI, p. 566)
with such names as we conceive most honourable amongst our selves (III, XXXIV, p. 614)
our understanding, that can conceive nothing moved that changes (III, XXXIV, p. 614)
the Gentiles did vulgarly conceive the Imagery of the brain (III, XXXIV, p. 622)
as our capacity can conceive his Almighty power (III, XXXVI, p. 662)
<i>of sins</i> , unlesse we conceive withall, that the dammage (III, XLII, p. 826)
that no man can conceive there is any greater degree (IV, XLIV, p. 958)
it was hard for men to conceive of those Images in the Fancy (IV, XLIV, p. 1012)
known, that wee conceive the Consequence of one name (IV, XLVI, p. 1080)
thing naturall to all men, to conceive some great Fault (IV, XLVI, p. 1094)
which they never conceived , and so deceive themselves (I, IV, p. 50)
that are, or may be conceived to be; or of bodies (I, IV, p. 60)
that when he conceived anything whatsoever (I, V, p. 68)
they have once conceived a good opinion (I, XII, p. 170)
which naturally men conceived fit to bee used towards (I, XII, p. 174)
which may be conceived in this forme (I, XV, p. 230)
Common-wealth it selfe, may be conceived to have a portion (II, XXIV, p. 390)
could be any Representative conceived free from human passions (II, XXIV, p. 390)
A Law may be conceived to be Good, when it is (II, XXX, p. 540)
Nor can it be conceived , that the benefit of Faith (III, XLII, p. 826)
from the shapes they conceived of their Gods (IV, XLV, p. 1032)
the names of the Things conceived ; as the names of all sorts (IV, XLVI, p. 1078)
whereby there cannot be conceived in the mind of any man (IV, XLVI, p. 1084)

and no man conceives in his imagination any greater light (IV, XLIV, p. 958)
how good soever he conceiveth it to be. I say, he cannot (III, XLII, p. 822)
by Words,) is conceiving of the consequence of the names (I, V, p. 64)

CONCEPTION

For there is no conception in a mans mind, which hath not (I, I, p. 22)
there is no Idea, or conception of any thing we call <i>Infinite</i> (I, III, p. 46)
thing named, having no Conception of the thing, but of our (I, III, p. 46)
which is our fancy or conception of it by the Eare (I, IV, p. 58)
<i>Understanding</i> being nothing else, but conception caused by Speech (I, IV, p. 62)
from their vicious conception , by breaking out (II, XXIX, p. 498)
one Name to signifie our Conception of his Nature (II, XXXI, p. 566)
only his will; but his conceptions and thoughts, by the sequell (I, II, p. 36)
register for their conceptions , that which they never conceived (I, IV, p. 50)
to signify our conceptions ; and all our affections (I, IV, p. 62)
all our affections are but conceptions ; when we conceive (I, IV, p. 62)
fear, or other passions, or conceptions in the hearer (III, XXXVII, p. 690)
explaining of a mans Conceptions concerning the Nature and Generation (IV, XLVI, p. 1076)
to others the Thoughts and Conceptions of our Minds (IV, XLVI, p. 1078)

DISSIMILITUDE

there is one dissimilitude joyned, of great importance (II, XXV, p. 404)
their differences, and dissimilitudes ; which is called <i>Distinguishing</i> (I, VIII, p. 104)

DREAM

and therefore no dream , but what proceeds from the agitation (I, II, p. 30)
a more vigorous impression, a dream must needs be more clear (I, II, p. 30)
absurdity of dreams, but never dream of the absurdities of my waking thoughts (I, II, p. 30)
at one end, and when we Dream , at another. The most difficult (I, II, p. 32)
discerning of a man's dream from his waking thoughts (I, II, p. 32)
cannot easily think it other than a dream . We read of <i>Marcus Brutus</i> (I, II, p. 32)
judge to have been but a short dream . For sitting in his tent (I, II, p. 32)
no cause to think it a Dream , or any thing but a Vision (I, II, pp. 32-34)
impertinent one to another, as in a dream . Such are commonly (I, III, p. 38)
or by a vision or dream : nor is there anything in his law (I, VIII, p. 116)
but to them, by voice, vision, or dream ; and the <i>burthen of the Lord</i> (I, VIII, p. 118)
that which appeareth in a dream to one that sleepeth (I, XII, p. 166)
upon his own, or anothers Dream , or pretended Vision, or upon (II, XXVII, p. 466)
nor whether he that tells his Dream , say true, or lye (II, XXVII, p. 466)
spoken to him in a Dream , is no more then to say he (III, XXXII, p. 580)
many times naturally take his dream for a vision, as not having (III, XXXII, p. 580)
a Looking-glasse, in a Dream , or to a Distempered brain waking (III, XXXIV, p. 612)
but by some supernaturall Dream or <i>Vision</i> . <i>Gen. 2.7</i> . It is said (III, XXXIV, p. 616)

his power, especially by a Dream , or Vision. Concerning the creation (III, XXXIV, p. 622)
nor last any longer then the Dream , or Vision they appear in (III, XXXIV, p. 622)
therefore onely Fancy, and a Dream ; yet being supernaturall (III, XXXIV, p. 624)
it seemed to <i>Daniel</i> , in his dream , that two Saints being in talke (III, XXXIV, p. 628)
is meant the voice of God in a Dream , or Vision supernaturall (III, XXXV, p. 632)
where God in a Dream speaketh to Abimelech in this manner (III, XXXVI, p. 658)
to Abimelech (<i>Gen.</i> 20. 3.) in a dream ; to Lot by an apparition (p. 664)
in his sleep, or by dream): and to Jacob [<i>Gen.</i> 18. 12.] in a dream ; that is to say (III, XXXVI, p. 664)
alwaies by a Vision, or by a Dream ; as to <i>Gideon</i> , <i>Samuel</i> (III, XXXVI, p. 664)
<i>will speak unto him in a Dream. My servant Moses is not so</i> (III, XXXVI, p. 664)
<i>Prophecy</i> is expounded by Dream , and <i>Vision</i> . And in the same (III, XXXVI, p. 666)
<i>and behold it was a Dream</i> : So that generally (III, XXXVI, p. 666)
(which is all one) a new Dream , or Vision. Of Prophets, that (III, XXXVI, p. 666)
Mount <i>Sinai</i> , it was a Dream , or Vision, such as other Prophets (III, XXXVI, p. 668)
To <i>Ioseph</i> in a Dream : again to <i>Paul</i> in the way to Damascus (III, XXXVI, p. 674)
Prophecy supposeth Vision, or Dream , (which two, when they be naturall (III, XXXVI, p. 674)
was commanded him, in a Dream , or Vision; and to deliver (III, XL, p. 736)
Sickness, or Violence) a Dream : of which things I have already (IV, XLV, p. 1012)
see in the Dark, or in a Dream , or Vision; which the Latines (IV, XLV, p. 1022)
to stand before us in a Dream : And this is the reason (IV, XLV, p. 1024)
those Schools, was rather a Dream than Science, and set forth (IV, XLVI, p. 1058)
which all men call a Dreame , whether such Dreame be naturall, or supernaturall (III, XXXIV, p. 624)
take their owne Dreames , for the Prophecy they mean to be governed (III, XXXVI, p. 680)
imaginations of them that sleep are those we call Dreams . And these also (I, II, p. 30)
when I consider that in dreams I do not often nor constantly (I, II, p. 30)
observe the absurdity of dreams , but never dream of the absurdities (I, II, p. 30)
And seeing dreams are caused by the distemper of some (I, II, p. 32)
must needs cause different dreams . And hence it is that (I, II, p. 32)
lying cold breedeth dreams of fear, and raiseth (I, II, p. 32)
some kindness shown. In sum, our Dreams are the reverse (I, II, p. 32)
ignorance of how to distinguish dreams , and other strong facies (I, II, p. 34)
with it prognostics from dreams , false prophecies, and many other (I, II, p. 34)
which was <i>Aruspicina</i> : Sometimes in Dreams : Sometimes in Croaking of Ravens (I, XII, p. 176)
Gods Commandments, their own dreams , and fancies, or the dreams and fancies of private men (II, XXVI, p. 446)
men, that tell him of strange Dreams and Visions; and thereby be made (II, XXVII, p. 466)
in the second Chapter) Dreams be naturally but the fancies remaining (II, XXVII, p. 466)
from any man, that knows dreams are for the most part naturall (III, XXXII, p. 580)
former thoughts; and such dreams as that, from selfe conceit (III, XXXII, p. 580)
can speak to a man, by Dreams , Visions, Voice, and Inspiration (III, XXXII, p. 580)
<i>amongst you, or a Dreamer of dreams, and shall pretend</i> (III, XXXII, p. 582)
<i>But that Prophet and Dreamer of dreams shall be put to death</i> (III, XXXII, p. 582)
ignorance, take their own Dreams , and extravagant Fancies, and Madnesse (III, XXXIII, p. 606)
that rise in the fancy in Dreams , and Visions; which are not reall Substances (III, XXXIV, p. 622)
and the nature of Dreams and Visions that happen to men (III, XXXIV, p. 630)
<i>your Old men shall dream Dreams, and your Young men</i> (III, XXXV, p. 632)
to give them Propheticall Dreams , and Visions. For the proper use (III, XXXV, p. 632)
other Prophets hee spake in Dreams and Visions, but to his servant (III, XXXVI, p. 664)

<i>amongst you a Prophet, or Dreamer of Dreams, the later word (III, XXXVI, p. 666)</i>
<i>your old men shall dream Dreams, and your young men (III, XXXVI, p. 666)</i>
than from their Dreams , or Visions; that is to say (III, XXXVI, p. 666)
the most extraordinary Dreams , and Visions, may proceed (III, XXXVI, p. 674)
and supernaturall Visions, or Dreams . And consequently men (III, XXXVI, p. 674)
manner deliver to him by Dreams , and Visions. For as to the Morall (III, XL, p. 736)
with the people by feigned Dreams , and Visions; so there have been (III, XLIII, p. 928)
in our Imagination, and in our Dreams , when the object is absent (IV, XLV, p. 1030)
and from other Visions, and Dreams . But Visions, and Dreams , whether naturall (IV, XLV, p. 1042)
not to him sometimes by Dreams and Visions, and by a supernaturall Voice (<i>Rev. and Concl.</i> , p. 1138)

TO DREAM

being awake, I know I dream not; though when I dream , I think my self awake (I, II, p. 30)
slumbering in the cold, to dream of that which most affrighted him (I, II, p. 32)
<i>your Old men shall dream Dreams, and your Young men (III, XXXV, p. 632)</i>
<i>your old men shall dream Dreams, and your young men (III, XXXVI, p. 666)</i>
more then to say he dreamed that God spake to him (III, XXXII, p. 580)
is to say, that he hath dreamed between sleeping and waking (III, XXXII, p. 580)
the words of the text) <i>Iacob dreamed that he saw a ladder (III, XXXVI, p. 664)</i>
the Dead of whom they Dreamed , were not Inhabitants of their (IV, XLV, p. 1014)
the same waking that dreaming . And as pressing, rubbing (I, I, p. 24)
train of coherent thoughts dreaming as at other times (I, II, p. 30)
man may have in imagining, or dreaming of the death of him (II, XXVII, p. 452)
exactly between Sense and Dreaming . For my part, when I consider (I, II, p. 30)
when he Sees, Dreams , &c. For after the object is removed (I, II, p. 26)

FANCIED

was understood a fancyed Voice? When the Angel (III, XXXIV, p. 624)
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TO FANCY

manner as is first fancyed in our minds (I, VI, p. 78)
striking the Eye, makes us fancy a light; and pressing the Eare (I, I, p. 24)
a Power, men may fancy many evill consequences (II, XX, p. 320)
whereas a man can fancy Shapes he never saw (IV, XLV, p. 1032)
the Invisible Agents, so fancyed ; they could not by naturall (I, XII, p. 166)

FANCY

to produce in the fancie of men, for his own (III, XXXIV, p. 622)
--

subject to the like fancies ; and believe they see spirits (I, II, p. 34)
and other strong Fancies , from Vision and Sense, did arise (I, II, p. 34)
whereof is this. All Fancies are Motions within us (I, III, p. 38)
Measures, Colours, Sounds, Fancies , Relations; much less the (I, IV, p. 48)
such are names of fancies . Fourthly, we bring into (I, IV, p. 58)
his extravagant, and pleasant fancies of the same (I, VIII, p. 108)
as there is in their Fancies and Judgements; Because the (I, VIII, p. 108)
than in their Fancies , and Discretions. It proceeds (I, VIII, p. 110)
of the different Fancies , Judgements, and Passions (I, XII, p. 170)
own dreams, and fancies , or the dreams and fancies of private men (II, XXVI, p. 446)
Dreams be naturally but the fancies remaining in sleep (II, XXVII, p. 466)
Dreams, and extravagant Fancies , and Madnesse, for testimonies (III, XXXIII, p. 606)
of the differences of Fancies), but of Bodies only (III, XXXIV, p. 620)
Representations of their own Fancies .) they had had no further (IV, XLV, p. 1026)
with their own fancies , drawn from the obscurer places (IV, XLVI, p. 1060)
existence, but in the Fancies of ignorant people, rising from (IV, XLVII, p. 1122)
And this <i>seeming</i> , or <i>fancy</i> , is that which men call <i>Sense</i> (I, I, p. 22)
their apparence to us is Fancy , the same waking, that dreaming (I, I, p. 24)
object seem invested with the fancy it begets in us (I, I, p. 24)
one thing, the image or fancy is another. So that <i>Sense</i> (I, I, p. 24)
nothing els but originall fancy , caused (as I have said) (I, I, p. 24)
But the Greeks call it <i>Fancy</i> ; which signifies <i>apparence</i> (I, II, p. 26)
the thing it self, (I mean <i>fancy</i> it selfe,) we call <i>Imagination</i> (I, II, p. 28)
which kind of Fancy hath no particular name (I, II, p. 30)
any uncouth and exorbitant fancy come unto him (I, II, p. 32)
it is either their Fancy onley, or els the knavery (I, II, p. 34)
over to the Fancy , and the Fancy to the Memory (I, II, p. 36)
<i>Idea</i> of it in the fancy : and when anything is <i>heard</i> (I, IV, p. 58)
sound only, which is our fancy or conception of it (I, IV, p. 58)
Heare, &c; And that Fancy is but the Reliques (I, VI, p. 78)
is meant a <i>Good Fancy</i> . But they that observe (I, VIII, p. 104)
The former, that is, Fancy , without the help of Judgement (I, VIII, p. 106)
without the help of Fancy . Besides the Discretion of times (I, VIII, p. 106)
necessary to a good Fancy , there is required also (I, VIII, p. 106)
to some End, a great Fancy is one kind of Madnesse (I, VIII, p. 106)
both Judgement and Fancy are required: But the Fancy must be more eminent (I, VIII, p. 106)
to be known. Fancy has no place, but only in adorning (I, VIII, p. 106)
and in Invectives, the Fancy is praedominant; because the designe (I, VIII, p. 106)
Judgement, or the Fancy most required. In demonstration (I, VIII, p. 106)
there is so much use of Fancy . But for Metaphors (I, VIII, p. 108)
extravagant soever the Fancy be, the whole discourse (I, VIII, p. 108)
is manifest, though the Fancy be never so ordinary (I, VIII, p. 108)
encounters of extraordinary Fancy : but in a Sermon (I, VIII, p. 108)
Wit is wanting, it is not Fancy that is wanting (I, VIII, p. 108)
Judgement therefore without Fancy is Wit, but Fancy without Judgement not (I, VIII, p. 108)
have either a great Fancy , or much Judgement (I, VIII, p. 110)
creatures of their own fancy , their Gods. By which (I, XI, p. 162)
the innumerable variety of Fancy , men have created (I, XI, p. 162)
such as his own fancy suggesteth; or trusteth to (I, XII, p. 164)
but creatures of the Fancy , think to be reall (I, XII, p. 166)
or upon other Fancy of the power of Invisible (II, XXVII, p. 466)
the limits of our Fancy .) but how much wee (II, XXXI, p. 566)

as needed not the fancy of man for their Existence (III, XXXIV, 620)
Images that rise in the fancy in Dreams, and Visions (III, XXXIV, p. 622)
not dependent on the fancy ; and out of them (III, XXXIV, p. 622)
not dependent on the fancy , but permanent creatures of God (III, XXXIV, p. 622)
raised (supernaturally) in the fancy , to signifie the presence (III, XXXIV, p. 624)
Neither was this apparition a Fancy figured, but a Voice (III, XXXIV, p. 624)
supernaturally formed in the Fancy ; as well as before (III, XXXIV, p. 624)
sleep; therefore onely Fancy , and a Dream; yet being (III, XXXIV, p. 624)
supernaturall apparitions of the Fancy , raised by the speciall (III, XXXIV, p. 630)
existence only in the fancy , it is nothing but (III, XXXIV, p. 630)
distinct from human fancy ; such as are dead mens (IV, XLIV, p. 958)
those Images in the Fancy , and in the Sense (IV, XLV, p. 1012)
independent on the Fancy . Which doctrine if it be (IV, XLV, p. 1016)
onely upon the Fancy . And these are the Images (IV, XLV, p. 1030)
the Idol in their fancy , and yet it was called the Image (IV, XLV, p. 1032)
any one mans Fancy ; and yet serve well enough (IV, XLV, p. 1032)
upon our own fancy , or judgement, but upon the Word (IV, XLV, p. 1036)
Matter thereof, or any Fancy of his own, which he (IV, XLV, p. 1040)
draw a Picture after a fancy , is a Sin; but when it (IV, XLV, p. 1042)
other side, Celerity of Fancy , makes the thoughts less stedly (<i>Rev. and Concl.</i> , p. 1132)
Judgement, and Fancy may have place in the same man (<i>Rev. and Concl.</i> , p. 1132)
Consideration, and the Fancy at another time wandering (<i>Rev. and Concl.</i> , p. 1133)
Judgement, and largeness of Fancy ; strength of Reason (<i>Rev. and Concl.</i> , p. 1133)
Representative of their own fancying , but obey Moses and Aaron (III, XLII, p. 814)

TO FEIGN

are enclined to suppose, and feign unto themselves, severall kinds (I, XI, p. 162)
as there be men that feigne them. And for the matter (I, XII, p. 166)
in Nature, or may be feigned by the mind of man (I, IV, p. 60)
the Properties that are, or may be feigned to be; or Words and Speech (p. 60)
<i>Feare</i> of power invisible, feigned by the mind, or imagined (I, VI, p. 86)
or by their Poets feigned to be inanimated, inhabited (I, XII, p. 172)
of an other, then is he a <i>Feigned</i> or <i>Artificiall person</i> . The Word Person (I, XVI, p. 244)
so when the Authority is feigned , it obligeth the Actor onely (I, XVI, p. 246)
Sanctity may be feigned ; and the visible felicities of this world (II, XXVI, p. 444)
either naturall, or feigned . The same Prophets were (III, XXXVI, p. 666)
the absolved have but a feigned Repentance, is thereby (III, XLII, p. 794)
reputation with the people, by feigned Dreams, and Visions (XLIII, p. 928)
actions be sincere, or feigned : and because they appear (IV, XLV, p. 1028)
which consisteth in the feigning or supposing of abilities in our selves (I, VI, p. 88)
and thereby gives occasion of feigning of as many Gods (I, XII, p. 166)
that he was no feined person; yet the Book it self seemeth (III, XXXIII, p. 596)
false, or uncertain Traditions, and feined , or uncertain History (IV, XLIV, p. 958)

FICTION

and properly but a Fiction of the mind (I, II, p. 30)
<i>Future</i> being but a fiction of the mind (I, III, p. 44)
<i>whether Truly or by Fiction</i> . When they are considered (I, XVI, p. 244)
of being represented by Fiction . Inanimate things, as a Church (I, XVI, p. 246)
to be pleased in the fiction of that, which would please (II, XXVII, p. 452)
nourished by the Histories, or Fictions of Gallant Persons (I, VI, p. 88)

FIGMENT

An Idol, or meer Figment of the brain, may be Personated (I, XVI, p. 248)
a God, was a meer Figment , without place, habitation, motion (IV, XLV, p. 1026)

FIGURE

corners of a square figure .) he may by meditation (I, IV, p. 52)
know, that, <i>If the figure showne be a Circle</i> (I, IX, p. 124)
Quantity, and Motion determined. By Figure . By Number (I, IX, p. 131 - schema)
asperity, and irregularity of Figure , takes more room from (I, XV, p. 232)
the diverse effects of figure , and proportion, long after (II, XXX, p. 522)
Therefore to attribute Figure to him, is not Honour; for all Figure is Finite (II, XXXI, p. 564)
it is an ordinary figure of Speech: but to take it (IV, XLIV, p. 968)
stamped with the figure of Christ upon the Crosse (IV, XLIV, p. 970)
but in Torments; a Figure never used, but in this (IV, XLIV, p. 972)
without Matter; Colour and Figure , without any coloured (IV, XLV, p. 1012)
visible, are figured: but Figure is a quantity every way determined (IV, XLV, p. 1030)
never saw; making up a Figure out of the parts (IV, XLV, p. 1032)
they say, that the Figure , and Colour, and Tast (IV, XLVI, p. 1082)
attent upon Geometricall Figures , a man shall in the dark (I, II, p. 30)
the names of all Figures , Numbers, Measures, Colours (I, IV, p. 48)
same in <i>lines, figures</i> (solid and superficial,) <i>angles</i> (I, V, p. 64)
and other Rhetoricall figures , in stead of words proper (I, V, p. 70)
Speciall kinds, and Figures of Body, <i>Mechaniques</i> (I, IX, p. 131)
doctrine of Lines, and Figures , is not so; because men (I, XI, p. 158)
are their magnitudes and figures the same with that (IV, XLV, p. 1030)
from the construction of Figures , findeth out many Properties (IV, XLVI, p. 1052)
Properties of Lines, and Figures . Their Morall Philosophy is (IV, XLVI, p. 1058)

FIGURED

a <i>Light, or Colour figured</i> ; To the Eare, in a <i>Sound</i> (I, I, p. 22)
this apparition a Fancy figured , but a Voice. By which (III, XXXIV, p. 624)
seem to be here figured , as clearly, as in the oblation (III, XLI, p. 762)
without any coloured or figured Body; and that they (IV, XLV, p. 1012)
things visible, are figured : but Figure is a quantity (IV, XLV, p. 1030)
matter was formed and figured ; or both together (IV, XLV, p. 1032)

FIGURATIVELY

the same also. But **figuratively**, those men also are called (III, XXXV, p. 646)

GHOST

I do not think the **Ghost** of *Alexander*, or *Caesar*, had (I, VII, p. 102)
and Fountayn, with a **Ghost** of his name, and with Nymphs (I, XII, p. 172)
conferences with the Holy **Ghost**, in forme of a Dove (I, XII, p. 178)
thirdly, by the Holy **Ghost**, or Comforter, speaking and (I, XVI, p. 248)
the Apostles: which Holy **Ghost** was a Comforter that (I, XVI, p. 248)
Father, Son, and Holy Ghost. For the Book of *Genesis* (III, XXXIII, p. 602)
coming of God, the *Holy Ghost*, and the Authority he (III, XXXIII, p. 602)
Pentecost (when the *Holy Ghost* descended on them) (III, XXXIII, p. 602)
invisible Body, or a **Ghost**, or other Idol or Phantasme (III, XXXIV, p. 612)
probable was meant a **Ghost**, but an extraordinary *Zeal* (III, XXXIV, p. 616)
to be understood, not a **Ghost**, but an unexpected and (III, XXXIV, p. 616)
cannot be understood of a **Ghost**; for *Micaiah* declared before (III, XXXIV, p. 616)
future, was not by a **Ghost** within them, but by (III, XXXIV, p. 616)
not that any **Ghost**, or incorporeall substance entered into (III, XXXIV, p. 616)
not meaning thereby the *Ghost* of Christ, but a *submission* to his Doctrine (III, XXXIV, p. 616)
cannot be interpreted of a **Ghost**. Likewise these words (III, XXXIV, p. 618)
Jesus full of the Holy Ghost (that is, as it is exprest (III, XXXIV, p. 618)
to interpret it of a **Ghost**, is to say, that God himselfe (III, XXXIV, p. 618)
manner as the Holy **Ghost** is called the Promise (III, XXXVI, p. 656)
our language call the Holy **Ghost**): for there is no good (III, XXXVI, p. 670)
man giveth up the Ghost, and where is he? (III, XXXVIII, p. 708)
to converse with a **Ghost**, unlesse he were received (III, XLI, p. 770)
the giving of the Holy **Ghost** by that ceremony of Imposition (III, XLII, p. 774)
earth: so the Holy **Ghost**, that is to say, the Apostles (III, XLII, p. 776)
and of the Holy Ghost. What is Baptisme? (III, XLII, p. 792)
Receive the Holy Ghost, he addeth in the next verse (III, XLII, p. 794)
dictates of the Holy **Ghost**; and consequently for the Canon (III, XLII, p. 820)
seemed good to the Holy Ghost, and to us, to lay (III, XLII, p. 824)
and fasted, the Holy Ghost said, Separate mee Barnabas (III, XLII, p. 832)
called by the Holy **Ghost**, their Calling was declared (III, XLII, p. 832)
the word, which the Holy **Ghost** used at his calling (III, XLII, p. 832)
the words of the Holy **Ghost**, *Separate me Barnabas* (III, XLII, p. 832)
had not received) the Holy **Ghost**. For it was necessary (III, XLII, p. 840)
the conferring of the Holy **Ghost**, that their Baptisme should (III, XLII, p. 842)
full of the Holy Ghost, and of Wisdome (III, XLII, p. 842)
might receive the Holy **Ghost**; and that not only once (III, XLII, p. 860)
give them the Holy **Ghost**, (for they were full of the Holy **Ghost** before they were chosen (III, XLII,
p. 860)
they received the Holy Ghost. And not only an Apostle (III, XLII, p. 860)
that by the Holy **Ghost**, is not meant the third Person (III, XLII, p. 862)
the gift of the Holy Ghost. Therefore Repentance, and Baptisme (III, XLIII, p. 948)
in virtue of the Holy Ghost, that thou become Conjured (IV, XLIV, p. 970)
place to the Holy Ghost the Comforter. As if all Children (IV, XLIV, p. 970)
comming of the Holy Ghost upon you, and yee shall be (IV, XLIV, p. 978)
will send you the Holy **Ghost**, and by him you shall (IV, XLIV, p. 980)
speaketh against the Holy Ghost, it shall not bee forgiven (IV, XLIV, p. 998)
to speak against the Holy **Ghost**, as being the third Person (IV, XLIV, p. 998)
in which the Holy **Ghost** resideth; it seemeth the comparison (IV, XLIV, p. 998)

which was from the Holy Ghost : As if he should say (IV, XLIV, p. 998)
by virtue of the Holy Ghost , they shall be inexorable (IV, XLIV, p. 998)
he saw his own Ghost in a Looking-Glasse (IV, XLV, p. 1014)
a foot, the <i>Daemon</i> , or Ghost of that great Sun (IV, XLV, p. 1014)
immediatly after the Holy Ghost descended upon him (IV, XLV, p. 1018)
<i>being full of the Holy Ghost, was led in the Spirit</i> (IV, XLV, p. 1018)
is meant the Holy Ghost . This cannot be interpreted (IV, XLV, p. 1018)
For Christ, and the Holy Ghost , are but one and the same substance (IV, XLV, p. 1018)
For as by the Holy Ghost , is frequently in Scripture understood (IV, XLV, p. 1020)
inclinations given by the Holy Ghost ; so by the entering of Satan (IV, XLV, p. 1020)
supernaturall entering of the Holy Ghost into a man, and not (IV, XLV, p. 1036)
he gave them the Holy Ghost ; and by the giving of it (IV, XLV, p. 1038)
no other than the Ghost of the deceased Roman Empire (IV, XLVII, p. 1118)
what is it but the <i>Ghost</i> of the Old <i>Romane Language</i> ? (IV, XLVII, p. 1118)
spirits and dead mens Ghosts walking in Church-yards (I, II, p. 34)
people have of Fayries, Ghosts , and Goblins; and of the power (I, II, p. 34)
for Fayries, and walking Ghosts , the opinion of them (I, II, p. 34)
therefore call them Ghosts ; as the Latins called them <i>Imagines</i> (I, XII, p. 166)
four things, Opinion of Ghosts , Ignorance of second causes (I, XII, p. 170)
his <i>Genius</i> ; Hell, with Ghosts , and spirituall Officers (I, XII, p. 172)
places with <i>Larvae</i> , <i>Lemures</i> , Ghosts of men deceased (I, XII, p. 172)
as if there were Ghosts of those names hanging (I, XII, p. 172)
the fear of Darknesse, and Ghosts , is greater than other fears (II, XXIX, p. 510)
is meant, not so many Ghosts , but so many eminent <i>graces</i> (III, XXXIV, p. 614)
by the word <i>Ghosts</i> , which signifieth nothing (III, XXXIV, p. 618)
therefore are not Ghosts <i>incorporeall</i> , that is to say, Ghosts that are in <i>no place</i> (III, XXXIV, p. 620)
supposing any permanent Ghosts . The Angels which Jacob (III, XXXIV, p. 624)
as are dead mens Ghosts , and Fairies, and other matter (IV, XLIV, p. 958)
Solitary, or Dark, of the Ghosts of men deceased (IV, XLIV, p. 976)
or Hell; not Phantasmes, but Ghosts ; with just as much reason (IV, XLV, p. 1014)
a Looking-Glasse, or the Ghosts of the Stars in a River (IV, XLV, p. 1014)
that is in fear of Ghosts , will not bear great respect (IV, XLVI, p. 1082)
or Purgatory; and how the Ghosts of men (and I may add (IV, XLVI, p. 1084)
Histories of Apparitions, and Ghosts , alleged by the Doctors (IV, XLVI, p. 1098)
somewhat of Apparitions of Ghosts , that said they were in Purgatory (IV, XLVI, p. 1100)
<i>Fables</i> in England, concerning <i>Ghosts</i> and <i>Spirits</i> , and the feats (IV, XLVII, p. 1118)
Fairies are <i>Spirits</i> , and Ghosts . <i>Fairies</i> and Ghosts inhabit Darknesse, Solitudes (IV, XLVII, p. 1120)
and certain Gigantique Ghosts , that domineer over the Regions (IV, XLVII, p. 1120)

IDEA

Therefore there is no Idea , or conception of any thing we call <i>Infinite</i> (I, III, p. 46)
the <i>sight</i> , the <i>Colour</i> , the <i>Idea</i> of it in the fancy (I, IV, p. 58)
they cannot have any Idea of him in their mind (I, XI, p. 160)
nor have an Idea of it in his mind (I, XI, p. 160)
yet not have an Idea , or Image of him in his mind (I, XI, p. 160)
receive withal a pleasing Idea , of all they have done besides (II, XXIX, p. 506)
and imagine, or have an <i>Idea</i> of him, in our mind (II, XXXI, p. 566)
bodily Eye, have no Idea at all, of any such light (IV, XLIV, p. 958)

which are commonly called <i>Ideas, Idols, Phantasmes, Conceits</i> (IV, XLV, p. 1024)
most properly called <i>Ideas</i> , and IDOLS, and derived (IV, XLV, p. 1030)
to say, of those <i>Ideas</i> , or mental Images we have of all things (IV, XLVI, p. 1078)

IDOL

of Persons. An Idol , or meer Figment of the brain (I, XVI, p. 248)
cannot be authors: for an Idol is nothing (I, XVI, p. 248)
a Ghost, or other Idol or Phantasme of the Imagination (III, XXXIV, p. 612)
sacrificing their children to the Idol Moloch; and wherein also (III, XXXVIII, p. 714)
though they had an Idol in their Chappel (III, XL, p. 754)
by bowing before the Idol Rimmon, he denyed the true God (III, XLII, p. 784)
<i>We know that an Idol is Nothing</i> : Not that (IV, XLV, p. 1024)
similitude of their Materiall Idol to the Idol in their fancy (IV, XLV, p. 1032)
the Phantasticall <i>Daemon</i> , or Idol to which it is dedicated (IV, XLV, p. 1038)
doe externall honor to an Idol for fear; unless he make (IV, XLV, p. 1038)
which is making of an Idol . I say not, that to draw (IV, XLV, p. 1042)
Image of the Phantasticall Idoll made by Nature (IV, XLV, p. 1032)
But the name of Idoll is extended yet further in Scripture (IV, XLV, p. 1032)
to worship before an Idoll , hee detesteth the Idoll in his heart (IV, XLV, p. 1038)
holy to those their Idols ; as Caverns, Groves, Woods (I, XII, p. 174)
consecrated unto them. But Idols cannot be Authors (I, XVI, p. 248)
But for those Idols of the brain, which represent Bodies (III, XXXIV, p. 612)
generally of all Idols) nothing; Nothing at all (III, XXXIV, p. 612)
<i>from meats offered to Idols, and from bloud</i> (III, XLII, p. 890)
Daemons, which are but Idols , or Phantasms of the braine (IV, XLIV, p. 958)
<i>That they turned from Idols, to serve the living</i> (IV, XLIV, p. 980)
Phantasmes, that is, Idols of the braine (IV, XLV, p. 1016)
are commonly called <i>Ideas, Idols, Phantasmes, Conceits</i> , as being (IV, XLV, p. 1024)
what by <i>Images</i> , and <i>Idols</i> . I have already shewn (IV, XLV, p. 1026)
properly called <i>Ideas</i> , and IDOLS, and derived from (IV, XLV, p. 1030)
But in these Idols , as they are originally in the Brain (IV, XLV, p. 1032)
finite Gods, are but Idols of the brain, nothing reall (IV, XLV, p. 1036)
they also carried their Idols from place to place (IV, XLV, p. 1048)

IMAGE

object is one thing, the image or fancy is another (I, I, p. 24)
wee still retain an image of the thing seen (I, II, p. 26)
<i>Imagination</i> , from the image made in seeing (I, II, p. 26)
a man compoundeth the image of his own person, with the image of the actions (I, II, p. 30)
the impression leaves an image of the Sun before our eyes (I, II, p. 30)
raiseth the thought and Image of some fearfull object (I, II, p. 32)
have in his mind an Image of infinite magnitude (I, III, p. 46)
not have an Idea, or Image of him in his mind (I, XI, p. 160)
<i>thy selfe no graven Image; Take not Gods name</i> (II, XXV, p. 402)
word <i>Angel</i> , but some image raised (supernaturally) in the fancy (III, XXXIV, p. 624)
<i>should not make any Image to represent him</i> (III, XLII, p. 814)
he thought that an Image of Metall, Stone, or Wood (IV, XLV, p. 1024)

or feared in the Image , and held for a God (IV, XLV, p. 1026)
<i>make to themselves any Image to Worship, of their own Invention</i> (IV, XLV, p. 1026)
as signify honour. An IMAGE (in the most strict signification (IV, XLV, p. 1030)
nor can bee any Image made of a thing Invisible (IV, XLV, p. 1030)
there can be no Image of a thing Infinite (IV, XLV, p. 1030)
there can bee no Image of God; nor of the Soule (IV, XLV, p. 1030)
be said to be the Image of the Phantasticall Idoll (IV, XLV, p. 1032)
larger use of the word Image , is contained also, any Representation (IV, XLV, p. 1032)
Sovereign may be called the Image of God: And an (IV, XLV, p. 1032)
an inferiour Magistrate the Image of an earthly Sovereign (IV, XLV, p. 1032)
it was called the Image of it. For a Stone (IV, XLV, p. 1032)
man applieth a Mentall Image of his own making (IV, XLV, p. 1032)
And thus an Image in the largest sense (IV, XLV, p. 1032)
<i>Worship</i> , and what an Image ; I will now put them (IV, XLV, p. 1032)
To worship an Image , is voluntarily to doe those externall (IV, XLV, p. 1032)
the matter of the Image , which is Wood, Stone, Metall (IV, XLV, p. 1032)
mans face towards an Image , or determinate Place (IV, XLV, p. 1034)
honor the Place, or Image ; but to acknowledge it Holy (IV, XLV, p. 1034)
to acknowledge the Image , or the Place to be set (IV, XLV, p. 1034)
in the Place, or Image ; but onely a new Relation (IV, XLV, p. 1034)
or inhabiting, such Image , or place; that is to say (IV, XLV, p. 1034)
in the place, or Image ; but to the end (IV, XLV, p. 1036)
in case the Place, or Image be dedicated, or set up (IV, XLV, p. 1036)
<i>to thy self any graven Image</i> . God commanded Moses (IV, XLV, p. 1036)
both of the Image , and of the Phantasticall <i>Daemon</i> (IV, XLV, p. 1038)
that worshippeth in an Image , or any Creature (IV, XLV, p. 1040)
before such an Image , or in such a place (IV, XLV, p. 1040)
<i>to thy selfe any graven Image</i> , &c., distinguish between (IV, XLV, p. 1040)
think either is the Image it self, or in it. The Israelites (IV, XLV, p. 1042)
stupid as to think the Image to be God, or a Saint (IV, XLV, p. 1042)
he that painteth an Image of any of them (IV, XLV, p. 1042)
maketh not an Image of God, but of his own Phantasm (IV, XLV, p. 1042)
such use of an Image is not worship of the Image ; but a civill honoring (IV, XLV, p. 1042)
when it is done to the Image which we make of a Saint (IV, XLV, p. 1042)
for the Worship of the Image of any Creature in Heaven (IV, XLV, p. 1044)
to make that an Image of the <i>Virgin Mary</i> (IV, XLV, p. 1044)
perhaps was called the Image of <i>Venus</i> , and <i>Cupid</i> (IV, XLV, p. 1044)
<i>Vehiculum Deorum</i> ; and the Image was placed in a frame (IV, XLV, p. 1048)
though awake, have the images of lines and angles (I, II, p. 30)
but they were the Images , not the Devices of their Ancestors (I, X, p. 144)
Gentiles have added their Images , both in Picture, and Sculpture (I, XII, p. 174)
when they made Images , were thought to make (II, XXXI, p. 568)
did absurdly, to worship Images for Gods: But their doing (II, XXXI, p. 570)
and sometimes the Images that rise in the fancy in Dream (III, XXXIV, p. 622)
be understood of images of men, supernaturally formed (III, XXXIV, p. 624)
to conceive of those Images in the Fancy, and in the Sense (IV, XLV, p. 1012)
is the <i>Worship of Images</i> , neither instituted by Moses (IV, XLV, p. 1024)
worship and pray to Images (which are Representations (IV, XLV, p. 1026)
countenance the setting up of Images , to worship them (IV, XLV, p. 1026)
<i>Worshipping</i> , and what by Images , and <i>Idols</i> . I have already (IV, XLV, p. 1026)
to the Sight, are onely Images ; such as are the Shew (IV, XLV, p. 1030)
And these are the Images which are originally and most properly called <i>Ideas</i> (IV, XLV, p. 1030)

And from these Images it is that one of the faculties (IV, XLV, p. 1030)
for all the Images , and Phantasmes that are made by the Impression (IV, XLV, p. 1030)
these are also called Images , not for the resemblance (IV, XLV, p. 1032)
we see many Images of the Virgin Mary (IV, XLV, p. 1032)
Idolatrous Worship of Images , there is also a Scandalous (IV, XLV, p. 1038)
concerning the Worship of Images , is this, that he (IV, XLV, p. 1040)
the Worship of Saints, and Images , and Reliques, and other things (IV, XLV, p. 1040)
those examples of Images appointed by God (IV, XLV, p. 1040)
we also should set up Images , under pretence of worshipping God (IV, XLV, p. 1040)
distinguish between the Images that God commanded (IV, XLV, p. 1040)
Brazen Serpent, to the Images of mans devising (IV, XLV, p. 1040)
to break down the Images which their Subjects (IV, XLV, p. 1040)
ignorant People, where Images are worshipped, doe really (IV, XLV, p. 1042)
divine power in the Images ; and are told by their Pastors (IV, XLV, p. 1042)
and where the Images of Laban are called his Gods (IV, XLV, p. 1042)
may be said of the Images of Angels, and of men dead (IV, XLV, p. 1042)
the religious Worship of Images , or other Representations of God (IV, XLV, p. 1044)
not destroying the Images themselves, in the conversion (IV, XLV, p. 1044)
the worshipping of the Images of Christ and his Apostles (IV, XLV, p. 1044)
The carrying about of Images in <i>Procession</i> , is another Relique (IV, XLV, p. 1048)
and Candles, before the Images of the Gods (IV, XLV, p. 1048)
Wax Candles, and the Images of our Saviour (IV, XLV, p. 1048)
those Ideas, or mentall Images we have of all things (IV, XLVI, p. 1078)

IMAGERY

and followeth the imagery of his own, or another (II, XXVII, p. 466)
vulgarly conceive the Imagery of the brain, for things really (III, XXXIV, p. 622)

IMAGINABLE

mans nature, but two imaginable helps to strengthen it (I, XIV, p. 216)
being but one way imaginable ; and that is not breaking (I, XV, p. 224)

IMAGINARY

nor earth, but the Imaginary inhabitants of mans brain (III, XXXIV, p. 618)
such apparitions were not Imaginary , but Reall; and such as (III, XXXIV, p. 620)
Incorporeall, a thing not Imaginary , but Reall; namely, a thin (III, XXXIV, p. 620)
drive away Phantasmes, and Imaginary Spirits. Another general Error (IV, XLIV, p. 972)

IMAGINATION

2. <i>Of Imagination</i> (Index, p. 8)
<i>Of IMAGINATION</i> (I, II, p. 26 – titolo cap.)
this is it, the Latines call Imagination , from the image made (I, II, p. 26)
as to another. IMAGINATION therefore is nothing but <i>decaying sense</i> (I, II, p. 26)
working on us, the imagination of the past is obscured (I, II, p. 28)
the weaker is the Imagination . For the continuall change (I, II, p. 28)
distance of time, our imagination of the Past is weak (I, II, p. 28)

(I mean <i>fancy</i> itself,) we call Imagination , as I said before (I, II, p. 28)
called <i>Memory</i> . So that Imagination and <i>Memory</i> are but one thing (I, II, p. 28)
is called <i>Experience</i> . Againe, Imagination being only of those things (I, II, p. 28)
to the sense) is <i>simple Imagination</i> ; as when one imagineth (I, II, p. 28)
it is a compound imagination , and properly but a Fiction (I, II, p. 30)
can happen in sleep, no Imagination ; and therefore no Dreame (I, II, p. 30)
in the brain the Imagination of an Enemy (I, II, p. 32)
raiseth in the brain an imagination of some kindness shewn (I, II, p. 32)
(not knowing what Imagination , or the Senses are) (I, II, p. 36)
nothing understood. The Imagination that is rayed in man (I, II, p. 36)
wee have no Imagination , whereof we have not (I, III, p. 38)
no Transition from one Imagination to another, whereof we (I, III, p. 38)
Naturall sense and imagination , are not subject to absurdity (I, IV, p. 56)
there needs no help of Imagination : the other is <i>Animall motion</i> (I, VI, p. 78)
is evident, that the Imagination is the first internall beginning (I, VI, p. 78)
from Ruminati ^o n, that is, Imagination of Pleasure past, LUXURY (I, VI, p. 86)
<i>Joy</i> , arising from imagination of a mans own power (I, VI, p. 88)
and ariseth from the imagination that the like calamity (I, VI, p. 90)
On the Contrary a slow Imagination , maketh that Defect (I, VIII, p. 104)
pass through their imagination . And whereas in this succession (I, VIII, p. 104)
pleasure in the imagination . To have received from one (I, XI, p. 152)
never have the imagination of any thing answering to them (I, XII, p. 168)
To be delighted in the Imagination onely, of being possessed (II, XXVII, p. 452)
and dependeth not on the imagination , but is a reall part (III, XXXIV, p. 610)
Idol or Phantasme of the Imagination . But for metaphorical ^l significati ^o ns (III, XXXIV, p. 612)
proceeded from an imagination of the Bishop of Rome (III, XLII, p. 806)
deny his power: Which imagination was grounded on two errorrs (III, XLII, p. 806)
no man conceives in his imagination any greater light (IV, XLIV, p. 958)
placed such organs, an Imagination of the Object (IV, XLV, p. 1012)
Impressi ^o n proceedeth; which Imagination is called <i>Sight</i> (IV, XLV, p. 1012)
to bee a meer Imagination , but the Body it selfe without us (IV, XLV, p. 1012)
is that we call Imagination , and <i>Memory</i> , and (in sleep (IV, XLV, p. 1012)
oftentimes in our Imagination , and in our Dreams (IV, XLV, p. 1030)
faculties of mans Nature, is called the Imagination . And from hence it (IV, XLV, p. 1030)
leave an Impressi ^o n in the Imagination : Others are the names (IV, XLVI, p. 1078)
3. <i>Of the Consequence or Train of Imaginations</i> (Index, p. 8)
There be also other Imaginations that rise in men (I, II, p. 30)
mens discourse. The imaginations of them that sleep (I, II, p. 30)
(as all other imaginations) have been before (I, II, p. 30)
in motion; whereby the Imaginations there formerly made (I, II, p. 30)
reverse of our waking Imaginations ; The motion when we are (I, II, p. 32)
some saying, that Imaginations rise of themselves (I, II, p. 36)
<i>Of the Consequence or TRAYNE of Imaginations</i> (I, III, p. 38 – titolo cap.)
whose Senses and Imaginations are at a stand (I, XI, p. 150)
awe of their own imaginations ; and in time of distresse (I, XI, p. 162)
to say, from the imaginations which they had in their sleep (III, XXXVI, p. 666)
in an Extasie: which imaginations in every true Prophet (III, XXXVI, p. 666)
nor are mere Imaginations ? To the first I answer (IV, XLV, p. 1016)
Others are the names of the Imaginations themselves; that is to say (IV, XLV, p. 1078)

naturall cause difficult to imagine : So also were it, to see (III, XXXVII, p. 682)
what we shall Imagine next; Onely this is certain (I, III, p. 38)
Whatsoever we imagine , is <i>Finite</i> . Therefore there is no Idea (I, III, p. 46)
signification of what we imagine of their nature (I, IV, p. 62)
power imagined, is truly such as we imagine , TRUE RELIGION (I, VI, p. 86)
of possession? I can imagine no reason, but that which (I, VIII, p. 118)
see not, yet they imagine ; and anything that is (I, XI, p. 152)
he feeles; but cannot imagine what it is like (I, XI, p. 160)
have done besides; and imagine their great prosperity (II, XXIX, p. 506)
In summe, I cannot imagine , how any thing can be more (II, XXIX, p. 508)
to say we conceive, and imagine , or have an <i>Idea</i> of him (II, XXXI, p. 566)
is produced, we cannot imagine it to have been done (III, XXXVII, p. 682)
soever it be to imagine a naturall means thereof (III, XXXVII, p. 682)
that men can imagine , and more. We are therefore (IV, XLIV, p. 990)
to maintain Purgatory, I cannot imagine . The sixth place is (IV, XLIV, p. 1008)
when of an effect imagined , we seek the causes (I, III, p. 40)
the consequences of things imagined in the mind (I, IV, p. 52)
feigned by the mind, or imagined from tales publicquely allowed (I, VI, p. 86)
when the power imagined , is truly such as we imagine (I, VI, p. 86)
equall distribution cannot be imagined . Of <i>Lots</i> there be two sorts (I, XV, p. 236)
possibly men can be imagined to make it (II, XX, p. 320)
that Sovereign, cannot be imagined to love his People (II, XXX, p. 526)
some certain room, or imagined place; and dependeth not on (III, XXXIV, p. 610)
It cannot be imagined , that the Religious Worship (IV, XLV, p. 1044)
as when one imagineth a man, or horse (I, II, p. 28)
then no man imagineth any such Covenant to have (II, XVIII, p. 268)
The former (which is the imagining the whole object (I, II, p. 28)
with the faculty of imagining) by words, or other (I, II, p. 36)
that in the Imagining of any thing, there is no certainty (I, III, p. 38)
The other is, when imagining any thing whatsoever (I, III, p. 40)
two things; <i>Celerity of Imagining</i> , (that is, swift succession (I, VIII, p. 104)
man may have in imagining , or dreaming of the death (II, XXVII, p. 452)
as when a man imagins himselfe a <i>Hercules</i> (I, II, p. 30)

IMAGO

Latins called them <i>Imagines</i> , and <i>Umbræ</i> ; and thought them Spirits (I, XII, p. 166)

IMPRESSION

from our eyes, though the impression it made in us remain (I, II, p. 28)
from the great impression made in sense (I, II, p. 30)
upon the Sun, the impression leaves an image of the Sun (I, II, p. 30)
with a more vigorous impression , a Dreame must needs be (I, II, p. 30)
and designe. For the impression made by such things (I, III, p. 40)
by the greatnesse of the impression , comes often to mind (I, III, p. 40)

a strong, and delightful impression , of the great exploits (II, XXIX, p. 506)
The impression made on the organs of Sight (IV, XLV, p. 1012)
from whence the Impression proceedeth; which Imagination is called <i>Sight</i> (IV, XLV, p. 1012)
in the Brain from the impression of externall Bodies upon the organs (IV, XLV, p. 1024)
are made by the Impression of things visible, are figured (IV, XLV, p. 1030)
Senses, and leave an Impression in the Imagination (IV, XLVI, p. 1078)
in sleep, after the impressions our Senses had formerly received (II, XXVII, p. 466)
desist from making ill impressions in the mindes of the People (II, XXX, p. 544)

TO IMPRESS

Souldier, or taketh imprest mony, taketh away (II, XXI, p. 340)
--

TO IMPRINT

taken care; First, to imprint in their minds a beliefe (I, XII, p. 176)
proceed from the Passion imprinted by the Tragedy (I, VIII, p. 116)
Publique Authority shall be imprinted in them. Shall whole (II, XXX, p. 524)

INCONCEIVABLE

the possibility of it is inconceivable . And words whereby (I, V, p. 68)

TO PERCEIVE

a man may oft-times perceive the way of it (I, III, p. 40)
so also, though wee perceive no great unquietnesse (I, VIII, p. 114)
all the causes they perceive . And hence it comes (I, XI, p. 160)
between them, when they perceive who it is that speaketh (II, XXV, p. 398)
which signifies to perceive ;) they mean onely such (II, XXVII, p. 454)
For although few perceive , that such government, is not government (II, XXIX, p. 512)
I am doing, may easily perceive what I think (II, XXX, p. 534)
I cannot easily perceive what argument he can produce (III, XXXII, p. 578)
to be the Christ, I perceive not how he can (III, XLII, p. 876)
he will easily perceive , that the <i>Papacy</i> , is no other (IV, XLVII, p. 1118)
as far as I can perceive , contrary either to the Word of God (<i>Rev. and Concl.</i> , p. 1140)
have been formerly perceived by Sense, either all at once (I, II, p. 28)
and the same thing perceived , sometimes one thing (I, III, p. 38)
we conceive, has been perceived first by sense (I, III, p. 46)
Howsoever, it may be perceived what manner of life (I, XIII, p. 194)
are too subtle to be perceived . These I say are effects (II, XXVII, p. 462)
some time, or other, perceived by his outward Senses (IV, XLIV, p. 958)
wisdom of St. Paul, who perceived how inconvenient a thing (IV, XLVI, p. 1092)
which no man perceiveth but himselfe; because there is (IV, XLV, p. 1012)

PERCEPTIBLE

such Substances as are **perceptible** by our externall Senses (III, XXXIV, p. 620)

PHANTASM

but of his own **Phantasm**, which is, making of an Idol (IV, XLV, p. 1042)

Ghost, or other Idol or **Phantasme** of the Imagination (III, XXXIV, p. 612)

Aeriall *Body*, and not a **Phantasme**: for it is said, they (III, XXXIV, p. 620)

nothing but a supernaturall **phantasme**, by which it seemed (III, XXXIV, p. 628)

the blowing in of a **Phantasme**; which is improper to say (III, XXXIV, p. 630)

have raised a **Phantasme** of Samuel, and foretold Saul (III, XXXVI, p. 660)

could raise such a **Phantasme**; nor does it appear (III, XXXVI, p. 660)

visible creature; or the **Phantasme** of the brain, for (IV, XLV, p. 1032)

the Matter and the **Phantasme**, as of a Body and Soule (IV, XLV, p. 1032)

extension is body; that **phantasmes** are *spirits*, &c. (I, V, p. 70)

did men attribute to **Phantasmes**, as to think them aëreal (I, VIII, p. 116)

and impossible; for **Phantasmes** are not, but only seem (III, XXXIV, p. 630)

that is to say, over **Phantasmes** that appear in the Air (IV, XLIV, p. 956)

Beelzebub is Prince of **Phantasmes**, inhabitants of his dominion (IV, XLIV, p. 956)

and these Daemons, **Phantasmes**, or Spirits of Illusion (IV, XLIV, p. 956)

Conjured Salt, that all Phantasmes, and Knavery of the Devills (IV, XLIV, p. 970)

all Assaults and Phantasmes of Satan, may be driven (IV, XLIV, p. 970)

efficacy to drive away **Phantasmes**, and Imaginary Spirits (IV, XLIV, p. 972)

Exorcisme and Conjunction of **Phantasmes**; as also of Invocation (IV, XLIV, p. 976)

exorcized, to drive away **Phantasmes**. The same Moses (IV, XLIV, p. 984)

Heaven, or Hell; not **Phantasmes**, but Ghosts; with just (IV, XLV, p. 1014)

same opinions concerning **Phantasmes**, namely, that they were not **Phantasmes**, that is, Idols of the braine (IV, XLV, p. 1016)

Possession by Spirits, or **Phantasmes**, are no impediment in the way (IV, XLV, p. 1022)

called *Ideas, Idols, Phantasmes, Conceits*, as being Representations (IV, XLV, p. 1024)

They are also called **PHANTASMES**, which is in the same language (IV, XLV, p. 1030)

all the Images, and **Phantasmes** that are made by (IV, XLV, p. 1030)

supernaturall, are but **Phantasmes**: and he that painteth (IV, XLV, p. 1042)

concerning *Daemons*, and those **Phantasms** which they worshipped (III, XXXVI, p. 652)

are but Idols, or **Phantasms** of the braine, without any reall nature (IV, XLIV, p. 958)

PHANTASTICAL

not Corporeall, but **Phantasticall**, and (though in this corner (II, XXVII, p. 466)

with the people, by **phantasticall** and false Doctrines (III, XLIII, p. 928)

Image, and of the **Phantasticall Daemon**, or Idol, to which (IV, XLV, p. 1038)

their Law into a **Phantasticall** kind of Philosophy (IV, XLVI, p. 1060)

TO REPRESENT

to *Personate*, is to *Act*, or **Represent** himselfe, or an other (I, XVI, p. 244)

those whom they **represent**. And then the Person (I, XVI, p. 244)

how far he shall represent them, none of them (I, XVI, p. 250)
some men can represent to others, that which is Good (I, XVI, p. 258)
Authority to One man, to represent them every one (II, XIX, p. 286)
because the assembly cannot Represent any man in things (II, XXII, p. 352)
such a Body shall represent the whole People (II, XXII, p. 368)
with Authority to represent in that employment, the Person (II, XXIII, p. 376)
does not therefore represent the Person of it (II, XXIII, p. 378)
there is none to represent it to. For every one (II, XXIII, p. 378)
Seats of Justice they represent the person of the Sovereign (II, XXIII, p. 380)
are those that represent the Person of their own Sovereign (II, XXIII, p. 382)
Publique Ministers, and represent their Sovereign in that office (II, XXIII, p. 382)
in a Monarchy, they represent the Monarch, in delivering (II, XXIII, p. 384)
he, or they that represent it) hath to Punish (II, XXVIII, p. 482)
in which they Represent the Sovereign himselfe (II, XXIX, p. 504)
their particular stations) they represent ; nor to receive any influence (II, XXX, p. 526)
at several times did represent the person of God (III, XXXIII, p. 602)
Idols of the brain, which represent Bodies to us, where they are not (III, XXXIV, p. 612)
the Laws of them that represent Gods Person on Earth (III, XL, p. 746)
in his human nature Represent his Fathers Person (III, XLII, p. 792)
<i>not make any Image to Represent Him</i> ; that is to say (III, XLII, p. 814)
their several Sovereigns Represent them, whereby they are capable (III, XLII, p. 916)
by the Names onley, to represent the Persons mentioned (IV, XLV, p. 1032)
incapable of being represented by Fiction. Inanimate things (I, XVI, p. 246)
or one Person, Represented ; so that it be done (I, XVI, p. 248)
not the <i>Unity</i> of the Represented , that maketh the Person <i>One</i> (I, XVI, p. 248)
to have his person represented by two Actors that (II, XIX, p. 286)
in his own presence, be represented to him, by another (II, XXIII, p. 384)
was alone he, that represented to the Israelites the Person (III, XL, p. 742)
externall worship; and represented Gods Person; that is (III, XL, p. 758)
one Person as represented by Moses, and another Person as represented by His Son (III, XLI, p. 772)
the Holy Spirit, have Represented him ever since (III, XLII, p. 776)
is he that is Represented , as often as hee is Represented ; and therefore God (III, XLII, p. 776)
who has been Represented (that is, Personated) thrice (III, XLII, p. 776)
is that which is Represented by another. For so God (III, XLII, p. 776)
God the Father, as Represented by Moses, is one Person (III, XLII, p. 776)
one Person; and as Represented by his Sonne (III, XLII, p. 776)
another Person; and as Represented by the Apostles (III, XLII, p. 776)
in their times Represented the Person of God (III, XLII, p. 776)
the same God, though Represented in three different times (III, XLII, p. 778)
was the Person Represented by Moses; the Person Represented by his Son Incarnate (III, XLII, p. 778)
and the Person Represented by the Apostles. As Represented by the Apostles (III, XLII, p. 778)
they spoke is God; as Represented by His Son (III, XLII, p. 778)
is that God; As represented by Moses, and the High Priests (III, XLII, p. 778)
till diverse men had Represented Gods Person in ruling (III, XLII, p. 778)
whose Person was represented in old time by Moses (III, XLII, p. 792)
from the Person that representeth it; or from an Arbitrator (I, VI, p. 82)
some body that representeth Gods Person; which none doth (II, XVIII, p. 266)
Man, or Assemblie that representeth it, shall judge) (II, XXI, p. 332)
the Lawes limit, he representeth no mans person (II, XXII, p. 352)

that hath Sovereignty, representeth two Persons, or (II, XXIII, p. 376)
(whose Person he representeth .) is understood to do (II, XXIV, p. 390)
in Teaching and Reigning, representeth (as Moses did) the Person (III, XLI, p. 772)
King, or Assembly that representeth it. All Pastors, except (III, XLII, p. 854)
Civill Sovereign that representeth it? or if the Pope (III, XLIII, p. 952)
giveth law, and which representeth his Person to all Christians (IV, XLIV, p. 960)
have no thought, representing any thing, not subject (I, III, p. 46)
<i>either as his own, or as representing the words or actions</i> (I, XVI, p. 244)
they are considered as representing the words and actions (I, XVI, p. 244)
as with one Person representing the whole Country (II, XXII, p. 366)
a Body Politique, representing every Subject of that Dominion (II, XXII, p. 366)
their names from Representing ; which could not be (III, XLII, p. 778)
every one that hath command, represents it to them only (II, XXIII, p. 378)
by the Person that Represents it, it is the act only (II, XXIV, p. 388)
<i>This signifies, or represents my Body; and it is</i> (IV, XLIV, p. 968)

REPRESENTATION

they are every one a Representation or <i>Apparence</i> , of some quality (I, I, p. 22)
the Gods for whose representation they were made (I, XII, p. 174)
of any other generall Representation upon any occasion whatsoever (II, XIX, p. 286)
there can be no absolute Representation of the people (II, XXII, p. 368)
the Church by Representation .) the Teachers hee elects (III, XLII, p. 852)
is contained also, any Representation of one thing by another (IV, XLV, p. 1032)
the Resemblance, or the Representation of some thing Visible (IV, XLV, p. 1032)
the resemblance, or representation whereof, the matter was formed (IV, XLV, p. 1032)
to hold it for a Representation of God, is against the second Commandment (IV, XLV, p. 1042)
<i>Idols, Phantasmes, Conceits</i> , as being Representations of those externall Bodies (IV, XLV, p. 1024)
pray to images (which are Representations of their own Fancies,) (IV, XLV, p. 1026)
Worship of Images, or other representations of God, which men set up (IV, XLV, p. 1044)

RESEMBLANCE

Artificiall Man maintains his resemblance with the Naturall (II, XXIV, p. 396)
But with this resemblance of the Common-wealth, to a naturall man (II, XXV, p. 404)
and these have some resemblance with the Acts of Counsell (II, XXVI, p. 440)
teacheth, and hath a resemblance of Law, till the same Authority (II, XXVII, p. 472)
it hath the resemblance of an unjust act (II, XXIX, p. 498)
the third Commandment by resemblance pointeth to. Fourthly (II, XXX, p. 526)
signification of the word) is the Resemblance of something visible (IV, XLV, p. 1030)
called Images, not for the resemblance of any corporeall thing (IV, XLV, p. 1032)
but for the resemblance of some Phantasticall Inhabitants of the Brain (IV, XLV, p. 1032)
is either the Resemblance , or the Representation (IV, XLV, p. 1032)
the brain, for the resemblance , or representation whereof (IV, XLV, p. 1032)
To this, and such like resemblances between the <i>Papacy</i> (IV, XLVII, p. 1122)

TO RESEMBLE

set together, and united, resemble that <i>Fiat</i> , or the <i>Let us (Intr., p. 16)</i>
first of Systems, which resemble the similar parts, or Muscles (II, XXII, p. 348)
an Imperfect Institution, and resemble the diseases of a naturall body (II, XXIX, p. 498)
plain Rebellion; and may be resembled to the effects of Witchcraft (II, XXIX, p. 516)
Again, our Saviour resembled Moses in the institution (IV, XLVI, p. 770)
than absolution, more resembles Justice. Sixthly, that it
kind of Publique Ministers resembleth the Nerves, and Tendons
a disease which resembleth the Pleurisie; and that is (II, XXIX, p. 516)
description of an Eternall Life, resembling that which we lost in Adam (III, XXXVIII, p. 702)

TO SEEM

those that shall seem to favour it (<i>Letter, p. 4</i>)
reall, and very object seem invested with the fancy (I, I, p. 24)
to wander, and seem impertinent one to another (I, III, p. 38)
civill warre, what could seem more impertinent, than to ask (I, III, p. 40)
by and by, and which seem proper to man onely (I, III, p. 44)
if they would have it seem unlawfull, to change or speak (I, VII, p. 100)
Speeches, that proceed, or seem to proceed from much Experience (I, X, p. 140)
of Power. But if it seem to proceed from a purpose (I, X, p. 140)
the fragments now extant seem to be the invention (I, XII, p. 176)
and short. It may seem strange to some man (I, XIII, p. 194)
or other signes, seem to despoyle himselfe of the End (I, XIV, p. 202)
And though this may seem too subtle a deduction (I, XV, p. 240)
with his own they seem too heavy, to put them into (I, XV, p. 240)
words any of them seem to be granted away (II, XVIII, p. 280)
they have slept, seem to be reall Visions (II, XXVII, p. 466)
farther than it shall seem good in his own eyes (II, XXIX, p. 502)
readily, and plausibly, seem wiser and better learned (II, XXX, p. 532)
those, which unpunished, seem Authorised, as when they are (II, XXX, p. 542)
Sovereign, they may seem to keep; but contending (II, XXX, p. 548)
we intend honour, seem ridiculous, and tending to contumely (II, XXXI, p. 562)
which is <i>Solomon's</i> , seem to have been made (III, XXXIII, p. 596)
to stand Still; and to seem to our senses sometimes (III, XXXIV, p. 610)
there where they seem to bee; and in the brain (III, XXXIV, p. 612)
Phantasmes are not, but only seem to be somewhat (III, XXXIV, p. 630)
miracles he might seem to work; and he that (III, XXXVI, p. 678)
some texts of Scripture, that seem to attribute the power (III, XXXVII, p. 690)
those texts that seem to countenance the power of Magick (III, XXXVII, p. 690)
at first sight they seem to bear. For it is evident (III, XXXVII, p. 690)
the weaknesse of his voice seem to proceed, not from (III, XXXVII, p. 692)
men conspiring, one to seem lame, the other (III, XXXVII, p. 692)
many conspiring, one to seem lame, another so (III, XXXVII, p. 692)
next before alleged seem to make it on Earth (III, XXXVIII, p. 700)
because thereby they seem to be the proper names (III, XXXVIII, p. 716)
Saviour Christs sufferings seem to be here figured (III, XLI, p. 762)

That which may seem to give the New Testament (III, XLII, p. 824)
places of this Book, seem clear enough for (III, XLII, p. 866)
the Consequences that seem to me deducible (III, XLIII, p. 954)
what texts of Scripture seem most to confirm (IV, XLIV, p. 976)
at the first sight seem sufficiently to serve the turn (IV, XLIV, p. 986)
out of the 14. of <i>Job</i> , seem to me much more (IV, XLIV, p. 986)
such forms of speech as seem to confirm it? (IV, XLV, p. 1016)
in the things that seem to stand before us (IV, XLV, p. 1024)
the place where they seem to bee; nor are their (IV, XLV, p. 1030)
are troubled to make it seem possible, how a Soule (IV, XLVI, p. 1084)
we consider the texts that seem to favour it (<i>Rev. and Concl.</i> , p. 1137)
other Magistrate; this may seeme perhaps, at first sight (II, XIX, p. 294)
that fruit already seemed beautifull, told her that (II, XX, p. 318)
which that which seemed a Crime, is proved (II, XXVII, p. 466)
which the Crime, that seemed great, is made lesse (II, XXVII, p. 466)
which because they seemed to subsist really (III, XXXIV, p. 622)
phantasme, by which it seemed to <i>Daniel</i> , in his dream (III, XXXIV, p. 628)
according as the Allegations seemed to himself to be agreeable (III, XLII, p. 808)
in this manner, <i>It seemed good to the Holy Ghost</i> (III, XLII, p. 824)
<i>Acts 15. 28. It hath seemed good to the Holy Spirit</i> (III, XLII, p. 890)
it was Bloud that seemed Water? That had been (IV, XLIV, p. 968)
in Gods Right, seemed to usurp, if not a Supremacy (IV, XLVII, p. 1106)
and they but seemed to usurpe it, in as much (IV, XLVII, p. 1106)
which endeavour because <i>Outward</i> , seemeth to be some matter without (I, I, p. 22)
<i>Delight</i> , and <i>Pleasure</i> , seemeth to be, a corroboration (I, VI, p. 82)
experience; whereby that seemeth to a man new (I, VIII, p. 106)
Ambition; for Eloquence seemeth wisdom, both to themselves (I, XI, p. 156)
of others conduceth, or seemeth to conduce, to the acquiring (I, XII, p. 182)
return into it: and seemeth not in its own nature (II, XXVIII, p. 492)
but when it seemeth so, the fault is either (III, XXXII, p. 576)
is contained, as it seemeth , in the 11 of <i>Deuteronomie</i> (III, XXXIII, p. 592)
yet the Book it self seemeth not to be a History (III, XXXIII, p. 596)
In the same manner it seemeth to be, that God discovered (III, XXXVI, p. 672)
Therefore when a Rod seemeth a Serpent, or the Waters (III, XXXVII, p. 690)
any other Miracle seemeth done by Enchantment (III, XXXVII, p. 690)
By which it seemeth to me, (with submission (III, XXXVIII, p. 698)
were not proper. Hereunto seemeth to agree that of (III, XXXVIII, p. 700)
on Earth. The same seemeth to be confirmed again (III, XXXVIII, p. 702)
their bodies; which also seemeth to be confirmed by (III, XXXVIII, p. 706)
enemies, and want) it seemeth that this Salvation (III, XXXVIII, p. 722)
than his Footstoole, it seemeth not sutable to the dignity (III, XXXVIII, p. 726)
(<i>Titus 3. 10.</i>) a text that seemeth to be to the contrary (III, XLII, p. 800)
<i>burden on another</i> , seemeth the same as <i>to oblige</i> (III, XLII, p. 824)
his own Subjects, it seemeth that he hath also (III, XLII, p. 856)
by such wayes, as it seemeth good unto himself (III, XLIII, p. 934)
The Apostle here seemeth to allude to the words (III, XLIII, p. 946)
where an Immortality seemeth to be directly attributed (IV, XLIV, p. 988)
Everlastingly. Also, it seemeth hard, to say, that God (IV, XLIV, p. 988)
Holy Ghost resideth; it seemeth the comparison is made (IV, XLIV, p. 998)
another place, that seemeth to agree therewith (IV, XLIV, p. 1000)

<i>Mat. 3. 11.</i> (which seemeth to make somewhat for (IV, XLIV, p. 1004)
Imagination is called <i>Sight</i> ; and seemeth not to bee a meer Imagination (IV, XLV, p. 1012)
as he dares) whatsoever seemeth good in his owne eyes (IV, XLVI, p. 1060)
that is to say, that, seeming to be somewhat, are nothing (III, XXXIV, p. 620)
Scandalizeth his Brother, by seeming to approve Idolatry (IV, XLV, p. 1038)
so casual as it seems to be. Not every Thought (I, III, p. 38)
it strikes. And it seems , there was a time (I, IV, p. 54)
and thence it seems to proceed, that they extended (I, IV, p. 58)
by which that seems great to him, which other (I, VIII, p. 106)
as farre forth as it seems to proceed from a mind (I, X, p. 140)
German <i>Militia</i> . But Baron, seems to have been a Title (I, X, p. 146)
their persons; and seems to be derived from <i>Vir</i> (I, X, p. 146)
his Subjects; yet it seems they were not reserved (II, XXIV, p. 392)
of ambiguity: Besides it seems to imply, (by too much diligence,) (II, XXX, p. 542)
in former time; it seems to him a Miraculous thing (III, XXXVII, p. 684)
shown by Scripture it seems to be), the Enemy (III, XXXVIII, p. 716)
Another place which seems to make for a Naturall Immortality (IV, XLIV, p. 988)
why the same Body seems greater (without adding (IV, XLVI, p. 1086)
they say, when it seems lesse, it is <i>Condensed</i> (IV, XLVI, p. 1086)

SEEMING

SOSTANTIVO
And this <i>seeming</i> , or <i>fancy</i> , is that which men call sense (I, I, p. 22)
And this diversity of Seeming , (produced by the diversity (III, XXXIV, p. 610)
Phantasticall Formes, Apparitions, or Seemings of visible Bodies (IV, XLV, p. 1030)
AGGETTIVO
which Writers call <i>Apparent</i> , or <i>Seeming Good</i> . And contrarily (I, VI, p. 94)
the whole is <i>Apparent</i> or <i>Seeming Evill</i> : so that he who (I, VI, p. 94)
because it is seeming prudence. <i>Forme</i> is Power (I, X, p. 134)
the former is seeming Wisdome, the latter seeming Kindnesse. Add to (I, XI, p. 156)
breath were reall, or seeming ; but only as it is (III, XXXIV, p. 630)
<i>he himselfe, and the seeming bread in his hand</i> (IV, XLV, p. 1036)
<i>but that all the seeming morsells of bread that</i> (IV, XLV, p. 1036)
<i>Scandalous Worship</i> , is but Seeming Worship; and may sometimes (IV, XLV, p. 1038)

SIMILITUDE

to teach us, that for the similitude of the thoughts, and Passions (<i>Intr.</i> p. 18)
like occasions. I say the similitude of <i>Passions</i> , which are the same (<i>Intr.</i> p. 18)
<i>hope, &c;</i> not the similitude of the <i>objects</i> of the Passions (<i>Intr.</i> p. 18)
on many things, for their similitude in some quality (I, IV, p. 52)
opened by some apt similitude , and then there is (I, VIII, p. 108)
proceeding only from a similitude of wills and inclinations (II, XXII, p. 370)
<i>dark speeches; and the similitude of the Lord shall</i> (III, XXXVI, p. 664)
<i>his mouth</i> , and this similitude with Moses, is also apparent (III, XLI, p. 768)
there is nothing in this similitude , from whence to inferre (III, XLII, p. 916)
Almes, have any similitude with Dipping. The same (IV, XLIV, p. 1004)
there can be no similitude ; nor on his prime Ministers (IV, XLV, p. 1026)

in matter, there is a similitude of the one to the other (IV, XLV, p. 1032)
was little regard to the similitude of their Materiall Idol (IV, XLV, p. 1032)
those that observe their similitudes , in case they be (I, VIII, p. 104)
be easily fitted with similitudes , that will please (I, VIII, p. 106)
and make use of Similitudes , Metaphors, Examples, and other (II, XXV, p. 400)

SPACE

thing moved is invisible; or the space it is moved in (I, VI, p. 78)
such Motions are. For let a space be never so little (I, VI, p. 78)
moved over a greater space , whereof that little one is part (I, VI, p. 78)
Qualities of <i>Liquid</i> Bodies that fill the space between the Starres (I, IX, p. 131 – schema)
but within a certain space , which space is determined by the opposition (II, XXI, p. 324)
would spread itself into a larger space ; we use to say (II, XXI, p. 324)

SPECIES

every side a <i>visible species</i> , (in English) a <i>visible shew, apparition</i> (I, I, p. 24)
sendeth forth an <i>Audible species</i> , that is, an <i>Audible aspect</i> (I, I, p. 24)
sendeth forth an <i>intelligible species</i> , that is, an <i>intelligible being seen</i> (I, I, p. 24)
the Senses receive the Species of things, and deliver them (I, II, p. 36)
a Divinity under their <i>species</i> , or likenesse? The words (IV, XLIV, p. 968)
Cause of Sense, an ubiquity of <i>Species</i> ; that is, of the <i>Shews</i> or <i>Apparitions</i> (IV, XLVI, p. 1088)

SPECTRUM

which the Latines call <i>Spectra</i> , and took for <i>Daemons</i> (IV, XLV, p. 1022)
--

UNCONCEIVABLE

and power are unconceivable ;) but that we may honour him (I, III, p. 46)
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«DE CIVE: THE ENGLISH VERSION»
 [Ed. H. Warrender, 1983, vol. 2]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	6	6
APPARENTLY	APPARENTLY	4	4
TO APPEAR	APPEAR APPEAR'D APPEARE APPEARED APPEARES APPEARING APPEARS	15 1 3 4 15 1 15	54
TO CONCEIVE	CONCEIV'D CONCEIVE CONCEIVED CONCEIVES CONCEIVING	2 15 10 3 5	35
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DREAM	DREAM DREAME DREAMES DREAMS	1 2 1 1	5
FEIGNED	FEIGNED	1	1
FEIGNEDLY	FEIGNEDLY	1	1
FIGURE	FIGURE FIGURES	3 3	6
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IDEA	IDAEA IDEA	1 2	3
IMAGE	IMAGE IMAGES	4 2	6
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PHANCY	PHANCIES PHANSIE	1 1	2
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RESEMBLANCE	RESEMBLANCE RESEMBLANCES	3 1	4
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SIMILITUDE	SIMILITUDE	2	2
SPACE	SPACE SPACES	1 1	2
SPECIES	SPECIES	8	8
UNCONCEIVABLE	UNCONCEIVABLE	1	1

TAVOLE DELLE CONCORDANZE

APPARENT

who hath no heir apparent ; for the <i>People</i> (cap. VII, § XVI, ll. 61-62, p. 114)
there be no more apparent tokens to the contrary (IX, XV, ll. 8-9, p. 127)
Ruler over them are apparent ; but we have (XIII, I, l. 3, p. 156)
nor among infidels, is apparent in this, that that Right (XVII, VI, l. 34, p. 222)
vers. [3]. 6. It is apparent therefore by the custome (XVII, XXIV, ll. 69-70, p. 239)
of the same power, is apparent in the 18 of <i>Mat.</i> (XVII, XXV, l. 76, p. 241)

APPARENTLY

extremes themselves; which is apparently false: For to dare (III, XXXII, ll. 18-19, p. 75)
for every injury, as apparently it prove a greater evill (VI, IV, ll. 9-10, p. 93)
as who saw not God apparently like unto <i>Moyses</i> (XVI, XI, l. 46, p. 207)
<i>mouth to mouth, even apparently, and not in darke speeches</i> (XVI, XIII, ll. 44-45, p. 209)

TO APPEAR

dissent from; which may appear hence, that there are no Warres (I, V, ll. 7-8, p. 46)
those other signes, it appear , that he that speaks of the future (II, VII, l. 5, p. 54)
For, except there appear some new cause of fear (II, XI, l. 16, p. 56)
which yet afterward appear to be impossible, bare we therefore (II, XIV, ll. 7-8, p. 57)
<i>signes of the fact appear not, there they rule their</i> (III, XXII, l. 9, p. 71)
private <i>Interest</i> shall appear discrepant from the <i>common good</i> (V, IV, l. 20, p. 87)
<i>to themselves, will needs appear such to all others</i> (VI, XI, ll. 29-30, p. 96)
therefore it shall appear that what is promis'd cannot (VII, XVII, l. 13, p. 116)
preheminece, will best appear by comparing the conveniences (X, III, ll. 2-3, p. 131)
<i>Honest and Dishonest, appear</i> to be more or lesse (X, XI, ll. 6-7, p. 137)
are not what they appear to themselves, and if they were (XII, X, ll. 9-10, p. 153)
<i>better of them, or it appear</i> not sufficient, there will (XII, XI, ll. 6-7, p. 153)
makes all things to appear to bee such as they in their mindes (XII, XII, ll. 35-36, p. 155)
gain and impunity doth appear to them, no conscience (XIV, XVIII, l. 5, p. 178)
it will most evidently appear out of many places (XVII, VII, l. 26, p. 224)
<i>thine eyes. &c. who appear'd</i> unto him, <i>Gen.</i> 18. v. 1 (XVI, IV, l. 15, p. 202)
all things on the left side appeare to be on the right (<i>Epistle</i> , l. 14, p. 24)
<i>doe so it will evidently appeare to be no civill government</i> (<i>To the Reader</i> , l. 25, p. 34)
called may lawfully not appeare (which may happen among (XVII, XX, ll. 24-25, p. 235)
<i>if any things appeared erroneous, hard, or obscure</i> (<i>To the Reader</i> , ll. 16-17, p. 37)
<i>but of him who appeared unto Abraham</i> (XVI, p. 200 – titolo par.)
In what shape God appeared unto <i>Abraham</i> , by what (XVI, IV, ll. 17-18, p. 202)

<i>but that God which appeared unto him, even as the worship (XVI, IV, ll. 26-27, p. 202)</i>
by the 7. Article it appeares that <i>by the right of Nature (I, X, ll. 11-12, p. 48)</i>
so far forth as it appeares to him by Holy Scriptures (II, XII, ll. 7-8, p. 57)
<i>account of his Oath, yet appeares there no reason why he (VI, XIII, ll. 74-75, p. 99)</i>
whole man; But it appeares by what hath been already said (VI, XIX, l. 4, p. 104)
there is a triangle, it appeares presently without any farther (IX, I, ll. 15-16, p. 122)
things being understood, it appeares first, That the <i>Lawes of Nature (XIV, XV, ll. 1-2, p. 176)</i>
Supreme Commander, which appeares in this, that he hath suffer'd (XIV, XV, ll. 10-11, p. 177)
That he could, it appeares hence, that the manner of honouring (XV, XVII, ll. 19-20, p. 196)
those things, whereby hee appeares to others for to honour (XV, XVII, ll. 43-44, p. 196)
six dayes Creation, as appeares out of these words (XVI, X, ll. 29-30, p. 206)
Congregation made of them, appeares hence, that they were (XVI, XIII, ll. 15-16, p. 208)
day of Judgement, as appeares by the words of Saint Paul (XVII, VI, ll. 37-38, p. 222)
the Church, it manifestly appeares , that that was spoken (XVII, XXII, ll. 16-17, p. 236)
been said, the difference appeares first betweene Faith (XVIII, IV, ll. 69-70, p. 254)
And this sufficiently appeares out of the words of CHRIST (XVIII, V, ll. 8-9, p. 255)
<i>quick and dead at his appearing, and his Kingdome (XVII, IV, l. 25, p. 220)</i>
<i>right to protect himself, as appears by the seventh Article (I, X, l. 27, p. 48)</i>
but the practise appears every where in the common use (IV, XIV, ll. 3-4, p. 81)
(which is the 17. Law) appears , <i>Exod. 23. 8. Thou (IV, XVII, l. 2, p. 82)</i>
<i>that which to them appears to be the lesse evill (VI, IV, ll. 11-12, p. 93)</i>
<i>not recall'd. But it appears not to most men how a City (VI, XIII, ll. 62-63, p. 99)</i>
But hence it appears in the first place, that the Persons (VII, VII, l. 3, p. 110)
can be no Contract, as appears by the 2. Chap. Artic. 9. (VIII, III, ll. 4-5, p. 118)
we all desire that which appears good unto us (IX, III, ll. 4-5, p. 122)
of the Multitude, that it appears they must either all (XI, I, l. 3, p. 141)
that as evill which appears to them to be so (XII, I, l. 29, p. 146)
he whose non-sense appears to be a Divine speech (XII, VI, l. 16, p. 150)
Whence it appears that the authority of admitting (XVI, XVI, l. 30, p. 213)
of King Iosiah, as appears by the 7fourth book (XVI, XVI, ll. 40-41, p. 213)
Acts 17. vers. 6, 7. It appears also what the subject (XVIII, VII, ll. 10-11, p. 258)
whence it plainly appears , that by foundation is understood (XVIII, IX, ll. 33-34, p. 259)

TO CONCEIVE

to by forgiving, is conceiv'd to return us that Right (II, XIV, l. 4, p. 57)
because it cannot be conceiv'd that he made any such Covenant (VI, XIII, l. 42, p. 98)
<i>neither doe I conceive flight the sole property of fear (I, II, ll. 115-116, p. 45)</i>
own strength should conceive himself made by nature above others (I, III, l. 9, p. 45)
any man should conceive an injury to be somewhat else (III, VI, ll. 33-34, p. 65)
Nature, or not, he conceive himselfe to be in that (III, XVI, ll. 14-15, p. 72)
Government we must conceive that the hand which (XII, IX, ll. 11-12, p. 152)
propriety in it, as they conceive themselves to be injured (XIII, VIII, ll. 16-17, p. 160)
I therefore conceive it to be the duty of Supreme (XIII, IX, ll. 30-31, p. 161)
and Covenant, who conceive the Lawes to be nothing (XIV, II, ll. 1-2, p. 169)
<i>of God. But I conceive the name of an enemy (XIV, XIX, ll. 35-36, p. 179)</i>
for whatsoever we conceive is finite: And although this (XV, XIV, l. 29, p. 191)
resemblance which we cannot conceive . In like manner (XV, XIV, l. 54, p. 192)

<i>Behold a Virgin shall conceive, and bear a Sonne</i> (XVII, I, ll. 14-15, p. 217)
it is very hard to conceive this to be spoken (XVII, XV, ll. 30-31, p. 232)
<i>Although I conceive this assertion to be sufficiently</i> (XVIII, VI, ll. 46-47, p. 257)
(and therefore I conceive not the Church neither) (XVIII, IX, l. 11, p. 259)
<i>this proposition thus conceived is sufficiently demonstrated</i> (I, X, ll. 22-23, p. 48)
That <i>Swearing</i> is to be conceived in that forme which (II, p. 51 – titolo par.)
that an Oath must be conceived in that forme which he useth (II, XXI, ll. 1-2, p. 60)
<i>promise whatsoever be conceived to have parted with his</i> (VII, p. 106 – titolo par.)
prepared before, had already conceived them (XII, XII, l. 36, p. 155)
he be said to be conceived , or comprehended by imagination (XV, XIV, ll. 27-28, p. 191)
it is not to be conceived like unto ours, which is (XV, XIV, ll. 51-52, p. 192)
<i>shall consider, who conceived some repugnancy between this</i> (XV, XVIII, l. 74, p. 199)
Right whatsoever can be conceived from man to man (XVI, XVI, ll. 13-14, p. 213)
cannot be well conceived , that <i>remission of sinnes</i> (XVII, IX, p. 227)
be done, which he conceives to be an injury to him (III, VII, ll. 3-4, p. 65)
<i>punishment</i> , which a man conceives he shall receive (VI, XI, ll. 4-5, p. 95)
that action which She conceives not to be a sinne (XVII, XXV, l. 90, 242)
Commandement of my Prince, conceiving the warre to be unjustly (XII, II, ll. 8-9, p. 147)
These therefore conceiving themselves affronted, can desire (XII, X, ll. 12-13, p. 153)
<i>to Gods will, not conceiving him so much as to</i> (XIV, XIX, ll. 7-8, p. 179)
Triumph of the mind conceiving it selfe honoured (XV, XIII, l. 7, p. 190)
they also fear, conceiving that they have not a sufficient (XVI, I, l. 4, p. 200)

CONCEPTION

word <i>Infinite</i> signifie a conception of the mind, yet it (XV, XIV, l. 30, p. 191)
that we have any conception of an <i>infinite thing</i> (XV, XIV, l. 31, p. 191)
for an Idea is our conception , but conception we have none (XV, XIV, ll. 35-36, p. 191)
the words, there is no conception ; and therefore in vaine (XVIII, IV, ll. 56-57, p. 254)
cleare expression of the conceptions of the mind, and riseth (XII, XII, ll. 6-7, p. 154)
small measure of our conceptions . It followes also (XV, XV, ll. 33-34, p. 193)
observation of diverse conceptions , for the signification whereof (XVII, XII, ll. 29-30, p. 229)
whereby we declare our conceptions to others, yet cannot (XVII, XVIII, ll. 7-8, p. 233)
that to remember the conceptions for which they were (XVIII, IV, l. 49, p. 254)

DREAM

and <i>vers.</i> 13. In a dream , which is <i>matter of faith</i> (XVI, IV, ll. 16-17, p. 202)
<i>supernaturall voice</i> , or by a <i>vision</i> or dreame , or divine <i>inspiration</i> (XV, III, ll. 9-10, p. 185)
<i>speake unto him in a dreame</i> : My Servant Moyses (XVI, XIII, ll. 42-43, p. 209)
<i>Prophet, or that dreamer of dreames shall be put to death</i> (XVI, XI, ll. 31-32, p. 207)
<i>Prophet, or a dreamer of dreams, and giveth thee a signe</i> (XVI, XI, l. 29, p. 207)

FEIGNED

Christ) but he would by a **feigned** Christian Faith elude that (XVIII, XIII, ll. 34-35, p. 263)

FEIGNEDLY

be Christians inwardly, or **feignedly**, as when we reade of somewhat said (XVII, XIX, ll. 17-18, p. 234)

FIGURE

*small engine, the matter, **figure**, and motion of the wheeles* (To the Reader, l. 10, p. 32)

*Relation, Proportion, Quantity, **Figure**, and motion. In the* (To the Reader, ll. 26-27, p. 35)

diversity of their matter, and **figure**. For as a stone (III, IX, ll. 6-7, p. 66)

For treating of **Figures**, tis call'd *Geometry*; of motion (*Epistle*, l. 11, p. 25)

of Quantity in Geometricall **Figures**, the strength of *Avarice* (*Epistle*, l. 27, p. 25)

but in *darke speeches, and in figures*. Numb. 12. ver. 8 (XVI, XI, l. 47, p. 207)

GHOST

and of the HOLY-**GHOST**, as of one God (XVII, IV, l. 32, p. 220)

water, and the Holy Ghost, he cannot enter into (XVII, VII, ll. 59-60, p. 225)

inspired by the *Holy Ghost*, and such as the carnall man (XVII, XIV, ll. 20-21, p. 231)

by Command of the Holy **Ghost**; in which sense (XVII, XIV, ll. 15-16, p. 231)

the command of the Holy **Ghost**. That they were (XVII, XXIV, ll. 13-14, p. 238)

command of the Holy **Ghost**, which those Prophets (XVII, XXIV, l. 22, p. 238)

Now because the Holy **Ghost** separated to himself (XVII, XXIV, l. 43, p. 238)

Sonne, and of the Holy Ghost, Mat. 28. ver. 19 (XVII, XXV, l. 112, p. 242)

IDEA

*please themselves in its **Idea**, as they easily brooke the* (To the Reader, ll. 6-7, p. 30)

who say we have an **Idea** of him in our mind; for an **Idea** is our conception (XV, XIV, ll. 35-36, p. 191)

IMAGE

to worship God in an **image**, yet was it not against reason (XV, XV, ll. 44-45, p. 193)

to worship God in an **image**, before those who account (XV, XVIII, ll. 13-14, p. 197)

*who worship him in an **Image**, assigne him limits* (XV, XVIII, ll. 61-62, p. 198)

by way of any **Image** made by themselves (XVI, X, ll. 21-22, p. 205)

did worship God in **Images**, and *resemblances* of finite things (XVI, I, ll. 14-15, p. 200)

by Abraham, to wit, in **Images** made with hands (XVI, VII, l. 16, p. 203)

IMAGINABLE

and defence. Nor is it **imaginable** which way *publick* treasures (X, II, ll. 30-31, pp. 130-131)

IMAGINATION

have beene conversant about imagination, Memory, intellect, ratiocination (To the Reader, l. 28, p. 35)

conceived, or comprehended by **imagination**, or any other faculty (XV, XIV, l. 28, p. 191)

TO IMAGINE

It is not therefore to be **imagin'd**, that by Nature (III, XXVII, ll. 8-9, p. 73)

But it is not to be **imagin'd** that the *enfranchiser* (IX, VIII, l. 7, p. 124)

For it is not to be **imagin'd** that he would have ought (XIV, XIII, l. 35, p. 175)

which they may **imagine**, that either by Right (VI, XI, l. 9, p. 96)

But we cannot **imagine** that he who is *chiefe* (VI, XX, l. 31, p. 105)

Avoiding this condition, they **imagine** that there may be (VII, IV, ll. 4-5, p. 108)

some who therefore **imagine** *Monarchy* to bee more grievous (X, VIII, ll. 1-2, p. 135)

by common consent (**imagine** it a writing confirm'd by Votes) (XIV, II, ll. 20-21, p. 169)

nothing else can be **imagined**, but that each man (V, III, ll. 4-5, p. 86)

greater command cannot be **imagined** (VI, VI, l. 7, p. 94)

But it is not to be **imagined** that ever it will happen (VI, XX, ll. 13-14, p. 104)

that it is not to be **imagined**, that, whether Man (VII, XVI, l. 45, p. 114)

side, it is to be **imagined**, that *remission of sinnes* (XVII, XXV, ll. 25-26, p. 240)

that is, (as he who Swears **imagines**) the true Religion (II, XXI, ll. 7-8, p. 60)

TO PERCEIVE

meum & tuum, We **perceive** in the first place (IV, IV, ll. 2-3, p. 78)

Acts 10. 34. *Of a truth, I perceive, that God is no respecter* (IV, XIII, ll. 6-7, p. 81)

explication of it, because I perceive that being somewhat new (XVIII, VI, ll. 48-49, p. 257)

PHANCY

according to our own **phancies**, and that without punishment (IX, IX, ll. 4-5, p. 125)

entertain so strange a phansie as not to desire the preservation (To the Reader, l. 14, p. 31)

PHANTASY

narrow limits of our **phantasie**), but to confesse [our] own (XV, XIV, l. 66, p. 192)

TO REPRESENT

the mind, whereby good is **represented** to it as being better (V, V, l. 31, p. 88)

RESEMBLANCE

or military skill, or resemblance of humours. If these (XII, XI, ll. 20-21, p. 154)
we must suppose some resemblance which we cannot conceive (XV, XIV, ll. 53-54, p. 192)
the Synagogue. By resemblance of this custome (XVII, XXVI, ll. 13-14, p. 243)
worship God in <i>Images</i> , and resemblances of finite things (XVI, I, ll. 14-15, p. 200)

TO SEEM

reason of which unluckines should seem to be this; That (<i>Epistle</i> , l. 22, p. 26)
being laid down, I seem from them to have demonstrated (<i>Epistle</i> , ll. 20-21, p. 27)
the Law of nature, might not seem repugnant to the written Law (<i>Epistle</i> , l. 26, p. 27)
of their fables, they seem very aptly to have signified (<i>To the Reader</i> , ll. 19-20, p. 31)
<i>I therefore seem to fight against my self because</i> (<i>To the Reader</i> , l. 26, p. 32)
<i>their Subjects, might seem to be repugnant</i> (<i>To the Reader</i> , l. 3, p. 35)
<i>Thirdly not to seem of opinion, that there is a lesse</i> (<i>To the Reader</i> , l. 3, p. 37)
<i>by such witnesses, as seem to be indifferent to both Parts</i> (III, XXIII, l. 10, p. 71)
<i>City</i> , it may very well seem to them, that the supreme (VI, XX, ll. 37-38, p. 105)
of these shall to him seem most conducible to their (VII, XVI, l. 25, p. 113)
and if it shall seem good, the People may deprive (VII, XVI, l. 41, p. 114)
men as oft as it shall seem to conduce unto their good (VIII, X, l. 5, p. 120)
and to make that seem just , which is <i>unjust</i> (X, XI, ll. 7-8, p. 137)
minde, or whatsoever shall seem right to himselfe (XI, IV, l. 12, p. 142)
<i>which to them seem unjust</i> , is both erroneous (XII, II, ll. 20-21, p. 147)
onely; but they seem to have lookt very shallowly (XII, IV, l. 22, p. 149)
who are ill-affected seem worse, to them who (XII, XII, l. 31, p. 155)
who are well-affected seem evil; that they can (XII, XII, ll. 31-32, p. 155)
according as it shall seem best to their interests (XII, XIII, ll. 12-13, p. 155)
<i>If this shall seem hard to any man, I desire</i> (XV, VII, ll. 18-19, p. 187)
neither would the one seem to the other to honour God (XV, XVII, ll. 25-26, p. 196)
which to himselfe seem sinfull, and blameable, there is (XVII, XXV, ll. 33-34, p. 240)
themselves, as it shall seem good to their Cities (XVII, XXVI, ll. 53-54, p. 244)
Which if it seem to any man to be an hard saying (XVIII, XIII, ll. 31-32, pp. 262-263)
such things as then seem'd possible when we promis'd (II, XIV, ll. 6-7, p. 57)
certain signe that they seem'd not sufficiently bound from (II, XVIII, ll. 15-16, p. 59)
which ordinarily promised, doe seeme to challenge the greatest (<i>To the Reader</i> , ll. 1-2, p. 29)
<i>which perhaps though it seeme hard, yet we must yeeld to</i> (<i>To the Reader</i> , ll. 8-9, p. 33)
<i>mutuall correspondence, it may seeme a wonderfull kind of stupidity</i> (I, II, l. 86, p. 44)
whensoever their observation shall seeme to conduce to the end (III, XXVII, ll. 12-13, p. 73)
that the same things seeme not good to all men? (VII, II, ll. 21-22, p. 107)
in his <i>Government</i> , if he seeme to his Subjects to Rule well (VII, III, l. 19, p. 108)
of them then shall seeme good to the <i>Supreme</i> (VIII, VIII, l. 7, p. 119)
such like faculties, and seeme to themselves to exceed others (X, IX, ll. 7-8, p. 136)
to unskilfull men seeme not to depend on the Authority (XII, IV, ll. 41-42, p. 149)
Divine speech, must necessarily seeme to be inspired from above (XII, VI, ll. 16-17, p. 150)
long lasting, as seeme good to the Father (XII, VI, ll. 14-15, p. 151)
Multitude, and (however it seeme a Paradox) the King (XII, VIII, ll. 9-10, p. 151)
that they who seeme to themselves to be burthened (XII, IX, l. 25, p. 152)

whatsoever shall seeme to conduce to the lesning (XIII, VIII, l. 30, p. 160)
among them) both seeme and are <i>irkesome</i> , and therefore (XIV, XVII, ll. 17-18, p. 178)
For these things seeme to tend to this end (XV, XVIII, l. 44, p. 198)
one thing, sometimes another seeme to be apprehended by us (XVIII, IV, ll. 23-24, p. 253)
<i>wherefore it seemed good to me, to the end</i> (VI, I, ll. 34-35, p. 92)
that nakedness, wherein it seemed good to me to create (XII, I, ll. 50-51, p. 147)
yet to unlearned men seemed most divine; for he whose (XII, VI, ll. 15-16, p. 150)
good Counsell though it seemed to come from an enemy (XVI, XVI, ll. 58-59, p. 214)
Gal. 2. v. 14. although they seemed to doe so by the Authority (XVI, XXIV, ll. 30-31, p. 238)
now whatsoever seemes good, is pleasant, and relates (I, II, ll. 63-64, p. 43)
choice of that which seemes the greater; for certaine (II, XVIII, ll. 35-36, p. 59)
<i>and trust: And it seemes the word Iniury came</i> (III, III, ll. 5-6, p. 62)
<i>Peace, or Self-preservation) seemes rather to be the fulfilling</i> (III, XXVII, ll. 19-20, p. 73)
as oft as any thing seemes to be commanded contrary (XII, IV, ll. 16-17, p. 149)
<i>and this place seemes to contradict the former</i> (XV, XVIII, l. 63, 198)
That reformation seemes rather to be nothing else (XVI, XVII, ll. 7-8, p. 215)
<i>the disposition of men, who seeming wise to themselves</i> (VI, XI, l. 29, p. 96)
there are some who seeming to themselves to be wiser (XIII, XII, ll. 2-3, p. 162)
man would, it therefore seems good to him because (I, X, l. 6, p. 48)
really doth, or at least seems to him to contribute (I, X, ll. 7-8, p. 48)
peace it selfe it seems is not pleasing (III, X, ll. 10-11, p. 67)
and <i>absolute power, seems so harsh to the greatest</i> (VI, XVII, ll. 1-2, p. 102)
<i>It seems the Ancients who made that</i> (X, III, ll. 16-17, p. 131)
which either is, or seems to be unlawfull to them (XII, II, ll. 13-14, p. 147)
beyond that which seems right and good in their own eyes (XII, XI, l. 19, p. 153)
tyed being obliged, seems to some men to be one (XIV, II, ll. 45-46, p. 170)
<i>and that therefore here seems to be some distinction in words</i> (XIV, II, ll. 46-47, p. 170)
<i>punished. This speech seems so farre forth to be admitted</i> (XIV, XIX, l. 11, p. 179)
<i>against the pricks, seems to require obedience from him</i> (XV, VII, ll. 24-25, p. 187)
namely such as seems good to the worshipper (XV, XII, ll. 2-3, p. 189)
sign of honour but what seems so to others (XV, XVII, l. 30, p. 196)
and <i>Eve; so as it seems he would have no obedience</i> (XVI, II, ll. 2-3, p. 201)
is truly penitent, seems to be against the very (XVII, XXV, ll. 11-12, p. 240)
<i>remit the impenitent, seems to be against the will of God</i> (XVII, XXV, l. 14, p. 240)
<i>casting out of the Synagogue, seems to be borrowed from</i> (XVII, XXVI, ll. 4-5, p. 243)

SIMILITUDE

there's some analogie of similitude with the Deity, to wit (<i>Epistle</i> , l. 7, p. 24)
<i>darke speeches, and the Similitude of the Lord shall</i> (XVI, XIII, ll. 44-45, p. 209)

SPACE

he hath more or lesse space in which he employes himself (IX, IX, ll. 13-14, p. 125)
Besides, the spaces between the times of the subjects (VII, XVI, ll. 63-64, p. 115)

SPECIES

<i>in whose adulterate Species also the most part of men (To the Reader, l. 15, p. 30)</i>
<i>fashioned out of these severall species. V. That Democracy (VII, p. 106 - titolo par.)</i>
<i>say somewhat of its species. As for the difference (VII, I, ll. 2-3, p. 106)</i>
<i>City should be the species of a City? Farthermore (VII, II, ll. 17-18, p. 107)</i>
<i>sensible, and intelligible Species of outward things, not well (XIII, VII, ll. 14-15, p. 159)</i>
<i>and Vindicative, are not species, but parts of the Lawes (XIV, p. 167 – titolo par.)</i>
<i>are not two severall Species of the Lawes, but two <i>parts</i> (XIV, VII, ll. 1-2, p. 172)</i>
<i>But there are two Species of <i>naturall obligation</i>, one when (XV, VII, ll. 6-7, p. 187)</i>

UNCONCEIVABLE

<i>some words of things unconceivable; of those things therefore (XVIII, IV, l. 55, p. 254)</i>
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TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO APPEAR	APPEAR	1	4
	APPEARED	1	
	APPEARETH	2	
COLOUR	COLOURS	1	1
TO CONCEIVE	CONCEIVE	19	20
	CONCEIVED	1	
DREAM	DREAMS	1	1
FANCY	FANCY	4	5
	FANCIES	1	
FIGURE	FIGURE	1	1
IMAGE	IMAGES	1	1
IMAGINATION	IMAGINATION	1	1
TO IMAGINE	IMAGINE	3	3
IMPRESSION	IMPRESSION	1	1
TO SEEM	SEEM	7	11
	SEEMETH	2	
	SEEMS	2	

TAVOLE DELLE CONCORDANZE

TO APPEAR

Now if I make it appear to your Lordship, that those actions (p. 243)
because never anything appeared that could make him doubt (p. 272)
is a handsome one, but it appeareth even in that, that he hath (p. 239)
<i>aspect of God</i> , which word appeareth now the first time (p. 270)

COLOUR

man born blind to judge of colours , haply may not discern it (p. 236)

TO CONCEIVE

he can neither <i>see</i> , <i>hear</i> , nor conceive , before all the present enjoyments (p. 231)
what manner I am to conceive God and good angels to work by necessity (p. 263)
For how can a man conceive he hath liberty to do anything (p. 263)
<i>he do not yet conceive</i> in what manner the <i>will</i> of man (p. 270)
it is not very hard to conceive , seeing we see daily (p. 270)
cannot be done by them that conceive <i>eternity</i> to be an <i>everlasting</i> (p. 271)
but only by them that conceive it as an <i>indivisible point</i> (p. 271)
soon as I can conceive <i>eternity</i> to be an <i>indivisible point</i> (p. 271)
yet I could never conceive it: they that can, are more happy (p. 271)
FIRST I conceive , that when it cometh into a man's mind (p. 272)

Secondly, I conceive when a man <i>deliberates</i> whether (p. 273)
Thirdly, I conceive that in all <i>deliberations</i> , that is to say (p. 273)
Fourthly, I conceive that those <i>actions</i> , which a man is said (p. 273)
Fifthly, I conceive <i>liberty</i> to be rightly defined in this manner (p. 273)
Sixthly, I conceive that nothing taketh beginning from <i>itself</i> (p. 274)
never considers how he can conceive the thing in his mind? (p. 276)
no cause of the thing, to conceive it should begin at one time as another (p. 276)
the reader: for it cannot be conceived that there is any liberty (p. 263)

DREAM

neighbours with their dreams , revelations, and spiritual whimsies (p. 236)
--

FANCY

actions are <i>necessitated</i> , and the <i>fancy</i> of those that do them <i>determined</i> (p. 245)
whose limbs be moved by fancy , should have <i>election</i> (p. 247)
to do what he hath a fancy to do, though it be not in (p. 247)
<i>power to choose his fancy</i> , or choose his <i>election and will</i> (p. 247)
or <i>brute beasts</i> , whose <i>fancies</i> , I might say, are <i>necessitated</i> (p. 242)

FIGURE

horse retiring from some strange figure that he sees, and coming on again (p. 244)

IMAGE

good a <i>choice</i> , the images of things being by disease altered (p. 244)
--

IMAGINATION

nothing else but <i>alternate imagination</i> of the <i>good and evil</i> sequels (p. 273)
--

TO IMAGINE

<i>consider</i> an action, is to imagine the <i>consequences</i> of it (p. 273)
that a man cannot imagine anything to begin <i>without a cause</i> (p. 276)
but by trying how he can imagine it; but if he try, he shall find (p. 276)

IMPRESSION

of contribution to the impression . Hence is the <i>stationer's shop</i> furnished (p. 233)
--

TO SEEM

how bold soever it may seem to some; that this book (p. 236)
contemptible soever it may seem , contains more evidence and conviction (p. 236)
may be obscured and made to seem <i>profound learning</i> (p. 262)
no distinctions, but made to seem so by terms invented by (p. 263)
how casual soever it seem , to the causing whereof concur (p. 267)
how <i>contingent</i> soever it seem , or how <i>voluntary</i> soever it be (p. 277)
and therefore to seem to avoid that absurdity, they make a distinction (p. 277)
question betwixt us, but what seemeth to me, not obscurely (p. 251)
proceeding from it. But it seemeth his Lordship reasons thus (p. 254)
Lordship supposing, it seems , I might answer, as I have done (p. 242)
the understanding; but it seems his Lordship understands that (p. 268)

«DE CORPORE»
[Ed. K. Schuhmann, 1999]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENTIA	APPARENTIAE	1	1
APPAREO	APPAREANT	2	73
	APPAREAT	5	
	APPAREBIT	2	
	APPAREBUNT	1	
	APPARENS	4	
	APPARENT	11	
	APPARENTE	1	
	APPARENTEM	2	
	APPARENTES	1	
	APPARENTI	1	
	APPARENTIS	2	
	APPARENTIUM	3	
	APPARERE	7	
	APPARERET	1	
	APPARET	27	
	APPARITURA	1	
	APPARUIT	2	
APPARITIO	APPARITIO	1	
	APPARITIONUM	2	
COLOR	COLOR	13	36
	COLORE	6	
	COLOREM	4	
	COLORES	2	
	COLORIBUS	3	
	COLORUM	8	
COLORATUS	COLORATI	1	4
	COLORATORUM	1	
	COLORATUM	2	
CONCEPTIO	CONCEPTIO	1	2
	CONCEPTIONEM	1	
CONCEPTUS	CONCEPTIBUS	1	33
	CONCEPTU	6	
	CONCEPTUI	1	
	CONCEPTUM	5	
	CONCEPTUS	15	
	CONCEPTUUM	5	
CONCIPIO	CONCEPT	1	53
	CONCEPTA	5	
	CONCEPTAE	1	
	CONCEPTAM	2	
	CONCEPTIS	2	
	CONCEPTO	2	
	CONCEPTORUM	1	
	CONCIPIERE	8	
	CONCIPI	11	
	CONCIPIAMUS	1	
	CONCIPIAT	1	

	CONCIPIATUR	4	
	CONCIPIENDAS	1	
	CONCIPIENDI	1	
	CONCIPIET	1	
	CONCIPIMUS	1	
	CONCIPIIT	6	
	CONCIPITUR	3	
	CONCIPIUNT	1	
FIGMENTUM	FIGMENTA	1	2
	FIGMENTUM	1	
FIGURA	FIG.	57	371
	FIGURA	145	
	FIGURAE	74	
	FIGURAM	43	
	FIGURARUM	29	
	FIGURAS	8	
	FIGURIS	15	
FIGURATUS	FIGURATA	2	8
	FIGURATI	2	
	FIGURATIS	1	
	FIGURATUM	3	
FINGO	FICTA	4	13
	FICTIS	1	
	FICTO	1	
	FINGENDO	1	
	FINGERE	1	
	FINGI	1	
	FINGIMUS	2	
	FINGIT	1	
	FINGENTIBUS	1	
IDEA	IDEA	24	53
	IDEAE	6	
	IDEAM	17	
	IDEARUM	1	
	IDEAS	4	
	IDEIS	1	
IMAGINABILIS	IMAGINABILE	1	2
	IMAGINABILI	1	
IMAGINARIUS	IMAGINARIO	1	5
	IMAGINARIUM	4	
IMAGINATIO	IMAGINATIO	6	16
	IMAGINATIONE	4	
	IMAGINATIONEM	1	
	IMAGINATIONES	2	
	IMAGINATIONIBUS	1	
	IMAGINATIONIS	2	
IMAGINATIVUS	IMAGINATIVA	1	1
IMAGINO	IMAGINABIMUR	1	15
	IMAGINAMUR	4	
	IMAGINANTEM	1	
	IMAGINANTI	1	
	IMAGINANTIS	3	
	IMAGINANTUR	1	
	IMAGINARI	3	
	IMAGINATI	1	

IMAGO	IMAGINEM	5	18
	IMAGINES	5	
	IMAGINIS	1	
	IMAGO	7	
IMPERCEPTIBILIS	IMPERCEPTIBILIBUS	1	1
IMPRESSIO	IMPRESSIO	1	3
	IMPRESSIONEM	1	
	IMPRESSIONES	1	
PERCEPTIBILIS	PERCEPTIBILES	1	3
	PERCEPTIBILIS	2	
PERCEPTIO	PERCEPTIO	1	1
PERCIPIO	PERCEPERAT	1	11
	PERCEPTA	1	
	PERCEPTAM	1	
	PERCEPTARUM	1	
	PERCIPERE	1	
	PERCIPERET	1	
	PERCIPERENT	2	
	PERCIPERENTIA	1	
	PERCIPERENTIA	1	
	PERCIPITUR	1	
PHAENOMENON	PHAENOMENA	14	49
	PHAENOMENI	9	
	PHAENOMENIS	11	
	PHAENOMENON	3	
	PHAENOMENON	11	
	PHAENOMENUM	1	
PHANTASIA	PHANTASIA	4	6
	PHANTASIAE	2	
PHANTASMA	PHANTASMA	49	114
	PHANTASMATA	37	
	PHANTASMATE	2	
	PHANTASMATIBUS	1	
	PHANTASMATIS	10	
	PHANTASMATUM	15	
PHANTASTICUS	PHANTASTICUM	1	1
REPRÆSENTO	REPRÆSENTABIT	2	8
	REPRÆSENTABUNT	1	
	REPRÆSENTAMUS	1	
	REPRÆSENTARE	2	
	REPRÆSENTAT	1	
	REPRÆSENTATUR	1	
SOMNIO	SOMNIAMUS	1	7
	SOMNIANTES	3	
	SOMNIANTIBUS	3	
SOMNIUM	SOMNIA	2	7
	SOMNIIS	2	
	SOMNIORUM	1	
	SOMNIUM	2	
SPATIUM	SPATIA	24	164
	SPATII	18	
	SPATIIS	7	
	SPATIO	20	
	SPATIORUM	8	
	SPATIUM	87	

SPECIES	SPECIE	8	43
	SPECIEBUS	4	
	SPECIEI	2	
	SPECIEM	3	
	SPECIES	26	
SPECTRUM	SPECTRA	2	10
	SPECTRORUM	1	
	SPECTRUM	7	

TAVOLE DELLE CONCORDANZE

APPARENTIA

Secundo illae **apparentiae** sunt ambae effectus producti in sentiente (Pars II, cap. IX, § 9)

APPAREO

quam centies millies majores appareant , quam oculo inermi viderentur (IV, XXVII, 1)
lux ad oculum reflecti non potest, nigra appareant . Secundo, ut superficies (IV, XXVII, 16)
<i>una pars hinc, altera illinc appareat?</i> Sic enim recte respondebitur (II, VIII, 2, l. 24)
conatus perpetuo propagatus non semper ita appareat sensibus, tanquam esset motus (III, XXII, 9)
accusari potest, aliud corpus nullum appareat . Deinde, quod tot (IV, XXVI, 7)
oculum reflectantur), nigra appareat , quemadmodum nigrescit mare a vento (IV, XXVII, 16)
ut pluribus locis idem appareat objectum per reflexiones (IV, XXVIII, 17)
multas remotae apponi, apparebit tandem id quod ex apposis fit aggregatum (III, XXII, 9)
partium dissipatio, carbo apparebit nigerrimus; erectis enim partibus, lucis (IV, XXVII, 16)
multae illae imagines apparebunt confusae unumque a confusa luce exhibebunt (IV, XXVII, 15)
splendor ille et magnitudo apparens Solis, in quo subjecto sit (I, VI, 9)
inveniat major quam magnitudo apparens , magnitudo illa in Sole non est (I, VI, 9)
non erit splendor ille neque apparens illa magnitudo in ipso Sole (I, VI, 9)
debilitate sua imponit, pro debili apparens longinqua. 10. Quod attinet (IV, XXIX, 9)
adeo ut eae quae apparent magnitudines et figurae (I, V, 6)
accidentia, sub quibus varie apparent , ita differunt, ut corpora quidem (II, VIII, 20)
Phaenomina autem appellantur quaecunque apparent sive a Natura nobis (IV, XXV, 1)
res visibiles in iis saepe apparent locis, in quibus eas non esse (IV, XXV, 10)
quodque diversis diverso apparent colore et pluribus simul locis (IV, XXV, 10)
illuni, frigida plures apparent stellae fixae quam in alio tempore (IV, XXV, 11)
Planetae primarii et Luna recipientes, ita ut apparent , apparere debeant necessario (IV, XXVI, 7)
Quare Luna et stellae apparent in horizonte rubicundiores et majores quam in medio (IV, XXVII)
super chartam albam excipiuntur, sensui apparent . Sensui autem triangulum (IV, XXVII, 13)
in medio coelo et rubicundiores apparent et majores. Eadem causa (IV, XXVII, 14)
facultatem tollat. Apparent inde circa sonorum fortitudinem (IV, XXIX, 2)
<i>ex conceptu effectu apparente per rectam rationem acquisita cognitio</i> (I, VI, 1)
specie sine ulla vel minima varietate apparentem observum esse, mihi certe (IV, XXV, 5)

Inter oculum enim et horizontem apparentem multo plus intercedit aeris impuri (IV, XXVII, 14)
sed existere sive extra stare apparentes , quo modo nunc consideranda sunt (II, VII, 1)
<i>verum</i> opponatur aliquando apparenti vel <i>ficto</i> , id tamen ad veritatem propositionis (I, III, 7)
voluntas enim nisi Boni saltem apparentis nulla est; neque quod (I, I, 7)
possibiles motus annui et diurni, et apparentis directionis, stationis (IV, XXVI – titolo par.)
phaenomenon sive effectuum apparentium ex concepta productione sive generatione (I, VI, 1)
hypotheses sunt positae pro veris effectuum apparentium causis, necesse est (IV, XXVI, 4)
axis Terrae aliarumque multarum rerum apparentium ratio reddi possit (IV, XXVI, 7)
videntes aliquid modo hinc, modo inde apparere , vocamus illud <i>motum</i> vel <i>translatum</i> (I, II, 3)
figuris veritas, quam praetendebant, apparere non poterat, sed quia nulla posuerant (I, VI, 16)
aliter atque aliter nobis apparere et proinde aliter atque aliter nominari (I, VIII, 20)
colore et pluribus simul locis apparere possunt. Motus, quies, magnitudo (IV, XXV, 10)
primarii et Luna recipientes, ita ut apparent, apparere debeant necessario (IV, XXVI, 7)
observasset Cartesius, neque apparere Iridem nisi tunc (IV, XXVII, 13)
<i>Quomodo simul potuerint apparere plures soles</i> (IV, XXVIII – titolo par.)
major adhuc quam ante apparet centies millies. Neque magis (IV, XXVII, 1)
visibile aliquid animo concipiamus, apparet illa res vel concipitur non in uno puncto (I, II, 3)
meminitque id quod sic apparet , vocari <i>nomine</i> . Deinde occurrit (I, IV, 8)
moventis, meminitque id quod sic apparet , vocari <i>animal</i> . Tertio recurrit (I, IV, 8)
meminitque id quod sic apparet , vocari <i>corpus</i> . Postremo cum (I, IV, 8)
tamen conversio apparet adeo obscura, ut modus ille prorsus inutilis sit (I, IV, 9)
<i>vel figura ea quae est, spectantibus apparet, Color, lumen, sonus est</i> (I, V, 6)
et harum similes. Apparet enim objectum idem quandoque majus (I, V, 6)
neque tunc veritas aut falsitas apparet , Philosophiae res est et ratiocinatione (I, V, 10)
quid efficiat: apparet autem statim effici lineam sive longitudinem (I, VI, 6)
reperimus autem quotiescunque lumen apparet , esse objectum quoddam praecipuum (I, VI, 10)
accidente considerato, praeterquam quod apparet extra imaginantem (II, VII, 2)
autem modo tempus nullum apparet . Nec tamen si dicamus (II, VII, 3)
hoc vel illo modo apparet . Ut si quaeratur, <i>quid</i> (II, VIII, 2)
Quum igitur aliquid aliter atque aliter apparet propter alia atque alia accidentia (II, VIII, 21)
quod sensibus nostris aliter apparet quam ante apparuit (II, IX, 9)
consequentia. Ex quo apparet (primo loco) causa, propter quam (II, XIII, 14)
Ex hac demonstratione apparet motum circularem circa axem (III, XXI, 9)
tanquam esset motus aliquis, apparet tamen ut actio sive mutationis (III, XXII, 9)
major fit idea. 11. Apparet hinc causa physica, primo (IV, XXV, 11)
Neque causa apparet major, quare materia mundana interpuncta (I, XXVI, 3)
Existente Terra in initio Capricorni ad <i>b</i> apparet Sol in initio Cancri ad <i>d</i> (IV, XXVI, 8)
Atque inde etiam manifesta apparet causa, quare vitrum (IV, XXVII, 8)
primo pars aquea, unde apparet vapor, mox continuato motu (IV, XXVII, 9)
causam reddidimus possibilem. Apparet autem hinc non necesse esse (IV, XXVII, 10)
Sensui autem triangulum A F H apparet rubrum, triangulum A H I flavum (IV, XXVII, 13)
triangulum denique C K L purpureum apparet . Constat ergo ex luce (IV, XXVII, 13)
in medio coelo et major apparet et colore a candore degenerante in flavedinem (IV, XXVII, 14)
virtute animi minime dependentia apparitura esse. His itaque nomina (II, VII, 1)

aliter apparet quam ante apparuit . Secundo illae apparentiae (II, IX, 9)
eclipsin passa, quo Sol apparuit in horizonte, Luna autem (IV, XXVIII, 16)

APPARITIO

omnis rerum ad sensus apparitio determinatur talisque et tantus fit per motus (I, VI, 6)
adjutus aliquantulum talium apparitionum historiis, phantasmata horribilia in animo (IV, XXV, 9)
Praeterea augeri apparitionum numerus a refractionibus possunt (IV, XXVIII, 17)

COLOR

per Visum, Lux et Color (I, II, 15, 'formula praedicamenti qualitatis')
vel est corpus. Color est objectum visionis, sonus auditionis (I, V, 4)
soni, umbra, lux, color , spatium, etc. somniantibus non minus (I, V, 4)
<i>spectantibus apparet, Color, lumen, sonus est in objecto</i> et harum similes (I, V, 6)
qualitates sensibiles, quales sunt <i>lux, color, diaphaneitas, opacitas</i> (I, VI, 6)
propria sunt ut quiescere, moveri, color , durities, et similia (II, VIII, 3)
Lux enim et color et calor et sonus et caeterae qualitates (IV, XXV, 3)
(quod lumen perturbatum est) color . Itaque corporis lucidi (IV, XXV, 10)
corporis lucidi lumen, colorati color phantasma est. Et visus (IV, XXV, 10)
proprie dictum non est lumen nec color , sed ipsum corpus lucidum (IV, XXV, 10)
Sed nec lumen nec color sine figura esse potest (IV, XXV, 10)
suorum inter se distinctorum, ut color coloratorum, sonus auditorum, etc (IV, XXVI, 1)
secunda illustrato, etc. 13. Color autem lux est, sed perturbata (IV, XXVII, 13)
postea injecto lumine vel colore lucidum et coloratum (I, II, 14)
ad eandem rem eodem semper colore et specie sine ulla vel minima varietate (IV, XXV, 5)
quodque diversis diverso apparent colore et pluribus simul locis apparere possunt (IV, XXV, 10)
Totum autem illud <i>figura cum lumine vel colore</i> a Graecis εἶδος (IV, XXV, 10)
in medio coelo et major apparet et colore a candore degenerante in flavedinem (IV, XXVII, 14)
conjunctim. 11. Quae a colore subito indurescunt ut cocta (IV, XXVIII, 11, p. 322, l. 3)
exempli causa, colorem , calorem, odorem, virtutem, vitium, et similia (II, VIII, 3)
ut in triangulo C K L fieri colorem purpureum (IV, XXVII, 13)
a confusa luce exhibebunt colorem album (IV, XXVII, 15)
redactum in pulverem colorem album induit (IV, XXVII, 15)
Diversi inde sunt motus sive diversae illustrationes sive colores quatuor (IV, XXVII, 13)
Quinto, ut colores omnes, qui fiunt ab albi et nigri mixtione (IV, XXVII, 16)
De Luce, Calore, et Coloribus (Index, p. 10, l. 8)
DE LUCE, CALORE, ET COLORIBUS (IV, XXVII – titolo cap.)
motu perturbato generata, ut in coloribus rubro, flavo, caeruleo (IV, XXVII, 13)
praesentibus mensuris, neque colorum sine sensibilibus et praesentibus (I, II, 1)
neque varietates rerum sensu perceptarum ut colorum , sonorum, saporum, etc. (I, VI, 5)
magnitudinum, motuum, sonorum, colorum , etc. atque etiam eorum ordinis (II, VII, 1)
Colorum rubri, flavi, caerulei, violacei (IV, XXVII – titolo par.)
est ad generationem horum quatuor colorum , ut vitri figura sit prisma (IV, XXVII, 13)
ex eo causam colorum in iride explicavit (IV, XXVII, 13)
causas singulorum colorum praecise determinare et explicare difficilius est (IV, XXVII, 16)

videtur multo minor esse quam **colorum**. Sicut visio, ita (IV, XXIX, 1)

COLORATUS

Itaque corporis lucidi lumen, **colorati** color phantasma est (IV, XXV, 10)

inter se distinctorum, ut color **coloratorum**, sonus auditorum, etc (IV, XXVI, 1)

injecto lumine vel colore lucidum et **coloratum**, quamquam sint nonnulli (I, II, 14)

lucidum vel illustratum vel **coloratum**. Illa enim, cum sint (IV, XXV, 10)

CONCEPTIO

ac si dicerent *Conceptio motus uniformis per illam lineam* (II, XII, 4)

quae ipsa infinita sit, infiniti **conceptionem** ullam habere potest (IV, XXVI, 1)

CONCEPTUS

Similiter ex **conceptibus** *quadrilateri, aequilateri, rectanguli* (I, I, 3)

animus concipere quadrilaterum sine **conceptu** aequilateri, et aequilateri sine **conceptu** rectanguli (I, I, 3)

Exempli causa, in **conceptu** hominis (sicut in superiore capite indicatum est) (I, I, 14)

positum scilicet pro unico illo primo **conceptu**; deinde cum video (I, II, 14)

proposito quolibet **conceptu** sive idea rei singularis (I, VI, 4)

est motum non concipi sine **conceptu** tum praeteriti tum futuri (II, VIII, 11)

gradui, actio actioni, conceptus **conceptui**, proportio proportioni (I, I, 3)

haec singula potest conjungere in **conceptum** unum sive ideam unam quadrati (I, I, 3)

Manifestum hinc est **conceptum** sive cogitationem (I, IV, 8)

Rursus si proponat sibi **conceptum** auri, venient inde resolvendo ideae *solidi* (I, VI, 4)

nomen impositum sit propter **conceptum** compositum, non aliud est (I, VI, 14)

Accidens esse facultatem corporis, qua sui conceptum nobis imprimit (II, VIII, 2)

aequilateri, rectanguli componitur **conceptus** quadrati. Potest enim animus (I, I, 3)

tempori, gradus gradui, actio actioni, **conceptus** conceptui, proportio proportioni (I, I, 3)

Eorundem necessitas ad significandos animi conceptus (I, II – titolo par.)

et respondentem ipsis in animo **conceptus** sunt singularium animalium vel (I, II, 9)

ad docendum et ad **conceptus** suos aliis significandos (I, I, 11)

minus universale significatque plures **conceptus** extitisse in animo (I, I, 14)

primus **conceptus** est eum aliquid esse extensum (I, I, 14)

alius nascitur **conceptus**, propter quem nominatur *corpus animatum* (I, I, 14)

rei essentia, sed oratio **conceptus** nostros de rei essentia significans (I, V, 7)

prius notus seu notior est **conceptus** sive idea illa tota hominis (I, VI, 2)

unumquodque universale singularium rerum **conceptus** denotat infinitarum (I, VI, 11)

clarae et perfectae ideae sive **conceptus** in animo audientis excitentur (I, VI, 13)

tot habet diversos **conceptus**, quot partes facit (II, VII, 5)

nam primus **conceptus** erit ipsius dividendi, deinde partis ejus (II, VII, 5)

ex definitione, phantasma, id est, **conceptus** motus; itaque concipere (II, VIII, 10)

disposita in oratione signa sunt conceptuum , manifestum est ea non esse signa (I, II, 5)
Atque sic videmus compositionem conceptuum in animo respondere compositioni (I, II, 14)
nulla in animo respondet series conceptuum ; quemadmodum saepe accidit (I, III, 1)
eadem sunt quae nostrorum conceptuum , nimirum potentia aliqua vel actio (I, III, 3)
quae nihil aliud sunt quam conceptuum nostrorum simplicissimorum explicationes (I, VI, 6)

CONCIPIO

<i>quem loquens animo jam concepit</i> . Ex quo intelligi etiam (I, II, 11)
conceptu rectanguli, et concepta haec singula potest conjungere (I, I, 3)
Patet ergo quo modo animus concepta componit. Rursus siquis (I, I, 3)
<i>sive effectuum apparentium ex concepta productione sive generatione</i> (I, VI, 1)
eadem autem vertigine concepta exilientes oculum movent ut in generatione (IV, XXVII, 5)
undis in aerem excussas concepta vertigine splendescere posse aliquantum (IV, XXVII, 7)
vel actio vel affectio rei conceptae vel, ut aliqui loquuntur (I, III, 3)
concepit animo rem, quam loquens conceptam vellet. <i>Indefinitae</i> significationis (I, II, 11)
quoniam igitur rem ita conceptam voluimus appellari <i>corpus</i> (I, III, 3)
<i>Effectuum sive Phaenomenon ex conceptis eorum Causis seu Generationibus</i> (I, I, 2)
vel ut effectibus animo conceptis per corporum ad corpora applicationem (I, I, 6)
<i>quae fuit vel esse potuit, ex concepto effectum apparente per rectam rationem</i> (I, VI, 1)
esset concipere motum non concepto motu, quod est impossibile (II, VIII, 10)
cogitando sine omni verborum tam conceptorum quam prolatorum usu (I, VI, 11)
Potest enim animus concipere quadrilaterum sine conceptu aequilateri (I, I, 3)
<i>qua significat is qui loquitur, concipere se nomen posterius ejusdem rei nomen esse</i> (I, III, 2)
Quod si id concipere non possumus, aggregatum illud (I, VI, 10)
conceptus motus; itaque concipere moveri aliquid non in tempore, esset concipere motum non concepto motu (II, VIII, 10)
vacuum spatium sit, possumus concipere , utcumque se habeant corpora externa (II, IX, 7)
cum tamen fluidum concipere possibile sit tanquam natura sua (IV, XXVI, 3)
pleniorem esse, vel si concipere possem plenitudinem ipsam causam (IV, XXX, 11)
generatio aliqua concupi et cujus comparatio secundum ullam (I, I, 8)
signum est ea nomina concupi ut copulata sive ut nomina ejusdem rei (I, III, 3)
<i>Necessaria</i> est, quando nulla res concupi potest sive fingi ullo tempore (I, III, 10)
esse putat et extensionem concupi semper posse ulteriorem (II, VII, 2)
<i>in omni motu concupi necessario praeteritum et futurum</i> (II, VIII – titulo par.)
extensione aut sine figura omnino concupi non potest. Caetera autem (II, VIII, 3)
aliquid nisi in tempore concupi non potest. Est enim (II, VIII, 10)
colligendum est motum non concupi sine conceptu tum praeteriti (II, VIII, 11)
suppositis effectum non sequi concupi non potest, accidentia (II, IX, 7)
Similiter, quia concupi potest id quod jam quiescit (II, IX, 7)
nullus in Terra concupi potest praeter illum (IV, XXX, 4)
vel visibile aliquid animo concupiamus , apparet illa res vel concipitur (I, III, 3)

ut liquidum inclusum conatum conciat versus omnes simul partes sese (IV, XXVIII, 10)
parallelogrammo A B C D (fig. 1) conciatur latus A B moveri ad latus (III, XVII, 2) secundum quam conciatur expandi velum (III, XXII, 8)
Sed ut phaenomenon hoc melius conciatur , describemus figuram sextam (IV, XXX, 14) plano Aequatoris ubicunque. Conciaturque saxum ab A D emissum (IV, XXX, 4)
ad effectus circumstantias sigillatim conciendas , synthetica ad ea quae singulae (I, VI, 10)
Definiemus igitur <i>Accidens esse conciendi corporis modum</i> (II, VIII, 2)
<i>quem audiens animo conciat, et quidam homo idem quod</i> (I, II, 11)
simile vel dissimile esse concipimus ; ut in superiore exemplo (I, I, 4)
plene jam et distincte visam conciat , illa idea composita est ex praecedentibus (I, I, 3) Rursus si quis hominem astantem videat, conciat totam ejus ideam (I, I, 3) quod is qui audit, conciat animo rem, quam loquens conceptam vellet (I, II, 11) (exempli causa) recte conciat , definitionem hanc <i>Locus est spatium</i> (I, VI, 6) non potest; et qui <i>motum conciat</i> , nescire non potest, quod (I, VI, 6) sine causa efficiente transire conciat , ante motae erant (III, XXII, 18)
apparet illa res vel conciatur non in uno puncto (I, III, 3) est hujusmodi. Primo conciatur phantasma rei nominatae cum accidente (I, IV, 8) <i>modum corporis, juxta quem conciatur</i> ; quod est idem ac (II, VIII, 2)
a vehente distantis velocitates conciunt diversas (III, XXII, 14)

FIGMENTUM

quamvis res non sint, sed rerum figmenta tantum et phantasmata (I, II, 6)
cum natura rerum, sed est figmentum nostrum; et quod si (IV, XXVI, 3)

FIGURA

Sint enim (fig. 10. ad finem cap. 14.) a puncto A (II, XIII, 6)
Sint enim (fig. 1) centro A (II, XIV, 8)
angulos verticales (fig. 2) esse inter se aequales (II, XIV, 9)
Ut si (in fig. 3) AB, CD (II, XIV, 12)
hoc est, (in fig. 4) angulum AGF (II, XIV, 12)
Nam (si) (fig. 5.) lateri cuius AB (II, XIV, 12)
Sint (in fig. 1.) duo circuli quicumque (II, XIV, 13)
Sint (in fig. 6.) rectae AB, AC (II, XIV, 14)
circulis (ut rectae BC, FE in fig. 1.) sunt inter se ut arcus (II, XIV, 14)
Sit enim circulus (in fig. 7.) descriptus radio AB (II, XIV, 15)
si recta aliqua ut AF (in fig. 8.) secetur utcumque in B (II, XIV, 19)
Sint enim puncta quotlibet A, B, C (in fig. 9.), ad quae ab uno aliquo puncto (II, XIV, 21)
Cum enim (in eadem fig. prima) velocitate ut triangulum (III, XVI, 3)
Nam si (in eadem fig. tertia) supponamus A C esse tempus (III, XVI, 7)
Sit enim (in fig. quarta) movens recta uniformiter A B (III, XVI, 8)

Sit enim (in fig. quinta) recta A B (III, XVI, 9)
Sit enim (in fig. sexta) recta A B (III, XVI, 10)
Sit enim (in fig. 7.) mobile positum in A (III, XVI, 12)
Sit (in fig. 9) data longitudo A B (III, XVI, 14)
Sit (in fig. 11) parallelogrammum A B D C (III, XVI, 18)
Describatur parallelogrammum A B C D (fig. 1) intelligaturque basis A B (III, XVII, 2)
In parallelogrammo A B C D (fig. 1) concipiatur latus A B (III, XVII, 2)
Descripto (in fig. secunda) parallelogrammo quocunque (III, XVII, 4)
Sit parallelogrammum (in fig. 3) A B C D, cujus diagonalis B D (III, XVII, 4)
Sit A B C D (in fig. 4) parallelogrammum, in quo descripta sit figura B K D C (III, XVII, 4)
Sit linea (in fig. 4) B K D H tangenda in puncto D (III, XVII, 5)
Si figura deficiens (ut in fig. 5) quaelibet earum (III, XVII, 9)
Sit enim (in fig. 6) parallelogrammum A B C D (III, XVII, 10)
Sit (in fig. 7) portio sphaerae B A C (III, XVII, 13)
sit descriptum (ut in fig. 8.) trilineum ex mediis (III, XVII, 14)
Sit linea parabolica data A B C (fig. 1) et inventa diameter A D (III, XVIII, 1)
Sit A B C (fig. 2) linea curva semiparabolae primi (III, XVIII, 2)
Sint (in fig. 1) parallelae incidentes in rectam E F (III, XIX, 1)
Ab eodem puncto (in fig. 2) exeant duae rectae A B (III, XIX, 2)
Sint enim (in fig. 3) duae rectae parallelae A B (III, XIX, 3)
A puncto A (in fig. 4) ad circumferentiam circuli (III, XIX, 4)
Nam a puncto A (in fig. 5) incidant duae rectae A B (III, XIX, 5)
Per punctum A (in fig. 6) ducantur duae chordae (III, XIX, 6)
B C D sit punctum A (in fig. 7.), per quod sint ductae duae chordae (III, XIX, 7)
Detur (in fig. 8) circulus, cujus centrum A (III, XIX, 8)
cujus centrum A (in fig. 9), semidiameter quaecunque A B (III, XIX, 9)
In circulo, cujus centrum A (fig. 10), sit punctum B (III, XIX, 10)
Sit primo (in fig. 1.) recta quaelibet AB (III, XXI, 1)
Sit datus circulus (in fig. 2), cujus centrum A (III, XXI, 2)
Sit enim (in eadem fig. 2) corpus quodlibet (III, XXI, 3)
Sit (in fig. 4.) parallelogrammum primo rectangulum A B C D (III, XXI, 8)
Sit enim (in fig. eadem 5.) A I C B semissis sive parabolae (III, XXI, 10)
Sumatur (in fig. 7.) semissis trilinei ex duobus mediis (III, XXI, 12)
Sit enim (in eadem fig. 1) duorum mediorum superficies (III, XXIV, 3)
Nam si (in fig. 2.) aquae superficies sit A B (III, XXIV, 3)
In fig. 3 sit primo corpus aliquod in A (III, XXIV, 4)
Sit enim (in fig. 3.) A B inclinata (III, XXIV, 6)
Sit enim (in fig. 4.) angulus inclinationis A B C (III, XXIV, 7)
Sit (in fig. 5.) mobile in A (III, XXIV, 8)
Si enim (in fig. 6.) conatus propagetur ab A (III, XXIV, 9)
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Proposita enim figura plana ad figuram circuli proxime accedente (I, I, 5)
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Similiter a cognita figura pervenimus ratiocinando (I, I, 5)
et rursus adjuncta figura fiat figuratum et postea injecto lumine (I, II, 14)
Exempli causa, cum figura quaedam sit triangulum (I, III, 20)
caeterum, quoniam figura suos angulos (I, III, 20)
<i>Syllogismi figura quid</i> (I, IV – titulo par.)
<i>Figura indirecta prima quomodo fit</i> (I, IV – titulo par.)
<i>Figura indirecta secunda quomodo fit</i> (I, IV – titulo par.)

<i>Figura indirecta tertia quomodo fit</i> (I, IV – titolo par.)
<i>Modi in unaquaque figura multi, sed plerique inutiles ad Philosophiam</i> (I, IV – titolo par.)
<i>termini</i> ; et in figura rursus distinguuntur quidam <i>modi</i> (I, IV, 7)
<i>qualitate</i> . <i>Prima figura</i> numeratur ea, in qua <i>termini</i> (I, IV, 7)
sylogismus in prima figura erit <i>Homo est animal</i> (I, IV, 7)
Appellatur autem haec figura <i>directa</i> , quia <i>termini</i> ejus <i>directum</i> (I, IV, 7)
superfluum est alium modum considerare in figura <i>directa</i> praeter eum (I, IV, 7)
<i>Homo est animal est non lapis</i> , fit figura <i>directa</i> quae retorquetur (I, IV, 9)
et fiet figura <i>secunda</i> sive <i>indirectarum prima</i> (I, IV, 9)
ut <i>major terminus</i> in figura <i>directa</i> sit <i>negativus</i> (I, IV, 9)
patet <i>medium terminum</i> in hac figura semper esse in utraque (I, IV, 9)
nomen <i>particulare</i> . 11. Figura <i>inversa</i> sive <i>indirecta tertia</i> fit (I, IV, 11)
quae est inter <i>Logicos</i> de quarta figura , non tam esse quam <i>videri</i> (I, IV, 11)
nimirum in figura <i>directa</i> 6 (I, IV, 12)
Sed quoniam a figura <i>directa</i> <i>rejecimus omnes modos</i> (I, IV, 12)
Similiter in figura <i>indirecta</i> <i>categoricus</i> hic (I, IV, 13)
<i>Objecti magnitudo vel figura ea quae est</i> (I, V, 6)
semper est <i>vera rei visae magnitudo</i> et figura , adeo ut eae quae <i>apparent</i> (I, V, 6)
<i>magnitudo tanta</i> , talis figura , aliaque <i>omnia</i> (I, VI, 13)
<i>corpus sine extensione</i> aut sine figura <i>omnino concipi non potest</i> (II, VIII, 3)
<i>extensio, motus, quies</i> aut figura ; <i>exempli causa, colorem, calorem</i> (II, VIII, 3)
ut si pro Figura <i>est accidens corporis absportati</i> (II, VIII, 22)
<i>signo significare (nisi aliqua sit figura) unam quantitatem ductam</i> (II, XIII)
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<i>Figura quid, et figurae similes quae sint</i> (II, XIV – titolo par.)
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erit <i>descripta non figura</i> <i>rectilinea</i> (II, XIV, 15)
ut in figura <i>praecedente</i> <i>angulus GCD</i> (II, XIV, 16)
ut in <i>praecedente figura</i> <i>angulus, qui sit inter GB et BK</i> (II, XIV, 16)
erat <i>probandum</i> . 22. Figura <i>est quantitas punctorum suorum extremorum</i> (II, XIV, 22)
<i>cognoscere an figura</i> <i>propositae figurae similis sit</i> (II, XIV, 22)
Sit enim (in figura <i>prima</i>) <i>A B tempus</i> (III, XVI, 2)
Sit (in eadem figura <i>prima</i>) <i>tempus A B</i> (III, XVI, 3)
Sit enim (in figura <i>secunda</i>) <i>tempus A B</i> (III, XVI, 4)
Sint enim (in figura <i>tertia</i>) <i>duo mobilia</i> (III, XVI, 6)
Siquidem enim (in eadem figura <i>tertia</i>) <i>esset ut A B ad A D</i> (III, XVI, 6)
Sint enim (in eadem figura <i>tertia</i>) <i>duae longitudines datae Z et X</i> (III, XVI, 7)
Sit (in figura 8.) <i>longitudo A B percursa</i> (III, XVI, 13)
Sit enim (in figura 10) <i>tempus A C</i> (III, XVI, 15)
Sit, <i>exempli causa</i> , (in figura 8) <i>longitudo A B</i> (III, XVI, 17)
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<i>ipsam deficientem una cum figura completa, in qua describitur</i> (III, XVII – titolo par.)
<i>Figurae deficientis complementum illa figura est, quae deficienti</i> (III, XVII, 1)
<i>appello commensurabiles</i> . 2. Figura <i>deficiens facta a quantitate</i> (III, XVII, 2)
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et tunc figura <i>deficiens erit complementi sui tripla</i> (III, XVII, 3)
et tunc figura <i>deficiens erit complementi sui sesquialtera</i> (III, XVII, 3)
est ergo figura <i>B H D C</i> <i>dupla complementi</i> (III, XVII, 4)
Itaque <i>ductis lineis per omnia puncta H</i> fiet figura <i>B H D C</i> <i>ex istis trilineis primum</i> (III, XVII, 4)
n quo <i>descripta sit figura</i> <i>B K D C</i> , eadem quae in figura <i>proxime praecedente</i> (III, XVII, 4)
et quia figura <i>haec ponitur, exempli causa, ex tribus mediis tertia</i> (III, XVII, 5)

ut A B sit ad A M ut figura B K D C ad suum complementum (III, XVII, 5)
quo ipsum figura deficiens superat (III, XVII, 6)
Si figura deficiens (ut in fig. 5) quaelibet earum (III, XVII, 9)
A B C D inscripta sit in figura completa B E (III, XVII, 9)
ita est figura A B C D ad complementum ejus A D C E (III, XVII, 9)
ita est figura A B C D ad completam B E (III, XVII, 9)
G N, ita figura A N I B ad complementum suum A N I K (III, XVII, 9)
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Similiter ducta I E parallela ipsi B C, figura trilinei E K B F (III, XVII, 10)
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movetur punctum B, repraesentabit figura E K B F summam (III, XVII, 10)
crescentium tempore B F, et figura D E B C repraesentabit summam (III, XVII, 10)
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Quoniam (in figura 3.) sphaera A movetur ad partes B (III, XXI, 8)
Sit enim circulus (in figura 4.), cujus radius A B (III, XXI, 9)
Sit enim (in figura 5.) circulus B C D (III, XXI, 10)
Sit enim (in figura 1.) corpus durum A B C D (III, XXII, 6)
Sit (in eadem figura 1.) producta inclinata E A G (III, XXII, 7)
Sit enim (in figura 2) mobile A B (III, XXII, 8)
Sit enim (in figura 3.) incidens, verbi gratia (III, XXII, 8)
<i>sit ad reliquam, ut figura completa ad deficientem</i> (III, XXIII – titolo par.)
<i>sit ad reliquam ut figura completa ad complementum</i> (III, XXIII – titolo par.)
Sit enim (in figura 1.) ponderans quodcunque A B C D (III, XXIII, 2)
Sit enim (in figura 2.) centrum librae A (III, XXIII, 4)
Sit enim (in figura 3.) librae centrum A (III, XXIII, 5)
Sit (in eadem figura tertia) centrum librae A (III, XXIII, 7)
ad partem reliquam ut figura completa ad ipsam deficientem (III, XXIII, 9)
Sit enim (in figura 5.) figura deficiens C I A P E (III, XXIII, 9)
cujus axis est A B, figura completa C D F E (III, XXIII, 9)
sit ad partem reliquam B Z ut figura completa C D F E (III, XXIII, 9)
ad verticem sit ad reliquam ut figura completa ad complementum (III, XXIII, 10)
parallela sit A D, et figura completa parallelogrammum A B C D (III, XXIII, 10)
Itaque altitudo A L in figura deficiente A I C B aequalis (III, XXIII, 10)
et contra L I ordinatim applicata in figura A I C B aequalis (III, XXIII, 10)
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Sit ergo (in eadem figura tertia) circulus Terrae annuus <i>a b c d</i> (IV, XXVI, 8)
Sit ergo (in figura quarta) circellus, in quo movetur Sol motu simplice (IV, XXVI, 9)
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Sit ergo (in figura prima) sphaera vel portio sphaerae A B C (IV, XXVII, 4)
in causa esse potest diversitas in motu et figura particularum (IV, XXVII, 6)
Sit enim prisma (in figura secunda) ex vitro aliave materia pellucida (IV, XXVII, 13)
ut vitri figura sit prisma (IV, XXVII, 13)
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ex particulis constantia tum figura tum duritie dissimilibus (IV, XXIX, 8)
tum duritie tum figura inter se sint similes (IV, XXIX, 8)
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qui effectus, quales figurae et quales earum existent proprietates (I, VI, 6)
vel proportionis vel figurae , certo sciamus eas res (I, VI, 8)
ut sit tantae magnitudinis vel talis figurae , neque etiam (I, VI, 10)
tantae magnitudinis et talis figurae insidens animo phantasma sive memoriam (II, VIII, 5)
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cognoscere an figura propositae figurae similis sit (II, XIV, 22)
proportionis, angulorum, et figurae natura, praecognoscendum (II, XIV, 22)
<i>Figurae deficientis, completae, complementi</i> (III, XVII – titolo par.)
<i>Figurae deficientis ad complementum suum ratio</i> (III, XVII – titolo par.)
<i>In qua ratione eaedem figurae excedunt triangulum rectilineum</i> (III, XVII – titolo par.)

<i>In qua ratione eadem figurae excedunt eorum ejusdem altitudinis (III, XVII – titolo par.)</i>
<i>quas habent dictae figurae descriptae in parallelogrammo (III, XVII – titolo par.)</i>
<i>Figurae deficientis complementum illa figura est (III, XVII, 1)</i>
<i>Per hanc propositionem comparari possunt figurae omnes deficientes (III, XVII, 3)</i>
<i>quaeritur quatenus fit ratio figurae factae ad parallelogrammum (III, XVII, 3)</i>
<i>Cognita ratione deficientis figurae ad complementum suum (III, XVII, 6)</i>
<i>quarum unaquaque secet figurae deficientis curvam in D (III, XVII, 9)</i>
<i>ut dupla figurae deficientis A B C D (III, XVII, 9)</i>
<i>ita est magnitudo figurae A N I B ad complementum (III, XVII, 9)</i>
<i>Erunt igitur inter se figurae deficientis partes (III, XVII, 10)</i>
<i>Jam sicut figurae dictae descriptae intelliguntur ex base (III, XVII, 10)</i>
<i>quam potentia, qua figurae illae majores minoresve describuntur (III, XVII, 11)</i>
<i>sive rationes utriusque figurae faciunt, determinantque (III, XVII, 12)</i>
<i>Si figurae deficientes, quas descripsimus (III, XVII, 14)</i>
<i>mediarum maxima G I ex descriptione figurae tradita artic. 4 (III, XVII, 14)</i>
<i>Manifestum est ex ipsa figurae inspectione, quod si G non sit punctum medium (III, XIX, 7)</i>
<i>nunquam latus est quadratae figurae, quantumcunque fiat numerus partium (III, XX, prop. I)</i>
<i>Centrum aequilibrum semissis cujuslibet figurae secundi ordinis ejusdem tabellae (III, XXIII)</i>
<i>Cognito centro aequilibrum semissis cujuslibet figurae tabellae ejusdem (III, XXIII)</i>
<i>Centrum aequilibrum cujuslibet figurae deficientis secundum rationes (III, XXIII, 9)</i>
<i>vel parallelipedum, axem figurae ita dividit (III, XXIII, 9)</i>
<i>Dico centrum aequilibrum figurae C I A P E esse in puncto Z (III, XXIII, 9)</i>
<i>Primo centrum aequilibrum figurae C I A P E est alicubi in axe A B (III, XXIII, 9)</i>
<i>triangulum A B E momentum figurae completae C D F E (III, XXIII, 9)</i>
<i>eritque trilineum A N E B momentum figurae C I A P E (III, XXIII, 9)</i>
<i>ex ratione reciproce sumpta ponderis figurae deficientis ad pondus figurae completae (III, XXIII, 9)</i>
<i>ex ratione momenti figurae completae C D F E ad momentum figurae deficientis C I A P E et ex ratione ponderis figurae deficientis C I A P E ad pondus figurae completae C D F E (III, XXIII, 9)</i>
<i>Diameter aequilibrum complementi semissis figurae cujuslibet earum quae habentur (III, XXIII, 10)</i>
<i>quae per verticem figurae ducitur basi parallela et aequalis (III, XXIII, 10)</i>
<i>comparatarum sunt ut ipsae figurae deficientes (III, XXIII, 10)</i>
<i>Centrum aequilibrum semissis figurae curvilineae cujuslibet (III, XXIII, 11)</i>
<i>erit centrum aequilibrum figurae A B C D (III, XXIII, 11)</i>
<i>Ducatur jam per centrum figurae completae M recta L K (III, XXIII, 11)</i>
<i>ponderis complementi B C D E ad pondus figurae A B C D, erunt R et S (III, XXIII, 11)</i>
<i>hoc est, in ratione figurae A B C D ad suum complementum (III, XXIII, 11)</i>
<i>Centrum ergo aequilibrum figurae A B C D est in puncto S (III, XXIII, 11)</i>
<i>Centrum aequilibrum semissis cujuslibet figurae earum quae sunt in secundo (III, XXIII, 12)</i>
<i>B C D E et S centrum aequilibrum figurae A B C D (III, XXIII, 12)</i>
<i>Cognito centro aequilibrum semissis figurae cujuslibet earum quae (III, XXIII, 13)</i>
<i>erit O centrum reliquae partis, nempe figurae B D C B (III, XXIII, 13)</i>
<i>Centrum aequilibrum figurae B D C B est in concursu duarum rectorum (III, XXIII, 13)</i>
<i>id est, figurae compositae ex cono recto (III, XXIII, 14)</i>
<i>super centrum sui ipsius figurae non conatur ad ullum locum extra seipsum (IV, XXX, 4)</i>
<i>Postremo cum stans in proximo figuram ejus videat (I, I, 3)</i>
<i>Proposita enim figura plana ad figuram circuli proxime accedente (I, I, 5)</i>
<i>Cognoscitur itaque a tali generatione procedere figuram, a cujus puncto uno medio (I, I, 5)</i>
<i>quandoque figuram quandam geometricam denotat (I, II, 12)</i>
<i>unde sequitur figuram illam habere angulos suos (I, III, 20)</i>
<i>propter eam rem dicunt figuram illam causam esse illius aequalitatis (I, III, 20)</i>
<i>Neque figuram omnino sequitur proprietas ejus (I, III, 20)</i>

Oportet autem in convertendo figuram directam in figuram indirectarum primam (I, IV, 9)
sed figuram , quantitatem, motum, sensionem (I, VI, 2)
nempe magnitudinem, proportionem, et figuram , esse accidentia (I, VI, 8)
veluti cum circulum definimus esse figuram natam ex circumlacione lineae rectae in plano (I, VI, 13)
si modo flexione et transpositione partium in eandem figuram redigi intelligatur (II, VIII, 13)
<i>Corpus absportat figuram suam</i> (II, VIII, 22)
uno extremo quiescente circumfertur circa figuram aliquam planam (II, XIV, 18)
vi aliqua interna se restituunt et toti corpori figuram suam priorem reddunt (III, XV, 2)
<i>Figuram completam deficientem respondentem illam appello</i> (III, XVII, 1)
ad rationem quantitatis integrae, quae figuram describit (III, XVII, 2)
ita complementum D B E F C ad figuram A B E F C (III, XVII, 2)
ita erit ipsum complementum ad figuram deficientem, nimirum (III, XVII, 2)
complementum D B E F C ad figuram A B E F C (III, XVII, 2)
quod indicat figuram deficientem esse (III, XVII, 3)
et proinde figuram B I I D C esse triplam (III, XVII, 4)
ducta recta M D tanget figuram in puncto D (III, XVII, 5)
cadit ergo M D extra figuram . Continuetur jam M D in N (III, XVII, 5)
cadet ergo D N extra figuram , tangetque figuram recta M N in unico puncto D (III, XVII, 5)
Dico esse figuram A N I B triangulum A B I (III, XVII, 9)
ita est completa B E ad figuram A B C D (III, XVII, 9)
erit figura D E B C ad figuram E K B F in ratione D C (III, XVII, 10)
Quoniam igitur figura E K B F est ad figuram D E B C (III, XVII, 10)
erit figura E K B F ad figuram D E B C in ratione B F (III, XVII, 10)
juxta quas quantitas generans procedendo ipsam figuram describit (III, XVII, 12)
ita erit defectus sive complementum ad ipsam figuram factam (III, XVII, 12)
quod movetur, habeat figuram sphaericam, minorem habebit vim (III, XXI, 7)
ut figura completa C D F E ad figuram deficientem C I A P E (III, XXIII, 9)
quae significat figuram illam esse ad parallelogrammum suum seu figuram completam ut 5/7 ad unitatem (III, XXIII, 9)
et quoniam (per tabellam) A B E D est ad figuram A B C D ut 5 ad 4 (III, XXIII, 11)
Laevitas, asperitas, raritas, densitas ad figuram referuntur et propterea (IV, XXV, 10)
partium internarum tum quoad figuram , tum quoad duritiem similitudo (IV, XXIX, 8)
ita ut per figuram non stet, quin motus progressio fiat infinita (IV, XXIX, 8)
hoc melius concipiatur, describemus figuram sextam (IV, XXX, 14)
solent syllogismi diversitate figurarum , hoc est, diversa positione (I, IV, 7)
in figurarum indirectarum prima 4 (I, IV, 12)
rejjicimus una eos <i>modos</i> caeterarum figurarum , quae oriuntur (I, IV, 12)
Nam et figurarum omnium varietas ex varietate oritur motuum (I, VI, 5)
difficilioribus sine cognitione naturae figurarum curvilinearum fieri non potest (I, VI, 19)
locus Geometriae est, in qua figurarum quantitates ex linearum proportionibus (II, XIV, 22)
<i>Figurarum deficientium in parallelogrammo descriptarum</i> (III, XVII – titulo par.)
<i>Earundem figurarum descriptio et productio</i> (III, XVII – titulo par.)
<i>Figurarum deficientium solidarum in cylindro descriptarum tabella</i> (III, XVII – titulo par.)
et per consequens cum magnitudinibus figurarum completarum (III, XVII, 3)
Descriptarum figurarum quaelibet produci potest (III, XVII, 4)
Tangitur autem dictarum figurarum quaelibet in quolibet puncto hoc modo (III, XVII, 5)
quae fiunt a decrescente magnitudine, rationes figurarum sunt inter se (III, XVII, 11)
in quibus decrescunt, cognitae erunt figurarum , quas describunt, magnitudines (III, XVII, 11)
<i>quoniam ad constructionem solidarum figurarum superficiebus</i> (III, XX, ‘Magnitudo arcus BD...’)
ellipsium aliarumve figurarum , nihilo minus tum illae (III, XXI, 1)
<i>Diameter aequilibrum figurarum deficientium secundum rationes</i> (III, XXIII – titulo par.)

<i>cujuslibet dictarum figurarum deficientium, dividi team</i> (III, XXIII – titolo par.)
<i>aequilibrii semissis cujuslibet figurarum primi ordinis in tabella</i> (III, XXIII – titolo par.)
momenta complementorum semissium figurarum deficientium in tabella artic. 3 (III, XXIII, 10)
quaelibet alia dictarum figurarum , si a denominatore fractionis (III, XXIII, 10)
erunt R et S ipsa centra aequilibrum figurarum suarum (III, XXIII, 11)
in quas bases figurarum ordinis primi a diametris aequilibrum dividuntur (III, XXIII, 11)
Centra aequilibrum semissium dictarum figurarum cognita sunt (III, XXIII, 12)
Eadem methodo caeterarum figurarum ordinis secundi, tertii, etc (III, XXIII, 13)
et de varietate figurarum , nimirum tantas eas supponemus (IV, XXVII, 1)
Possem cum aliis a diversitate figurarum atomorum (IV, XXIX, 17)
sex capitibus scriptam figurarumque singulis capitibus (<i>Epistola</i>)
in qua magnitudinum figurarumque rationes supputantur (I, I, 1)
quae versatur circa lineas et figuras , traditam nobis esse bene cultam (<i>Epistola</i>)
Nam Mathematicis, ut figuras a se inventas <i>parabolas, hyperbolas</i> (I, II, 4)
quas quilibet vel figuras vel alio nomine pro arbitrio suo appellare potest (I, IV, 11)
Figuras deficientes eas appello, quas generari posse intelligimus (III, XVII, 1)
Et durae quidem figuras habeant sphaerice cavas sicut bullulae (IV, XXVII, 10)
motum circulaem lentum et figuras sphaericas esse (IV, XXIX, 17)
motum circulaem vehementem et figuras angulosas, quibus atteritur organum (IV, XXIX, 17)
motum rectum et reciprocum figurasque oblongas latitudine minima (IV, XXIX, 17)
De Figuris Deficientibus (Index)
In singulis his figuris si praemissas per eas quae possunt (I, IV, 12)
nam et quae de modis et figuris fuse ab aliis utiliter tractata sunt (I, IV, 13)
in qua descriptis certis lineis et figuris rem probandam quasi (I, VI, 16)
in qua fere sola hujusmodi figuris locus est (I, VI, 16)
Idque non propterea, quod sine figuris veritas, quam praetendebant (I, VI, 16)
DE FIGURIS DEFICIENTIBUS (III, XVII – titolo cap.)
<i>De figuris deficientibus descriptis in circulo</i> (III, XVII – titolo par.)
<i>Quomodo ex descriptis figuris deficientibus in parallelogrammo</i> (III, XVII – titolo par.)
Ex iis quae de figuris deficientibus in parallelogrammo descriptis (III, XVII, 10)
quaeque est eorum quae diximus de figuris deficientibus, fundamentum (III, XVII, 12)
Quoniam ergo in duabus figuris deficientibus (III, XVII, 12)
distantium ubique in his omnibus figuris aequalia sunt momenta (III, XXIII, 8)
<i>consistentiis, magnitudinibus, motibus, et figuris</i> . Et consistentia quidem (IV, XXVII, 1)
vel in motu vel in figuris atomorum excogitare (IV, XXIX, 17)

FIGURATUS

nondum fortasse figurata , sed genitori Mundo (<i>Ad lectorem</i>)
qua significatur materia sic figurata , eadem erit, si tota materia eadem sit (II, XI, 7)
quam particulares ideae figurati , <i>animati, rationalis</i> (I, VI, 2)
locus corporis cujuscunque tanti et sic figurati phantasma est (II, VIII, 5)
in particulis diversimode figuratis inaequaliterve duris (IV, XXVIII, 13)
et rursus adjuncta figura fiat figuratum et postea injecto lumine (I, II, 14)
<i>corpus, mobile, motum, figuratum, cubitale, calidum</i> (I, III, 3)
<i>esse mobile, esse motum, esse figuratum, esse tantum, esse calidum</i> (I, III, 3)

FINGO

<i>res</i> illa vere existat, sive ficta sit. 7. Nominum distinctio (I, II, 6)
a privatione, id est, a ficta universi sublatione capiemus (II, VII, 1)
Denique locus est extensio ficta , magnitudo extensio vera (II, VIII, 5)
sensionis praeteritae sunt composita et ficta . Tertio, quod nascuntur (IV, XXV, 9)
tempore detritae aliis partibus fictis resarciuntur. Denique loca (IV, XXV, 9)
opponatur aliquando <i>apparenti</i> vel ficto , id tamen ad veritatem propositionis (I, III, 7)
an id fieri possit fingendo motum aliquem. Nam ex motu (III, XX, Prop. I)
aliquid corpus. Etsi enim fingere animo possumus punctum aliquod (II, VIII, 20)
nulla res concipi potest sive fingi ullo tempore, cujus nomen (I, III, 10)
praeterita vel futura fingimus ; ut quando ex viso Solis (I, V, 1)
signo rem significatam frustra fingimus . Atque hujusmodi errores (I, V, 1)
residua doctrinae causa fingit sibi animus cupitque (I, II, 6)
ipsis ea quae non sunt fingentibus , et quae simulachra tantum (I, V, 1)

IDEA

distincte visam concipit, illa idea composita est ex praecedentibus (I, I, 3)
attamen idea animati oculis inhaerebit, itaque ex tota idea hominis , id est, <i>corporis</i> (I, I, 3)
<i>animati rationalis</i> subducitur idea rationalis , residua est <i>corporis</i> (I, I, 3)
in distantia majore amittetur idea animati , residuebit idea corporis tantum (I, I, 3)
conspici non potest, tota idea ab oculis evanescit (I, I, 3)
nam ut in animo una idea sive phantasma alteri supervenit (I, II, 14)
quod est impossibile, nam idea omnis et una est et unius rei (I, V, 8)
decipiuntur autem in eo, quod nomen rei pro idea ejus ponunt (I, V, 8)
quasi alia esset idea sive imago hominis (I, V, 9)
tantum eorum quae in eadem idea hominis observantur unum post aliud (I, V, 9)
etsi in ea idea prius id consideretur, propter quod vocatur <i>homo</i> (I, V, 9)
prius notus seu notior est conceptus sive idea illa tota hominis (I, VI, 2)
<i>quod est</i> initium quaerendi est a tota idea . Contra, in cognitione (I, VI, 2)
proposito quolibet conceptu sive idea rei singularis (I, VI, 4)
Solem intuetur, existit illi idea quaedam splendida magnitudinis (I, VI, 8)
comparandae sunt cum ipsa idea ; et liquide <i>ideae</i> (I, VI, 8)
neque loco moveri nostra opera possit, idea autem illa oriatur (I, VI, 8)
<i>causa</i> appellatur, notio sive idea perfecta, nimirum quod <i>causa</i> (I, VI, 10)
tamen ex audita oratione illa idea motus animo satis clare observabitur (I, VI, 13)
Est autem talis idea sive phantasma id quod neque a communi (I, VII, 3)
levior, atque inde major fit idea . 11. Apparet hinc (IV, XXV, 10)
comprehensionis propriae defectum) idea , irretiti sunt (IV, XXVI, 1)
existentis in rerum natura neque ideae sive phantasmatis alicujus in animo (I, II, 9)
quam particulares ideae figurati , <i>animati</i> , <i>rationalis</i> , hoc est (I, VI, 2)
venient inde resolvendo ideae solidi , <i>visibilis</i> , <i>gravis</i> (I, VI, 4)

et siquidem ideae convenient corporis sive materiae proprietates (I, VI, 8)
clarae et perfectae ideae sive conceptus in animo audientis excitentur (I, VI, 13)
quae omnia, etsi ideae tantum et phantasmata sint ipsi imaginanti (II, VII, 1)
habet tamen ejus rei ideam eandem, propter quam impositis nunc vocabulis (I, I, 3)
in loco esse, habebit ejusdem ideam novam, propter quam nunc talem (I, I, 3)
habet quoque ideam tertiam, etiamsi nomen ejus nullum adhuc fuerit (I, I, 3)
conjungere in conceptum unum sive ideam unam quadrati (I, I, 3)
astantem videat, concipit totam ejus ideam , si vero recedentem sequatur (I, I, 3)
oculis tantum, amittet ideam earum rerum quae signa erant rationis (I, I, 3)
vox <i>homo</i> excitat quidem in audiente ideam hominis, non tamen (I, II, 3)
significat aliquam ideam fuisse in animo loquentis (I, II, 3)
Sexto modo errant qui dicunt Ideam alicujus rei esse universalem (I, V, 8)
<i>propositioni</i> aliam respondere rei ideam putaverint; quod est (I, V, 9)
<i>Homo est animal</i> unicam habemus ideam , etsi in ea idea (I, V, 9)
in animo discentis alicujus rei ideam , si quod ei rei nomen aliquod impositum sit (I, VI, 14)
definitionis natura in eo consistit, ut ideam rei clare exhibeat (I, VI, 15)
phantasma in animo relinquit, nimirum ideam corporis nunc per hoc (II, VII, 3)
extensum et extensionem ejus et ideam extensionis, nempe locum (II, VIII, 8)
intelligimus, ut supra, corporis ideam sive phantasma. Itaque etsi (II, VIII, 9)
in vidente totius lucidi ideam sive imaginem, id est, phantasma albi (IV, XXVII, 15)
nobis innasci perpetuo experimur, idearum sive phantasmatum causae et modus (IV, XXV, 1)
rerum communissimarum ideas ad sublationem ambigui et obscuri definitionibus (<i>Ad lectorem</i>)
atque hoc modo componit animus ideas praedictas eodem ordine (I, I, 3)
Eundem errorem errant, qui ideas alias in intellectu, alias in phantasia ponunt (I, V, 9)
vel aliis sensibus perceperat, ideas , id est, memoriam imaginationemque magnitudinum (II, VII, 1)
sine ipsarum rerum ideis , valde utilis existimandus sit (III, XX, <i>Magnitudo arcus BD...</i>)

IMAGO

qui materiam exculpentem supervacaneam, imaginem non faciunt, sed inveniunt (<i>Ad lectorem</i>)
Nam ut qui hominem pingit, imaginem efficit hominis hujus (I, VI, 15)
ic qui nomen <i>homo</i> definit, imaginem efficit hominis alicujus (I, VI, 15)
sed meram eorum quae olim existentia imaginem sui in animo reliquerant (II, VIII, 1)
faciet in vidente totius lucidi ideam sive imaginem , id est, phantasma albi (IV, XXVII, 15)
ita quoque imagines hominis, arboris, lapidis, quae occurrunt somniantibus (I, II, 6)
singularium animalium vel aliarum rerum imagines et phantasmata (I, II, 9)
quoniam non omnia phantasmata imagines sunt, phantasiae generaliter (IV, XXV, 7)
Itaque et multae tales partes multas imagines ejusdem facient (IV, XXVII, 15)
multae illae imagines apparebunt confusae unumque a confusa luce (IV, XXVII, 15)
Nam de loco imaginis , de fallaciis visus et aliis rebus (IV, XXV, 11)
occurrit animo imago hominis loquentis vel disserentis (I, IV, 8)
Deinde occurrit eadem imago ejusdem hominis sese moventis (I, IV, 8)
Tertio recurrit eadem imago hominis locum aliquem sive spatium occupantis (I, IV, 8)
tanquam esset in animo imago quaedam hominis, quae nullius (I, V, 8)
quasi alia esset idea sive imago hominis, quae orta a sensu in memoria retinetur (I, V, 9)

Nam cum tempus sit imago motus, quatenus in eo consideratur prius et posterius (II, XII, 4)
et ἰδέα, a Latinis <i>species</i> et <i>imago</i> (quae voces omnes idem (IV, XXV, 10)

IMAGINO

super quam aliquid ferri imaginabimur ; alio autem modo tempus nullum apparet (II, VII, 3)
quando ex praesente imaginatione aliud imaginamur , vel quando praeterita (I, V, 1)
cujus illud simulachrum est, eo loci esse imaginamur , vel quando ex conspectis gladiis (I, V, 1)
<i>phantasma motus, quatenus in motu imaginamur prius et posterius sive successionem</i> (II, VII, 3)
quicquid enim imaginamur , eo ipso finitum est (II, VII, 12)
praeterquam quod apparet extra imaginantem . 3. Sicut corpus (II, VII, 2)
etsi ideae tantum et phantasmata sint ipsi imaginanti interne accidentia (II, VII, 1)
non sunt eae res externae, sed animi imaginantis phantasmata; nomina itaque (I, V, 4)
etiam motus quidam aut animi imaginantis aut corporum ipsorum (II, VIII, 3)
Si esset, etiam phantasmata imaginantis minus essent clara quam in sensione (IV, XXV, 7)
constare illud imaginantur tanquam ex duri granulis (IV, XXVI, 3)
nimirum cogitare, imaginari , et meminisse supposuerimus (II, VII, 1)
sive <i>terminare</i> idem esse quod imaginari principium ejus et <i>finem</i> (II, VII, 11)
punctum se contrahat, hoc est, imaginari ex nihilo aliquid et ex aliquo nihil fieri (II, VIII, 20)
prout nos illius terminos undiquaque imaginati sumus. Numeri autem (II, VII, 11)

IMAGINABILIS

corpus sive existens aliquid imaginabile , quod primo nullam omnino habeat (I, II, 14)
curvationem in omni ejus puncto imaginabili ; distractionis autem (II, XIV, 7)

IMAGINARIUS

denique quia sub spatio imaginario substerni et supponi videtur (II, VIII, 1)
habemus id quod appellamus <i>Spatium</i> , imaginarium quidem, quia merum phantasma (II, VII, 2)
Intellecto jam quid sit spatium imaginarium , in quo nihil esse externum supposuimus (II, VIII, 1)
a cogitatione nostra sicut spatium imaginarium . Hoc enim illius (II, VIII, 4)
(qua voce semper intelligo imaginarium), quod cum corporis cujuscunque (II, VIII, 5)

IMAGINATIO

Imaginatio (I, II, 15 'formula praedicamento qualitatis')
sensio est vel a sensione remanens imaginatio sive memoria (I, VI, 1)
sed etiam ut sit in animo imaginatio alicujus mobilis per illam lineam transeuntis (II, XII, 4)
Praeteritae sensiois reliquae imaginatio (quae et memoria) (IV, XXV – titulo par.)

phantasmate, <i>phantasia</i> et Latinis <i>imaginatio</i> ; quae vox, quoniam non omnia (IV, XXV, 7)
satis tuto usuri sumus. Imaginatio ergo nihil aliud est revera (IV, XXV, 7)
erratur, quando ex praesente imaginatione aliud imaginamur (I, V, 1)
causas habent in sensu et imaginatione , quae sunt subjectum contemplationis physicae (I, VI, 6)
aliquid, quod ab imaginatione nostra non dependet (II, VIII, 1)
si quis partem aliquam imaginatione comprehenderit eamque diviserit in partes (II, IX, 6)
ideas, id est, memoriam imaginationemque magnitudinum, motuum, sonorum (II, VII, 1)
Falsae autem neque res neque imaginationes dici possunt (I, V, 1)
(eae autem dormientium sunt imaginationes) non minus clara sunt quam (IV, XXV, 7)
quod vigilantium imaginationibus (praeter sensationes) fortiora (IV, XXV, 9)
sunt phantasmata sensus et imaginationis , quae quidem cognoscimus naturaliter (I, VI, 1)
ad doctrinam sensuum imaginationisque descendendum est (I, VI, 17)

IMAGINATIVUS

intelligendam alia facultate quam imaginativa , qua recordamur voces ejusmodi modo (I, II, 9)
--

IMPERCEPTIBILIS

sed propagatur actio in spatiis imperceptibilibus , ita ut neque ventus adversus (IV, XXIX, 9)

IMPRESSIO

angulum solidum majorem, quam si impressio fuisset levior, atque inde (IV, XXV, 10)
--

succedens eandem suscipit impressionem , quam ante susceperat pars avecta (IV, XXIX, 9)
--

luminis organorum ad recipiendas externorum impressiones apta dispositio (I, VI, 10)

PERCEPTIBILIS

suosque ocellos nullo microscopio perceptibiles ; adeo ut nullam (IV, XXVII, 1)
--

<i>Terram</i> , circumspicientibus undiquaque perceptibilis est. De quo ut uno (IV, XXVI, 1)

fit partis mediæ ullius progressio perceptibilis , sed pars alia aliam urgens (IV, XXIX, 1)
--

PERCEPTIO

Nam motus perceptio eadem est, sive aer in sentientem (IV, XXVIII, 3)
--

PERCIPIO

oculis aspexerat vel aliis sensibus perceperat , ideas, id est, memoriam imaginationemque (II, VII, 1)
accidentia et loca et partes rerum sensibus olim percepta vetustate abolentur (IV, XXV, 8)
magnitudinem aliquam sensibus perceptam vel verbis ita definitam (II, XIII, 1)
neque varietates rerum sensu perceptarum ut colorum, sonorum, saporum (I, VI, 5)
Telluris centrum, idque, quantum sensu percipere possumus, sponte sua (IV, XXX, 2)
illae innumerabiles sint et corpuscula illa percipi oculis non possint (IV, XXVII, 16)
si differentia eorum eodem sensu percipiatur ut <i>album et nigrum</i> (II, XI, 2)
Genere vero, si differentia non percipiatur nisi sensibus diversis ut <i>album et calidum</i> (II, XI, 2)
quam ad praecepta officiorum percipienda adhibeantur (I, I, 7)
aliquod satis appropinquatum est ad percipiendum motum et incessum ejus (I, I, 4)
quod uno et eodem tempore sensione percipitur . Adeo ut legentes (IV, XXV, 6)

PHAENOMENON

Effectus autem et Phaenomena sunt corporum facultates sive potentiae (I, I, 4)
PHYSICA SIVE NATURAE PHAENOMENA (IV, XXV – titolo parte IV)
<i>Naturae Phaenomenis</i> . Phaenomena autem appellantur quaecunque apparent (IV, XXV, 1)
adeo ut, si Phaenomena principia sint cognoscendi caetera (IV, XXV, 1)
Ad salvanda naturae Phaenomena hypotheses sex (IV, XXVI)
Multa alia ad probandum vacuum phaenomena afferri solent ut thermometra (IV, XXVI, 4)
referri possunt phaenomena circa Oceani aestus tria (IV, XXVI, 10)
Ad quae phaenomena salvanda habemus jam quatuor motus (IV, XXVI, 10)
de Physica Sidera; quorum phaenomena etsi non oriantur a causis (IV, XXVI, 11)
eas tamen suppositas ad talia phaenomena producenda idoneas (IV, XXVI, 11)
non minorem supponemus, quam phaenomena ipsa postulabunt (IV, XXVII, 1)
si nunquam contingerent talia phaenomena , mihi id magis mirabile videretur (IV, XXVIII, 17)
Phaenomena ad olfactionem (IV, XXIX – titolo par.)
Transeo nunc ad Phaenomena corporis humani (IV, XXX, 15)
vel certi alicujus phaenomeni causam vel aliquid saltem certum invenire (I, VI, 3)
Quaerentibus phaenomeni vel effectus alicujus certi (I, VI, 8)
coelorum ambitu, quod talis phaenomeni probabiliter accusari potest (IV, XXVI, 7)
Causa ergo hujus phaenomeni reddita est possibilis (IV, XXVII, 7)
Cujus phaenomeni causa esse potest hujusmodi (IV, XXVIII, 1)
Ostensa est ergo hujus phaenomeni causa possibilis (IV, XXX, 9)
Et proinde alia phaenomeni causa quaerenda est possibilis (IV, XXX, 11)
Reddidimus ergo hujus phaenomeni causam possibilem (IV, XXX, 11)
non est meum), phaenomeni causa possibilis intelligi potest haec (IV, XXX, 14)
PARS QUARTA: PHYSICA SIVE DE NATURAE PHAENOMENIS (Index)
Sequitur pars quarta et ultima de Phaenomenis Naturae, id est, de motu et magnitudine (III, XXIV, 9)

<i>ex cognitis effectibus sive phaenomenis per rectam ratiocinationem (IV, XXV, 1)</i>
Aggredior jam partem alteram a Phaenomenis sive effectibus naturae (IV, XXV, 1)
Principia habet in Naturae Phaenomenis et disinit in aliqua scientia causarum (IV, XXV, 1)
<i>Physicam sive de Naturae Phaenomenis. Phaenomena autem (IV, XXV, 1)</i>
ea supponam, quae ipsis phaenomenis , de quibus erit quaestio (IV, XXVI, 5)
caeterisque caloris phaenomenis consentaneam, is caloris solaris (IV, XXVII, 3)
causam reddiderit possibilem caeterisque phaenomenis consentaneam (IV, XXVII, 4)
Initio ergo sumpto a phaenomenis maxime familiaribus (IV, XXVIII, 1)
cognoscendam testibus utemur phaenomenis , quae sequuntur (IV, XXIX, 12)
ejus investigationem ab alio phaenomeno praeter eam ipsam initium sumi (IV, XXV, 1)
Itaque ab hoc phaenomeno ad necessitatem vacui sic arguunt (IV, XXVI, 4)
Ex quinto et sexto phaenomeno manifestum est organum olfactionis (IV, XXIX, 13)
<i>Philosophia est Effectuum sive Phaenomenon ex conceptis eorum Causis (I, I, 2)</i>
In cognitione autem sensuum totum phaenomenon notius est quam quaelibet pars ejus (I, VI, 2)
lux ea fulgur. 10. Phaenomenon ab igne cognitissimum idemque (IV, XXVII, 10)
stellae novae in Cassiopea visae phaenomenon . Nam caudae comaeve (IV, XXVIII, 17)
Sed ut phaenomenon hoc melius concipiatur (IV, XXX, 14)
<i>Philosophia est phaenomenon sive effectuum apparentium ex concepta (I, VI, 1)</i>
Nam si phaenomenon naturalium speciatim causa reddenda sit (I, VI, 6)
nobis sunt <i>ostensa</i> . Phaenomenon autem omnium, quae prope nos existunt (IV, XXV, 1)
vacuum sublaturus est, praedictorum phaenomenon alias, si non probabiliores (IV, XXVI, 4)
et quorum phaenomenon causas ab illo derivare possem (IV, XXVI, 7)
causae possibiles phaenomenon sequentium (IV, XXIX, 2)
in fistula contentae corpus, accedit phaenomenum illud alterum (IV, XXVI, 4)

PHANTASMA

in antiqua Graecia phantasma quoddam propter superficiem gravitatis (<i>Epistola</i> , II. 20-21)
in animo una idea sive phantasma alteri supervenit et huic aliud (I, II, 14, 1. 29)
Primo concipitur phantasma rei nominatae cum accidente sive affectu ejus (I, IV, 8)
Deinde animo occurrit phantasma ejusdem rei cum accidente sive affectu (I, IV, 8)
esse sciat; similiter phantasma videtur aliquando a longiquo quidem rotundum (I, VI, 8)
Itaque dubitari merito potest, utrum phantasma illud materia sive corpus aliquod naturale (I, VI, 8)
Jam si meminerimus seu phantasma habuerimus alicujus rei (II, VII, 2)
imaginarium quidem, quia merum phantasma , sed tamen illud ipsum (II, VII, 2)
dico <i>Spatium est phantasma rei existentis quatenus existentis</i> (II, VII, 2)
corpus motum motus sui phantasma in animo relinquit (II, VII, 3)
Est autem talis idea sive phantasma id quod neque a communi hominum sermone (II, VII, 3)
Est igitur <i>Tempus phantasma</i> , sed phantasma motus (II, VII, 3)
Nec tamen si dicamus <i>Tempus esse phantasma motus</i> , sufficet hoc ad definitionem (II, VII, 3)
<i>Tempus est phantasma motus, quatenus in motu imaginamur</i> (II, VII, 3)
et <i>Tempus est phantasma motus numerati</i> (II, VII, 3)
cujuscunque tanti et sic figurati phantasma est, magnitudo autem cujusque corporis (II, VIII, 5)
faciunt et ipsi locum esse phantasma , etsi se id facere non animadvertant (II, VIII, 5)
et talis figurae insidens animo phantasma sive memoriam (II, VIII, 5)
corporis ideam sive phantasma . Itaque etsi inter duo corpora (II, VIII, 9)

Est enim tempus, ex definitione, phantasma , id est, conceptus motus (II, VIII, 10)
Tempus enim, quod est phantasma motus, non nisi per expositum motum aestimatur (II, VIII, 16)
<i>Uno tempore unicum phantasma</i> (IV, XXV – titolo par.)
donec veniatur ad id, a quo phantasma ipsum, quod a sensione fit (IV, XXV, 2)
reactione aliquandiu durante ipsum existit phantasma , quod propter conatum versus externa (IV, XXV, 2)
<i>aliquandiu manente per reactionem factum phantasma</i> . 3. <i>Subjectum</i> autem (IV, XXV, 2)
sed sentientium phantasmata. Phantasma enim est sentiendi actus (IV, XXV, 3)
in instantaneis nulla est. Fit autem phantasma in instante (IV, XXV, 3)
si reactio satis fortis sit, efficit phantasma ; facto autem phantasmate (IV, XXV, 3)
ex reactione etiam corporum aliorum phantasma aliquod nasceretur (IV, XXV, 5)
nisi motus in organo ille, a quo phantasma ortum est, aliquandiu (IV, XXV, 5)
aliquandiu maneat ipsumque phantasma quandoque redeat, fieri non potest (IV, XXV, 5)
ut ab utroque motu unum phantasma syncerum oriatur utriusque (IV, XXV, 6)
motus organi, ex quo oritur phantasma , non nisi praesente objecto <i>sensio</i> appellari (IV, XXV, 7)
quoniam cogitatio sive phantasma cupiti finis inducit phantasmata mediorum (IV, XXV, 8)
Itaque nec novum phantasma ullum, nisi novum dixerimus (IV, XXV, 9)
ab eo motu oritur phantasma , si modo ab interno motu cordis membrana (IV, XXV, 9)
spectrum aliquod horridum vel periculi phantasma ostendat metumque efficit (IV, XXV, 9)
sensu exteriori motus, a quo phantasma oritur, ut praesens dominatur (IV, XXV, 9)
per arterias administrari. Phantasma a visu proprium est <i>lumen</i> (IV, XXV, 10)
lucidi lumen, colorati color phantasma est. Et visus objectum (IV, XXV, 10)
appellari solet. Phantasma ab auditu <i>sonus</i> , ab olfactu <i>odor</i> (IV, XXV, 10)
a phantasmatis nostris didicimus, phantasma autem infiniti (sive magnitudine (IV, XXVI, 1)
quod vocatur <i>lumen</i> sive phantasma lucidi; nam propter hoc phantasma est, quod objectum (IV, XXVII, 2)
vehemens generat in aspiciente phantasma lucidi et calidi (IV, XXVII, 5)
lucidi ideam sive imaginem, id est, phantasma albi; nam lux fortissima (IV, XXVII, 15)
sed causa ejus; nam phantasma , id est, reactio sensorii proprie (IV, XXIX, 1)
a reactione cordis fit phantasma , quem sonum dicimus (IV, XXIX, 1)
sed rerum figmenta tantum et phantasmata . Datur enim ipsarum meminisse (I, II, 6)
vel aliarum rerum imagines et phantasmata . Ideoque non est opus (I, II, 9)
nimirum <i>Corpora, Accidentia, Phantasmata, et Nomina ipsa</i> (I, V, 2)
res externae, sed animi imaginantis phantasmata ; nomina itaque eorum (I, V, 4)
figurae esse non possint. Sunt igitur phantasmata . Coniunguntur itaque (I, V, 6)
scientiae omnium prima sunt phantasmata sensus et imaginationis (I, VI, 1)
rebus, quorum sunt phantasmata , sese offerunt (et) plerisque imponunt (I, VI, 8)
etsi ideae tantum et phantasmata sint ipsi imaginanti interne accidentia (II, VII, 1)
aliud computamus quam phantasmata nostra; non enim si coeli (II, VII, 1)
10. Sensuum genera, organa, phantasmata propria et communia (IV, XXV)
conducit primo loco observare phantasmata nostra non esse semper eadem (IV, XXV, 1)
nimirum illud, in quo insunt phantasmata , et partim etiam naturam ejus (IV, XXV, 2)
objecta non sunt, sed sentientium phantasmata . Phantasma enim est (IV, XXV, 3)
aliquam de rebus objectis per phantasmata iudicationem, phantasmata scilicet comparando et distinguendo (IV, XXV, 5)
Non fient ergo duo phantasmata duorum objectorum (IV, XXV, 6)
praedominatur caeterarumque rerum phantasmata , ut lux solis caeterorum astrorum lucem (IV, XXV, 6)
quae vox, quoniam non omnia phantasmata imagines sunt, phantasiae generaliter (IV, XXV, 7)
Si esset, etiam phantasmata imaginantis minus essent clara quam in sensione (IV, XXV, 7)
Vigilantium autem phantasmata rerum praeteritarum quam praesentium (IV, XXV, 7)
eorum factus erat, motu, renascuntur phantasmata , quoties quilibet eorum motuum (IV, XXV, 8)

phantasma cupiti finis inducit phantasmata mediolorum ad illum finem conducentium (IV, XXV, 8)
In memoria phantasmata tanquam tempore attrita considerantur (IV, XXV, 8)
Nam is qui cogitat, transeuntia phantasmata comparat, id est, similitudinem (IV, XXV, 8)
illuminantis memoriam. 9. Phantasmata dormientium <i>somnia</i> sunt (IV, XXV, 9)
somnum cogitatione finis, ut phantasmata alia aliis succedant non amplius eo ordine (IV, XXV, 9)
omnibus organis exterioribus phantasmata tamen quaedam resuscitata sunt (IV, XXV, 9)
meningem teneram concutiunt, phantasmata excitant aliqua ex iis (IV, XXV, 9)
phantasmatibus, ita et phantasmata ex appetitu et fuga vicissim generantur (IV, XXV, 9)
voceque in somnis audiri visas non phantasmata , sed ipsa per se (IV, XXV, 9)
talium apparitionum historiis, phantasmata horribilia in animo excitavit (IV, XXV, 9)
Illa enim, cum sint phantasmata , sentientis sunt, non ejus quod sentitur, accidentia (IV, XXV, 10)
infra dicturi sumus. Phantasmata autem haec, etsi objectorum in organa agentium (IV, XXV, 10)
Et sicut phantasmata a conatu ad externa extra existere (IV, XXV, 12)
id est, indefinite sumpti sunt phantasmata , ut capite 7. ostensum est (IV, XXVI, 1)
caetera autem phantasmata omnia sunt corporum sive objectorum (IV, XXVI, 1)
reflexionem fiunt lucidi totius phantasmata confusa, id est, albedo (IV, XXVII, 15)
facto autem phantasmate , sensio simul facta est (IV, XXV, 3)
objecto, manente tamen phantasmate , <i>phantasia</i> et Latinis <i>imaginatio</i> (IV, XXV, 7)
in rerum natura neque ideae sive phantasmatis alicujus in animo formati (I, II, 9)
cum nomine Phantasmatis (I, V, 2)
cum nomine Phantasmatis (I, V, 2)
Si nomen Phantasmatis (I, V, 2)
praesertim vero in phantasmatis visionis (I, VI, 8)
quibus laesis tollitur phantasmatis generatio, etsi alia pars laesa nulla sit (IV, XXV, 4)
sed manentibus aliquantisper phantasmatis particularibus differentiarum memoria (IV, XXV, 8)
somniamus nisi quae a phantasmatis sensationis praeteritae sunt composita et ficta (IV, XXV, 9)
sensione continuatum corruptis fiat phantasmatis ut in aegrotantibus (IV, XXV, 9)
Quicquid homines scimus, a phantasmatis nostris didicimus, phantasma (IV, XXVI, 1)
vel ambo <i>Accidentium</i> vel ambo Phantasmatum vel ambo <i>Nominum</i> (I, V, 2)
propositionibus nomina accidentium cum nominibus phantasmatum (I, V, 6)
cum nominibus nominum, et nomina phantasmatum cum nominibus phantasmatum copulantur (I, V, 10)
In Physica tamen, ubi de phantasmatum sensibilibus causis agitur (I, VI, 8)
Phantasmatum <i>successio qualis</i> (IV, XXV – titulo par.)
<i>Magnitudo phantasmatum</i> , <i>unde determinata</i> (IV, XXV – titulo par.)
perpetuo experimur, idearum sive phantasmatum causae et modus (IV, XXV, 1)
aliqua insita sit perpetuo phantasmatum varietas, ita ut aliud ab alio discerni possit (IV, XXV, 5)
Quod autem in varietate hac phantasmatum alia ex aliis nascantur et ex iisdem (IV, XXV, 8)
Experientia autem est phantasmatum copia orta ex multarum rerum sensationibus (IV, XXV, 8)
sentientibus tum cogitantibus phantasmatum id ipsum est, quod appellari solet (IV, XXV, 8)
aliquando quidem ex phantasmatum in dormituriensibus paulatim a somnolentia (IV, XXV, 9)
altera vero, quod phantasmatum partes tempore detritae aliis partibus (IV, XXV, 9)
quinque tum organis, tum etiam phantasmatum genere distincta (IV, XXV, 10)
appetitus et fuga a phantasmatis , ita et phantasmata ex appetitu et fuga (IV, XXV, 9)

PHANTASIA

ideas alias in intellectu, alias in phantasia ponunt; quasi alia (I, V, 9)
manente tamen phantasmate, <i>phantasia</i> et Latinis <i>imaginatio</i> (IV, XXV, 7)

Ea tamen jam satis intellecta pro phantasia Graecorum satis tuto usuri sumus (IV, XXV, 7)
tempore attrita considerantur, in phantasia , ut sunt. Quae quidem (IV, XXV, 8)
non omnia phantasmata imagines sunt, phantasiae generaliter sumptae adaequate (IV, XXV, 7)
inter se dissitas celeriter observare, Phantasiae ; dissimilitudines autem inter (IV, XXV, 8)

PHANTATICUS

aliud quam locum facere, ut est, phantasticum , obscure licet et verbis perplexis? (I, VIII, 5)
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REPRAESENTO

in quo movetur punctum B, repraesentabit figura E K B F (III, XVII, 10)
et figura D E B C repraesentabit summam omnium velocitatum (III, XVII, 10)
eadem ordinatae repraesentabunt singula incrementa impetus crescentis a quiete (III, XVIII, 2)
quam reactionem similiter repraesentamus per transversas lineolas (IV, XXVII, 13)
mobus ab A ad E sit uniformis, potest A E repraesentare tempora utriusque motus (III, XVIII, 1)
recta A E potest repraesentare tempus, et per consequens (III, XVIII, 2)
Et quia D C, quae repraesentat impetum acquisitum maximum (III, XVIII, 2)
Phialae vitreae (quae repraesentatur in fig. 2. per sphaeram F G (IV, XXVI, 4)

SOMNIO

Secundo, quod nihil somniamus nisi quae a phantasmatis sensionis (IV, XXV, 9)
neque aspectus rerum somniantes admiramur. Quorum φαντομένων quae (IV, XXV, 9)
rerum ante incognitas ideo somniantes non admiramur, quia admiratio postulat (IV, XXV, 9)
fuisse in rebus extra somniantes subsistentia objecta. Nam in aliquibus (IV, XXV, 9)
arboris, lapidis, quae occurrunt somniantibus , sua sibi habent nomina (I, II, 6)
lux, color, spatium, etc. somniantibus non minus adsunt quam vigilantibus (I, V, 4)
modo dormientium aliorum somniantibus spectrum aliquod horridum (IV, XXV, 9)

SOMNIUM

Phantasmata dormientium somnia sunt. Circa quae ab experientia (IV, XXV, 9)
Observandum autem est somnia quaedam, praesertim ex iis quae (IV, XXV, 9)
non est verum. In somniis enim (eae autem dormientium sunt imaginationes) (IV, XXV, 7)
olim nec esse nunc pro somniis habita. Putabantur enim spectra vocesque (IV, XXV, 9)
contingunt hominibus naturae somniorum imperitis iisdemque superstitiosis (IV, XXV, 9)
Somnium , unde fit (IV, XXV – titolo par.)
Ad tertium, quare somnium aliquando quasi cum sensione (IV, XXV, 9)

SPATIUM

Spatia et tempora contigua, et continua (II, VII – titolo par.)
otum aut unum dici posse nec spatia aut tempora infinita plura (II, VII – titolo par.)
quando consideratur inter spatia sive tempora alia (II, VII, 6)
Duo spatia inter se <i>contigua</i> dicuntur (II, VII, 10)
autem inter se tum spatia tum tempora duo dicuntur (II, VII, 10)
duo autem infinita spatia vel duo tempora infinita (II, VII, 12)
ratione qua duo spatia ; nimirum <i>Contigua sunt</i> (II, VIII, 9)
eodem prorsus modo, quo spatia continua supra definivimus (II, VIII, 9)
sunt, prout eadem spatia majori vel aequali vel minore (II, XII, 9)
aequalibus aequalia faciat spatia . Sunt itaque (per (II, XIV, 13)
qua secta est linea AF, spatia AF, BF, CF, DF, EF (II, XIV, 19)
quas habent trans missa spatia , vel duplicatas vel triplicatas (III, XV, 3)
est uniformis, hoc est, spatia percursa sunt in ratione (III, XVI, 1)
accelerato, id est, ut spatia transcurra sint perpetuo (III, XVI, 9)
alterum motu ita accelerato, ut spatia sint ad tempora (III, XVI, 11)
ratione augentur quoque spatia ab eo iisdem vel aequalibus (III, XVII, 2, lemma 1)
quinta. Eadem ratione spatia transcurra juxta velocitatis (III, XVII, 10)
Denique quaecunque spatia describi possunt a linea (III, XVII, 11)
aequalibus aequalia describuntur spatia ; ponderatio autem est (III, XX, prop. IV)
in aliis relinquunt spatia cava, in quae spatia (ex concursu (IV, XXVII, 9)
non modo per spatia loci, sed etiam per spatia temporum longissima (IV, XXIX, 13)
eo modo accelerari, ut spatia , quae temporibus singulis (IV, XXX, 5)
philosophos ex falsa spatii definitione alium quidem (II, VII, 2)
Reversus itaque ad institutum Spatii definitionem hanc esse (II, VII, 2)
loco non intelligi unius spatii vel temporis ab altero distractionem (II, VII, 5)
locum ejus, facimus ibi spatii finem, cujus principium (II, VII, 12)
occupet aliquam dicti spatii partem sive cum ea (II, VIII, 1)
<i>nostra cogitatione cum spatii parte aliqua coincidit vel</i> (II, VIII, 1)
locus pars est spatii illius majoris, quod aliqua vocum (II, VIII, 7)
id est, per divisionem spatii fieri possit. Ex quo (II, VIII, 8)
Ita ut in omni parte spatii , per quod fit motus (III, XV, 1)
tempore plus, alio minus spatii transmittitur. Et pluriformium (III, XV, 3)
id est, in ratione spatii ad spatium majore quam temporis (III, XVI, 12)
extra helicem, duplum sit spatii ipsius helices (III, XVII, 11)
fundo vasis, nisi quod spatii tantum intersit, ut (IV, XXVI, 4)
sequitur aut fuisse aliquid spatii vacui, aut plura corpora (IV, XXVI, 4)
quaeque in omni puncto spatii illius sentiri possunt (IV, XXIX, 13)
Densum quidem, quod dati spatii multas partes occupat (IV, XXX, 1)
ejusdem vel aequalis spatii partes ejusdem magnitudinis (IV, XXX, 1)
Quantum ergo spatii saxum occupaverat in A D (IV, XXX, 4)
<i>Componere</i> spatium ex spatiis vel tempus ex temporibus (II, VII, 8)
promovebit mobile in singulis spatiis parallelis, quam (III, XVI, 12)
admittendum motum spatiis vacuis quam spatiis plenis (IV, XXVI, 3)
propagatur actio in spatiis imperceptibilibus, ita ut neque (IV, XXIX, 9)
quando tympanum spatiis temporum aequalibus et crebris (IV, XXIX, 11)
congregentur, aliae vero in spatiis mediis circumferantur (IV, XXX, 3)

putant, sed in eodem spatio modo unum, modo aliud (II, VII, 2)
Nisi enim spatium spatio , tempus tempori, aliud (II, VII, 6)
numerus eorundem in eo spatio vel tempore esse non potest (II, VII, 12)
autem est, etsi in eo spatio vel tempore, quod potentia (II, VII, 12)
Quicquid enim in spatio licet infinito sumimus sive (II, VII, 12)
animo designamus, id finito spatio a nobis distabit (II, VII, 12)
finitum facimus. De spatio et tempore interminabili (II, VII, 12)
solum, an, quantum non spatium spatio addere possumus (II, VII, 12)
illinc vero alteri spatio , quod sit ipsi B aequale (II, VII, 13)
denique quia sub spatio imaginario substerni et supponi (II, VIII, 1)
qui naturam ejus in spatio reali collocant, faciunt et (II, VIII, 5)
ambientis, sed in solido spatio consistit. Locatum (II, VIII, 5)
locis, propterea quod spatio , quod a corpore occupatur (II, VIII, 8)
aqua, quae est in spatio B F G, omnis rursus ejicitur (IV, XXVI, 4)
alternationes duae in spatio 24 horarum et minutorum (IV, XXVI, 10)
gravitate residere bis in spatio 24 horarum et minutorum (IV, XXVI, 10)
Causa quarta duritiei a motu atomorum in spatio angusto (IV, XXVIII – titulo par.)
moventur simili, idque in spatio arcto fiat (ut in globi (IV, XXVII, 10)
ut aqua exiens e spatio F collocetur super (IV, XXX, 7)
corpuscula conclusa in spatio supra rectam F G motu (IV, XXX, 9)
versatur in expansione spatiorum , id est, in Geometria (<i>Ad lectorem</i>)
divulsionem (quis enim spatiorum vel temporum partes, puta (II, VII, 5)
tempus, quando numerus spatiorum vel temporum finitorum (II, VII, 12)
sed secundum rationes spatiorum et temporum numeris explicabiles (III, XVI, 11)
in parallelogrammo, ad rationes spatiorum variis gradibus velocitatis (III, XVII – titulo par.)
dicta sunt, inveniri possunt spatiorum , quae determinatis temporibus (III, XVIII, 10)
quae ex longitudine spatiorum aestimatur, pro unica dimensione (III, XXII, 16)
motu descendere gravia iis spatiorum singulis temporibus percussorum (IV, XXX, 5)
ordo erit <i>Ratio, Definitio, Spatium, Astra, Qualitas sensibilis</i> (<i>Ad lectorem</i>)
ut extensa per spatium aliquod; quoniam igitur rem (I, III, 3)
hominis locum aliquem sive spatium occupantis, meminitque (I, IV, 8)
<i>visionis, sonus auditionis, Spatium vel locus est res</i> (I, V, 4)
soni, umbra, lux, color, spatium , etc. somniantibus non minus (I, V, 4)
<i>Locus est spatium, quod a corpore adaequate impletur</i> (I, VI, 6)
Quid sit Spatium (II, VII – titulo par.)
habemus id quod appellamus Spatium , imaginarium quidem (II, VII, 2)
Nemo enim spatium ideo esse dicit, quod occupatum (II, VII, 2)
id quod fieri non posset, si spatium corpus, quod (II, VII, 2)
esse infinitum; dum enim spatium ipsorum corporum extensionem (II, VII, 2)
ejus definitione) ullum spatium , ponendus esset mundus (II, VII, 2)
definitionem hanc esse dico Spatium est phantasma rei (II, VII, 2)
nunc per aliud spatium continua successione transeuntis (II, VII, 3)
Spatium spatii et tempus temporis <i>pars</i> vocatur (II, VII, 4)
<i>partiri</i> seu <i>dividere</i> spatium aut tempus nihil aliud (II, VII, 5)
Itaque si quis <i>dividat</i> spatium aut tempus, tot habet diversos (II, VII, 5)
Spatium vel tempus, quando consideratur inter (II, VII, 6)
possit, sufficeret dicere spatium vel <i>tempus</i> simpliciter (II, VII, 6)
essetque superfluum dicere spatium unum aut tempus <i>unum</i> (II, VII, 6)
<i>Componere</i> spatium ex spatiis vel tempus ex temporibus (II, VII, 8)
dicuntur, inter quae aliud spatium nullum est. Duo autem (II, VII, 10)
ordine dependere et spatium vel tempus <i>finire</i> sive <i>terminare</i> (II, VII, 11)

<i>terminabile</i> dicitur spatium vel tempus, quando numerus (II, VII, 12)
solum, an, quantum non spatium spatio addere possumus (II, VII, 12)
Itaque quod dici solet spatium et tempus dividi posse (II, VII, 13)
divisum sit datum spatium vel tempus quodlibet (II, VII, 13)
totum ergo hoc spatium (quod dato majus est) divisibile (II, VII, 13)
Intellecto jam quid sit spatium imaginarium, in quo nihil (II, VIII, 1)
Cogitemus igitur corpus spatium aliquod occupare sive (II, VIII, 2)
<i>accidit, ut idem spatium tempore aliquo occupari</i> (II, VIII, 2)
quod aliqui vocant spatium reale ; magnitudo autem (II, VIII, 4)
cogitatione nostra sicut spatium imaginarium. Hoc enim (II, VIII, 4)
Spatium autem (qua voce semper intelligo imaginarium (II, VIII, 5)
quia consideratur ibi spatium in genere. Sed si meminisset (II, VIII, 5)
facile vidisset spatium illud, quod considerari (II, VIII, 5)
Alius vero spatium reale immobile fieri dicit (II, VIII, 5)
Spatium (sive locus) quod a corpore (II, VIII, 6)
determinant, sed tantum ad spatium arctius restringunt (II, VIII, 7)
locum rei esse intra spatium quoddam illis verbis (II, VIII, 7)
corpus, quod totum spatium occupat, dividitur in duo, etiam spatium ipsum in duo dividitur (II, VIII, 8)
<i>inter quae nullum est spatium</i> . Per spatium autem intelligimus (II, VIII, 9)
magnitudo sive, ut vocant, spatium reale : si tamen inter (II, VIII, 9)
id est, si intercedat spatium corporis recipiendi capax (II, VIII, 9)
movetur, alicubi, id est, intra spatium aliquod moveatur (II, VIII, 11)
corporis non est illud spatium totum, sed pars ejus (II, VIII, 11)
<i>una et simplex</i> dicitur, spatium autem, quod (II, VIII, 12)
partis ejus corporis <i>latitudo</i> , spatium , quod conficitur (II, VIII, 12)
<i>crassities</i> seu <i>profunditas</i> , spatium , quod conficitur (II, VIII, 12)
ita ut reliquum omne spatium intelligatur vacuum. Si jam (II, VIII, 19)
contigua, inter quae aut spatium , quod interjacet, vacuum (II, IX, 7)
externum illud vacuum spatium sit, possumus concipere (II, IX, 7)
est motus, quo certum spatium certo tempore percurritur) (II, XII, 6)
tum etiam, ut illud spatium , quod a mobili, cujus velocitatem (II, XII, 6)
<i>esse motum per spatium et tempus minus quam quod datur</i> (III, XV, 2)
parallelogrammo A B D C spatium inter duas quaslibet parallelas (III, XVI, 12)
id est, in ratione spatii ad spatium majore quam temporis (III, XVI, 12)
ratio A B ad G E, spatium A B E F C esse ad spatium D C F E B (III, XVII, 2)
A B ad G E, spatium A B E F C esse ad spatium D B E F (III, XVII, 2)
circumferentia, fiet spatium a semidiametro et helice (III, XVII, 11)
complementum helices, hoc est, spatium illud, quod in circulo (III, XVII, 11)
posteriora. Itaque cum spatium omne supponatur plenum (III, XXI, 3)
<i>Compleri spatium; nam primum quemque necesse est</i> (IV, XXVI, 3) ⁴
non sit minor. Spatium ergo aiunt cylindri reliquum (IV, XXVI, 4)
Suppono ergo primo loco spatium immensum, quem vocamus (IV, XXVI, 4)
ad oculum (intra exiguum spatium) reflexionibus conturbata (IV, XXVII, 15)
percussionis, per majus spatium in majore corpore propagandus (IV, XXIX, 8)
pars eadem per spatium notabile, et quidem notabili (IV, XXIX, 9)
adeo ut partes effluxae spatium complere debeant (IV, XXIX, 13)
quantae capax est spatium a parte immersa occupatum (IV, XXX – titolo par.)
quam in urbe, si spatium idem sit, non est minus materiae (IV, XXX, 1)
itaque intra idem spatium contentarum multitudo (IV, XXX, 1)
locus vacuus, replebitur spatium A D a confluyente aere (IV, XXX, 4)

⁴ LUCREZIO, *De rerum natura*, I, 390.

circulus per E, et spatium planum inter superficiem (IV, XXX, 4)
aquae, quantam capit spatium F. Quoniam enim fit (IV, XXX, 7)
ponderi aquae, quam capit spatium F; quod erat probandum (IV, XXX, 7)
gravi quam est aqua. Spatium autem A G C F aqua (IV, XXX, 8)
quam aqua, si totum spatium extra A B C D esset (IV, XXX, 8)
quam caperet spatium I G H K, aequale (IV, XXX, 8)
ubi aqua in spatium F G B magna vi injecta erat per (IV, XXX, 9)
arctiorem, nimirum in spatium quod est supra F G (IV, XXX, 9)
Itaque rustici, qui spatium , in quo aerem esse (IV, XXX, 14)
esse possit, quin per spatium corpore quantumvis (IV, XXX, 15)

SPECIES

daemonium habebatur mutabili specie , pedibus altero aeneo (<i>Epistola</i>)
verborum specie tanquam igne fatuo deviare (II, VIII, 9)
Differre numero, magnitudine, specie , et genere quid (II, XI)
Dissimilium autem alia specie , alia <i>genere</i> differre dicuntur (II, XI, 2)
<i>genere</i> differre dicuntur. Specie quidem, si differentia eorum eodem sensu (II, XI, 2)
et sic in omni specie compositionis. Quarto, divisam (II, XIII, 8)
rem eodem semper colore et specie sine ulla vel minima varietate (IV, XXV, 5)
a particulis corporum specie ab illis differentium (IV, XXVII, 6)
in quos incaute ratiocinantes incidere solent, speciebus et causis (I, IV, 13)
Nomina enim non a rerum speciebus , sed a voluntate hominum constituta sunt (I, V, 1)
sed tantum sub diversis speciebus aliter atque aliter nobis apparere (II, VIII, 20)
Nam quod quis quicquam a seipso, a speciebus , a potentia, a forma substantiali (IV, XXX, 15)
Aequalium magnitudine et ejusdem speciei ponderantium aequalia sunt momenta (III, XXIII, 1)
si aequalia sint magnitudine et ejusdem speciei , momenta habent aequalia (III, XXIII, 1)
non recte poni in Metaphysicis <i>genus</i> et <i>speciem</i> pro rebus et definitionem pro rei natura (I, II, 10)
cupidinem aliquando excitat et formae speciem non repugnantis (IV, XXV, 9)
id quod nisi recordantibus speciem priorem contingere non potest (IV, XXV, 9)
hoc vero illius species vel <i>speciale</i> dicitur (I, II, 9)
<i>universale</i> , <i>particulare</i> , <i>genus</i> , species , <i>sylogismus</i> , et similia (I, II, 10)
manifestum tamen est <i>genus</i> , species , <i>definitionem</i> non esse nomina (I, II, 10)
ad probandum rerum ipsarum species non esse infinitas (I, II, 16)
<i>Orationum species diversae</i> (I, III – titulo par.)
orationis diversae oriuntur species . Quarum aliae desideria (I, III, 1)
Philosophiae unica orationis species est, quam vocant alii quidem <i>Dictum</i> (I, III, 1)
corpus tenue. Species sensibiles volitant per aerem (I, V, 4)
Cum enim spectra, species visibiles, soni, umbra, lux, color (I, V, 4)
facultatibus animi, vel ut species rerum externarum, id est, tanquam non existentes (II, VII, 1)
<i>Curvarum linearum species</i> (II, XIV – titulo par.)
<i>Anguli definitio et species</i> (II, XIV – titulo par.)
sive in superficiebus, una est species , curvitatibus autem plures (II, XIV, 3)
<i>illae quantitas</i> . Species autem anguli primum duae sunt (II, XIV, 7)
linearum fieri potest, duae sunt species . Nam applicatis sibi (II, XIV, 7)
idcirco etiam asymptotōn diversae species numero infinitae sunt (II, XIV, 19)
Rursus pulsionis alia species est, quando moventis (III, XV, 4)
sinistra ascriptum, et species ejus, quae supra ipsam fractionem numeratur (III, XVI, 11)

ira et hostis species in somno excitatur (IV, XXV, 9)
Utque amor et formae species calorem quibusdam ingenerat organis (IV, XXV, 9)
Denique loca et species rerum ante incognitas ideo somniantes non admiramur (IV, XXV, 9)
et <i>idēa</i> , a Latinis <i>species</i> et <i>imago</i> (quae voces omnes idem (IV, XXV, 10)
vim magneticam vel per species incorporeas seu immateriatas (IV, XXVI, 7)
abactionem Terrae fieri arbitretur per species immateriatas. Hoc autem fieri (IV, XXVI, 8)
et calcis quaedam species Bononiae temperata (IV, XXVII, 6)
non erit eadem soni species ; ut quando ventus fortis incidit (IV, XXIX, 4)

SPECTRUM

Cum enim spectra , species visibiles, soni, umbra, lux (I, V, 4)
Putabantur enim spectra vocesque in somnis audiri visas non phantasmata (IV, XXV, 9)
Phantasmata horribilia in animo excitavit, quae spectrum et substantiarum incorporearum (IV, XXV, 9)
cum dicatur animal vel saxum vel spectrum vel aliud quicquam esse universale (I, II, 9)
Nam ideo simulachrum hominis in speculo vel spectrum negatur esse verus homo (I, III, 7)
propterea quod haec propositio <i>Spectrum est homo</i> vera non est (I, III, 7)
nam ut spectrum non sit verum spectrum , negari non potest (I, III, 7)
propositiones hujusmodi: <i>Spectrum est corpus</i> vel <i>spiritus</i> (I, V, 4)
dormientium aliorum somniantibus spectrum aliquod horridum vel periculi phantasma (IV, XXV, 9)

«ELEMENTS OF PHILOSOPHY. THE FIRST SECTION CONCERNING BODY»
[Ed. Molesworth, 1839-1845, EW I]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	10	10
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APPEARANCE	APPEARANCE APPEARANCES	7 19	26
APPARITION	APPARITION APPARITIONS	1 2	3
COLOUR	COLOUR COLOURS	22 16	38
COLOURED	COLOURED	4	4
CONCEIT	CONCEIT	1	1
CONCEIVABLE	CONCEIVABLE	2	2
TO CONCEIVE	CONCEIVE CONCEIVED CONCEIVES CONCEIVING	24 32 10 2	68
CONCEPTION	CONCEPTION CONCEPTIONS	23 14	37
DISSIMILITUDE	DISSIMILITUDES	1	1
DREAM	DREAM DREAMS	5 6	11
TO DREAM	DREAMED	1	1
FANCY	FANCIES FANCY	1 8	9
TO FEIGN	FEIGN FEIGNED FEIGNING FEIGNS	3 4 2 1	10
FICTION	FICTION FICTIONS	1 1	2
FIGURE	FIG. FIGURE FIGURES	77 327 103	507
FIGURED	FIGURED	1	1
GHOST	GHOST GHOSTS	6 3	9
IDEA	IDEA IDEAS	44 10	54
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IMAGINABLE	IMAGINABLE	5	5
IMAGINARY	IMAGINARY	5	5
IMAGINATIO	IMAGINATIO	1	1
IMAGINATION	IMAGINATION	16	20

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TO IMAGINE	IMAGINE IMAGINED IMAGINES IMAGINETH IMAGINING	14 3 2 1 2	22
IMAGO	IMAGO	1	1
IMPERCEPTIBLE	IMPERCEPTIBLE	2	2
IMPRESSION	IMPRESSION IMPRESSIONS	10 2	12
TO IMPRINT	IMPRINT	2	2
INCONCEIVABLE	INCONCEIVABLE	1	1
PERCEIVE	PERCEIVE PERCEIVED PERCEIVES	16 11 2	29
PERCEPTION	PERCEPTION PERCEPTIONS	13 1	14
PERCEPTIBLE	PERCEPTIBLE	2	2
PHANTASM	PHANTASM PHANTASMS	62 63	125
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REPRESENTATION	REPRESENTATION	1	1
TO RESEMBLE	RESEMBLE	1	1
TO SEEM	SEEM SEEMED SEEMETH SEEMS	23 2 3 23	51
SIMILITUDE	SIMILITUDE	4	4
SPACE	SPACE SPACES	144 37	181
SPATIUM	SPATIUM	1	1
SPECIES	SPECIES	20	20

TAVOLE DELLE CONCORDANZE

APPARENT

be sometimes opposed to apparent or <i>feigned</i> , yet it is always to be referred (Part I, chap. III, § 7)
<i>true ratiocination, of appearances, or apparent effects, from the knowledge</i> (I, VI, 1)
that splendor and apparent magnitude of the sun is), then (I, VI, 9)
to be greater than its apparent magnitude, then that magnitude (I, VI, 9)
then neither that splendour nor apparent magnitude are in the sun itself (I, VI, 9)
and of the apparent direction, station, and retrogradation of the planets (I, XXVI – titolo par.)
the true causes of apparent effects, every supposition (I, XXVI, 4)
from <i>a</i> to <i>b</i> , the apparent motion of the sun will be from (I, XXVI, 8)
in the time of the sun's apparent motion in the summer arch (I, XXVI, 8)
between the eye and the apparent horizon there is more impure (I, XXVII, 14)

TO APPEAR

But if there appear to your Lordship anything less fully demonstrated (<i>Epistle dedicatory</i>)
So when we see a thing appear sometimes here, sometimes there (I, III, 3)
their difference will easily appear if they be reduced to these (I, III, 12)
light, colour, sound, space, &c. appear to us no less sleeping than waking (I, V, 4)
the fallacy will easily appear by reducing it, thus (I, V, 11)
falsity may thereby manifestly appear ; which, in hard questions (I, VI, 19)
yet they will appear as if they were external, and not at all (II, VII, 1)
but only that it may appear otherwise than it did to us (II, VIII, 20)
accidents under which they appear diversely, have this difference (II, VIII, 20)
two or three; which also appear to us in this manner, not as number (II, XII, 5)
be the least, it may be made appear that the proportion of A to B (II, XIII, 16)
variety of equations, that at first appear , which we were best to choose (III, XX, 6)
propagated do not always appear to the senses as motion (III, XXII, 9)
or hill which they make will manifestly appear to the sight (III, XXII, 9)
Now such things as appear , or are shown to us by nature (IV, XXV, 1)
but that new ones appear to us, and old ones vanish, according (IV, XXV, 1)
doth always appear as something situate without the organ (IV, XXV, 2)
looks of the things that appear to us. Now from (IV, XXV, 9)
for then they appear to us without any order at all (IV, XXV, 9)
whereas in sleep, all things appear as present. But it is (IV, XXV, 9)
that visible things appear oftentimes in places in which (IV, XXV, 10)
one and the same time appear in divers places. Motion, rest (IV, XXV, 10)
more of the fixed stars appear than at another time (IV, XXV, 11)
same things which now appear , might appear , whether the Creator had pleased (IV, XXVI, 1)
Neither doth there appear any cause, why the matter of the world (IV, XXVI, 3)
makes them necessarily appear to us in such manner (IV, XXVI, 7)
The sun, therefore, will appear in the beginning of Aries (IV, XXVI, 8)
the sun also will appear to be moved forwards to the beginning (IV, XXVI, 8)
the earth is in <i>r</i> , the sun will appear in <i>s</i> . Wherefore (IV, XXVI, 8)
generation of clouds, there appear in the sun a more manifest (IV, XXVI, 10)
moon and the stars appear redder in the horizon than in the midst (IV, XXVII – titolo par.)
we see with them appear a hundred thousand times bigger (IV, XXVII, 1)
thousandth parts might yet appear a hundred thousand times greater (IV, XXVII, 1)
by which means all would appear alike between A and C (IV, XXVII, 13)
illuminations or colours, whose differences appear most manifestly to the sense (IV, XXVII, 13)
why the moon and stars appear bigger and redder near the horizon (IV, XXVII, 14)
moon as also the stars appear greater and redder in the horizon (IV, XXVII, 14)
those many images will appear confusedly, and will by reason (IV, XXVII, 15)
light can be reflected to the eye, appear black. Secondly, that when (IV, XXVII, 16)
totally dissipated, the coal will appear black; for the parts (IV, XXVII, 16)
By what means many suns may appear at once. 18. Of the (IV, XXVIII – titolo par.)
below the horizon, might appear to be in it, by reason of the passing (IV, XXVIII, 16)
drawing it inwards, do make the same appear small and weak (IV, XXIX, 9)
our senses otherwise than it appeared formerly. Secondly, both those (II, IX, 9)
both appeareth and is the same it appeared and was before (IV, XXV, 2)
many suns have sometimes appeared at once. For looking-glasses (IV, XXVIII, 17)
but that it both appeareth and is the same it appeared and (IV, XXV, 2)

not as really existing, but appearing only to exist, or to have a being (II, VII, 1)
requires that the things appearing be new and unusual (IV, XXV, 9)
the sun at the same time appearing in the horizon (IV, XXVIII, 16)
visible thing, that thing appears to us, or is conceived by us (I, III, 3)
remembers that that, which so appears , is called <i>man</i> ; then it has the image (I, IV, 8)
and remembers that that, which appears so, is called <i>living creature</i> (I, IV, 8)
and remembers that what appears so is called <i>body</i> (I, IV, 8)
Yet this conversion appears so obscure, that this mood is of no use at all (I, IV, 9)
<i>magnitude or figure as appears to the beholders; colour, light, sound</i> (I, V, 6)
For the same object appears sometimes greater, sometimes lesser (I, V, 6)
magnitude and figure which appears , is not the true magnitude and figure (I, V, 6)
the phantasm of the same thing appears sometimes round, by being seen (I, VI, 8)
whereas that idea appears , vanishes, is increased and diminished (I, VI, 8)
find that whensoever light appears , there is some principal object (I, VI, 10)
no other accident, but only that it appears without us (II, VII, 2)
<i>happen that one part of any body appears here, another there?</i> (II, VIII, 2)
the cause is demanded why a thing appears so or so (II, VIII, 2)
And therefore, when any thing appears otherwise than it did by reason (II, VIII, 21)
but that which appears to our senses otherwise than it (II, IX, 9)
between GH and GE, as appears by the description of the figure (III, XVII, 14)
the senses as motion, yet it appears as action, or as the efficient cause (III, XXII, 9)
compass of the heavens there appears no other body from which (IV, XXVI, 7)
Capricorn at <i>b</i> , the sun appears in the beginning of Cancer (IV, XXVI, 8)
in vegetables and living creatures appears more manifestly in the moon (IV, XXVI, 10)
For the Majesty of God appears no less in small things than in great (IV, XXVII, 1)
And from hence the cause appears evidently, why glass is so easily (IV, XXVII, 8)
driven outwards, from whence appears vapour; and by the continued (IV, XXVII, 9)
For the triangle AFH appears red to the sense (IV, XXVII, 13)
and lastly, the triangle CKL appears purple. It is therefore (IV, XXVII, 13)
Wherefore, the moon appears greater in the horizon (IV, XXVII, 14)
why the sun appears in the horizon greater and of a colour (IV, XXVII, 14)
and withal that a rainbow never appears but when it rains (IV, XXVII, 14)
the body itself, that superficies appears black; in the same manner (IV, XXVII, 16)
manner as the sea appears black when ruffled by the wind (IV, XXVII, 16)

APPEARANCE

but poor, arid, and, in appearance , deformed. Nevertheless, there being (I, I, 1)
cause of some determined appearance , or endeavour to find out the certainty (I, VI, 3)
And because all appearance of things to sense is determined, and made (I, VI, 6)
some certain and propounded appearance or effect, it happens (I, VI, 8)
without the least appearance of variety, he would seem to me (IV, XXV, 5)
and the whole appearance together of figure, and light or colour (IV, XXV, 10)
names signify no more but appearance . The phantasm, which is made (IV, XXV, 10)
But <i>effects</i> and the <i>appearances</i> of things to sense, are faculties (I, I, 2)
<i>such knowledge of effects or appearances, as we acquire by true ratiocination</i> (I, I, 4)
we should to both those appearances give the name of sun, and say there (I, V, 1)
<i>by true ratiocination, of appearances, or apparent effects, from the knowledge</i> (I, VI, 1)
were to be rendered of natural appearances in special, as, what are the motions (I, VI, 6)

phantasms proceed, and the appearances of those things to the sense (I, VI, 8)
Secondly, both those appearances are effects produced in the sentient (II, IX, 9)
<i>knowledge of their effects or appearances</i> . There are, therefore (IV, XXV, 1)
from their effects or appearances to some possible generation of the same (IV, XXV, 1)
the finding out by the appearances or effects of nature (IV, XXV, 1)
hath its principles in the appearances of nature, and endeth (IV, XXV, 1)
we call phenomena or appearances . Of all the phenomena or appearances which are near us (IV, XXV, 1)
So that if the appearances be the principles by which we know (IV, XXV, 1)
at strange places and the appearances of things unknown to us (IV, XXV, 9)
those that remember former appearances ; whereas in sleep, all things (IV, XXV, 9)
is insufficient to salve their appearances . For seeing whatsoever (IV, XXVI, 7)
and of many other appearances , nevertheless, seeing it is done (IV, XXVI, 7)
Besides, the number of appearances may be increased by refractions (IV, XXVIII, 17)

APPARITION

he most admirable is apparition itself, τὸ φαίνεσθαι; namely (IV, XXV, 1)
For the apparitions men thought they saw, and the voices (IV, XXV, 9)
with the stories of such apparitions , hath raised in their minds terrible phantasms (IV, XXV, 9)

COLOUR

by the injection of light or colour , to become lucid or coloured (I, II, 14)
By Seeing, as Light and Colour (I, II, schema)
<i>is moved, or is a body; colour is the object of sight</i> (I, V, 4)
sensible species, a shadow, light, colour , sound, space, &c. appear (I, V, 4)
<i>appears to the beholders; colour, light, sound, are in the object</i> (I, V, 6)
sensible qualities, such as <i>light, colour, transparency, opacity, sound</i> (I, VI, 6)
<i>at rest, to be moved, colour, hardness, and the like, do perish</i> (II, VIII, 3)
in the same; for example, that colour , heat, odour, virtue (II, VIII, 3)
we see the light. For light and colour , and heat and sound (IV, XXV, 3)
which is always of the same colour and figure, without the least appearance (IV, XXV, 5)
under this name of light, colour also, which is nothing but perturbed light (IV, XXV, 10)
of a coloured body, colour . But the object of sight (IV, XXV, 10)
is neither light nor colour , but the body itself which is lucid (IV, XXV, 10)
For light and colour , being phantasms of the sentient (IV, XXV, 10)
of figure, and light or colour , is by the Greeks commonly (IV, XXV, 10)
from one another; as colour , the phantasm of coloured bodies (IV, XXVI, 1)
yellow, blue, and violet colour . 14. Why the moon and the stars (IV, XXVII – titolo par.)
second light, &c. 13. Colour is light, but troubled light (IV, XXVII, 13)
they make a purple colour . 14. From hence may be (IV, XXVII, 13)
horizon greater and of a colour more degenerating to yellow (IV, XXVII, 14)
confused light represent a white colour . So that from hence may (IV, XXVII, 15)
almost of a middle colour between whiteness and yellowness (IV, XXVII, 15)
Of Light, Heat, and of Colours (<i>Index</i>)
the paint and false colours of language, but even the very ornaments (I, I, 1)
present measures, nor colours without sensible and present patterns (I, II, 1)
perceive by sense, as of colours, sounds, savours, &c. any (I, VI, 5)
magnitudes, motions, sounds, colours, &c. as also of their order and parts (II, VII, 1)

look upon be of divers colours , yet with those divers colours it is but one varied object (IV, XXV, 6)
they are of different colours , and may at one and (IV, XXV, 10)
OF LIGHT, HEAT, AND OF COLOURS (IV, XXVII – titolo cap.)
The causes of the colours we see in looking through (IV, XXVII – titolo par.)
or four different illuminations or colours , whose differences appear (IV, XXVII, 13)
the generation of these four colours , it is not necessary that the figure (IV, XXVII, 14)
thence the cause of the colours in the rainbow; which therefore (IV, XXVII, 14)
Fifthly, that all colours that are made of the mixture of white (IV, XXVII, 16)
determination of the causes of all colours is a thing of so great difficulty (IV, XXVII, 16)
much less than that of colours . As vision, so hearing is generated (IV, XXIX, 1)

COLOURED

to become lucid or coloured ; though such has been (I, II, 14)
body is light; and of a coloured body, colour. But the object (IV, XXV, 10)
or enlightened, or coloured . For light and colour (IV, XXV, 10)
as colour, the phantasm of coloured bodies; sound, of bodies (IV, XXVI, 1)

CONCEIT

to raise his body upwards, is a childish conceit (IV, XXX, 13)

CONCEIVABLE

such things as have some conceivable cause, and another of such names (I, VI, 13)
provided his hypotheses be such as are conceivable . For as for those that say (IV, XXX, 15)

TO CONCEIVE

For the mind may conceive a figure of four sides without (I, I, 3)
one another; that is to say, conceive one body to be equal or unequal (I, I, 4)
like effects of those we conceive in our mind, as far forth (I, I, 6)
every body of which we can conceive any generation, and which (I, I, 8)
nevertheless, he cannot conceive to be the idea which was in the mind (I, II, 3)
that he which speaks would have him conceive . Of <i>indefinite</i> signification (I, II, 11)
it is the speaker would have him conceive ; and therefore in speech (I, II, 11)
<i>a body is moveable</i> , though we conceive the same thing to be (I, III, 3)
when we see any thing, or conceive in our mind any visible thing (I, III, 3)
signifying what we conceive of the essence thereof; and so (I, V, 7)
whether we can possibly conceive , that when these are all present (I, VI, 10)
we may easily conceive what it is the medium contributes (I, VI, 10)
of the analytical, to conceive how circumstances conduce severally (I, VI, 10)
signify things of which we can conceive no cause at all (I, VI, 13)
and, therefore, to conceive that any thing may be moved (II, VIII, 10)
without time, were to conceive motion without motion (II, VIII, 10)
now at rest, we may conceive it will continue so till it be touched (II, IX, 7)
seeing we may conceive that whatsoever is at rest will still (II, IX, 7)
the nature of fluid, they conceive it to consist, as it were (IV, XXVI, 2)
nevertheless it is possible to conceive fluid to be of its own nature (IV, XXVI, 3)

many men seem to conceive no other difference of <i>fluidity</i> (IV, XXVI, 4)
our understanding can conceive the same to be divisible (IV, XXVII, 1)
Nor can I conceive how fulness can of itself be an efficient (IV, XXX, 11)
reason to make us conceive that the air is anything (IV, XXX, 14)
nor any generation to be conceived . It excludes the doctrine (I, I, 8)
First, he is conceived to be something that has extension (I, II, 14)
appears to us, or is conceived by us, not in one point (I, III, 3)
we call the thing so conceived <i>body</i> , the cause of that name is (I, III, 3)
or affection of the thing conceived , which some call the manner (I, III, 3)
nothing can at any time be conceived or feigned, whereof the subject (I, III, 10)
first, there is conceived a phantasm of the thing named (I, IV, 8)
propounded effect may be conceived to exist, without the existence (I, VI, 10)
which cannot be conceived to be wanting, whensoever the effect is present (I, VI, 10)
if it could not be conceived that there were another (II, VII, 6)
called a whole, that is not conceived to be compounded of parts (II, VII, 9)
but it cannot be conceived that there are two spaces (II, VII, 12)
No motion to be conceived , without the conception of past (II, VIII – titolo par.)
<i>by which any body is conceived</i> ; which is all one as if they (II, VIII, 2)
for no body can be conceived to be without extension (II, VIII, 3)
Now it cannot be conceived that any thing can be moved (II, VIII, 10)
be present, it cannot be conceived but that the effect will follow (II, IX, 7)
for this reason, that he conceived motion not to be so contrary (II, IX, 7)
in what sense it may be conceived that a body is at one time (II, XI, 7)
A solid angle may be conceived two ways. First (II, XIV, 18)
a solid angle so conceived is no other, than the aggregate (II, XIV, 18)
endeavour is to be conceived as motion; but so as that neither (III, XV, 2)
as may easily be conceived by imagining the whole plane (III, XV, 2)
Now if the point M be conceived to be so moved by the (III, XX, 5)
if the point A be conceived to be moved uniformly (III, XX, 5)
and let it be conceived to be moved with simple circular motion (III, XXI, 7)
simple motion, there be conceived to float some other spherical (III, XXI, 8)
and the sphere B be conceived to consist of hard matter (III, XXI, 9)
let the sail be conceived to be spread in the same line B I (III, XXII, 8)
Let it be conceived therefore to be removed from our eyes (III, XXII, 9)
of sounds cannot be conceived clearly enough by the names (IV, XXIX, 3)
and let it be conceived to be cast up from A D (IV, XXX, 4)
and distinctly upon it, he conceives all that he has seen as one thing (I, I, 3)
a man standing near him, conceives the whole idea of that man (I, I, 3)
that he which hears, conceives in his mind the same thing (I, II, 11)
<i>man which the hearer conceives in his mind</i> , are all one (I, II, 11)
<i>he that speaketh signifies he conceives the latter name to be the name</i> (I, III, 2)
that he that speaks it conceives both <i>living creature</i> and <i>man</i> (I, III, 2)
<i>man is a body</i> , the mind conceives first an image of a man (I, IV, 8)
thirdly, it conceives an image of the same man, as filling (I, IV, 8)
and so, he that conceives <i>motion</i> aright, cannot but know that (I, VI, 6)
efficient cause, nor conceives that without an efficient (III, XXII, 18)
and of that equality without conceiving a right angle; and may join (I, I, 3)
conception of motion, without conceiving past and future time (II, VIII, 11)

CONCEPTION

<i>right angles</i> , is compounded the conception of a <i>square</i> . For the (I, I, 3)
four sides without any conception of their equality, and of that (I, I, 3)
these single conceptions into one conception or one idea of a square (I, I, 3)
<i>degrees of quality, action, conception, proportion, speech and names</i> (I, I, 3)
For example, in the conception of <i>man</i> (as is shown in the former chapter) (I, II, 14)
being put for that first single conception ; afterwards, upon the sight (I, II, 14)
and such motion, another conception arises, for which he is called (I, II, 14)
the use of speech, have no conception or thought in the mind (I, IV, 8)
as when we see a man, the conception or whole idea of that man (I, VI, 2)
if there be propounded a conception or <i>idea</i> of some singular thing (I, VI, 4)
man propound to himself the conception of <i>gold</i> , he may, by resolving (I, VI, 4)
he that has a true conception of <i>place</i> , cannot be ignorant (I, VI, 6)
for some compounded conception , the definition is nothing (I, VI, 14)
we have presently a conception of that we call <i>space</i> (II, VII, 2)
for his first conception is of that which is to be divided (II, VII, 5)
to be conceived, without the conception of past and future (II, VIII – titolo par.)
<i>it works in us a conception of itself</i> . Which definition (II, VIII, 2)
<i>accident</i> to be the manner of our conception of <i>body</i> (II, VIII, 2)
phantasm, that is, a conception of motion; and, therefore (II, VIII, 10)
there can be no conception of motion, without conceiving past (II, VIII, 11)
for it signifies a conception of <i>body</i> without the consideration (II, VIII, 24)
they said, <i>Let the conception of uniform motion upon that line</i> (II, XII, 4)
other creature to have any conception of infinite. And though (IV, XXVI, 1)
In like manner, of the several conceptions of <i>four sides, equality of sides</i> (I, I, 3)
join together all these single conceptions into one conception or one idea (I, I, 3)
And thus we see how the conceptions of the mind are compounded (I, I, 3)
Marks for the signification of the conceptions of the Mind (I, II – titolo par.)
are signs of our conceptions , it is manifest they are not signs (I, II, 5)
many things; and the conceptions answering them in our mind (I, II, 9)
and signifying of our conceptions to others; nor were they invented (I, II, 11)
and signifies that more conceptions than one were in the mind (I, II, 14)
see how the composition of conceptions in the mind is answerable (I, II, 14)
the same with causes of our conceptions , namely, some power of action (I, III, 3)
explication of our simple conceptions). For example, he that has (I, VI, 6)
universal name denotes the conceptions we have of infinite singular things (I, VI, 11)
perfect and clear ideas or conceptions of the things named (I, VI, 13)
space or time, the diverse conceptions he has are more, by one (I, VII, 5)

DISSIMILITUDE

<i>transparent, &c.</i> the infinite dissimilitudes of these with <i>white</i> could (I, II, 7)
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DREAM

Secondly, that we dream of nothing but what is compounded (IV, XXV, 9)
Fifthly, that when we dream , we admire neither the places (IV, XXV, 9)
As for the third, why a dream is sometimes as it were the continuation (IV, XXV, 9)
and causeth them to dream of ghosts, and to have phantasms (IV, XXV, 9)

To conclude, when we dream , we do not wonder (IV, XXV, 9)
9. Dreams , whence they proceed (IV, XXV – titolo par.)
which is not true. For in dreams , which are the imaginations (IV, XXV, 7)
phantasms of men that sleep, are dreams . Concerning which we are (IV, XXV, 9)
to be observed, that certain dreams , especially such as some men (IV, XXV, 9)
have no knowledge of the nature of dreams and are withal superstitious (IV, XXV, 9)
are now accounted dreams . For the apparitions men (IV, XXV, 9)

TO DREAM

objects without those that dreamed . For to some men (IV, XXV, 9)
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FANCY

question according to their own fancies . The first doctors of the Church (<i>Epistle dedicatory</i>)
in the understanding, others in the fancy ; as if from the understanding (I, V, 9)
or past by, is called fancy , and in Latin <i>imaginatio</i> (IV, XXV, 7)
signification of the word fancy in its general acceptation (IV, XXV, 7)
and <i>meminisse</i> , fancy and <i>memory</i> , differ only in this (IV, XXV, 9)
supposeth the time past, which fancy doth not. In memory (IV, XXV, 9)
out with time; but in our fancy we consider them as they are (IV, XXV, 9)
is said to have a good fancy ; so he is said to have (IV, XXV, 9)
they are only our own fancy of a body simply so called (IV, XXVI, 1)

TO FEIGN

when from promises we feign the mind of the promiser (I, V, 1)
ourselves while we feign such things as are but (I, V, 1)
For though we may feign in our mind that a point (II, VIII, 20)
truly existent, or be only feigned . 7. The first distinction (I, II, 6)
sometimes opposed to <i>apparent</i> or <i>feigned</i> , yet it is always (I, III, 7)
time be conceived or feigned , whereof the subject (I, III, 10)
And lastly, <i>place</i> is feigned extension, but <i>magnitude</i> (II, VIII, 5)
different thing; or by feigning that to be past (I, V, 1)
<i>privation</i> ; that is, from feigning the world to be annihilated (II, VII, 1)
for the mind feigns such remains as these (I, II, 6)

FICTION

which is a mere fiction of ours; nor of this (IV, XXVI, 3)
be not things, but only fictions and phantasms of things (I, II, 6)

FIGURE

the plain triangle ABC (fig. 5) a parallel to any of the sides (II, XIV, 12, coroll. IV)
the strait lines BC and FE (in fig. 1), are to one another (II, XIV, 14)
the radius AB (in fig. 7) let a circle be described (II, XIV, 15)
For let AB (in fig. 1) be the time, and AC (III, XVI, 2)
For let AB (in fig. 1) represent a time (III, XVI, 3)
seeing the length DE (in fig. 1) is passed through with (III, XVI, 3, coroll. III)
For let AB (in fig. 2) represent a time (III, XVI, 4)
moved uniformly (as in fig. 3), one in the time AB (III, XVI, 6)
to AD (in the same fig. 3) so reciprocally AE (III, XVI, 6, coroll. I)
be given, as (in the same fig. 3) Z and X, and let one (III, XVI, 7)
we suppose AC (in the same fig. 3) to be the time (III, XVI, 7)
Let the movent AB (in fig. 4) have strait and uniform (III, XVI, 8)
strait line AB (in fig. 5) be understood to be moved (III, XVI, 9)
Let the quantity AB (in fig. 1), by its motion through (III, XVII, 2)
Let ABCD (in fig. 3) be a parallelogram (III, XVII, 4)
let ABCD (in fig. 4) be a parallelogram (III, XVII, 4)
to the line BKDH (in fig. 4) in the point D (III, XVII, 5)
A three-sided fig. of 1 mean. . . $1/3$ (III, XVII, 6)
A three-sided fig. of 2 means. . . $2/4$ $1/5$ (III, XVII, 6)
A three-sided fig. of 3 means. . . $3/5$ $2/6$ $1/7$ (III, XVII, 6)
three-sided fig. of 4 means. . . $4/6$ $3/7$ $2/8$ $1/9$ (III, XVII, 6)
A three-sided fig. of 5 means. . . $5/7$ $4/8$ $3/9$ $2/10$ (III, XVII, 6)
A three-sided fig. of 6 means. . . $6/8$ $5/9$ $4/10$ $3/11$ (III, XVII, 6)
A three-sided fig. of 7 means. . . $7/9$ $6/10$ $5/11$ $4/12$ (III, XVII, 6)
A three-sided fig. of 1 mean. . . $2/4$ (III, XVII, 7)
A three-sided fig. of 2 means. . . $3/5$ $3/7$ (III, XVII, 7)
A three-sided fig. of 3 means. . . $4/6$ $4/8$ $4/10$ (III, XVII, 7)
A three-sided fig. of 4 means. . . $5/7$ $5/9$ $5/11$ (III, XVII, 7)
A three-sided fig. of 5 means. . . $6/8$ $6/10$ $6/12$ (III, XVII, 7)
A three-sided fig. of 6 means. . . $7/9$ $7/11$ $7/13$ (III, XVII, 7)
A three-sided fig. of 7 means. . . $8/10$ $8/12$ $8/14$ (III, XVII, 7)
Let BAC (in fig. 7) be a portion of a sphere (III, XVII, 13)
lines AB and CD (in fig. 1), which fall upon (III, XIX, 1)
From the point A (in fig. 2) let the two strait (III, XIX, 2)
parallels AB and DC (in fig. 3) fall upon the circumference (III, XIX, 3)
lines AB and AC (in fig. 4) be drawn from the point (III, XIX, 4)
lines AB and AC (in fig. 5), drawn from the point (III, XIX, 5)
as BK and CH (in fig. 6), be drawn through (III, XIX, 6)
the strait line B V (in fig. 1) be equal to the arch (III, XX, 3, coroll.)
Let now ABCD (in fig. 4) be a square (III, XX, 4, lemma II)
(by the construction of fig. 1) a strait line equal (III, XX, 4)
the square ABCD (in fig. 5) and the three quadrants (III, XX, 4)
upon the centre A (in fig. 6) let the circle BCDE (III, XX, 5)
whose centre is A (in fig. 2) moved in KLN (III, XXI, 6)
the sphere A (in fig. 3) is moved towards B (III, XXI, 8)
radius is A B (in fig. 4); and let a body be placed (III, XXI, 9)
Let BCD (in fig. 5) be a circle, whose centre (III, XXI, 10)
the circle KLMN (in fig. 2 .) whose centre is A (III, XXI, 11)
Let ABCD (in fig. 1) be a hard body (III, XXII, 6)
Let EAG (in the same fig. 1) be the inclined line (III, XXII, 7)
For let A B (in fig. 2) represent a ship (III, XXII, 8)
strait line CA (in fig. 3 .) Let C E be (III, XXII, 8)

Let ABCD (in fig. 1) be any ponderant (III, XXIII, 2)
Let A (in fig. 2) be the centre of the scale (III, XXIII, 4)
Let A (in fig. 3) be the centre of the scale (III, XXIII, 5)
For let CIAPE (in fig. 5) be a deficient figure (III, XXIII, 9)
For let AICB (in the same fig. 5) be the half (III, XXIII, 10)
half is ABCD (in fig. 6), and let the rectangle (III, XXIII, 11)
be ABCD (in fig. 7); whose complement (III, XXIII, 12)
semiparabola ABCD (in fig. 8) be taken (III, XXIII, 13)
For let ABC (in fig. 9) be the sector of a sphere (III, XXIII, 14)
And so, (in fig. 1) the refraction is made (III, XXIV, 1, def. VIII)
For let A B (in fig. 2) be the superficies (III, XXIV, 3)
medium in A (fig. 3), and let it be (III, XXIV, 4)
strait line A B (in fig. 3) have its inclination (III, XXIV, 6)
For in circle AC (fig. 4) let the angle of inclination (III, XXIV, 6)
a body at A (in fig. 5), which falling with (III, XXIV, 8)
propagated from A (in fig. 6) to the circumference (III, XXIV, 9)
Let AB (in fig. 1) represent a vessel (IV, XXVI, 2)
the circle <i>abcd</i> (in fig. 3) be the ecliptic (IV, XXVI, 6)
the earth <i>abcd</i> (in fig. 3) be divided into (IV, XXVI, 8)
little circle <i>fgki</i> , (in fig. 4) whose centre is <i>t</i> (IV, XXVI, 9)
ecliptic $\alpha \gamma \delta \epsilon$ (in fig. 5) be divided into (IV, XXVI, 11)
upon the centre C (in fig. 2) be a great circle (IV, XXX, 4)
Let EF (in fig. 3) be a body floating (IV, XXX, 7)
Let ABCD (in fig. 4) be a vessel; and in it (IV, XXX, 8)
Let ABCD (in fig. 5) be a vessel full (IV, XXX, 12)
he perceives the figure , hears the voice, and sees (I, I, 3)
the mind may conceive a figure of four sides without (I, I, 3)
before us a plain figure , having, as near as may be, the figure of a circle (I, I, 5)
generation of the propounded figure . For let it be known that the figure was made by (I, I, 5)
generation proceeds a figure , from whose one middle point (I, I, 5)
by knowing first what figure is set before us (I, I, 5)
a certain geometrical figure . Also every <i>metaphor</i> (I, II, 12)
by the addition of figure , to be figurate (I, II, 14)
names, as <i>corporeity, mobility, motion, figure, quantity, heat, cold</i> (I, III, 3)
this hypothetical, <i>if any figure be a right-lined triangle</i> (I, III, 13)
For example, if a figure be propounded which is triangular (I, III, 20)
all the angles of that figure are equal to two right angles (I, III, 20)
for this reason, that that figure is the cause of that equality (I, III, 20)
But seeing the figure does not itself make its angles (I, III, 20)
he property of any figure follow the figure , but has its being (I, III, 20)
only the knowledge of the figure goes before the knowledge (I, III, 20)
The figure of a syllogism, what it is (I, IV – titolo par.)
The first indirect figure , how it is made (I, IV – titolo par.)
The second indirect figure , how made (I, IV – titolo par.)
How the third indirect figure is made (I, IV – titolo par.)
There are many moods in every figure , but most of them useless in philosophy (I, IV – titolo par.)
And again in figure there is a distinction of certain <i>moods</i> (I, IV, 7)
and <i>quality</i> . The first figure is that, in which the terms are placed (I, IV, 7)
syllogism in the first figure : in which, <i>man is a living creature</i> (I, IV, 7)
Now this figure is called <i>direct</i> , because the terms (I, IV, 7)
an universal name, the <i>figure</i> will be in the second (I, IV, 7)
other <i>mood</i> in direct figure , besides that, in which (I, IV, 7)

of the first or direct figure ; which is done by changing (I, IV, 9)
the first or direct figure ; the inflection will be by converting (I, IV, 9)
and this is the second figure , or the first of the indirect (I, IV, 9)
the conversion of the direct figure into the first indirect figure , the major term in the direct figure ought to be negative (I, IV, 9)
manifest, that in this figure , the middle term is always (I, IV, 9)
The second indirect figure is made by converting the minor (I, IV, 10)
indirect or inverted figure , is made by the conversion (I, IV, 11)
concerning the fourth figure , is a mere <i>λογόμαχια</i> (I, IV, 11)
as namely, in the direct figure there are six moods (I, IV, 12)
in the first indirect figure , four; in the second, fourteen (I, IV, 12)
from the direct figure I rejected as superfluous all moods (I, IV, 12)
premises in the direct figure . 13. As it was showed before (I, IV, 12)
syllogism in an indirect figure , <i>No stone is a living creature</i> (I, IV, 13)
<i>is of magnitude or figure as appears to the beholders</i> (I, V, 6)
true magnitude and figure of the thing seen is always (I, V, 6)
the magnitude and figure which appears, is not the (I, V, 6)
true magnitude and figure of the object, nor anything (I, V, 6)
his arms, &c. but his figure , quantity, motion, sense, reason (I, VI, 2)
of <i>heat</i> , of <i>gravity</i> , of a figure propounded, and the like (I, VI, 3)
magnitude, or proportion, or figure , it be certainly known (I, VI, 8)
namely magnitude, proportion, and figure , are accidents; yet in natural (I, VI, 8)
such or such magnitude or figure , or that the whole body (I, VI, 10)
<i>so great magnitude, such figure</i> , and whatsoever we can (I, VI, 13)
define a circle to be a figure made by the circumduction (I, VI, 13)
or to <i>shew</i> by the figure ; yet they seem to have done (I, VI, 16)
without extension, or without figure . All other accidents (II, VIII, 3)
extension, motion, rest, or figure , are in the same; for example (II, VIII, 3)
such and such quantity and figure ; but <i>magnitude</i> is the peculiar (II, VIII, 5)
such magnitude and such figure . And whilst another says (II, VIII, 5)
it be not of the same figure with that other body (II, VIII, 13)
reducible to the same figure , either by flexion or transposition (II, VIII, 13)
instead of saying, <i>figure is an accident of a body carried</i> (II, VIII, 22)
<i>carries away its figure</i> . 23. Now that accident (II, VIII, 22)
not as number, but as figure . 6. For the ex position (II, XII, 5)
unless they belong to a figure , that one of the quantities (XIII, <i>Note</i>)
from the point A (in the 10th figure at the end of the 14th chapter) (II, XIII, 6)
OF STRAIT AND CROOKED, ANGLE AND FIGURE (II, XIV – titolo cap.)
What is like situation; what is figure ; and what are like figures (II, XIV – titolo par.)
point A (in the first figure) be the centre (II, XIV, 8)
DBF in the second figure , are equal to one another (II, XIV, 10)
and CD (in the third figure), inclined both the same (II, XIV, 12)
in the fourth figure , equal to the angle GFD (II, XIV, 12)
two circles as, in the first figure , BCD the greater (II, XIV, 13)
AB and AC, in the 6th figure , make an angle at A (II, XIV, 14)
there will be described a figure which will indeed be rectilinear (II, XIV, 15, coroll. III)
many points, then the figure described will not be rectilinear (II, XIV, 15, coroll. III)
as in the last figure the angle GCD is equal (II, XIV, 16)
as in the last figure , the angle which is made (II, XIV, 16)
carried about any plain figure , in which the fixed point (II, XIV, 18)
as AF, (in the 8th figure) be cut anywhere in B (II, XIV, 19)
and C, (in the 9th figure) to which from some one point (II, XIV, 21)
which was to be proved. FIGURE is quantity, determined (II, XIV, 21)

which is without the figure . In lines therefore and superficies (II, XIV, 21)
to know whether any figure be like or unlike to another propounded figure . And thus much (II, XIV, 21)
quantity, proportion, angle and figure . Having therefore explained (II, XIV, 21)
let ABCD, (in figure 1, chap. XVII.) be a parallelogram (III, XV, 2)
so describing the figure ABEFC; the point B (III, XV, 2)
the proportion of the figure DBEFC to the figure ABEFC cannot be determined (III, XV, 2)
whole body the same figure it had before. Sixthly, I define FORCE (III, XV, 2)
line AB (in the 6th figure) be moved uniformly (III, XVI, 10)
denominates the three-sided figure noted on the left hand (III, XVI, 11)
the three-sided figure of four means. Wherefore (III, XVI, 11)
placed in A, (in the 7th figure) and be moved by two movents (III, XVI, 12)
Let AB (in the 8th figure) be a length, transmitted (III, XVI, 13)
length AB (in the 9th figure) be transmitted with uniform (III, XVI, 14)
the first three-sided figure of two means whose diameter (III, XVI, 14)
first three-sided figure of three means will pass (III, XVI, 14)
For let AC (in the 10th figure) be the time in which (III, XVI, 15)
let AB (in the 8th figure) be a length transmitted (III, XVI, 17)
parallelogram ABDC, (in the 11th figure) be understood to be (III, XVI, 18)
Definitions of a deficient figure ; of a complete figure ; of the complement of a deficient figure ; and of proportions (III, XVII – titolo par.)
The proportion of a deficient figure to its complement (III, XVII – titolo par.)
How a plain deficient figure may be described in a parallelogram (III, XVII – titolo par.)
as another deficient figure , plain or solid, twice taken (III, XVII – titolo par.)
to the same deficient figure , together with the complete figure in which it is describe (III, XVII – titolo par.)
that a <i>complete figure</i> , answering to a deficient figure , which is generated (III, XVII, 1)
of a deficient figure is that which being added to the deficient figure makes it complete (III, XVII, 1)
A deficient figure , which is made by a quantity continually (III, XVII, 2)
which describes the figure , to the same quantity diminished (III, XVII, 2)
describe the complete figure AD; and again, let the (III, XVII, 2)
describe the deficient figure ABEFC, whose complement (III, XVII, 2)
complement will be the figure BDCFE. Now let AB (III, XVII, 2)
I say the deficient figure ABEFC is to its complement (III, XVII, 2)
to the deficient figure ABEFC is all the proportions (III, XVII, 2)
therefore the deficient figure ABEFC, which is the (III, XVII, 2)
(seeing the whole figure is made up of many indivisible spaces) (III, XVII, 2)
divide the complete figure AD into two parts (III, XVII, 2)
I call a deficient figure , is triple to the other, namely (XVII, 2)
that the deficient figure had been quadruple (XVII, 2)
Wherefore, a deficient figure , which is made, &c. which (III, XVII, 2)
that three-sided figure which is made by the continual (III, XVII, 3)
so the deficient figure will be double to its complement (III, XVII, 3)
then the deficient figure will be triple to its complement (III, XVII, 3)
then the deficient figure will be to its complement (III, XVII, 3)
what proportion the figure made has to the parallelogram (III, XVII, 3)
that three-sided figure , you will find $5/7$ (III, XVII, 3)
the deficient figure is to the parallelogram (III, XVII, 3)
Three-sided figure of 1 mean. . . $2/3$ (III, XVII, 3)
Three-sided figure of 2 means. . . $3/4$ $3/5$ (III, XVII, 3)
Three-sided figure of 3 means. . . $4/5$ $4/6$ (III, XVII, 3)
Three-sided figure of 4 means. . . $5/6$ $5/7$ (III, XVII, 3)

Three-sided figure of 5 means. . . $6/7$ $6/8$ (III, XVII, 3)
Three-sided figure of 6 means. . . $7/8$ $7/9$ (III, XVII, 3)
Three-sided figure of 7 means. . . $8/9$ $8/10$ (III, XVII, 3)
as ABCD (in figure 2) let the diagonal BD be drawn (III, XVII, 4)
be drawn; and the figure BHHDC will be that (III, XVII, 4)
I call a three-sided figure of one mean (III, XVII, 4)
this three-sided figure will be $\frac{2}{3}$ of the parallelogram (III, XVII, 4)
the three-sided figure BIIDC; and this will (III, XVII, 4)
Wherefore the figure BHHDC is double (III, XVII, 4)
therefore that the figure BIIDC is triple to its complement (III, XVII, 4)
will make the figure BHDC, which is the first (III, III, XVII, 4)
will make the figure BIDC, which is the second (III, XVII, 4)
will make the figure BKDC the third of those (III, XVII, 4)
and in it let the figure BKDC be described, namely (III, XVII, 4)
third three-sided figure of three means (III, XVII, 4)
line of the said figure in any point, in this manner (III, XVII, 5)
and because this figure is by construction the third (III, XVII, 5)
be to AM, as the figure BKDC is to its complement (III, XVII, 5)
will touch the figure in the point given D (III, XVII, 5)
fall without the figure . Now if MD be produced (III, XVII, 5)
fall without the figure , and the strait line MN (III, XVII, 5)
touch the same figure only in the point D (III, XVII, 5)
proportion of a deficient figure to its complement being known (III, XVII, 6)
excess of the deficient figure above the same triangle (III, XVII, 6)
fourth three-sided figure of five means exceeds (III, XVII, 6)
that that three-sided figure exceeds the triangle (III, XVII, 6)
second three-sided figure of four means is to the (III, XVII, 6)
Of the solid of a three-sided figure of 1 mean. . . $6/12$ (III, XVII, 8)
as ABCD (in the 5th figure) be inscribed within the complete figure BE, having ADCE (III, XVII, 9)
of the deficient figure in D, and the strait lines AC (III, XVII, 9)
be a deficient figure ANIB, whose complement (III, XVII, 9)
I say, the figure ANIB is to the triangle ABI (III, XVII, 9)
as the deficient figure ABCD twice taken is (III, XVII, 9)
the same deficient figure together with the complete figure BE. For as the proportion (III, XVII, 9)
the magnitude of the figure ANIB to that of its complement (III, XVII, 9)
so is the figure ABCD to its complement ADCE (III, XVII, 9)
so is the complete figure BE to the deficient figure ABCD (III, XVII, 9)
so is the deficient figure ABCD to the complete figure BE. But it was (III, XVII, 9)
GM to GN, so the figure ANIB to its complement (III, XVII, 9)
in the 6th figure , and in it the three-sided figure DEBC be describe (III, XVII, 10)
whereupon the figure DEBC will be triple (III, XVII, 10)
the three-sided figure EKBF will be triple to its complement (III, XVII, 10)
parts of the deficient figure cut off from the vertex (III, XVII, 10)
base FE, the figure DEBC to the figure EKBF will be (III, XVII, 10)
Suppose now the figure BEDC to be described by (III, XVII, 10)
point B is moved, the figure EKBF will represent (III, XVII, 10)
time BF; and the figure DEBC will in like manner (III, XVII, 10)
proportion of the figure EKBF to the figure DEBC is compounded (III, XVII, 10)
proportion of the figure EKBF to the figure DEBC will be (III, XVII, 10)
made another figure , which will be half the circle (III, XVII, 11)
which generates the figure proceeds in describing of the same (III, XVII, 12)

complement of that figure , that is, the proportions (III, XVII, 12)
quantity which generates the figure continually diminished. Wherefore (III, XVII, 12)
by which the deficient figure is generated, so will (III, XVII, 12)
complement be to the figure itself which is generated (III, XVII, 12)
parallelogram ABCD, (in figure 8) let the three-sided figure of two means (III, XVII, 14)
description of the figure in article 4. Wherefore (III, XVII, 14)
description of a three-sided figure of four means (III, XVII, 14)
line given be ABC (in figure 1), and the diameter found (III, XVIII, 1)
BC and ED (in the 7th figure) cut one another in the point (III, XIX, 7)
very sight of the figure it is manifest, that if G (III, XIX, 7, coroll.)
centre is A, (in the 8th figure) let the two points (III, XIX, 8)
line AB (in the 9th figure) be the semidiameter (III, XIX, 9)
point B (in the 10th figure) taken within the circle (III, XIX, 10)
square ABCD (in the first figure) be described; and with (III, XX, 2)
and A C (in the second figure) be two circe (III, XX, 3)
again described (in the third figure), and in it the quadrants (III, XX, 3)
construction of the first and third figure of this chapter (III, XX, 4)
same with that of the first figure , which I thought fit (III, XX, 4)
by which proportion, a figure being described, the quantity (III, XX, 6)
First, let A B (in the first figure) be any strait line (III, XXI, 1)
the four-sided figure ABDE will be a parallelogram (III, XXI, 1)
circle given (in the second figure) whose centre is A (III, XXI, 2)
For (in the same second figure) let any body (III, XXI, 3)
be of a spherical figure , it hath less force towards (III, XXI, 7)
be a sphere (as in the third figure) whose centre is A (III, XXI, 7)
other part of the complete figure to the deficient figure .-10. The diameter (III, XXIII – titolo par.)
part as the complete figure to the complement (III, XXIII – titolo par.)
the excess of the same figure above a triangle of the same (III, XXIII – titolo par.)
whatsoever be the figure of the ponderant (III, XXIII, 5)
The same figure remaining, if I K be drawn parallel (III, XXIII, 6)
the scale (in the same third figure) be A, the beam (III, XXIII, 7)
parallelogram ABCD (in figure 4) be applied to the (III, XXIII, 8)
equiponderation of any figure , which is deficient according (III, XXIII, 9)
and whose complete figure is either a parallelogram or a cylinder (III, XXIII, 9)
is as the complete figure to the deficient figure . For let CIAPE (III, XXIII, 9)
be a deficient figure , whose axis is A B, and whose complete figure is CDFE (III, XXIII, 9)
equiponderation of the figure CIAPE will be in the point Z (III, XXIII, 9)
equiponderation of the figure CIAPE is somewhere in the axis (III, XXIII, 9)
moment of the complete figure CDFE. Let the axis A B (III, XXIII, 9)
be drawn; the three-sided figure ANEB will therefore be the moment of the figure CIAPE (III, XXIII, 9)
weight of the deficient figure is to the weight of the complete figure , so is CIAPE (III, XXIII, 9)
to the three-sided figure ANEB, that is, of the moment of the complete figure to the moment of the deficient figure , and of the proportion (III, XXIII, 9)
weight of the deficient figure to the weight of the complete figure . Again, seeing (III, XXIII, 9)
the moment of the complete figure CDFE to the moment of the deficient figure CIAPE (III, XXIII, 9)
weight of the deficient figure CIAPE to the weight of the complete figure CDFE (III, XXIII, 9)
as the complete figure CDFE is to the deficient figure CIAPE; which is that (III, XXIII, 9)
the second three-sided figure of four means (III, XXIII, 9, coroll. I)
which signifies that that figure is to its parallelogram or complete figure as 5/7 to unity (III, XXIII, 9, coroll.)
centre of equiponderation of that figure divides the axis (III, XXIII, 9, coroll. I)

solid of a three-sided figure of one mean (III, XXIII, 9, coroll. II)
other part, as the complete figure to the complement (III, XXIII, 10)
and whose complete figure is the parallelogram ABCD (III, XXIII, 10)
in the deficient figure AICB is equal to Q I (III, XXIII, 10)
ordinately applied in the figure AICB is equal (III, XXIII, 10)
ordinately applied in the figure , is the altitude of its (III, XXIII, 10)
number in the deficient figure , is submultiplicate according (III, XXIII, 10)
in a three-sided figure of two means, as 1 to 4 (III, XXIII, 10)
in a three-sided figure of three means, as 1 to 5 (III, XXIII, 10)
part, as the complete figure ABCD is to the complement AICD (III, XXIII, 10)
any deficient figure , namely, the second three-sided figure of two means. This figure is to the complete figure as 3/5 to 1 (III, XXIII, 10, coroll.)
to the same complete figure is as 2 to 5; and, therefore (III, XXIII, 10, coroll.)
For example, let the first figure of three means be taken (III, XXIII, 11)
And seeing ABED is to the figure ABCD (by the table) as 5 (III, XXIII, 11)
equiponderation of the figure ABCD will, by the precedent (III, XXIII, 11)
same article, the complete figure ABED, is to the complement (III, XXIII, 11)
centre of the complete figure , parallel to the base (III, XXIII, 11)
that is, as the figure ABCD to its complement BCDE (III, XXIII, 11)
centre of the complete figure ABED, and the distances (III, XXIII, 11)
the weight of the figure ABCD, R and S will (III, XXIII, 11)
that is, of the figure ABCD to its complement BCDE (III, XXIII, 11)
equiponderation of the figure ABCD is in the point S (III, XXIII, 11)
the first three-sided figure of two means, into 4 and 6 (III, XXIII, 11)
the first three-sided figure of four means, into 6 and 8 (III, XXIII, 11)
the second three-sided figure of two means be taken (III, XXIII, 12)
and S the centre of the figure ABCD. And seeing PM (III, XXIII, 12)
the second three-sided figure of three means (III, XXIII, 12)
the third three-sided figure of three means will (III, XXIII, 12)
of the excess of the same figure above its triangle is also known (III, XXIII, 12)
whose complete figure is ABED; and whose excess (III, XXIII, 13)
namely, of the figure BDCB; which was to be found (III, XXIII, 13)
of equiponderation of the figure BDCB is in the concourse (III, XXIII, 13, coroll.)
In the first three-sided figure , the axis 12/21 (III, XXIII, 13)
In the second three-sided figure , the axis 17/27 (III, XXIII, 13)
sphere, that is, of a figure compounded of a right cone (III, XXIII, 14)
crooked line AQH, the figure AFHQA will be the complement (III, XXIII, 14)
the first three-sided figure of two means (III, XXIII, 14)
cone, will be the figure itself AFHQA; and therefore (III, XXIII, 14)
let DBE (in the same first figure) be the separating superficies (III, XXIV, 3)
the same colour and figure , without the least appearance (IV, XXV, 5)
almost of spherical figure , and of a thick consistence (IV, XXV, 10)
Motion, rest, magnitude, and figure , are common both (IV, XXV, 10)
appearance together of figure , and light or colour, is by the Greeks (IV, XXV, 10)
and density, refer to figure , and are therefore common (IV, XXV, 10)
glass bottle, represented (in figure 2) by the sphere FG (IV, XXVI, 4)
being granted, in the same 4th figure , where <i>lbkc</i> is supposed (IV, XXVI, 10)
therefore, ABC (in the first figure) be a sphere, or the portion (IV, XXVII, 4)
both in motion and figure from the parts of bodies (IV, XXVII, 6)
not necessary that the figure of the glass be a prisma (IV, XXVII, 14)
this manner. Let A (in figure 1) represent the sun (IV, XXVIII, 7)
yet because their figure is not much different from these (IV, XXIX, 7)
very unlike both in figure and hardness, such as are wood (IV, XXIX, 8)

both in hardness and figure , such as are the particles (IV, XXIX, 8)
in respect both of their figure and hardness (IV, XXIX, 8)
hath not from the figure any end of its propagation (IV, XXIX, 8)
so that the figure hinders not but that the motion (IV, XXIX, 8)
of that body whose figure is round and hollow (IV, XXIX, 8)
as also of magnitude and figure , not only by the touch (IV, XXIX, 18)
like quantity and figure , are not perceived but by the flux (IV, XXIX, 18)
another in consistence, figure , motion, and magnitude (IV, XXX, 3)
differ from one another in figure , motion, and magnitude (IV, XXX, 3)
Let the second figure of the same, chapter XXVI be considered (IV, XXX, 9)
I shall describe the 6th figure . In which let A B represent (IV, XXX, 14)
considered lines and figures , has been delivered to us (<i>Epistle dedicatory</i> , vii)
the tables of the figures belonging to them, I have already (<i>Epistle dedicatory</i> , xii)
17. Of Figures Deficient (index)
Crooked Lines of Parabolas, and other Figures made in imitation of Parabolas (index)
which magnitudes and figures are computed, is highly improbe (I, I, 1)
but themselves to name the figures they invented, <i>parabolas</i> , <i>hyperboles</i> (I, II, 4)
to their diversity of <i>figures</i> , that is, by the diverse position (I, IV, 7)
The rest of the figures arise either from the inflexion (I, IV, 9)
whence follow three other figures ; of which, two are <i>inflected</i> (I, IV, 9)
the first of the indirect figures ; in which the conclusion will be (I, IV, 9)
equipollent to the same. The figures , therefore, of syllogisms (I, IV, 11)
which may be called figures , or have any other name at pleasure (I, IV, 11)
every one of these figures there are many moods (I, IV, 12)
moods of the rest of the figures which are made by conversion (I, IV, 12)
doctrine of moods and figures is clearly delivered by others (I, IV, 13)
the variety of all figures arises out of the variety of those motions (I, VI, 5)
and what effects, what figures , and what properties, they produce (I, VI, 6)
of certain lines and figures , they placed the thing (I, VI, 16)
place for such figures) there was no ratiocination certain (I, VI, 16)
made evident without figures , but because they wanted (I, VI, 16)
nature of crooked-lined figures ; but he that understands readily (I, VI, 19)
solids which are equal to figures so made, have their (II, XIII, 14)
what is figure; and what are like figures (II, XIV – titolo par.)
that includes them. <i>Like figures</i> are those, whose extreme (II, XIV, 21)
in the other; for such figures differ in nothing but magnitude (II, XIV, 21)
but magnitude. And like figures are <i>alike placed</i> (II, XIV, 21)
which the quantities of figures are sought out from (II, XIV, 21)
OF FIGURES DEFICIENT (III, XVII – titolo cap.)
The proportions of deficient figures to the parallelograms (III, XVII – titolo par.)
production of the same figures .-5. The drawing (III, XVII – titolo par.)
proportion the same figures exceed a strait-lined triangle (III, XVII – titolo par.)
of solid deficient figures described in a cylinder (III, XVII – titolo par.)
what proportion the same figures exceed a cone of the same (III, XVII – titolo par.)
properties of deficient figures described in a parallelogram (III, XVII – titolo par.)
Of deficient figures described in a circle (III, XVII – titolo par.)
description of deficient figures in a parallelogram (III, XVII – titolo par.)
I CALL those <i>deficient figures</i> which may be understood (III, XVII, 1)
all other deficient figures , generated as above declared (III, XVII, 2)
magnitudes of all deficient figures , when the proportions (III, XVII, 3)
magnitudes of their complete figures . And they will be found (III, XVII, 3)
with three-sided figures ; and first, with a (III, XVII, 3)

amongst the three-sided figures of four means (III, XVII, 3)
these three-sided figures , I will show how (III, XVII, 4)
of the three-sided figures of the first column (III, XVII, 4)
such three-sided figures as are in any of the (III, XVII, 4)
describe in it such figures , as in the preceding (III, XVII, 4)
I call three-sided figures of three means (III, XVII, 4)
those three-sided figures ; and that through all the points (III, XVII, 4)
those three-sided figures . The first of these (III, XVII, 4)
Any of these figures being described may be produced (III, XVII, 4)
with the three-sided figures of five means $2/10$ (III, XVII, 6)
of the said three-sided figures , namely, the proportions (III, XVII, 7)
with the three-sided figures of four means (III, XVII, 7)
the said three-sided figures above a cone of the same (III, XVII, 8)
sided figures above a Ditto ditto, 7 means (III, XVII, 8)
any of these deficient figures , of which I have now spoken (III, XVII, 9)
been said of deficient figures described in a parallelogram (III, XVII, 10)
any of the said threesided figures has to any part of the same (III, XVII, 10)
Now as the said figures are understood to be describe (III, XVII, 10)
the proportions of the figures to one another (III, XVII, 11)
by which the described figures are greater or less (III, XVII, 11)
the magnitudes of the figures they describe will be known (III, XVII, 11)
said concerning deficient figures , may be derived from (III, XVII, 12)
therefore, two deficient figures , of which one is (III, XVII, 12)
the quantities of both the figures , so that they can be no (III, XVII, 12)
If these deficient figures , which I have describe (III, XVII, 14)
LINES OF PARABOLAS AND OTHER FIGURES MADE IN IMITATION OF PARABOLAS (III, XVIII – titolo cap.)
other of the deficient figures of the table of the 3d article (III, XVIII – titolo par.)
superficies of solid figures , namely, of cones. There remains (III, XX, 6)
or of any other figures , yet both they, and their subtenses (III, XXI, 1, coroll. I)
The diameter of equiponderation of figures , which are deficient according (III, XXIII – titolo par.)
the said deficient figures , divides that line which (III, XXIII – titolo par.)
any of the deficient figures in the first row of the table (III, XXIII – titolo par.)
half of any of the figures of the second row (III, XXIII – titolo par.)
of the half of any of the figures in the same table being (III, XXIII – titolo par.)
parts of any of these figures are equal and at equal (III, XXIII, 8)
those plane three-sided figures , which are compared with their complete figures in the table (III, XXIII, 9, coroll. I)
with the row of three-sided figures of four means this fraction (III, XXIII, 9, coroll. I)
of the solids of those figures , which are contained (III, XXIII, 9, coroll. II)
half of any of those figures which are contame (III, XXIII, 10)
of those three-sided figures which are in the table (III, XXIII, 10)
halves of deficient figures in the table of art. 3 (III, XXIII, 10)
are as the deficient figures themselves; and, therefore (III, XXIII, 10)
the said three-sided figures being propounded, if the numerator (III, XXIII, 10, coroll.)
those crooked-lined figures , which are in the first row (III, XXIII, 11)
equiponderation of their own figures , or those centres will (III, XXIII, 11)
which the bases of the figures of the first row are divided (III, XXIII, 11)
the half of any of the figures in the second row (III, XXIII, 12)
all the rest of the figures in the second row (III, XXIII, 12)
the halves of the said figures are known, seeing (III, XXIII, 12, coroll.)
the half of any of the figures , which (in the table of art. (III, XXIII, 13)
rest of the three-sided figures in the first row (III, XXIII, 13, coroll.)

of the rest of the figures in the second and third row (III, XXIII, 13)
<i>consistencies, magnitudes, motions, and figures</i> . In consistency, I suppose (IV, XXVII, 1)
and the variety of their figures , to be only such as the (IV, XXVII, 1)
of rain have their figures almost spherical; he hath (IV, XXVII, 14)
in particles of different figures and unequal hardness, weaken (IV, XXVIII, 13)
from the divers figures of those atoms, of which (IV, XXIX, 17)
circular motion, and their figures spherical; which makes (IV, XXIX, 17)
but vehement, and their figures full of angles, by which (IV, XXIX, 17)
reciprocal motion, and their figures long and small, so that (IV, XXIX, 17)
tastes such several motion and figures of atoms, as might (IV, XXIX, 17)

FIGURED

which signifies matter so figured , will be the same as long (II, XI, 7)

GHOST

taken in Athens for a ghost that changed shapes (<i>Epistle dedicatory</i>)
of a man in a glass, or a ghost , is therefore denied to be (I, III, 7)
because this proposition, <i>a ghost is a man</i> , is not true (I, III, 7)
be denied but that a ghost is a very ghost (I, III, 7)
propositions as these; <i>a ghost is a body</i> , or a <i>spirit</i> (I, V, 4)
For seeing ghosts , sensible species, a shadow, light (I, V, 4)
them to dream of ghosts , and to have phantasms (IV, XXV, 9)
under the names of <i>ghosts</i> and <i>incorporeal substances</i> (IV, XXV, 9)

IDEA

have the same idea of that thing for which now, by imposing (I, I, 3)
he will have a new idea thereof, namely, that for which (I, I, 3)
he has a third idea , though it have yet no appellation (I, I, 3)
as one thing, the idea he has now is compounded of his (I, I, 3)
into one conception or one idea of a square (I, I, 3)
conceives the whole idea of that man; and if, as he (I, I, 3)
he will lose the idea of those things which were signs (I, I, 3)
whilst, nevertheless, the idea of a body-animated remains (I, I, 3)
his eyes, so that the idea of rational is subtracted (I, I, 3)
subtracted from the whole idea of man, that is to say (I, I, 3)
a greater distance, the idea of animated will be lost (I, I, 3)
all can be seen, the whole idea will vanish out of sight (I, I, 3)
hearer may frame an idea of something in his mind (I, II, 3)
he cannot conceive to be the idea which was in the mind (I, II, 3)
existent in nature, nor of any idea or phantasm formed in the mind (I, II, 9)
as in the mind one idea or phantasm succeeds to another (I, II, 14)
they err, that say the <i>idea of anything is universal</i> (I, V, 8)
impossible; for every idea is one, and of one thing (I, V, 8)
put the <i>name</i> of the thing for the <i>idea</i> thereof. 9. They err in the (I, V, 8)
we had one idea or image of a man derived (I, V, 9)
that they think one idea should be answerable to a name (I, V, 9)
which we observe in the same idea of man; so that this proposition (I, V, 9)

raises but one idea in us, though in that idea we consider that first (I, V, 9)
the conception or whole idea of that man is first (I, VI, 2)
from the whole idea ; and contrarily, in our knowledge (I, VI, 2)
propounded a conception or idea of some singular thing (I, VI, 4)
has a certain shining idea of the magnitude of about (I, VI, 8)
to be compared with the idea we have before us (I, VI, 8)
of its place, whereas that idea appears, vanishes, is increased (I, VI, 8)
mind an exact notion or idea of that which we call cause (I, VI, 10)
mind of the hearer an idea of motion clear enough (I, VI, 13)
used for the raising of an idea of some thing in the mind (I, VI, 14)
that it exhibit a clear idea of the thing defined; and principles (I, VI, 15)
of its motion, namely, an idea of that body passing out (II, VII, 3)
succession. And this idea , or phantasm, is that, which (II, VII, 3)
extension thereof, and the idea of that extension, which is (II, VIII, 8)
here as formerly, an idea or phantasm of a body (II, VIII, 9)
seeing time is an idea of motion, in which we consider (II, XII, 4)
we derive the phantasm or idea that is made in us by our sense (IV, XXV, 2)
of it be, a phantasm or idea hath its being; which, by reason (IV, XXV, 2)
and consequently the idea greater, than it would have been (IV, XXV, 10)
have in our mind no idea , but that of our own insufficiency (IV, XXVI, 1)
represent to the beholder an idea or image of the whole lucid body (IV, XXVII, 15)
compounded of his former ideas , which are put together (I, I, 3)
which place some ideas in the understanding, others (I, V, 9)
than the particular ideas of his being <i>figurate</i> (I, VI, 2)
by resolving, come to the ideas of <i>solid, visible, heavy</i> (I, VI, 4)
hearer perfect and clear ideas or conceptions of the things (I, VI, 13)
would remain to that man ideas of the world, and of all such (II, VII, 1)
though they be nothing but ideas and phantasms, happening internally (II, VII, 1)
made without any ideas of the things themselves, I know not (III, XX, 6)
the causes of those ideas and phantasms which are (IV, XXV, 1)
that our phantasms or ideas are not always the same (IV, XXV, 1)

IMAGE

do not make but find the image . Or imitate the creation (<i>Epistle to the reader</i>)
of proposition; for the image of a man in a glass, or a ghost (I, III, 7)
creatures, looking upon the image of a man in a glass, may be affected (I, III, 8)
the mind conceives first an image of a man speaking or discoursing (I, IV, 8)
then it has the image of the same man moving, and remembers that that (I, IV, 8)
thirdly, it conceives an image of the same man, as filling some place or space (I, IV, 8)
as when, by seeing the image of the sun in water (I, V, 1)
could be in the mind an image of a man, which were not the image of some one man (I, V, 8)
we had one idea or image of a man derived from sense to the memory (I, V, 9)
a man, he paints the image of some man; so he, that defines (I, VI, 15)
is generated anger and the image of an enemy, in sleep (IV, XXV, 9)
often causeth desire and the image of an unresisting beauty (IV, XXV, 9)
For, as for the place of the image , the deceptions of sight (IV, XXV, 11)
beholder an idea or image of the whole lucid body (IV, XXVII, 15)
of the things themselves, so the images of a man, of a tree (I, II, 6)
them in our mind, are the images and phantasms of several living creatures (I, II, 9)

things as are but mere images to be something more than images . But neither things (I, V, 1)
by existing heretofore, left images of themselves in our minds (II, VIII, 1)
The magnitude of images , how and by what it is determined (IV, XXV– titolo par.)
because all phantasms are not images , doth not fully answer the signification (IV, XXV, 7)
will make many such images . Wherefore, if those parts (IV, XXVII, 15)
close together, those many images will appear confusedly, and will by reason (IV, XXVII, 15)

IMAGINABLE

nature a body, or any other imaginable thing existent, which at the (I, II, 14)
flexion or curvation in every imaginable point; and the quantity (II, XIV, 7)
with the arch BF in all its points, is not imaginable (III, XX, 1)
for it is not imaginable that they can enter into them anywhere else (IV, XXV, 10)
should begin to be moved is not imaginable ; as has been demonstrated (IV, XXVI, 8)

IMAGINARY

that we call <i>space</i> : an imaginary space indeed, because a mere phantasm (II, VII, 2)
HAVING understood what imaginary space is, in which we (II, VIII, 1)
placed in and <i>subjected</i> to imaginary space, that it may be understood by reason (II, VIII, 1)
upon our cogitation, as imaginary space doth; for this is (II, VIII, 4)
word I here understand imaginary space, which is coincident (II, VIII, 5)

IMAGINATIO

is called <i>fancy</i> , and in Latin <i>imaginatio</i> ; which word, because (IV, XXV, 7)
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IMAGINATION

faculty but that of our imagination , by which we remember (I, II, 9)
Imagination (I, II, 15 – schema)
by passing from one imagination to the imagination of another different thing (I, V, 1)
perception by sense, or the imagination , or memory remaining after such perception (I, VI, 1)
phantasms of sense and imagination ; and that there be such phantasms (I, VI, 1)
their causes in sense and imagination , which are the subject of <i>physical</i> (I, VI, 6)
from the knowledge of sense and imagination ; but even they also (I, VI, 7)
that is to say, the memory and imagination of magnitudes, motions, sounds (II, VII, 1)
for this is an effect of our imagination , but <i>magnitude</i> is the cause of it (II, VIII, 4)
if any man comprehend in his imagination a part thereof, and divide (II, IX, 6)
must also have in our mind an imagination of some moveable thing (II, XII, 4)
Imagination the remains of past sense, which also is memory. Of sleep (IV, XXV – titolo par.)
IMAGINATION therefore is nothing else but <i>sense decaying</i> (IV, XXV, 7)
necessarily be less clear in the imagination , than they are in sense (IV, XXV, 7)
phantasms, both in sense and imagination , is that which we commonly (IV, XXV, 8)
But neither things, nor imaginations of things, can be said to be false (I, V, 1)
and the doctrine of sense and imaginations , and of the internal passions (I, VI, 17)
For in dreams, which are the imaginations of those that sleep (IV, XXV, 7)
they are clearer than the imaginations of waking men, except (IV, XXV, 9)

IMAGINE

how can any man imagine that the names of things were imposed (I, II, 4)
the sun in water, we imagine the sun itself to be there (I, V, 1)
from any sign we vainly imagine something to be signified, which is not (I, V, 1)
some line upon which we imagine something to be moved (II, VII, 3)
according as we imagine or not imagine it <i>limited</i> or <i>terminated</i> every way (II, VII, 11)
for whatsoever we imagine , is therefore finite, though our computation (II, VII, 12)
Let us imagine , therefore, that a body fills any space (II, VIII, 2)
and, in like manner, let us imagine that the same body is removed (II, VIII, 2)
superficies of running water, we imagine other and other water (II, VIII, 5)
that is, though we may imagine something to arise where before (II, VIII, 20)
Besides, I could not imagine that so many and such various motions (IV, XXVI, 7)
which either they see or imagine . Nevertheless, when after meditation (IV, XXVII, 1)
But I cannot imagine how the same place can be always full (IV, XXX, 11)
What, then, can be imagined to be the cause that the writings (I, I, 7)
if there intercede any imagined space which may receive another body (II, VIII, 9)
no crooked line can be imagined so little, but that there may be (II, XIV, 9)
phantasms of the mind that imagines them; and therefore the names of these (I, V, 4)
namely that he thinks, imagines , and remembers, there can be nothing (II, VII, 1)
happening internally to him that imagineth (II, VII, 1)
the same thing with <i>imagining their beginning and end</i> (II, VII, 11)
easily be conceived by imagining the whole plane ABCD (III, XV, 2)

IMAGO

by the Latins, <i>species</i> and <i>imago</i> ; all which names signify (IV, XXV, 10)
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IMPERCEPTIBLE

air grow so weak, as to be imperceptible . Wherefore a possible cause (IV, XXIX, 5)
but the action is propagated in spaces imperceptible ; so that no contrary (IV, XXIX, 9)

IMPRESSION

of vital motion, made by the impression upon it of motion continued from the object (I, VI, 10)
makes the greater impression upon that body upon which it falls (III, XV, 8)
to receive any other impression from whatsoever other objects (IV, XXV, 6)
retires from it, makes but little impression at the first; and at last (IV, XXV, 7)
than it would have been if the impression had been weaker (IV, XXV, 10)
which motion, making impression upon the medium, is propagated (IX, XXIX, 4)
organ of hearing, and make impression upon it. And then (IV, XXIX, 5)
communicated to the air, make impression upon the organ (IV, XXIX, 5)
receives the same impression , which the part carried away (IV, XXIX, 9)
hard matter makes but a weak impression upon the air (IV, XXIX, 10)

disposition of the organs to receive impressions from without is likewise (I, VI, 10)
in the absence of all other impressions , is predominant; and the other (IV, XXV, 9)

TO IMPRINT

iron doth by its action imprint in the iron an endeavour (IV, XXX, 15)
upon the loadstone doth imprint in it an endeavour towards the other pole (IV, XXX, 15)

INCONCEIVABLE

sometimes less quantity; which is inconceivable . For every thing (IV, XXVII, 10)
--

PERCEIVE

enough to any body, we perceive the motion and going of the same (I, I, 4)
we cannot possibly perceive by sense whether it be a true (I, I, 5)
for they do not perceive that the thing they see is called sun (I, V, 1)
nor from the things we perceive ; but from ourselves while (I, V, 1)
variety of those things we perceive by sense, as of <i>colours, sounds, savours</i> (I, VI, 5)
though they do not perceive they make it so, to be a mere phantasm (II, VIII, 5)
because we do not yet perceive the causes thereof, though (II, X, 5)
whereof they do not perceive the necessary cause (II, X, 5)
towards the sides, as we perceive in two bodies of wax (III, XXII, 4)
by which we perceive any thing, are those we commonly (IV, XXV, 2)
we cannot by sense perceive more than one single object (IV, XXV, 6)
And therefore though we perceive that the fire or the sun (IV, XXVII, 3)
yet we do not perceive that it is itself hot (IV, XXVII, 3)
small that we cannot perceive them; the explication and precise (IV, XXVII, 16)
chapter XXI. 5. We perceive a body to be hard, from this (IV, XXVIII, 5)
we can by sense perceive to the contrary (IV, XXX, 2)

seen with his eyes, or perceived by any other sense (II, VII, 1)
understood by reason, as well as perceived by sense (II, VIII, 1)
bodies themselves which are perceived ; for in the search of this (II, VIII, 3)
either of the body which is perceived , or of the sentient body, or of both (II, IX, 9)
when their difference is perceived by one and the same sense (II, XI, 2)
their difference is not perceived but by divers senses (II, XI, 2)
some magnitude either perceived by sense, or so defined by words (II, XIII, 1)
it can no longer be perceived by sense; for motion (III, XV, 7)
that he hath perceived , remembers. In the first place (IV, XXV, 1)
which were formerly perceived by sense, are by length (IV, XXV, 9)
quantity and figure, are not perceived but by the flux of a point (IV, XXIX, 18)

when standing nearer, he perceives the figure, hears the voice (I, I, 3)
For he that perceives that he hath perceived, remembers (IV, XXV, 1)

PERCEPTIBLE

that they are not perceptible by sense; and that these (IV, XXVI, 5)
in which there is no perceptible progression of any of the parts of the medium (IV, XXIX, 1)

PERCEPTION

Perception by Sense (I, II, 15 – schema)
and denying, but also in perception , and in silent cogitation (I, V, 1)
which is called the $\delta\tau\iota$, is either perception by sense, or the imagination (I, VI, 1)
memory remaining after such perception . The first beginnings (I, VI, 1)
we cannot have any perception of light; and, therefore, the concurrence (I, VI, 10)
the causes of our perception , that is, the causes of those ideas (IV, XXV, 1)
immediate cause of sense or perception consists in this, that the first organ (IV, XXV, 2)
phantasm being made, perception is made together with it (IV, XXV, 3)
there will be no perception of the object (IV, XXV, 4)
observation of differences is not perception made by a common organ of sense (IV, XXV, 8)
distinct from sense or perception properly so called (IV, XXV, 8)
sentient the air, the perception of motion will be the same (IV, XXVIII, 3)
which causeth in us a perception of that light, which we call <i>lightning</i> (IV, XXVII, 14)
nothing else but innumerable perceptions of hard and hard succeeding (IV, XXIX, 18)

PHANTASM

in old Greece a certain phantasm , for superficial gravity (<i>Epistle dedicatory</i>)
nor of any idea or phantasm formed in the mind, but always (I, II, 9)
as in the mind one idea or phantasm succeeds to another, and to this (I, II, 14)
first, there is conceived a phantasm of the thing named (I, IV, 8)
the mind has a phantasm of the same thing with that accident (I, IV, 8)
name of a <i>body</i> , of an <i>accident</i> , or of a <i>phantasm</i> , may be copulated with (I, V, 2)
the name of a Phantasm (I, V, 2 – schema)
the name of a Phantasm (I, V, 2 – schema)
If the name of a Phantasm (I, V, 2 – schema)
If the name of a <i>Body</i> , <i>Accident</i> , or Phantasm (I, V, 2 – schema)
object, nor anything but phantasm ; and therefore, in such propositions (I, V, 6)
in like manner, the phantasm of the same thing appears (I, VI, 8)
will be doubted, whether that phantasm be matter, or some body (I, VI, 8)
we remember, or have a phantasm of any thing that was (II, VII, 2)
space indeed, because a mere phantasm , yet that very thing which (II, VII, 2)
<i>space</i> thus: <i>SPACE is the phantasm of a thing existing without</i> (II, VII, 2)
that is to say, that phantasm , in which we consider no other accident (II, VII, 2)
As a body leaves a phantasm of its magnitude in the mind (II, VII, 3)
moved body leaves a phantasm of its motion, namely (II, VII, 3)
And this idea, or phantasm , is that, which (without receding (II, VII, 3)
<i>Time</i> therefore is a phantasm , but a phantasm of motion, for if we would (II, VII, 3)
I say <i>time</i> is a phantasm of motion, I do not say this (II, VII, 3)
as this, <i>TIME is the phantasm of before and after in motion</i> (II, VII, 3)
and <i>time is a phantasm of motion numbered</i> . But that other definition (II, VII, 3)
that <i>place</i> is a phantasm of any body of such and such quantity (II, VIII, 5)
make it so, to be a mere phantasm . For whilst one affirms (II, VIII, 5)
general, is nothing but a phantasm , in the mind or the memory (II, VIII, 5)
make it to be but a phantasm , though he do it obscurely (II, VIII, 5)
here as formerly, an idea or phantasm of a body (II, VIII, 9)
by the definition of it, a phantasm , that is, a conception of motion (II, VIII, 10)

For time, which is a phantasm of motion, cannot be reckoned (II, VIII, 16)
But one phantasm at one and the same time (IV, XXV – titolo par.)
we derive the phantasm or idea that is made in us by our sense (IV, XXV, 2)
duration of it be, a phantasm or idea hath its being (IV, XXV, 2)
generation, thus: SENSE is a phantasm , made by the reaction and endeavour (IV, XXV, 2)
in the sentients. For a phantasm is the act of sense (IV, XXV, 3)
is none at all; and a phantasm is made in an instant (IV, XXV, 3)
strong enough, makes a phantasm ; and a phantasm being made, perception is made (IV, XXV, 3)
of bodies inanimate a phantasm might be made, it would (IV, XXV, 5)
in the organ, by which the phantasm is made, did not remain (IV, XXV, 5)
and make the same phantasm return. Wherefore sense, as I here (IV, XXV, 5)
their motions one sincere phantasm of each of them at once (IV, XXV, 6)
together, but only one phantasm compounded from the action (IV, XXV, 6)
the organ, by which a phantasm is made, is not commonly (IV, XXV, 7)
be present. And the phantasm remaining after the object (IV, XXV, 7)
For the thought or phantasm of the desired end brings (IV, XXV, 8)
therefore no new phantasm , unless we call that new, which is (IV, XXV, 9)
brain makes the phantasm . Now the motions of the heart (IV, XXV, 9)
which makes the phantasm , in the absence of all other impressions (IV, XXV, 9)
The proper phantasm of sight is light; and under this (IV, XXV, 10)
Wherefore the phantasm of a lucid body is light (IV, XXV, 10)
The phantasm , which is made by hearing, is sound (IV, XXV, 10)
another; as colour, the phantasm of coloured bodies; sound (IV, XXVI, 1)
or time, there is no phantasm at all; so that it is impossible (IV, XXVI, 1)
which is called light, or the phantasm of a lucid body (IV, XXVII, 2)
by reason of this phantasm that an object is called lucid (IV, XXVII, 2)
generates in the beholder a phantasm of lucid and hot, as I have (IV, XXVII, 4)
lucid body, that is to say, a phantasm of white (IV, XXVII, 15)
cause of it. For the phantasm which is made in us (IV, XXIX, 1)
reaction of the heart a phantasm is made which we call sound (IV, XXIX, 1)
but only fictions and phantasms of things. For we can remember (I, II, 6)
are the images and phantasms of several living creatures, or other things (I, II, 9)
four kinds, namely, <i>bodies</i> , <i>accidents</i> , <i>phantasms</i> , and <i>names</i> themselves (I, V, 2)
of <i>accidents</i> , or both names of <i>phantasms</i> , or both names of <i>names</i> (I, V, 2)
things without us, but only phantasms of the mind that imagines (I, V, 4)
are copulated with the names of phantasms . 7. Propositions are false (I, V, 6)
names of names, and names of phantasms with names of phantasms , if we, nevertheless (I, V, 10)
of knowledge, are the phantasms of sense and imagination (I, VI, 1)
and that there be such phantasms we know well enough by nature (I, VI, 1)
concerning the causes of the phantasms of sensible things (I, VI, 8)
from which those phantasms proceed, and the appearances (I, VI, 8)
especially when the phantasms have been made by light (I, VI, 8)
nothing but ideas and phantasms , happening internally to him (II, VII, 1)
compute nothing but our own phantasms . For when we calculate (II, VII, 1)
How phantasms succeed one another (IV, XXV – titolo par.)
their kinds, their organs, and phantasms proper and common (IV, XXV – titolo par.)
of those ideas and phantasms which are perpetually generated (IV, XXV, 1)
first of all, that our phantasms or ideas are not always the same (IV, XXV, 1)
which are the phantasms ; and partly also we have discovered (IV, XXV, 2)
called seasible, are not objects, but phantasms in the sentients (IV, XXV, 3)
be hurt, the very generation of phantasms is thereby destroyed (IV, XXV, 4)
of objects by their phantasms ; namely, by comparing and (IV, XXV, 5)

and distinguishing those phantasms ; which we could never (IV, XXV, 5)
former and later phantasms may be compared together (IV, XXV, 5)
perpetual variety of phantasms , that they may be discerned one (IV, XXV, 5)
therefore two several phantasms will not be made by two objects (IV, XXV, 6)
the sense of other phantasms , no otherwise than the sun (IV, XXV, 6)
which word, because all phantasms are not images (IV, XXV, 7)
If it were, then phantasms would always and necessarily (IV, XXV, 7)
in men waking the phantasms of things past are more obscure (IV, XXV, 7)
present objects, those phantasms are the less predominant (IV, XXV, 7)
perhaps think it, that phantasms in this their great variety (IV, XXV, 8)
and that the same phantasms sometimes bring into the mind other phantasms like themselves (IV, XXV, 8)
by every one of them remaining, the phantasms are renewed as often (IV, XXV, 8)
time very many phantasms have been generated within us by sense (IV, XXV, 8)
desired end brings in all the phantasms , that are means conducing (IV, XXV, 8)
experience is store of phantasms , arising from the sense (IV, XXV, 8)
In memory, the phantasms we consider are as if (IV, XXV, 8)
The perpetual arising of phantasms , both in sense and imagination (IV, XXV, 8)
that thinketh, compareth the phantasms that pass, that is, taketh (IV, XXV, 8)
the differences of particular phantasms remaining for some time (IV, XXV, 8)
an enlightening object. 9. The phantasms of men that sleep (IV, XXV, 9)
made up of the phantasms of sense past. Thirdly, that (IV, XXV, 9)
from the interruption of their phantasms by little and little (IV, XXV, 9)
thought of the end, our phantasms succeed one another (IV, XXV, 9)
made up of broken phantasms , as in men distempered (IV, XXV, 9)
But how some phantasms may be revived, when all (IV, XXV, 9)
reviveth some of those phantasms that are still in motion (IV, XXV, 9)
aversions are generated by phantasms , so reciprocally phantasms are generated by appetites (IV, XXV, 9)
ghosts, and to have phantasms of horror and danger (IV, XXV, 9)
that the parts of our phantasms which are decayed and worn (IV, XXV, 9)
were not believed to be phantasms , but things subsisting of themselves (IV, XXV, 9)
their minds terrible phantasms , which have been and are (IV, XXV, 9)
their different kinds of phantasms ; namely, <i>sight, hearing, smell</i> (IV, XXV, 10)
light and colour, being phantasms of the sentient, cannot be accidents (IV, XXV, 10)
But these phantasms , though they be effects in the sentient (IV, XXV, 10)
And as phantasms seem to be without, by reason (IV, XXV, 12)
All other phantasms are of bodies or objects (IV, XXVI, 1)
we learn it from our phantasms ; and of infinite, whether (IV, XXVI, 1)
reflection made several confused phantasms of the whole lucid body (IV, XXVII, 15)

PHENOMENON

OF PHYSICS, OR THE PHENOMENA OF NATURE (Index)
last part, concerning the <i>phenomena of nature</i> , that is to say (III, XXIV, 9)
PHYSICS, OR THE PHENOMENA OF NATURE (IV, XXV – titolo cap.)
of PHYSICS, or the <i>Phenomena of Nature</i> . Now such (IV, XXV, 1)
by nature, we call phenomena or appearances. Of all the phenomena or appearances which (IV, XXV, 1)
the causes of these phenomena . For as for the first (IV, XXV, 9)
Six suppositions for the salving of the phenomena of nature (IV, XXVI – titolo par.)
to establish it. Many other phenomena are usually (IV, XXVI, 4)
as quicksilver, these phenomena prove nothing. Nevertheless (IV, XXVI, 4)

such causes of these phenomena , as should be at least of equal (IV, XXVI, 4)
to speak of these phenomena in their proper places (IV, XXVI, 4)
most agreeable to the phenomena in question. 6. The causes (IV, XXVI, 5)
as many of the phenomena as I could, and to let such alone (IV, XXVI, 7)
be referred the three phenomena concerning the tides (IV, XXVI, 10)
For the salving of which phenomena , we have already (IV, XXVI, 10)
true causes of these phenomena , yet I have demonstrated (IV, XXVI, 11)
for the salving of the phenomena . And in like manner (IV, XXVII, 1)
with the rest of the phenomena of heat, may be thought (IV, XXVII, 3)
to the rest of the phenomena , namely, whence, and from (IV, XXVII, 4)
To begin with those phenomena which are the most (IV, XXVIII, 1)
to me, if such phenomena as these should never happen (IV, XXVIII, 17)
and of concent.-12. Phenomena for smelling (IV, XXIX – titolo par.)
of sounds in the following phenomena . The first whereof (IV, XXIX, 2)
evidence of these following phenomena . First, that smelling (IV, XXIX, 12)
the weaker, both which phenomena are, by experience (IV, XXIX, 12)
now I proceed to the phenomena of man's body (IV, XXX, 15)
them from any other phenomenon than that of sense itself (IV, XXV, 1)
the pipe B. From this phenomenon , they argue for (IV, XXVI, 4)
yet from that other phenomenon , namely, that all the water (IV, XXVI, 4)
the cause of this phenomenon can in probability be derived (IV, XXVI, 7)
possible causes of the phenomenon of the flowing and ebbing (IV, XXVI, 10)
possible cause of this phenomenon . 8. If such matter as is (IV, XXVII, 7)
The most common phenomenon proceeding from fire (IV, XXVII, 10)
The cause of which phenomenon may be this (IV, XXVIII, 1)
not for that one phenomenon of the new star which (IV, XXVIII, 17)
fifth and sixth phenomenon it is manifest, that the (IV, XXIX, 13)
cause of this phenomenon , namely, the same with (IV, XXX, 9)
possible cause of this phenomenon . Whilst, therefore, the (IV, XXX, 11)
possible cause of this phenomenon . 12. Water, contrary to the (IV, XXX, 11)
understanding of this phenomenon , I shall describe (IV, XXX, 14)
possible cause of this phenomenon ; namely, that there (IV, XXX, 14)

TO REPRESENT

the same line shall represent both the way of the body moved (III, XV, 2)
a parallelogram which shall represent the velocity of the whole motion (III, XVI, 1)
For let AB (in fig. 1) represent a time; in the beginning (III, XVI, 3)
Again, let AF represent another time, in whose beginning (III, XVI, 3)
For let AB (in fig. 2) represent a time, in whose first instant (III, XVI, 4)
their times, if the base represent the impetus, are in triplicate (III, XVI, 4)
the figure EKBF will represent the sum of all the increasing (III, XVII, 10)
will in like manner represent the sum of all the increasing (III, XVII, 10)
uniform, AE may represent the times of both those (III, XVIII, 1)
line AE may serve to represent the time, and consequently the lines (III, XVIII, 2)
same ordinate lines will represent the several augmentations (III, XVIII, 2)
For let A B (in fig. 2) represent a ship, whose length (III, XXII, 8)
Let AB (in fig. 1) represent a vessel, such as gardeners (IV, XXVI, 2)
reflected to the eye, will represent to the beholder an idea (IV, XXVII, 15)
reason of the confused light represent a white colour (IV, XXVII, 15)
Let A (in figure 1) represent the sun, and B the earth (IV, XXVII, 7)

In which let A B represent the pit of the mine (IV, XXX, 14)
of a stone, which are represented to men sleeping, have their names (I, II, 6)
aggregate of the times represented by the parallels AB, GE, HF (III, XV, 2)
the motion shall be represented by a triangle, one side whereof (III, XVI, 1)
the glass bottle, represented (in figure 2) by the sphere FG (IV, XXVI, 4)
the same A F and A H, represented by the short transverse lines (IV, XXVII, 13)
from A towards C, represented likewise by the short transverse (IV, XXVII, 13)
is a double perturbation represented by the transverse lines (IV, XXVII, 13)
of the thing defined, representing a certain universal picture thereof (I, VI, 15)
<i>the product of a line representing the time, multiplied into a line representing the arithmetically mean impetus</i> (III, XV, 2)
every point, any strait line representing it may be taken for the measure of time (III, XVI, 1)
an angle with it, and representing the way of the body's motion (III, XVI, 1)
And because DC, which represents the greatest acquired impetus (III, XVIII, 2)

REPRESENTATION

name man, makes a representation of some man to the mind (I, VI, 15)

TO RESEMBLE

your method must resemble that of the creation (<i>Epistle to the reader</i>)
--

TO SEEM

of this kind, does not seem to be so great, as that I need (I, V, 11)
are the same, yet seem not to be the same, but changed (I, VI, 6)
such other parts as seem most conformable to the thing propounded (I, VI, 9)
by the figure; yet they seem to have done it for this reason (I, VI, 16)
It may to some men seem pertinent to treat in this place (I, VI, 19)
both it and all its parts seem to be at rest (III, XXII, 18)
appearance of variety, he would seem to me, whatsoever others (IV, XXV, 5)
no more than I seem to myself to feel the bones (IV, XXV, 5)
insomuch that it may seem to be a thing indifferent and casual (IV, XXV, 8)
that the things we seem to see and feel in sleep (IV, XXV, 9)
alike to all the senses seem to be administered by the arteries (IV, XXV, 10)
why those things seem to be greater, which, <i>caeteris paribus</i> (IV, XXV, 11)
And as phantasms seem to be without, by reason of the endeavour (IV, XXV, 12)
endeavour of the organ inwards, seem to be within (IV, XXV, 12)
Nor doth it seem more necessary that bodies were first at rest (IV, XXVI, 3)
within the vessel, might seem valid. But it is sufficiently (IV, XXVI, 4)
And though many men seem to conceive no other difference (IV, XXVI, 4)
be such as shall seem most agreeable to the phenomena (IV, XXVI, 5)
revolution its poles should seem to be necessarily carried about (IV, XXVI, 6)
reason some creatures seem to hear the better, because nature (IV, XXIX, 2)
sounds of this kind seem to be made by the force of some strong (IV, XXIX, 3)
which it heard will seem to come from a nearer or remoter place (IV, XXIX, 9)
as might in probability seem to be the true causes (IV, XXIX, 17)

which at the first seemed not to be thrust forwards, but to be drawn (III, XXII, 12)
the axis of the earth, it seemed to me to be more agreeable to truth (IV, XXVI, 7)
at least that which seemeth good. Nor is it from this (I, I, 7)
with greater attention, it seemeth to be the same with pulsion (III, XXII, 12)
superficies of a hard body, seemeth to be nothing but the dividing (IV, XXIX, 3)
PHILOSOPHY seems to me to be amongst men now (I, I, 1)
of so defining as seems best to himself, he may conclude (I, I, 10)
And thus much seems sufficient for the nature of syllogisms (I, IV, 13)
as far forth as it seems to conduce in any manner (I, VI, 10)
sophism against motion, which seems to spring from the not understanding (II, VIII, 11)
which are called Logarithms, seems to have been built (II, XIII, 28)
And in this sense, it seems to be understood by Euclid (II, XIV, 18)
circumference of a circle, seems to have despised, as he had reason (III, XVIII, 2)
so different, that it seems scarce possible to compare (III, XXII, 16)
of any tenacity given, it seems to me very hard, if not impossible (III, XXII, 16)
And thus it seems to be always, unless some other preternatural (IV, XXV, 7)
The cause whereof seems to be no other but this, that the water (IV, XXVI, 2)
Nevertheless there seems to be something wanting in all of them (IV, XXVI, 3)
for which it seems impossible that any other reason (IV, XXVI, 4)
such manner as water seems fluid, and to divide itself (IV, XXVI, 4)
the cause of this seems to depend upon some power in the sun (IV, XXVI, 7)
quadrant of a circle; which seems to be otherwise (IV, XXVI, 11)
The cause whereof seems to be this, that in the air (IV, XXVII, 9)
it be so small, as that it seems to break only in a point (IV, XXVIII, 8)
the variety of sounds seems to be not much less than that of colours (IV, XXIX, 1)
And the cause seems to be this, that though the several (IV, XXIX, 2)
And the cause seems to be this, that all bodies (IV, XXX, 6)
because the loadstone seems to be at rest, is invisible (IV, XXX, 15)

SIMILITUDE

it is either to observe similitude , or make any comparison (I, II, 4)
by reason of their similitude ; also, <i>Socrates</i> is a positive (I, II, 7)
sometimes of allegory or similitude , and sometimes of a certain geometrical figure (I, II, 12)
that he says the similitude of bodies is the cause of their (IV, XXVI, 8)

SPACE

will be, reason, definition, space , the stars, sensible quality (To the reader)
part concerns the expansion of space , that is Geometry (To the reader)
extended and filling some space . Seeing therefore we call (I, III, 3)
as filling some place or space , and remembers that what appears (I, IV, 8)
object of sight, sound of hearing; space or place is extended (I, V, 4)
shadow, light, colour, sound, space , &c. appear to us no less sleeping (I, V, 4)
definition, place is that space which is possessed or filled (I, VI, 6)
What is Space (II, VII – titolo par.)
conception of that we call space : an imaginary space indeed, because a mere phantasm (II, VII, 2)
For no man calls it space for being already filled (II, VII, 2)
but that the same space contains sometimes one (II, VII, 2)

which could not be if space should always accompany the body (II, VII, 2)
but that I find space to be falsely defined by certain philosophers (II, VII, 2)
world is infinite (for taking space to be the extension of bodies (II, VII, 2)
to his definition) no space , that new world must be placed (II, VII, 2)
so much is empty space fitter than that, which (II, VII, 2)
my purpose, and define space thus: SPACE is the phantasm of a thing (II, VII, 2)
passing out of one space into another by continual succession (II, VII, 3)
One space is called part of another space , and one time part (II, VII, 4)
or to part or DIVIDE space or time, is nothing else but (II, VII, 5)
if any man divide space or time, the diverse conceptions (II, VII, 5)
pulling asunder of one space or time from another (II, VII, 5)
When space or time is considered among other spaces (II, VII, 6)
for except one space might be added to another (II, VII, 6)
and subtracted from another space , and so of time (II, VII, 6)
be sufficient to say space or time simply, and superfluous (II, VII, 6)
to say one space or one time, if it could not be conceived (II, VII, 6)
TO COMPOUND space of spaces, or time of times (II, VII, 8)
when there is no other space betwixt them. But (II, VII, 10)
to terminate or limit space and time, is the same thing (II, VII, 11)
Space or time is said to be finite in power (II, VII, 12)
the same measure in that space or time; and infinite in power is that space or time (II, VII, 12)
although in that space or time which is infinite in power (II, VII, 12)
in an infinite space , whatsoever we take or design (II, VII, 12)
from us is a finite space ; for in the very designing (II, VII, 12)
we put an end to that space , of which we ourselves (II, VII, 12)
Of infinite space or time, it cannot be said that (II, VII, 12)
as we are able. to make of space to space . 13. And, therefore (II, VII, 12)
commonly said, that space and time may be divided (II, VII, 13)
this manner. Let any space or time, that which was thought (II, VII, 13)
other side to some other space equal to B. This whole space , therefore, being greater than the
space given, is divisible (II, VII, 13)
understood what imaginary space is, in which we supposed nothing (II, VIII, 1)
only fill some part of the space above mentioned (II, VIII, 1)
subjected to imaginary space , that it may be understood by reason (II, VIII, 1)
coextended with some part of space . 2. But what an accident (II, VIII, 1)
that a body fills any space , or is coextended with it (II, VIII, 2)
possesseth the same space for sometime? and the answer will be (II, VIII, 2)
which some call real space . But this magnitude does (II, VIII, 4)
as imaginary space doth; for this is an effect of our imagination (II, VIII, 4)
That space , by which word I here understand imaginary space , which is coincident (II, VIII, 5)
same nature with real space , would from thence maintain (II, VIII, 5)
immovable, because space in general is considered there (II, VIII, 5)
have seen that that space , which he says is considered (II, VIII, 5)
And whilst another says: real space is made immovable (II, VIII, 5)
the ambient, but in solid space ; for the whole placed body (II, VIII, 5)
Space , or place, that is possessed by a body (II, VIII, 6)
only restrain it to a lesser space , and signify no more (II, VIII, 7)
within a certain space designed by those words (II, VIII, 7)
part of that greater space that is signified by some (II, VIII, 7)
by the division of space . From whence it is manifest (II, VIII, 8)
which there is no space . Now, by space I understand, here (II, VIII, 9)
as they call it, real space , yet if another body may be (II, VIII, 9)
intercede any imagined space which may receive another body (II, VIII, 9)

that is, within some space ; but then the place of that body (II, VIII, 11)
body is not that whole space , but a part of it, as is said (II, VIII, 11)
single dimension; and the space , through which it passeth (II, VIII, 12)
called breadth, and the space which is made is called superficies (II, VIII, 12)
thickness or depth, and the space which is made is (II, VIII, 12)
be at rest, and that all space besides be empty (II, VIII, 19)
which the intermediate space is empty, or, if filled (II, IX, 7)
there be nothing but empty space , whatsoever the disposition (II, IX, 7)
passeth over a certain space , it is requisite, not only (II, XII, 6)
there be also exposed that space which is transmitted by the body (II, XII, 6)
to be moved in that space also; so that there must be (II, XII, 6)
every part of that space , in which motion is made (III, XV, 1)
motion made in less space and time than can be given (III, XV, 2)
in another time less space is transmitted. Again (III, XV, 4)
endeavour of a body be made in space which is empty, it will always (III, XV, 7)
at all from empty space ; and therefore, (by art. 7 (III, XV, 7)
if its endeavour be in space which is filled, yet (III, XV, 7)
from one part of full space to another, proceeds infinitely (III, XV, 7)
empty or in full space , proceeds not only to any distance (III, XV, 7)
parallelogram ABCD let a space be taken between any (III, XVI, 12)
in greater proportion of space to space , than of time to time (III, XVI, 12)
circumference is diminished, the space , which is contained within (III, XVII, 11)
the spiral, that is, that space in the circle which is without (III, XVII, 11)
is double to the space within the spiral line. In the same (III, XVII, 11)
go back; and, supposing all space to be full, others (III, XXI, 3)
and supposing still all space to be full, other parts will come (III, XXI, 3)
supposition there is no empty space , either come nearer to A (III, XXI, 11)
which are in a free and open space , press one another (III, XXII, 4)
But when the space is enclosed, and both the bodies be fluid (III, XXII, 5)
computed by the length of space transmitted, is to be accounted (III, XXII, 16)
to admit of the least empty space between; and the disputation (IV, XXVI, 2)
this I take for a sign that all space is full; for without this (IV, XXVI, 2)
that have within them no empty space , which by reason (IV, XXVI, 3)
them to fill up the space they left empty. But with what (IV, XXVI, 3)
of time fill the whole space , but first one part of it (IV, XXVI, 3)
that there may be only space enough left for the free (IV, XXVI, 4)
were impossible, if all the space within the bottle were formerly (IV, XXVI, 4)
water which is in the space BFG is cast out again (IV, XXVI, 4)
was in the bottle some space empty, or that many bodies (IV, XXVI, 4)
the intermixture of empty space . But now, seeing air may (IV, XXVI, 4)
I suppose that the immense space , which we call the world (IV, XXVI, 5)
disseminated through the whole space between the earth (IV, XXVI, 5)
the shores, twice in the space of twenty-four hours and near (IV, XXVI, 10)
and extended almost the space of a whole semicircle from north to south (IV, XXVI, 10)
their own weight, twice in the space of twenty-four hours (IV, XXVI, 10)
supposition of any empty space . 11. Besides, by the attrition or rubbing (IV, XXVII, 10)
together within a little space . For if glass or any other (IV, XXVII, 15)
the motion of atoms enclosed in a narrow space (IV, XXVIII – titolo par.)
be done in a small enclosed space , as in the hollow (IV, XXVIII, 10)
body through a greater space , and consequently that propagation (IV, XXIX, 8)
ten thousand times more space , than the whole odorous (IV, XXIX, 13)
much water as would fill the space , which the immersed (IV, XXX – titolo par.)
which takes up more parts of a space given, and thin that (IV, XXX, 1)

the same magnitude in the same space , or in a space equal to it (IV, XXX, 1)
contained within the same space do constitute density and rarità (IV, XXX, 1)
Therefore, how much space soever the stone took up (IV, XXX, 4)
in A D, so much space it takes up now in E (IV, XXX, 4)
place is supposed to be full, the space A D will be filled by (IV, XXX, 4)
and let the plane space , which is between the superficies (IV, XXX, 4)
much water as the space F will receive. For seeing (IV, XXX, 7)
the water out of the space F, and placeth it upon the superficies (IV, XXX, 7)
so much water as the space F will receive; which was (IV, XXX, 7)
heavy than water; and let the space AGCF be filled with water (IV, XXX, 8)
than water, if the whole space without ABCD were full (IV, XXX, 8)
water as would fill the space IGHK would be equal (IV, XXX, 8)
by a syringe into the space FGB. In that injection (IV, XXX, 9)
namely into the space which is above the water F G (IV, XXX, 9)
bodies enclosed within the space which is above the strait line (IV, XXX, 9)
people to think all that space empty, in which we say is air (IV, XXX, 14)
propagated infinitely through a space filled with body (IV, XXX, 15)
Spaces and times contiguous, and continual (II, VII – titolo par.)
nor infinite spaces or times, many (II, VII – titolo par.)
considered among other spaces or times, it is said to be ONE (II, VII, 6)
TO COMPOUND space of spaces , or time of times (II, VII, 8)
Two spaces are said to be CONTIGUOUS (II, VII, 10)
And any two spaces , as well as times, are said to be CONTINUAL (II, VII, 10)
common; and more spaces and times are continual (II, VII, 10)
assigned a number of finite spaces or times, as of paces (II, VII, 12)
that there are two spaces , or two times, infinite (II, VII, 12)
the same manner as spaces are; namely, those are contiguous (II, VIII, 9)
according as the same spaces are transmitted in greater (II, XII, 9)
in equal times, equal spaces . Wherefore, by the 13th (II, XIV, 13)
same proportions, which the spaces transmitted have, whether duplicate (III, XV, 4)
that is, the spaces transmitted by it are in proportion (III, XVI, 8)
the proportion of the spaces which are transmitted (III, XVI, 9)
but in such proportions of spaces and times as are explicable (III, XVI, 11)
motion so accelerated, that the spaces are to the times (III, XVI, 11)
the several parallel spaces , less than if both the movents (III, XVI, 8)
the proportions of the spaces transmitted with several degrees of velocity (III, XVII – titolo par.)
will be in all other spaces generated in the same manner (III, XVII, 2)
made up of many indivisible spaces) will constitute a certain line (III, XVII, 2)
out what proportions spaces , transmitted with accelerated (III, XVII, 10)
we may determine what spaces are transmitted by velocities (III, XVII, 10)
rule serves for all such spaces as may be describe (III, XVII, 11)
and equal time, equal spaces are described; and ponderation (III, XX, 6)
world consists of very small spaces not filled by any body (IV, XXVI, 3)
these small bodies and spaces are every where intermingled (IV, XXVI, 3)
be intermingled with empty spaces rather than full (IV, XXVI, 3)
endeavour to enter into the spaces of the separated parts (IV, XXVII, 3)
others they leave hollow spaces between them; and into (IV, XXVII, 9)
them; and into these spaces , the ethereal parts being (IV, XXVII, 9)
for the keeping of all spaces full, be jostled out on (IV, XXVIII, 2)
action is propagated in spaces imperceptible; so that (IV, XXIX, 9)
and equally frequent spaces of time; so that when two (IV, XXIX, 11)
and down in the spaces between. And seeing those (IV, XXX, 3)

such manner, as that the spaces , which are transmitted (IV, XXX, 5)
differences of transmitted spaces , as are equal to the differences (IV, XXX, 5)

SPATIUM

Compleri spatium ; nam primum quemque necesse est (IV, XXVI, 3) ⁵

SPECIES

and this in respect of that, the species , or a <i>special name</i> (I, II, 9)
as <i>universal, particular, genus, species, syllogism</i> , and the like (I, II, 10)
yet this is manifest, that <i>genus, species, definition, &c.</i> are names (I, II, 10)
therefore to put <i>genus</i> and species for things, and <i>definition</i> (I, II, 10)
not from the species of things, but from the will and consent of men (I, V, 1)
that is, a thin body; <i>sensible species fly up and down in the air</i> (I, V, 4)
For seeing ghosts, sensible species , a shadow, light, colour, sound (I, V, 4)
faculty of the mind; or as species of external things, not as really existing (II, VII, 1)
that is, under different species , and consequently be called (II, VIII, 20)
To differ in number, magnitude, species , and genus, what (II, XI, 132 – titolo par.)
said to differ in the species , others in the <i>genus</i> ; in the species , when their difference (II, XI, 2)
and of the same species or matter, press the beam on both sides (III, XXIII – suppos. II)
equal magnitude and of the same species , their moments are equal (III, XXIII – suppos. II)
or, if C and D be of the same species , of the magnitude C (III, XXIII, 5)
When ponderants are of the same species , and their moments be equal (III, XXVII, 7)
and by the Latins, species and <i>imago</i> ; all which names signify (IV, XXV, 10)
or by incorporeal and immaterial species , they suppose no natural cause (IV, XXVI, 7)
earth is wrought by immaterial species ; which cannot be, because nothing (IV, XXVI, 8)
produced by <i>itself</i> , by species , by <i>its own power</i> , by <i>substantial forms</i> (IV, XXX, 15)

⁵ LUCREZIO, *De rerum natura*, I, 390.

«SIX LESSONS TO THE PROFESSORS OF MATHEMATICS»
[Ed. Molesworth, 1839-1845, vol. VII, pp. 181-356]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO APPEAR	APPEAR	11	22
	APPEARED	2	
	APPEARETH	3	
	APPEARING	1	
	APPEARS	5	
COLOUR	COLOUR	3	3
CONCEIT	CONCEIT	3	3
CONCEIVABLE	CONCEIVABLE	1	1
TO CONCEIVE	CONCEIVE	6	11
	CONCEIVED	5	
CONCEPTION	CONCEPTION	1	1
DREAM	DREAM	1	1
TO DREAM	DREAM	4	6
	DREAMS	1	
	DREAMT	1	
FANCIED	FANCIED	1	1
FANCY	FANCY	3	3
FIGURA	FIGURA	1	1
FIGURE	FIG.	4	63
	FIGURE	48	
	FIGURES	11	
IDEA	IDEAS	4	4
IMAGE	IMAGE	2	2
IMAGINARY	IMAGINARY	3	3
IMAGINATION	IMAGINATION	1	1
TO IMAGINE	IMAGINE	5	6
	IMAGINED	1	
IMPRESSION	IMPRESSION	1	1
TO IMPRINT	IMPRINTETH	1	2
	IMPRINTS	1	
TO PERCEIVE	PERCEIVE	9	12
	PERCEIVED	1	
	PERCEIVING	2	
PERCEPTION	PERCEPTION	2	2
TO REPRESENT	REPRESENT	1	2
	REPRESENTED	1	
TO SEEM	SEEM	5	21
	SEEMED	2	
	SEEMETH	3	
	SEEMS	11	
SIMILITUDE	SIMILITUDE	2	2
SIMILITUDO	SIMILITUDO	2	1
SOMNIO	SOMNIARE	1	2
	SOMNIET	1	
SPACE	SPACE	6	11
	SPACES	5	
SPECIES	SPECIES	7	7

TAVOLE DELLE CONCORDANZE

TO APPEAR

and when your witnesses appear , they will not take your part (p. 213)
and ought no more to appear in public, than the most deformed (p. 248)
as shall then appear when I come to answer your objections (p. 254)
by making it appear that this middle <i>impetus</i> could be none but that (p. 270)
and following my construction made it appear that K is not in the line (p. 278)
I have already made appear in this and the former lessons (p. 279)
How does that appear ? <i>because there is no doubt</i> (p. 294)
you make it appear that you thought your spiral (p. 328)
and sufficiently made appear that your objections against it (p. 331)
(as did afterwards more plainly appear) unto themselves (p. 335)
But how does this appear ? What argument, what witness is (p. 337)
the civil power hath manifestly enough appeared very lately (p. 345)
but it has not yet appeared . Howsoever, let that be granted (p. 351)
first definitions of Euclid sufficiently appeareth . For seeing he maketh not (p. 184)
<i>similitudo rationum</i> , are the same thing, as appeareth by Euclid himself (p. 209)
But when the cause appeareth not, then may, or rather must we define (p. 212)
<i>to observe and compare the appearing proportions, and then by induction</i> (p. 308)
quadrature of the circle, yet there appears in that very failing (p. 291)
Which having been answered, it appears that from the very beginning (p. 296)
which also appears most evidently in the first proposition (p. 308)
to take in your reprehensions, appears most manifestly in this objection (p. 327)
of your <i>Elenchus</i> : “ <i>Whence it appears that your Empusa was</i> (p. 355)

COLOUR

to such bodies as have that colour , for that colour . Let us now examine (p. 221)
it mentioned that light and colour were but fancy (p. 342)

CONCEIT

definition of a sphere. The conceit you have concerning definitions (p. 218)
your shallow meditation and deep conceit of your own wits (p. 222)
to find therein some witty conceit , shall with much ado have gotten (p. 355)

CONCEIVABLE

Yet these are things conceivable , and your want of understanding (p. 293)

TO CONCEIVE

not only to conceive the nature of a straight line (for who doth not conceive it?) but also to express it (p. 203)
in the street. For I conceive the dimensions of the body (p. 224)
it is harder to conceive what <i>idem</i> signifies, than what <i>homo</i> (p. 240)
not understanding enough distinctly to conceive variety of motions (p. 292)
or if you can, you cannot conceive that that mean can be gone (p. 293)
every line is, or may be conceived to be, the way of a body (p. 214)
difference between is and <i>may be conceived to be</i> , Euclid, whom you call (p. 214)
and the like), have conceived sufficiently, that there cannot be (p. 267)
<i>Let the side A B be conceived to be moved uniformly</i> (p. 293)
<i>same time let it be conceived that A C is moved</i> (p. 293)

CONCEPTION

written in words. For the **conception** of the lines and figures (p. 329)

DREAM

the third *corollary* of art. 15, was certainly a **dream**. There is no assuming (p. 257)

TO DREAM

neither can he at all show, nor I dream "; as if you knew (p. 259)
all were false which you cannot dream of. So that besides your customary vanity (p. 260)
hat I say or dream that the lengths run over are in the proportion (p. 274)
Is it you or I that dream ? And for your heterogeneity (p. 274)
that diversity of kind which he dreams of, neither can he at all show (p. 259)
It may be you dreamt of somewhat in the twentieth article (p. 257)

FANCIED

fight against your own **fancied** motions, different from mine (p. 285)

FANCY

arising from the symbols in your fancy . For men that pretend (p. 242)
to be followed by the fancy of the reader (p. 306)
light and colour were but fancy . Which he embraced presently (p. 342)

FIGURA

Figura est (subaudi quantitas) quae ab aliquo (p. 204)

FIGURE

in the parallelogram A B C D, (Fig. 11). Let the side A B (p. 293)
in the table of your Elenchus, fig. 12 , the angles G A D (p. 297)
second article I make E K, (fig. 1) the third part of L K (p. 299)
in the diameter C A, (fig. 1) the two given lines (p. 306)
in one and the same figure , to determine by ratiocination (p. 193)
continetur sive clauditur". A figure is quantity contained within some bound or bounds (p. 204)
Or shortly thus, a figure is quantity every way determined (p. 204)
as exact a definition of a figure as can possibly be given (p. 204)
A circle is a plain figure comprehended by one line (p. 205)
the points within the figure are equal to one another (p. 205)
there was any such figure possible. It had been therefore (p. 205)
let him see that such a figure might be described (p. 205)
unless you admit no figure for a cone, which is not generated (p. 214)
a sphere to be a solid figure described by the revolution (p. 215)
Is not the figure so made a sphere without this motion? (p. 215)
or trouble of altering their figure , they then enquire (p. 221)
(the special figure wherewith you grace your oratory) (p. 247)
that (in the sixth figure) I assume gratis, that F G (p. 256)
The not exact drawing of the figure (which is now amended) (p. 256)
the use of the word figure , before I had defined it (p. 266)
made such use of the word figure , as to argue anything from it (p. 266)
fault with putting the word figure in the titles of the chapters (p. 266)
by my definition of figure , a solid sphere, and a sphere (p. 266)
is the same figure ; but you say not why (p. 266)
in the second figure of the table belonging to this sixteenth chapter (p. 278)
the complement of any other figure . As, for example (p. 284)
the sense of the proposition, you make a figure of your own (p. 284)
if you had in your own fifth figure drawn a line through (p. 285)
Let a movent (in the first figure of this chapter) be moved (p. 287)
in making A B (in the fifth figure) greater than A C (p. 287)
and A H (in the eighth figure) greater than A B (p. 287)
or A C in the fifth figure be the greater (p. 287)
in the eighth figure , there is nothing hinders (p. 288)
Return to the eighth figure : "if in a time given a body (p. 288)
but go back to a figure belonging to another article (p. 290)
I set the base of my figure upwards, you may be sure (p. 301)
wholly transcribed out of the figure of the second article (p. 302)
a third part of the figure A B E F C A. So that it comes (p. 303)
in increasing to make the figure ; for the proportion of H F to B A (p. 303)
your construction you prove not the figure to be triple to the complement (p. 303)
in the sixth figure , B C is to B F in triplicate proportion (p. 304)
line A B (in the seventh figure) were not an arch of a circle (p. 305)
using therein my first figure , which is of the same construction (p. 306)
then your whole figure is without altitude (p. 308)
the altitude of the whole figure ". See here in what a confusion (p. 309)
the altitude of the whole figure "? May not the half, the third (p. 309)
[in your figure which I have placed at the end (p. 310)
a mean proportional, in the first figure , between the whole diameter (p. 319)
in the second figure , a mean proportional between the whole diameter (p. 319)

So much of the figure as is needful you will find noted (p. 324)
by such as saw the figure before me, what I was doing (p. 333)
I drew a figure on the wall, and Mr. Robervall perceiving (p. 343)
for the lines and figures from which we reason are drawn (p. 184)
superficies, solids, and figures , were drawn and described (p. 185)
with the definition of like figures in like positions (p. 267)
the definition of like figures , &c., and may easily be supplied (p. 267)
of the complements of those figures to the figures themselves, to the table of art. 3 (p. 283)
the table is only of those figures which are described by the concurrence (pp. 283-284)
the complements of the figures calculated in that table (p. 284)
the description of those curvilinear figures is easy". True, to some men (p. 302)
If these deficient figures could be described in a parallelogram exquisitely (p. 306)
conception of the lines and figures (without which a man learneth nothing) (p. 329)

IDEA

bodies themselves should be present, the ideas and memory of them supplying their presence (p. 193)
they that have no science have the ideas of things more perfect (p. 220)
the perfect and distinct ideas of all the motions mentioned in this chapter (p. 295)
symbols, another to attend to the ideas which they signify (p. 329)

IMAGE

time being but the mental image or remembrance of the motion (p. 267)
the discovery of the place of the image . If after my going hence (p. 342)

IMAGINARY

we reckon upon those imaginary bodies, which are the quantities themselves (p. 193)
you call the <i>parameter</i> an imaginary line, as if the place (p. 316)
more reason to call the parameter an imaginary line than the diameter (p. 317)

IMAGINATION

any one being by the imagination applicable to all (p. 214)
--

TO IMAGINE

The cause whereof I imagine to be this, that he mistook (p. 187)
any hurt yourselves. To imagine motions with their times and ways (p. 272)
I cannot therefore imagine what should make you say (p. 294)
(if you can sufficiently imagine motions) to reprehend (p. 319)
which inclination no man can imagine what it meaneth (p. 340)
For it cannot be imagined than any geometrician (p. 197)

IMPRESSION

not for a fault of the **impression**. To the fourth, you pretend (p. 348)

TO IMPRINT

by motion of a body, and body **imprinteth** latitude all the way (p. 219)

falls with greater velocity, imprints the greater motion (p. 268)

TO PERCEIVE

for anything I yet **perceive**, equation between the crooked line (p. 185)

a man may easily **perceive** that Euclid in the definitions of a point (p. 211)

any breadth. But I **perceive** you understand not what the word *consideration* (p. 219)

have not judgment enough to **perceive** in what sense men say the length (p. 227)

I may the better **perceive** your meaning, I should take the example (p. 287)

by which it is easy to **perceive** you understand not this proposition (p. 287)

your former objections. But I **perceive** that these new and hard speculations (p. 288)

any man may **perceive** that without these two lemmas (p. 315)

Others have done it. And I **perceive** by that you put (p. 328)

the circle A O A; which you **perceived** not long after to be false (p. 311)

proceedeth well enough. But **perceiving** your oversight (p. 300)

and Mr. Robervall **perceiving** the deduction I made (p. 343)

PERCEPTION

nothing but a **perception** of motion in the organ (p. 339)

I hold it to be a **perception** of motion in the organ (p. 340)

TO REPRESENT

why do you make B I **represent** the lengths run over (p. 274)

which I make to be **represented** by D E, a line taken at pleasure (p. 274)

TO SEEM

And then you say I **seem** to mean, that if of the quantity (p. 249)

thereby to make it **seem** that such a length is not determined (p. 272)

I mean it, as I **seem** to speak, of one and the same motion (p. 275)

some little proof to make it **seem** so. You think your authority (p. 280)

out of which it might **seem** at least to be inferred (p. 349)

For to me it **seemed** (I say again **seemed**) that such a phrase (p. 265)

by another method, which seemeth to me very natural (p. 186)
Euclid therefore seemeth not to be of your opinion (p. 201)
<i>position of two lines, seemeth to be comprehended in four kinds</i> (p. 265)
mathematical definition"? It seems by this, that all this while you think (p. 225)
<i>to be expected?</i> But it seems you have the vanity to place (p. 241)
first offended with the word <i>It seems</i> . But I allow you (p. 265)
another argument (which it seems in its proper place (p. 268)
in the plural. It seems you think a man must write (p. 272)
so that it seems to you, that in talking of proportion (p. 299)
You allow, it seems , your own nothings to be somethings (p. 301)
(for the reputation, it seems , I had gotten by my boasting) (p. 337)
Thus it seems by your own confession I was used by Vindex (p. 339)
This then, it seems , was it that made me angry (p. 340)
must protect them. But it seems you understand the sword (p. 351)

SIMILITUDE

a conjectural discourse upon the word <i>similitude</i> . And in the eleventh chapter (p. 263)
be demonstrated by the similitude of triangles, as in the case present (p. 275)

SIMILITUDO

<i>Proportio vero est rationum similitudo</i> ". Here we have no one word (p. 208)
For Ἐναλογία and <i>eadem ratio</i> and <i>similitudo rationum</i> , are the same thing (p. 209)

SOMNIO

neque ego vel somniare ": "Whence should arise that diversity (p. 259)
Unde autem illa quam somniet heterogenia oriatur (p. 259)

SPACE

and the space gone over by that motion, length (p. 213)
Aristotle defines place, or into the space determined by the vessel (p. 221)
propagated, as far as space is filled with body (p. 268)
<i>and impetus, so the space to the space when the motion</i> (p. 273)
I make " <i>a greater space run over in the same time</i> (p. 294)
we run over equal spaces in any time determined (p. 197)
equal times make equal spaces . Suppose now a sphere (p. 255)
to make equal spaces in equal times? (p. 256)
if the increase of the <i>spaces</i> , were to the increase of the times (p. 283)
proportions of the spaces to the proportions of the times (p. 284)

SPECIES

From hence there ariseth two species or kinds of (<i>ratio</i>) proportion (p. 230)
--

For though the <i>species</i> obtain the denomination of the <i>genus</i> (p. 231)
which is the <i>genus</i> , for that <i>species</i> of it which is called geometrical (p. 232)
because usually this <i>species</i> has the name of proportion simply (p. 232)
the same with that of the <i>species</i> . But, because you are not professors (p. 266)
<i>that sensation is performed by species</i> ". This is a little mistaken (p. 339)
sensation to proceed from <i>species</i> , I hold it to be a perception (p. 339)

«THE QUESTIONS CONCERNING LIBERTY, NECESSITY, AND CHANCE»
[Ed. Molesworth, 1839-1845, EW V]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	2	2
APPARENTLY	APPARENTLY	1	1
TO APPEAR	APPEAR APPEARED APPEARETH APPEARS	17 3 6 16	42
APPEARANCE	APPEARANCE	1	1
COLOUR	COLOUR COLOURS	3 2	5
CONCEIVABLE	CONCEIVABLE	1	1
TO CONCEIVE	CONCEIVE CONCEIVED CONCEIVES CONCEIVETH	70 7 14 1	92
CONCEPTION	CONCEPTION CONCEPTIONS	5 7	12
DISSIMILITUDE	DISSIMILITUDE	1	1
DREAM	DREAM DREAMS	5 2	7
FANCY	FANCIES FANCY	16 16	32
TO FANCY	FANCIED FANCIETH FANCY	1 2 1	4
FANTASTICAL	FANTASTICAL	1	1
TO FEIGN	FEIGN FEIGNED FEIGNING	1 6 2	9
FICTION	FICTION FICTIONS	1 2	3
FIGURATIVELY	FIGURATIVELY	1	1
FIGURE	FIGURE FIGURES	5 3	8
IDEA	IDEA IDEAS	5 5	10
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IMAGINATIVE	IMAGINATIVE	2	2
TO IMAGINE	IMAGINE IMAGINED IMAGINES IMAGINETH IMAGINING	16 2 2 3 2	25

IMPERCEPTIBLE	IMPERCEPTIBLE	2	2
IMPRESSION	IMPRESSION	1	1
TO IMPRINT	IMPRINT IMPRINTED	1 4	5
TO PERCEIVE	PERCEIVE PERCEIVED PERCEIVETH PERCEIVING	18 4 1 2	25
PHANTASTICAL	PHANTASTICAL	2	2
RESEMBLANCE	RESEMBLANCE RESEMBLANCES	3 1	4
TO RESEMBLE	RESEMBLES	1	1
TO REPRESENT	REPRESENT REPRESENTED REPRESENTETH REPRESENTING	3 2 3 1	9
TO SEEM	SEEM SEEMETH SEEMS	14 13 32	59
SEEMING	SEEMING	1	1
SIMILITUDE	SIMILITUDE	3	3
SPACE	SPACE	2	2
SPECIES	SPECIES	5	5

TAVOLE DELLE CONCORDANZE

APPARENT

You see how great the apparent contradiction is between the first (p. 10) whereof there is no apparent cause derived further (p. 400)
--

APPARENTLY

dictated by reason, either truly or apparently right, and resolved (pp. 255-256)

TO APPEAR

well he hath answered, shall appear in due time (p. 19)
I have done with him, make appear to be very bragging (p. 37)
their difference cannot possibly appear . For how can a man (p. 47)
Now if I make it appear to you that even these actions (p. 79)
saith T. H., 'make it appear , that the spontaneous actions (p. 85)
If this could be made appear as easily as it is spoken (p. 85)
mine with his may appear , his chiefest answer is to oppose (p. 118)
different, as may appear by these particulars (p. 129)
or other, as there shall appear more or less advantage (p. 209)
But how doth it appear , that prayer and fasting (pp. 311-312)
no discernible difference can appear between them upon discussion (p. 316)
how it might be made appear , that the eternal prescience (p. 332)
how it might be made appear that the eternal prescience (p. 338)
To make it appear no contradiction, he saith (p. 387)

How does it appear , that he who conceives (p. 403)
it has been made appear sufficiently before that it is (p. 404)
I think he will appear a greater fool than I (p. 405)
because never anything appeared that could make him doubt (pp. 344-345)
because never anything appeared that could make a man (p. 347)
'because never anything appeared that could make a man (p. 354)
Hobbes' desire at that time, as appeareth by four passages in his book (p. 23)
Hobbes' desire at that time, as appeareth by four passages in his book (p. 25)
proper fault of the Jews, as appeareth verse 22 (p. 131)
to make an answer, as appeareth by his epistle to the reader (p. 237)
for anything there appeareth in the text, be instances of compulsion (p. 291)
of God (which word appeareth now the first time in this discourse (p. 329)
handsome one, but it appears even in that, that he hath (p. 38)
handsome one, but it appears even in this that he hath (p. 39)
or contrariety. It appears then plainly, that the liberty (p. 60)
we might leave undone, as appears evidently by the texts alleged (p. 97)
only a mistake; for it appears plainly by his following (p. 110)
stoical necessity. For it appears not out of the story (p. 148)
Whereby it appears , he is of opinion that a law (p. 181)
From whence it appears that moral praise is not (p. 193)
Therefore it appears , both from Scripture and reason (p. 229)
from the first cause, as appears in T. H.'s whole discourse (230)
too near them; as appears by his Epistle to the Reader (p. 243)
which very consideration it appears , that that which he calls (p. 308)
which very consideration it appears , that that which he calls (p. 311)
to will anything that appears not first in his understanding (p. 324)
ordinary capacities; as appears by their arguments of <i>penduli</i> (p. 391)
discourse kept secret, as appears in this section (p. 435)

APPEARANCE

really good, but only in appearance . We do often wish (p. 171)
--

COLOUR

for a pretext and colour of malice and revenge (p. 53)
might have some colour : but where all the causes (p. 239)
to circumvent us under colour of courtesy: <i>Fistula dulce</i> (p. 436)

the only judges of colours . <i>Quid tanto dignum</i> (p. 24)
set it out in its true colours . But yet he likes not (p. 242)

CONCEIVABLE

their significations be conceivable , I admit them for arguments (p. 6)
--

TO CONCEIVE

nothing to God but what we conceive to be honourable (p. 15)
after another manner; for I conceive not how, when this runneth (p. 50)
purpose, if he did not conceive it to be a panchreston (p. 96)
impious is it then to conceive , that God did create (p. 113)
freedom of the will, conceive of God no otherwise (p. 140)
willing to do it, I cannot conceive how it could be done (p. 141)
Neither are they able to conceive a reason of what they do (p. 174)
do more easily conceive that to be good or bad (p. 191)
neither are they able to conceive a reason of what they do (p. 196)
how any man can conceive , when God giveth a man (p. 220)
and because I conceive that those Christian writers (pp. 241-242)
words following; I cannot conceive how it concerneth me (p. 246)
what manner I am to conceive God and good angels (p. 249)
For how can a man conceive , that he has liberty (p. 250)
he alone do not conceive them, it is because distinctions (p. 256)
goods overboard, I cannot conceive ; unless a man can choose (p. 261)
nor of angels, nor conceive what kind of thing (p. 264)
This is, as I conceive , to speak the English tongue (p. 265)
no wise man will conceive , that it was either the master's (p. 278)
there named, cannot conceive amiss. But when a man (p. 300)
impossible he should conceive aright, or bring forth (p. 300)
moved also, he would conceive it to be true, or if not he (p. 305)
Nor can I conceive what purpose he had to bring (p. 310)
Thirdly, I conceive it is possible in this mist (p. 316)
is because they conceive eternity to be an everlasting succession (p. 328)
though he do not yet conceive in what manner the will (p. 328)
not very hard to conceive : seeing that we see (p. 328)
done by them that conceive eternity to be an everlasting (p. 329)
only by them that conceive it an indivisible point (p. 329)
as soon as I can conceive eternity to be an indivisible (p. 329)
I never could conceive it; they that can, are (p. 329)
save only those that conceive in their minds a <i>nunc stans</i> (p. 329)
only those that conceive in their minds a <i>nunc stans</i> (p. 333)
'I never could conceive ', saith he, 'how eternity (p. 334)
only those that conceive in their minds a <i>nunc stans</i> (p. 340)
from this, that I conceive not eternity to be (p. 341)
opinion till I can conceive eternity otherwise (p. 341)
is because they conceive eternity to be an everlasting (p. 341)
"that I cannot conceive it". The truth is (p. 341)
First, I conceive that when it cometh into (p. 344)
dissent from that which I conceive to be his meaning (p. 347)
will very easily conceive what I have said (p. 353)
Secondly, I conceive when a man deliberates (p. 357)
Thirdly, I conceive , that in all deliberations (p. 360)
Fifthly, I conceive liberty to be rightly defined in this manner (p. 367)
Sixthly, I conceive nothing taketh beginning (p. 372)
possible for any man to conceive , that be that willeth (p. 378)
speak not what they conceive , but what they hear (p. 390)
considers how he can conceive the thing itself in his mind? (p. 390)
no cause of the thing, to conceive it should begin (p. 390)
Again, what do men conceive ordinarily by this word <i>empty</i> (p. 391)
considers how he can conceive the thing itself in his mind (p. 392)

No rational man doth conceive a <i>spontaneous</i> action (pp. 392-393)
less doth any man conceive with T. H. that deliberation (p. 393)
any understanding man conceive , or can conceive , that 'the will is (p. 393)
which makes a man conceive otherwise', is but a begging (p. 394)
see a bell ringing, I can conceive the cause of it as (p. 395)
No rational man doth conceive a spontaneous action (p. 400)
less doth any man conceive with T. H. that 'deliberation (p. 401)
brute beasts". I do indeed conceive that deliberation is an act (p. 401)
any understanding man conceive , or can conceive , either 'that the will (p. 401)
he would not conceive of his decrees, as of the laws (pp. 429-430)
our understanding to conceive of God. The decrees of God (p. 430)
composition, he would not conceive of his decrees as long (p. 432-433)
he would have me conceive eternity to be <i>nunc stans</i> (p. 433)
neither he nor I can conceive , nor can without impiety (p. 433)
neither have nor can conceive such faculties to be (p. 436)
we are not able to conceive of God as he is, the readiest (p. 437)
Which cannot be conceived , unless it had hindered it (p. 50)
or at least of things conceived to be possible, that is (p. 67)
were innocent, being conceived and born in sin and iniquity (p. 134)
kill another, if he conceived him to be hurtful to him (p. 164)
For it cannot be conceived that there is any liberty greater (p. 249)
which are only conceived in the mind, as well as <i>vocal terms</i> (p. 282)
which are only conceived in the mind, as well as <i>vocal</i> (p. 299)
from that which he conceives . By <i>elicitation</i> , he (p. 283)
Thirdly, he conceives that as each feather has (p. 320)
"Lastly, he saith, he conceives not 'how it can be said (p. 335)
the will were (as he conceives it is) necessitated extrinsically (p. 386)
the will were (as he conceives it is) necessitated extrinsically (p. 388)
'that which a man conceives in his mind by these words (p. 391)
point. He who conceives <i>liberty</i> aright, conceives both a <i>liberty</i> (p. 394)
do understand as he conceives , &c. No rational man (p. 400)
He who conceives liberty aright, conceives both a 'liberty in the subject' (p. 402)
that he who conceives liberty aright, conceives a liberty in the subject (p. 403)
them, that then he conceiveth the things which the words (p. 299)

CONCEPTION

to signify a distinct conception . There is great difference (p. 62)
world that hath any conception answerable to those words (p. 293)
he hath no idea or conception in his own mind? (p. 397)
according to that idea or conception . Here again he (p. 397)
they speak without conception of the things, and by rote (p. 397)
be deceived in the conceptions of things, though they may be (p. 299)
constituted to signify their conceptions . And therefore they (pp. 299-300)
from private notions and conceptions which we have in our minds (p. 390)
the private <i>ideas</i> , or conceptions of men, but by their causes (p. 391)
from the private conceptions of men concerning the sense (p. 395)
the private ideas or conceptions of men, but by their causes (p. 397)

drawn from the private **conceptions** of men concerning the sense (p. 405)

DISSIMILITUDE

compared, the similitude or **dissimilitude**, regularity or irregularity, that is (p. 146)

DREAM

rather what a **dream** of a shadow. As if one chain (pp. 107-108)

His assertion itself is but a **dream**, and the reason which (p. 164)

why it is so, is a **dream** of a **dream**. "The sum of it is this (p. 164)

assertion, he saith, "is a **dream**, and the sum of it this (p. 183)

may justify their drowsy **dreams**, because God's power (p. 130)

together like a sick man's **dreams**. (a) Even now he tells us (p. 345)

FANCY

in my discourse, are but **fancies**, and my supposed impertinences (p. 65)

brute beasts, whose **fancies** are determined to those (p. 66)

brute beasts, whose **fancies**, I might say, are necessitated (p. 78)

Outward objects, or inward **fancies**, may produce a stay (p. 86)

and determined their **fancies** to these particular works (88)

in which their **fancies** are not determined, to be the (p. 89)

to father their own **fancies** upon God, and when they (p. 130)

by a determination of their **fancies** to these only kinds of works (p. 173)

acknowledge, that as the **fancies** of some brute creatures (p. 173)

a determination of their **fancies**, I misallege him, and say (p. 195)

instinct of nature their **fancies** were determined to special (p. 195)

singular, so are all the **fancies** proceeding from their operations (p. 197)

and that all **fancies** are not effected by the operation (p. 197)

and expel those stoical **fancies** out of their heads (p. 198)

spiritual substances, but mere **fancies**, and fictions of terrified (p. 211)

honest, and though their **fancies** be determined by nature (p. 408)

well enough with my **fancy** or desires, and obtain (p. 40)

are necessitated, and the **fancy** of those that do them (p. 81)

of bees, that their **fancy** is imperfect, not distinct (p. 88)

making honey, whose **fancy** is not only inclined (p. 91)

whose limbs be moved by **fancy**, should have election (p. 106)

do what he has a **fancy** to, though it be not (p. 106)

power to choose his **fancy**, or choose his election (p. 106)

not stamped after his own **fancy**. So is he that rejects (p. 282)

nature, as to equal **fancy** with understanding, or the sensitive (p. 283)

with the hearing and a **fancy** in the hearer, though the motion (p. 312)

or an act of the **fancy**; sometimes he makes it to be (p. 358)

imagination, or an act of the **fancy**, &c. So he makes (p. 358)

proved by reason, but by **fancy**, which is the way he takes (p. 392)

imagination, or an act of **fancy** not of reason, common to men (p. 393)

deliberation is an act of **fancy**, not of reason, common (p. 401)

is an act of imagination or **fancy**; nay more, that reason (p. 401)

TO FANCY

with the bells: as he fancied so they sounded (p. 392)
that is, when he fancieth the words without speaking (p. 299)
as a man understandeth or fancieth the good and evil sequels (pp. 402-403)
shadow of liberty T. H. doth fancy , or rather what a dream (pp. 107-108)

FANTASTICAL

point is like the former, a fantastical or imaginative reason (p. 395)

TO FEIGN

he have other men feign they see fiery dragons (p. 395)
due respect), but feigned and hypocritical exaggerations (p. 98)
all due respect), but feigned and hypocritical exaggerations (p. 102)
<i>daemonia</i> , which are the feigned Gods of the heathen (p. 212)
of terrified hearts, feigned by the Greeks and other heathen (p. 211)
nor has anything a feigned being, but the fictions of men's (p. 211)
much in earnest, as is feigned of Medea: that <i>he</i> (p. 321)
truth itself, and to justify feigning and dissimulation in God (p. 100)
opinion of fate, but in feigning of a false God (p. 245)

FICTION

of Medea, which is but a fiction , or in the authority of the poet (p. 321)
but mere fancies, and fictions of terrified hearts (p. 211)
anything a feigned being, but the fictions of men's brains (p. 211)

FIGURATIVELY

Hebr. iv, 13, not figuratively but literally, nevertheless (p. 339)
--

FIGURE

the dice, supposing the figure of the table and of the dice (p. 41)
retiring from some strange figure he sees, and coming on (p. 80)
retires from some strange figure which he sees, and comes (p. 86)
of quantity, and with figure . I should be glad (p. 211)
less cunning, or as the figure or making of the dice (p. 410)
predicates, their modes and figures , their method synthetic (p. 258)

<i>predicates, moods and figures, method synthetic and analytic</i> (p. 267)
art in logic, than <i>lines, figures, squares, triangles, &c.</i> (p. 267)

IDEA

means, the reader having an idea of every thing there named (p. 300)
hearing of a word hath no idea of the thing signified (p. 300)
whereof he hath no idea or conception in his own mind (p. 397)
any word without the idea of the thing which that word (p. 397)
or not according to that idea or conception. Here again he (p. 397)
as having only humane ideas , that that punishment (p. 177)
general signification, the ideas of our minds are the same with (p. 197)
remembrance of words to be the ideas of those things which (p. 197)
judged by the private <i>ideas</i> , or conceptions of men (p. 391)
judged by the private ideas or conceptions of men (p. 397)

IDOL

plain force to the idol's temple; these are called (p. 84)
callesth <i>nothings</i> ; for an idol , saith he, is nothing (p. 211)
by violence to the idol's temple. Or as in the case (p. 253)
by violence to the idol's temple. Insomuch as by (p. 262)
children to worship an idol , nor the fear of the lions (p. 276)
children to worship an idol , nor the fear of the lions (p. 285)

IMAGE

and worship the golden image which he had set up (p. 157)
reason is assigned, <i>for in the image of God made he man</i> (p. 166)
to worship the golden image ; and of Darius, against (p. 177)
so good a choice, the images of things being by diseases (p. 80)

IMAGINARY

will find that those imaginary contradictions, which he thinks (p. 65)
let us see what is the imaginary cause of our imaginary error. Forsooth, because (p. 437)

IMAGINATION

mere word, without any imagination of the mind correspondent (p. 293)
and the understanding, imagination with deliberation, the end (p. 347)
faculty and the understanding; the imagination and deliberation (p. 353)
is nothing but alternate imagination of the good and evil (p. 358)
understanding; sometimes an imagination , or an act of the fancy (p. 358)
understanding, sometimes an imagination , or an act of the fancy (p. 358)
that deliberation is an <i>imagination</i> , or an act of fancy (p. 393)
that deliberation is an act of imagination or fancy; nay more (p. 401)

also are acts of the imagination , that is to say, they are (p. 401)
perhaps there were other imaginations of mine own that contributed (p. 36)
passions of the mind, are imaginations . That to consider a thing (pp. 358-359)
all these are but imaginations diversely named from different (p. 359)
that is to say, they are imaginations . I find it so by (p. 401)

IMAGINATIVE

former, a fantastical or imaginative reason. 'How can a (p. 395)
former, a phantastical or imaginative reason: 'How can a man (p. 404)

TO IMAGINE

though I cannot imagine why he should fear (p. 33)
I cannot imagine , when living creatures (p. 213)
understand what I imagine . For I imagine , that of the fire which (p. 213)
I cannot imagine how the question, whether (p. 310)
to consider an action, is to imagine the consequences of it (p. 357-358)
consider a thing, is to imagine it; that to understand (p. 359)
understand a thing, is to imagine it; that to hope and fear (p. 359)
hope and fear, are to imagine the things hoped for (p. 359)
them is, that when we imagine the consequence of anything (p. 359)
and when we reason, we imagine the consequence of affirmations (p. 359)
we hope or fear, we imagine things good or hurtful (p. 359)
that a man cannot imagine anything to begin without a cause (p. 390)
by trying how he can imagine it. But if he try (p. 390)
'How can a man imagine anything to begin without a cause (p. 395)
I cannot imagine what he will say to this (p. 444)
For drawing cannot be imagined but of bodies (p. 300)
and when we have imagined anything from a sign (p. 359)
reasons, understands, or imagines , he would have known (pp. 358)
that is to say, he imagines , his business (p. 401)
such a will as T. H. imagineth . It is a free will (p. 156)
necessary an action as T. H. imagineth . (m) Two things are (p. 280)
necessary an action as T. H. imagineth ". He doth not sufficiently (p. 295)
but a man imagining first one thing, then another (p. 360)
that maketh men, by imagining they can repent when (p. 442)

IMPERCEPTIBLE

which, though it be imperceptible to the eye, is not imperceptible to reason (p. 286)

IMPRESSION

who did only receive the impression from him (p. 119)
--

TO IMPRINT

or why he who did imprint the motion in the heart of man (p. 119)
from our tutors, but is imprinted in our hearts by nature (p. 44)
from our tutors, but is imprinted in our hearts by nature (p. 53)
from our tutors, but is imprinted in our hearts by nature (p. 184)
seeing it is a “belief imprinted in our hearts”, not only I (p. 184)

TO PERCEIVE

with mine, though he perceive it not. But seeing (p. 55)
and motions whereof they did perceive no cause, spontaneous (pp. 92-93)
whose causes they did not perceive . So that spontaneous (p. 93)
should not be able to perceive so easy a truth as this (p. 179)
from his understanding to perceive . Again, he denies (p. 184)
causes are necessary, if they perceive not the necessity (p. 189)
I cannot perceive how it is a better consequence (p. 190)
good and evil, can better perceive the reasonableness of such (p. 191)
I am too dull to perceive the difference between those rewards (p. 195)
cause any thing which we perceive . As for example (p. 222)
for him, or against me, I perceive not. “There is a vast (p. 287)
to be answered. I perceive in it he hath some glimmering (p. 201)
contradict themselves, and not perceive it; as he does here (p. 343)
as any man may perceive as easily as he can look into (p. 359)
I cannot perceive in these words any more force (p. 366)
not enough for him to say, I perceive no necessity in it (p. 379)
And though we perceive not what they are, yet (p. 451)
events whose causes we perceive ; or else they could (p. 451)
Bishop might have perceived , by not leaving out those (p. 25)
He might have perceived also, by the date of my letter (p. 25)
and appetite being not perceived , they supposed, as the Bishop (p. 93)
I should not have perceived anything in it to contradict (p. 245)
any determination he perceiveth ; and that is my definition (p. 228)
whole body, and only perceiving things present (p. 88-89)
contingent concurrence; not perceiving that concurrence and contingent (p. 419)

PHANTASTICAL

more may we reject such phantastical devices which are inconsistent (p. 130)
point is like the former, a phantastical or imaginative reason (p. 404)

RESEMBLANCE

have indeed a shadow or resemblance of rewards and punishments (p. 173)
indeed a shadow or resemblance of rewards and punishments (p. 196)

them but the <i>shadow</i> or <i>resemblance</i> of rewards or punishments? (p. 196)
right reason, but to all resemblances of it. “Seventhly, concerning (p. 89)

TO RESEMBLE

art of dancing rather resembles the understanding than the will (p. 283)

TO REPRESENT

Why do we represent reasons to them? (pp. 43-44)
Why do we represent reasons to them? (p. 52)
he would represent to himself all the dangers (p. 87)
of them may be represented to a man, by the help (p. 48)
where divers are represented by the understanding (p. 361)
which judgeth and representeth to the will, whether this (p. 40)
but how reason representeth anything to the will (p. 48)
or the person that representeth it, and the cause criminal (p. 357)
only by proposing and representing the object. And therefore (p. 73)

TO SEEM

texts are those which seem to make against me (p. 10)
third sort of places, that seem to contradict the former (p. 12)
of important truths seem paradox. (c) This argument (p. 34)
passages which may seem to favour his cause (p. 119)
<i>cup pass</i> ”, &c.: which seem at least to imply that (p. 208)
obscured and made to seem profound learning. The second (p. 249)
distinctions, but made to seem so by terms invented (p. 249)
how casual soever it seem , to the causing whereof concur (p. 302)
though the actions seem to have a kind of violence (p. 305)
without compulsion, I seem to the Bishop, who (pp. 350-351)
how contingent soever it seem , or how voluntary soever (p. 406)
And therefore, to seem to avoid that absurdity (p. 407)
other living creatures, which seem to us so uncertain (p. 419)
soever and uncouth it seem to him now, the sovereignty (p. 446)
And whereas he seemeth to be offended with paradoxes (p. 34)
inanimate creatures. For he seemeth to wonder how children (p. 48)
answer twice before. It seemeth that he is well-pleased with (p. 96)
between us, but what seemeth to me not obscurely (p. 117)
sinful man. And indeed it seemeth that all they that hold (p. 140)
quality of the root”. It seemeth by this similitude (p. 141)
the world”? First, he seemeth not to understand what (p. 214)
unjust. And it seemeth to me that a rational will (p. 234)
No; why not? It seemeth to me, they understood (p. 282)
No? Why not? It seemeth to me, they understood (p. 299)
To me this comparison seemeth very proper; and therefore (p. 325)

such reasons'. But it seemeth he hath forgotten himself (p. 414)
hath already answered; it seemeth he distrusteth his own (p. 420)
word <i>monstrum</i> , (because it seems he takes it for a monstrous (p. 26)
trifles called business". It seems then he acknowledgeth (p. 33)
free or contingent". It seems by this he understands (p. 49)
By these causes it seems he understandeth only men (p. 49)
praise and blame? But it seems the Bishop takes blame (p. 53)
is a question which it seems neither the Bishop (p. 54)
but private men, who, it seems to the Bishop, had (p. 65)
T. H. Supposing, it seems , I might answer as I have (p. 78)
proceeding from it. But it seems he reasons thus (p. 153)
<i>not doing them</i> . It seems he taketh punishment for (p. 177)
other sinister end, as it seems they were, the making (p. 178)
how; which to me seems this, that God doth not account (p. 185)
But the Bishop it seems would have it thus (p. 185)
preservation? And yet it seems he has not understood it (p. 185)
but these attributes it seems he gives to God (p. 195)
that provided it, he seems to say, he would not say (p. 195)
one candle sometimes seems to be two, or a rod (p. 223)
no accounts. So it seems T. H. thinks it a more (p. 229)
nevertheless, voluntary. It seems that he calleth <i>compulsion</i> force (p. 290)
is <i>in rerum natura</i> '; it seems to the Bishop a great paradox (p. 304)
hidden danger. This seems to me to be a prostitution (p. 315)
the understanding; but it seems he understands that tenet (p. 317)
feather; wherewith he seems to be delighted, seeing (p. 319)
feather: wherewith he seems to be delighted, seeing (p. 325)
but eternity itself'. It seems , howsoever he be versed (p. 334)
but eternity itself'. It seems , howsoever he be versed (p. 342)
wherein actual deliberation seems not necessary, because (p. 347)
impediments to action. It seems by his question he makes (p. 352)
wherein actual deliberation seems not necessary, 'because (p. 354)
difference, thinks, it seems , though he write English (p. 370)
which is absurd. It seems the Bishop had forgot (p. 377)
is contingent". It seems the Bishop thinks two (p. 383)

SEEMING

that huge mass of his seeming Leviathan into a new nothing (p. 24)

SIMILITUDE

But he thinks he hath a similitude , which will make this permissive (p. 141)
It seemeth by this similitude , he thinketh, that God doth (p. 141)
two things are compared, the similitude or dissimilitude, regularity (p. 146)

SPACE

motion through any determined space , necessarily makes a motion (p. 323)
the next space , unless it be hindered by some (p. 323)

SPECIES

give over his intentional species , his understanding agent (p. 258)
over his intentional species , &c.: because they do not (p. 266)
mention his <i>intentional species</i> , his <i>understanding agent and patient</i> (p. 267)
not by external species , but by his internal essence (p. 332)
nevertheless excluding <i>external species</i> , which the Schoolmen say are (p. 339)

«ΣΤΙΓΜΑΙ... OR, MARKES OF THE ABSURD GEOMETRY, RURAL LANGUAGE,
SCOTTISH CHURCH-POLITICKS, AND BARBARISMES OF JOHN WALLIS...»
[Ed. Molesworth, 1839-1845, EW VII, pp. 357-400]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO APPEAR	APPEARED	1	2
	APPEARETH	1	
CONCEIT	CONCEITS	1	1
FIGURE	FIGURE	1	2
	FIGURES	1	
IDEA	IDEAS	1	1
IMAGINATION	IMAGINATION	1	1
TO IMAGINE	IMAGINE	3	4
	IMAGINED	1	
TO PERCEIVE	PERCEIVE	4	4
TO SEEM	SEEM	1	3
	SEEMS	2	
SPACE	SPACES	1	1

TAVOLE DELLE CONCORDANZE

TO APPEAR

*but it has not yet **appeared**. Howsoever, let that be granted (p. 394)*

this is manifestly your meaning, as **appareth** in these words (p. 367)

CONCEIT

abundance of the like insipid **conceits**, as would make men think (p. 387)

FIGURE

*the graver, it is in one **figure** manca, in the other intercisa (p. 372)*

*The spiral, in both **figures**, was to be continued whole to the middle (p. 372)*

IDEA

receive by ruminating on such **ideas**, or cherishing of such thoughts (p. 389)

IMAGINATION

It was perhaps an **imagination** that you were talking to your inferior (p. 388)

TO IMAGINE

exceedeth what? I cannot imagine what, nor proceed further where (p. 366)
proof than <i>patet ex praecedente</i> , I cannot imagine . But, howsoever, the proposition (p. 376)
such a business, you were made to imagine . The use I have made (p. 391)
this commonwealth that can be imagined , except that benefit of the head (p. 400)

TO PERCEIVE

had moved me, which I perceive my lessons to you have in some measure done (p. 361)
out ink, that I cannot perceive which way you go (p. 382)
<i>a hot iron? I perceive where the business lies, it was σίγμα</i> (p. 390)
It is easy to perceive what you aim at (p. 398)

TO SEEM

those places, you yourself seem to condemn them all (p. 391)
good way. But it seems he was in too ready a way of thinking (p. 380)
<i>protect them? But it seems you understand the sword as comprehended</i> (p. 394) ⁶

SPACE

the spiral lines and the spaces is given by yourself for lost (p. 378)

⁶ Cfr. *Six Lessons*, p. 351.

«DE HOMINE»
[Ed. J. Terrel, 2015]

TAVOLA DELLE OCCORRENZE

LEMMA	FORME	FREQUENZA	TOTALE
APPARENTIA	APPARENTIA	5	9
	APPARENTIAM	2	
	APPARENTIAS	2	
APPAREO	APPAREANT	5	248
	APPAREAT	11	
	APPAREBAT	1	
	APPAREBIT	47	
	APPAREBUNT	10	
	APPARENS	57	
	APPARENT	22	
	APPARENTE	14	
	APPARENTEM	12	
	APPARENTES	4	
	APPARENTIBUS	1	
	APPARENTIS	3	
	APPARERE	13	
	APPARERENT	4	
	APPARERET	8	
	APPARET	24	
	APPARITURA	2	
	APPARITURAM	1	
	APPARITURUM	7	
	APPARUERIT	1	
APPARUISSE	1		
APPARITIO	APPARITIONIS	2	2
COLOR	COLOR	2	7
	COLOREM	2	
	COLORES	1	
	COLORIS	1	
	COLORUM	1	
CONCEPTUS	CONCEPTUM	1	3
	CONCEPTU	1	
	CONCEPTUUM	1	
CONCIPIO	CONCEPTA	2	17
	CONCEPTAE	2	
	CONCEPTAM	1	
	CONCIPI	1	
	CONCIPIAMUS	1	
	CONCIPIANTUR	1	
	CONCIPIATUR	2	
	CONCIPIMUS	2	
	CONCIPIO	1	
	CONCIPIIT	2	
	CONCIPIITUR	1	
	CONCIPIUNT	1	
FICTIO	FICTIONES	1	2
	FICTIONUM	1	
FIGURA	FIG.	23	
	FIGURA	55	

	FIGURAE FIGURAM FIGURARUM FIGURAS FIGURIS	18 6 1 2 1	106
FIGURATUS	FIGURATA FIGURATUS	1 1	2
FINGO	FICTA FICTAS FINGUNT	2 1 1	4
IDEA	IDEA IDEAE IDEAM	4 1 5	10
IMAGINATIO	IMAGINATIO IMAGINATIONEM	3 4	7
IMAGINO	IMAGINAMUR IMAGINANDI IMAGINARI IMAGINANTUR	1 1 2 1	5
IMAGO	IMAGINE IMAGINEM IMAGINES IMAGINIBUS IMAGINIS IMAGINUM IMAGO	3 11 8 1 34 4 25	86
IMPRIMO	IMPRIMATUR IMPRIMIT	1 1	2
PERCEPTIO	PERCEPTIONE	3	3
PERCIPIO	PERCIPI PERCIPIATUR PERCIPIENTUR	1 1 2	4
PHAENOMENON	PHAENOMENA PHAENOMENI PHAENOMENIS PHAENOMENON	1 2 2 3	8
PHANTASIA	PHANTASIA	3	3
PHANTASMA	PHANTASMATA	2	2
PHANTASTICUS	PHANTASTICA PHANTASTICAE	1 1	2
REPRAESENTATIO	REPRAESENTATIO REPRAESENTATIONE	9 2	11
REPRAESENTO	REPRAESENTABIT REPRAESENTABUNTUR REPRAESENTANDUM REPRAESENTANTIS REPRAESENTARE REPRAESENTARI REPRAESENTAT REPRAESENTATA REPRAESENTATUR REPRAESENTET	2 1 1 2 3 1 4 1 4 3	22
SIMILITUDO	SIMILITUDINE SIMILITUDINEM	2 3	5
SOMNIO	SOMNIANT	1	1

SOMNIUM	SOMNIA	2	2
SPATIUM	SPATIA	1	6
	SPATIO	1	
	SPATIUM	4	
SPECIES	SPECIE	1	13
	SPECIEI	2	
	SPECIEM	4	
	SPECIERUM	1	
	SPECIES	5	

TAVOLE DELLE CONCORDANZE

APPARENTIA

ab ipsa ad loca stellarum apparentia . Accidit ergo oculo (Cap. III, § 7)
<i>sed propter similitudinem trianguli cum apparentia rectanguli infiniti (IV – titolo par.)</i>
Apparet hinc, quomodo etiam loca apparentia caeterorum punctorum objecti (VI, 4)
in eodem O N. Nam apparentia sub eodem angulo visorio (VIII, 6)
quod quidem lumen in majore totius apparentia idem existens (IX, 8)
unde necesse est moveri quoque, quantum ad apparentiam , ipsum objectum (II, 7)
qua decrescunt objecta, quoad apparentiam , dum magis magisque (IV, 4)
qui assueverunt rerum apparentias cum veris earundem figuris comparare (IV, 3)
multarum rerum ap apparentias naturales observatas comparatasque (IV, 11)

APPAREO

cum non sint visa per axem opticum, dupla apparent (II, 2, coroll. 1)
cum innumerae sint eaque apparent magnitudine ut in unam compactae (III, 8)
ut quae in tabulis pinguntur plana apparent non plana (IV, 11)
quam angulus P E O, apparent termini K et L (VI, 4)
sequiturum inde esse ut astra majora apparent prout accedunt ad horizontem (VII, 7)
punctum C in axe D A C: appareat ergo in C (II, 2)
ut objectum appareat in omnibus viae partibus (II, 5)
citra ipsam A B. Appareat ergo utcunque in E F (III, 5)
propior oculo. Appareat ergo in I K (III, 5)
ab utroque distantia, ut appareat alteri oculo in E F (III, 5)
ipsum A B objectum. Appareat itaque in D E (V, 1)
Dico fore ut objectum appareat inter I et K (VI, 1)
Cum itaque objectum positum in O P appareat magnitudine eadem (VI, 4)
etsi citra verticem speculi appareat modo plus (VI, 8)
ita ut quamvis majus appareat objectum, non tamen (IX, 8)
P N S β , appareat in visuali β D A H Z (IX, 9)
iisdem H, I ad D, E; apparebat autem objectum per visionem directam (V, 1)
Punctum visum I apparebit alicubi in N E producta (II, 2)
ut axis opticus non incidat in objectum, apparebit objectum in duobus locis (II, 2)
sive propius sive remotius (modo videatur) duobus locis apparebit (II, 2)
cujus retinae centrum est A, apparebit punctum C in axe D A C (II, 2)

productis H A et K B, apparebit punctum F in rectis H I et K G (II, 2)
<i>Si objectum duobus oculis spectetur, majus apparebit quam si uno tantum</i> (III – titolo par.)
aliqua, imago illa apparebit ex ea parte ubi vires conjunguntur (III, 3)
totumque A H apparebit in F I quae est ipsa (III, 3)
D B lineae visuales; apparebit ergo A B oculo (III, 5)
oculo existenti in D apparebit in G H. Totum ergo objectum (III, 5)
Totum ergo objectum apparebit in recta E H (III, 5)
ergo in I K. Apparebit ergo idem objectum oculo altero in L M (III, 5)
oculum tendentes interceptiuntur, apparebit objectum neque remotius (III, 6)
pars F G apparebit non sua actione (III, 6)
sed virtute actionis D E; apparebit ergo D E ut macula (III, 6)
axisque parabolae A D apparebit in plano trianguli A E G (IV, 10)
Parabola denique tota apparebit in illius conii superficie (IV, 10)
per erectam in basi tabulam diaphanam apparebit hyperbole (IV, 10)
Ductis ergo rectis C A, C B, apparebit in visione directa objectum (V, 1)
translatum ergo in K L apparebit per reflexionem (V, 1)
per simplicem reflexionem veniet ad F, et apparebit E in recta F G H (V, 2)
Erit autem angulus visorius, sub quo apparebit E F objectum, Q G N (V, 4)
locus ejus apparebit in recta H Z (V, 5)
<i>oculo citra centrum collocato, in ipso centro apparebit</i> (VI – titolo par.)
oculus in aere, apparebit obliqua, et accedens semper ad lineam (VII, 2)
Punctum igitur B apparebit in K, quae cadet citra rectam A D (VII, 2)
objectum A D apparebit in A M (VII, 3)
tres partes aequales A B, B C, C D, apparebit pars A B (VII, 6)
in visione directa, D C M, apparebit D M in O N (VIII, 6)
junctaque P F secante C E in Q, apparebit E D oculo nudo (VIII, 6)
ut in visione directa, apparebit minus et remotius (VIII, 6)
et ducta Q O, apparebit , propter eandem rationem (VIII, 7)
Totum ergo O N I apparebit inverse in R S T (VIII, 7)
quo magis a dioptri base removetur, eo apparebit et magis confuse (VIII, 9)
itaque punctum N in solo axe apparebit , id est, videbitur (IX, 3)
axem opticum in Y, apparebit objectum totum E K L (IX, 6)
Nota autem quod V Y non apparebit inter duo dioptra (IX, 6)
praecedente art. 6) apparebit dioptrum ipsum I H (IX, 6)
minus objecti semper apparebit . Est autem locus (IX, 7)
unde majus apparebit objectum, et pluribus radiis (IX, 8)
objectum P Q; apparebit igitur P in visuali D H producta (IX, 9)
Propter eandem causam apparebit punctum Q in visuali (IX, 9)
visualem D T in puncto Z. Apparebit igitur P in Z (IX, 9)
V in α , apparebit punctum Q in α (IX, 9)
restitutio in retina perpendiculariter; apparebitque punctum F alicubi in D F (II, 2)
in centro major fit; apparebitque A remotius ab axe (II, 4)
ab eodem speculo erit remotior, apparebitque sub minore angulo (VI, 1)
esse in L M. Apparebunt enim puncta H et I in visualibus lineis (III, 4)
<i>horizontale et principale) apparebunt termini objecti</i> (III, 4)
visualibus A H, A I, apparebunt igitur in intersectionibus ad L et M (III, 4)
extrema ejus puncta per reflexionem ibi apparebunt ubi apparerent in visione directa (VI, 3)
lineis S E, V E, apparebunt itaque in ipsis intersectionibus (VI, 4)
Quare puncta H et I apparebunt , H quidem in B R (VI, 5)
reflexa et ipsa ad E; apparebunt igitur H in recta E L (VI, 6)
sub angulis visoriis aequalibus, majora apparebunt , sine refractione (VII, 8)
et quia majora, apparebunt quoque aliquanto dilutiora (VII, 8)

quae rectae sint Q S, R T, in illis apparebunt puncta L et K (IX, 6)
atque ita ex atomo objecta fit apparens linea (II, 5)
<i>Locus objecti apparens semper oculo propinquior est in visione directa</i> (III – titolo par.)
<i>datur locus ejus apparens in distantia qualibet</i> (III – titolo par.)
recta positione data distantia Apparens , magnitudo Apparens , & figura Apparens , datur quoque locus ejus Apparens . Ad magnitudinis (III, 1)
Longitudo autem lineae visibilis apparens est ea quae (III, 1)
visione directa locus objecti Apparens sive locus imaginis est (III, 3)
Locus objecti verus et apparens eundem subtendit angulum (III, 3)
daretur quoque locus apparens ejusdem objecti in omni alia distantia ab oculo (III, 4)
Locus autem objecti apparens sit F G, ductis autem (III, 4)
locus tamen apparens , id est, distantia imaginis (III, 4)
longitudo ejusdem apparens erit etiam eidem A B aequalis (III, 5)
etiam longitudo apparens minor erit vera (III, 5)
visuales C A, C B, longitudo apparens oculo in C sit EF, itaque longitudo apparens oculo in D (III, 5)
etiam longitudo apparens eadem major erit (III, 5)
videbitur in ipsis terminata longitudo apparens propior oculo (III, 5)
in illo plano apparens , <i>tabula ejus perspectiva</i> (IV, 1)
id est, figura in tabula apparens , Hyperbole. Sit (in fig. 6) (IV, 10)
Locus objecti apparens , sive locus imaginis (V, 1)
Quomodo locus objecti apparens per reflexionem in speculo (V)
Locus imaginis, id est locus objecti apparens , per reflexionem a speculo convexo (V, 5)
Erit ergo locus apparens puncti I in recta A H (V, 5)
erit γ locus apparens puncti β . Sit ergo objecti (V, 5)
erit punctum ρ locus apparens ipsius S (V, 5)
Ut sciamus autem ubi locus objecti apparens tunc est (VI, 3)
Itaque objecti H I locus apparens inventus est, L R (VI, 6)
eritque locus puncti C apparens in L. eadem methodo (VII, 2)
Eadem methodo inveniatur puncti D locus apparens M, omniaque illa puncta K (VII, 2)
locus objecti apparens erit A M propior oculo quam est AD (VII, 4)
invenietur A M locus objecti apparens recedere ab oculo longius quam A D (VII, 5)
in densiore; locus apparens objecti A D erit A M (VII, 6)
dabitur etiam locus apparens objecti visi (VIII, 6)
datur etiam locus apparens objecti visi per dioptrum convexum (VIII, 6)
imagine inversa, locus apparens inveniri potest (VIII, 7)
ejusdem objecti locus apparens daretur in visione directa (VIII, 7)
dabitur etiam locus apparens objecti visi (VIII, 8)
datur locus objecti D E apparens per dioptrum (VIII, 8)
Locus autem ejus apparens semper erit idem, nempe prope basem (VIII, 9)
locus puncti E apparens in L, et puncti F in M (VIII, 9)
<i>cujus alterum dioptrum est concavum, locus apparens</i> (IX – titolo par.)
<i>cujus utrumque dioptrum est convexum, locus apparens</i> (IX – titolo par.)
Locus objecti apparens per telescopium (IX, 5)
Erit ergo locus apparens puncti H in D H (IX, 5)
Quare locus apparens puncti I est in LT, et locus apparens puncti K in L S (IX, 5)
erit Y X V locus apparens objecti H I K (IX, 5)
etiam modo determinatur locus objecti apparens per telescopium (IX, 6)
quantum quis velit, magnitudo apparens ampliatur (IX, 8)
ubi magnitudo apparens minor est (IX, 8)
ut et malum, in <i>verum</i> et <i>apparens</i> . Non quod bonum (XI, 5)
Non quod bonum aliquod apparens non sit vere bonum per se (XI, 5)

malum distinguunt in <i>verum</i> et <i>apparens</i> . 6. Bonorum autem primum (XI, 5)
Sunt ergo <i>bonum apparens</i> tantum. Divitiae non relictæ (XI, 7)
Spei objectum est bonum <i>apparens</i> ; metus objectum (XII, 4)
caetera omnia vicina confuse <i>apparent</i> , confusionemque illam ex eo oriri (II, 2)
fixæ quasi comatæ sive crinitæ <i>apparent</i> . Nam illæ propter exiguitatem (II, 3)
ideoque tanquam totidem puncta <i>apparent</i> undiquaque multiplicata (II, 3)
mota vehementer, longiora <i>apparent</i> multo quam sunt (II, 5)
Sed eadem puncta <i>apparent</i> in rectis visualibus A H, A I (III, 4)
non rotunda, rotunda tamen <i>apparent</i> . Nam ut anguli et cuspides (III, 5)
quadratæ detritis angulis <i>apparent</i> e longinquo rotundæ (III, 7)
et caeteræ stellæ majores <i>apparent</i> prope horizontem quam ab horizonte (III, 7)
oculo posito in eodem loco <i>apparent</i> omnia tanquam in unius tabulæ plano (IV, 12)
animo attento ad objectum, <i>apparent</i> G et F, sive per reflexionem (VI, 3)
Sed iidem ejus termini <i>apparent</i> in visualibus lineis S E, V E (VI, 4)
in B R, I vero in B S. <i>Apparent</i> vero eadem puncta H et I in visualibus (VI, 5)
in visualibus E K, E L; <i>apparent</i> ergo in sectionibus, id est in T (VI, 5)
lineis visualibus in quibus <i>apparent</i> objecti extremitates, vel cum parallelis (VI, 7)
<i>Quare astra prope horizontem majora apparent quam culminantia</i> (VII – titolo par.)
astra in horizonte majora <i>apparent</i> quam supra horizontem, aliunde petenda est (VII, 7)
ea quæ remotissima sunt, <i>apparent</i> omnia in una illa superficie caerulea (VII, 8)
nocte frigida, plures <i>apparent</i> stellæ fixæ quam alio tempore (VII, 9)
eadem distantia, in eodem <i>apparent</i> loco. Dato ergo puncto evanescentiæ (VIII, 6)
Sed illa eadem <i>apparent</i> in D N, D P; <i>apparent</i> ergo in intersectionibus ad V et X (IX, 6)
scilicet objecta minuta <i>apparent</i> magna; ratio tamen eadem est (IX, 6)
De Objecti Loco <i>Apparente</i> per Visionem directam (Index)
De Loco Objecti <i>Apparente</i> in Speculis planis & convexis per Reflectionem (Index)
De Loco Objecti <i>Apparente</i> per Reflectionem in Speculo Sphaerice Concavo (Index)
De Loco <i>Apparente</i> Objecti Visi per Refractionem unicam (Index)
DE OBJECTI LOCO <i>APPARENTE</i> , SIVE, UT LOQUUNTUR PLERIQUE (III – titolo cap.)
<i>Data magnitudine objecti apparente in una distantia</i> (III – titolo par.)
simul omnes stellarum fixarum apparentes majores <i>apparente</i> disco lunæ (III, 8)
DE LOCO OBJECTI <i>APPARENTE</i> IN SPECULIS PLANIS (V – titolo cap.)
DE LOCO OBJECTI <i>APPARENTE</i> PER REFLEXIONEM (VI – titolo cap.)
de loco objecti <i>apparente</i> inveniendõ tradita sunt (VI, 7)
DE LOCO <i>APPARENTE</i> OBJECTI VISI PER REFRACTIONEM UNICAM (VII – titolo cap.)
<i>Regula pro loco apparente objecti visi per unicam refractionem generalis</i> (VII – titolo par.)
in omni magnitudine <i>apparente</i> , ubi dioptrum quod objecto (IX, 8)
quod contra bonum verum pro <i>apparente</i> et praesentissimo bono militant (XII, 1)
oporteatque determinare locum ejus <i>apparentem</i> (III, 4)
Data ergo distantia, &c. locum objecti <i>apparentem</i> invenimus (III, 4)
sed obscuriorem et <i>apparentem</i> in F G (III, 6)
Majorem autem distantiam <i>apparentem</i> sub eodem angulo visorio (III, 7)
objecto, locum ejus <i>apparentem</i> invenire. Sit speculum (VI, 4)
oportet invenire locum ejus <i>apparentem</i> . Ducantur per K (VI, 4)
locum ejus invenire <i>apparentem</i> . Sit cursus speculum (VI, 5)
locum ejus <i>apparentem</i> invenire. Sit speculum (fig. 5) (VI, 6)
locum imaginis, sive locum objecti <i>apparentem</i> . Quoniam enim angulus (VI, 6)
praeter axem opticum, et in <i>apparentem</i> superficiem lunæ terminati (VII, 8)
Manifestum hinc est, locum <i>apparentem</i> objecti visi per Dioptrum (VIII, 8, coroll.)
reddendam magnitudinem <i>apparentem</i> minorum objectorum majorem (IX, 9)

causam magnitudines earum apparentes non oriri ab ipsarum stellarum (III, 8)
quod disci stellarum apparentes simul sumpti disco solis (III, 8)
simul omnes stellarum fixarum apparentes majores apparente disco lunae (III, 8)
objecti magnitudo et distantia apparentes per reflexionem (V, 1)
<i>distantia & figura in visione directa apparentibus (II, 7)</i>
Ad magnitudinis apparentis cognitionem, opus non est hoc loco dimensionem (III, 1)
quae similis est diminutioni apparentis objecti, quae fit a remotione (IV, 4)
MAGNITUDO et distantia objecti apparentis in speculis planis politis (V, 1)
subtiles superficieumque terminos confuse apparere . Item pulverem, ex minutis (II, 3)
tantum coloris ex illis compositi apparere . 4. Manente pupilla et humore (II, 3)
ostensum est, objectum ideo apparere propius oculo quam revera est (III, 5)
Circulum apparere in perspectiva, praeterquam in unico situ, ellipsin (IV – titolo par.)
ellipses transpectas apparere ellipses quidem, sed diversae speciei (IV, 11)
et hyperbolas transpectas apparere alias specie hyperbolas (IV, 11)
puncto id videtur quod apparere voluit pictor. Id quod (IV, 12)
deficiente stellae tamen fixae apparere non desinunt; neque candelae apparere in speculo desinunt (V, 5)
sphaerice concava contingit apparere objectum quandoque situ simili (VI, 1)
objecti O N I, id est, apparere punctum O in T, punctum N in S (VIII, 7)
in omni linea visuali apparere , quae ingens confusio esset (VIII, 7)
Eadem ratiocinatione ostenditur D O apparere in V T; nam C S sumitur (VIII, 8)
ut in unam compactae multo apparent majores quam aut luna aut ipse sol (III, 8)
verum esset, objecta omnia apparent in vera eorum magnitudine (V, 1)
per reflexionem ibi apparebunt ubi apparent in visione directa (VI, 3)
ipsum esset objectum, apparent quoque puncta ejus extrema (VI, 5)
veniret ad retinam; sed tunc appareret A ex altera parte axis (II, 4)
et proinde objectum appareret , coeuntibus terminis imaginis (III, 3)
sine speculo semipedalis, appareret in speculo plus quam centies (V, 1)
imago puncti ejus extremi X appareret in A, et imago puncti (VI, 5)
imago puncti alterius extremi R appareret in C sub angulo visorio (VI, 5)
non inversa sed naturali situ appareret . Secundo, si V X removeretur (VIII, 7)
radio rum I H, N L, appareret in utraque visuali A R et AS (VIII, 7)
visum visione directa, appareret in V N. Supponitur enim F (VIII, 8)
modo una, modo alia figura apparet , quanquam multi demonstrare (II, 1)
punctum visum in ea linea recta apparet , cujus unum punctum centrum (II, 2)
<i>Luna quare interdum dilutior minorque apparet quam noctu (III – titolo par.)</i>
sequentibus lineae ductum apparet inter terminos ejus distantia (III, 1)
removetur longius a D E, ita apparet minus, donec remotum usque ad B C apparet in F G, et tandem ulterius remotum apparet ut punctum in K (III, 4)
observatoribus valde dissitis, obiectum apparet in locis diversis (III, 5)
Quod semper apparet obscurius manifestum ex eo est (III, 6)
detritis extremitatibus apparet minor. Eadem autem tota dilutior (III, 7)
Eadem autem tota dilutior apparet propter debilitatem cationi (III, 7)
comparata cum distantia, quae apparet ab ipsa ad loca stellarum apparentia (III, 7)
<i>vertex ejus remotior est ab oculo quam basis, apparet tanquam hyperbole (IV – titolo par.)</i>
<i>Contrario situ apparet ellipsis (IV – titolo par.)</i>

qua objectum ipsum rude aliquid apparet , et nisi oculo in certo puncto (IV, 12)
eorum magnitudine; et sol, qui apparet sine speculo semipedalis (V, 1)
et tunc quidem objectum apparet inversum: alias vero situm (VI, 1)
tunc (per precedentem) apparet in ipso O P sub angulo O E P (VI, 4)
secant oculi perpendiculum, apparet semper inversum, atque (VI, 4)
Coroll. II. Apparet hinc, quomodo etiam loca apparentia caeterorum punctorum objecti (VI, 4)
centro speculi, ibidem quoque apparet per reflectionem (VI, 9)
Ex iis quae jam dicta sunt, ratio apparet manifesta, quare dioptrum sphaerice (VIII, 4)
Objectum idem majus et propius apparet visum per dioptrum convexum (VIII, 6)
quod bonum apparet accipiunt, malum annexum non videntes (XI, 5)
ita magis apparitura esse ultra speculum (VI, 1)
Dico K et L apparitura esse inter X et Y (VI, 4)
Dico A B apparituram esse citra A B (III, 3)
quam C. Dico F appariturum esse in duobus locis (II, 2)
L & M. Dico H I appariturum esse in L M (III, 4)
F & G. Dico D E appariturum in F G. Dum enim (III, 6)
E L in V. Dico H appariturum in T, & I in V (VI, 5)
totum objectum appariturum in T V. Ductis enim H X (VI, 5)
visum per Dioptrum convexum A B, appariturum in O N. Videbitur enim (VIII, 6)
dico punctum E appariturum in N, punctum O in T (VIII, 8)
simulatque spes apparuerit obstacula talia via moveri posse (XII, 4)
ante spectatam eodem modo apparuisse , tamdiu idea illa (IV, 3)

APPARITIO

sit objectum M N in ipsa linea apparitionis maximae A C (VI, 8)
accidit quando objectum est in linea apparitionis maxima, nempe ea quae (VI, 10)

COLOR

quando lumen, vel color figuram habet (II, 1)
Lumen autem & color ita figuratus, Imago dicitur (II, 1)
quia lumen & colorem non objectorum accidentia, sed Phantasmata (II, 1)
supra generari colorem rubeum, id quod in sole (VII, 8)
ita ut quantum proportiones, colores , umbrae, recessuum (IV, 8)
unius tantum coloris ex illis compositi apparere (II, 3)
pulvisculis compositum diversorum colorum , unius tantum coloris ex illis (II, 3)

CONCEPTUS

ut vocabulum est ad ideam sive conceptum unius rei (X, 1)

qui concipit malum sibi incumbens sine conceptu boni quod malum (XII, 2)
ad significandam seriem conceptuum earum rerum quas cogitamus (X, 1)

CONCIPIO

Nam si imago, concepta ex puncto viso in initio motus (II, 5)
visionis magis minusve perseverat imago concepta (III, 8)
ut omnes simul sumptae et conceptae tanquam in unam stellam compositae (III, 8)
ascendunt bonae opinionis de seipso conceptae testis. Huic contraria passio est pudor (XII, 6)
porticus ante spectatae conceptam in animo consistere (IV, 3)
quae ne animo quidem concipi potest, sperari tamen potest (XII, 4)
in venis movere possit, conciplamus , considerare oportet (I, 2)
Quae ut melius animo conciplantur , inspiciamus figuram primam (IX, 1)
malo spes subita conciplatur superari illud malum (XII, 4)
quanquam non conciplatur , modo terribile esse vulgo dicatur (XII, 4)
Quando vero conciplimus una cum malo mutationem (XII, 3)
si incumbente bono conciplimus modum aliquem quo amittatur (XII, 3)
difficile est intelligere. Conciplio bene aerem nostrum (VII, 7)
Contra autem, qui conciplit malum sibi incumbens (XII, 2)
subito se dejectum conciplit . Itaque spe dilatati spiritus animales (XII, 7)
Quatenus conciplitur ab aliquo bonum sibi adveniens (XII, 2)
Nam etsi nonnulla animalia bruta conciplunt , usu docta (X, 1)

FICTIO

Nec minus necessariae sunt in civitate fictiones huiusmodi (XV, 1)
Huiusmodi autem fictionum quis sit usus in civitate (XV, 4)

FINGO

nam quae vera placent, placent etiam ficta . Itaque victoria, jucunda (XI, 12)
intelligebatur etiam sine facie ficta , nimirum profitente se actore (XV, 1)
ne ideae rerum visarum, dum fictas contemplatur, animo elabantur (IV, 11)
nimum se aestimant, vel fingunt se esse quod non sunt (XII, 9)

FIGURA

Sit oculus (in fig. 1) A B C D (II, 2)
sit alterius oculi (in fig. 2) centrum retinae A (II, 2)
sint duo oculi (in fig. 3) quorum retinarum centra (II, 2)
Sit enim (in fig. 4) objectum A (II, 3)
Sit objectum (in fig. 1) A B linea recta (III, 3)
Sit (in fig. 2) oculus in A (III, 4)
Sit enim (in fig. 6) objectum B C (III, 6)
Sit (fig.5) figura objecti circulus in plano (IV, 9)
Sit (in fig. 6) parabola A B C descripta in plano horizontis (IV, 10)
Fiat triangulum A B C (in fig. 7) sectio cujuspiam conii per axem (IV, 11)
Sit (in fig. 1) objectum A B (V, 1)
Nam (in fig. 2) si speculum A B C D sit diaphanum (V, 2)
Sit (in fig. 3) punctum objecti A (V, 3)
Sit (in fig. 4) speculum convexum A B C (V, 4)
Sit (in fig. 5) speculum A B C (V, 5)
Centro A, (in fig. 1) radio quocunque A B (VI, 1)
Sit speculum (fig. 3) A B C, centrum ejus D (VI, 4)
Sit rursus speculum (fig. 4) A B C, vertex ejus B, (VI, 5)
Sit speculum (fig. 5) F A B C, vertex B (VI, 6)
Sit enim speculum (fig. 6) A B C, centrum ejus D (VI, 8)
Supposito autem (in fig. 3) quod objectum A D (VII, 6)
sine refractione; ut (in fig. 5) angulus L F M (VII, 7)
pro superficie illa coelesti (in fig. 6) arcum A D (VII, 8)
modo una, modo alia figura apparet, quanquam multi demonstrare (II, 1)
Rursus, manente figura retinae, si refractione major vel minor esset (II, 4)
sed potius in figura crystallini quae illis nimis gibbosa est (II, 4)
distantia et figura in visione directa apparentibus (II, 7)
recta positione data, magnitudo, et figura ; quibus datis (III, 1)
magnitudo apparens, et figura apparens, datur quoque locus ejus apparens (III, 1)
Sit (in figura tertia) objectum A B (III, 5)
In figura quarta, sit longitudo objecti vera A B (III, 5)
Sit enim (in eadem figura quarta) objectum C D (III, 5)
Sit enim (in figura quinta) alterius observatoris oculus A (III, 5)
id est, figura illa, quae in chartam transcripta est (IV, 1)
Jam construatur (ut in figura secunda) triangulum factum (IV, 2)
Similiter (in figura tertia) duo triangula ad verticem A B F (IV, 2)
quod est in figura art. 4, praecedentis capituli (IV, 3)
supponemus esse in prima figura rectangulum A B C D (IV, 4)
Deinde in secunda figura sumatur altitudo G I (IV, 4)
objectum D C positum in figura prima (IV, 4)
secat M N in eadem figura in ratione 3 (IV, 4)
ut in tertia figura factum est (IV, 5)
ut in tertia figura , triangulo A F B (IV, 5)
in eadem ratione (ut in figura quarta) adpingantur (IV, 7)
Si figura objecti in plano horizontis (IV, 9)
Sit (fig.5) figura objecti circulus in plano jacens horizontis (IV, 9)
Itaque si figura objecti, etc. (IV, 9)
Si figura objecti in horizonte positi (IV, 10)
erit sectio, id est figura in tabula apparens (IV, 10)

Quare si figura objecti in horizonte positi sit parabola (IV, 10)
id quod ex ipsa figura in speculis planis (V, 1)
Supponamus (in figura sexta) positum esse objectum (VI, 9)
qualis est in figura 6, recta A C (VI, 10)
tum etiam in tertia visuali, ut in figura ipsa patet (VI, 10)
Sit (in figura prima tabulae hujus capitis) objectum recta (VII, 1)
Quod si (ut in figura secunda) medium (VII, 3)
Similiter (in figura tertia) ubi objectum (VII, 4)
Item (in figura quarta) ubi supponimus objectum in medio rariore (VII, 5)
Praeterea (in quinta figura) ubi supponimus A D (VII, 6)
Dioptrum A B (in figura prima) secet recta C D (VIII, 2)
Dioptrum A B (in figura prima) secet recta C D (VIII, 3)
Sit (in figura tertia) Dioptrum convexum AB (VIII, 6)
ut in figura tertia, contingatque ut visio sit distincta (VIII, 6)
Sit (in figura quarta) centrum retinae A (VIII, 7)
et hic ex figura ipsa manifestum est (VIII, 7)
Sit (in figura quinta) dioptrum sphaerice concavum A B (VIII, 8)
Sit enim, (in figura sexta) hyperbole A B C (VIII, 9)
Sit (in figura prima) oculus A B C (IX, 1)
id quod nulla figura earum, quas hactenus geometrae consideraverunt (IX, 1)
sit (in eadem figura prima) dioptrum concavum I K (IX, 2)
Sit (in figura secunda) oculus A B C (IX, 3)
Sit (in figura tertia) oculus A B C (IX, 4)
Sit (in figura quarta) oculus A B C (IX, 5)
Sit (in figura quinta) oculus A B C (IX, 6)
consideret lector quod in figura hac et praecedente (IX, 6)
Rationem constructionis ejus (adhibita figura sexta), nunc explicabimus (IX, 9)
Sit (in figura sexta) oculus A B C (IX, 9)
constructionem quam in delineanda figura ipsi facimus (X, 5)
si retina sit figurae quidem sphaericae (II, 4)
Repraesentatio figurae in <i>Perspectiva</i> aliud nihil est praeter linearum (IV, 1)
A B aequale sit A B figurae primae, et altitudo F G (IV, 2)
non similitudine ulla figurae verae objectum repraesentare (IV, 3)
determinatae A B C D figurae primae (IV, 4)
Cum recta D C (secundae figurae) repraesentet objectum (IV, 4)
ducta A C (secundae figurae) trapezii linea diagonalis (IV, 4)
repraesentabit A C diagonalem figurae primae (IV, 4)
Deinde divisa AB (secundae figurae) in partes quotlibet aequales (IV, 4)
secat M N (figurae primae) in partes (IV, 4)
ita A C (secundae figurae) secat M N (IV, 4)
vel N C (figurae primae). Et sic potest (IV, 4)
Nam puncto G (figurae 6) posito pro centro terrae (VII, 7)
Quamquam ad comburendum figurae eadem, ut supra ostensum est (VIII, 9)
vel minus parallelae pro diversitate figurae , magnitudinis, et naturae partium oculi (IX, 1)
nimirum vitri materia & figurae accurata efformatio (IX, 8)
quas habent singulae figurae , insint in illis quas (X, 5)
ad cognoscendam quamlibet figurae propriam passionem (X, 5)
quando lumen, vel color figuram habet cujus partes (II, 1)
Consideremus igitur adjunctae tabulae figuram primam, in qua sit A B Y Z (IV, 2)
ex persuasione falsa, illam figuram tum telescopiis (VIII, 9)
Quae ut melius animo concipiantur, inspiciamus figuram primam (IX, 1)

Nam qui inspiciet figuram quartam, facile animadvertet (IX, 7)
Contra, inspiciendo figuram quintam, manifestum est quod (IX, 7)
generationesque figurarum ex nostro dependeant arbitrio (X, 5)
cujus superficies divisa sit in valde multas figuras particulares, quadratas (IV, 1)
Itaque ob hanc rem, quod figuras nos ipsi creamus (X, 5)
cum veris earundem figuris comparare, difficile non est (IV, 3)

FIGURATUS

Visio <i>distincta & figurata</i> est quando lumen, vel color (II, 1)
Lumen autem & color ita figuratus , Imago dicitur. Natura autem (II, 1)

IDEA

ante spectatam eodem modo apparuisse, tamdiu idea illa, quae in memoria est (IV, 3)
confusa in unam cum idea , quae fit a visa tabula (IV, 3)
in quantum similia sunt, una tantum est idea , quemadmodum per totum (IV, 3)
objecti diminutionem, cujus idea cum hac confonditur, in memoriam revocat (IV, 4)
habeatque praeterea imaginationem constantem, ne ideae rerum visarum (IV, 11)
cum magno labore revocant in memoriam, et ideam ex simili alicujus longissimae (IV, 3)
Excitari autem ab aspectu simplicis trianguli ideam porticus in iis (IV, 3)
sed quae ideam rectanguli sive porticus (IV, 4)
Itaque ut vocabulum est ad ideam sive conceptum unius rei (X, 1)
cujus nullam habere potuit ideam Adamus, primus mortalium? (X, 2)

IMAGINATIO

excitetur a tali trapezio spectantis imaginatio , dividere ipsum oportet (IV, 4)
Est enim intellectus imaginatio quidem, sed quae oritur (X, 1)
vel quia imaginatio nostra cruciatus illos non satis (XII, 10)
habeatque praeterea imaginationem constantem, ne ideae rerum visarum (IV, 11)
cujus ipsa est indicium, acquiratur, per imaginationem . Eadem ratione (XI, 5)
id est, sicut per imaginationem spiritus animales effunduntur in nervos (XII, 4)
quod ingruit; ita per imaginationem majoris Mali retrahuntur ad cor (XII, 4)

IMAGINO

si malum aliquod illi connexum illi connexum trahi imaginamur , <i>metus</i> dicitur (XII, 3)
id est, a celeritate imaginandi differunt ingenia dupliciter (XIII, 2)
id quod imaginari nemo potest, cum idem numero (II, 5, coroll. 2)
accidere posse imaginari , misericordia dicitur (XII, 10)

quia qui certant, victoriam imaginantur . Placent autem maxime (XI, 12)
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IMAGO

Propterea quod durante imagine facta ab initio motus (II, 5)
tandem, inversa quidem imagine , distinctissime, ut mox clarius explicabitur (VIII, 6)
Objecti visi per dioptrum convexum, imagine inversa, locus apparens (VIII, 7)
ut primo intuitu imaginem illam ipsam rem visam esse putent (II, 1)
sensuum ratione correxerunt, excipias, imaginem illam putant esse objectum ipsum (II, 1)
tollī in instante non possit, imaginem quae nata est ex visione (II, 4)
etiam per aliquod tempus moveri imaginem , id est, objecta ipsa mota videri (II, 7)
sui quoque imaginem faciet, sed obscuriorem et apparentem in F G (III, 6)
obversantem oculis imaginem solis (III, 8)
in plano triangulum sine alio artificio imaginem huiusmodi rectanguli (IV, 3)
ejus semper habemus imaginem . Excitari autem ab aspectu (IV, 3)
cujus termini nulli sunt, imaginem sui facere non potest (VI, 8)
nempe, R S T esse imaginem objecti O N I (VIII, 7)
oportet ostendere imaginem objecti O N I esse R S T (VIII, 7)
si sint illae imagines omnes ejusdem rei (II, 5)
Sed E F, G H sunt diversae imagines nihil omnino habentes commune (III, 5)
<i>Quod in speculis planis diaphanis plures fiunt imagines ejusdem objecti</i> (V – titulo par.)
et propterea imagines punctorum X et Y I (VI, 5)
evanescit puncto F, erunt eorum imagines in rectis F O (VI, 6)
Cum igitur punctorum eorum imagines semper etiam sunt (VI, 6)
Non ergo puncta K et L contingent imagines suas, sed unicum punctum D (VI, 9)
cum tamen objecta D C, B A, quorum imagines sunt M L, K A, sint aequalia (VII, 7)
accidentibusque imaginibus factis in caeteris omnibus viae (II, 5)
cum de loco imaginis nihil hactenus ea rationum firmitate scriptum sit (II, 1)
DE LOCO IMAGINIS PER VISIONEM DIRECTAM (III – titulo cap.)
<i>Locus imaginis quibus rebus detenninatur</i> (III – titulo par.)
locus objecti apparens sive locus imaginis est citra locum (III, 3)
Itaque in omni visione recta locus imaginis est citra objectum verum (III, 3)
coeuntibus terminis imaginis , tanquam punctum (III, 3)
locus tamen apparens, id est, distantia imaginis ejus in visione directa (III, 4)
in dissitis terrae regionibus, locus imaginis non erit utrisque idem (III, 5)
<i>Locus objecti apparens, sive locus imaginis, per reflexionem a speculis planis</i> (V – titulo par.)
Manifestum hinc est, locum imaginis per reflexionem eundem esse (V, 1)
fundamento doctrinae suae posuerunt, locum imaginis cujuslibet puncti visi per reflexionem (V, 1)
Locus imaginis , id est locus objecti apparens (V, 5)
Est ergo inventus locus imaginis objecti I E (V, 5)
<i>perpendicularum oculi non secant, invenire locum imaginis</i> (VI – titulo par.)
intersectent ante reflectionem, locum imaginis sic investigabimus (VI, 1)
eo etiam locus imaginis ab eodem speculo erit remotior (VI, 1)
ex iis quae locum imaginis determinant, nempe quod locus imaginis ad speculum accedit (VI, 1)
quae determinat locum imaginis , sunt ipsae lineae visuales (VI, 1)
Locus autem imaginis cujusvis alii puncti objecti (VI, 1)
Regula haec inveniendi locum imaginis etiam speculis planis (VI, 1)

nempe ut sit locus imaginis in concursu rectae (VI, 1)
Nam in speculis planis locus imaginis est in objecti perpendicularo (VI, 1)
invenietur locus imaginis hoc modo (VI, 2)
Est ergo imaginis objecti <i>h g</i> locus inventus <i>k i</i> (VI, 2)
cum extremis punctis imaginis suae reciproce coincidunt (VI, 4)
oportet jam locum imaginis objecti <i>H I</i> determinare (VI, 5)
Dico <i>L R</i> esse locum imaginis , sive locum objecti apparentem (VI, 6)
terminabitur tota in loco imaginis quaesitae (VII, 1)
<i>Locus imaginis per dioptrum sphaerice convexum</i> (VIII – titolo par.)
<i>Locus imaginis per dioptrum convexum inversae</i> (VIII – titolo par.)
<i>Locus imaginis per dioptrum sphaerice concavum</i> (VIII – titolo par.)
<i>Locus imaginis per dioptrum hyperboloeides</i> (VIII – titolo par.)
Inventus ergo est locus imaginis inversae, &c. (VIII, 7)
erunt <i>Q</i> et <i>R</i> loca imaginum punctorum objecti <i>M</i> et <i>E</i> (V, 5)
Similiter inveniri possunt loca imaginum omnium punctorum (V, 5)
Propter eandem rationem erunt loca imaginum punctorum <i>M</i> et <i>E</i> (V, 5)
Itaque locus imaginum per reflexionem a speculo convexo (V, 5)
Lumen autem & color ita figuratus, Imago dicitur (II, 1)
Nam si imago , concepta ex puncto viso in initio motus (II, 5)
motum fluctuum; quare imago objecti, cujus naturam in ea resistentia (II, 7)
visio totius <i>A H</i> , id est, imago ejus aliqua, imago illa apparebit ex ea parte (III, 3)
Idem objectum si sit remotius, imago ejus videbitur magis citra objectum (III, 3)
una cum distantia illa in qua imago ejus evanescit (III, 4)
quoniam imago res est mere phantastica (III, 4)
objecti veri et ipsi parallela, imago ejus ex tali visione conflata (III, 5)
angulo visorio necessario sequitur imago major (III, 7)
ut clausis rursus imago tamen fenestrae (III, 8)
Pro fortitudine autem visionis magis minusve perseverat imago concepta (III, 8)
sed in illis unius objecti una tantum imago , in his plures esse possunt (V, 2)
<i>Imago objecti utcumque positi in tantum recedere</i> (VI – titolo par.)
esset ipsum objectum videndum, imago puncti ejus extremi (VI, 5)
extremi <i>X</i> appareret in <i>A</i> , et imago puncti alterius extremi (VI, 5)
Imago objecti visa in speculo concavo (VI, 8)
Nunquam ergo imago erit in ipso oculo (VI, 8)
ad rectam <i>A C</i> , tanto imago ejus et major est (VI, 8)
In quo puncto objectum et imago se mutuo tangunt (VI, 9)
Itaque si punctum objecti et imago ejusdem se mutuo tangunt (VI, 9)
tantum ex altera parte <i>E C</i> , imago ejus non inversa sed naturali situ appareret (VIII, 7)
paulatim longius a dioptro, imago ejus esset magis (VIII, 7)
tunc primum imago ejus et inversa videretur et distincta (VIII, 7)
a dioptro remotum esse, ut imago ejus et inverse (VIII, 7)

IMPRIMO

ut actio ejus imprimatur in retinam, in puncto (III, 2)
motum suum sanguini imprimit , cordis diastolem efficit (I, 2)

PERCEPTIO

De Linea Visuali & Perceptione Motus (Index)
DE LINEA VISUALI, & PERCEPTIONE MOTUS (II – titolo cap.)
dicemus jam de perceptione motus. Sciendum igitur est (II, 4)

PERCIPIO

oculis tamen percipi non potest; propterea quod (II, 5)
in parvis objectis exiguus sit, ut non percipiatur . Hinc est quod qui versum (II, 2)
qui communes non sunt, sensu percipientur ; reliqui non percipientur . Ut qui simul (II, 6)

PHAENOMENON

ita sunt animo curioso phaenomena . Differunt tamen in hoc (XI, 9)
quam alii afferunt hujus phaenomeni , nimirum id accidere propter refractionem (III, 7)
tamen atmosphaera ejus phaenomeni causa esse non potest (VII, 7)
et quae inde oriuntur phaenomenis , dicemus jam de perceptione motus (II, 4)
Hactenus de linea visuali, phaenomenisque inde accidentibus (II, 7)
Quod ad phaenomenon prius attinet, sit alterius oculi (II, 2)
Quod attinet a secundum phaenomenon , sint duo oculi (II, 2)
His cognitis rationem reddemus phaenomenon sive experimentorum (II, 2)

PHANTASIA

unde aliquibus laudabilis est Phantasia , aliis Iudicium probabile est (XIII, 2)
in Objectis similibus: Phantasia autem confundit jucunde objecta dissimilia (XIII, 2)
in utrisque invenitur. Phantasia si modum excedat exit in stultitiam (XIII, 2)

PHANTASMA

colorem non objectorum accidentia, sed Phantasmata nostra esse (II, 1)
quorum motuum causae sunt Phantasmata circa Bonum & Malum ab objectis (XII, 1)

PHANTASTICUS

quoniam imago res est mere Phantastica (III, 4)
vel supersticiosae sive phantasticae . Rationales sunt, Primo, Preces (XIV, 10)

REPRAESENTATIO

<i>Rectanguli infiniti repraesentatio in perspectiva est triangulum (IV – titolo par.)</i>
<i>trianguli repraesentantis; etiam efficacior fiet repraesentatio (IV – titolo par.)</i>

<i>ratione umbris animalibus aliisque circumstantiis repraesentatio corroboratur (IV – titolo par.)</i>
Repraesentatio figurae in <i>perspectiva</i> aliud nihil est praeter linearum in objecto (IV, 1)
fiet repraesentatio objecti, in illo plano apparens (IV, 1)
eritque trapezium E L D C repraesentatio rectanguli ulterioris (IV, 4)
etiam adhuc erit repraesentatio objecti aliquanto efficacior (IV, 6)
erit et sic quoque repraesentatio , tanquam aucto testium numero (IV, 7)
uno tantum oculo tabula spectetur, repraesentatio erit multo perfectior (IV, 8)
De Repraesentatione Objecti in <i>Perspectiva</i> (Index)
DE REPRÆSENTATIONE OBJECTI IN <i>PERSPECTIVA</i> (IV – titolo cap.)

REPRÆSENTO

trapezii linea diagonalis repraesentabit A C diagonalem figurae primae (IV, 4)
Itaque A Q R B trapezium repraesentabit rectangulum A R (IV, 4)
aedificii perfectius adhuc repraesentabuntur , quam solum aut lacunar (IV, 5)
ipsum objectum repraesentandum per transpectionem in plano (IV, 2)
figurae verae objectum repraesentare , sed similitudine quam habent cum triangulo (IV, 3)
Quod si repraesentare in tabula velimus rectangulum finitum (IV, 4)
ita quilibet homo plures homines repraesentare potest (XV, 1)
ergo facit aliquis in persona ejus, qui repraesentari ab eo non vult (XV, 2)
pro ratione basium trianguli repraesentantis ; etiam efficacior fiet repraesentatio (IV)
sed aliquando etiam repraesentantis , id est, utriusque tum authoris tum actoris (XV, 2)
<i>Trapezium quomodo repraesentat speciem rectanguli finiti (IV – titolo par.)</i>
<i>quare tanto efficacius rem repraesentat (IV – titolo par.)</i>
quoniam vertex F repraesentat lineam in distantia incognita collocatam (IV, 4)
memoriam porticus quam repraesentat vehementius excitat (IV, 4)
jucunda sunt repraesentata , quia bona (XI, 12)
<i>Rectangulum infinitum non repraesentatur a triangulo propter objecti (IV – titolo par.)</i>
a tabula optime repraesentatur ; id quod ex tabulae (IV, 1)
requiratur autem voluntas illius, qui repraesentatur , ut author sit actionum (XV, 3)
illi a quibus repraesentatur , necesse est ut persona fiat per voluntatem (XV, 2)
Cum recta D C (secundae figurae) repraesentet objectum D C (IV, 4)
cujus pars E C repraesentet speculum concavum (VI, 1)
juncta autem GH repraesentet objectum (VI, 1)

SIMILITUDO

<i>tabulas <i>perspectivae</i> non similitudine ulla figurae verae objectum (IV, 3)</i>
verae objectum repraesentare, sed similitudine quam habent cum triangulo (IV, 3)
qui post caetera animalia ad Dei similitudinem creatus est (I, 1)

*a triangulo propter objecti cum tabula **similitudinem**, sed propter **similitudinem** trianguli cum apparentia rectanguli (IV – titolo par.)*

SOMNIO

precibus a daemone, quem **somniant** se vidisse ejusque operam pacto conduxisse (XIV, 12)

SOMNIUM

Quod somniatores **somnia** sua, nullo edito miraculo (XIV, 12)

etiam sua cuique **somnia** pro propheticis habita sunt (XIV, 12)

SPATIUM

partim cogitationes per ampla **spatia** vagantur, partim circa (XIII, 2)

distantium motus magno **spatio** transmisso exiguum tamen (II, 4)

procedentes eo minus in retina **spatium** occupant, quo punctum (VIII, 2, coroll.)

& propterea in **spatium** Retinae (circa Axem optimum) (VIII, 4)

longius secent, & **spatium**, quod in Retina occupant (VIII, 5)

Opticum citra Retinam, **spatiumque** in Retina occupant (VIII, 5)

SPECIES

et hyperbolas transpectas apparere alias **specie** Hyperbolas. Atque (IV, 11)

sed diversae **speciei**, & quae habent aliam rationem majoris (IV, 11)

quae ejusdem sunt **speciei**, ubivis terrarum voces eadem (X, 1)

humor prolificus movet formatque in **speciem** humanam (I, 4)

Trapezium quomodo repraesentat **speciem** rectanguli finiti (IV – titolo par.)

unamquamque motus **speciem** consequuntur (X, 5)

desinit in aliam stultitiae **speciem**, qui est stupor (XIII, 2)

quae variae esse possunt pro varietate **specierum** et partium universi (X, 5)

videtur ea inter **species** innumeras linearum conchoeideon (VII, 2)

prout aliae aliaeque rerum **species** sensibus ejus sese obtulerunt (X, 2)

perturbationes animi sunt appetitionis et fugae **species**, assumptis differentiis ab objectorum (XII, 1)

quam alioqui faceret; quae **species** quidem Histrionicae est (XIV, 8)

nisi quod doloris **Species** aliqua sit etiam Pudor (XIV, 10)

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
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	CONCIPI	2	
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FINGO	FICTI	1	3
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IDEA	IDEAS	3	3
IMAGINARIUS	IMAGINARIA	1	2
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IMAGINATIO	IMAGINATIONE	3	3
IMAGINO	IMAGINANTUR	1	5
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	PERCIPIMUS	1	
PHANTASIA	PHANTASIAM	1	1
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SIMILITUDO	SIMILITUDINE	2	10
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TAVOLE DELLE CONCORDANZE

APPAREO

si tamen nullus appareat effectus, ne in longissimo quidem tempore (<i>Dialogus I, p. 39, Interloc. A</i>) definitione parallelarum rectorum appareat , quare duae rectae nunquam (II, p. 65, A)
proxima ejus verba manifeste apparebit ; sunt autem haec (IV, p. 132, A)
<i>Philosophia est accidentium quae apparent, ex cognitis eorum generationibus</i> (I, p. 26, A) phaenomena sive accidentia quae apparent , nimirum, incipiendo a maxime (I, p. 27, A) satis percipimus), infinitae statim apparent rerum sublunarium species (I, p. 29, A) densitatem symbolorum, non apparent . Neque quicquam habent (V, p. 178, A)
operationis satis ex ipsa apparere operatione; id quod ego (III, p. 107, A)
postea vera esse apparent . Non ergo comprobo ea quae subjungit (III, p. 120, B)
scientiae principia, neque, ut apparet hoc loco, quid sit <i>demonstrare</i> (I, p. 40, A) causa accidentis non apparet , tum etiam quia inductio particularium (IV, p. 137, A) analysin attinet, non minus apparet in scriptis Euclidis, Archimedis (V, p. 196, A) centris gravitatis ipsorum, methodus apparet inveniendi rationem solidi (VI, p. 220, A)

COLOR

<i>quam si quaeratur quot colores constituunt sonum, et quot soni</i> (III, p. 120, B)
gradus octo; quantitatis, paululum; coloris flavi, quantum sufficit (VI, p. 230, B)

CONCIPIO

qui de iis quae semel conceperint dubitare non possunt (III, p. 120, A)
an ex rebus ipsis recte conceptis , aestimare? Sed quod Euclidem (VI, p. 226, A)
Annon potest concipi quiescens semicirculus in sphaera? (II, p. 86, A) solidum solido applicari concipi potest, erunt quantitates (V, p. 170, A)
exceptis paucis, non satis concipliant . Nam etsi talis motus (VI, p. 226, B)
in parallelogrammo ABCD concipiatur latus AB moveri (V, p. 191, A)

FINGO

censendas esse eodem modo quo numeri ficti ? (II, p. 72, B)
numeris vel quantitibus fictis . Sed putasne tu rationes (II, p. 72, B) superatur a numeris non fictis : ita ratio <i>defectus</i> superatur (II, p. 72, A)

FIGURA

decima quarta, haec est: <i>figura est, quae sub aliquo</i> (II, p. 64, A)
quinta est; <i>circulus est figura plana sub una linea comprehensa</i> (II, p. 64, A)
<i>Circulus est figura descripta per lineae, in plano</i> (II, p. 64, A)
pyramidoide, aut ulla alia figura basem habente rectilineam (V, p. 176, B)
lineam rectam. Quae est figura tecti domus (V, p. 176, A)
talem motum descripta sit figura ABEFC, relicto complemento (V, p. 191, A)
temporum, quibus describuntur figura deficiens et complementum (V, p. 193, A)
universale, nempe: <i>in omni figura generata per motum</i> (V, p. 194, B)
<i>id est, ad id quo figura facta superatur ab ea figura quae facta esset</i> (V, p. 194, B)
Secundo, quia alia figura describenda esset, in qua semicirculus (VI, p. 223, A)
superficie, solidi, anguli, figurae etc., definitiones (I, p. 31, A)
ostendisse prius hujusmodi figurae constructionem sive generationem (II, p. 64, A)
ab unico puncto ad figurae extremum omnes undequaque (II, p. 64, A)
demonstrari possunt sine figurae constructione. Nam ex constructione (II, p. 66, A)
<i>ad finem, rationem figurae factae ad complementum ejus</i> (V, p. 194, B)
ostensum est centrum gravitatis figurae cycloidalis comprehensae (VI, p. 207, prop. XI)
Quoniam ergo centrum gravitatis figurae B/FD, quod est tria (VI, p. 207, prop. XI)
teneat corpus aliquod figurae cujuscunque, puta pilam (VI, p. 227, A)
enim esset dicere, <i>figuram esse figuram quae sub aliquo</i> , etc. (II, p. 64, B)
<i>puncto eorum quae intra figuram sunt posita, cadentes omnes</i> (II, p. 64, A)
aliquam in rerum natura figuram esse, in qua ab unico (II, p. 64, A)
inclinatio, propter quas figuram qualitibus accenseri poscunt (IV, p. 158, A)
quam contingit. Vide figuram hanc, ubi centris (V, p. 172, A)
Propositio XI figuram exhibet aliam novam, quam (V, p. 176, A)
Itaque creta designans figuram in pariete, sic arguebat (V, p. 189, A)
complementum DBEFC ad figuram ABEFC. Siquidem (V, p. 193, A)
erit ipsum complementum ad figuram ipsam, nimirum (V, p. 193, A)
complementum DBEFC ad figuram ABEFC: quod erat demonstrandum (V, p. 193, A)
triplicata etc., ibi figuram factam ad complementum (V, p. 194, B)
velocissimo, describi posse figuram etiam minutissimam (VI, p. 227, A)
respondet, <i>ut figurarum magnitudo ad quantitatem spectat, ita figurarum species spectat ad qualitatem</i> (IV, p. 158, A)
natura. A. Qui figuras definiunt, ideas quae (II, p. 87, A)
et quod extra figuras rectangulas et earum partes nihil (VI, p. 210, A)
quaslibet alias describunt figuras , modo puncta illa motu (VI, p. 227, A)
potuit linearum omnium in figuris , certa et cognita lege descriptarum (II, p. 85, A)
<i>qualitatem</i> . Quasi aliud in figuris compararent geometrae praeter (IV, p. 158, A)
Et sic de caeteris figuris , prout postulant rationes (V, p. 194, B)
geometriam totam, in figuris curvilineis parum aut nihil valere dicis (VI, p. 225, B)

IDEA

neque habentes ipsi ideas rerum, cogentur sibi metipsis turpiter contradicere (I, p. 22, A)
Qui figuras definiunt, ideas quae in animo sunt (II, p. 87, A)

attentionem ad rerum ipsarum **ideas** remiserunt, quae, inventa (V, p. 196, A)

IMAGINARIUS

parameter magis sit **imaginaria** quam diameter, vel alia quaevis linea (V, p. 177, A)

et hyperbolarum parametris **imaginariis** loquitur, eodem laborant vitio (V, p. 177, A)

IMAGINATIO

quam satis de vulgi **imaginatione** anguli, cum dicant hoc (V, p. 163, A)

inhaerente illa falsa **imaginatione**, id dixerint ex quo inferri possit (V, p. 163, A)

cono realiter existit, sed sola imaginatione suppletur. – Quod est falsum (V, p. 176, A)

IMAGINO

et ex iis quae **imaginantur fieri**, deducunt proprietates (II, p. 87, A)

non potest. Attamen ne **imaginari** quidem possum quo facto (III, p. 101, B)

multiplicari aliquid audivi, neque **imaginari** possum, nisi ut fieret (IV, p. 133, B)

B. Ne **imaginari** quidem possum quicquam, quod aut Wallisius (V, p. 187, B)

scriptorius; an difficile est **imaginari**, quo modo ille eo stylo (VI, p. 227, A)

IMAGO

non in rerum ipsarum **imaginibus**, sed in verbis magistrorum (V, p. 196, A)

PERCIPIO

id est, didicerunt, intellexerunt, **perceperunt**, id quod sine summa evidentia (I, p. 23, A)

sublimium partes non satis **percipimus**), infinitae statim apparent (I, p. 29, A)

PHANTASIA

A. Video **phantasiam** ejus, aliis ideis omnibus deletis (II, p. 94, A)

PHAEOMENON

qua distinguuntur ipsa **phaenomena** sive accidentia quae apparent (I, p. 27, A)

motus ad producenda **phaenomena** naturae fere omnia sit omnium (VI, p. 227, B)

incumbunt, ut nova acquirant **phaenomena**; cum **phaenomena** sola experiendo (VI, p. 228, A)

id quod faciunt qui videntes **phaenomena**, non considerant quo agente (VI, p. 228, A)

sensibilium et **phaenomenon** naturalium fere omnium (VI, p. 226, A)

causas reddit omnium fere **phaenomenon** naturalium satis probabiles (VI, p. 228, A)

REPRÆSENTO

lineae duplae ipsum repræsentantis . Sed pergo. – <i>Si comparetur</i> (III, p. 125, A)
si singuli cives representari se jusserint ab uno homine (VI, p. 231, A)
lineae quae ipsum repræsentat , ita quantitas ponderis dupli (III, p. 125, A)
quidem unius repræsentet AB, velocitatem autem alterius repræsentet AC (II, p. 77, B)
civibus eligitur, ut totam civitatem repræsentet . Non enim pars millesima (VI, p. 231, B)

SIMILITUDO

quod conjecturam faciat a similitudine literarum. Ut taceam (II, p. 53, A)
vocem in enuntianda rationum similitudine vulgo usitatam (IV, p. 157, A)
cum vellent rationum similitudinem explicare, Graeci quidem (II, p. 70, A)
definit Euclides, esse similitudinem rationum? <i>Similitudo</i> autem (II, p. 75, B)
significat proportionem sive similitudinem rationum quae cernitur (II, p. 79, A)
Itaque propter similitudinem methodi, divisio arithmetorum (III, p. 122, A)
<i>inquit, aequalitatis, nihili similitudinem refert. Proportio majoris</i> (IV, p. 160, A)
<i>est rationum similitudo</i> . B. Quenam est differentia (II, p. 74, A)
esse similitudinem rationum? <i>Similitudo</i> autem <i>rationum</i> (II, p. 75, B)
id contingit, quia similitudo et aequalitas rectangulorum (III, p. 123, A)

SOMNIO

<i>singulis laudes deberi somniantes, mire hallucinatos esse</i> (III, p. 117, A)
Clavium controversia ne somniavit quidem. Capite tertio (V, p. 162, A)

SPATIUM

velocitates amborum determinantur per spatia quae eodem tempore percurrunt (II, p. 77, B)
alterum ad E, rursus erunt spatia percurra AD et AE ut velocitates (II, p. 77, B)
ubi gravia non percurrunt spatia in eadem ratione (IV, p. 149, A)
<i>eadem ratione augeri quoque spatia ab ea iisdem vel aequalibus</i> (V, p. 191, A)
semicirculo genitori; et tria spatia , nempe triangulum (VI, p. 201 – prop. III)
ut quatuor illa spatia sint inter se aequalia (VI, p. 202 – prop. III)
se aequales. Cum ergo spatia FGm et mGB ostensa (VI, p. 203 – prop. IV)
Pars ergo cycloidalis spatii comprehensa parte cycloidis (VI, p. 202 – prop. III)
parti cycloidalis spatii externi reliquae. Quare (VI, p. 202 – prop. III)
Partes duae cycloidalis spatii BFG, ut et partes (VI, p. 202 – prop. IV)
quod centrum gravitatis etiam spatii cycloidalis interni (VI, p. 203 – prop. IV)
Centrum gravitatis spatii cycloidalis externi BGF, est in s (VI, p. 203 – prop. V)
rectilineum BFD duplum est spatii bilinei BFB (VI, p. 203 – prop. V)
erit centrum gravitatis spatii cycloidalis externi BGF (VI, p. 204 – prop. V)
Centrum gravitatis spatii interni cycloidalis BFD (VI, p. 204 – prop. V)

internum BFD triplum sit spatii cycloidalis externi BGF (VI, p. 204 – prop. V)
distantiae centri gravitatis spatii cycloidalis interni (VI, p. 204 – prop. V)
Est ergo centrum gravitatis spatii cycloidalis interni BFD (VI, p. 204 – prop. V)
descriptum a conversione spatii cycloidalis externi BGF/B (VI, p. 212 – prop. XVI)
aequale est duobus spatiis , nempe cycloidali BGm (VI, p. 202 – prop. III)
puta in AE, quae sit spatio AD homologa. Nec tantum verum (II, p. 77, B)
rectilineum G 6 F aequale sit spatio cycloidali BFG, ablato communi spatio G m B restabit (VI, p. 202 – prop. III)
bilinei BFB) aequale spatio FGm, parti cycloidalis (VI, p. 202 – prop. III)
FGm aequale esse spatio F 6 m parti bilinei BFB, necesse (VI, p. 202 – prop. III)
cycloidale FGm spatio trilineo smm, minus spatio bilineo FnF (VI, p. 202 – prop. III)
bilinei BFB) eodem spatio trilineo smm, minus spatio bilineo FnF (VI, p. 202 – prop. III)
Ablato ergo spatio communi ABqC, erit reliquum (VI, p. 204 – prop. VI)
rectilineum EFf aequale est spatio intercepto inter arcum (VI, p. 205 – prop. IX)
est reliquo spatio , nimirum, spatio quod relinquitur (VI, p. 206 – prop. IX)
rectilineo ABC, id est, spatio incluso intra arcum BC (VI, p. 206 – prop. IX)
Ablato ergo communi spatio trilineo F/RF, clauso (VI, p. 208 – prop. XIII)
quadrato ABzC aequale est spatio cycloidali fBA (VI, p. 211 – prop. XV)
existentem, in majus extendi spatium loci. Sed ipsos (II, p. 69, A)
eadem quae ratio AB ad GE, spatium ABEFC esse ad spatium DCFEB ut 1 ad 1 (V, p. 191, A)
duplicata rationis AB ad GE, spatium DBEFC esse ad spatium ACFEB ut 1 ad 2 (V, p. 191, A)
possibile est, impleretur spatium planum comprehensum duabus (VI, p. 199 – prop. I)
Spatium trilineum inclusum cycloide et duabus rectis BG (VI, p. 199 – prop. II)
cuncti constituent spatium duplum semicirculi EGHF. Sed spatium inclusum cycloide (VI, p. 200 – prop. II)
et recta BG, est ipsum spatium quod constituitur a lineis (VI, p. 200 – prop. II)
Est ergo spatium inclusum cycloide et arcu GHF (VI, p. 200 – prop. II)
Reliquum ergo spatium inclusum cycloide et duabus (VI, p. 200 – prop. II)
Sequitur hinc, spatium comprehensum cycloide (VI, p. 200 – prop. II)
Manifestum quoque est, spatium duabus curvis, nimirum (VI, p. 200 – prop. II)
Quoniam ergo spatium trilineum comprehensum (VI, p. 201 – prop. II)
tum partes ejus, nempe spatium cycloidale externum (VI, p. 201 – prop. III)
nempe triangulum G 6 F, spatium cycloidale externum (VI, pp. 201-202 – prop. III)
spatio G m B restabit spatium Bm6B (pars bilinei BFB) (VI, p. 202 – prop. III)
externi reliquae. Quare spatium cycloidale ablatum, nempe BGm (VI, p. 202 – prop. III)
Si ostendero jam spatium cycloidale FGm aequale esse (VI, p. 202 – prop. III)
triangulum GFs spatium cycloidale FGm spatio trilineo (VI, p. 202 – prop. III)
GFs aequale) superat spatium F6m (partem bilinei BFB (VI, p. 202 – prop. III)
Cum enim spatium cycloidale internum BFD triplum (VI, p. 204 – prop. V)
erit reliquum spatium 6qC aequale bilineo BqB (VI, p. 204 – prop. VI)
bilineo BqB. Sed spatium 6mBC, comprehensum a parte (VI, p. 204 – prop. VI)
si ipsi addatur spatium 6qC, et eidem auferatur (VI, p. 204 – prop. VI)
erit factum spatium m6CB, comprehensum duabus (VI, p. 204 – prop. VI)
Spatium cycloidale internum BAf, comprehensum (VI, p. 205 – prop. VII)
Nam, per praecedentem, spatium quadrilineum BC6m aequale (VI, p. 205 – prop. VII)
addatur trilineum m6f, fit spatium cycloidale integrum BAf. Spatium ergo cycloidale (VI, p. 205 – prop. VII)
Spatium cycloidale ABf, terminatum duabus (VI, p. 209 – prop. XV)
Cui additum spatium 6fm, aequale, ut in precedente (VI, p. 210 – prop. XV)
sua <i>Arithmetica Infinitorum</i> , spatium planum fBCf aequale esse dimidio (VI, p. 210 – prop. XV)

ducatur recta Bf , erit factum spatium bilineum BfB aequale (VI, p. 210 – prop. XV)
manifestum est, quod spatium cycloidale $fABmf$ (VI, p. 211 – prop. XV)

SPECIES

habita ab omnibus pro specie rationis; fortasse quia (II, p. 74, A)
plura aliam esse speciem rationis, quam unius ad unum (I, p. 21, A)
Aut aliam quidem esse speciem quantitatis tres ulnas (I, p. 21, A)
scientiarum mathematicarum species . – <i>Sunt autem disciplinae</i> (I, p. 23, A)
per <i>puram</i> et <i>mixtam</i> in species , sed in partes; eo modo (I, p. 24, A)
Quot sunt ergo rerum species , tot sunt philosophiae totius (I, p. 27, A)
apparent rerum sublunarium species , quarum magnitudines, motus (I, p. 29, A)
materiam praestet unica species homo, quando putas otium (I, p. 29, B)
<i>modos, sive gradus, sive species statuo. Prima quidem est</i> (I, p. 40, A)
<i>me tres demonstrationis species fecisse, cum vulgo duae</i> (I, p. 43, A)
rationis tredecim facit species , quarum ratio arithmetica est una (II, p. 74, A)
<i>peragatur per symbola seu species, quam per ipsos numeros</i> (III, p. 97, A)
distributione rationum in suas species , nimirum <i>multiplicem, submultiplicem</i> (III, p. 130, A)
<i>spectat, ita figurarum species spectat ad qualitatem</i> (IV, p. 158, A)

«DIALOGUS PHYSICUS DE NATURA AERIS»
[Ed. Molesworth, 1839-1845, OL IV, pp. 233-296]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPAREO	APPAREAT	1	5
	APPAREBIT	1	
	APPARENTEM	1	
	APPARET	2	
COLOR	COLOREM	1	1
CONCEPTIBILIS	CONCEPTIBILIS	1	1
CONCEPTUS	CONCEPTU	1	1
CONCIPIO	CONCIPERE	1	5
	CONCIPI	2	
	CONCIPIAS	1	
	CONCIPITUR	1	
FIGURA	FIGURA	5	8
	FIGURAE	1	
	FIGURAM	1	
	FIGURAS	1	
IDEA	IDEAM	1	1
IMAGINARIUS	IMAGINARIS	1	1
IMAGINO	IMAGINARE	2	2
IMAGO	IMAGINES	1	1
IMPERCEPTIBILIS	IMPERCEPTIBILE	1	3
	IMPERCEPTIBILIS	2	
INCONCEPTIBILIS	INCONCEPTIBILE	1	1
PHAENOMENON	PHAENOMENA	9	25
	PHAENOMENI	6	
	PHAENOMENIS	1	
	PHAENOMENO	1	
	PHENOMENON	4	
	PHAENOMENON	3	
	PHAENOMENON	1	
	PHAENOMENUM	1	
PHANTASIA	PHANTASIA	1	2
	PHANTASIAM	1	
PHANTASMA	PHANTASMA	2	2
PERCEPTIBILIS	PERCEPTIBILIBUS	1	1
PERCIPIO	PERCIPIMUS	1	2
	PERCIPIO	1	
REPRAESENTO	REPRAESENTANT	1	1
SOMNIO	SOMNIAVERAM	1	1
SOMNIUM	SOMNIUM	1	1
SPATIUM	SPATIA	1	15
	SPATIIS	1	
	SPATIUM	13	
SPECIES	SPECIE	1	2
	SPECIEM	1	

TAVOLE DELLE CONCORDANZE

APPAREO

debet objectum, ut appareat nigrum? A. Ut <i>album</i> luci (p. 282, Interloc. B)
numerum simpliciter: ut manifestius apparebit in sequentibus. Transmissa est (p. 287, A)
dic mihi quae tibi apparet causa, quare Deo omnipotenti difficilius (p. 245, A)
differentia saltem manifesta non apparet . A. Credo. Recipiens enim (p. 267, B)
paulatim admittitur, etiam apparentem illam gravitatem paulatim perdit (p. 258, B)

COLOR

omnibus conflatum unum colorem ad lucem proxime accedentem (p. 282, A)

CONCEPTIBILIS

prima est, ut sit conceptibilis , id est, non absurda (p. 254, A)
--

CONCEPTUS

Nihil est conceptu facilius. Supponatur ergo (p. 252, B)

CONCIPIO

id dicis quod animo concipere nunquam poteris. Nam idem (p. 279, A)
Divisio quidem infinita concipi non potest, divisibilitas autem facile (p. 244, A)
conspici, tum in aere concipi facillime potest (p. 247, B)
id quod dicimus, si concipias aerem hunc prope terram (p. 247, B)
ad maria congelata) facile concipitur esse motus aeris vehemens (p. 281, A)

FIGURA

congeriem corpusculorum magnitudine et figura variis flexibilibus praedictorum (p. 250, B)
talis erit pyramidis illius figura , qualem definiet ambitus (p. 269, A)
Nam locus omnis in figura sphaerica materiae, quantumvis subtilis (p. 270, A)
perspicue tibi descripta figura , si tanti esse putas (p. 270, A)
quem implet, sub quacunque figura , semper aequalem (p. 279, A)
Recte. Sed cujus figurae ? Si parallelopedi, nulla potest (p. 262, B)
Totius instrumenti figuram videre potes ad finem cap. (p. 274, A)

filiculis constat, quae praeter **figuras**, contactum per omnia puncta (p. 266, A)

IDEA

oculum satis fortiter moveat, **ideam** ignis faciet (p. 265, A)

IMAGINARIUS

Qualem autem aeris naturam **imaginaris** tu, qua supposita (p. 244, B)

IMAGINO

aperiri et claudi potest. **Imaginare** jam, transitu inter recipiens (p. 243, B)
sed aliunde didicistis. **Imaginare** sphaeram vitream, cavam (p. 274, A)

IMAGO

sed minutissima, quorum **imagines** confertae exhibent non unum (p. 282, A)

IMPERCEPTIBILIS

sed intra spatium **imperceptibile**, velocissimus tamen, ut qui (p. 248, A)

motus est, quanquam **imperceptibilis**. Cujus conatus sive motus **imperceptibilis** causam efficientem (p. 250, A)

INCONCEPTIBILIS

alteris innitentes, gravitent, **inconceptibile** est. Ligna et corpora (p. 251, A)

PHAENOMENON

rebus et nova deteguntur **phaenomena**, et rerum naturalium causae (p. 240, B)

Sed an etiam ea **phaenomena** quae unoquoque fere (p. 241, A)

caetera hujus machinae **phaenomena** expedieris tam clare (p. 249, B)

hypothesim aliam, qua **phaenomena** eadem salvari posse putant (p. 250, B)

a gravitate atmosphaerae **phaenomena** machinae vestrae salvari (p. 250, A)

sed ad alia **phaenomena** salvanda utitur. Sed de vacuo (p. 251, A)

eorum usum ad salvanda **phaenomena** quae nunc dicturus sum (p. 253, B)

B. Revertor ad **phaenomena** machinae nostrae. Si quis (p. 257, B)

pergamus ad **phaenomena** physica quorum causas (p. 274, A)

quam quisque causam **phaenomeni** esse suspicatur, eam viva voce (p. 241, B)

concessa inferri possit **phaenomeni** necessitas. Harum prima (254, A)

Vides igitur hujus **phaenomeni** rationem reddi posse sine (p. 255, A)

illam plus calescere, alia causa **phaenomeni** excogitanda esset (p. 258, A)

Causam hujus **phaenomeni** Hobbis hanc assignat (p. 274, A)

illius hypothesibus, causa phaenomeni manifesta est. Tui autem (p. 275, A)
quam in centies mille phaenomenis istis quotidianis (p. 241, B)
dicendum sit de phaenomeno quod retuleris. Quod attinet (p. 262, A)
numerum infinitum aptari potest phaenomenon communium. A. Qnaenam sunt (p. 241, B)
vacuum et naturam aeris phaenomenon non est difficilis explicatio (p. 247, B)
usae sunt scholae. B. Phaenomenon quidem circa vacuum (p. 276, B)
Quod est ipsum phaenomenon . Hoc autem connotandum est (p. 254, A)
determinari (quanquam phaenomenon illud constans non sit) (p. 265, A)
quibus hypothesibus idem phaenomenon explicuere? B. Nescio. (p. 275, A)
hactenus, nisi quod phaenomenon hoc, et illud alterum siphonis (p. 277, B)
moto et contiguo. Itaque phaenomenum hoc demonstrationem suppositionis (p. 258, A)

PHANTASIA

Utraque enim illa phantasia tum gravitatis atmosphaerae (p. 271, A)
virinm ad excitandam phantasiam lucis, quanquam debiliorem (p. 266, A)

PHANTASMA

fricato oriri solet phantasma lucis. Sed naturam et causam (p. 266, A)
oculi exoriri faciat phantasma lucis; quanquam vis (p. 266, A)

PERCEPTIBILIS

sigillatim visu non perceptibilibus , convexis tamen (p. 282, A)

PERCIPIO

qua lucem et calorem percipimus . B. Negari hoc profecto (p. 279, A)
Necessitatem illam nondum percipio . A. Nisi ita esse meditando (p. 295, B)

REPRAESENTO

sunt totidem specula, repraesentantque totidem objecta lucida (p. 282, A)
--

SOMNIO

ad philosophiam didicisse me somniaveram , hoc tu mihi totum (p. 271, B)

SOMNIUM

tum vis elasticae sive antitupiae aeris, somnium erat. Siquidem autem (p. 271, A)
--

SPATIUM

erunt inter fila illa spatia quaedam relictæ; quæ si vacua sunt (p. 262, B)
--

motus illarum in brevissimis spatiis sunt velocissimi, et propter (p. 284, A)
--

proprietas concludant spatium , quod a suctore retracto relinquitur (p. 244, A) et ab eo rursus, quod spatium illud est vacuum (p. 244, A)

imaginaris tu, qua supposita, spatium illud repleri potest (p. 244, B)

motus localis, sed intra spatium imperceptibile, velocissimus tamen (p. 248, B)
--

Nonne ergo spatium , quod in cylindro ab argento vivo deseritur (p. 255, B)
--

suam ascendit, præterquam ut spatium impleat, quod in phiala factum (p. 259, B)
--

si pilam exitui oppositam per satis longum spatium ejiciat (p. 260, A)

suctorem reciprocare, intra spatium semi-minuti horæ vidimus extinctam (p. 263, B)

altitudinem fodinae, intra spatium semi-minuti horæ vidi extinctam (p. 263, A)

statim languescere, et post spatium trium minutorum non potuisse (p. 263, B)

languescere, deinde intra spatium trium vel quatuor minutorum (p. 263, A)
--

imum retractum vidimus: ita ut spatium in cylindro vacuum (p. 271, B)
--

terram et astra reliquum spatium omne complet (p. 276, A)
--

SPECIES

gravitatis quantitas in eadem specie corporis non sequitur (p. 278, A)

faciantque totius speciem distinctam; sed ignoro causam (p. 281, B)
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TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPAREO	APPAREAT	1	6
	APPAREBIT	1	
	APPAREBUNT	1	
	APPARENT	1	
	APPARET	2	
APPARITIO	APPARITIO	2	4
	APPARITIONEM	1	
	APPARITIONES	1	
COLORATUS	COLORATUM	1	1
CONCEPTUS	CONCEPTU	1	1
FIGURA	FIG.	2	13
	FIGURA	6	
	FIGURAE	2	
	FIGURAM	2	
	FIGURAS	1	
IMAGINABILIS	IMAGINABILE	1	1
IMAGINO	IMAGINARI	5	5
IMAGO	IMAGINES	3	4
	IMAGO	1	
IMPRESSIO	IMPRESSIO	1	3
	IMPRESSIO	1	
	IMPRESSIIONEM	1	
IMPRIMO	IMPRIMIS	1	2
	IMPRIMIT	1	
PERCIPIO	PERCIPERE	2	3
	PERCIPERETUR	1	
PHAENOMENON	PHAENOMENA	2	10
	PHAENOMENI	4	
	PHAENOMENO	1	
	PHAENOMENON	3	
PHANTASIA	PHANTASIA	3	5
	PHANTASIAE	2	
PHANTASMA	PHANTASMATA	3	3
PHANTASTICUS	PHANTASTICA	1	1
REPRAESENTO	REPRAESENTENT	1	1
SIMILITUDO	SIMILITUDINEM	1	1
SOMNIUM	SOMNIUM	1	1
SPATIUM	SPATIA	9	26
	SPATII	2	
	SPATIIS	5	
	SPATIO	4	
	SPATIUM	6	
SPECIES	SPECIEBUS	2	9
	SPECIEM	3	
	SPECIES	4	
SPECTRUM	SPECTRA	1	2
	SPECTRUM	1	

TAVOLE DELLE CONCORDANZE

APPAREO

quam ineptae sint lectori appareat (p. 377, prop. XVI)
est quantitas <i>negata</i> , apparebit cubus a DY, numeris (p. 384, <i>Duplicatio cubi</i>)
candelam ad D transferas, apparebunt imagines illae ordine (cap. V, p. 339, Interloc. A)
quibus offenduntur non apparent , fieri potest ut aegre (p. 302, <i>Ad regem</i>)
Sed illud quod apparet a percussione, quid est? (cap. IV, p. 328, A)
omnis flamma necessario apparet multo major (puto (IV, p. 331, B)

APPARITIO

Cur ergo non oriretur apparitio lucis ante oculos (IV, p. 328, B)
ipse sol. Est solis apparitio utroque oculo sua (IV, p. 329, B)
A. Quo pacto? B. Apparitionem fieri lucis scis ante oculos (IV, p. 328, B)
B. Etiam illorum apparitiones phantasmata esse dico (IV, p. 329, B)

COLORATUS

si speculum sit coloratum , ut rubrum vel caeruleum (V, p. 339, A)

CONCEPTUS

brevissima. A. Conceptu difficile est. Utinam haec visibili (V, p. 334, A)

FIGURA

Sit datum (in fig. 2) quadratum ABCD cui inveniendus (p. 375, prop. XV)
Sit (in fig. 1) data AV, secta in D (p. 378, <i>Duplicatio cubi</i>)
Nam ex ipsa figura manifestum est, quod motus (I, p. 307, B)
videre potes ex ipsa figura , quod motus rejecti aeris (I, p. 310, B)
hoc modo? Est, in figura , A pelvis sive aliud vas (III, p. 324, A)
angulus in praecedente figura ACE, id est, ita ut esset (VI, p. 346, B)
rationem omnium fere linearum in figura prima descriptorum (p. 377, prop. XVI)
calculus examino. DY, in figura prima, aequalem esse (p. 381, <i>Duplicatio cubi</i>)
Causam, primo, figurae dicam. Virgam ferream (V, p. 337, B)
numeri plani, triangulares, pyramidici, figurae non sunt, sed propter (p. 381, <i>Duplicatio cubi</i>)
latera rejiciuntur. Sed figuram motus quem dicis (I, p. 306, A)
A. Vidi vitrum figuram habens qualem hic appictam habes (V, p. 337, A)

inaequalitas et differentia quoad **figuras**, ut actio in transitu (VII, p. 356, B)

IMAGINABILIS

nondum audivi. Sed **imaginabile** non est saltationem (III, p. 323, B)

IMAGINO

nihil neque video, neque **imaginari** possum, quod illa dejiciat (I, p. 305, A)

aut alius quicumque **imaginari** potest, quo pacto vesica (III, p. 322, B)

neque tu ignem **imaginari** possumus alium quam (IV, pp. 332-333, B)

causam ejus nullam **imaginari** potui ante hunc diem (V, p. 339, A)

Causam aliam hujus eventus **imaginari** non possum (VII, p. 355, B)

IMAGO

simul videbis candelae **imagines**, ut E, F, G, ordine ut hic describuntur (V, p. 339, A)

ad D transferas, apparebunt **imagines** illae ordine non eodem (V, p. 339, A)

tanquam totidem specula plures **imagines** solis in oculum (VI, p. 351, A)

Phantasia est; qualis est **imago** in speculo; quale est spectrum (IV, pp. 328-329, B)

IMPRESSIO

lapidi nova contingit **impressio**, novum etiam ubique (I, p. 308, B)

quod motus ab **impressione** prima in organo duravit (IV, p. 331, A)

descendit novam accipit **impressionem** ab eadem causa continuata (I, p. 307, B)

IMPRIMO

dum motus, quem parti **imprimis** quam digito tangis (VII, p. 353, B)

suam fomiti praeparato **imprimit**. Atque hoc modo propagatur (IV, p. 332, B)

PERCIPIO

quod terrae insistent, **percipere** non possunt), quo aerem (I, p. 305, B)

Venientem autem **percipere** non potuistis, quia motus (VI, p. 344, B)

cum tamen nullus omnino **perciperetur** ventus. B. Quid autem (VI, p. 344, A)

PHAENOMENON

quaedam mea circa Naturae **Phaenomina**, non modo illa quae (p. 299, *Ad regem*)

Caeterum, cum multa alia **phaenomina** praeter gravitatem per (I, p. 309, B)

demonstrandi principiis, propositi phaenomeni necessitatem recte intulerit (p. 300, <i>Ad regem</i>)
Video autem hinc phaenomeni cujusdam solutionem, quam ante (I, p. 308, A)
Lincolniensis. Quam putas hujus phaenomeni esse causam? (I, p. 316, A)
pulverem discutietur. Causam phaenomeni tam insignis scire cupio (V, p. 337, A)
laminarum in ballistis. Quo phaenomeno suppositio tua de motu (V, pp. 338-339, A)
circa aestus marinos phaenomenon omnium mirabilissimum: nempe (II, p. 316, A)
esse machinae illius phaenomenon , quo demonstrari potest (III, p. 323, B)
illum inter C et D. Itaque phaenomenon illud necessitatem vacui (III, p. 325, B)

PHANTASIA

locus ubi fit illuminaretur. B. Phantasia est; qualis est imago (IV, p. 328, B)
B. Decepit te phantasia tua. Si baculum manu (IV, p. 331, B)
effractorum. Fulgur enim phantasia est ab actione aeris in oculum (VI, p. 350, B)
cribro comparatio ipsa, phantasiae potius soboles quam (I, p. 308, A)
omnia sub vexillo phantasiae , nullis fulta corporibus (IV, p. 329, B)

PHANTASMA

spectra esse dicas, et phantasmata ? B. Etiam illorum apparitiones phantasmata esse dico (IV, p. 329, A e B)
magnitudinem omnia esse phantasmata , non objectis sed sentienti (IV, p. 329, A)

PHANTASTICUS

minus videretur tibi phantastica ea quam hic assignavi (I, p. 309, B)
--

REPRAESENTO

qui circuli tellurem repraesentent procedentem a B ad C (I, p. 306, B)

SIMILITUDO

non sunt, sed propter similitudinem aliquam in situ punctorum (p. 381, <i>Duplicatio cubi</i>)
--

SOMNIUM

quale denique est somnium . Sunt enim haec omnia (IV, p. 329, B)

SPATIUM

semper est aequalis: ita ut spatia percursa, si incipiant (I, p. 308, A)
Nam arcus quos faciunt, sunt spatia quae percurruntur (I, p. 308, B)

An qui spatia in aere dari vacua contendunt (III, p. 318, B)
velocissimam esse, et intra spatia brevissima (V, p. 334, B)
velocissimus est, et intra spatia brevissima. Itaque si ignis (V, p. 336, B)
virgam ferream flectimus, spatia in quibus fit motus (V, p. 336, B)
ab aqua coegetur in spatia minora: et proinde motus (V, p. 337, B)
motum partium ejus in spatia arctiora redigit: et sic actione (V, p. 340, A)
et concursu continuato spatia illa cava coarctent (VI, p. 350, B)
minor pro ratione velocitatis et spatii quod percurritur (IV, p. 331, B)
tandem quam pro ratione spatii quod illarum motus postulat (VI, p. 350, B)
per concursum in spatiis brevissimis numeroque infinitis (III, p. 322, A)
valde velox est, sed in spatiis majoribus, satis vehemens (V, p. 336, B)
motum suum exercent in spatiis majoribus, et proinde (V, p. 336, B)
qui ab igne in majoribus spatiis ferebatur, ab aqua (V, p. 337, B)
atque etiam in spatiis arctioribus propter extinctionem (V, p. 338, B)
animalia tam cito, nimirum, in spatio quatuor minutorum horae (III, p. 323, A)
ut si in illo spatio collocetur materia combustibilis (IV, p. 332, B)
elevetur. Itaque spatio inter terram et nubes arctiore facto (VI, p. 348, B)
tantum perdere in tantillo spatio potest, quantum est EG (VII, p. 352, A)
illam circumagas, sed intra spatium quantum potes minimum (I, p. 306, B)
omnes causam statuunt, quod spatium totum inter duo illa (III, p. 318, A)
vacuum esse oportere totum illud spatium quod est extra mundum (III, p. 323, A)
actio tandem in arctissimum spatium concludatur. Itaque necesse (IV, p. 332, B)
tota in arctissimum spatium rediget. Sed de his rebus (IV, p. 332, B)
necessario coguntur descendendo in spatium arctius, et guttulae (VI, p. 342, B)

SPECIES

DE MOTUUM SPECIEBUS (p. 304, index)
aliorum corporum naturis et speciebus distinguitur et dignoscitur (I, p. 311, B)
Nam in vitris quae speciem multiplicant, videres viginti soles (IV, p. 329, B)
Itaque numerus sic factus speciem numerati non mutat (p. 380, <i>Duplicatio cubi</i>)
cubicubos non agnoscit. Speciem ergo ductio geometrica (p. 380, <i>Duplicatio cubi</i>)
quo natura ejus sive species ab omnium aliorum corporum (I, p. 311, B)
videres viginti soles, si species illa esset ipse sol (IV, p. 329, B)
Corporum durorum plurimae species sunt, metalla, lapides etc. (V, p. 339, B)
verisimile est, quia magnes species quaedam est minerae ferreae (VII, p. 357, B)

SPECTRUM

non illa quoque spectra esse dicas, et phantasmata? (IV, p. 329, A)
in speculo; quale est spectrum ; qualis est macula (IV, pp. 328-329, B)

«DE PRINCIPIIS ET RATIOCINATIONE GEOMETRARUM»
 [Ed. Molesworth, 1839-1845, OL IV, pp. 385-484]

OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPAREO	APPAREBIT	1	5
	APPARENS	1	
	APPARET	1	
	APPARUIT	2	
COLOR	COLORE	1	2
	COLORIS	1	
CONCEPTUS	CONCEPTU	1	1
CONCIPIO	CONCEPERAT	1	6
	CONCEPERIT	1	
	CONCIPI	1	
	CONCIPIAT	1	
	CONCIPIUNT	1	
	CONCEPTAM	1	
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IMAGINARIUS	IMAGINARIO	1	1
IMAGINO	IMAGINANTUR	1	1
IMAGO	IMAGINEM	1	2
	IMAGO	1	
IMPRIMO	IMPRESSAM	1	1
SIMILITUDO	SIMILITUDINE	2	10
	SIMILITUDINEM	5	
	SIMILITUDINES	1	
	SIMILITUDO	2	
SPATIUM	SPATIA	1	3
	SPATIUM	2	
SPECIES	SPECIES	3	3

CONCORDANZE

APPAREO

non tam facile apparet . Apparebit autem, si ad 4/6 (Cap. XXIII, p. 461)
Sed tertium nunc apparens , docta jam exorcismos et convitia (XXIII, p. 464)
non tam facile apparet . Apparebit autem, si ad 4/6 (XXIII, p. 461)
primo nostrates simul atque apparuit , magno conatu irati (XXI, p. 449)

Iterum doctrina haec Arabum apparuit a Scaligero, atque iterum (XXIII, p. 464)

COLOR

qualitate aliqua differre, ut colore . Et propterea duo sunt (X, p. 411)

puncta tertium nullius coloris . Quemadmodum etiam duae planae (X, p. 411)

CONCEPTUS

hic patet 16-4-1. Difficile conceptu est quomodo octupla (XIII, p. 425)
--

CONCIPIO

quid sit recta satis conceperat : sed definitio illa plane (IV, p. 396)
--

Quis enim, qui conceperit in sphaera plures circulos (IV, p. 396)
--

duabus lineis concurrentibus conceptam videtur voluisse hoc loco (VIII, p. 399)
--

corpus, neque motum conciipi nisi corporis posse (II, p. 393)
--

animo suo non satis recte concipiat , idea nata ab aliqua (IV, p. 395)

omnes homines satis recte conciipiunt : sed quae superficiei planae (VII, p. 398)
--

FIGURA

et AV minorem (fig. I). Fiat ab AB quadratum (p. 466, <i>Appendix</i>)
--

Fiat ab AB (fig. II) quadratum ABCD (p. 469, <i>Appendix</i>)

Sint datae (fig. 3.) duae rectae AD (p. 472, <i>Appendix</i>)

DE FIGURA (p. 388 - Index)

rem totam descripta figura ponamus ante oculos (VIII, p. 399)
--

DE FIGURA (p. 407 – titulo cap.)
--

Definitio decima quarta, figura est quae aliquo vel (IX, p. 407)

definitio erit (figura est figura quae aliquo , etc.) vitiosa (IX, p. 407)
--

definitio talis erit: Figura est magnitudo quae (IX, p. 407)

<i>comprehenditur</i> : vel brevius, figura est magnitudo undiquaque finita (IX, p. 407)

altera curva est, si non figura ? Differunt enim plusquam (IX, p. 408)

quinta: Circulus est figura plana sub una linea (IX, p. 408)

Exempli gratia: in figura ad Cap. VIII, arcus (X, p. 412)
--

In eadem figura , si jungatur BC (XII, p. 420)

Similes autem figurae non sunt quae differunt (XII, p. 420)
--

esset inter eas ulla figurae similitudo. Eadem ergo (XII, p. 421)
--

definitionibus motuum quibus figurae describuntur. Sed post (XII, p. 421)
--

radicem numeri quadrati, et figurae quadratae latus idem esse (p. 471, <i>Appendix</i>)

Si refertur ad figuram , definitio erit (<i>figura est</i> (IX, p. 407)

longitudinis, et propterea figuram non esse. Quomodo ergo (IX, p. 408)
<i>puncto eorum quae intra figuram sunt posita, cadentes omnes</i> (IX, p. 408)
aequalitatem et inaequalitatem, figurarum proportionem et similitudines (X, p. 411)
id est, a descriptione figurarum , id est, a linearum (XII, p. 421)
quanquam essentiales sint figuris angulatis, ut triangulis (VIII, p. 405)

IDEA

satis recte concipiat, idea nata ab aliqua linea recta (IV, p. 395)
rebus iudicandum est, idea et usu. Ex idea , an vera sit (IV, p. 396)
demonstrandi idoneum sit. Idea , juxta quam definita est (IV, p. 396)
quae orta est ab idea visarum plurium linearum conterminarum (IV, p. 396)
polo ad polum? Idea unde nata videtur esse definitio (IV, p. 396)
<i>nec vacillantis</i> , a nulla idea ortum est, nec oriri potuit (IV, p. 396)
<i>ita habeat</i> , quasi ab idea ipsa rei (converso verbo) (XI, p. 414)
verborum secutus pro idea rei. Antequam rationem definiam (XI, p. 414)
Decepit illos, primo, idea quadrati numeri qualis appingitur (XVIII, p. 440)
homines eandem habentes ideam lineae rectae, non tamen (IV, p. 395)
<i>ad alteram inclinatio</i> . Ideam sive imaginem anguli (VIII, p. 399)
vulgo angulus. Talem ideam anguli, etiam Euclides (VIII, p. 399)
motu circulari radii. Itaque ideam anguli hujus generis (VIII, p. 404)
debet auditoris animo ideam parallelismi, id est, aequidistantiae (IX, p. 408)
Neque omnino possibile est ideam habere lineae infinite productae (IX, p. 409)
Definitio mea haec ideam aequidistantiae animo ingenerat (IX, p. 409)
neque quantitatem. Ideam rationis (de qua hoc loco Euclides) (XI, p. 413)
quantitatem accepti. Sed ideam hanc ita oratione generali (XI, p. 414)
unusquisque. Juxta hanc ideam vulgarem, proportionem in numeris (XI, p. 414)
in intellectu. Sed ideam illam quam habuit Euclides (XI, p. 414)
<i>ad partes</i> , coactus est ideam aliam quaerere tum magnitudinum (XI, p. 414)
latus in alterum: juxta ideam quadrati geometrici talis (XVIII, p. 440)
linea recta materiali, quanquam ideas suas non omnes homines (IV, p. 395)

IMAGINARIUS

relinquetur ex eo motu imaginario vestigium quoddam longum (II, p. 393)
--

IMAGINO

veram lineae intelligentiam, imaginantur punctum, jam descriptum (II, p. 393)
--

IMAGO

<i>inclinatio</i> . Ideam sive imaginem anguli, de quo tam (VIII, p. 399)
a Platone linea recta, imago erat projectae ab ea umbrae (IV, p. 396)

IMPRIMO

dicuntur a geometris, impressam animo pauci habent (VIII, p. 399)
--

SIMILITUDO

Elem. V, pro rationum similitudine . Quod parvi momenti (XI, p. 414)

motuum inaequalium aliqua similitudine , id est, in responsione (XII, p. 418)
--

esse ipsorum segmentorum similitudinem inferri posse ratiocinando (X, p. 411)
--

neque mensuram, neque similitudinem definierunt: neque ipsam geometriam (X, p. 412)
--

AB, DL, propter similitudinem triangulorum SBA, ADL (XX, p. 449)

aequalis XVD, propter similitudinem triangulorum PMI, DXV (p. 473, <i>Appendix</i>)

erit quoque (propter similitudinem triangulorum Ayg, Cyγ) (p. 479, <i>Appendix</i>)

figurarum proportionem et similitudines ; cumque principia demonstrandi sint (X, pp. 411-412)
--

sive <i>aequalitas</i> , sive similitudo (quae tria nomina (XII, p. 418)

esset inter eas ulla figurae similitudo . Eadem ergo est (XII, p. 421)

SPATIUM

perpendicularis, erunt in CE tria spatia continue proportionalia (p. 475, <i>Appendix</i>)
--

quae tantum praecise occupat spatium , quanta est distantia inter (IV, p. 395)

aequabili per minus et majus spatium , extorquebitne demonstratio ulla (XXIII, p. 462)

SPECIES

vel potius diversas species quantitatis. Nulla enim (XV, p. 429)

contactus, diversae sunt species quantitatis. Angulus enim (XV, p. 429)
--

majus, sunt diversae species quantitatis. Nam ratio (XV, p. 429)

«A DIALOGUE BETWEEN A PHILOSOPHER AND A STUDENT, OF THE COMMON LAWS OF ENGLAND»
[Ed. Cromartie/Skinner, 2005]

OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	7	7
TO APPEAR	APPEAR	9	21
	APPEARETH	4	
	APPEARING	1	
	APPEARS	7	
TO CONCEIVE	CONCEIVE	9	9
CONCEPTION	CONCEPTIONS	1	1
DISSIMILITUDE	DISSIMILITUDES	1	1
GHOST	GHOST	2	2
IDEA	IDEAS	1	1
IMAGINATION	IMAGINATIONS	1	1
TO IMAGINE	IMAGINE	7	8
	IMAGINING	1	
TO SEEM	SEEM	7	22
	SEEMETH	5	
	SEEMS	10	
SPACE	SPACE	2	2
SPECIES	SPECIES	1	1

CONCORDANZE

APPARENT

Statute it is very apparent , in my opinion (p. 67, Interloc. <i>Phylosoph</i>)
of the Kings Heir apparent , or of his Eldest Daughter (p. 70, <i>Ph.</i>)
King, Queen, or Heir apparent to the Crown (p. 75, <i>Law</i>)
he does not make it apparent , that this Case (p. 77, <i>Ph.</i>)
and his Heir apparent ; and yet they are (p. 128, <i>Ph.</i>)
the contrary be apparent . Therefore where it (p. 144, <i>La.</i>)
that be, it is apparent by the <i>Saxon</i> Laws (p. 146, <i>Ph.</i>)

TO APPEAR

Printed, but it does not appear that every Man (p. 32, <i>Ph.</i>)
but it does not appear that Common-Law in this (p. 60, <i>Ph.</i>)
to any Man to appear at a day, upon a pain (p. 61, <i>La.</i>)
or should refuse to appear upon Proclamation before (p. 62, <i>Ph.</i>)
the King, unless there appear some words also (p. 76, <i>Ph.</i>)
Accused of Heresie, to appear before them, or else (p. 100, <i>La.</i>)
six weeks Day to appear , but if they appear before they be outlaw'd (p. 105, <i>La.</i>)
other Reformed Churches, appear to common People (p. 111, <i>Ph.</i>)
that hereby it appeareth how dangerous it is (p. 77, <i>La.</i>)
<i>Coke</i> . And first it appeareth by the Preamble (p. 105, <i>Ph.</i>)

<i>Rich. 2. cap. 5. it appeareth to the contrary (p. 108, La.)</i>
<i>Mr. Lambert, it appeareth, that the Kings (p. 144, La.)</i>
<i>own defence; which appearing, the King may, without (p. 126, Ph.)</i>
<i>Common Pleas, as it appears by <i>Fitzherbert</i> in his (p. 44, La.)</i>
<i>of this Act it appears, that Erroneous Judgments (p. 53, La.)</i>
<i>is very Antient, as appears by Sir <i>Edw. Coke</i> (p. 57, Ph.)</i>
<i>is very Antient, as appears by Sir <i>Edw. Coke</i> (p. 60, Ph.)</i>
<i>By this Statute it appears, that when a Complaint (p. 60, Ph.)</i>
<i>Crime. And this appears by the Preamble (p. 69, Ph.)</i>
<i>Judged Felony. Ph. It appears by this Statute (p. 86, Ph.)</i>

TO CONCEIVE

<i>but Artificial I cannot conceive. I understand well (p. 10, Ph.)</i>
<i>Act you may easily conceive that all Accusations (p. 40, Ph.)</i>
<i>I cannot easily conceive. Therefore as the Jury (p. 76, Ph.)</i>
<i>to Definitions; but I conceive not how any Man (p. 85, Ph.)</i>
<i>my self too dull to conceive the nature of them (p. 91, Ph.)</i>
<i>much less do I conceive how the forfeiture (p. 124, Ph.)</i>
<i>no-judgment, nor do I conceive, that when the (p. 124, Ph.)</i>
<i>any thing I can yet conceive) is utterly impossible (p. 136, Ph.)</i>
<i>For I cannot conceive, how the King, or any (p. 145, Ph.)</i>

CONCEPTION

<i>their Doctrine upon the Conceptions and Ideas of things (p. 94, Ph.)</i>
--

DISSIMILITUDE

<i>well distinguishing of Dissimilitudes of such Cases (p. 83, La.)</i>
--

GHOST

<i>in the Holy Ghost. The rest was Established (p. 97, Ph.)</i>
<i>Divinity of the Holy Ghost; that of the (p. 97, Ph.)</i>

IDEA

<i>he Conceptions and Ideas of things, and <i>Aristotle</i>'s (p. 94, Ph.)</i>

IMAGINATION

<i>Compassings, Conspiracies, or Imaginations with any Person (p. 85, La.)</i>

TO IMAGINE

determined? <i>La.</i> I can imagine cause enough for it (p. 16, <i>La.</i>)
is Equity, I cannot Imagine in that Case how (p. 64, <i>La.</i>)
<i>doth Compass, or Imagine the Death of our</i> (p. 68, <i>La.</i>)
<i>doth Compass, or Imagine the Death of our</i> (p. 73, <i>Ph.</i>)
To Compass, or Imagine the Kings Death, &c. (p. 74, <i>Ph.</i>)
can any Man imagine that there was not some (p. 83, <i>Ph.</i>)
and burnt. <i>Ph.</i> Can you imagine that this so nice (p. 119, <i>Ph.</i>)
word Compassing, or Imagining ? <i>La.</i> On this place (p. 73, <i>Ph.</i>)

TO SEEM

or some that seem to be Learned in the Laws (p. 22, <i>Ph.</i>)
who to them seem wise, when then their (p. 25, <i>Ph.</i>)
Person, lest he should seem to make himself (p. 44, <i>Ph.</i>)
Law, and Equity seem to oppugne one another (p. 52, <i>Ph.</i>)
the Concealment will seem justifiable by (p. 77, <i>La.</i>)
could be made to seem to be <i>in ordine ad Spiritualia</i> (p. 104, <i>La.</i>)
precedent Law, will seem but a harsh proceeding (p. 115, <i>La.</i>)
distinct Court of Equity seemeth to me to be (p. 31, <i>La.</i>)
to the contrary, but it seemeth to be the Common-Law (p. 44, <i>La.</i>)
I say, as it seemeth to me to have been (p. 50, <i>Ph.</i>)
not specially named, seemeth to be this, that (p. 99, <i>La.</i>)
at the word <i>Felony</i> , seemeth to be of another mind (p. 132, <i>La.</i>)
Act it self. <i>La.</i> It seems then that the Act (p. 40, <i>La.</i>)
of a Debt. <i>La.</i> It seems by this Definition (p. 41, <i>La.</i>)
before Commissioners. It seems by this, that (p. 44, <i>La.</i>)
the reason whereof seems to be, that the (p. 55, <i>La.</i>)
Sir <i>Edw. Coke</i> seems to think it a false Record (p. 77, <i>La.</i>)
time of <i>Hen. 4.</i> as it seems in the Margin (p. 82, <i>La.</i>)
Sir <i>Edw. Coke</i> , it seems , will have him Hanged (p. 84, <i>Ph.</i>)
all; and to me it seems so far from Reason (p. 88, <i>Ph.</i>)
By this it seems , that the Act of <i>Oblivion</i> (p. 133, <i>La.</i>)
time of <i>Rich. 2.</i> and seems to me to prove (p. 146, <i>Ph.</i>)

SPACE

though the whole space had been left open (p. 58, <i>Ph.</i>)
within the space of 2 Months after notice (p. 103, <i>La.</i>)

SPECIES

mind; for <i>Piracy</i> is one species of <i>Felony</i> , and yet (p. 132, <i>La.</i>)
--

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENTIA	APPARENTIAS	1	2
	APPARENTIUM	1	
APPAREO	APPAREANT	2	79
	APPAREAT	4	
	APPAREBAT	1	
	APPAREBIT	2	
	APPAREBO	1	
	APPAREBUNT	2	
	APPARENS	10	
	APPARENT	8	
	APPARENTE	1	
	APPARENTES	2	
	APPARENTI	1	
	APPARENTIBUS	3	
	APPARERE	3	
	APPARET	20	
	APPARUERAT	2	
	APPARUERIT	1	
	APPARUERUNT	4	
	APPARUISSE	4	
	APPARUISSET	1	
	APPARUIT	7	
APPARITIO	APPARITIO	7	22
	APPARITIONE	3	
	APPARITIONEM	2	
	APPARITIONES	9	
	APPARITIONUM	1	
COLOR	COLOR	5	13
	COLORE	1	
	COLOREM	4	
	COLORES	1	
	COLORIS	1	
	COLORUM	1	
COLORATUS	COLORATO	1	1
CONCEPTIO	CONCEPTIO	2	4
	CONCEPTIONE	1	
	CONCEPTIONEM	1	
CONCEPTUS	CONCEPTIBUS	1	8
	CONCEPTIS	1	
	CONCEPTUM	3	
	CONCEPTUS	2	
	CONCEPTUUM	1	
CONCIPIO	CONCEPERAT	1	21
	CONCEPTAE	2	
	CONCEPTI	1	
	CONCIPERE	7	
	CONCIPIAMUS	1	
	CONCIPIENDA	1	
	CONCIPIENTES	1	

	CONCIPIMUS CONCIPIUNT	6 1	
CONCEPTIBILIS	CONCEPTIBILIS	1	1
DISSIMILITUDO	DISSIMILITUDINES DISSIMILITUDO	1 2	3
FICTIO	FICTIO FICTIONEM	1 1	2
FINGO	FICTA FICTAE FICTAM FICTAS FICTIIS FICTIS FICTUM FINGENDORUM FINGI FINGUNT	6 1 2 1 1 3 2 1 1 1	19
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FIGURA	FIGURA FIGURAE FIGURAM FIGURAS FIGURIS FIGURARUM	7 3 2 2 1 2	17
FIGURATUS	FIGURATA FIGURATO	2 1	3
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IDOLUM	IDOLA IDOLI IDOLIS IDOLO IDOLORUM IDOLUM	8 1 6 1 1 5	22
IMAGINARIUS	IMAGINARIOS	1	1
IMAGINATIO	IMAGINATIO IMAGINATIONE IMAGINATIONEM IMAGINATIONES IMAGINATIONIBUS IMAGINATIONIS IMAGINATIONUM	16 8 4 5 1 2 3	39
IMAGINO	IMAGINAMUR IMAGINANDI IMAGINANTEM IMAGINANTUR IMAGINARI IMAGINATI IMAGINATUR IMAGINATUS IMAGINOR	2 1 1 1 5 2 4 1 1	18
IMAGO	IMAGINE	6	

	IMAGINEM IMAGINES IMAGINI IMAGINIBUS IMAGINIS IMAGINUM IMAGO	15 13 1 4 2 8 14	63
IMAGUNCOLA	IMAGUNCOLA	1	1
IMPRESSIO	IMPRESSIO IMPRESSIONE IMPRESSIONEM IMPRESSIONIS	2 2 2 1	7
INCONCEPTIBILIS	INCONCEPTIBILIS	1	1
PERCIPIO	PERCEPERIMUS PERCEPTUM PERCIPERE PERCIPI PERCIPIAT PERCIPIENDA	1 1 1 1 1 1	6
PHAENOMENON	PHENOMENI	1	1
PHANTASIA	PHANTASIA PHANTASIAE PHANTASIAM PHANTASIAS PHANTASIIS	16 4 6 3 2	31
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REPRAESENTATIO	REPRAESENTATIO REPRAESENTATIONEM	2 3	5
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TAVOLE DELLE CONCORDANZE

APPARENTIA

in uno tantum loco esse, sed apparentias in plurimis. <i>Quanquam</i> (Pars I, Cap. I, p. 25)
in somnio vel speculo apparentium species; quam nihil esse (I, XII, p. 167)

APPAREO

ut Phantasmata ante facta appareant tanquam vigilantibus (I, II, p. 31)
caeterisque actionibus visibilibus appareant , vocantur <i>Conatus</i> (I, VI, p. 79)
quae inter illas est, manifestius appareat , supponamus Hominem aliquem (I, V, p. 77)
Discretionis defectus manifeste appareat , quantumcunque placere possit (I, VIII, p. 109)
factu optimum est, non appareat , certum est, non multum interesse (I, XI, p. 157)
neque ulli sensui recipientis appareat quicquam quod non (IV, XLIV, p. 969)
mutari contingeret, causa nulla apparebat , propter quam, quicquam (III, XL, p. 741)
Lege illa debitum esse apparebit . Nihil ergo facit Civis (II, XXI, p. 343)
<i>concutientur. Et tunc apparebit signum Filii hominis</i> (III, XLII, p. 877)
<i>Propheta Domini, in Visione apparebo ei, vel per Somnium</i> (III, XXXVI, p. 665)
ad Figuras Geometricas apparebunt etiam in tenebris, & vigilantibus (I, II, p. 31)
sequentibus exemplis perspicue apparebunt . Moses qui Populum Israeliticum (I, XII, p. 185)

Jucundum ergo, est apparens Bonum; & <i>Molestum</i> apparens Malum (I, VI, p. 83)
totum aggregatum <i>Bonum est apparens</i> ; si plura Mala quam Bona (I, VI, p. 95)
tunc totum <i>Malum apparens est</i> . Is igitur qui (I, VI, p. 95)
appellari solita <i>Melancholia</i> , apparens diversimode, ut in iis qui (I, VIII, p. 113)
ad Bonum aliquod futurum apparens adipiscendum, aggregatum (I, X, p. 133)
Eloquentia Potentia est, quia Prudentia Apparens (I, X, p. 135)
nec proinde apparens nisi paucissimis, & in paucis rebus (I, X, p. 135)
Arcus primus in Coelo apparens , Miraculum erat (III, XXXVII, p. 685)
Spectrum, sive Corporis species apparens , sive directe, sive per reflectionem (IV, XLV, p. 1031)
loci distantia obscuriora apparent , quae aspicimus, & sine (I, II, p. 29)
& voces debiliores apparent , & inarticulatae; ita quoque post (I, II, p. 29)
magnorum Corporum modo apparent , modo evanescent, contemplatio (I, IX, p. 129)
quam Legem scriptam; apparent in hoc casu duae Leges (II, XXVII, p. 475)
autem Corpora, varie apparent , dicuntur etiam variis <i>Subjecta</i> (III, XXXIV, p. 611)
Cerebri intemperiem vigilantibus apparent , Spectra sunt (III, XXXIV, p. 613)
Somnium & Visio in qua apparent . Quae Phantasmata (III, XXXIV, p. 623)
id est Phantasmata, quae apparent in Aere; unde Satanas (IV, XLIV, p. 957)
sine ulla necessitate in Scripturis apparente , ascensurum esse hominem (III, XXXVIII, p. 705)
ut propter duos Status apparentes minus cognoscerent homines (III, XXXIX, p. 735)
inter <i>Res veras</i> , & apparentes tantum. Exempli causa (IV, XLVI, p. 1079)
Religionem suam Spiritui Sancto (apparenti in forma Columbae) (I, XII, p. 177)
significat quod signis apparentibus <i>Bonum promittit</i> , sicut & <i>Turpe</i> (I, VI, p. 83)
tantum sequi debebant; & illis apparentibus , Potestatem non Absolvendi (III, XLII, p. 795)
nullam habuerunt; non apparentibus absolvere non potuerunt (III, XLII, p. 795)
eo tempore publice apparere ; id quod confessio manifesta est (I, VIII, p. 115)
sed quia modo apparere , modo evanescere solebant (I, XII, p. 169)
per Verbum Divinum apparere posset. Quicumque autem (III, XLII, p. 809)
qui motus propterea apparet tanquam aliquid externum (I, I, p. 23)
Atque hinc apparet , quam sit illi opus (I, IV, p. 57)
suum illico agnosceret. Apparet hinc Rationem non esse (I, V, p. 73)
quia illa, ut Sapientia apparet , haec, ut Amor (I, XI, p. 157)
A constitutione Religionum apparet etiam modus, quo rursus (I, XII, p. 181)
collocata sit tantam esse apparet quantam facere eam possunt (II, XX, p. 321)
quoque hominis Artificialis apparet similitudo cum Naturali (II, XXIV, p. 397)
sit fallax, nusquam magis apparet quam in vocibus <i>Consilium</i> (II, XXV, p. 399)
quod videbatur magnum, apparet minus. Quanquam enim (II, XXVII, p. 467)
ab ipso scriptus sit, non apparet . <i>Ieremias, Abdias</i> (sive <i>Obadias</i>) (III, XXXIII, p. 599)
ex ipsorum Prophetiis non apparet . Veruntamen manifestum satis (III, XXXIII, p. 599)
res tamen manifeste apparet . Etiam nomen <i>Regni</i> (III, XXXV, p. 637)
id potuit facere, neque apparet jussu Dei factum esse (III, XXXVI, p. 661)
autem haec cum <i>Mose</i> , apparet etiam in Servatoris nostri actionibus (III, XLI, p. 769)
nempe ad diem Iudicii; ut apparet ex verbis <i>Christi</i> (III, XLII, p. 781)
De Testamento Novo satis apparet ex antiquis Patribus (III, XLII, p. 821)
(ut ex hoc loco apparet) vere credentibus contulerunt (III, XLII, p. 843)
Contrarium autem apparet ex hoc Textu, cum <i>Paulus</i> (III, XLII, p. 895)

<i>Jesum esse Christum; ut apparet ex vers. 27, ubi (III, XLIII, p. 943)</i>
neque in Scriptura usquam apparet , neque in usu communi (IV, XLIV, p. 1003)
existimare spectrum illud, quod apparuerat , paulatim evanescere, & (I, II, p. 33)
quicquam quod non apparuerat , antequam verba illa pronuntiarentur (IV, XLIV, p. 969)
Potestatem Coercivam. Si jam apparuerit , Potestatem Coercivam illis (III, XLII, p. 779)
testantem extraordinariam. Angeli, qui apparuerunt Lot, & vocantur (III, XXXIV, p. 625)
(Gen. 22. 12.) in somno apparuerunt . Fuerunt ergo Somnium & Phantasma (III, XXXIV, p. 625)
quae Regi ut Virgae apparuerunt Serpentes esse, & Sanguinem (IV, XLIV, p. 969)
Actor. 2. vers. 3: <i>Et apparuerunt illis dispertitae linguae</i> (IV, XLIV, p. 1005)
(Gen. 12. 7.) dicitur apparuisse ei. Unus ergo modus (III, XXXVI, p. 663)
Deum loquutum esse vel apparuisse eis, prout in sua natura (III, XXXVI, p. 669)
Deum Patrum suorum illi apparuisse . Cum autem <i>Miracula</i> (III, XXXVII, p. 687)
<i>Christum ipsum Paulo apparuisse e coelo, postquam assumptus esset</i> (III, XLII, p. 833)
species sanguinis, ulla apparuisset , sed coram Rege impudenter (IV, XLIV, p. 969)
per <i>Vocem</i> . Angelus, qui apparuit Abrahamo (Gen. 22. 11.) (III, XXXIV, p. 625)
sic dicit, <i>Angelus Domini apparuit mihi in somno</i> (III, XXXIV, p. 625)
signum aliquod illi apparuit praesentiae Divinae (III, XXXVI, p. 663)
Deinde Dominus (Gen. 18. 1.) apparuit Abrahamo in Visione (III, XXXVI, p. 663)
<i>sed dicent, Dominus non apparuit mihi. Potestatem ergo</i> (III, XXXVII, p. 687)
<i>ambulavit cum Deo, & non apparuit; quia tulit eum Deus</i> (IV, XLIV, p. 987)
(vers. 19.) Dominus ipse, apparuitque non in forma humana (III, XXXIV, p. 627)

APPARITIO

appellari solet <i>Objectum</i> , est Apparitio sive <i>Representatio</i> (I, I, p. 23)
aliquid externum. Atque Apparitio haec sive Phantasma (I, I, p. 23)
vel Fuga objecti. Apparitio tamen illius Motus (I, VI, p. 83)
novae utcunque subita apparitio , etsi sopitum Bellum (II, XVIII, p. 273)
non minus quam apparitio vocatur Angelus, quae facta (III, XXXIV, p. 625)
noctu autem <i>Ignis</i> ; apparitio tamen haec Angelus erat (III, XXXIV, p. 627)
praesentiam declaravit, erat Apparitio sive <i>Visio</i> (III, XXXVI, p. 663)
& ad Lot (Gen. 19. 1.) in Apparitione duorum Angelorum (III, XXXVI, p. 665)
& ad Hagar (Gen. 21. 17.) in Apparitione unius Angeli (III, XXXVI, p. 665)
tota de Purgatorio, & de Apparitione nocturna Animarum (IV, XLV, p. 1085)
Legimus Gen. 16. Apparitionem unam & eandem (III, XXXIV, p. 625)
hoc loco significare, praeter Apparitionem Divinam, per vocem (III, XXXIV, p. 625)
diversitate Actionis diversas producit Apparitiones . Origo omnium nominatur (I, I, p. 23)
generat praeter Motum, & Apparitiones illae, tum vigilantibus (I, I, p. 25)
<i>Species</i> (id est Apparitiones) <i>Visibiles</i> emissas ab Objecto (I, I, p. 25)
item <i>Species</i> (id est Apparitiones) <i>Audibiles</i> emissas ab Objecto (I, I, p. 25)
quasdam <i>Species</i> (id est Apparitiones) <i>Intelligibiles</i> emissas a re Intellecta (I, I, p. 25)
Negandum tamen non est, quin Apparitiones aliquae Substantiales (III, XXXIV, p. 621)
Quae Phantasmata, sive Apparitiones , etsi substantiae non sint (III, XXXIV, p. 623)

(exceptis Sadducaeis) apparitiones illas esse Angelos (III, XXXIV, p. 623)
sed non Incorporaeos; & esse apparitiones , Somnia, Spectra, Idola (IV, XLV, p. 1023)
Diversitas autem haec Apparitionum (quae oritur ab operatione (III, XXXIV, p. 611)

COLOR

ad Oculum, <i>Lumen</i> dicitur vel Color ; Quod attinet ad Aures (I, I, p. 23)
qui tamen ad Visum, <i>Lux</i> & color ; ad Auditum, Sonus (I, VI, p. 83)
inseparabiliter adhaereat, quis color inveniri potest opinioni eorum (II, XVIII, p. 281)
& tandem bello praebetur color & opportunitas (II, XXVII, p. 479)
quae citat Testamenti veteris, ne color quidem probationis (IV, XLIV, p. 997)
cognita, constans ex Figura & Colore ; qualis est Species faciei humanae (IV, XLVI, p. 1089)
semper rem <i>visam</i> , sed <i>visionem</i> , colorem sive <i>Ideam</i> , sive rei (I, IV, p. 59)
Quod faciunt qui dicunt colorem esse in Objecto (I, V, p. 71)
Principibus suis resistendum colorem praetextumque perpetuo praebent (II, XXVII, p. 461)
Formas sine Materia, Colorem & Figuram sine Corpore (IV, XLV, p. 1013)
Nam si colores illi & soni in ipso Objecto essent (I, I, p. 25)
modo Frigida; interdum Coloris , Odoris, Saporis vel Soni unius (III, XXXIV, p. 611)
Figurarum, Numerorum, Mensurarum, Colorum , Sonorum, Cogitationum, Relationum (I, IV, p. 49)

COLORATUS

Figuram sine Corpore colorato & figurato esse existimabant (IV, XLV, p. 1013)
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CONCEPTIO

Nulla enim est Animi conceptio quae non fuerat ante genita (I, I, p. 23)
aliasque formulas loquendi conceptio . Atque de hoc genere (I, II, p. 37)
Metus sine conceptione periculi unde & quale sit (I, VI, p. 87)
nihil aliud est, praeter Conceptionem consequentiae Nominis partis (I, V, p. 65)

CONCEPTUS

Ab his autem primis conceptibus omnes postea derivantur (I, I, p. 23)
id est, <i>Effectum ex conceptis eorum causis, seu Generationibus</i> (IV, XLVI, p. 1053)
enim aliud non est praeter conceptum natum a Sermone (I, IV, p. 63)
sibi placet, vel conceptum Turpitudinis vel facti alieni (I, VI, p. 89)
significant enim Affectum, non Conceptum ejus, qui illis utitur (I, XIX, p. 285)
non solum voluntatis, sed etiam conceptuum & cogitationum aliorum hominum (I, II, p. 37)

Nulla ergo est idea neque conceptus qui oriri potest a voce (I, III, p. 47)
Cum enim nomina omnia ad conceptus significandos imposita fuerint (I, IV, p. 63)

CONCIPIO

Spiritu Sancto, id est, ex Deo conceperat ? Imo Deus ab aeterno erat (IV, XLVI, p. 1069)
Sed quoniam eidem rei conceptae sequitur modo una (I, III, p. 39)
dissimiliter nominemus. Etsi rei conceptae natura non mutetur (I, IV, p. 63)
quando alicujus effectus concepti Causas & Media (I, III, p. 41)
capere non potest; neque concipere infinitam velocitatem (I, III, p. 47)
illius rei terminos & limites concipere ; neque aliud concipere praeter nostram (I, III, p. 47)
Nemo itaque concipere aliquid potest, nisi ut in loco (I, III, p. 47)
ideam naturae divinae, animo concipere non possit (I, XI, p. 161)
Phantasma ejus inde aliquod animo concipere potest (I, XI, p. 161)
si postquam factum est, concipere non possunt per causas (III, XXXVII, p. 683)
non usurpatur, ut illum conciplamus (est enim Incomprehensibilis (I, III, p. 47)
quaesivit ulterius, quatenus res conciplenda erat sub Copula <i>Est</i> (IV, XLVI, p. 1081)
jucundamque impressionem conciplentes , caeteras eorum actiones admirantur (II, XXIX, p. 507)
a visione equi alio tempore, conciplimus animo Centaurum (I, II, p. 29)
(ut dixi supra) conciplimus , perceptum est, ante in Sensatione (I, III, p. 47)
Verba autem quibus nihil conciplimus praeter sonum (I, V, p. 69)
dicere quod illum conciplimus , imaginamur, vel aliquam (II, XXXI, p. 567)
Quicquid enim conciplimus Finitum est. Dicere item (II, XXXI, p. 567)
etsi causam ejus naturalem non conciplimus , non amplius admiramur (III, XXXVII, p. 683)
possint alter alteri quid conciplunt & de unaquaque re cogitant (I, IV, p. 51)

CONCEPTIBILIS

nisi & vera sit, conceptibilis non est. Verba autem (I, V, p. 69)
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DISSIMILITUDO

rerum cogitatarum differentias, dissimilitudinesque maxime observant (I, VIII, p. 105)
nisi <i>similitudo</i> vel <i>dissimilitudo</i> ; vel <i>cui rei</i> inservire (I, VIII, p. 105)
Civitatem & Hominem, dissimilitudo quaedam magni momenti (II, XXV, p. 405)

FICTIO

Virtutum alienarum, quasi suarum Fictio mera est, quos possidet (I, XI, p. 155)
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ad Suppositionem & **Fictionem** variarum Potentiarum invisibilium (I, XI, p. 163)

FINGO

in adulatione hominum; vel a seipso **ficta** propter voluptatem (I, VI, p. 89)

Inanis Gloria, quae consistit in **ficta** suppositione virtutum, quas nobis (I, VI, p. 89)

quam (propter **ficta** cum mortuis colloquia) (I, XII, p. 177)

manifesta est, Author; ubi **ficta** est, Actor obligatur (I, XVI, p. 247)

sive verba illa & facta sincera, sive **ficta** sint. Cultus quem (IV, XLV, p. 1029)

dederunt (ex historia **ficta** de gestis Hugonis Burdegalensis) (IV, XLVII, p. 1119)

Metus Potentiarum invisibilium, sive **Fictae** illae sint (I, VI, p. 87)

personam veram, non **fictam** fuisse *Iobum* (ex *Ezekiel* 14 (III, XXXIII, p. 597)

sive confessionem non **fictam**, articuli hujus *Jesus est Christus* (III, XXXIV, p. 619)

Quarto, per falsas, **fictas** vel incertas traditiones, & historias (IV, XLIV, p. 959)

vel a narrationibus **fictis**; corrigitur autem magna (I, VI, p. 89)

favorem Somniis & Visionibus **fictis** captaverunt, ita etiam (III, XLIII, p. 929)

Sacerdotum Avaritiae, Spurcitiei, **fictisque** vaticiniis, vel ad promerendos Reges (I, XII, p. 185)

secretum, simulque amorem **fictum**; facitque hominem similem (I, XI, p. 155)

sed nomen Artis causa **fictum**. *Entia* hujusmodi nova (IV, XLVI, p. 1081)

avertit, simulque tot Deorum **figendorum** occasionem praebet (I, XII, p. 167)

quae animo possunt **fingi**, ut corpora quae sunt (I, IV, p. 61)

quot sunt fere, qui eos **fingunt**. Quod ad Deorum materiam (I, XII, p. 167)

FIGMENTUM

nihil aliud sunt, praeter **Figmenta** animi, consequentias actionis (I, III, p. 45)

Idoli, id est meri **figmenti**, quales erant Dii Gentium (I, XVI, p. 249)

nihil aliud est praeter **Figmentum** animi. Multae etiam (I, II, p. 31)

videntur subsequentium temporum **figmentum** esse) pro Vaticiniis (I, XII, p. 177)

id affirmavit merum **figmentum** esse, sine loco, habitatione (IV, XLV, p. 1027)

Deus est aliquid Reale, non figmentum animi; Hypostasis, non Phantasma (IV, XLVI, p. 1079)

FIGURA

quae & *Quantitas* dicitur, vel **Figura** vel *Numero* definitur (I, IX, p. 127)

Itaque Corpus **figura** definitum subjectum est partis (I, IX, p. 127)

Spiritus enim loco & **figura**, id est, Terminis & magnitudine (I, XII, p. 169)

propterea quod **Figura** omnis Finita est (II, XXXI, p. 565)

Corpus & Sanguinem meum; & **Figura** quidem sermonis (IV, XLIV, p. 969)

visibilium Figurata sunt: **Figura** autem quantitas est (IV, XLV, p. 1031)

aspectu cognita, constans ex **Figura** & Colore; qualis est (IV, XLVI, p. 1089)

(quales sunt anguli figurae quadratae) potest tandem meditatione (I, IV, p. 53)
& anguli tres, propter quod figurae nomen inditum est trianguli (I, IV, p. 55)
qui propter asperitatem & figurae irregularitatem plus loci proximis (I, XV, p. 233)
<i>Finito</i> enim addi potest. Figuram ergo Deo attribuere (II, XXXI, p. 565)
Formas sine Materia, Colorem & Figuram sine Corpore colorato (IV, XLV, p. 1013)
vehemente attentione ad Figuras Geometricas apparebunt (I, II, p. 31)
<i>non per aenigmata</i> & figuras Dominum videt (III, XXXVI, p. 665)
docent in <i>Lineis, Figuris, Angulis, Proportionibus, Temporibus</i> (I, V, p. 65)
Adamum varietati omni Figurarum , Numerorum, Mensurarum, Colorum (I, IV, p. 49)
doctrina autem Linearum, & Figurarum non disputatur; quare? (I, XI, p. 159)

FIGURATUS

sed in cruciatibus, quae est figurata loquutio, praeterquam in hac (IV, XLIV, p. 973)
Phantasmata enim rerum visibilium Figurata sunt: Figura autem (IV, XLV, p. 1031)
sine Corpore Colorato & figurato esse existimabant (IV, XLV, p. 1013)

IDEA

Nulla ergo est idea neque conceptus qui oriri potest (I, III, p. 47)
Vocantur autem, Ideae , & Idola a voce Graeca Εἶδω (IV, XLV, p. 1031)
sed <i>visionem, colorem</i> sive Ideam , sive rei visae <i>Phantasma</i> (I, IV, p. 59)
Deum & Aeternum, quanquam ideam naturae divinae, animo concipere (I, XI, p. 161)
rei similis sit, imaginari, aut Ideam ignis, qualem videntes habent (I, XI, p. 161)
aliquam ejus in animo habere Ideam . Quicquid enim concipimus (II, XXXI, p. 567)
si non semper per <i>Angelum</i> Ideam aliquam, in Phantasia (III, XXXIV, p. 625)
destituuntur, luminis omnino Ideam nullam habent; neque imaginari (IV, XLIV, p. 959)

IDOLUM

Quod autem attinet ad Idola Cerebri, sive Phantasmata (III, XXXIV, p. 613)
Substantias non esse, sed Idola tantum, id est <i>Nihil</i> (IV, XLIV, p. 973)
Phantasmata non esse Idola cerebri, sed res per se existentes (IV, XLV, p. 1017)
apparitiones, Somnia, Spectra, Idola , sed non esse ea substantias (IV, XLV, p. 1023)
Phantasmatum adoratio; quae Idola Gentes quidem putaverunt (IV, XLV, p. 1025)
Vocantur autem, Ideae , & Idola a voce Graeca Εἶδω (IV, XLV, p. 1031)
nulli sunt praeter Idola cerebri, sive Phantasmata (IV, XLV, p. 1037)
modo circumlata Idola sua. Quem honorem etiam (IV, XLV, p. 1049)
nisi Iure Civili. Idoli , id est meri figmenti (I, XVI, p. 249)
Immobilia, & Iura tenuerunt Idolis consecrata. Idolum autem (I, XVI, p. 249)
quod Apostolus Vniversaliter de Idolis dicit) <i>Nihil</i> (III, XXXIV, p. 613)

<i>avaris, aut rapacibus, aut idolis servientibus: alioquin debueratis</i> (III, XLII, p. 797)
<i>aut avarus, aut idolis serviens, aut maledicus</i> (III, XLII, p. 797)
nempe doctrinam de Idolis , Phantasmatibus, mortuorum umbris (IV, XLIV, p. 959)
Idololatrae Ethnici ipsi in Idolis suis, ad similitudinem (IV, XLV, p. 1033)
sacrificaverant Israelitae Idolo Molech ; ubi etiam Deus hostes (III, XXXVIII, p. 715)
erat Daemonum, id est Idolorum , sive Phantasmatum adoratio (IV, XLV, p. 1025)
tenuerunt Idolis consecrata. Idolum autem, cum sit nihil (I, XVI, p. 249)
aut Spectrum, id est Idolum seu Phantasma (III, XXXIV, p. 613)
& quid <i>Imago</i> & Idolum . Ostensum est cap. 10 (IV, XLV, pp. 1027-1029)
sed ut Repraesentantia. Idolum autem latius adhuc (IV, XLV, p. 1033)
non Deum pingit, sed Idolum . Non tamen dico universaliter (IV, XLV, p. 1043)

IMAGINARIUS

efficaciam Phantasmata & Spiritus Imaginarios abigendi tribuendam esse (IV, XLIV, p. 973)
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IMAGINATIO

propria est rerum visibilium. Imaginatio ergo nihil aliud est (I, II, p. 27)
& operantibus, praeteriti Imaginatio diluitur & obscuratur (I, II, p. 29)
tanto dilutior est Imaginatio sive <i>Phantasma</i> . Etiam continua (I, II, p. 29)
magnam temporis distantiam Imaginatio Praeteriti debilior fit (I, II, p. 29)
ut eadem sit res Imaginatio & <i>Memoria</i> , sed propter (I, II, p. 29)
<i>Experientia</i> dicitur. Porro, cum Imaginatio earum rerum tantum (I, II, p. 29)
sensu perceperimus, Imaginatio illa, quae est simul (I, II, p. 29)
simul totius Objecti, Imaginatio simplex est (I, II, p. 29)
quem ante viderat. Imaginatio autem, quae oritur (I, II, p. 29)
lectione actionum Heroicarum) Imaginatio illa <i>composita</i> est (I, II, p. 31)
dormientibus contingere Imaginatio nulla potest, adeoque somnium (I, II, p. 31)
intelligi facientes. Imaginatio , quae in homine, aliove animali (I, II, p. 37)
nulla inesse homini potest imaginatio rei, quae non sit percipienda (I, III, p. 47)
Sensus & Imaginatio naturales absurditatibus obnoxiae (I, IV, p. 57)
alicujus propositi. Contra, imaginatio tarda Defectum animi (I, VIII, p. 105)
imitatus est. Imaginatio autem illa ex duplici errore (III, XLII, p. 807)
<i>De Imaginatione</i> (Index, p. 9)
<i>De Imaginatione</i> (I, II, p. 27 – titulo cap.)
quod in homine oritur ab Imaginatione Potentiae aut Virtutis propriae (I, VI, p. 89)
placet etiam in imaginatione . Majora a Paribus (I, XI, pp. 153-155)
Nam Iucundi etiam imaginatione delectari ita homini naturale est (II, XXVII, p. 453)
(ut locus ipse) ab imaginatione nostra, sed pars est <i>realis</i> ejus (III, XXXIV, p. 611)
ab alicujus Episcopi Romani imaginatione falsa profectum est (III, XLII, p. 807)
nec dependere ab Imaginatione . Doctrina haec (objicient aliqui) (IV, XLV, p. 1017)
qua facultatem appellamus Imaginationem . Phantasiam Graeci & melius (I, II, p. 27)
ut ante dictum est, imaginationem ; quando autem significare (I, II, p. 29)
Sed ut nullam habemus Imaginationem quae non ante fuit (I, III, p. 39)
Nam praeter sensum & Imaginationem , & Cogitationum Seriem (I, III, p. 47)

Multae etiam aliae Imaginationes in hominibus, etiam vigilantibus (I, II, p. 31)
non saepe disserunt. Imaginationes dormientium sunt <i>Somnia</i> (I, II, p. 31)
Atque haec quoque, sicut Imaginationes caeterae, ante extiterunt (I, II, p. 31)
silentio, quam sunt Imaginationes vigilantium. Atque hinc (I, II, p. 31)
quae didicerunt, alii Imaginationes oriri a seipsis (I, II, p. 37)
eiusdem generis imaginationibus obnoxii sunt, creduntque (I, II, p. 35)
quam confutant. Nescientes enim Imaginationis & Sensionis naturam (I, II, p. 37)
<i>Nutritionis, Excretionis</i> , qui Imaginationis Auxilio non indigent (I, VI, p. 79)
<i>De Consequentia sive Serie Imaginationum</i> (Index, p. 9)
<i>De Consequentia sive Serie Imaginationum</i> (I, III, p. 39 – titolo cap.)
Per Seriem imaginationum intelligo Successionem unius Cogitationis (I, III, p. 39)

IMAGINO

distingui possit. Quicquid imaginamur <i>Finitum</i> est (I, III, p. 47)
quod illum concipimus, imaginamur , vel aliquam ejus (II, XXXI, p. 567)
duabus rebus, <i>Celeritate imaginandi</i> (id est unius cogitationis (I, VIII, p. 105)
Aliud enim est Imaginantem delectari; aliud velle (II, XXVII, p. 453)
etsi hoc nesciant, imaginantur tamen; quod autem (I, XI, p. 153)
cui autem rei similis sit, imaginari , aut Ideam ignis (I, XI, p. 161)
multa incommoda homines imaginari sibi possunt, incommoda tamen (II, XX, p. 321)
causam naturalem non possumus imaginari . Similiter in generatione (III, XXXVII, p. 683)
Ideam nullam habent; neque imaginari quisquam lumen majus potest (IV, XLIV, p. 959)
majoribus quam quisquam imaginari potest, & sine fine temporis (IV, XLIV, p. 991)
Altera est, quando, imaginati rem quamcunque, effectus (I, III, p. 41)
Loqui & Agere imaginati sint. Quando vero in coetu (II, XVIII, p. 269)
ut quando quis imaginatur hominem, vel equum (I, II, p. 29)
ut facit is, qui seipsum imaginatur esse <i>Herculem</i> aut <i>Alexandrum</i> (I, II, p. 31)
quas ipse imaginatur , vel suggerunt alii, quos (I, XII, p. 165)
expectat nisi malum, mortem imaginatur , vel somniat (II, XXVII, p. 453)
frui illis, cum delectatione imaginatus tantum fuerit absque (II, XXVII, p. 453)
loca, personas, actionesque, imagino , quae vigilans (I, II, p. 31)

IMAGO

verum investitum videatur Imagine sua, semper tamen aliud (I, I, p. 25)
aut Scuta, aut Tunicam Imagine ornabant alicujus Bestiae (I, X, p. 145)
sed quod in Imagine coluerunt Gentes, id affirmavit (IV, XLV, p. 1027)
in Loco, vel in Imagine novam significat, sed Relationem (IV, XLV, p. 1035)
quasi in Loco vel Imagine habitantem, Deum Infinitum (IV, XLV, pp. 1035-1037)
Etiam Deum colere in Imagine vel Loco, non ut (IV, XLV, p. 1037)

vel Oculus clausus, imaginem tamen rei visae retinemus (I, II, p. 27)
calor in dormientibus imaginem efficit amoris. Somnia (I, II, p. 33)
Animus humanus Imaginem infinitae magnitudinis capere (I, III, p. 47)
certus est, nec tamen Imaginem , aut Phantasma ejus inde (I, XI, p. 161)
Secundo, <i>ne Imaginem ejus facerent</i> , id est (III, XLII, p. 815)
Paulus tamen Imaginem ex Auro, Argento, Lapide (IV, XLV, pp. 1025-1027)
ne ipsi facerent sibi Imaginem , quam colerent. Idem (IV, XLV, p. 1027)
Constat ergo rei Infinitae Imaginem nullam esse posse (IV, XLV, p. 1031)
juxta Phantasma vel Imaginem visam; vocantur autem imagines (IV, XLV, p. 1033)
sive <i>Imaginum Cultus. Imaginem colimus</i> , quando voluntarie (IV, XLV, p. 1033)
Locum aliquem, vel Imaginem Conversa, non est Locum ipsum, vel Imaginem colere, sed tantum (IV, XLV, p. 1035)
<i>non facies tibi Imaginem sculptilem &c.</i> Serpentem Aeneum statui (IV, XLV, p. 1037)
quem nunquam viderunt Imaginem faciunt, ideo ut praesumi (IV, XLV, p. 1043)
sive <i>Substantiam</i> ; Imaginem autem sui in speculo visam, <i>Phantasma</i> (IV, XLVI, p. 1079)
timeant, videanturque sibi Imagines videre terrificas (I, II, p. 33)
nec tamen scuta, sed Imagines Majorum suorum. In <i>Asia</i> (I, X, p. 145)
Quod Gentes Imagines pro Deo coluerunt, fecerunt absurde (II, XXXI, p. 571)
& appellat Dominum, imagines erant in Phantasia (III, XXXIV, p. 625)
sive ipsorum Objectorum Imagines , dictum supra est cap. 1 (IV, XLV, p. 1013)
Sacerdote Summo, si populo Imagines , id est, Phantasmata (IV, XLV, p. 1027)
vocantur autem imagines aliquando etiam si rei (IV, XLV, p. 1033)
Reges vocari possunt Imagines Dei; & Magistratus Imagines Regum; & <i>Christus</i> vocatur <i>Character</i> (IV, XLV, p. 1033)
Distinxit enim inter Imagines , quas fieri jussit Deus (IV, XLV, p. 1041)
relictus sit eo quod Imagines , quas ii haberent (IV, XLV, p. 1045)
Concilia Generalia, qui Imagines tollere conati sunt (IV, XLV, p. 1045)
sive <i>Processio</i> , in qua Imagines Christi & Sanctorum (IV, XLV, p. 1049)
visibilis; vel ipsi Imagini ad cujus Similitudinem vel Repraesentationem (IV, XLV, p. 1033)
Deos ipsos in istis Imaginibus habitare existimaret (I, XII, p. 175)
exhibito Reliquisque & Imaginibus eorum, etiam hodie (IV, XLV, p. 1041)
Idem dico de Imaginibus Angelorum atque etiam (IV, XLV, p. 1043)
tantum sint) de Imaginibus hominum defunctorum. Quando (IV, XLV, p. 1043)
vel pro erectione Imaginis , sive pictae, sive sculptae (IV, XLV, p. 1027)
Honoris interni, attributi materiae Imaginis , quae est Lignum (IV, XLV, p. 1033)
antedictas iidem authores Imaginum tum pictarum & sculptarum (I, XII, p. 175)
numeranda etiam est <i>Adoratio Imaginum</i> , quae prohibita a <i>Mose</i> (IV, XLV, p. 1025)
adducuntur pro adoratione Imaginum , vel pro erectione (IV, XLV, p. 1027)
vox composita, <i>Idololatria</i> sive <i>Imaginum Cultus. Imaginem</i> (IV, XLV, p. 1033)
extent in Scripturis Sacris Imaginum Dei jussu erectarum? (IV, XLV, p. 1041)
Cum igitur Cultus Imaginum , tum in Veteri, tum in (IV, XLV, p. 1045)
Causa autem hujus rei Imaginum & simulacrorum pretium (IV, XLV, p. 1045)
ipsi ad Cultum Imaginum Christi & Sanctorum perducti sunt (IV, XLV, p. 1045)
est Objectum, aliud Objecti Imago . Sensio ergo & Phantasma (I, I, p. 25)
Atque haec est imago a qua facultatem appellamus <i>Imaginationem</i> (I, II, p. 27)
quocunque Sensu oriatur; Imago autem propria est rerum visibilium (I, II, p. 27)

vox <i>Cultus</i> , & quid Imago & <i>Idolum</i> (IV, XLV, p. 1027)
ministerii genus omne. Imago (in propria & strictissima significatione) (IV, XLV, p. 1031)
Itaque Dei Imago fieri nulla potest, qui est Infinitus (IV, XLV, p. 1031)
qui sunt invisibiles. Imago tamen esse potest rei (IV, XLV, pp. 1031-1033)
Chimaerae, Centauri, &c. Imago autem (in largiore significatione) (IV, XLV, p. 1033)
etiam si rei cujus Imago dicitur, similis non sit (IV, XLV, p. 1033)
Transfertur etiam vox Imago ad quamlibet rei diversae Repraesentationem (IV, XLV, p. 1033)
& quid sit Imago ; videamus jam, quid significet vox (IV, XLV, p. 1033)
si Locus aut Imago consecrata sit, sanctitatem agnoscere (IV, XLV, p. 1035)
nisi Locus ille aut Imago Autoritate publica dedicatus (IV, XLV, p. 1037)
linguae Latinae veteris Imago ? <i>Lemures</i> per omnes Gentes (IV, XLVII, p. 1119)

IMAGUNCOLA

oculos longo post tempore Imaguncola solis, quasi macula (I, II, p. 31)
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IMPRESSIO

quae facta fuerat impressio , succedentibus tamen Objectis (I, II, p. 29)
desiderato <i>regulata</i> est. Nam impressio facta ab iis rebus (I, III, p. 41)
oriuntur a magna impressione facta sentiendo; nam ab (I, II, p. 31)
autem Nummi, aestimati impressione alicujus nominis celebris (I, IV, p. 59)
gestarum, vividam jucundamque impressionem concipientes, caeteras eorum (II, XXIX, p. 507)
instar chartae purae impressionem ab Autoritate publica (II, XXX, p. 525)
propter magnitudinem impressionis saepe & facile recurrit animo (I, III, p. 41)

INCONCEPTIBILIS

magnitudo potentiaeque ejus inconceptibilis sed ut honoremus (I, III, p. 47)

PERCIPIO

per partes sensu perceperimus , Imaginatio illa, quae est simul (I, II, p. 29)
(ut dixi supra) concipimus, perceptum est, ante in Sensione (I, III, p. 47)
videntur esse, Tactu percipere nihil possunt. Propria (III, XXXIV, p. 613)
nisi per illorum lucem, percipi non possint. Generalissimum (I, IX, p. 125)
sibi proxima nemo percipiat , scit tamen partem illam (I, VIII, pp. 113-115)
quae non sit percipienda Sensibus. Nemo itaque concipere (I, III, p. 47)

PHAENOMENON

Rhetoricae argutias? Cujus **Phenomeni** naturalis causam (IV, XLVI, p. 1059)

PHANTASIA

<i>Discretio</i> appellatur. Phantasia sine <i>Iudicio</i> laudari raro solet (I, VIII, p. 107)
aliquem finem regulatio, Phantasia magna species quaedam (I, VIII, p. 107)
tum <i>Iudicium</i> tum Phantasia requiritur; eminere tamen debet Phantasia , quia placent <i>Poemata</i> (I, VIII, p. 107)
Invectivis praedominari debet Phantasia ; quia pro fine habent (I, VIII, p. 107)
ita <i>Iudicium</i> , vel Phantasia maxime postulatur (I, VIII, p. 107)
quantumcunque placere possit Phantasia , desiderabitur <i>Ingenium</i> (I, VIII, p. 109)
etsi vulgaris sit Phantasia , laudabitur tamen <i>Ingenium</i> (I, VIII, p. 109)
<i>Ingenium</i> deest, non Phantasia , sed <i>Iudicium</i> deest (I, VIII, p. 109)
Itaque <i>Iudicium</i> sine Phantasia <i>Ingenium</i> est; Phantasia autem sine <i>Iudicio</i> (I, VIII, p. 109)
quantum <i>Iudicio</i> & Phantasia ; quia hominum aetate (I, VIII, p. 109)
dependere omnino a Phantasia , sed esse Dei creaturas (III, XXXIV, p. 623)
<i>Angelum</i> <i>Ideam</i> aliquam, in Phantasia excitatam a Deo (III, XXXIV, p. 625)
imagines erant in Phantasia ejus formatae a Deo (III, XXXIV, p. 625)
praeterquam in metu, & Phantasia hominum Imperitorum (IV, XLVII, p. 1123)
Quod genus Phantasiae an nomen proprium <i>habeat</i> necne (I, II, p. 31)
communem <i>Sensum Phantasiae</i> , <i>Phantasia</i> <i>Memoriae</i> , <i>Memoriam Iudicio</i> (I, II, p. 37)
se sine ope Phantasiae . Praeter <i>Discretionem</i> temporum (I, VIII, p. 107)
neque locus hic est Phantasiae praeterquam in ornanda narratione (I, VIII, p. 107)
appellamus <i>Imaginationem</i> . Phantasia Graeci & melius vocant (I, II, p. 27)
communem <i>Sensum Phantasiae</i> , Phantasia <i>Memoriae</i> , <i>Memoriam Iudicio</i> (I, II, p. 37)
<i>Visis</i> , <i>Auditis</i> , &c. Phantasia autem esse ejusdem <i>Motus</i> (I, VI, p. 79)
manifestum est Phantasia <i>Motuum</i> omnium voluntariorum (I, VI, p. 79)
id est <i>bonam Phantasia</i> . Illi vero qui rerum cogitarum (I, VIII, p. 105)
quae laudari faciant Phantasia , requiritur etiam cogitationum (I, VIII, p. 107)
quod per hominum Phantasias , <i>Iudicia</i> , <i>Passiones</i> & <i>Consilia</i> (I, XII, p. 171)
secundum suas ipsorum phantasias , <i>Religionum</i> authores extiterunt (I, XII, p. 171)
representativam facerent juxta Phantasias suas; sed ut <i>Mosi</i> (III, XLII, p. 815)
rebellionem a suis ipsorum phantasiis . Summatim, si <i>jurium dictorum</i> (II, XVIII, p. 279)
<i>Visiones</i> , id est a Phantasiis supernaturalibus. Quae vocabantur (III, XXXVI, p. 667)

PHANTASMA

<i>Apparitio</i> haec sive Phantasma est id quod vocamus <i>Sensionem</i> (I, I, p. 23)
<i>pulsio Oculi</i> excitat Phantasma <i>Lucidi</i> , & <i>pressio</i> (I, I, p. 25)
<i>Sensio</i> ergo & Phantasma originale omnino idem sunt (I, I, p. 25)
<i>Sensio</i> deficiens sive Phantasma dilutum & evanidum (I, II, p. 27)
Quod amoto <i>Objecto</i> Phantasma fit dilutius, causa non est (I, II, p. 29)
dilutior est <i>Imaginatio</i> sive Phantasma . Etiam continua <i>Organorum</i> (I, II, p. 29)
nempe ipsum Phantasma , nominamus, ut ante dictum est (I, II, p. 29)
quoties quis componit Phantasma suae ipsius personae (I, II, pp. 29-31)
excitetque in <i>Cerebro</i> Phantasma alicujus hostis. Eodem (I, II, p. 33)
componit, si forte Phantasma aliquod insolitum aut (I, II, p. 33)
<i>Caesarem</i> apud <i>Philippos</i> , Phantasma habuisse horribile, quod (I, II, p. 33)

<i>Ideam</i> , sive rei visae Phantasma : similiter quando <i>audimus</i> (I, IV, p. 59)
dicunt esse <i>Corpus</i> , & Phantasma esse <i>Spiritum</i> , &c. (I, V, p. 71)
nec tamen Imaginem, aut Phantasma ejus inde aliquod animo (I, XI, p. 161)
nihil esse aliud praeter Phantasma nescientes, substantiam realem esse (I, XII, p. 167)
Idolum seu Phantasma . Significationes autem Metaphoricae (III, XXXIV, p. 613)
autem hoc loco Phantasma , verisimile non est (III, XXXIV, p. 617)
Vbi non intelligitur Phantasma Christi, sed Doctrina Christiana (III, XXXIV, p. 619)
non quod eum Phantasma esse existimarent, dictum enim (III, XXXIV, p. 621)
Fuerunt ergo Somnium & Phantasma ; quia tamen supernaturalia (III, XXXIV, p. 625)
dicta est suscitasse Phantasma Samuelis per Spiritum familiarem (III, XXXVI, p. 661)
id est, Phantasma , Spectrum, sive Corporis species (IV, XLV, p. 1031)
significat formatam juxta Phantasma vel Imaginem visam (IV, XLV, p. 1033)
Qui autem phantasma suum pingit, non Deum pingit (IV, XLV, p. 1043)
peccatum esse, si quis Phantasma suum pingat, sed (IV, XLV, p. 1043)
esse negaverunt, Phantasma sine corpore esse affirmantes (IV, XLVI, p. 1063)
<i>figmentum animi</i> ; <i>Hypostasis</i> , non Phantasma ; sic enim distinguunt Graeci (IV, XLV, p. 1079)
in speculo visam, Phantasma . Verbum hoc, <i>Est</i> , priore (IV, XLV, p. 1079)
dormientibus mera sunt Phantasmata . Praeterea, ut pressio (I, I, p. 25)
vel audimus eadem Phantasmata generant per pressionem (I, I, p. 25)
faciuntque ut Phantasmata ante facta appareant tanquam vigilantibus (I, II, p. 31)
denique & vigilantibus Phantasmata altera alterius sunt inversa (I, II, p. 33)
videant praeter mera Phantasmata , vel decepti sunt (I, II, p. 35)
non est, quin Phantasmata supernaturalia fieri possint (I, II, p. 35)
causa haec est. Phantasmata omnia Motus sunt interni (I, III, p. 39)
metuuntque sua ipsorum Phantasmata , invocantque in rebus adversis (I, XI, p. 163)
quorumcunque somnia, & Phantasmata Cives sumerent, vix duo essent (II, XXVI, p. 447)
Animae mortuorum, aliaque Phantasmata dormientium vel dormitantium (II, XXVII, p. 467)
vel ignorantiam, somnia, phantasmata Insaniamque pro Spiritu Divini (III, XXXIII, p. 607)
Idola Cerebri, sive Phantasmata , quae videntur & non sunt (III, XXXIV, p. 613)
animalium, modo Phantasmata existimantur; quae nec realia (III, XXXIV, p. 623)
in qua apparent. Quae Phantasmata , sive Apparitiones (III, XXXIV, p. 623)
Et sicut Gentes Phantasmata somniantium Substantias reales (III, XXXIV, p. 623)
<i>ejicit Daemonia</i> , id est Phantasmata , quae apparent in Aere (IV, XLIV, p. 957)
<i>Filii Tenebrarum</i> , Phantasmata , & Spiritus Illusionis (IV, XLIV, p. 957)
<i>sal conjuratum</i> , quo Phantasmata omnia, & <i>fraudum Diaboli</i> (IV, XLIV, p. 971)
<i>omnis Diaboli</i> , & Phantasmata <i>Satanae per Creaturam</i> (IV, XLIV, p. 971)
hujusmodi efficaciam Phantasmata & Spiritus Imaginarios (IV, XLIV, p. 973)
id est <i>Daemonia</i> , appellari Phantasmata ; ex quo sequitur (IV, XLIV, p. 973)
consecrationi huic, ad fuganda Phantasmata conjuratum erat (IV, XLIV, p. 985)
producantur in hominibus Phantasmata , sive ipsorum Objectorum Imagines (IV, XLV, p. 1013)
Philosophorum autem alii Phantasmata illa, quia non permanebant (IV, XLV, p. 1013)
(quod necessario sequebatur) Phantasmata quaedam ita metuerunt (IV, XLV, p. 1015)
cum Graecis, nempe Phantasmata non esse Idola cerebri (IV, XLV, p. 1017)
Corpora sunt neque Phantasmata ? Respondeo, sermonem Servatoris (IV, XLV, p. 1017)
populo Imagines, id est Phantasmata sua colere permissum fuisset (IV, XLV, p. 1027)
nullam esse posse. Phantasmata enim rerum visibilium (IV, XLV, p. 1031)
Idola cerebri, sive Phantasmata . Etiam Deum colere (IV, XLV, p. 1037)
sint, sive supernaturalia Phantasmata mera sunt. Qui (IV, XLV, p. 1043)
ipsius personae cum Phantasmate actionum alterius hominis (I, II, p. 31)
Intelligi autem hoc de Phantasmate non potest, quia <i>Michaias</i> (III, XXXIV, p. 617)

Et sic de caeteris Phantasmatibus . Quarto, in Rationes inferimus (I, IV, pp. 59-61)
Tantum enim Phantasmatibus attribuebatur realitatis, ut animalia (I, VIII, p. 117)
ut homines a Phantasmatibus suis innumerabilibus, innumerabiles creaverint (I, XI, p. 163)
doctrinam de Idolis, Phantasmatibus , mortuorum umbris (IV, XLIV, p. 959)
distinctionis Somniorum, aliorumque Phantasmatum vividorum, a Visione (I, II, p. 35)
evanescere solebant, more Phantasmatum , spectra & Vmbras (I, XII, p. 169)
id quod a natura Phantasmatum alienum est. Potuerant (III, XXXIV, p. 621)
Beelzebub sit Rex Phantasmatum , quae Aerem & Tenebras (IV, XLIV, p. 957)
<i>Exorcismo & Conjurazione</i> Phantasmatum ; item de Invocatione mortuorum (IV, XLIV, p. 977)
id est Idolorum, sive Phantasmatum adoratio; quae Idola Gentes (IV, XLV, p. 1025)
vocant Graeci, sive metum Phantasmatum . Inde Exorcismorum usus (IV, XLV, p. 1083)

REPRÆSENTATIO

est Apparitio sive Representatio . Quod Objectum agendo (I, I, p. 23)
in illis praetendatur repraesentatio Dei) pro Idololatria (IV, XLV, p. 1041)
totius Civitatis Anglicanae Repraesentationem assumentes. Moneantur hinc (II, XIX, p. 287)
ad quamlibet rei diversae Repraesentationem . Quo sensu Reges (IV, XLV, p. 1033)
cujus Similitudinem vel Repraesentationem Materia formata erat (IV, XLV, p. 1033)

REPRÆSENTO

Persona ad multitudinem repraesentandam Iure eligi non potest (II, XIX, p. 287)
tunc autem Repraesentans Actor, Repraesentatus Author dicitur (I, XVI, p. 245)
qui est Persona ipsos Repraesentans . Unusquisque enim eorum (I, XVI, p. 251)
Si Persona Repraesentans ex pluribus constet numero (I, XVI, p. 251)
ab iis quos Repraesentant aliquando pro suis agnoscuntur (I, XVI, p. 245)
Tribunalibus suis sedentes repraesentant ; & sententiae eorum (II, XXIII, p. 381)
vel Summorum Coetuum repraesentant ad Civitates externas (II, XXIII, p. 383)
Personam Dei in terra repraesentant . Illas aspicere (III, XL, p. 747)
non ut similia, sed ut Repraesentantia . Idololum autem (IV, XLV, p. 1033)
personae Civitatem repraesentantis ; vel ab Arbitro vel Iudice (I, VI, p. 83)
enim Repraesentati, sed Repraesentantis Unitas est, quae Personam (I, XVI, p. 249)
Verba & Facta Repraesentantium , ab iis quos Repraesentant (I, XVI, p. 245)
totius Civitatis multitudinem repraesentare & Personam Civitatis gerere (II, XIX, p. 287)
neminem in Illicitis repraesentare potest, innocentes illi (II, XXII, p. 353)
ejus coram ipso repraesentare nemo potest. Neque (II, XXIII, p. 385)
Personam in Coetu ipso repraesentare potest (II, XXIII, p. 385)
in rebus omnibus repraesentaret , deserere esset Civitatis (II, XXII, p. 351)
pars Civium nulla repraesentari ab alio potest (II, XXII, p. 351)
aliquo, qui Deum repraesentat ; id quod solus facit (II, XVIII, p. 267)

Potestatem, Civitatis Personam repraesentat . Quoniam autem, qui Summo (II, XXIII, p. 377)
Personam Civitatis coram nemine repraesentat . Neque ergo Minister (II, XXIII, p. 379)
Personam Civitatis repraesentat coram Militibus, quibus imperat (II, XXIII, p. 379)
contra jus ejus qui Civitatem repraesentat , haberi non possunt (III, XLII, p. 853)
<i>Christi</i> Christianis omnibus repraesentat , consequens est, quod (IV, XLIV, p. 961)
<i>hoc significat, sive repraesentat, Corpus & Sanguinem meum</i> (IV, XLIV, p. 969)
Non enim Repraesentati , sed Repraesentantis Unitas est (I, XVI, p. 249)
fit una Persona, quando repraesentatur ab uno, qui habet (I, XVI, p. 249)
Persona Cives omnes repraesentatura ; Deputati illi simul (II, XXII, p. 367)
autem Repraesentans Actor, Repraesentatus Author dicitur (I, XVI, p. 245)

SIMILITUDO

nisi forte aliquando similitudine aliqua apta opus sit (I, VIII, p. 109)
quarum familiarum concordia similitudine sola Cupiditatum sustinetur (I, XIII, p. 195)
voluntatum morumque similitudine Licita aut Illicita sunt (II, XXII, p. 371)
<i>Intellectu</i> sunt. Sed cum similitudine hac inter Civitatem (II, XXV, p. 405)
Qualitatis vel Accidentis similitudinem . Itaque ut nomen (I, IV, p. 53)
habet cum Iustitia similitudinem Condemnatio quam Absolutio (II, XIX, p. 291)
Civitate ipsa docetur, & similitudinem aliquam habet (II, XXVII, p. 473)
in <i>Idolis</i> suis, ad similitudinem semper respexerunt (IV, XLV, p. 1033)
ipsi <i>Imagini</i> ad cuius Similitudinem vel Repraesentationem Materia (IV, XLV, p. 1033)
<i>quomodo</i> possunt; illi qui similitudines maxime animadvertunt (I, VIII, p. 105)
ita enim occurrent similitudines , non solum illustraturae (I, VIII, p. 107)
utunturque persuadendi causa Similitudinibus , Exemplis, Metaphoris (II, XXV, p. 401)
observari solet, nisi similitudo vel <i>dissimilitudo</i> ; vel <i>cui rei</i> (I, VIII, p. 105)
hominis Artificialis apparet similitudo cum Naturali (II, XXIV, p. 397)
<i>in ore ejus</i> . Similitudo autem haec cum <i>Mose</i> (III, XLI, p. 769)
alicujus rei visibilis Similitudo ipsa, id est, Phantasma (IV, XLV, p. 1031)

SOMNIO

hominis tunc cum videt, somniat , &c. Postquam enim Objectum (I, II, p. 27)
mortem imaginatur, vel somniat , modo nihil contra illum (II, XXVII, p. 453)
<i>vestrae, senes vestri</i> Somnia somniabunt , & <i>juvenes vestri</i> Visiones (III, XXXIV, p. 633)
<i>Senes vestri</i> somnia somniabunt , & <i>juvenes vestri</i> visiones (III, XXXVI, p. 667)
& ab altero dum Somniamus . Inter Somnium & cogitationes (I, II, p. 33)
cogitationum cohaerentium reminiscor somnians , quam alias; & quotiam (I, II, p. 31)
meorum saepe video, somnians autem cogitationum mearum (I, II, p. 31)
non <i>somniem</i> , quanquam somnians videor mihi vigilare (I, II, p. 31)

colligendum est Deum aut a Somniantibus aut a Vigilantibus videri (III, XXXIV, p. 625)
arrogantia & superbia somniantis procedere posse sciat (III, XXXII, p. 581)
sicut Gentes Phantasmata somniantium Substantias reales esse (III, XXXIV, p. 623)
aerem non satis calidum, Somniare facillimum erat de ea re (I, II, p. 33)
Deum ad se loquutum esse somniasse se dicit. Somnia (III, XXXII, p. 581)
Vocem audisse se dicit, somniasse credetur; saepe enim (III, XXXII, p. 581)
vigilantem me scire, quod non somniem , quanquam somnians videor (I, II, p. 31)

SOMNIUM

Imaginationes dormientium sunt Somnia . Atque haec quoque (I, II, p. 31)
Quoniam autem somnia pro causa habent aliquarum (I, II, p. 33)
intemperies varia efficiant somnia . Atque hinc est, quod (I, II, p. 33)
imaginem efficit amoris. Somnia denique & vigilantium (I, II, p. 33)
privatorum hominum quorumcunque somnia , & Phantasmata Cives (II, XXVI, p. 447)
somniasse se dicit. Somnia autem aliena pro Verbo (III, XXXII, p. 581)
praesertim si somnia maxima ex parte naturalia esse (III, XXXII, p. 581)
vanis & imperitis hominibus somnia illudunt. Qui supernaturaliter (III, XXXII, p. 581)
arrogantiam, vel ignorantiam, somnia , phantasmata Insaniamque pro Spiritus (III, XXXIII, p. 607)
<i>vestrae, senes vestri Somnia somniabunt, & juvenes vestri</i> (III, XXXIV, p. 633)
sed intelligit ipsa Somnia & Visiones supernaturales (III, XXXIV, p. 633)
<i>filiae vestrae, Senes vestri somnia somniabunt, & juvenes vestri visiones</i> (III, XXXVI, p. 667)
Prophetia exponitur per Somnia & <i>Visiones, & Spiritum</i> (III, XXXVI, p. 667)
aliter intellexisse, quam per Somnia & <i>Visiones</i> , id est a phantasiis (III, XXXVI, p. 667)
dici potest, quemadmodum Somnia & caetera signa supernaturalia (III, XXXVI, p. 669)
hujusmodi <i>Gratiae</i> quam Somnia vel <i>Visiones</i> , proficisci possint (III, XXXVI, p. 675)
ut inter <i>Gratias, Visiones, Somnia</i> naturalia & supernaturalia recte (III, XXXVI, p. 675)
necesse est, ut sua ipsorum somnia , & cordium suorum tumorem (III, XXXVI, p. 681)
manifesta faceret, per Somnia & <i>Visiones</i> . Legibus enim (III, XL, p. 737)
& esse apparitiones, Somnia , Spectra, Idola, sed non esse ea substantias (IV, XLV, p. 1023)
pingitur; & <i>Visiones</i> & Somnia , sive naturalia sint, sive (IV, XLV, p. 1043)
quoties considero, quod in somniis , neque saepe neque constanter (I, II, p. 31)
algent, saepissime in somniis timeant, videanturque sibi Imagines (I, II, p. 33)
simulque Prognostica a Somniis , aliaque multa quae (I, II, p. 35)
qualia in Speculis vel Somniis , vel etiam aliquando per Cerebri (III, XXXIV, p. 613)
praecipue vero in Somniis & <i>Visionibus</i> . De Creatione Angelorum (III, XXXIV, p. 623)
qui populi favorem Somniis & <i>Visionibus</i> fictis captaverunt (III, XLIII, p. 929)
quam si quos vident in Somniis homines defunctos, Animas (IV, XLV, p. 1015)
sive post Sensum in somniis , quas Substantias reales non esse (IV, XLV, p. 1031)
& ascendentes; & a Somniis & <i>Visionibus</i> . Sed neque (IV, XLV, p. 1043)
non pertinere, ut in Somnio . Tales plerumque sunt (I, III, p. 39)
aliorum Corporum, in somnio vel speculo apparentium species (I, XII, p. 167)
Etiam ex quolibet Somnio , ex Crocitate Corvorum (I, XII, p. 177)
aequaliter. Qui Deum in Somnio ad se loquutum esse dicit (III, XXXII, p. 581)

Quoniam autem in Somnio , in Visione, per Vocem (III, XXXII, p. 581)
sibi infusa, sed a Somnio vel <i>Visione</i> supernaturali profecta est (III, XXXIV, p. 617)
intelligit vocem Dei in Somnio vel Visione supernaturali (III, XXXIV, p. 633)
Deus enim <i>Abimelecum</i> in somnio alloquens dicit, <i>nunc ergo restitue</i> (III, XXXVI, p. 659)
& <i>Abimelecho</i> (Gen. 20. 3.) in Somnio ; & ad <i>Lot</i> (Gen. 19. 1.) (III, XXXVI, pp. 663-665)
ad <i>Isaac</i> (Gen. 26. 24.) noctu in Somnio ; & <i>Iacobo</i> (Gen. 18. 12. (III, XXXVI, p. 665)
quoniam vigilans absurditatem somniorum meorum saepe video (I, II, p. 31)
ignoratione hac distinctionis Somniorum , aliorumque Phantasmatum vividorum (I, II, p. 35)
<i>Propheta autem ille & fictor Somniorum interficietur, quia locutus est</i> (III, XXXII, p. 583)
<i>vos Propheta vel Somniator Somniorum</i> , vox posterior, interpretatio (III, XXXVI, p. 667)
Imaginatio nulla potest, adeoque somnium nullum, nisi quod procedat (I, II, p. 31)
posset, necesse est, ut Somnium , clarius sit in hoc sensuum (I, II, p. 31)
inter sensum & somnium distinguere accurate. Ego, quoties (I, II, p. 31)
dum Somniamus. Inter Somnium & cogitationes vigilantium (I, II, p. 33)
illi videri potest quam Somnium . <i>Marcum Brutum</i> legimus (I, II, p. 33)
non Visionem sed Somnium fuisse breve iudicabitur (I, II, p. 33)
nescire etiam fuisse Somnium , aut aliud quicquam (I, II, pp. 33-35)
vel Visionem, vel Somnium . Neque in Lege Mosaica Morali (I, VIII, p. 117)
nempe, per Visionem vel Somnium . Neque illud <i>onus</i> (I, VIII, p. 119)
<i>tui Propheta, aut qui Somnium vidisse se dicat, &</i> (III, XXXII, p. 583)
diutius permanent quam Somnium & Visio in qua apparent (III, XXXIV, p. 623)
Fuerunt ergo Somnium & Phantasma; quia tamen supernaturalia (III, XXXIV, p. 625)
est per <i>Visionem</i> vel per Somnium ; ut <i>Gideoni, Samueli, Eliae</i> (III, XXXVI, p. 665)
<i>Visione apparebo ei, vel per Somnium loquar ad illum</i> (III, XXXVI, p. 665)
<i>Solomoni</i> promisit sapientiam, somnium erat, ut constat ex (III, XXXVI, p. 667)
<i>intellexit quod esset somniu</i> . Manifestum ergo est Prophetas (III, XXXVI, p. 667)
<i>Iosepho</i> per Somnium ; <i>Paulo</i> proficiscenti Damascum (III, XXXVI, p. 675)
praesupponat <i>Visionem</i> , vel Somnium , vel <i>Gratiam</i> aliquam Divinam (III, XXXVI, p. 675)
in Dei nomine, per Somnium , vel <i>Visionem</i> illi imperaretur (III, XL, p. 737)

SPATIUM

arctiorem, ne magna agri spatia percurrentes, a fructibus (II, XXVI, p. 541)
concluditur, ut nisi in spatio ab externis Corporibus (II, XXI, p. 325)
ubi res mota invisibilis, aut spatium in quo movetur, propter (I, VI, p. 79)
Quantulumcunque enim spatium sit, id quod Movetur per spatium majus, cujus parvum illud spatium pars est (I, VI, p. 79)
fidem amplexi essent. Spatium enim erat plus, quam (III, XLII, p. 775)
<i>Excommunicatus, intra spatium Anni non satisfaciat, Subditi</i> (III, XLII, pp. 911-913)
seculum putabant Iudaei spatium , ut Romani <i>centum annorum</i> (IV, XLIV, p. 993)

SPECIES

in quibus versantur specie variantur, cum cuique sua (I, VIII, p. 109)
sub <i>Libertatis</i> falsa specie habitum tandem contraxerint (II, XXI, p. 335)
si visus esset in specie formosi pueri, vel alatus (III, XXXIV, p. 627)
ergo Conclusio, de optima specie Regiminis Ecclesiae (III, XLII, p. 871)
Sensibus falsa rerum specie illusisse tantum existimantur (IV, XLIV, p. 969)

sub olerum illorum specie . Verba illa, <i>Hoc est corpus</i> (IV, XLIV, p. 969)
De tribus autem speciebus Simplicibus antedictis (III, XLII, p. 869)
quod attinet ad negotii speciem ; quemadmodum in parva (I, VIII, p. 109)
distinguit Artis gradum, sed speciem , & Agricola rudis (I, VIII, p. 109)
tamen inde sequitur speciem aliquam Regiminis esse Anarchiam (II, XIX, p. 285)
quae ille adducit, speciem Iuris nullam habent (III, XLII, p. 927)
essentialis est Scientiae Specierum , adeo ut haec (I, IX, p. 125)
continet Quaestiones: unam, specierum Regiminis trium, <i>Monarchiae</i> (III, XLII, p. 869)
per motum quendam specierum . Quid est Species? (IV, XLVI, p. 1089)
aliud docent, nempe, Species (id est Apparitiones) <i>Visibiles</i> (I, I, p. 25)
efficere Visionem; item Species (id est Apparitiones) <i>Audibiles</i> (I, I, p. 25)
Intelligendi esse quasdam Species (id est Apparitiones) <i>Intelligibiles</i> (I, I, p. 25)
cum recipiunt rerum species , eas communi Sensui tradere (I, II, p. 37)
Utriusque autem sunt diversae Species , ut <i>Formosum, Honestum</i> (I, VI, p. 83)
<i>Decorum, Iucundum</i> , sunt species Pulchri ; <i>Deforme, Inhonestum, Molestum</i> , species Turpis . Quae omnia vocabula (I, VI, p. 83)
Itaque Boni tres sunt species , altera in promissione (I, VI, p. 83)
regulatio, Phantasia magna species quaedam est Insaniae (I, VIII, p. 107)
alia quasi Astutiae species , quae vocatur <i>Versutia</i> (I, VIII, p. 111)
Dignitas, sunt Potentiae species . Itaque si quis ea (I, VIII, p. 111)
sunt Passionum ipsarum species ; procedit tamen aliquando (I, VIII, p. 113)
autem Excessus <i>Insaniae species</i> est, quae appellatur <i>furor</i> (I, VIII, p. 113)
Civitate alia Graeca Insaniae species alia quaedam orta est (I, VIII, p. 117)
numerari inter Insaniae species multas recte potest (I, VIII, p. 123)
Cognitionis duae sunt Species . Altera Facti; & est (I, IX, p. 125)
distribuenda est in Species , eodem modo quo distribuuntur in suas Species Corpora ipsa, id est (I, IX, p. 125)
vel speculo apparentium species ; quam nihil esse aliud (I, XII, p. 167)
Alia Civitatis species nulla est; cum necessarium sit (II, XIX, p. 285)
quae Potestatum species , singulae summae sunt (III, XLII, p. 779)
Imperantium, non Pastorum species denotant; vel tres Dominos (III, XLII, p. 869)
si in Virgis suis ne species quidem Serpentium (IV, XLIV, p. 969)
neque in aquis illis species sanguinis, ulla apparuisset (IV, XLIV, p. 969)
<i>Et facta est, dum oraret, species vultus ejus altera</i> (IV, XLIV, p. 983)
ad criminum diversas species distinguendas, sicut erant (IV, XLIV, p. 1007)
Spectrum, sive Corporis species apparens, sive directe (IV, XLV, p. 1031)
Quid est species ? Species est (ut sciunt omnes, qui Latine (IV, XLVI, p. 1089)
Figura & Colore; qualis est Species faciei humanae (IV, XLVI, p. 1089)
& Aspectum dicimus. Species ergo sive Vultus (IV, XLVI, p. 1089)
sic videri, aut Species quasdam seu Vultus (IV, XLVI, p. 1089)
<i>extramittendo an intromittendo Species</i> , fiat Visio. Etiam (IV, XLVI, p. 1089)
Gustare, Intelligere per Species dicunt, per Aures, Nares (IV, XLVI, p. 1089)

SPECTRUM

& similia colentium Spectra ; hodieque Opinio, quam (I, II, p. 35)
solebant, more Phantasmatum, spectra & Vmbras, quam Spiritus (I, XII, p. 169)
vigilantibus apparent, Spectra sunt, & (quod Apostolus (III, XXXIV, p. 613)

ut vocent illa, non Spectra , sed Corpora; putentque (III, XXXIV, p. 613)
intelliguntur, non totidem Spectra , sive Substantiae Incorporeae (III, XXXIV, p. 615)
faciuntque ut Spectra & Daemonas totidem esse putent (III, XXXVIII, p. 717)
esse apparitiones, Somnia, Spectra , Idola, sed non esse ea substantias (IV, XLV, p. 1023)
id est, de Umbris sive Spectris , & nocturnis eorum facinoribus (IV, XLVII, p. 1119)
cum illo, tanquam cum Spectro , horruerunt, nisi ante (III, XLI, p. 771)
Si metus hic Spectrorum sublatu esset, simulque Prognostica (I, II, p. 35)
& simul existimare spectrum illud, quod apparuerat (I, II, p. 33)
invisibile est, aut Spectrum , id est Idolum (III, XXXIV, p. 613)
laudans Deum, non Spectrum intelligitur, sed subitus (III, XXXIV, p. 617)
id est, Phantasma, Spectrum , sive Corporis species apparens (IV, XLV, p. 1031)
Romani ingentis, ingens spectrum , Sepulchro Imperii defuncti (IV, XLVII, p. 1119)

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENTIA	APPARENTIAM	2	4
	APPARENTIUM	2	
APPAREO	APPAREAT	1	6
	APPARUERUNT	2	
	APPARENT	2	
	APPARENTEM	1	
APPARITIO	APPARITIONEM	1	3
	APPARITIONES	1	
	APPARITIONI	1	
COLOR	COLOR	1	3
	COLOREM	1	
	COLORIS	1	
COLORATUS	COLORATA	1	3
	COLORATAM	2	
CONCIPIO	CONCEPTAE	1	2
	CONCIPERE	1	
FIGURATUS	FIGURATE	1	1
FINGO	FICTAE	1	3
	FICTIS	1	
	FINGERE	1	
IDEA	IDEA	1	4
	IDEAM	1	
	IDEAS	2	
IDOLUM	IDOLA	3	4
	IDOLUM	1	
IMAGINATIO	IMAGINATIONE	1	1
IMAGO	IMAGINE	1	6
	IMAGINES	1	
	IMAGINI	1	
	IMAGINUM	1	
	IMAGO	2	
PHANTASMA	PHANTASMA	7	21
	PHANTASMATA	7	
	PHANTASMATE	3	
	PHANTASMATI	1	
	PHANTASMATIBUS	1	
	PHANTASMATIS	2	
REPRAESENTATIVUS	REPRESENTATIVA	1	2
	REPRESENTATIVAM	1	
REPRAESENTO	REPRAESENTATI	1	1
SIMILITUDO	SIMILITUDINE	1	2
	SIMILITUDINEM	1	
SPECIES	SPECIE	1	4
	SPECIEM	2	
	SPECIES	1	
SPECTRUM	SPECTRO	1	2
	SPECTRUM	1	

TAVOLE DELLE CONCORDANZE

APPARENTIA

vera distinctio inter rem ipsam & suam apparentiam ? (Cap. I, Interloc. A, p. 1149)
propter quandam certam apparentiam , sive, ut loquuntur Graeci (I, B, p. 1171)
principio posita erat, candelarum apparentium tantum nulla est (I, A, p. 1149)
voces abstractas ad causas rerum apparentium , nec nisi in imaginatione (I, A, p. 1177)

APPAREO

alios Principes, ut facile appareat Authorem existimasse causam Belli (III, A, p. 1227)
quam reliquae quatenus apparent ; sed vera candela (I, A, p. 1149)
sed tantummodo effectus ejus apparent , & appellantur Phantasmata (I, A, p. 1177)
aut somno, aut tenebris apparentem , quanquam miratus, corpus (I, A, p. 1185)
Per totum illud tempus apparuerunt quidem valde pauci Haeretici (II, B, p. 1215)
sed omnimodae Sectae apparuerunt scribentium & publicantium (III, A, p. 1227)

APPARITIO

autem nihil est; quam apparitionem sine aliqua causa (I, B, p. 1171)
existenti nomina (propter apparitiones diversas) diversa imposuerint (I, B, p. 1175)
nisi revera subsistat ipsi apparitioni substantia aliqua, quae (I, B, p. 1171)

COLOR

Phantasma nostrum, sicut <i>magnitudo</i> , color , &c. quae causam habent (I, A, p. 1177)
sed <i>magnitudinem</i> , colorem , <i>duritiem</i> , <i>gravitatem</i> dicant (I, B, p. 1175)
per se subsistentis, non coloris nomen est, & impositum (I, B, p. 1171)

COLORATUS

aliquando quod colorata , vel <i>dura</i> , vel <i>gravis</i> est (I, B, p. 1175)
vocantes eandem rem <i>magnam</i> , coloratam , <i>duram</i> , <i>gravem</i> (I, B, p. 1175)
ut non jam <i>Magnam</i> , coloratam , <i>duram</i> , <i>gravem</i> dicant (I, B, p. 1175)

CONCIPIO

<i>fictae sint a timente</i> , sive conceptae a <i>Fabulis publice permissis</i> (III, A, p. 1233)

inter Spiritum & Nihil) concipere non potui. Quaerendum (I, A, p. 1187)
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FINGO

<i>sive Potentiae illae fictae sint a timente, sive conceptae</i> (III, A, p. 1233)
pro Haereticis, quam pro fictis Christianis & sceleratis habeo (II, B, p. 1211)
reale potuit ille sibi fingere , quod Substantia videretur (III, B, p. 1233)

FIGURATUS

Petro positam esse puto figurate , quod solet fieri de multis (I, A, p. 1155)

IDEA

Phantasma, nimirum Idea , Imago rei, non res ipsa (I, B, p. 1145)
Tu ergo, cujus rei Ideam in animo habes, quando (I, B, p. 1185)
non res ipsa; ad quas Ideas Simulacra sua faciebant Graeci (I, B, p. 1145)
Nam Deorum suorum Ideas sive Imagines raro sumpserunt a Simulacris (I, B, p. 1145)

IDOLUM

Memini quidem ab Apostolo Idola vocari Nihil (I, A, p. 1145)
mera esse Phantasmata, Idola , hoc est, ut dicit Sanctus Paulus (I, A, p. 1149)
esse Incorporata, praeter Idola seu Phantasmata (III, B, p. 1233)
esse <i>Nihil</i> ? Praeterea Idolum proprie est Phantasma (I, B, p. 1145)

IMAGINATIO

rerum apparentium, nec nisi in imaginatione nostra existentium indagandas (I, A, p. 1177)

IMAGO

<i>hypostasis</i> , quasi sub imagine staret res ipsa latitans (I, A, p. 1149)
suorum Ideas sive Imagines raro sumpserunt a Simulacris (I, B, p. 1145)
id est Substantia imagini ejusdem Substantiae. Dicitur (I, B, p. 1173)
causa illarum omnium imaginum , & propterea ab Aristotele (I, A, p. 1149)
nimirum Idea, Imago rei, non res ipsa (I, B, p. 1145)
quid aliud est quam Imago vel Character repraesentati? (I, B, p. 1181)

PHANTASMA

reale aliquid, non merum Phantasma , quale est, quod vocatur Spectrum (I, B, p. 1145)
Idolum proprie est Phantasma , nimirum Idea, Imago rei (I, B, p. 1145)
ut mihi videtur, Phantasma est, non res existens (I, A, p. 1149)
non impositum erat propter Phantasma nostrum, sicut <i>magnitudo</i> (I, A, p. 1177)
Essentia autem <i>Entis simpliciter</i> , Phantasma non est (I, A, p. 1177)
aut Spiritum & Phantasma (id est inter Spiritum & Nihil) (I, A, p. 1187)
Christum non Corpus, sed Phantasma esse docuerunt, dictum (III, B, p. 1229)
omnes mera esse Phantasmata , Idola, hoc est (I, A, p. 1149)
Hypostasis non modo ad Phantasmata referri potest, sed (I, B, p. 1173)
apparent, & appellantur Phantasmata ; Essentia autem <i>Entis</i> (I, A, p. 1177)
visae sunt reales, sed Phantasmata & effectus rerum (I, A, p. 1185)
praeter Idola seu Phantasmata qualia videmus in speculis (III, B, p. 1233)
substantias esse, sed Phantasmata supernaturalia; quae (quia illis (III, A, p. 1235)
quo videri dicuntur Phantasmata in Speculo, Somno, vel Tenebris (III, B, p. 1235)
Aristotele distinguitur a Phantasmate per vocem <i>hypostasis</i> (I, A, p. 1149)
in se subsistentem, a Phantasmate , quae videtur subsistere (I, A, p. 1149)
<i>Existens</i> , distinctum a Phantasmate , & <i>Nomine</i> (I, B, p. 1175)
Opponitur ergo Hypostasis Phantasmatis ut causa effectui (I, B, pp. 1171-1173)
ab omnibus aliis Phantasmatis ejusdem rei, detorsione (I, B, p. 1175)
Et propterea ad distinctionem Phantasmatis cujus causam in Concreto (I, B, p. 1175)
nihil aliud sit quam Phantasmatis vel <i>Nominis</i> , ab aliis (I, B, p. 1175)

REPRÆSENTATIVUS

Facies autem representativa , quid aliud est quam Imago (I, B, p. 1181)
tum etiam faciem representativam , idque non modo in Theatro (I, B, p. 1181)

REPRÆSENTO

Imago vel Character repræsentati ? Atque eo sensu (I, B, p. 1181)
--

SIMILITUDO

In qua similitudine congruitas esset fortasse accurata (I, B, pp. 1149-1151)
posse existimabant per similitudinem ignis, luminis, & caloris (I, B, p. 1149)

SPECIES

qua forma & specie vult Deus, nam coelum & terra (I, B, p. 1147)

Visui obstaret. Itaque speciem quoque corporis in speculo (I, A, p. 1185)
quicquam ad Philosophiae speciem in vita habuerunt (II, B, p. 1191)
Sed consideranti postea Species illas evanescere (I, A, p. 1185)

SPECTRUM

non Angelo, sed pro spectro tantum potuit, & ut (II, B, p. 1195)
quale est, quod vocatur Spectrum , vel quales colebantur (I, B, p. 1145)

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
FIGURA	FIG.	2	7
	FIGURA	2	
	FIGURAE	1	
	FIGURARUM	1	
	FIGURIS	1	
IMAGO	IMAGINES	1	1
SPATIUM	SPATIIS	1	1

TAVOLE DELLE CONCORDANZE

FIGURA

SIT (in fig. 1) circulus datus BCDE (p. 489)
quadrati QRST, in fig. I ductum, abscindit a sphaera (p. 519)
Repetatur in figura secunda pars figurae primae (p. 495)
figurarum regularium (in hac figura II) distinguuntur sicut sequitur (506)
figura secunda pars figurae primae, in qua quadratum QRST (p. 495)
Item, latera quinque figurarum regularium (in hac figura (p. 506)
in motu Physici, in figuris Geometrae, dum otium nostrum (p. 488)

IMAGO

literarum aut sonorum, imagines . In scientiis, sequere rationem (p. 522)
--

SPATIUM

aequalis est ambobus spatiis PQL et CYP (p. 490)

«THREE PAPERS PRESENTED TO THE ROYAL SOCIETY AGAINST DR WALLIS»
 [Ed. Molesworth, 1839-1845, EW VII, pp. 429-448]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO APPEAR	APPEAR	1	3
	APPEARETH	1	
	APPEARS	1	
TO CONCEIVE	CONCEIVE	1	1
FIGURE	FIGURE	5	6
	FIGURES	1	
TO SEEM	SEEMETH	1	1

TAVOLE DELLE CONCORDANZE

TO APPEAR

the truth itself would appear by the absurdity arising (p. 447)
as by the operation itself appeareth thus: The side of the greater (p. 439)
to an absurdity. Hence it appears that Dr. Wallis's objections (p. 447)

TO CONCEIVE

by it we are not to conceive or consider anything numbered? (p. 447)

FIGURE

be the side of a square figure . I would know what he (p. 447)
the side of a square figure . Is there any number so bare (p. 447)
first, that there is no such figure as a square (p. 448)
no more can a square figure by a square figure , though a square number (p. 448)
centres of gravity of all figures . Wherein may it please (p. 432)

TO SEEM

<i>this follow</i> . But it seemeth to me, that if the supposition (p. 443)
--

«ROSETUM GEOMETRICUM»
[Ed. Molesworth, 1839-1845, OL V, pp. 1-88]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPAREO	APPAREBUNT	1	7
	APPARENT	1	
	APPARERENT	1	
	APPARET	4	
CONCIPIO	CONCIPERE	1	4
	CONCIPI	3	
FIGURA	FIGURA	1	17
	FIGURAE	6	
	FIGURAM	3	
	FIGURARUM	5	
	FIGURAS	1	
	FIGURIS	1	
FIGURATUS	FIGURATUM	3	3
IDEA	IDEAM	1	1
SPATIUM	SPATIUM	5	5
SPECTRUM	SPECTRA	1	1

TAVOLE DELLE CONCORDANZE

APPAREO

superficierum incongruentia, clarius apparebunt in sequente problemate (p. 36)
ponderationem omnia quae nunc apparent . Sed et definitio ipsa (p. 55)
gravitatis quam quae est, eadem apparerent circa ponderationem omnia (p. 55)
Ex hac demonstratione apparet methodus inveniendi partem septimam anguli dati (p. 13)
semidiagonalis ad DR. <i>Consect.</i> Apparet hinc magnitudo octantis totius (p. 20)
mediam rationem. <i>Coroll.</i> Apparet hinc inveniendi quarumcunque (p. 26)
Unde rursus apparet BP esse tangentem 30 graduum (p. 31)

CONCIPIO

a multis concipi posse, quae concupere ille non potuit (p. 69)
cum nulla causa concupi possit cur non de incommensurabilibus (p. 69)
Ubi dicit <i>nullam causam concupi posse</i> , etc., nimium sibi (p. 69)
valde a multis concupi posse, quae concupere ille non potuit (p. 69)

FIGURA

NOQ, QOR. In ea figura sit sphaerae polus D (p. 40)
Heptagonus, et ab ea figurae omnes quarum laterum numerus (p. 11)

quadrati aut cujuscunque figurae quantitate aut ratione figurae ad figuram (p. 35)
Nam longitudo figurae nulla certa est, praeter eam quae vocatur <i>altitudo</i> (p. 38)
cap. V, haec est: <i>Cujuscunque figurae ex parallelis rectis planisve</i> (pp. 86-87)
ut parallelogrammum ad figurae complementum. Omnia denique (p. 87)
quantitate aut ratione figurae ad figuram . Nec quisquam (p. 35)
dissentimus: nam ego figuram deficientem a parallelogrammo (p. 87)
rationis est triplicata, figuram deficientem esse ad suum (p. 88)
sine cognita quantitate figurarum paucissima fore theoremata (p. 35)
linearum inter se, et figurarum constructiones et passiones omnes (p. 35)
perpetuo decrescentibus, magnitudines figurarum investigaveram (p. 86)
diametrum aequilibrii figurarum deficientium ita dividere axem (p. 87)
Nam aliarum etiam figurarum centra gravitatis suo modo tractat (p. 88)
reduci possunt; quarum figuras et demonstrationes apud authores videas (p. 81)
Is in libro <i>de Figuris Harmonicis</i> ⁷ primo, prop. 45, sic dicit (p. 11)

FIGURATUS

considerari non potest ut figuratum , quomodo potest punctum (p. 35)
Consideraretur enim ut figuratum et non figuratum , absurde. Praeterea, quomodo potest (p. 35)

IDEA

tractabant habentes in animo ideam . Nolo igitur mihi authoris (p. 84)

SPATIUM

<i>Per tempus intelligo temporis spatium, id in quo motus transigitur</i> (p. 53 – titolo par.)
intelligere se dicit temporis spatium : quasi qui tempus (p. 53)
intelligere possit quid sit temporis spatium (p. 53)
<i>motus, intelligo longitudinis spatium illud quod motu transigitur</i> (p. 54 – titolo par.)
impossibile est. Tantum enim spatium , ne onere quidem liberi (p. 70)

SPECTRUM

nihil videt praeter spectra . Iterum tibi dico (p. 88)

⁷ J. KEPLER, *Harmonices mundi libri V...*, Lincii Austriae, sumptibus Godofredi Tampachii Bibl. Francof., Excudebat Ioannes Plancus, 1619.

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPAREO	APPAREAT	1	2
	APPAREBIT	1	
FICTUM	FICTA	1	2
	FICTUM	1	
FIGURA	FIG.	11	46
	FIGURA	11	
	FIGURAE	12	
	FIGURAM	1	
	FIGURARUM	8	
	FIGURAS	2	
	FIGURIS	1	
IMAGINO	IMAGINARI	1	3
	IMAGINATUS	2	
IMAGO	IMAGINEM	1	1
PERCIPIO	PERCIPIANT	1	1
SIMILITUDO	SIMILITUDINEM	1	1
SOMNIUM	SOMNIO	1	1
SPATIUM	SPATII	1	2
	SPATIO	1	
SPECIES	SPECIE	1	11
	SPECIEI	1	
	SPECIEM	7	
	SPECIES	2	

TAVOLE DELLE CONCORDANZE

APPAREO

Itaque ut appareat propositionis veritas, purganda mihi (p. 128)
ut legenti <i>Controversiam VIII</i> apparebit , demonstrata fuerit: quis crederet (p. 128)

FICTUM

res quaecunque, vera vel ficta , quatenus comparatur cum pluribus (p. 94)
haberet quadratum sic fictum angulos nullos. Nam angulus (p. 140)

FIGURA

Descripto enim quadrato (fig. 1), et diviso unoquolibet (p. 113)
nempe, an angulus ABD (fig. II), factus a semidiametro (p. 116)
prop. I et II. Repetatur (fig. III) <i>Roseti</i> figura F (p. 117)
Describantur enim (fig. IV) duo circuli centro A (p. 120)
quartae partis circuli. Describatur (fig. V) quadrans circuli DAC (p. 121)

Repetenda est figura. BP (fig. VI) est tangens (p. 124)
BP duplam esse CO (fig. XI Roseti), id est (p. 125)
$2/4 \sqrt{5} - 3/2$ ad 1: (<i>Ros. fig. XIII</i>). Sed argumentum (p. 127)
Rectam Dz, sive ze (fig. VII), aequalem esse arcui (p. 128)
Sint datae AB et AC (fig. VIII), et sit illa hujus (p. 133)
CONSTRUCTIO FIGURAE. ABCD (fig. IX) est quadratum (p. 135)
non sunt tamen figura quadrata magis quam 9 (p. 96)
quomodocunque ordinati. VIII. Figura quadrata fit ductu lineae (p. 96)
<i>duplicatam, triplicatam, etc.: figura eo motu descripta erit</i> (p. 111)
Repetatur (<i>fig. III Roseti</i>) figura I^a , in qua ABCD est (p. 117)
Hobbesii demonstratio et figura . Est enim problema nobilissimum (p. 121)
Repetenda est figura . BP (<i>fig. VI</i>) est tangens (p. 124)
gravitatis distat ab ipsa figura spatio infinito, nunquam (p. 127)
ut faciam, renovanda est figura . Rectam Dz, sive ze (p. 128)
sunt eadem quae in figura prop. XIX disponuntur (p. 132)
Repetatur jam figura <i>Controversiae</i> hujus XII prima (p. 141)
paralogismis decipiemi. Modo et figura , homines maturi, non indigetis (p. 150)
quandam in animo excitent figurae quadratae, non sunt tamen (p. 96)
meri numeri sunt, figurae non sunt. Magna igitur (p. 96)
numeri quadrati, et quadratae figurae latus. Radix enim (p. 97)
pars aliquota: sed latus figurae quadratae pars non est (p. 97)
radices nullas habent: sed figurae quadratae omnes latera (p. 97)
post illum ab aliis. Sed figurae sunt aliae multae habentes (p. 108)
proportionales rationibus, per quas figurae trilineae rectangulo inscriptae (p. 112)
<i>radix eadem res sit cum figura quadratae latere</i> (p. 112)
per Wallisium, non est figurae quadratae, vel superficiei (p. 113)
esset Wallisius, quod figurae finitae centrum gravitatis (p. 127)
aequilaterum quodcunque. CONSTRUCTIO FIGURAE. ABCD (<i>fig. IX</i>) est quadratum (p. 135)
radicem numeri esse figurae quadratae latus, nec geometriam (p. 149)
numerus 9 dicitur quadratus. Figuram autem quadratam non efficiunt (p. 96)
ad inventionem centrorum gravitatis figurarum parabolicarum. Numerus autem (p. 106)
de centro gravitatis earundem figurarum , non omnium, sed parabolae (p. 109)
absurda est, rationem dictarum figurarum ad sua rectangula Wallisius (p. 109)
absurdum idem. Quare dictarum figurarum ad rectangula sua rationes (p. 110)
centra gravitatis ex rationibus figurarum ad sua rectangula (p. 110)
cap. XVII, art. 2, ut figurarum dictarum ad sua rectangula (p. 111)
ergo doctrinae de dictarum figurarum illarum rationibus, et de centro (p. 112)
semel Archimedes latera figurarum frustra numeris explicare (p. 149)
<i>cubicalem, et ad alias figuras ipsi inscriptas</i> (p. 108)
longiuscula, plures habet figuras : sed quas non est necessarium (p. 119)
Demonstratio extat cum multis figuris , quae non necesse est (p. 111)

IMAGINO

latitudine nec ducere nec imaginari possibile est. Secundo, Euclides (p. 115)
--

Quis unquam latitudinem **imaginatus** est (**imaginatus** est dico, non dico consideravit) (p. 148)

IMAGO

vel 16 etc., ut **imaginem** quandam in animo excitent (p. 96)

PERCIPIO

sensum ac vim illius non **percipiant**, pro omni argumento (p. 148)

SIMILITUDO

partem dodenarii. Praeterea, quam **similitudinem** habent inter se (p. 114)

SOMNIUM

sumpta ex Hobbesii tabellis **somnio** suo subscripsit, ut a se inventa (p. 111)

SPATIUM

sive temporis sive **spatii**. Itaque omnia ab hac (p. 100)

gravitatis distat ab ipsa figura **spatio** infinito, nunquam scripsisset (p. 127)

SPECIES

et solidum. Haec autem **specie** differunt, adeo ut (p. 96)

lineae et quadrata diversae **speciei** quantitates. Quarto, cum (p. 113)

pro *unitate* aliquam rerum **speciem**, ut numerum, lineam, planum (p. 95)

rei numerandae naturam aut **speciem**. Ab *uno* per divisionem (p. 95)

multiplicatio non mutat **speciem**. Praeterea, multiplicari quicquam (p. 96)

superficiem, id est, quantitatis **speciem** novam: et illa superficies (p. 96)

describit solidum, id est, **speciem** quantitatis tertiam et ultimam (p. 96)

multiplicati numeratae rei **speciem** non mutant, ut Oughtredus (p. 113)

sic numeratae mutant **speciem** et fiant boves (p. 149)

sed res sive **species** numerata. VI. Certum etiam est (p. 95)

res ipsas vel rerum **species**, non soleant. Ubique igitur (p. 103)

«PRINCIPIA ET PROBLEMATATA ALIQUOT GEOMETRICA»
[Ed. Molesworth, 1839-1845, OL V, pp. 151-214]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENTIA	APPARENTIA	1	1
APPAREO	APPAREAT	1	2
	APPARERE	1	
CONCEPTIBILIS	CONCEPTIBILE	1	1
FIGURA	FIG.	12	38
	FIGURA	8	
	FIGURAE	6	
	FIGURAM	3	
	FIGURARUM	3	
	FIGURAS	3	
	FIGURIS	3	
IMAGINATIO	IMAGINATIONE	1	1
IMAGINO	IMAGINARI	1	1
IMAGO	IMAGO	1	1
INCONCEPTIBILIS	INCONCEPTIBLEM	1	1
SPATIUM	SPATIA	2	36
	SPATII	4	
	SPATIO	2	
	SPATIUM	28	
SPECIES	SPECIE	1	17
	SPECIEBUS	2	
	SPECIERUM	1	
	SPECIES	13	

TAVOLE DELLE CONCORDANZE

APPARENTIA

*absurda ab utraque parte **apparentia** motum localem rem impossibilem (XII, p. 207)*

APPAREO

nisi illam faciat ut **appareat** et intelligatur? (XII, 209)

axiomatum citius et clarius **apparere** debent, quam media ipsa (XI, p. 204)

CONCEPTIBILIS

*Quod minimum spatium **conceptibile** aequale esse potest spatio (XII, I, p. 209)*

FIGURA

Ut si rectae sint (**fig. 1**) ab eodem puncto AB (V, IV, p. 173)

Sit radius (**fig. II**) AB, semiradius BE vel AF (VI, I, p. 176)

semiradio. Describatur (fig. III) quadratum ABCD (VI, III, 179)
proportionales. Sit data (fig. IV) recta DC, et ipsius (VII, II, p. 183)
Sit data, (in fig. V) recta DC, et semissis (VII, IV, p. 184)
medias proportionales. Sit (fig. VI) data BC major (VII, VI, p. 185)
SIT quadratum ABCD (fig. VII) divisum tum a rectis (VIII, I, p. 187)
Describatur rursus (in fig. VIII) quadratum ABCD, divisum ut in fig. VII . Arcui CP sumatur (VIII, VI, p. 189)
Sit enim cylindrus (fig. X) ABCD qualis proponitur (X, I, p. 194)
Centro A, radio AB (fig. XI) describatur circulus (X, IV, p. 197)
Describatur enim rectangulum (fig. XII) quodcumque ABCD (X, IX, p. 199)
Sed si AA sit figura quadrata, et B divisor linea (III, I, p. 165)
linea B est in quadrata figura AA: quod est alienum (III, I, p. 165)
FIGURA quadrata et numerus quadratus (IV, I, p. 168)
eadem est res: nam figura tota et numerus partium (IV, I, p. 168)
ejusdem seriei impares. Nempe, figura minima est una (IV, II, p. 168)
Sit enim quadrata figura 100: si auferatur inde radix (IV, V, p. 169)
neque arcus aut figura . Linea enim sine (VI, I, p. 178)
rectangulum AE, dempta figura AKF esse quintam partem (VIII, V, p. 188)
inepte agunt: non enim figurae illae sunt, sed numeri tantum (I, p. 153)
esse latus quadratae figurae : quanquam hoc neget (II, VII, 161)
Figurae quadratae, si describantur a radiis (IV, II, p. 168)
putant algebristae, quadratae figurae latus: neque omnino lineam (IV, VII, p. 170)
pro radice numeri suppositum figurae quadratae latus (XII, 206)
eadem re habuere cum figurae quadratae latere, quanquam (XIII, p. 214)
sine latitudine describi figuram impossibile est (I, p. 156)
numerus impar, qui est 3, facit figuram quadratam proximam 4 (IV, II, p. 168)
curvam esse parabolicam, et figuram ABccD esse dimidiam (X, IX, p. 199)
in constructione tamen figurarum latitudo necessaria est (I, p. 156)
sed construendi, id est figurarum descriptionis: in quibus (I, p. 157)
quantitatum rationes) unaquaque figurarum comparatarum generatur, earum (X, X, p. 200)
indigemus non modo ad figuras et ad opera fabrilia (I, p. 158)
IV. Inter duas figuras quadratas proximas, si quadrato (IV, IV, p. 169)
Unde sequitur duas figuras FKD, FKA, simul sumpta, aequalia (VIII, V, pp. 188-189)
De quadratis figuris et quadratis numeris (index, p. 152)
<i>De quadratis figuris et quadratis numeris</i> (IV, p. 168 – titolo cap.)
motuum et magnitudinum contendebatur, figuris plerumque descriptis atque (XI, p. 203)

IMAGINATIO

dicuntur nihil existat in **imaginatione**. Sunt quidem veritates (XI, p. 203)

IMAGINO

falsum sit, quod animo **imaginari** non possum? Sed (XII, 209)

IMAGO

neque spatium, corporis imago , in re cogitata, sed tantummodo (XIII, p. 213)
--

INCONCEPTIBILIS

<i>lineam sine latitudine</i> , rem inconceptibilem . Secundo, pro radice (XII, 206)

SPATIUM

propterea ambo simul spatia , factum et infectum, spatii spiralis (X, IV, p. 198)
temporum rationibus spatia quaeque et magnitudines determinantur (XI, p. 204)
factum et infectum, spatii spiralis est triplum (X, IV, p. 198)
quin ejusdem spatii prius dimidium transeundum sit: et spatii quantulicunque suum rursus (XII, p. 208)
velocitatem suam pro ratione spatii quod relinquitur semper (XII, p. 208)
Dempto igitur spatio illo communi CLFsH ab utroque (VIII, I, p. 187)
<i>aequale esse potest spatium altero super eandem basem</i> (XII, I, p. 209)
Fefellit eos, primo, quod spatium inter rectam BD et arcum BC (V, XIV, p. 175)
pars quadrantis DCA, et spatium CLFsH est tres quartae (VIII, I, p. 187)
Idem autem spatium CLFsH est tres quartae quadrantis (VIII, I, p. 187)
et propterea, spatium BAFsHC aequale erit quadranti (VIII, I, p. 187)
BA7C. Nam spatium illud constat ex triplo quadrato (VIII, I, p. 187)
Eadem methodo ostendi potest spatium spirale quod a prima circulari (X, IV, p. 197)
Ostendum ergo est, spatium conclusum ab hac linea (X, IV, p. 197)
integri circumductione, et spatium spirale ab eodem (X, IV, p. 197)
rectarum Aa, Ab, Ac etc.: spatium quod extra lineam (X, IV, p. 198)
solidum cujus basis est spatium spirale, tertiam esse partem (X, VI, p. 198)
circumscriptum, esse ad spatium spirale ut 15 ad 4 (X, VII, p. 198)
ergo ratio quadrati ad spatium spirale ex rationibus 5 ad 4 (X, VII, p. 198)
erit ratio quadrati ad spatium spirale compositum (X, VII, p. 198)
Quadratum ergo ad spatium spirale est ut 5 ad 4/3 (X, VII, p. 198)
cujus basis quidem sit spatium spirale, altitudo autem (X, VIII, p. 198)
ut 15 ad 8: et ad spatium spirale ut 15 ad 4. Detracta (X, VIII, p. 198)
cujus basis est spirale spatium , est sphaerae in qua maximus (X, VIII, p. 199)
exponam ego. Quoniam spatium transiri motu ne minimum (XII, p. 208)
concludit Zeno, assumpto spatium nullum transiri posse (XII, p. 208)
tempore opus esse ut spatium quantuluncunque permeari posset (XII, p. 208)
Manifestum autem est, si spatium permeari non potest sine motu (XII, p. 208)
ne minimum quidem spatium percurrat unquam. Secundo (XII, p. 208)
<i>Quod minimum spatium conceptibile aequale esse potest</i> (XII, I, p. 209)
perficiatur: ita neque spatium antequam finiatur. Quod autem (XII, I, p. 209)
aliqua, ut opus, tempus, spatium etc. Si subaudiatur (XIII, p. 211)
<i>Infinitum</i> , si subaudiatur spatium , significat spatium majus quam quod numero (XIII, p. 212)
subjectum est in cogitante, neque spatium , corporis imago, in re cogitata (XIII, p. 213)

SPECIES

subtrahatur species a specie , et residuo praefigatur signum (III, II, p. 165)
duae species affectae duabus speciebus affectis addendae sunt (III, III, p. 165)
fuerint signa, multiplicatis speciebus praefigatur signum +: sin (III, IV, p. 167)
sumenda est differentia specierum cum signo +: ut si – 5 (III, IV, p. 165)
magnitudinibus, literas quasi species rerum exponunt: quas addere (III, I, p. 164)
docemur hoc modo. Si species solitariae sunt, ut A (III, I, p. 164)
lineis. II. Sin species signis similibus affectae (III, II, p. 165)
additione, addendae sunt species , et apponendum signum commune (III, II, p. 165)
regula est haec: subtrahatur species a specie, et residuo (III, II, p. 165)
Si vero duae species affectae duabus speciebus affectis (III, III, p. 165)
Si signa similia sunt, addantur species servatis signis. Sic (III, III, p. 165)
In subtractione, si species sint solitariae et utraque (III, IV, p. 165)
+ B ab + A, residuum est species unde fit detraction (III, IV, p. 165)
Si plures species affectae signis multiplicandae sint (III, IV, p. 167)
per unam vel plures species affectas, regula haec est (III, IV, p. 167)
Species per species quotcunque, et utcunque affectae (III, IV, p. 167)

«TRANSLATIONS OF HOMER: ODYSSEY AND ILIAD»
[Ed. E. Nelson, 2008]

«TO THE READER. CONCERNING THE VERTUES OF AN HEROIQUE POEM»

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO APPEAR	APPEAR	1	2
	APPEARED	1	
COLOUR	COLOURS	1	1
FANCY	FANCIE	5	5
TO FEIGN	FEIGNED	1	1
FICTION	FICTION	1	1
FIGURE	FIGURES	1	1
IMAGE	IMAGE	5	11
	IMAGES	6	
TO SEEM	SEEM	1	1

TAVOLE DELLE CONCORDANZE

TO APPEAR

make the Latin Verse **appear** more grave and equal (p. xcvi)

the body of *Simoisius* **appeared** as he lay dead (p. xcviiii)

COLOUR

with the choicest **colours**, to the eye; which (p. xcv)

FANCY

the Elevation of the **Fancie**. Fifthly, in the Justice (p. xcii)

in the Elevation of **Fancie**, which is generally taken (p. xciv)

affect and admire **Fancie** than they do either (p. xciv)

entertainment. For in **Fancie** consisteth the Sublimity (p. xciv)

which is the height of **Fancie**, is almost proper to *Lucan* (p. xcvi)

TO FEIGN

whether true or **feigned**. But because there (p. xcii)

FICTION

contrivance of the Story or **Fiction**. Fourthly, in the Elevation (p. xcii)

FIGURE

nor a Picture of a hundred **figures** better than any one (p. xciv)

IMAGE

is *Images*. And an **Image** is always a part (p. xciv)
 This is the **Image**. To w^{ch} if you but add (p. xciv)
 But where is that **Image** of his better done (p. xcvi)
 compared together. The **Image** of a man lying on (p. xcvi)
 is one thing; the **Image** of falling (especially of a Kingdom) (p. xcvi)

call *Icones*, that is *Images*. And an Image is (p. xciv)
 the clearness of **Images** (or Descriptions) it is manifest (p. xcvi)
 there are very few **Images** in *Virgil* besides those (p. xcvi)
 so that *Virgils Images* are *Homers Praises*. But (p. xcvi)
 he hath some **Images** which are not in *Homer* (p. xcvi)
 such as are the **Images** of Shipwracks, Battles, Single (p. cxv)

TO SEEM

then when they **seem** to proceed from an high (p. cxv)

«ODYSSEY»

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO APPEAR	APPEAR	28	44
	APPEAR'D	8	
	APPEARED	4	
	APPEARING	2	
	APPEARS	2	
APPEARANCE	APPEARANCE	1	1
COLOUR	COLOUR	3	3
COLOURED	COLOUR'D	1	2
	COLOURED	1	
TO CONCEIVE	CONCEIVE	1	2
	CONCEIVED	1	
DREAM	DREAM	9	12
	DREAMS	3	
TO DREAM	DREAMED	1	3
	DREAMING	1	
	DREAMT	1	
FANCY	FANCIES	1	1

TO FANCY	FANCYING	1	1
TO FEIGN	FEIGN' D	1	1
FIGURE	FIGURE	3	3
GHOST	GHOST	5	10
	GHOSTS	5	
IDOL	IDOL	4	4
IMAGE	IMAGE	1	1
TO PERCEIVE	PERCEIV' D	3	7
	PERCEIVED	3	
	PERCEIVING	1	
PHANTOM	PHANTOME	1	2
	PHANTOMES	1	
TO REPRESENT	REPRESENT	1	1
TO RESEMBLE	RESEMBLING	1	1
TO SEEM	SEEM	4	14
	SEEME' D	5	
	SEEMING	1	
	SEEMS	4	
SPACE	SPACE	3	3

TAVOLE DELLE CONCORDANZE

TO APPEAR

his father should appear ./Brought home by th' Gods (Lib. I, p. 8, ll. 134-135)
then, <i>Ulysses</i> should appear ./Amongst the Suiters now (I, p. 13, ll. 299-300)
Rosie Morning did appear ./ <i>Telemachus</i> himself array'd (II, p. 18, ll. 1-2)
to man ne'r did appear ./So plainly as she there (III, p. 35, ll. 203-204)
to me so visibly appear ./Let one of you unto (III, p. 40, ll. 384-385)
soon as Morning did appear again./Their Horses to the Coach (III, p. 42, ll. 460-461)
a pause there did appear ./And here <i>Ulysses</i> thought (V, p. 76, ll. 423-424)
God he does appear ./And by the Gods (VI, p. 83, ll. 228-229)
But when we saw appear the morning gay (IX, p. 115, l. 152)
Rosie morning 'gan t' appear ./My Fellows I together call'd (IX, p. 116, ll. 173-174)
Rosie-finger'd morning did appear ./He made a fire (IX, p. 120, ll. 318-319)
little hope as yet appear ./And therefore we must (X, p. 132, ll. 179-180)
In form he did appear ./Of a fair youth (X, p. 134, ll. 256-257)
your Bark in sight t' appear ./Remember still, Women (XI, p. 154, ll. 439-440)
Morning did again appear ./Aboard the Ship the Vessel (XIII, p. 172, ll. 18-19)
wise a man as you appear to me./In vain to tell (XIV, p. 192, ll. 346-347)
<i>Ulysses</i> , since it doth appear ./You were a Traveller (XV, p. 206, ll. 341-342)
to the Suiters doth appear ./At top o'th' house (XV, p. 210, ll. 463-464)
now <i>Penelope</i> resolv'd t' appear ./Before her Suiters (XVI, p. 221, ll. 377-378)
the rosie Morning did appear ./Riseth <i>Telemachus</i> (XVII, p. 223, ll. 1-2)
made him like a God appear ./The people all admir'd (XVII, p. 224, ll. 60-61)
Stranger (says he.) You appear ./Amongst the <i>Achaans</i> (XVII, p. 233, ll. 385-386)
and his brawny arms appear ./And <i>Pallas</i> standing (XVII, p. 240, ll. 59-60)
puts <i>Penelope</i> in mind/T' appear unto the Wooers (XVIII, p. 242, ll. 136-137)
it and force him t' appear openly./She was not long (XIX, p. 259, ll. 360-361)
and let it not appear in vain./To glory over dead (XXII, p. 294, ll. 362-363)
God his presence did appear ./ <i>Ulysses</i> seeing him admir'd (XXIV, p. 315, ll. 339-340)
shape he plainly did appear ./And then about (XXIV, p. 317, ll. 404-405)

all over was/And all appear'd like Heaven to the eye (VII, p. 88, ll. 75-76)
Nor Waves, nor Isle appear'd to any eye./Then took (IX, p. 115, ll. 148-149)
the Rosie Morn appear'd again,/I said to all my men (X, p. 131, ll. 173-174)
But soon as I appear'd they presently/About me came (X, p. 137, ll. 379-380)
great <i>Achilles</i> Soul appear'd to us;/And with him also (XI, p. 154, ll. 450-451)
sailed far, when there appear'd /An angry Sea before (XII, p. 164, ll. 205-206)
And nothing else appear'd but Sea and Sky (XIV, p. 190, l. 290)
and her right./When we appear'd Love all their hearts (XVIII, p. 243, ll. 182-183)
Gate come near./ <i>Pallas</i> appeared to him openly (VII, p. 86, ll. 19-20)
E're on their Cheeks appeared any down./ <i>Phædra</i> and <i>Procris</i> (XI, p. 150, ll. 308-309)
head I stand/But she appeared not. I look'd so high (XII, p. 165, ll. 236-237)
said thus./Since <i>Jove</i> appeared has in his defence (XX, p. 271, ll. 245-246)
And out he went appearing like a God./And straight (II, p. 18, ll. 4-5)
the Mornings first appearing ./That for the Woo'rs (XXII, p. 289, ll. 171-172)
within <i>Ulysses</i> house appears ./Many a footstool in (XVII, p. 229, ll. 213-214)
sorrow as a fault appears ./What Woman that (XIX, p. 256, ll. 248-249)

APPEARANCE

have of a King./And the appearance of a King would have (XXIV, p. 312, ll. 236-237)
--

COLOUR

And from his Hair the colour gray she took (VI, p. 83, l. 119)
And fring'd about with colour of the sky./The door (VII, p. 88, ll. 74-75)
from the Sky./Your colour 's better, better you arraid (XVI, p. 215, ll. 170-171)

COLOURED

And divers- colour'd Robe, with four times three (XVIII, p. 245, l. 262)
Cow-hide well coloured ./Three Dogs attending (XIV, p. 183, ll. 28-29)

TO CONCEIVE

longer stay./For I conceive 'tis not a good mans (XV, p. 198, ll. 60-61)
That by him she conceived had two Sons (XI, p. 148, l. 252)

DREAM

T'have had a dream so evident and clear (IV, p. 64, l. 790)
her Parents what a Dream she saw./Her mother (VI, p. 78, ll. 55-56)
several;/Flies like a Dream . No, go your ways (XI, p. 147, ll. 208-209)
I'll tell you now a dream ; expound it you (XIX, p. 262, l. 473)
see is real, not a dream ./The Geese the Wooers (XIX, p. 262, ll. 485-486)

Expound this Dream but as himself has done (XIX, p. 263, l. 494)
But I much fear that my Dream came this way (XIX, p. 263, l. 505)
bed to be;/No Dream I thought it, but (XX, p. 266, ll. 71-72)
i'th' bed to be;/No Dream I thought it (XX, p. 266, ll. 71-72)
Then said <i>Penelope</i> , Dreams are without/Such order (XIX, p. 263, ll. 497-498)
But unto me/It evil Dreams along with it doth bring (XX, p. 266, ll. 69-70)
through the Town of Dreams /And in a trice (XXIV, p. 306, ll. 16-17)

TO DREAM

Star'd. For never dreamed they/That in good earnest (IV, p. 58, ll. 557-558)
out of sight./I dreaming wept. To see them at (XIX, p. 262, ll. 477-478)
Friend, said he,/I dreamt we from the ships too (XIV, p. 196, ll. 477-478)

FANCY

And <i>Pallas</i> then their fancies to confound,/From the Sea-side (II, p. 28, ll. 366-367)

TO FANCY

the Suiters sate/ Fancying , in case his father (I, p. 8, ll. 133-134)

TO FEIGN

go about/With comforts feign'd my sorrows to abate (XIII, p. 179, ll. 295-296)

FIGURE

she had been./And now in Figure of a Water-hen (V, p. 73, ll. 315-316)
He soon had of his figure found a change (X, p. 135, l. 304)
did imitate/In Wit and Figure and in Comliness (XIV, p. 187, ll. 175-176)

GHOST

That not a Ghost a drop of blood should drink (XI, p. 143, l. 44)
came <i>Anticua</i> my Mothers Ghost ./Alive I left her when (XI, p. 144, ll. 78-79)
and then the Ghost /That takes the care (XVII, p. 227, ll. 146-147)
went thither, of his Ghost to know/Whether I with (XXIII, p. 303, ll. 118-119)
of <i>Circe</i> ; what the Ghost /In Hell, said to him (XXIII, p. 304, ll. 279-280)
things not done./The Ghosts to him stand up (X, p. 139, ll. 464-465)
Then shall you see the Ghosts come out apace (X, p. 140, l. 500)
Out come the Ghosts , Maids, Youths, decrepit Age (XI, p. 142, l. 34)
Treachery./The Female Ghosts scatter'd by <i>Proserpine</i> (XI, p. 152, ll. 368-369)
And here among the Ghosts you are obey'd (XI, p. 154, l. 470)

IDOL

She made an Idol in a womans guise (IV, p. 62, l. 748)
hole then the Idol goes/Into her Chamber (IV, p. 63, ll. 753-754)
again repli'd the Idol dim,/Take courage (IV, p. 63, ll. 777-778)
Then said the Idol , That I do not find (IV, p. 64, l. 786)

IMAGE

Of former Acts the image to deface./Then gladly (XXIV, p. 318, ll. 437-438)
--

TO PERCEIVE

my estate to waste,/When I perceiv'd it not, as being young (II, p. 26, ll. 294-295)
But coming near, perceiv'd the vapour rise (XII, p. 169, l. 374)
And by the Dogs perceiv'd was. For they all (XVI, p. 215, l. 151)
Assoon as they perceived had the craft,/Which standing (VIII, p. 104, ll. 313-314)
Father slew:/When they perceived both what they had done (XI, p. 149, ll. 266-267)
and foolish they perceived not/The fatal hour was (XXII, p. 285, ll. 28-29)
Poor man (quoth he) perceiving what I was (XI, p. 144, l. 87)

PHANTOME

Sent me a Phantome in my Mothers stead? (XI, p. 147, l. 202)
'Mongst other Phantom s. But I still there staid (XI, p. 158, l. 604)

TO REPRESENT

Wives voices so did represent ,/As not to be discerned (IV, p. 50, ll. 279-280)
--

TO RESEMBLE

person and in voice/ Resembling <i>Mentor</i> in came (XXIV, p. 318, ll. 452-453)
--

TO SEEM

and to him says,/You seem to be a good man (VI, p. 82, ll. 177-178)
come from Heaven seem ./To this <i>Ulysses</i> answered (XVI, p. 216, ll. 187-188)
<i>Ulysses</i> said, Honest you seem and wise./I therefore (XX, p. 269, ll. 201-202)
Beams of th'house/To me seem bloody; and left (XX, p. 273, ll. 323-324)
a voice as <i>Mentor</i> 's seem'd the same./If in you you (II, p. 25, ll. 256-257)
shaggy Lion first he seem'd to be:/And then a Dragon (IV, p. 54, ll. 445-446)

overthrown./All things seem'd to him other than (XIII, p. 176, ll. 180-181)
And rivell'd seem'd his skin (which was before (XIII, p. 182, l. 390)
This night my Husband seem'd i'th' bed to be (XX, p. 266, l. 71)
To whom the <i>Cyclops</i> said, seeming to wonder (IX, p. 123, l. 460)
over-aged yet he seems to me/Only he hath (VIII, p. 99, ll. 130-131)
worthy man the stranger seems to me./Let's think upon (VIII, p. 105, ll. 366-367)
But eat than give, it seems you better can (XVII, p. 233, l. 376)
more and more it seems to grow./Now you are tall (XVIII, p. 243, ll. 187-188)

SPACE

his hands on one; but in that space /The rest escap'd by flight (X, p. 130, ll. 111-112)
weeping went. Mean space / <i>Circe</i> a Ram and black (X, p. 141, ll. 537-538)
I shall be certain in a little space ./ For we have signes (XXIII, p. 299, l. 108-p. 300, l. 109)

«ILIAD»

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARITION	APPARITION	1	1
TO APPEAR	APPEAR	25	30
	APPEAR'D	1	
	APPEARED	3	
	APPEARS	1	
COLOUR	COLOUR	7	8
	COLOURS	1	
COLOURED	COLOURED	3	3
TO CONCEIVE	CONCEIVED	2	2
DREAM	DREAM	11	13
	DREAMS	2	
TO DREAM	DREAM'D	1	3
	DREAMING	1	
	DREAMT	1	
FANCY	FANCY	1	1
TO FEIGN	FEIGNED	1	1
FIGURE	FIGURES	2	2
FIGURED	FIGUR'D	1	3
	FIGURED	2	
IMAGE	IMAGE	2	2
TO IMAGINE	IMAGINING	1	1
IMPRESSION	IMPRESSION	2	2
TO PERCEIVE	PERCEIV'D	3	9
	PERCEIVED	4	
	PERCEIVED	1	
	PERCEIVING	1	

TO SEEM	SEEM	2	20
	SEEM'D	8	
	SEEMED	4	
	SEEMING	1	
	SEEMS	5	
SPACE	SPACE	4	5
	SPACES	1	
UNPERCEIVED	UNPERCEIV'D	1	1

TAVOLE DELLE CONCORDANZE

APPARITION

standing on their feet,/This **Apparition** so scar'd them all (Lib. XVIII, p. 299, ll. 218-219)

TO APPEAR

like a Crier did appear /And standing by him (II, p. 28, ll. 240-250)
the Arrow Barbs appear /Above the Nerve (IV, p. 60, ll. 149-150)
in the field appear agen;/The Lion now made (V, p. 73, ll. 128-129)
Friendship may the more appear ,/I will present you with (VI, p. 98, ll. 225-226)
with the Moon appear i'th' Night,/When all the tops (VIII, p. 131, ll. 494-495)
morning shall again appear /We'll talk of whether (IX, p. 148, ll. 583-584)
does through the Clouds appear /And presently again is covered (XI, p. 166, ll. 66-67)
unto <i>Achilles</i> you appear /Leading fresh Forces) fly (XI, p. 184, ll. 754-755)
the Field he will appear ,/And with him his beloved (XIII, p. 205, ll. 279-280)
as plainly did appear ,/For as he bleeding (XIII, p. 209, ll. 413-414)
himself we'll not appear /This said, within his Arms (XIV, p. 228, ll. 320-321)
to himself he doth appear ,/This said, swift-footed (XV, p. 236, ll. 139-140)
upon the Ditch appear ,/The <i>Trojans</i> from the (XVIII, p. 298, ll. 186-187)
all about the Fields appear ,/And at the moving (XIX, p. 317, ll. 335-336)
to mortals they appear ,/And <i>Neptune</i> unto <i>Juno</i> (XX, p. 323, ll. 132-133)
the Gods for me appear ,/But now I must to other (XX, p. 331, ll. 425-426)
his Armour did appear ,/And put the old man (XXII, p. 348, ll. 38-39)
at morning doth appear ,/Then <i>Hector</i> durst no (XXII, p. 351, ll. 136-137)
<i>Deiphobus</i> she did appear /In shape and voice (XXII, p. 353, ll. 219-220)
That t'aid me durst appear without the Wall (XXII, p. 354, l. 228)
at midnight does appear ,/The brightest Star (XXII, p. 356, ll. 313-314)
the Day-star did appear /To shew that after (XXIII, p. 367, ll. 229-230)
Vertue chiefly did appear /And faster went their (XXIII, p. 372, ll. 383-384)
two Horses did appear ,/ Of one of them the (XXIII, p. 373, ll. 460-461)
When Doun begins t' appear upon his face (XXIV, p. 394, l. 317)
like to a Mist appear'd ,/And by him sat (I, p. 14, ll. 340-341)
Flew in. And fire appeared in his eyes:/His Armour (XII, p. 197, ll. 430-431)
Golden 'twas, to th'Eye appeared black./A wonder 'twas (XVIII, p. 307, ll. 504-505)
Garments, Voice, and Eyes/ Appeared to him standing (XXIII, p. 363, ll. 66-67)
horrid to the eye appears ,/So lookt the <i>Greeks</i> (VII, p. 108, ll. 58-59)

COLOUR

all the rest for speed./Their colour , age, and stature (II, p. 40, ll. 690-691)
So lovely seems the Colour to her eyes,/As to be sold (IV, p. 60, ll. 143-144)
sent the same./The colour was by Pales distinguished (XI, p. 165, ll. 28-29)
females all/Of colour sandy mixt with sparks of light (XI, p. 181, ll. 629-630)
same a Hedge, the colour of it Tin,/And Path unto (XVIII, p. 307, ll. 522-523)
Of one of them the colour was bright Bay (XXIII, p. 374, l. 461)
presently an Eagle sent,/Of colour spotted over black (XXIV, p. 393, ll. 287-288)
And Belt of many Colours finely wrought/ Which alwaies (X, p. 152, ll. 65-66)

COLOURED

Where many divers- colour'd Vestures lay,/The work of (VI, p. 100, ll. 278-279)
With mighty Horses colour'd like to flame/Bred on (XII, p. 188, ll. 97-98)
and as well colour'd as if by/ <i>Apollo's</i> gentle Shafts (XXIV, p. 404, ll. 726-727)

TO CONCEIVE

had been certainly conceived by/ <i>Juno Jove's</i> Wife (XIII, p. 219, ll. 786-787)
And mighty things conceived in his mind/And stretcht his (XXII, p. 348, ll. 30-31)

DREAM

<i>Greeks</i> annoy./At last a Dream he call'd. False Dream , said he./Go (II, p. 21, ll. 4-6)
his errand went the Dream away./And quickly was (II, p. 21, ll. 13-14)
This said, the Dream departed. And the King (II, p. 22, l. 30)
Vain man presuming from a Dream <i>Jove's</i> will,/Who meant (II, p. 22, ll. 33-34)
Handsome and new; his Dream still in his head (II, p. 22, l. 39)
This said, the Dream went off again, and I (II, p. 23, l. 62)
Th'Hoast, said he,/This Dream had it been told (II, p. 23, ll. 69-70)
could tell what/Upon a Dream should to a man betide (V, p. 73, ll. 138-139)
And slew them both. No Dream had told him that (V, p. 73, l. 140)
When in a Dream they think it in their bed (XXII, p. 353, l. 192)
that at expounding Dreams are wise/For also Dreams descend on men from <i>Jove</i> (I, p. 6, ll. 67-68)

TO DREAM

And said he dream'd that one like <i>Nestor</i> spake (II, p. 22, l. 49)
in the Fight,/Not dreaming of her Husband's death (XXII, p. 359, ll. 440-441)
for at his Head/He dreamt <i>Tydides</i> all night (X, p. 162, ll. 436-437)

FANCY

are now in *Hector's fancy* laid?/For harder work (X, p. 153, ll. 87-88)

TO FEIGN

told b' another man,/Feigned and foolish would have seem'd (II, p. 23, ll. 70-71)

FIGURE

Ambrosian Vest/And many **Figures** on't embroid' red were (XIV, p. 224, ll. 166-167)
And many various **Figures** in it makes,/And fastens (XVIII, p. 305, ll. 435-436)

FIGURED

For at a shining **figur'd** Garment she/Within an inner (XXII, p. 359, ll. 435-436)

Flight, Chase were **figured**,/With all the Horrour (V, p. 88, ll. 683-684)
three black Serpents **figured**/As if they creeping were (XI, p. 165, ll. 31-32)

IMAGE

And then an **Image** *Phoebus* like him made (V, p. 81, l. 410)
Husband dear/Shew'd th' **Image** of a Town won (IX, p. 147, ll. 560-561)

TO IMAGINE

straight *Jove* no fraud **imagining**/The great Oath took (XIX, p. 311, ll. 100-101)

IMPRESSION

made of these/Th' **impression** of *Hector* to sustain (XV, p. 240, ll. 264-265)
Cloak so just/That one th' **impression** of his limbs might see (XXIV, p. 389, ll. 150-151)

TO PERCEIVE

but by none else **perceiv'd** was she./Come you (said he) (I, p. 9, ll. 194-195)
thence in a Mist **perceiv'd** by none,/For fear he should (V, p. 78, ll. 304-305)
And *Hector* then **perceiv'd** his death was neer (XXII, p. 355, l. 289)

I'll arm (for I **perceive** no odds)/And will this sturdy (VII, p. 109, ll. 94-95)
thus said,/Ulysses, I **perceive** I must be plain (IX, p. 140, ll. 301-302)
or to *Greek?*/For I **perceive** the Battle now is near (XX, p. 320, ll. 18-19)
a man could not **perceive**,/But how they rattled (XXIII, p. 380, ll. 687-688)

see them fight/**Perceived** *Nestor* and *Machaon* pass (XI, p. 179, ll. 550-551)

at *Ajax* threw,/Which he **perceiving** did a little shun (XVII, p. 282, ll. 277-278)

TO SEEM

upright Spears/T' <i>Atrides</i> seem , and well it did (IV, p. 63, ll. 266-267)
And made it seem to blaze with golden hair (XIX, p. 318, l. 356)
foolish would have seem'd to me./But since the King (II, p. 23, ll. 71-72)
daughter, that she seem'd the same./ Quickly she (III, pp. 47-48, ll. 119-120)
stood up, <i>Atrides</i> taller seem'd ;/Sitting <i>Ulysses</i> won (III, p. 50, ll. 202-203)
at the sight;/So many seem'd the Fires upon the Plain (VIII, p. 131, ll. 496-497)
by his Back he seem'd to me,/But of his Face (XI, p. 179, ll. 563-564)
respect of them seem'd very low./For men (XVIII, p. 306, ll. 474-475)
great pride;/For long it seem'd they had not seen (XX, p. 320, ll. 43-44)
Whip; his Horses seem'd to fly;/And cover'd was (XXIII, p. 375, ll. 506-507)
the splendor was/And seemed to reach up unto (II, p. 33, ll. 417-418)
That all about him seemed to go round (XVI, p. 272, l. 774)
on the ground./So lively seemed to the Eye their features (XVIII, p. 306, ll. 492-493)
has it won./And just it seemed in the <i>Argives</i> sight (XXIII, p. 376, ll. 541-542)
So much the faster, seeming not to hear (XXIII, p. 373, l. 438)
so many men)/It seems to play with men (II, p. 24, ll. 101-102)
that to thy self seems eloquent,/How darest thou (II, p. 28, ll. 219-220)
precious thing;/So lovely seems the Colour to her eyes (IV, p. 60, ll. 142-143)
him in the Deep,/It seems as black as Pitch (IV, p. 63, ll. 262-263)
But <i>Jove</i> , it seems , will have us perish here (XIII, p. 203, l. 208)

SPACE

dust the middle space possest./When they were (III, p. 45, ll. 14-15)
within a narrow space /By <i>Hector</i> that was Master (VIII, p. 123, ll. 195-196)
hill and all the space /' Bout <i>Troy</i> and th' <i>Argive</i> (XIII, p. 198, ll. 11-12)
Throughout the space 'twixt th'Earth & Firmament (XIV, p. 224, l. 164)
in the ground,/With spaces left between them (III, p. 47, ll. 111-112)

UNPERCEIVED

To him an Arrow unperceiv'd address./Which hit him (XI, p. 174, ll. 348-349)

«DECAMERON PHYSIOLOGICUM»
[Ed. Molesworth, 1839-1845, vol. VII, pp. 69-180]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARITION	APPARITIONS	1	1
TO APPEAR	APPEAR APPEARED APPEARS	6 5 5	16
APPEARANCE	APPEARANCES	2	2
COLOUR	COLOUR COLOURS	2 1	3
TO CONCEIVE	CONCEIVE CONCEIVING	10 1	11
DREAM	DREAM DREAMS	2 5	7
TO DREAM	DREAM DREAMED	1 1	2
FANCY	FANCIES FANCY	8 9	17
TO FANCY	FANCIED FANCIETH FANCY FANCYING	1 1 6 1	9
TO FEIGN	FEIGNING	1	1
FIGURE	FIG. FIGURE FIGURES	1 24 3	28
GHOST	GHOSTS	1	1
IDOL	IDOLS	1	1
IMAGE	IMAGE IMAGES	4 1	5
IMAGINABLE	IMAGINABLE	1	1
TO IMAGINE	IMAGINE	4	4
IMPRESSION	IMPRESSION	1	1
TO PERCEIVE	PERCEIVE PERCEIVED	1 2	3
PHENOMENON	PHENOMENA PHENOMENON	5 3	8
TO REPRESENT	REPRESENT	3	3
TO SEEM	SEEM SEEMED SEEMS	5 1 8	14
SPACE	SPACE SPACES	10 9	19
SPECIES	SPECIES	2	2
UNPERCEIVED	UNPERCEIVED	1	1

TAVOLE DELLE CONCORDANZE

APPARITION

dreams, and of all apparitions of dead men's ghosts (Cap. I, p. 79, Interloc. A)

TO APPEAR

the same, which will appear like this figure (IV, p. 104, B)

the fire will appear to the eye to be a long (VI, p. 119, B)

flying upward, must needs appear unto the sight (VI, p. 119, B)
--

from within would appear a light. But to return (VI, p. 124, A)
--

as they did, will appear as they did (VII, p. 129, B)
--

yet no object appear through them to the eye (X, p. 175, A)
--

has not there appeared two stars, or two candles (I, p. 79, B)

alterations that have appeared in the engine (III, p. 95, B)

piercing them have appeared like a beard (IV, pp. 105-106, B)
--

such a beard have appeared to you like a comet (IV, p. 106, B)

no rosin, yet there appeared in the piece of glass (VII, p. 133, B)
--

can make it: for there appears in the sun no such motion (IV, p. 99, B)
--

greater than it is, as appears by this; that, when a man (VI, p. 119, B)

It plainly appears that water does not gravitate (VIII, p. 140, A)

It appears by experience, but not by (VIII, p. 140, B)

spherical angle. Which appears farther in this (IX, p. 163, B)

APPEARANCE

nature of celestial appearances ; but I pray you tell (IV, p. 107, A)
--

should salve so many appearances , and so easily (V, p. 112, A)
--

COLOUR

cold, light, sense, colour , noise, rain, snow, frost (I, p. 72, B)
--

or <i>subjectum</i> , wherein colour , sound, and other fancies (I, p. 81, A)
--

the diversity of colours . But I am so well (X, p. 175, A)

TO CONCEIVE

Do you conceive me? For there is so (III, p. 92, A)
--

B. Yes, I conceive you well enough (III, p. 92, B)

B. I conceive no such exact contiguity (III, p. 94, B)

I cannot yet conceive by what one motion (IV, p. 96, A)
--

if I could conceive how the air that shaves (VI, p. 125, A)
--

work through it. I conceive well enough a pail (VI, p. 125, A)

A. I conceive now how a body (VII, p. 131, A)
--

for a man to conceive , except he see it (VIII, p. 139, A)

may the better conceive , draw a fourth figure (VIII, p. 153, B)
A. All this I conceive without difficulty. Proceed to (IX, p. 161, A)
<i>tree is a plant</i> , and conceiving well enough what is (I, p. 81, B)

DREAM

whosoever tells his dream , or sometimes takes his direction from it (I, p. 80, B)
nor superstition in following a dream , as many of the Patriarchs (I, p. 80, B)
and of all dreams , and of all apparitions of dead men's ghosts (I, p. 79, A)
God doth often admonish men by dreams of what they ought to do (I, p. 80, B)
they trust not dreams with the conduct of their lives (I, p. 80, B)
Deut. XIII: <i>If a prophet or a dreamer of dreams give thee a sign</i> (I, p. 80, B)
Yes: their own dreams . But when another man (I, p. 80, A)

TO DREAM

when another man shall dream , or say that he has dreamed (I, p. 80, A)
or say that he has dreamed , and require me to follow that (I, p. 80, A)

FANCY

then be they but fancies , so many fancies of one and the same (I, p. 79, A)
they are all but fancies . But certainly when the sun (I, p. 80, A)
which creates those fancies , by working, one way (I, p. 81, A)
sound, and other fancies are, as he says, inherent (I, p. 81, A)
confess they are fancies , and, consequently, that (II, p. 82, B)
For the variations of fancies , or (which is the same thing) (II, p. 83, B)
to maintain their fancies with any rash report (VI, p. 122, A)
that diversity of fancy . B. You say right (I, p. 81, A)
no variety of fancy ; but living creatures would be (II, p. 83, B)
our senses is nothing but fancy . Therefore we can (II, p. 84, A)
I think place is the fancy of here or there (II, p. 84, A)
But seeing sense is fancy , when we fancy (II, p. 84, A)
to be our fancy or image of the motion (II, p. 84, A)
is not a fancy , but the most real substance (III, p. 89, B)
the beholder, maketh that fancy which is called light (VI, p. 124, B)
The lightning is the fancy made by the recoiling (VI, p. 127, B)

TO FANCY

earth and planets, I fancied them as so many (V, p. 108, A)
because sometimes he fancieth the lines he hath drawn (IX, p. 159, B)
Therefore we can fancy nothing from seeing it moved (II, p. 84, A)
seeing we fancy a body, we cannot but fancy it somewhere (II, p. 84, A)

when we fancy a body, we fancy also the figure of it (II, p. 84, A)
number bodies as we fancy them distinct, and distinguish them (II, p. 85, A)
superficies of the earth, and fancying them in the centre (IX, p. 168, B)

TO FEIGN

these were they that feigning Christianity, with their disputing (I, p. 76, B)

FIGURE

therefore A B (in fig. 7) be a hard, and consequently (X, p. 172, B)
a glass of a certain figure will make a counter (I, p. 79, B)
he cause of a square figure ; or that heaviness (II, p. 82, B)
we fancy also the figure of it, and the space (II, p. 84, A)
which in this figure is A. B. I do not (IV, p. 96, A)
straight line (as in this figure), the line LAM (IV, p. 97, B)
describe any other figure , all the other points (IV, p. 97, A)
appear like this figure 8, that is (IV, p. 104, B)
to their former figure ? B. Yes, sure (V, p. 108, A)
that of the second figure , newly taken out (VII, p. 130, B)
to take such a figure as the weight of the parts (VII, p. 134, B)
recover its former figure . A. It is manifest (VII, p. 135, B)
of the same figure and quantity. Is that true? (VIII, p. 139, A)
and of such figure and magnitude as he thought (VIII, p. 146, B)
It may be it is the figure that makes the difference (VIII, p. 148, A)
For though figure be not motion, yet it may (VIII, p. 148, A)
into drops? This figure of a solid sector (VIII, p. 148, A)
they have no such figure ; it should also hold (VIII, p. 149, B)
in the sixth figure , be the dry plane (VIII, p. 150, A)
draw a fourth figure ; wherein let there be (VIII, p. 153, B)
in the first figure , but that the terrella (IX, p. 155, B)
in the fourth figure will serve our turn (IX, p. 155, B)
every part of this figure . For wheresoever I am (IX, p. 155, A)
as in the figure . A. But how comes (IX, p. 157, B)
Consider the fourth figure , in which B is (IX, p. 168, B)
describe like and equal figures to it (IV, p. 97, A)
small parts have such figures as they cannot exactly (VII, p. 134, B)
you press into narrower figures , as a circle into an ellipsis (VII, p. 135, B)

GHOST

apparitions of dead men's ghosts ; and wonder, since it is (I, p. 79, A)

IDOL

they are so many idols , mere nothings (I, p. 79, A)

IMAGE

space is also part of the image we have of the object (II, p. 84, A)
time to be our fancy or image of the motion (II, p. 84, A)
and receiving the image of it upon a plane (IV, p. 107, B)
yet not show the image of an object without (X, p. 175, B)
there were two images of the object (I, p. 79, B)

IMAGINABLE

but the smallest imaginable parts of air and water mixed (VI, p. 122, B)

TO IMAGINE

But I cannot imagine how ice can be made (VI, p. 123, B)
it is not hard to imagine . For in a river or current (VI, p. 123, B)
so hardened, I cannot imagine . B. There is no hard (VII, p. 130, A)
between them, I cannot imagine . And yet I have seen (IX, p. 156, A)

IMPRESSION

not easily yield to the impression of an external movent (VI, p. 122, B)

TO PERCEIVE

of the things we perceive by our five senses (I, p. 78, B)
by any other sense perceived (which is my supposition) (II, p. 83, B)
as may easily be perceived by their abusing (II, p. 84, B)

PHENOMENON

numberless and quotidian phenomena of nature? Who is there (I, p. 72, B)
causes of the effects or phenomena of nature; and you confess (II, p. 82, B)
to produce those phenomena . The beginning therefore (II, p. 82, B)
the same thing) of the phenomena of nature, have all of them (II, p. 83, B)
the causes of the phenomena of telescopes and microscopes (X, p. 172, B)
experiments (which they call phenomenon) as you can (II, p. 88, B)
the cause of your phenomenon , try, if by evident (II, p. 88, B)
comes from this phenomenon , that the moon doth (IV, p. 106, B)

TO REPRESENT

a little circle to represent the body of the sun (IV, p. 95, B)
it falsely to represent the object you look on (VII, p. 135, B)

a circle to **represent** the terrella, that is to say (VIII, p. 153, B)

TO SEEM

counter or a shilling **seem** twenty, though you be well (I, p. 79, B)

but that all would **seem** unto him darkness? (II, p. 83, A)

since they may **seem** less one than another (IV, p. 105, B)

every spark to **seem** a hundred times greater (VI, p. 119, B)

loadstone a terrella, **seem** to think as you do (X, p. 169, B)

seen a stone that **seemed** to have been formerly wood (VII, p. 132, A)

when the sun **seems** to my eye no bigger (I, p. 80, A)

A. By this it **seems** that the poles of the earth (IV, p. 105, A)

They know, it **seems**, that the sea is moved (V, p. 114, B)

of the plague. It **seems** therefore, whatsoever creatures (VII, p. 137, B)

A. So it **seems**. But the first of them inquires (VII, p. 139, A)

not the author; but it **seems** he has deeplier considered (VIII, p. 141, A)

The author therefore, it **seems**, quits it, and taketh (VIII, p. 142, A)

next place (p. 8) he **seems** much pleased that his doctrine (IX, p. 164, B)

SPACE

figure of it, and the **space** it fills up (II, p. 84, A)

define place to be the precise **space** within which the body (II, p. 84, A)

For **space** is also part of the image we have of the object seen (II, p. 84, A)

I grant, that in a **space** filled everywhere with body (II, p. 87, B)

but if you suppose the **space** utterly void (II, p. 87, B)

from one another. For in a **space** already full, the motion (II, p. 87, B)

matter can enter and fill the **space** made by their diremption (III, p. 91, B)

the air to fill the **space** between. Another experiment (III, p. 91, B)

flow twice in the **space** of twenty-four hours (V, p. 110, B)

requires a sufficient **space** to move in. But when (VI, p. 127, B)

leave a few little **spaces** with nothing at all in them (III, p. 89, A)

must rise and fill the **spaces** continually forsaken by the air (V, p. 113, B)

but that the **spaces** between are not so great (V, p. 115, B)

there is no vacuum, the **spaces** between the parts of air (V, p. 115, B)

hot furnace, the hollow **spaces** between the shining (VI, p. 119, B)

have oftentimes observed, with **spaces** between them. Therefore (VI, p. 126, B)

but must leave **spaces** between them filled with air (VII, p. 134, B)

bodies whereof in equal **spaces** one has more substance (X, p. 172, A)

for equal **spaces** contain equal bodies. But I (X, p. 172, B)

SPECIES

but that the **species** of heavy, hard, opaque (VIII, p. 146, B)

separated from different **species**. So that I cannot guess (VIII, p. 146, B)

UNPERCEIVED

it would be **unperceived**. A. I will trouble you (IV, p. 107, B)

«BEHEMOTH, OR THE LONG PARLIAMENT»
[Ed. P. Seaward, 2009]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	1	1
TO APPEAR	APPEAR APPEARE APPEARED APPEARS	12 3 9 2	26
COLOUR	COLOUR COLOURS	7 1	8
COLOURABLY	COLOURABLY	1	1
COULOURED	COULOURED	1	1
TO CONCEIVE	CONCEIVE CONCEIVED	2 2	4
FANCY	FANCY	1	1
GHOST	GHOST	3	3
IMAGE	IMAGES	1	1
TO IMAGINE	IMAGINE IMAGINED	6 1	7
TO PERCEIVE	PERCEIV'D PERCEIVE PERCEIVED PERCEIVING	1 7 2 1	11
TO REPRESENT	REPRESENT REPRESENTED REPRESENTS	6 3 1	10
REPRESENTATION	REPRESENTATION	1	1
REPRESENTATIVE	REPRESENTATIVE	7	7
TO SEEM	SEEM SEEM'D SEEME SEEMED SEEMS SEEMING	4 1 2 5 22 1	35
SEEMING	SEEMING	1	1
SPACE	SPACE	3	3

TAVOLE DELLE CONCORDANZE

APPARENT

without any other apparent designe, then the destruction (<i>Dialogue IV</i> , p. 350, Interloc. A)

TO APPEAR

it selfe hath made it since appear so. For after the Bible (I, p. 135, A)
Kings reigne, did then appear to the disturbance of the Commonwealth (I, p. 135, A)
when began fist to appear in Parliament the attempt of Popular (I, p. 141, B)

the Scribes and Pharisees appear not by the Scripture (I, p. 173, A)
That did not appear by any remarkable euent (II, p. 201, A)
they are, it did not appear in that businesse (II, p. 231, B)
which can neuer appear propitious to ambition (II, p. 232, B)
or did there appear any enemies at that time (II, p. 236, B)
House of Parliament may appear and abide the censure (II, p. 248, A)
the Commission of Array appear vnlawfull. <i>B.</i> When the Parliament (III, p. 265, A)
they were obliged to appear with Armes, and accompany (III, p. 266, A)
that it might appear reali, he ought to depart (IV, p. 348, A)
Lord of Strafford did appeare in opposition to the Kings demands (II, p. 192, A)
weekly summe (as may appeare by the Ordinance it selfe (III, p. 258, A)
Yorke be summoned to appeare at a day appointed (III, p. 312, A)
Ireland, and (as it appeared by the euent) of Scotland (II, p. 195, A)
enemies assoone as that had appeared . To make the King (III, p. 300, A)
Cruelty, which haue appeared so eminently in the Actions (III, p. 318, A)
For these men had appeared against the Ordinance (IV, p. 320, A)
And there appeared but one more, which was the Mastering (IV, p. 333, A)
about 400 there appeared not about 200 at first (IV, p. 361, A)
that James Naylor appeared at Bristoll, and would be (IV, p. 364, A)
before this there appeared in Cornwall a Prophetesse (IV, p. 365, A)
His ambition had not appeared here in their contentions (IV, p. 381, A)
A. It appears so by the title. But I beleuee (II, p. 237, A)
with them willingly, appears to be false by a message (III, p. 293, B)

COLOUR

They must haue some colour or other to make it beleeu'd (I, p. 153, A)
What is there in this to giue colour to the late Rebellion? (I, p. 171, B)
be possibly inuented. The Colour they had for this slander (II, p. 185, A)
Queens Chappell, gaue them colour to blame the Queen her selfe (II, p. 186, A)
To giue the Parliament another colour for their accusation on foot (II, p. 187, A)
power ouer the <i>Militia</i> by colour of any Commission of Lieutenancy (II, p. 241, A)
was strongest, and was of a colour like it. There were in the Army (III, p. 291, A)
peices of Ordinance, 28 colours , and all their baggage (III, p. 275, A)

COLOURABLY

This was all that was colourably laid to their charge (II, p. 224, A)
--

COLOURED

the Kings act may be coloured with the good of his people (II, p. 231, A)
--

TO CONCEIVE

very difficult for a man to conceiue and imagine clearly (I, p. 126, A)
--

Besides I cannot conceiue that the passing of that Act (III, p. 264, B)
protection of the Queen (as was conceiued) to draw as many persons (II, p. 185, A)
feares and dangers generally conceiued here, or did there appear (II, p. 236, B)

FANCY

vpon euery neglect they fancy from the King or his Enemies (III, p. 318, A)
--

GHOST

<i>and of the Holy Ghost; and teach them to obserue</i> (I, p. 112, A)
That the Holy Ghost was created. The third Councell (I, p. 118, B)
private Spirit, meaning the Holy Ghost dwelling within them (I, p. 139, A)

IMAGE

(such as had in them any images of Saints) throughout all England (III, p. 274, A)

TO IMAGINE

armes for it. For I cannot imagine how the King should come (I, p. 111, B)
for a man to conceiue and imagine clearly. But now it was made (I, p. 126, A)
to faile, I cannot imagine , what title the Parliament (II, p. 196, B)
For I cannot imagine what they could desire (II, p. 204, B)
the Kings Fleet, I cannot imagine what hope the King (III, p. 259, B)
A. I cannot imagine that Cornet Joyce could go out (III, p. 293, A)
nor is it to be imagined that he calls a Parliament to depose him (III, p. 314, A)

TO PERCEIVE

States of Christendome neuer perceiu'd it. A. It is manifest they (I, p. 134, B)
as any man may perceiue that shall consider the writings of <i>Peter Lombard</i> (I, p. 129, A)
It is manifest they did perceiue it. How else durst they make (I, p. 134, A)
very few of them did perceiue the intention of the Presbyterians (II, p. 224, A)
common sense, so as not to perceiue that their promise (II, p. 249, B)
to make the Parliament perceiue they meant not to put (III, p. 287, A)
of vnderstanding not to perceiue that the Laws of the Land (III, p. 318, A)
Ambassadors to us. I now perceiue our error, and that those (IV, p. 344, A)
men of good education easily perceiued , and the Parliament consisting (I, p. 131, A)
of this Act (it seems) perceiued not, but Cromwells (IV, p. 357, A)
Earles of Essex and Manchester perceiuing what they went about (III, p. 282, A)

TO REPRESENT

now supposed themselves to represent . It seems they did not think (I, p. 181, A)
of this argument, We represent the people, <i>ergo</i> all that (III, p. 268, B)
The Mayor of Hull did represent the King. Is therefore (III, p. 268, B)
then and euer represent the person of the people of England (III, p. 269, A)
But does not the Parliament represent the people? (III, p. 314, B)
the long Parliament did represent the people, and it seems (IV, p. 354, B)
people of England may be represented with limitations, as to deliuer (III, p. 268, B)
had not these men represented the whole Nation (III, p. 314, A)
and this they represented to the House Oct. 4 (IV, p. 379, A)
the Parliament neuer represents the people, but when the King (III, p. 314, A)

REPRESENTATION

and cal'd it a Representation , wherin the chiefe point (IV, p. 379, A)
--

REPRESENTATIVE

For we are the Representatiue of the people of England (III, p. 268, A)
Parliament to be a Representatiue of England? Was it (III, p. 268, B)
the people had then no Representatiue . A. Then there was no (III, p. 269, B)
to account by this representatiue ? B. No sure. And yet I must (III, p. 315, A)
essentially annexed to the Representatiue of the people (IV, p. 354, B)
if he that makes a Representatiue , that is (in the present case) (IV, p. 354, A)
House of Parliament the Representatiue of the whole nation (IV, p. 354, A)

TO SEEM

Doctors of the Roman Church seem to decline that Title (I, p. 112, B)
in case he should but seem to turne head (I, p. 154, A)
<i>The Laws of the Æthiopians seem very different from those</i> (II, p. 229, A)
the Parliamentarians might seem to haue the better (III, p. 278, A)
their Sermons their Prayer was or seem'd to be <i>ex tempore</i> (I, p. 139, A)
though to make it seeme rather want of learning (I, p. 163, A)
the same by resisting, seeme to me to haue taken the wisest course (III, p. 299, A)
of the people beleueed or seemed to beleuee it (I, p. 139, A)
their ordinary discourses seemed to wonder why the King (I, p. 149, A)
Gouernment which they seemed so much to hate (II, p. 195, B)
For though they seemed satisfied with what he did (II, p. 205, A)
Now the Warre, that seemed to iustifie many vnseemly things (III, p. 288, A)
to the end that seeming much addicted to his Maiesties seruice (II, p. 214, A)
Which supposition it seems you belieue not, else you (I, p. 115, B)
<i>their Conuocation</i> . B. It seems therefore if there arise (I, p. 118, B)

bread but flesh. <i>B.</i> It seems then that Christ had (I, p. 126, B)
very sufficient Army. <i>B.</i> It seems then that the same men (I, p. 150, B)
own authority, to try it seems how the King and the people (I, p. 154, A)
places first began. <i>A.</i> It seems (for the time) they began (I, p. 159, A)
all men whatsoever. <i>B.</i> It seems you make a difference (I, p. 165, B)
So I haue. Though it seems you did not obserue it (p. 166, A)
themselues to represent. It seems they did not think it (I, p. 181, A)
professed to be. But it seems they meant to force (II, p. 186, B)
mind so much as it seems he did? <i>A.</i> After the dissolution (II, p. 192, B)
well done, and yet as it seems not ignorantly; for there (II, p. 196, A)
<i>A.</i> But it seems not so strange to me (II, p. 198, A)
great Men. By which it seems to me that [<i>></i> though] they (II, p. 207, A)
Apprentices of London. <i>B.</i> It seems , not onely by this (III, p. 276, B)
know not. But it seems when a soldier comes into (III, p. 279, A)
were as yet Presbyterian. <i>B.</i> It seems the Presbyterians also (III, p. 283, B)
against them, onely it seems to make the Parliament perceiue (III, p. 287, A)
second for himselfe. But it seems he meant first to try (III, p. 295, A)
represent the people, and it seems to me that the Soueraigne Power (IV, p. 354, B)
the contriuer of this Act (it seems) perceiued not, but Cromwells (IV, p. 357, A)
till Aprill, the money (it seems) being not paid till then (IV, p. 359, A)

SEEMING

promised him in a serious and seeming passionate manner to restore (III, p. 294, A)
--

SPACE

called by the King within the space of three years (II, p. 202, A)
and now it was May, in this space of time which (II, p. 204, B)
Scotch Army to relieue them the space of two moneths (III, p. 310, A)

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
CONCIPIO	CONCEPIT	1	1
FIGURA	FIGURA	1	2
	FIGURIS	1	
PHANTASIA	PHANTASIAE	1	1
PHANTASMA	PHANTASMATA	1	1
SOMNIUM	SOMNIA	1	1
SPECIES	SPECIES	2	2

TAVOLE DELLE CONCORDANZE

CONCIPIO

Atque metum tantum **concepit** tunc mea mater (p. lxxxvi)

FIGURA

Hos, dicebat, habet prima **figura** modos/*Caesare, caestres* (p. lxxxvi)

proprio sermone, carente **figuris**/Rhetoricis, gnomis, ambitione (p. xci)

PHANTASIA

Arbitrio possum multiplicare meo;/**Phantasiae**, nostri soboles cerebri, nihil extra (p. lxxxix)

PHANTASMA

docet motus animi et **phantasmata** sensus;/*Nec sanos patitur spectra* (p. xciv)

SOMNIUM

Et nunc saepe mihi **somnia** grata facit./Ille per hoc tempus (p. lxxxviii)

SPECIES

partibus, esse docet;/Et **species** rerum, volitando per aera (p. lxxxvii)

ad rerum variarum/Dissimiles **species**, materiaeque dolos (p. xc)

SPECTRUM

Nec sanos patitur spectra timere viros;/Alter at Imperii (p. xciv)

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
COLOR	COLORUM	1	1
FIGURA	FIGURARUM	1	1
IMAGO	IMAGINES	1	1
PHANTASMA	PHANTASMATA	2	2
PHAENOMENON	PHAENOMENA	1	1
SOMNIUM	SOMNIA	1	1

TAVOLE DELLE CONCORDANZE

COLOR

qualitatum sensibilium, nimirum **colorum**, soni, caloris, et frigoris (p. xviii)

FIGURA

geometriam autem, et physicam, ex **figurarum**, et effectuum naturalium generationibus (p. xviii)

IMAGO

Extant etiam ejusdem **imagines** ab aliis pictoribus, diversis temporibus (p. xx)

PHANTASMA

qui efficit sensionem, intellectum, **phantasmata**, aliasque proprietates animalium (p. xiv)

Somnia autem et **phantasmata**, quae antea pro spiritibus (p. xviii)

PHAENOMENON

perspicue derivavit. Nam **phaenomena** ille omnia ad motum refert (pp. xviii-xix)

SOMNIUM

caloris, et frigoris. **Somnia** autem et phantasmata, quae antea (p. xviii)

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO APPEAR	APPEAR	2	4
	APPEARED	1	
	APPEARS	1	
APPEARANCE	APPEARANCES	1	1
COLOUR	COLOUR	1	1
COLOURED	COLOURED	1	1
TO CONCEIVE	CONCEIVE	2	2
FANCY	FANCIES	1	2
	FANCY	1	
TO FEIGN	FEIGN	1	1
GHOST	GHOST	1	1
IDEA	IDEA	1	1
TO IMAGINE	IMAGINED	1	1
TO PERCEIVE	PERCEIVE	1	1
TO RESEMBLE	RESEMBLE	1	1
TO REPRESENT	REPRESENTETH	1	1
TO SEEM	SEEM	1	3
	SEEMETH	1	
	SEEMS	1	
SPECIES	SPECIES	1	1

TAVOLE DELLE CONCORDANZE

TO APPEAR

have made it since **appear**, for no goodness (p. 415)

expressions, and he then **appear** not very well contented (p. 439)

that of them who **appeared** in that scene, he was (p. 419)

But your indiscretion **appears** more manifestly in giving him (p. 416)

APPEARANCE

*that the species or **appearances** of bodies come from the thing (p. 435)*

COLOUR

him either in *shape, **colour**, stature, or nature*; there is (p. 426)

COLOURED

against him, howsoever they **coloured** it, by saying they fought (p. 423)

TO CONCEIVE

For they could not **conceive** how a spirit, which in their language (p. 427)
my part I could never **conceive** that very much wit was requisite (p. 430)

FANCY

upon your own **fancies**, without the King's authority (p. 418)
nothing can arise in our **fancy** from the naming of him (p. 426)

TO FEIGN

non-conformists, do but **feign** it, to comfort one another (p. 435)

GHOST

Christ had no body, but was a **ghost**; also of the soul he speaks (p. 429)

IDEA

or *nature*; there is no **idea** of him; he is like nothing (p. 426)

TO IMAGINE

that and their habit, I **imagined** to be apprentices (p. 431)

TO PERCEIVE

not subtle enough to **perceive**, that though *man be male* (p. 434)

TO RESEMBLE

the naming of him, to **resemble** him either in *shape, colour* (p. 439)

TO REPRESENT

mediation of somebody that representeth God's person (p. 434)

TO SEEM

But this perhaps may **seem** hard, when the sovereignty is in a Queen (434)
By which it seemeth to me (with submission nevertheless (p. 425)

in the King; but it **seems** understood not, or would not (p. 414)

SPECIES

as these: *that the **species** or appearances of bodies come from* (p. 435)

«AN HISTORICAL NARRATION CONCERNING HERESY»
 [Ed. Moltseworth, 1839-1845, vol. IV, pp. 386-408]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO APPEAR	APPEAR	1	6
	APPEARED	4	
	APPEARS	1	
TO CONCEIVE	CONCEIVETH	1	1
FEIGNEDLY	FEIGNEDLY	1	1
FANCY	FANCY	1	1
GHOST	GHOST	9	9
PHANTASM	PHANTASM	3	4
	PHANTASMS	1	
TO SEEM	SEEM	2	3
	SEEMS	1	
SPECIES	SPECIES	3	3

TAVOLE DELLE CONCORDANZE

TO APPEAR

as may partly appear by this, that many of them (p. 395)
<i>And in this again appeared the indifferency of the Emperor</i> (p. 393)
as that of Manes, who appeared about thirty years before (p. 399)
for the Anthropomorphites appeared not till the time of Valens (p. 399)
such fierceness as appeared in the disputation of divines (p. 408)
and by this it appears , that King Henry the Eighth (p. 404)

TO CONCEIVE

Holy Ghost; for a woman conceiveth not, but of him that begetteth (p. 396)

FANCY

something, and not a mere fancy ; but that which is really (p. 393)
--

FEIGNEDLY

some really, and some feignedly , for factious ends (p. 388)

GHOST

<i>Son, and the Holy Ghost</i> . Some there were that made (p. 390)

was incarnate by the Holy Ghost , if they meant it in the abstract (p. 395)
WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY (p. 396)
he was begotten of the Holy Ghost ; for a woman conceiveth not (p. 396)
<i>is of the Holy Ghost. AND WAS ALSO CRUCIFIED</i> (p. 396)
partly about the Holy Ghost , of which the Nicene Council (p. 400)
Then concerning the Holy Ghost , Nestorius Bishop of Constantinople (p. 400)
BELIEVE IN THE HOLY GHOST , THE LORD AND GIVER OF LIFE (p. 401)
Father, Son, and Holy Ghost . In the general confession (p. 401)

PHANTASM

but was a mere phantasm : for phantasms were taken then (p. 390)
who made Christ a mere phantasm : LIGHT OF LIGHT (p. 392)
<i>not corporeal, was nothing but phantasm, and not corporeal</i> (p. 398)
was a mere phantasm: for phantasms were taken then, and have (p. 390)

TO SEEM

This may perhaps seem a greater indifferency (p. 392)
from the Devil. It may seem perhaps to some (p. 399)
in other words it seems to me to remain still (p. 399)

SPECIES

abolish the diversity of species in God not the distinction (p. 398)
they call these εἶδη, species ; and when they again (p. 398)
they again divide the species man into Peter and John (p. 398)

«SEVEN PHILOSOPHICAL PROBLEMS»
[Ed. Molesworth, 1839-1845, vol. VII, pp. 1-68]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENTLY	APPARENTLY	1	1
APPEAR	APPEAR	1	3
	APPEARS	2	
APPEARANCE	APPEARANCE	1	1
APPARITION	APPARITION	2	4
	APPARITIONS	2	
TO CONCEIVE	CONCEIVE	4	4
DREAM	DREAM	3	5
	DREAMS	2	
TO DREAM	DREAMING	1	1
FANCY	FANCY	7	7
FIGURE	FIGURE	6	7
	FIGURES	1	
GHOST	GHOST	2	4
	GHOSTS	2	
IMAGE	IMAGES	1	1
IMAGINE	IMAGINE	8	9
	IMAGINED	1	
IMPRESSION	IMPRESSION	2	3
	IMPRESSIONS	1	
TO PERCEIVE	PERCEIVE	4	5
	PERCEIVES	1	
TO REPRESENT	REPRESENT	1	1
TO SEEM	SEEM	3	10
	SEEMED	1	
	SEEMS	6	
SPACE	SPACE	13	16
	SPACES	3	

TAVOLE DELLE CONCORDANZE

APPARENTLY

of calculation by numbers is so apparently false, what is the reason (Cap. VIII, Interloc. A, p. 67)

APPEAR

candle to D, they will appear in a situation manifestly different (V, A, p. 38)
--

I grant there must. But what is that which appears after the pressing of the eye? (IV, A, p. 27)
why is not that also which appears before your eyes at that time a fancy? (IV, A, p. 27)

APPEARANCE

It is a fancy, such as is the **appearance** of your face in a looking-glass (IV, B, p. 27)

APPARITION

stroke upon it, makes an **apparition** of light without and before it (IV, B, p. 27)

without and before the eye, an **apparition** of light in this case (IV, B, p. 27)

ghosts, fairies, hobgoblins, and the like **apparitions**. B. They are no part (VII, A, p. 58)

dream of mine since, unless **apparitions** in dreams and ghost be all one (VII, B, p. 59)

TO CONCEIVE

it is easy to **conceive**, that it must afterward by the same violent motion (III, B, p. 22)

Again, neither you nor I can **conceive** any other fire than we have seen (IV, B, p. 32)

and could never **conceive** any probable cause of it (V, A, p. 38)

And this I **conceive** to be the cause of the freezing of the ocean (V, B, p. 39)

DREAM

such as is a **dream**; such as is a ghost (IV, B, p. 27)

ought to take but for a **dream**. A. I do so. But (VII, B, p. 58)

never came into any **dream** of mine since, unless apparitions (VII, B, p. 59)

But there be some **dreams** more like sense than others (VII, A, pp. 58-59)

mine since, unless apparitions in **dreams** and ghost be all one (VII, B, p. 59)

TO DREAM

B. I was **dreaming** also once of these things (VII, B, p. 59)

FANCY

It is a **fancy**, such as is the appearance of your face in a looking-glass (IV, B, p. 27)

before your eyes at that time a **fancy**? B. So it is. Though (IV, A, p. 27)

one of them must needs be **fancy**. And if one, both (IV, A, p. 28)

All sense is **fancy**, though the cause be always in a real body (IV, B, p. 28)

nothing else but diversity of **fancy**, and are inherent in the sentient (IV, A, p. 28)

It was but your **fancy**. If you take a stick in your hand by one end (IV, B, p. 29)

which maketh those flashes to our **fancy**. A. But I have seen lightning (VI, B, p. 50)

FIGURE

But I would see the **figure**. B. Here it is. There (I, A, p. 8)

For, as you may observe by the **figure**, the motion of the earth (I, B, p. 9)

I have seen a small piece of glass, the **figure** whereof is this, AABC (V, A, p. 36)

there will hang a drop of molten but tough metal of the **figure** you have described (V, B, p. 36)

And therefore joining Y X and Y Z, the **figure** V X Y Z will be a rectangle (VIII, p. 60)

And the **figure** $u Y t V$ a rectangle, and ut equal to Y V (VIII, p. 61)

quadrature of the circle, and of other figures made in imitation of the parabola (VIII, B, p. 68)
--

GHOST

such as is a dream; such as is a ghost ; such as is a spot before the eye (IV, B, p. 27)
unless apparitions in dreams and ghost be all one (VII, B, p. 59)
I mean ghosts , fairies, hobgoblins, and the like apparitions (VII, A, p. 58)
can be had for a discourse of ghosts , you ought to take but for a dream (VII, B, p. 58)

IMAGE

you shall see many images of the candle, as E, F, G, in such order (V, A, p. 38)

IMAGINE

I cannot therefore imagine what reason any episcopal man (p. 5 – <i>To the King</i>)
And yet I cannot imagine , what body there is above that should drive them back (I, A, p. 7)
and if the earth, then you can imagine no other motion to do it withal but this (I, B, p. 10)
Can you imagine how a bladder should be extended (III, B, p. 22)
Nor can I imagine how vacuum should make anything dance (III, B, p. 22)
How that should be I cannot imagine . For when all things in the cause (VII, B, p. 54)
Therefore I can imagine no cause of this event (VII, B, p. 54)
I cannot imagine what fault there can be in this demonstration (VIII, A, p. 62)
the most horrid actions that can be imagined ; and it was in just (p. 5 – <i>To the King</i>)

IMPRESSION

in motion, it receiveth a new impression from the same cause (I, B, p. 9)
I think it is, because the impression of that visible object (IV, A, p. 30)
be visible all the way, the impressions in all points of the time being equal (IV, A, p. 30)

TO PERCEIVE

Because I perceive by sense it heats me (IV, A, p. 25)
And I perceive by your doctrine you have been tampering with <i>Leviathan</i> (IV, A, p. 28)
Which you will yet more plainly perceive if the looking-glass be coloured (V, A, p. 38)
But the wind you could not perceive , for it came downwards with (VI, B, p. 43)
body or hand, which when he perceives , he says he is hot (IV, B, p. 25)

TO REPRESENT

Let every one of them represent the earth, as it goeth from B to C (I, B, p. 8)
--

TO SEEM

and that was it which made the window seem to move (IV, B, p. 29)
if the motion be circular, shall seem a circle (IV, B, p. 29)
the flame of every thing must needs seem much greater than it is (IV, B, p. 30)
and I remember the window seemed to go and come in a kind of circling motion (IV, A, p. 29)
the rest. A. It seems so by the brittleness of some hard bodies (III, A, p. 19)
The smallest spark of fire flying up seems a line drawn upward (IV, B, p. 30)
we have supposed for the cause of light, seems also broader than it is (IV, B, p. 30)
Then your basin, it seems , holds not all you have need of (VI, A, p. 49)
into its smallest parts, seems of greater bulk by much (VII, B, pp. 53-54)
there is one thing which seems a little strange to me (VIII, A, p. 62)

SPACE

of the air, a great deal of space left empty. But supposing (I, B, p. 8)
the air cannot fill up the space between in an instant (III, A, p. 18)
cannot be moved through the least space in an instant (III, B, p. 18)
necessity at all for the air to fill the space left in an instant (III, B, p. 18)
screw they draw it, but that the space it leaves must needs be empty (III, A, p. 19)
consequently, all that infinite space without it is empty (III, A, p. 23)
therefore necessary that that space between C and D be left (III, A, p. 23)
much air come into that space , which only is empty (III, B, pp. 23-24)
If there were empty space in the world, why should not (III, B, p. 24)
be also some empty space in the phial before (III, B, p. 24)
swiftness of the motion, or the space it moves in (IV, B, p. 29)
do not enlarge the space of the internal motion of the parts (V, B, p. 35)
the ship will gain the space DF to the headward (VI, B, p. 44)
unless there be some empty spaces in the world to receive them (I, B, p. 7)
Because the arches are the spaces which these two motions (I, A, p. 10)
parts other air into the spaces they would else make empty (IV, B, p. 25)

«AN ANSWER TO A BOOK PUBLISHED BY DR. BRAMHALL»
[Ed. Molesworth, 1839-1845, EW IV, pp. 279-384]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARITION	APPARITION	1	1
TO APPEAR	APPEAR	4	8
	APPEARED	1	
	APPEARS	3	
COLOUR	COLOUR	2	2
COLOURABLY	COLOURABLY	1	1
COLOURED	COLOURED	1	1
CONCEIT	CONCEIT	1	2
	CONCEITS	1	
TO CONCEIVE	CONCEIVE	5	6
	CONCEIVING	1	
CONCEPTION	CONCEPTION	1	1
FANCIED	FANCIED	1	1
FANCY	FANCIES	1	2
	FANCY	1	
TO FANCY	FANCIETH	2	2
FEIGN	FEIGNED	4	4
FICTION	FICTION	1	2
	FICTIONS	1	
FIGURE	FIGURE	3	3
GHOST	GHOST	21	23
	GHOSTS	2	
IDEA	IDEAS	1	1
IDOL	IDOL	6	8
	IDOLS	2	
IMAGE	IMAGE	4	4
IMAGINARY	IMAGINARY	1	1
IMAGINATION	IMAGINATION	5	8
	IMAGINATIONS	3	
PHANTASM	PHANTASM	7	9
	PHANTASMS	2	
PHANTASTIC	PHANTASTIC	1	1
PHANTASY	PHANTASIES	1	1
TO REPRESENT	REPRESENTED	10	11
	REPRESENTING	1	
TO SEEM	SEEM	2	8
	SEEMETH	3	
	SEEMS	3	
SPECIES	SPECIES	3	3
SPECTRUM	SPECTRA	1	1

TAVOLE DELLE CONCORDANZE

APPARITION

Greek Fathers did always oppose it to apparition or phantasm; as when a man (p. 308)

TO APPEAR

that confesseth, or maketh appear he is pleased with the benefit (p. 289)
Divine substance, and made it appear that in truth, the question (p. 308)
bishops make it clearly appear to the king that it clasheth (p. 364)
<i>because this doctrine will appear to most men a novelty</i> (p. 365)
for though there appeared no Christians that professed (p. 307)
but my forgetfulness appears not here. Even his Lordship (p. 287)
nourishment of God's ministers. It appears therefore, that the bishop's (p. 289)
<i>T. H.</i> Here again appears his unskilfulness in reasoning (p. 363)

COLOUR

substance and subject of the colour ; and in like manner (p. 309)
of Christ, upon any colour of torments, to his Lordship (p. 321)

COLOURABLY

Lordship might, though but colourably , have alleged from Scripture (p. 320)

COLOURED

so also a body coloured is the hypostasis, substance (p. 309)
--

CONCEIT

Upon this silly conceit he chargeth me for saying (p. 301)
his own silly, shallow conceits . What is now become (p. 315)

TO CONCEIVE

No man can conceive that any thing is all in this place (p. 295)
because I cannot conceive nor comprehend either the Divine (p. 296)
I cannot comprehend nor conceive this. For methinks it implies (p. 296)
part of God. Nor can I conceive how any thing can be called whole (p. 296)
the men whom they conceive to be inspired, they fall (p. 334)
So far well, if by conceiving he mean comprehending (p. 296)

CONCEPTION

the soul in the creation and conception of the man, or afterwards (p. 351)

FANCIED

fear of a false God, or **fancied** demon, contrary to right reason (p. 292)

FANCY

spiritual substances, but mere **fancies**, and fictions of terrified hearts (p. 356)

(id est, an idol of the **fancy**, which St. Paul saith is nothing) (p. 308)

TO FANCY

First of the devils; he **fancieth** that all those devils (p. 356)

the damnation which T. H. **fancieth**. *T. H.* This he has urged (p. 359)

TO FEIGN

were either natural or feigned, and more likely to (p. 333)

which might be either **feigned**, or mistaken, or true (p. 333)

which are the feigned Gods of the heathen (p. 356)

of terrified hearts, feigned by the Greeks, and (p. 356)

FICTION

as T. H. seemeth to intimate), or a **fiction** of the brain, without real being (p. 313)

but mere fancies, and fictions of terrified hearts (p. 356)

FIGURE

the form is the **figure** it hath, apt for the intended use (p. 303)

the wood and the **figure**? A man is rational (p. 303)

argument in mood and **figure**, which is this, *the Divine* (p. 304)

GHOST

and God the Holy **Ghost**. For these words (p. 307)

Father, Son, and Holy Ghost, in the signification of the Godhead (p. 314)

Son eternal, and the Holy Ghost eternal: and these other (p. 315)

the person of the Holy **Ghost**, sanctified the same church (p. 316)

in God the Holy Ghost, that hath sanctified me (p. 316)

the descending of the Holy **Ghost** upon the apostles (p. 316)

Son eternal, the Holy Ghost eternal? Or these words (p. 317)

he use God the Holy **Ghost**, more favourably than God (p. 333)

So St. Peter's Holy **Ghost**, is come to be their own (p. 333)

As if the Holy **Ghost** did enter only at their eyes (p. 333)

or as if the Holy **Ghost** did not seal unto their hearts (p. 333)

immediately by the Holy Ghost ; and so are his <i>imagination</i> (p. 334)
I never said that the Holy Ghost was an imagination, or a dream (p. 334)
but that the Holy Ghost spake most often in the Scripture (p. 334)
words of his, <i>as if the Holy Ghost did enter only at their eyes</i> (p. 334)
<i>supernatural entering of the Holy Ghost into a man, are</i> (p. 334)
So mistaking the Holy Ghost to be corporeal, something (p. 334)
the graces of the Holy Ghost to be corporeal graces (p. 334)
subtle fluid body, or a ghost , or other idol or phantasm (p. 335)
third person is called the Holy Ghost , because he is not only holy (p. 335)
operation of the Holy Ghost , heaven, hell, angels, devils (p. 381)
<i>these four things, opinions of ghosts, ignorance of second causes</i> (p. 289)
which we frequently call ghosts , and the savages thought gods (p. 292)

IDEA

without having any ideas of the things, which the words signify (p. 303-304)

IDOL

phantasm (<i>id est</i> , an idol of the fancy, which St. Paul saith is nothing) (p. 308)
<i>to worship before an idol, doing it, he detesteth the idol in his heart</i> (p. 321)
or a ghost, or other idol or phantasm of the imagination (p. 335)
<i>bowing before the idol Rimmon, denied the true God</i> (p. 360)
<i>to worship before an idol, he detesteth the idol in his heart</i> (p. 361)
to be either idols of the brain, that is in plain English (p. 348)
incorporeal spirit, but <i>one of the idols of the brain</i> , a mere nothing (p. 348)

IMAGE

<i>J. D.</i> The image of God is not altogether defaced (p. 283)
Christ is called the image of the substance (the hypostasis) (p. 308)
<i>make man after our image</i> : unless we mean that (p. 315)
<i>make man after our image</i> , out of the Bible? (p. 317)

IMAGINARY

they think to mend one imaginary hole, make two or three real (p. 372)

IMAGINATION

and so are his <i>imagination</i> , if they be supernatural (p. 334)
Holy Ghost was an imagination , or a dream, or a vision (p. 334)
idol or phantasm of the imagination ; who knoweth no inward grace (p. 335)
<i>To be delighted in the imagination only of being possessed</i> (p. 375)
man was there ever, whose imagination of anything he thought (p. 375)
reasons are such vain imaginations , and such drowsy phantasies (p. 301)

be no more than *imaginations* which they had in their sleep (p. 333)
to be their own **imaginations**, which might be either feigned (p. 333)

PHANTASM

but was only a **phantasm** or spright, such as the Latins call *spectra* (p. 307)
whether God be a **phantasm** (*id est*, an idol of the fancy (p. 308)
oppose it to apparition or **phantasm**; as when a man seeth his face (p. 308)
reduce it to a spright or **phantasm**, which is nothing (p. 310)
and a mere thought or **phantasm**, by what name could he call it (p. 313)
or a ghost, or other idol or **phantasm** of the imagination (p. 335)
that hold God to be a **phantasm**, as did the exorcists in the Church (p. 383)

suggest unto him, but those **phantasms** of his sleep, or his distemper (p. 292)
spoken of the nature of **phantasms**, and showed that they had nothing of reality (p. 307)

PHANTASTIC

called the hypostasis of the **phantastic** face in the water (p. 308)

PHANTASY

vain imaginations, and such drowsy **phantasies**, that no sober man (p. 301)

TO REPRESENT

person is he that is **represented** as often as he is **represented**. And therefore God (p. 314)
God who has been **represented**, that is personated thrice (p. 314)
was the person **represented** by Moses, the person **represented** by his Son incarnate (p. 314)
and the person **represented** by the apostles. As **represented** by the apostles (p. 314)
is God. As **represented** by his Son, that was God (p. 314)
Son is that God. As **represented** by Moses and the High-priests (p. 314)
divers persons had **represented** God, in ruling or in directing (p. 315)
their names from **representing**, which could not be (p. 315)

TO SEEM

three places only that **seem** to favour his Lordship's opinion (p. 320)
his Lordship, I think, to **seem** a perfect understander (p. 343)
natural causes, as T. H. **seemeth** to intimate), or a fiction (p. 313)
as his Lordship **seemeth** here to pretend. I am baptized (p. 342)
a miserable life. It **seemeth** T. H. thinketh there is (p. 362)
any objection. And he, it **seems**, would have necessary to salvation (p. 345)
disprove it, but only **seems** to wonder at it (p. 349)
life or members? It **seems** he was not acquainted (p. 360)

SPECIES

community of nature, which different species have in their genus (p. 302)
--

different individuals in the species ; as if Peter and John (p. 302)

can make and change all species and kinds of body (p. 310)

SPECTRUM

as the Latins call <i>spectra</i> . Against the head of this sect (p. 307)
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«HISTORIA ECCLESIASTICA»
[Ed. P. Springborg, 2008]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPAREO	APPARENS	1	1
COLOR	COLOR	3	7
	COLORE	2	
	COLORES	2	
CONCIPIO	CONCIPIIS	1	2
	CONCIPIIT	1	
FICTUM	FICTA	1	1
FIGURA	FIGURA	1	2
	FIGURAM	1	
FINGO	FICTA	1	4
	FICTI	1	
	FICTO	1	
	FICTOS	1	
IDOLUM	IDOLA	3	7
	IDOLI	1	
	IDOLIS	1	
	IDOLO	1	
	IDOLORUM	1	
IMAGO	IMAGINE	3	6
	IMAGINIBUS	1	
	IMAGO	2	
PERCEPTIBILIS	PERCEPTIBILES	1	1
SOMNITUS	SOMNITES	1	2
	SOMNITUM	1	
SOMNIUM	SOMNIA	1	1
SPECIES	SPECIE	1	3
	SPECIEM	1	
	SPECIES	1	
SPECTRUM	SPECTRA	2	4
	SPECTRORUM	1	
	SPECTRUM	1	

TAVOLE DELLE CONCORDANZE

APPAREO

Oriente remotis./Non ulla **apparens** causa timoris erat (p. 450, ll. 1205-1206)

COLOR

satis est Regibus ipse **color**./Gentibus et tandem posuerunt (p. 412, ll. 926-927)

Quòd simulachra monent, **color** est è pyxide Circes (p. 476, l. 1397)

Venus omnis abest./Sed **Color** hic falsus, fugiensque in luce diei (pp. 526-528, ll. 1798-1799)

sed non tamen absque **colore**/Justitiae; satis est Regibus (p. 412, ll. 925-926)

quo tu reris Legem tinxere **Colore**./Sed qui de Sacro Codice (p. 526, ll. 1791-1792)

Doctrinarum nascuntur mille colores ,/Dum nebulo fama nobilis esse cupit (p. 360, ll. 505-506)
placitos escarum adhibere colores ,/Noxia vel nitidis Pharmaca quaerit (p. 460, ll. 1251-1252)

CONCIPIO

(Multoties repetens) concipis inde rei?/Sec. Qui possum? (p. 372-373, ll. 618-619)
Sic regem ille suum concipit esse duos./Ut qui veneficae (p. 540, ll. 1890-1891)

FICTUM

Non patitur praesens ficta valere dies./Non tot Moeonius narravit monstra Poeta (p. 514, ll. 1698-1699)
--

FIGURA

Modo quoniam, atque Figura /Scibant disserere, et ludere in ambiguo (p. 398, ll. 821-822)
ceu mollis cera, figuram /Quamlibet accipiet, sit bona sitve mala (p. 530, ll. 1829-1830)

FINGO

Multo posteriùs fabula ficta fuit./Dein quod Daemoniis infernis (p. 516, ll. 1714-1715)
sic Sacrifici Regem, fictique Prophetæ/Per multos annos dantque (p. 324, ll. 197-198)
Comoedia victi?/Cur hostis ficto vulnere succubuit? (p. 372, ll. 607-608)
tota fuit; Nec deceptores fictos habuere Prophetas,/Sed proprios (p. 338, ll. 327-328)

IDOLUM

Praeter Judaeos, Gentes Idola colebant,/Omnes, et domibus plura habuere suis (p. 466, ll. 1301-1302)
cernitur umbra nigra./Illa Idola oculis nunquam cernuntur apertis (p. 480, ll. 1414-1415)
dederat primis Ecclesia prima/ Idola (at verso nomine) habere sua (p. 512, ll. 1673-1674)
Est aliud genus idoli subtilius omni/Materia, quali vita carere nequit (p. 478, ll. 1409-1410)
queat esse loco./Talibus Idolis non est macilentior umbra (pp. 478-480, ll. 1412-1413)
pyxide Circes/Sumptus, et Idolo cui libet aptus erit (p. 476, ll. 1397-1398)
diruta restituit;/Atque idolorum cultum revocavit ineptum (p. 410, ll. 900-901)

IMAGO

Haereticos Christus vetat hac sub imagine tolli/Ante diem extremum (p. 442, ll. 1139-1140)
Quoniam nec adhuc, in imagine Christi/Aut Sancti, quicquam (p. 474, ll. 1375-1376)
Credebant Gentes habitare in imagine numen/An minùs illorum (p. 476, ll. 1395-1396)
stupens, et hians plebs in Imaginibus ./Numina nec tantùm Gentes (p. 470, ll. 1334-1335)
Sancto, Sancti praestat imago , viro/Pr. Difficile esse putas (p. 476, ll. 1386-1387)
licitè in sacris possit Imago coli./Sed victi tandem (p. 512, ll. 1680-1681)

PERCEPTIBILIS

sensim, quaerendo, sequendo./Non perceptibiles molliter in laqueos (p. 342, ll. 347-348)

SOMNIUM

mera indoctae coluerunt Somnia Gentes./Picta sacerdotes quo voluere modo (p. 480, ll. 1423-1424)

SOMNITUS

Spirituale genus./Umbri, Somnites , Amenenees, Astheneentes (p. 312, ll. 86-87)
hominum sermo? Pr. Somnîtum , non procul Umbris (p. 538, l. 1885)

SPECIES

atque Scholari/Mutatus specie ut, se putet esse virum (p. 540, ll. 1899-1900)
alterius virtutem magnificaret./In speciemque Artis verba locare nova (p. 314, ll. 103-104)
ipse quod audit Homo./Acceptas species , considerat Intellectus (pp. 508-510, ll. 1656-1657)

SPECTRUM

(Nomine nam populus Spectra vocabat eo)/Quodque locis sacris (p. 516, ll. 1716-1717)
An Romae Clerum spectra timere putas?/Illorum nemo est (p. 564, ll. 2130-2131)
percussi pectoris agmen/ Spectrorum , ventis ocyùs omne, fugit (p. 312, ll. 95-96)
solido sine corpore, spectrum ./Vel rationalem non habuisse animam (p. 376, ll. 657-658)

«ELEMENTS OF LAW NATURAL AND POLITIC»
[Ed. F. Tönnies, 1889]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	7	7
APPARITION	APPARITION APPARITIONS	6 3	9
TO APPEAR	APPEAR APPEARED APPEARETH APPEARS	17 2 21 1	41
COLOUR	COLOUR COLOURS	24 5	29
TO CONCEIVE	CONCEIVE CONCEIVED CONCEIVETH CONCEIVING	15 4 3 2	24
CONCEPTIBLE	CONCEPTIBLE	1	1
CONCEPTIVE	CONCEPTIVE	3	3
CONCEPTION	CONCEPTION CONCEPTION	73 44	117
DISSIMILITUDE	DISSIMILITUDE	1	1
DREAM	DREAM DREAMS	12 19	31
TO DREAM	DREAM DREAMETH	3 3	6
FANCY	FANCY	4	4
FANTASTIC	FANTASTIC	1	1
TO FEIGN	FEIGNED	1	1
FICTION	FICTION	3	3
FIGURE	FIGURE FIGURES	4 2	6
GHOST	GHOST GHOSTS	2 2	4
IDEA	IDEA IDEAS	1 1	2
IMAGE	IMAGE IMAGES	22 7	29
IMAGERY	IMAGERY	2	2
IMAGINABLE	IMAGINABLE	3	3
TO IMAGINE	IMAGINE IMAGINED IMAGINETH	4 8 1	13
IMAGINATION	IMAGINATION IMAGINATIONS	32 9	41
IMAGINATIVE	IMAGINATIVE	1	1
IMPRESSION	IMPRESSION	1	1
TO PERCEIVE	PERCEIVE PERCEIVED PERCEIVING	1 1 1	3
PHANTASM	PHANTASMS	4	4

PHANTASTICAL	PHANTASTICAL	1	1
PHANTASY	PHANTASY	1	1
TO REPRESENT	REPRESENTED REPRESENTETH	3 3	6
REPRESENTATION	REPRESENTATION REPRESENTATIONS	1 1	2
TO SEEM	SEEM SEEMED SEEMETH SEEMING	9 1 20 2	32
SEEMING	SEEMINGS	2	2
SIMILITUDE	SIMILITUDES	3	3
SPECIES	SPECIES	4	4
SPECTRUM	SPECTRA	1	1
UNPERCEIVED	UNPERCEIVED	1	1

TAVOLE DELLE CONCORDANZE

APPARENT

the whole of producing light and colour, is apparent (I, 2, 8)
the rest of the sense, it is apparent enough, that the smell and taste (I, 2, 9)
The reason whereof is apparent to every man that looks into their writings (I, 13, 3)
which is sufficiently apparent , in that the law of nature commandeth pardon (I, 16, 10)
The same is also apparent by this: that revenge when it considers the offense past (I, 16, 10)
But the truth is apparent , by continual experience, that men seek not (II, 6, 13)
yet it is manifestly apparent , that being so prejudicial as they are (II, 9, 3)

APPARITION

that the said image or colour is but an apparition unto us of that motion (I, 2, 4)
which light is nothing without, but an apparition only (I, 2, 7)
we may conclude, that apparition of light without, is really nothing but motion within (I, 2, 7)
That image and colour is but an apparition unto us of that motion (I, 2, 7)
by which that apparition of light or colour is effected (I, 2, 8)
and thence it becomes an apparition without, which we call sound (I, 2, 9)
they are not there, but are seemings and apparitions only (I, 2, 10)
how conceptions or apparitions are nothing really, but motion (I, 7, 1)
ghosts and phantasms, and such other apparitions (I, 11, 6)

TO APPEAR

that the contrary must needs appear a great paradox (I, 2, 4)
whereby the weaker does not easily appear . And this obscure conception (I, 3, 1)
whereby it cometh to pass, that our thoughts appear like the stars (I, 3, 3)
there appear unto us castles in the air, chimeras, and other monsters (I, 3, 4)
those little images that appear before the eyes in the dark (I, 3, 5)
if the same shall afterwards appear to be false, he is driven to a confession (I, 6, 2)
the same should not appear first and most of all in the sense (I, 10, 1)

discerning suddenly dissimilitudes in things that otherwise appear the same (I, 10, 4)
are called spectra, images that appear in the dark to children (I, 11, 5)
the counsellors alternately do make appear the consequences of the action (I, 13, 5)
When there appear no other signs that a man has relinquished (I, 15, 5)
I shall produce such places of Scripture as appear to be most consonant to the said laws (I, 18, 1)
his will to the power of others, must appear from the end, namely security (II, 1, 5)
as may appear by many evident places of Holy Scripture (II, 6, 7)
These things considered it will easily appear : that under the sovereign power (II, 6, 11)
which how well it pleases God, may appear by the hideous punishment of Corah (II, 7, 2)
make good and bad, right and wrong, appear great or less (II, 8, 14)
composeth an imagination of divers conceptions that appeared singly to the sense (I, 3, 4)
But at that time there appeared no distinction between the names of bishop and elder (II, 7, 8)
the optic nerve suffereth any great violence, there appeareth before the eyes a certain light (I, 2, 7)
The signs by which this appeareth to be so, are the differences of dreams proceeding from the different accidents of man's body (I, 3, 3)
the most part they are not, as appeareth by this experience which every man hath (I, 8, 2)
because then there appeareth the more probability that the same may happen to us (I, 9, 10)
men call madness, which appeareth to be nothing else but some imagination (I, 10, 9)
it appeareth plainly that the men so trusted (I, 11, 9)
And this appeareth most manifestly to them that have considered (I, 13, 3)
For when it appeareth that he that gives would have his word so understood (I, 15, 6)
For there appeareth no reason, why that which we do upon fear (I, 15, 13)
And this appeareth by the words which make the essence of the oath (I, 15, 15)
And by the definition of an oath, it appeareth that it adds not a greater obligation (I, 15, 17)
that these laws are made to the conscience, appeareth , Matth. 5, 20 (I, 18, 10)
the sovereign all the time, as appeareth by the acts of those elective kings (II, 2, 9)
whereby it appeareth , that liberty is not any exemption from subjection (II, 4, 9)
But it appeareth a great inconvenience to every man in particular (II, 5, 2)
by which means, liberty appeareth in the likeness of rule (II, 5, 2)
there appeareth no reason that Christians should allege (II, 6, 4)
By which appeareth that this fundamental point is all that is required (II, 6, 7)
as appeareth verse 17 of the same chapter (II, 7, 5)
whereby it appeareth that in the apostles' times, one elder (II, 7, 8)
by which it appeareth that the sovereign power is not to be resisted (II, 8, 6)
By all which it plainly appears , that the divine laws is dictated to the conscience (I, 18, 10)

APPEARANCE

which proceed in appearance , every one of them, from some pride (I, 10, 9)
but in appearance there be two things that may trouble his mind (II, 5, 2)
<i>tuum</i> , it is also none, but in appearance only. (II, 5, 2)

COLOUR

a conception or image composed of colour or figure, which is all the notice (I, 2, 3)
the image in vision consisting in colour and shape is the knowledge we have (I, 2, 4)
that the same colour and shape are the very qualities themselves (I, 2, 4)
That the subject wherein colour and image are inherent, is not the object (I, 2, 4)
nothing without us really which we call an image or colour (I, 2, 4)

That the said image or colour is but an apparition unto us (I, 2, 4)
for this conclusion: that colour and image may be there where the thing seen is not (I, 2, 5)
yet there may be colour really in the thing itself (I, 2, 5)
That image and colour is but an apparition unto us of that motion (I, 2, 8)
that apparition of light or colour is effected, is not hard to prove (I, 2, 8)
and therefore colour also must be the same thing with light (I, 2, 8)
then we call it colour ; colour and light differing only in this (I, 2, 8)
the whole manner of producing light and colour , is apparent (I, 2, 8)
As colour is not inherent in the object, but an effect (I, 2, 9)
when I see directly, that the colour seemeth to be in the object (I, 2, 10)
when I see by reflection, that colour is not in the object (I, 2, 10)
at another time the colour of gold; but the imagination (I, 3, 4)
such objects as produce that colour or conception in us (I, 5, 2)
asked the man, What colour is this? who, by answering, It is green (I, 6, 1)
the pleasures of the eye consist in a certain equality of colour (I, 8, 2)
whereas colour is (perturbed, that is to say) unequal light (I, 8, 2)
therefore of spirit consisteth of figure without colour (I, 11, 4)
but hath also given men colour and pretences, whereby to disturb (I, 17, 1)
The colours and figures in two such images of the same thing (I, 2, 5)
green, and red, and all other colours , as well as any that should interrogate (I, 6, 1)
for light, the most glorious of all colours , is made by equal operation of the object (I, 8, 2)
And therefore colours , the more equality is in them (I, 2, 8)
may some mixture of divers colours be harmony to the eye (I, 2, 8)

TO CONCEIVE

which is when we conceive that there is something which we conceive , not in him (I, 5, 3)
As when we conceive he is not just, not finite (I, 5, 3)
in which we conceive something, or of the conceptions themselves (I, 5, 3)
the other of things wherein we conceive privation or defect (I, 5, 3)
until we conceive the meaning of the words or terms whereof it consisteth (I, 6, 4)
and we so far conceive that anything will be hereafter (I, 8, 3)
we cannot conceive , but by remembrance that it hath produced (I, 8, 3)
expecteth pleasure to come, must conceive withal some power in himself (I, 8, 3)
(inwardly in the mind) is to conceive or acknowledge (I, 8, 5)
of age and capacity to conceive , in whom he may, without sensual respects (I, 9, 17)
defect of power to conceive anything concerning his nature (I, 11, 2)
and consequently, to conceive a spirit, is to conceive something that hath dimension (I, 11, 4)
not as a name of anything we conceive , no more than when we ascribe (I, 11, 4)
but have been conceived by the sense in pieces at several times (I, 4, 3)
there must be some cause thereof conceived . Now there be many (I, 6, 9)
grief joined with pleasure conceived in the imagination of some ill fortune (I, 9, 12)
is the remembrance of such things, as we have conceived by our senses (II, 8, 13)
he that proceeds towards the end, conceiveth good, he proceedeth with appetite (I, 9, 7)
that novelty from which a man conceiveth an opinion true or false (I, 9, 18)
by which one takes notice of what another conceiveth and intendeth (I, 13, 1)
or conceptive, the power of knowing or conceiving (I, 1, 8)
which we not conceiving as motion or rebound from within (I, 2, 8)

CONCEPTIBLE

upon the sense, and therefore not conceptible . But though the Scripture (I, 11, 5)
--

CONCEPTION

we call our cognition, imagination, ideas, notice, conception , or knowledge of them. (I, 1, 8)
HAVING declared what I mean by the word conception , and other words equivalent (I, 2, 1)
the actions of the thing itself, whereof it is the conception (I, 2, 2)
Now when the action is present, the conception it produces is called SENSE (I, 2, 2)
by sight we have a conception or image composed of colour or figure (I, 2, 3)
By hearing we have a conception called sound (I, 2, 3)
That as in conception by vision, so also in the conceptions (I, 2, 4)
That as in conception by vision, so also in the conceptions (I, 2, 9)
though the sense be past, the image or conception remaineth (I, 3, 1)
And this obscure conception is that we call Phantasy or Imagination (I, 3, 1)
imagination being (to define it) conception remaining, and by little and little decaying (I, 3, 1)
casual consequence of one conception or image to another (I, 3, 3)
the antecedent thought or conception introduceth, and is cause of the consequent (I, 3, 3)
and that notice is our conception thereof (I, 3, 6)
For when the conception of the same thing cometh again (I, 3, 6)
that is to say, that we have had the same conception before (I, 3, 6)
which we take notice of a conception past, we are to remember (I, 3, 7)
it is said to be a conception by little and little decaying (I, 3, 7)
An obscure conception is that which representeth the whole object together (I, 3, 7)
so is the conception or representation said to be more or less clear (I, 3, 7)
Seeing then the conception , which when it was first produced by sense (I, 3, 7)
should succeed after they have a conception of the whole? (I, 3, 7)
the first conception being weak by operation (I, 3, 7)
The clearness of conception in a dream (I, 3, 8)
The cause of the coherence or consequence of one conception to another (I, 4, 2)
But as to the sense the conception of cause and effect (I, 4, 2)
having a conception of the end (I, 4, 2)
have next unto it a conception of the next means to that end (I, 4, 2)
No man can have in his mind a conception of the future (I, 4, 7)
and that there is no conception that has not been produced (I, 5, 1)
that one conception follows not another (I, 5, 1)
as produce that colour or conception in us (I, 5, 2)
to bring to his mind some conception concerning the thing on which it is imposed (I, 5, 2)
or the conception itself that we have of a man (I, 5, 3)
and for every several conception we give it a several name (I, 5, 5)
the necessary coherence of one conception to another (I, 5, 13)
concomitance of a man's conception with the words that signify such conception in the act of ratiocination (I, 6, 3)
for want of the concomitance of conception with his words (I, 6, 3)
as conception is nothing but motion within the head (I, 7, 1)
Of the imagination, or conception of power (I, 8 – titolo par.)
agitation of the brain which we call conception (I, 8, 1)
from what conception proceeds everyone of those passions (I, 8, 1)
as they be organical, their conception is sense (I, 8, 2)
in these is a conception of hurt thereby (I, 8, 2)
and is therefore a conception of evil to come (I, 8, 2)

and not (as these) conception of the present (I, 8, 2)
Conception of the future is but a supposition of the same (I, 8, 3)
Wherefore all conception of future, is conception of power able to produce something (I, 8, 3)
consist in conception of the future, that is to say, in conception of power past (I, 8, 3)
Reverence is the conception new have concerning another (I, 8, 7)
which proceeds from the imagination or conception of our own power (I, 9, 1)
which conception may be well or ill grounded (I, 9, 2)
But the expectation or conception of returning again into the way (I, 9, 7)
which consists in the conception of good success (I, 9, 11)
proceeds from a sudden conception of some their own abilities (I, 9, 13)
arising from sudden conception of some eminency in ourselves (I, 9, 13)
or sudden conception of defect (I, 9, 14)
for it is a conception of the need a man has of that one person desired (I, 9, 16)
and this is that conception wherein consists charity (I, 9, 17)
And this conception is nothing else but excessive vain glory (I, 10, 9)
attributes of God signify our defect of conception , or our reverence of him (I, 11 – titolo par.)
to have some meaning and conception ; it followeth in the (I, 11, 1)
we can have no conception or image of the Deity (I, 11, 2)
and not any conception of the same, excepting only this: <i>that there is a God</i> (I, 11, 2)
Our conception therefore of spirit consists of figure without colour (I, 11, 4)
For all evidence is conception , as it is said chap. 6, sect. 3 (I, 11, 5)
and all conception is imagination and proceeds from sense (I, 11, 5)
to love is to be delighted with the image or conception of the thing loved (I, 11, 11)
there succeeds some conception of evil to happen unto us by such actions (I, 12, 1)
they have no conception of right and wrong (I, 19, 5)
Power cognitive, conceptions and imagery of the mind (I, 1 – titolo par.)
there be in our minds continually certain images or conceptions of the things without us (I, 1, 8)
Four propositions concerning the nature of conceptions (I, 2 – titolo par.)
I come to the conceptions themselves (I, 2, 1)
Originally all conceptions proceed from the actions of the thing itself (I, 2, 2)
By our several organs we have several conceptions of several qualities in the objects (I, 2, 3)
the rest of the senses also are conceptions of several qualities (I, 2, 3)
so also in the conceptions that arise from other senses (I, 2, 4)
so also in the conceptions that arise from other senses (I, 2, 9)
that which obscured and made the conceptions weak, namely sense (I, 3, 2)
composed an imagination of divers conceptions that appeared (I, 3, 4)
some way or other of our conceptions . For when the conception (I, 3, 6)
at great distance of time, is to have like conceptions of the thing (I, 3, 7)
whereas to think he dreameth, is to think those his conceptions past, that is to say, obscurer (I, 3, 8)
The succession of conceptions in the mind, their series or consequences (I, 4, 1)
there are certain coherences of conceptions , which we may call ranging (I, 4, 3)
But of our conceptions of the past, we make a future (I, 4, 7)
Seeing the succession of conceptions in the mind are caused by the succession (I, 5, 1)
into our mind some conceptions of the things to which we give those names (I, 5, 2)
or of the conceptions themselves, which are called POSITIVE (I, 5, 3)
Seeing there be many conceptions of one and the same thing (I, 5, 5)
from divers things we receive like conceptions , many things must needs (I, 5, 5)
for like conceptions and considerations in them all (I, 5, 7)
to recover those conceptions for which the name was ordained (I, 5, 8)
represents not unto us our own conceptions . It is therefore a great (I, 5, 8)
to show others the knowledge, opinions, conceptions , and passions (I, 5, 14)
having no images or conceptions in their minds (I, 5, 14)

reading over orderly one's conceptions : in which meaning I take <i>nosce teipsum</i> (I, 5, 14)
the words of his mouth with the conceptions of his mind (I, 6, 3)
which are always conceptions of the mind (I, 6, 4)
nor can we remember those conceptions , without the thing (I, 6, 4)
that we have such and such conceptions ; the second, that we have (I, 6, 4)
the things whereof they are conceptions ; the third is, that we (I, 6, 4)
how conceptions or apparitions are nothing really (I, 7, 1)
As all conceptions we have immediately by the sense (I, 7, 4)
we are to consider that of conceptions there are three sorts (I, 8, 2)
every of these conceptions is pleasure present (I, 8, 2)
it proceeds from the conceptions engendered by sense (I, 11, 8)
how external objects cause conceptions , and conceptions appetite and fear (I, 12, 1)
is the expression of our conceptions , that is, the begetting in another the same conceptions that we have in ourselves (I, 13, 2)
wherein if the conceptions of him that teaches (I, 13, 2)
The expression of these conceptions which cause in us the expectation of good (I, 13, 5)

CONCEPTIVE

cognitive or imaginative or conceptive ; and motive (I, 1, 7)
that I here call power cognitive, or conceptive , the power of knowing or conceiving (I, 1, 8)
acts of our power cognitive, or conceptive . That power of the mind (I, 6, 9)

DISSIMILITUDE

or else in discerning suddenly dissimilitude in things that otherwise appear the same (I, 10, 4)

DREAM

Why in a dream a man never thinks he dreams (I, 3 – titolo par.)
That a dream may be taken for reality and vision (I, 3 – titolo par.)
effects of lasciviousness may in a dream produce the image of some person (I, 3, 3)
the image of the person in a dream be as obedient to the accidental (I, 3, 3)
as well as a dream ; and that is, when the action of sense (I, 3, 5)
whether it be a DREAM or no: but the clearness of the imagination (I, 3, 8)
But in a dream , there cometh little of that kind into consideration (I, 3, 9)
clearness of conception in a dream , taketh away distrust (I, 3, 9)
so far deceived, as when his dream is past, to think it real (I, 3, 10)
whether it were a dream or not, and do therefore the less (I, 3, 10)
man sometimes to tell his dream for a truth, or to take it for a vision (I, 3, 10)
their narration like a dream , or some studied nonsense (I, 10, 5)
Sleep and dreams defined (I, 3 – titolo par.)
Causes of dreams (I, 3 – titolo par.)
Why in a dream a man never thinks he dreams (I, 3 – titolo par.)
Why few things seem strange in dreams (I, 3 – titolo par.)
after sense (when there be any) as in dreams , are not obscure (I, 3, 2)
(the power remaining) and dreams are the imaginations of them that sleep (I, 3, 2)
The causes of DREAMS (if they be natural) are the actions (I, 3, 3)
are the differences of dreams proceeding from the different accidents (I, 3, 3)

are thereby more subject to dreams , especially such dreams as be painful (I, 3, 3)
as dreams of lust, or dreams of anger, according as the heart (I, 3, 3)
reciprocally causeth fearful dreams . And why the effects (I, 3, 3)
Another sign that dreams are caused by the action of the inward parts (I, 3, 3)
But in dreams there is commonly no coherence (I, 3, 3)
the brain in dreams is not restored to its motion (I, 3, 3)
men wonder not in their dreams at places and persons (I, 3, 9)
casual and incoherent, as in dreams for the most part (I, 4, 1)
captation of honour from their dreams , and other little stories (I, 9, 1)

TO DREAM

maketh one to dream of different tastes of meats or drinks (I, 3, 3)
a man can never know he dreameth; he may dream he doubteth (I, 3, 8)
for if he dream of such things as are ordinarily in his mind (I, 3, 10)
accidental heat of him that dreameth , as waking his heat is to the person (I, 3, 3)
a man can never know he dreameth ; he may dream he doubteth (I, 3, 8)
whereas to think he dreameth , is to think those his conceptions (I, 3, 8)

FANCY

Of fancy , judgement, wit (I, 10 – titolo par.)
in which men place the excellency of FANCY : and from thence proceed (I, 10, 4)
and both fancy and judgment are commonly comprehended under the name of wit (I, 10, 4)
either for one's own fancy , to enthral, (II, 9, 4)

FANTASTIC

Of rage, a degree is malice; and of fantastic madness, affectation (I, 10, 10)

TO FEIGN

in opinion, because they feigned a monarchical government (II, 5, 3)

FICTION

Fiction defined (I, 3 – titolo par.)
And this composition is that which we commonly call FICTION of the mind (I, 3, 4)
Farther, the fiction (which also is imagination) of actions done by ourselves (I, 9, 1)
PITY is imagination or fiction of future calamity to ourselves (I, 9, 10)

FIGURE

or image composed of colour or figure , which is all the notice (I, 2, 3)
the sense sheweth us at one time the figure of a mountain (I, 3, 4)
therefore of spirit consisteth of figure without colour; and in figure is understood dimension (I, 11, 4)

because it consisteth in comparing figures and motion only (<i>Epistle dedicatory</i>)
The colours and figures in two such images of the same thing (I, 2, 5)

GHOST

belief in God the Holy Ghost , of Whom Christ saith, John 14, 26 (II, 6, 6)
<i>But the Comforter, which is the Holy Ghost, whom the Father will send</i> (II, 6, 6)
suppose daemons and ghosts whence it proceedeth (I, 11 – titolo par.)
from ignorance of the causes of ghosts and phantasms, and such other apparitions (I, 11, 6)

IDEA

And this is the idea of the then noted love of Socrates (I, 9, 17)
we call our cognition, imagination, ideas , notice, conception, or knowledge of them. (I, 1, 8)

IMAGE

he should nevertheless retain the image thereof (I, 1, 8)
by sight we have a conception or image composed of colour or figure (I, 2, 3)
Because the image in vision consisting in colour and shape (I, 2, 4)
That the subject wherein colour and image are inherent (I, 2, 4)
which we call an image or colour (I, 2, 4)
that the said image or colour is but an apparition (I, 2, 4)
that colour and image may be there where the thing seen is not (I, 2, 5)
the image in the water be not in the object (I, 2, 5)
that the image of anything seen by rejection (I, 2, 6)
there will follow an image of light (I, 2, 7)
That image or colour is but an apparition unto us of that motion (I, 2, 7)
though the sense be past, the image or conception remains (I, 3, 1)
in a dream produce the image of some person that had caused them (I, 3, 3)
whether the image of the person in dream (I, 3, 3)
casual consequence of one conception or image to another (I, 3, 3)
the image remaining before the eye (I, 3, 5)
In process of time, the image of the city returns (I, 3, 7)
as also, what image comes into the mind at hearing the name of spirit (I, 11, 1)
we can have no conception or image of the Deity (I, 11, 2)
but that fills up the place which the image of a visible body (I, 11, 4)
to love is to be delighted with the image or conception of the thing loved (I, 11, 11)
For not truth, but image , makes passion (I, 13, 7)
there be in our minds continually certain images or conceptions of the things without us (I, 1, 8)
The colours and figures in two such images of the same thing (I, 2, 5)
one of these images thereof is not inherent in the object (I, 2, 5)
as in sleep, there the images remaining after sense (I, 3, 2)
those little images that appear before the eyes (I, 3, 5)
having no images or conceptions in their minds (I, 5, 14)
which are called spectra, images that appear in the dark (I, 11, 5)

IMAGERY

Power cognitive, conceptions and imagery of the mind (I, 1 – titolo par.)
--

This imagery and representations of the qualities of things (I, 1, 8)
--

IMAGINABLE

nothing more can be imaginable . And the experience we have (I, 19, 5)

there is no way imaginable , but only union (I, 19, 6)

which can be nothing else imaginable but this: that they allow the wills (II, 1, 3)
--

IMAGINATION

absence or destruction of the imagination itself (I, 1, 8)

that we call our cognition, imagination , ideas, notice, conception, or knowledge (I, 1, 8)
--

Imagination defined (I, 3 – titolo par.)

that we call PHANTASY or IMAGINATION : imagination being (to define it) conception remaining (I, 3, 1)
--

whereby not only imagination begetteth motion in those parts (I, 3, 3)

motion in those parts begetteth imagination like to that by which it was begotten (I, 3, 3)
--

composeth an imagination of divers conceptions that appeared (I, 3, 4)

but the imagination afterwards had them both at once in a golden mountain (I, 3, 4)
--

There is yet another kind of imagination , which for clearness contendeth with sense (I, 3, 5)

that in the definition of imagination , it is said to be a conception by little (I, 3, 7)
--

but the clearness of the imagination representeth every thing with as many parts (I, 3, 8)

so may they after sense in the imagination . And for the most part (I, 4, 2)

And men of quick imagination , <i>caeteris paribus</i> , are more prudent (I, 4, 10)

And thus much of sense, imagination , discursion, ratiocination, and knowledge (I, 6, 9)

Of the imagination , or conception of power (I, 8 – titolo par.)

that passion which proceeds from the imagination or conception of our own power (I, 9, 1)
--

This imagination of our power and worth, may be an assured and certain experience (I, 9, 1)
--

Farther, the fiction (which also is imagination) of actions done by ourselves (I, 9, 1)

as children fear to go in the dark, upon imagination of spirits (I, 9, 2)
--

which arises from an expectation or imagination of making him that hath hurt us (I, 9, 6)
--

PITY is imagination or fiction of future calamity to ourselves (I, 9, 10)
--

proceeding either from slowness of imagination , or from extreme great opinion (I, 9, 10)
--

with pleasure conceived in the imagination of some ill fortune (I, 9, 12)
--

proceedeth from the sudden imagination of our own odds and eminence (I, 9, 13)

the mind consisting in the imagination of the power they have (I, 9, 15)

the precedent chapters, that the imagination of men proceedeth from the action (I, 10, 1)
--

be nothing else but some imagination of such predominance (I, 10, 9)

have had some other like imagination ; and degrees hereof are (I, 10, 11)
--

it be not possible for him to have any imagination what kind of thing is fire (I, 11, 2)

and all conception is imagination and proceeds from sense (I, 11, 5)

but a false opinion concerning the force of imagination (I, 11, 6)

and dreams are the imaginings of them that sleep (I, 3, 2)

and that sad imaginings nourish the spleen (I, 3, 3)

are more prudent than those whose imaginings are slow (I, 4, 10)

or pain, or appetite, or fear; so are also the imaginings after sense (I, 7, 4)
--

But as they are weaker imaginings , so are they also weaker pleasures (I, 7, 4)
--

less delighted with those imaginations that conduce not to those ends (I, 10, 3)
those ends, such as are imaginations of honour and glory (I, 10, 3)
to consider what thoughts and imaginations of the mind we have (I, 11, 1)
and other strong imaginations , as hath been said chapt. 3, sect. 5 (I, 11, 5)

IMAGINATIVE

there be two sorts, cognitive or imaginative or conceptive; and motive (I, 1, 7)

TO IMAGINE

which is as much as to imagine a thing past (I, 3, 6)
it is impossible to imagine any cause of doubt (I, 6, 9)
I can imagine no reason why the same should not appear (I, 10, 1)
<i>That a man imagine himself in the place of the party (I, 17, 9)</i>
destruction of things once imagined , doth not cause the absence (I, 1, 8)
hath imagined and devised to set up a visible or other sensible mark (I, 5, 1)
as in those melancholy men that have imagined themselves brittle as glass (I, 10, 11)
it cannot be imagined how they can possibly live in peace (I, 17, 1)
there can no other equality be imagined . And for alternate use (I, 17, 4)
And therefore some have imagined that a commonwealth may be constituted (II, 1, 13)
For it cannot be imagined , that the multitude should contract with itself (II, 2, 2)
but it may be imagined , and hath been objected against the rigour (II, 2, 10)
as when a man imagineth himself to do the actions whereof he readeth (I, 9, 1)

IMPRESSION

for when all things make equal impression and delight, they equally (I, 10, 5)

TO PERCEIVE

those by which we perceive that one man acknowledgeth the power (I, 8, 6)
which he had before seen and perceived in it (I, 1, 8)
which not perceiving many men cast away their services (I, 9, 16)

PHANTASM

Phantasms defined (I, 3 – titolo par.)
And these, for distinction sake, may be called PHANTASMS (I, 3, 5)
where I call them phantasms . For taking them to be things (I, 11, 5)
ignorance of the causes of ghosts and phantasms , and such other apparitions (I, 11, 6)

PHANTASTICAL

but a thing merely **phantastical**, yet there may be colour really in the thing itself (I, 2, 5)

PHANTASY

And this obscure conception is that we call **Phantasy** or Imagination (I, 3, 1)

TO REPRESENT

or fewer parts be **represented**, so is the conception (I, 3,7)

and **represented** the parts of the object distinctly (I, 3, 7)

A view of the passions **represented** in a race (I, 9 – titolo par.)

An obscure conception is that which **representeth** the whole object together (I, 3, 7)

but the clearness of the imagination **representeth** every thing (I, 3, 8)

common use of speech, **representeth** not unto us our own conceptions (I, 5, 8)

REPRESENTATION

so is the conception or **representation** said to be more or less clear (I, 3, 7)

This imagery and **representations** of the qualities of things without us (I, 1, 8)

TO SEEM

Why few things **seem** strange in dreams (I, 3 – titolo par.)

for else the cases are not alike, that **seem** so (I, 4, 10)

that the same smells, when they **seem** to proceed from others, displease (I, 8, 2)

Of follies which **seem** to be degrees thereof (I, 10)

nor by a miracle that may **seem** to confirm it (I, 11, 7)

when the commands **seem** hurtful to the people (II, 8, 4)

all those opinions which **seem** to justify (II, 9, 8)

that which to some may **seem** a paradox (II, 10, 3)

And it may **seem** to be the same with the law of nature (II, 10, 9)

wherein the right of sovereignty hath **seemed** so divided (II, 8, 7)

directly, that the colour **seemeth** to be in the object (I, 2, 10)

of pleasure, whereof the one **seemeth** to affect the corporeal organ of sense (I, 7, 9)

insomuch that it **seemeth** an equality continued by the percussion (I, 8, 2)

which **seemeth** a tenuity and agility of spirits (I, 10, 4)

To me therefore it **seemeth**, that the Scripture favoureth them more (I, 11, 5)

but **seemeth** to be more precisely expressed by the word ENCROACHING (I, 17, 2)

which, it **seemeth**, they considered, that call inheritance by the name of *cleronomia* (I, 17, 5)

And first the word of God **seemeth** to place the divine law in reason (I, 18, 2)

precepts that tend to peace, **seemeth** to be much confirmed by such (I, 18, 3)

to peace) of doing whatsoever **seemeth** good in his own eyes (I, 19, 1)

man's right of doing whatsoever **seemeth** good in his own eyes (II, 1, 5)

But it **seemeth** a grievance, because to them that (II, 5, 2)

or to whom that right belongeth, it **seemeth** an injury (II, 5, 2)

And first it seemeth inconvenient, there should be committed (II, 5, 4)
These places considered, it seemeth strange to me, that any man (II, 4, 6)
In which case it seemeth reasonable to think (II, 6, 14)
And this error seemeth to proceed from this (II, 8, 6)
for it seemeth a contradiction, to place small judgment and great eloquence (II, 8, 12)
That seemeth therefore to be the most equal way (II, 9, 5)
And this seemeth not only most equal, but also least sensible (II, 9, 5)
And that seeming mixture of several kinds of government (II, 1, 16)
To reconcile this seeming contradiction of simple obedience (II, 6, 4)

SEEMING

but are seemings and apparitions only (I, 2, 10)
by which these seemings are caused (I, 2, 10)

SIMILITUDE

with finding unexpected similitude in things (I, 10, 4)
There is a great similitude between that we call injury, or injustice in the actions (I, 16, 2)

SPECIES

yet the introduction of species visible and intelligible (I, 2, 4)
are invited to give continuance to our species ; and the next (I, 7, 9)
there is no question of precedence in their own species (I, 19, 5)
Peripatetics concerning substance and accidents, species , hypostasis and the subsistence (II, 6, 9)

SPECTRUM

things are which are called spectra , images that appear in the dark (I, 11, 5)
--

UNPERCEIVED

which are the first unperceived beginnings of our actions (I, 12, 1)

«DE PRINCIPIIS COGNITIONIS ET ACTIONIS»
 [Ed. M. M. Rossi, 1942, pp. 104-119]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	1	1
TO APPEAR	APPEARE	2	5
	APPEARED	1	
	APPEARES	1	
	APPEARING	1	
COLOUR	COLOUR	2	3
	COULORS	1	
TO CONCEIVE	CONCEAVE	3	13
	CONCEAVED	8	
	CONCEAVING	2	
CONCEPTION	CONCEPTION	4	6
	CONCEPTIONS	2	
DISSIMILITUDE	DISSIMILITUDE	3	3
FEIGNED	FAYNED	1	1
FINGO	FICTA	1	1
FIGURE	FIGURE	5	6
	FIGURES	1	
FIGURED	FIGURED	1	1
IDEA	IDEA	6	9
	IDEAS	3	
IMAGE	IMAGE	1	5
	IMAGES	4	
IMAGERY	IMAGERY	1	1
IMAGINANS	IMAGINANS	1	1
IMAGINANT	IMAGINANT	2	2
IMAGINARY	IMAGINARY	5	5
IMAGINATION	IMAGINATION	3	3
TO IMAGINE	IMAGINE	3	3
IMPRESSION	IMPRESSIONS	1	1
TO IMPRINT	IMPRINTS	1	1
PHANCY	PHANCY	1	1
PHANCYED	PHANCYED	1	1
TO PERCEIVE	PERCEAVED	3	3
PHANTASM	PHANTASME	9	11
	PHANTESMES	1	
	PHANTASMS	1	
PHANTASMA	PHANTASMA	1	1
REPRESENTATION	REPRESENTATION	1	2
	REPRESENTATIONS	1	
RESEMBLANCE	RESEMBLANCES	1	1
TO SEEM	SEEMES	1	2
	SEEMETH	1	
SIMILITUDE	SIMILITUDE	3	3
SPACE	SPACE	34	38
	SPACES	4	
SPATIUM	SPACIO	2	10
	SPACIORUM	1	

	SPACIUM	3	
	SPATIA	1	
	SPATIUM	3	
SPECIES	SPECIE	2	3
	SPECIES	1	

TAVOLE DELLE CONCORDANZE

TO APPEAR

never((the))lesse they would appeare as if they weare externall (f. 1r, ll. 36-37)
other way doth Tyme appeare . They that call dayes (f. 1v, ll. 8-9)
<i>considered besides that yt appeared without or out or the i((m))aginans</i> (f. 1r, l. 57)
of a body one part appeares heer [and] another there (f. 2r, ll. 38-39)
<i>as not existing but appearing to exist (existere sive extra stare)</i> (f. 1r, ll. 47-48)

APPARENT

accidentia sub quibus varie apparent ita differunt ut corpora (f. 3v, l. 33)

COLOUR

<i>rest, motion, colour, Hardnesse &c doe continewally perish</i> (f. 2r, l. 58)
for example. <i>Heat, colour, odour, vertue vice</i> and the [s] like (f. 2v, ll. 3-4)
<i>magnitudes, Motions, sounds, Coulores &c.</i> and likewise or their order (f. 1r, l. 34)

TO CONCEIVE

from privation. if wee conceave the World annihilated except one man (f. 1r, ll. 31-32)
it selfe transferred: or if wee conceave that body non transferred (f. 2r, ll. 31-21)
motion. therfor to conceave anything to bee moved (f. 3r, ll. 16-17)
Knowledge of Nature may bee conceived thus from privation (f. 1r, ll. 30-31)
<i>to which a body is conceived.</i> or <i>yt is the faculty</i> (f. 2r, ll. 34-35)
<i>by which a body is conceived.</i> By this definition (f. 2r, ll. 36-37)
a Body cannot be conceived without <i>extension</i> and <i>figure</i> (f. 2r, ll. 56-57)
[moved but in tyme or] conceived to bee mooved but in tyme (f. 3r, l. 15)
not in tyme is to conceav[ed] ((e)) a thing moved without (f. 3r, l. 17)
motion is not to be conceived without the conception (f. 3r, l. 32)
f parts yt may bee conceived to bee reduced into the same figure (f. 3r, ll. 58-59)
<i>the ((modus)) maner of conceiving a body or according</i> (f. 2r, l. 34)
thing moved without conceiving any motion, which is impossible (f. 3r, ll. 17-18)

CONCEPTION

for the first conception will bee of ((1 ^o)) yt selfe divided (f. 1v, ll. 21-22)
<i>which yt imprints the conception therof [us p] ((upon)) us</i> (f. 2r, l. 35)
time by definition, is the phantasme or conception of motion. Therfor (f. 3r, ll. 15-16)
be conceaved without the conception of <i>Past</i> and <i>future</i> (f. 3r, ll. 32-33)
<i>they follow onanother ((and their conceptions)). 2^o. the liberty and power</i> (f. 1r, ll. 25-26)
as many divers conceptions as parts and [one] ((one)) more (f. 1v, l. 21)

DISSIMILITUDE

The <i>Similitude</i> or Dissimilitude or the AEquality or inaequality (f. 4r, l. 23)
with another or the dissimilitude with <i>Black</i> , is the same Accident (f. 4v, ll. 27-28)
the <i>Similitude</i> , <i>Equality</i> , Dissimilitude and <i>InEquality</i> : (that is to say) (f. 4v, ll. 33-34)

FAIGNED

Place ((is)) a fayned ((<i>ficta</i>)) or phancyed extension (f. 2v, l. 28)
--

FINGO

Place ((is)) a fayned ((<i>ficta</i>)) or phancyed extension (f. 2v, l. 28)
--

FIGURE

without <i>extension</i> and figure : other accidents which (f. 2r, ll. 56-57)
<i>extension</i> , <i>motion</i> , <i>rest</i> or figure : for example. <i>Heat</i> , <i>colour</i> (f. 2v, ll. 3-4)
<i>magnitude</i> and such a figure : and this a space or place (f. 2v, ll. 34-35)
yt bee not of the same figure soe as by flexion (f. 3r, ll. 57-58)
reduced into the same figure . <i>A Body is greater</i> (f. 3r, ll. 58-59)
2 ^o . as representations of figures like &c. If wee (f. 1r, ll. 50-51)

FIGURED

<i>soe great</i> and <i>soe figured</i> : but the magnitude of (f. 2v, ll. 22-23)

IDEA

phantasm of motion (i) an idea of the Body transeunt now (f. 1v, l. 1)
<i>Tempus</i> is an idea of motion quatenus wee doe imagine (f. 1v, l. 3)
place is the phantasme or idea of any body soe great (f. 2v, l. 22)
noe thing else but a phantasme or idea settled in the mind (f. 2v, ll. 33-34)
extension of yt and the idea of the extension (i) the Place (f. 2v, ll. 49-50)
intelligimus (ut supra) Idea seu phantasma corporis (f. 3r, l. 1)
there would remaine ideas or images of all the things (f. 1r, ll. 32-33)

would ((bee)) only Ideas and phantasms internally happning (f. 1r, ll. 35-36)
our phantasmes or ideas : for if wee compute the Magnitude (f. 1r, l. 43)

IMAGE

receiving the rep'sentation and Image of all the world (f. 1r, ll. 1-2)
<i>effects and impressions or images which they worke</i> (f. 1r, ll. 24-25)
would remaine ideas or images of all the things hee had seene (f. 1r, ll. 32-33)
<i>the conformity or the images or notions with the things</i> (f. 1r, l. 49)
<i>wherof they are images: (i) considered as 1°. existences</i> (f. 1r, ll. 49-50)

IMAGERY

as in 1°. copious Imagery 2°. discretely ordered and perfectly (f. 1r, l. 19)
--

IMAGINANS

<i>or out of the i((m))aginans: As a Body leaves</i> (f. 1r, ll. 57-58)

IMAGINANT

falling to the Imaginant himselve, never((the))lesse they (f. 1r, l. 36)
of the minde of the imaginant or of the bodyes themselves (f. 2v, l. 7)

IMAGINARY

wee call <i>space: imaginary</i> and meere Phantasme (f. 1r, l. 55)
supposed under an imaginary space (as only intelligible (f. 2r, ll. 25-26)
upon our cogitation, as imaginary space doth: for this <i>imaginary space</i> is the effect of that <i>magnitude</i> (f. 2v, ll. 11-12)
Space (which I allwayes understand imaginary) which is coincident with the magnitude (f. 2v, ll. 15-16)

IMAGINATION

(that is) a memory ((and imagination)) of the <i>magnitudes, Motions, sounds</i> (f. 1r, ll. 33-34)
depending upon our imagination . This very thing which (f. 2r, ll. 22-23)
independence upon our imagination or cogitation wee call <i>subsistens per se</i> (f. 2r, ll. 23-24)

TO IMAGINE

motion quatenus wee doe imagine in motion, a prius et posterius (f. 1v, l. 3)
upon which wee imagine something to be caryed (f. 1v, l. 7)
coextended. or if wee imagine the same body transferred (f. 2r, l. 30)

IMPRESSION

particular effects and impressions or images which they worke (f. 1r, ll. 24-25)

TO IMPRINT

a body by which yt imprints the conception therof (f. 2r, l. 35)

PHANCY

and Resemblances. Wherein the Phancy when any worke of Art (f. 1r, ll. 11-12)

PHANCYED

a fayned ((ficta)) or phancyed extension: Magnitude a true (f. 2v, l. 28)

TO PERCEIVE

hee had seen, or **perceived** by his other senses (f. 1r, l. 33)

when the difference is **perceived** by the same sense (f. 4r, ll. 19-20)

when the difference is not **perceived** by the same sense (f. 4r, ll. 21-22)

PHANTASM

wee remember or have a **phantasme** of any thing which did exist (f. 1r, l. 52)

space: imaginary and meere Phantasme. Soe as Space is a phantasme of a thing existing (f. 1r, ll. 55-56)

Body leaves in the minde a **phantasme** of his magnitude (f. 1r, l. 58)

a Body moved leaves a **phantasme of motion** (i) *an idea* (f. 1r, l. 58-f. 1v, l. 1)

[the] place is the **phantasme** or idea of any body *soe great* (f. 2v, l. 22)

noe thing else but a **phantasme** or idea settled in the mind (f. 2v, ll. 34-35)

tyme by definition, is the **phantasme** or conception of motion (f. 3r, ll. 15-16)

tyme which is a **phantasme** of motion cannot be aestimated (f. 3v, l. 10)

noe thing else but our phantasmes or ideas: for if wee compute (f. 1r, 42-43)

((bee)) only Ideas and **phantasms** internally happening and falling (f. 1r, 35-36)

PHANTASMA

(ut supra) Idea seu **phantasma** corporis, ita ut nec (f. 3r, l. 1)

REPRESENTATION

capable of receiving the **rep^sentation** and Image of all the world (f. 1r, ll. 1-2)

in the minde: 2^o. as rep^sentations of figures like &c. (f. 1r, ll. 51-52)

RESEMBLANCE

6°. *Differences.* and *Resemblances.* Wherein the Phancy when (f. 1r, ll. 11-12)

TO SEEM

soe that where shee **seemes** to fly fro one India (f. 1r, ll. 15-16)

perishes. Whereas yt **seemeth** to some that all [act] accidents (f. 2v, ll. 1-2)

SIMILITUDE

white, Hott, &c. The *Similitude* or *Dissimilitude* or the AEquality (f. 4r, ll. 22-23)

for example, the *Similitude* of *one white* with another (f. 4v, ll. 26-27)

causes likewise, of the *Similitude*, *Equality*, *Dissimilitude* and *InEquality* (f. 4v, ll. 33-34)

SPACE

wee haue that wee call *space*: *imaginary* and meere Phantasme (f. 1r, ll. 54-55)

Soe as *Space* is a *phantasme of a thing existinge* (f. 1r, ll. 55-56)

[by] *this then by that space in a continewed succession* (f. 1v, l. 2)

in our mind? A *space* is called a part of ((a)) *space* and tyme of tyme (f. 1v, ll. 15-16)

diuide or part or makes parts of *space* or tyme is noe other thing (f. 1v, l. 19)

if you diuide *Space* or tyme you make as many diuers conceptions (f. 1v, ll. 20-21)

diuulsion or ((di))straction of ((a)) *space* or tyme from other *space* or tyme (for a (f. 1v, ll. 24-25)

Minde not hande. A *space* or tyme when considered among (f. 1v, ll. 26-27)

Vnlesse a *space* or tyme could be added ((to)) or taken (f. 1v, l. 28)

were enough to say *space* or tyme *simply* and superfluous to say one [...] *space* or tyme (f. 1v, ll. 29-30)

To compound a *space* of spaces or tyme of tymes is to consider (f. 1v, l. 37)

contiguous betwixt which there is no *space*. a ___ b ___ c . (f. 1v, l. 54)

some part of that *space* or bee coincident or coextended with yt (f. 2r, ll. 20-21)

supposed vnder an imaginary *space* (as only intelligible (f. 2r, ll. 25-26)

any part of space. If wee suppose a body occupying some *space* or coextended with yt (f. 2r, ll. 28-29)

whence yt is that the same *space* is seen to be possessed some tyme (f. 2r, ll. 41-42)

that which some call real *space*. This magnitude doth not (f. 2v, ll. 9-11)

our cogitation, as *imaginary space* doth: for this *imaginary space* is the effect of that *magnitude* (f. 2v, ll. 11-12)

of the minde. *Space* (which I allwayes vnderstand imaginary (f. 2v, ll. 14-15)

and such a *figure*: and this a *space* or place generally considered (f. 2v, ll. 34-35)

but in the solide *space*. for the whole thing placed (f. 2v, ll. 36-37)

diuision of the *Space*. Hence yt is manifest (f. 2v, ll. 51-53)

occupies the whole *space* being diuided into two, the *space* like wise must (f. 2v, ll. 55-56)

two places: because the *space* that is occupied by the body (f. 2v, l. 58)

one simple dimension: the *space* which yt passeth is called (f. 3r, ll. 35-36)

of that body, the *space* that is made is called the *superficies* (f. 3r, ll. 40-41)

profundity therof, the *space* that is made is called (f. 3r., l. 46)

may possess ((the same *space*)) which another body possesseth (f. 3r, l. 57)

considered among other spaces or tymes is sayd to be <i>Vnum</i> (f. 1v, l. 27)
To compound a space of spaces or tyme of tymes is to consider (f. 1v, l. 37)
Two spaces are <i>contiguous</i> betwixt which there is noe space (f. 1v, l. 54)
Two spaces or tymes of which some part is comon to both (f. 1v, l. 56)

SPATIUM

numerus eorunde in eo spacio vel tempore esse non potest (f. 2r, ll. 12-13)
qui sit datus. n ^a . etsi in eo spacio vel tempore quod potentia (f. 2r, l. 15)
quando numerus spaciorum vel Temporum finitorum (f. 2r, ll. 11-12)
<i>Spacium</i> (f. 1r – titolo par.)
Potentia finitum, (i) terminabile spacium vel tempus quando numerus (f. 2r, l. 11)
nec esse possit (i) spacium corpus recipiendi corpore non intercedat (f. 3r, ll. 2-3)
eadem ratione qua duo spatia (i).. <i>contigua sunt inter</i> (f. 2v, l. 63)
<i>Plenu</i> is [quod] <i>Spacium</i> (sive locus) quod a corpore occupatur (f. 2v, l. 46)
<i>quae nullum est spatium: p spatium</i> intelligimus (vt supra) Idea (f. 2v, l. 63-f. 3r, l. 1)

SPECIES

Dissimilia. 1 ^o . specie 2 ^o . genere. (f. 4r)
1 ^o . some differ <i>specie</i> when the difference is perceaved (f. 4r, l. 19)
of the Minde. 2 ^o as species of external things (i) (f. 1r, ll. 46-47)

«TRACTATUS OPTICUS II»
[Ed. F. Alessio, 1963]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENTER	APPARENTER	1	1
APPARENTIA	APPARENTIA APPARENTIAM	1 3	4
APPAREO	APPAREANT APPAREAT APPAREBIT APPARENS APPARENT APPARENTE APPARENTEM APPARENTES APPARENTIS APPARENTIUM APPARERE APPARERET APPARET APPARUIT	3 7 8 6 8 1 4 2 2 1 1 4 27 2	76
APPARITIO	APPARITIONE APPARITIONES	1 1	2
COLOR	COLOR COLORE COLOREM COLORES COLORIBUS COLORIS COLORUM	8 9 6 8 2 4 3	40
COLORATUS	COLORATA COLORATO	1 1	2
CONCEPTIBILIS	CONCEPTIBILIS	1	1
CONCIPIO	CONCEPTAM CONCEPTUM CONCIPERE CONCIPI CONCIPIANTUR CONCIPIENDUM CONCIPIIT CONCIPITUR	1 1 2 3 1 1 1 1	9
DISSIMILITUDO	DISSIMILITUDO	1	1
FIGURA	FIG. FIGURA FIGURAE FIGURAM FIGURAS FIGURIS	2 33 11 18 2 3	69
FIGURATUS	FIGURATAE FIGURATO	1 1	2
IDEA	IDEAM	1	1
IMAGINABILIS	IMAGINABILE	1	

	IMAGINABILES IMAGINABILIS	1 1	3
IMAGINARIUS	IMAGINARIA IMAGINARIAE IMAGINARIAM IMAGINARIAS IMAGINARIIS IMAGINARIUM	5 1 2 1 2 1	12
IMAGINATIO	IMAGINATIO IMAGINATIONE IMAGINATIONEM IMAGINATIONI	1 1 2 1	5
IMAGINO	IMAGINARET IMAGINARI IMAGINATUR IMAGINEMUR	1 2 1 2	6
IMAGO	IMAGINE IMAGINEM IMAGINES IMAGINIBUS IMAGINIS IMAGINUM IMAGO	9 18 16 6 27 10 55	141
IMPERCEPTIBILIS	IMPERCEPTIBILI IMPERCEPTIBILIS	2 1	3
IMPRESSIO	IMPRESSIIONEM	1	1
IMPRIMO	IMPRESSUS	1	1
INCONCEPTIBILIS	INCONCEPTIBILE INCONCEPTIBILI	1 1	2
PERCIPIO	PERCIPERE PERCIPERET PERCIPI PERCIPIAT PERCIPIENDUM PERCIPIETUR PERCIPIIT PERCIPITUR PERCIPIUNTUR	1 1 2 1 1 1 1 3 1	12
PHAENOMENON	PHAENOMENA PHAENOMENI PHAENOMENON PHENOMENA	6 1 2 1	10
PHANTASMA	PHANTASMA PHANTASMATA PHANTASMATIBUS	2 1 1	4
PHANTASTICUS	PHANTASTICUM	1	1
REPRAESENTATIO	REPRAESENTATIO	1	1
REPRAESENTO	REPRAESENTARI REPRAESENTAT REPRAESENTENT	1 3 1	5
SIMILITUDO	SIMILITUDO SIMILITUDINEM	1 2	3
SPATIALIS	SPATIALE	1	1
SPATIUM	SPACIUM SPATIA	2 1	11

	SPATIIS SPATIUM	1 7	
SPECIES	SPECIEM SPECIES	1 5	6

TAVOLE DELLE CONCORDANZE

APPARENTIA

necessario mutata visorum apparentia . Nam instrumenti loco habendum esse (Cap. IV, p. 199)
rem apparentem non ipsam apparentiam esse existimantes, sequuti ut putant Aristotelem (IV, p. 206)
distinguere inter rem apparentem et ipsam apparentiam esse existimantes (IV, p. 206)
Cum autem id quod propter apparentiam externam appellatur Color (IV, p. 209)

APPAREO

fundum oculi ut partes obiecti appareant distincta Site nim AD in figura (IV, p. 202)
fundum oculi ut partes obiecti appareant distinctae. Eodem modo ostendi (IV, p. 203)
refractiones faciant tales ut imagines appareant una via longiores quam alia (IV, p. 224)
ex quo accidit ut <i>comeae</i> pars media nigra appareat ; voceturque pupilla (IV, p. 199)
ex quo efficitur ut moventis imago appareat extra. Eodem modo loquendum (IV, p. 206)
numquam fiet ut imago obiecti in visione directa appareat remotior ab oculo (IV, p. 218)
posse ut elongatione obiecti appareat imago eius remotior ab oculo in visione (IV, p. 218)
eiusdem semper appareat magnitudinis necesse est et FG appareat eisdem quoque magnitudinis (IV, p. 221)
in plano citeriore, quamquam appareat eiusdem magnitudinis ac si appareret ibi (IV, p. 223)
His intellectis statim apparebit necessitas luminis secundarii (I; p. 156)
refractione per vitra satis distincta apparebit quot enim puncta sumuntur in obiecto (IV, p. 203)
in punctis P et Q erit PQ Locus obiecti quo apparebit eius diameter in ON (IV, p. 219)
imago BC quae videtur sub maiore angulo apparebit tamquam umbra tegens (IV, p. 222)
si attentio fixa sit in BC, apparebit DE tanquam umbra in Plano ipsius BC (IV, p. 222)
atque eo modo obiectum quod videbatur in A, apparebit iam in B (IV, p. 225)
in omni puncto inter C et D apparebit obiectum successive in omni puncto (IV, p. 225)
et proinde apparebit plus distare ab oculo quam prius (IV, p. 225)
At res apparens est ipsum obiectum (IV, p. 206)
et propterea splendidior est imago apparens ab obiecto illuminato (IV, p. 212)
Locus obiecti alius est versus, alius apparens , non enim semper apparet obiectum (IV, p. 217)
Locus autem apparens ille est quem vocabimus Locum imaginis (IV, p. 217)
per 35 huius GH diameter apparens minor erit quam DE diameter apparens , si igitur duae rectae (IV, p. 219)
aequalem esse angulo sub quo apparent illorum punctorum imagines (IV, p. 211)
ab oculo distantia, obscuriora apparent quam prope (IV, p. 213)
quia nescimus qua claritate apparent imagines aliis videntibus (IV, p. 213)
colore et figuris suis non distinguuntur, sed apparent sub communi (IV, p. 216)
tamen procul aspicientibus unius tantum coloris apparent (IV, p. 216)

terrae a nobis remota, non apparet tamen in distantia unius miliarii (IV, p. 217)
apparet ergo duae illae imagines obiecti spectati (IV, p. 224)
omnes species sive imagines quaequaliter apparet (IV, p. 224)
Item de obiectorum magnitudine apparente propter quam, ipsum tantum (IV, p. 209)
rem apparentem non ipsam apparentiam esse existimantes (IV, p. 206)
quod nescierunt distinguere inter rem apparentem et ipsam apparentiam (IV, p. 206)
ad distantiam apparentem sive distantiam imaginis ab oculo (IV, p. 218)
verae distantiae ad apparentem et solidum verum ad solidum imaginarium (IV, p. 218)
motus est extrosus in sentiente apparenter est imago obiecti irradiantis (IV, p. 206)
sintque magnitudines apparentes simul (IV, pp. 209-210)
non potest fieri, ut eae apparentes magnitudines inhaereant ipsis obiectis (IV, p. 210)
obiecti est a magnitudinem diametri apparentis in visione directa (IV, p. 218)
obiecti esse ad magnitudinem superficiei apparentis in duplicata ratione (IV, p. 218)
sequitur diversitatem colorum apparentium aliud non esse praeter diversitatem (IV, p. 209)
ad naturam luminis, neque apparere qualis est (IV, p. 209)
hoc est apparet maius quam appareret in plano suo spectatum (IV, p. 223)
tantum apparet eiusdem magnitudinis ac si ibi appareret (IV, p. 223)
apparet propius ad oculum quam appareret per axem opticum non tamen (IV, p. 223)
quamquam appareat eiusdem magnitudinis ac si appareret ibi (IV, p. 223)
Hinc apparet quod si sint quatuor vel quotcumque tubi (I, p. 156)
Homogenea enim sunt quorum omnis pars omni parti similis apparet (I, p. 159)
Hic ergo apparet ratio quare radii Solis transeuntes per foramen fenestrae (IV, p. 203)
censendum est de figura, quae varie apparet nobis, in obiecto existens eadem (IV, p. 210)
primo quidem situ sive linea visuali qua apparet respectu videntis (IV, p. 210)
idem enim obiectum modo maius modo minus apparet (IV, p. 210)
per aquam aut aliud diaphanum apparet imago tanto obscurior quanto aer vel (IV, p. 213)
vel profundius et quod imago quae clare apparet in fundo aquae (IV, p. 213)
non enim semper apparet obiectum eo in loco ubi revera est (IV, p. 217)
Linea FG vel alia quaecunque non apparet maior dum ipsam intuemur (IV, p. 220)
imaginationem habeamus fixam in FG apparet ea, magnitudine FG (IV, p. 221)
obiecto FG et ideo maior apparet quam FG quanto maior est recta AK (IV, p. 221)
eadem inquisitio, sol quantus est, et sol quantus apparet (IV, p. 222)
ideoque putant solem tantum esse, quantus apparet (IV, p. 222)
obiectum quod propius est oculum per 46 huius apparet eiusdem magnitudinis (IV, p. 223)
hoc est apparet maius quam appareret in plano suo spectatum (IV, p. 223)
ad oculum obiectum quod remotius est apparet eiusdem magnitudinis (IV, p. 223)
hoc est apparet minus quam videretur spectatum per axem opticum (IV, p. 223)
obiectum propius semper apparet remotius ab oculo quam idem apparet per axem opticum (IV, p. 223)
non tamen semper apparet in plano ulteriore, sed tantum apparet eiusdem magnitudinis ac si ibi appareret (IV, p. 223)
obiectum remotius semper apparet propius ad oculum quam appareret (IV, p. 223)
per axem opticum non tamen semper apparet in plano citeriore (IV, p. 223)
plus distare et quando id continuo fit, apparet continuo (IV, p. 225)

oculo detorto imago obiecti alio loco apparet quam si videretur ab oculo (IV, p. 226)
Ex quo apparet ratio quare ebris obiecta (IV, p. 226)
enim ut non amplius pellucat apparuit intuenti mihi non modo nudis oculis (IV, p. 199)
substantia eius semper apparuit eodem tenore, nempe solida et homogena (IV, p. 200)

APPARITIO

ipsam apparentiam. In Apparitione nihil est reale praeter motum sive reactione (IV, p. 206)
motuum in cerebro, hoc est diversae apparitiones Lucis, sive diversi colores (IV, p. 226)

COLOR

latitudo eius est <i>of</i> vel <i>gs</i> , color ductu linearum rectorum (IV, p. 200)
non ibi distinguetur color aut figura partis A (IV, p. 202)
Quare <i>species, imago, color, lumen</i> , et quaecunque sunt imaginis partes (IV, p. 206)
aut lumen esse obiectum, color enim et lumen accidentia sunt (IV, p. 208)
propter apparentiam externam appellatur Color , aliud non sit realiter (IV, p. 209)
qua refractione facit cubitos Color primo rubens, deinde interius flavus (IV, p. 227)
qua refractione facit angulos, color fit primo viridis deinde exterius violaceus (IV, p. 227)
ut maiori motus fortitudini clarior respondeat Color (IV, p. 227)
anterior <i>abcde</i> partim opaca est et colore albo, partim perspicua (IV, p. 199)
substantia quae similis et colore et mollitie, medullae cerebri (IV, p. 200)
figura partis A, a colore et figura cuiuslibet partium caeterarum (IV, p. 202)
constans ex luce vel colore figurato extra sentiens (IV, p. 206)
tota enim imago constans ex colore vel lumine et figura realiter motus est (IV, p. 208)
censendum est sicut de colore et lumine quod non inhaereat sive accidat (IV, p. 209)
sexto differunt eiusdem obiecti imagines, colore . Postremo differunt in eo (IV, p. 210)
et in turribus anguli, colore et figuris suis non distinguntur (IV, p. 216)
sive mixto ex omnibus uno colore , et figura minime angulosa (IV, p. 216)
est et viscosior, referens colorem crystalli, ideoque nominatur <i>crystallinus</i> (IV, p. 200)
non recte loquuntur qui dicunt colorem aut lumen esse obiectum (IV, p. 208)
lucido, tanto corporis colorem proprium accedere propius ad naturam luminis (IV, p. 209)
tanto obscuriorem reddi totum colorem mixtum, ita ut nulla existente irradiatione (IV, p. 209)
constetque magnitudinem non minus quam colorem constituere illam imaginem (IV, p. 209)
qualis flavedinem, qualis viridem colorem , aut violaceum etc. efficiat (IV, p. 227)
hoc est distinctiores referunt figuras et colores partium obiecti radiantis (IV, p. 202)
colores (autem) et caetera <i>παθήματα</i> sententium (IV, p. 206)
Rubrum, pallidum, caeruleum, flavum, et colores alios (IV, p. 209)
Colores corporum lucidorum vel a lucidis illuminatorum (IV, p. 226)
hoc est diversae apparitiones Lucis, sive diversi colores (IV, p. 226)
operationes eius in cerebro diversae erunt, id est, diversi Colores (IV, p. 227)
unde nasci possunt colores illi viridis et violaceus minus fortes rubro et flavo (IV, p. 227)
coniecturam nonnihil, quod Colores hi ruber, flavus, viridis, et violaceus (IV, p. 227)
illuminatum simulque diversis coloribus distinctum in ABCD (IV, p. 202)
sed minus referre imaginem obiecti suis coloribus distinctam (IV, p. 202)

Loquuturus igitur de natura Lucis et Coloris , supponemus primo loco (I, p. 147)
linearum rectarum fuliginei coloris variegatus substantia eadem quae coroidis (IV, p. 200)
in cerebrum atque narrare ipsi cuius coloris et figurae sit corpus unde evolat (IV, p. 207)
procul aspicientibus unius tantum coloris apparent, nempe mixti ex omnibus (IV, p. 216)
eodem sentiremus diversitatem colorum per eundem baculum (I, p. 158)
sequitur diversitatem colorum apparentium aliud, non esse praeter diversitatem (IV, p. 209)
prata efflorescentia floribus colorum diversorum, tamen procul aspicientibus (IV, p. 216)

COLORATUS

Causam eorum esse in obiecto lucido, et colorato ; hoc est in Corporea liquo externo (I, p. 147)
corpora lucida, et colorata videri simul, vel momento imperceptibili (I, p. 148)

CONCEPTIBILIS

quae in quacunq[ue] figura conceptibilis est (I, p. 148)

CONCIPIO

viam aliquam iam ante habemus conceptam . Atque haec dicta sint (IV, p. 202)
magnitudinem sive spacium visione conceptum , phantasticum esse et realiter aliud (IV, p. 209)
si quis tamen id concipere conetur inveniet esse inconceptibile (IV, p. 207)
tamen dum refringitur concipere vertiginem quandam in CG (IV, p. 227)
id quod neque fieri potest neque concipi , nisi concedatur posse dari vacuum (I, p. 148)
si per vocem illam <i>inclinacionis</i> concipi aliquid posset praeter ipsum motum (IV, p. 207)
ille dicat Dioptricum, pag. 7 <i>Posse facile concipi partes vini in vase</i> (IV, p. 207)
Concipiantur ergo duo corpora dura et parallela AB et CD (I, p. 155)
minus apti ad motum ex irradiatione conciendum , in uno quam in alio (IV, p. 211)
poterit qui utrunque motum bene concepit . Non erit igitur absurdum (I, p. 153)
id quod facile concepitur fieri satis magna velocitate (I, p. 158)

DISSIMILITUDO

Opacitas contra nihil aliud quam dissimilitudo (I, p. 159)

FIGURA

ut supra, in fig. I ^o quoniam ergo anguli <i>cab</i> (III, p. 184)
vel convexa vel concava ut hic fig. 5 ^a concurrant autem perpendiculares <i>ca</i> (III, p. 185)

Triangulum appellare, verum erit, figura illa Δ est Triangulum (I, p. 147)
sed tumescentiae, quae in quacunq ^{ue} figura conceptibilis est (I, p. 148)
sive farti-formen siquidem sphaericae sit figura , circa centrum sphaericum (I, p. 151)
Exempli causa si in corpore cuius figura <i>abcdefgh</i> punctum <i>a</i> describat circellum (I, p. 152)
sed circumferentiam DR, quod figura proxima explicabimus (II, p. 166)
Observandum autem hoc loco est in figura proxime superiori (II, p. 167)
Exempli gratia in figura proxime praecedente si puncta <i>a</i> et <i>e</i> (III, p. 191)
intra circulum, ut in prima figura , vel extra ut in secunda, vel in circumferentia (III, p. 195)
intuitu iudicari non potest. crystallini humoris figura videtur constare (IV, p. 200)
dieta sint de Substantia, figura , magnitudine et motu oculi et partium eius (IV, p. 202)
non ibi distinguetur color aut figura partis <i>A</i> , a colore et figura cuiuslibet partium caeterarum (IV, p. 202)
Sit enim AD in figura secunda, maior quam in prima (IV, p. 202)
id est angulus <i>eif</i> maior in figura secunda quam in prima (IV, pp. 202-203)
minor ergo erit recta <i>ei</i> vel <i>fi</i> in secunda figura quam in prima (IV, p. 203)
quaecumq ^{ue} enim sit foraminis figura , si proiectarum radiationum bases (IV, p. 203)
ipsi quantitatem aliquam sensibilem ut AC, figura qua radiatio procedit erit (IV, p. 204)
in quantitate insensibili, tota figura <i>AEcafC</i> potest considerari in unica linea (IV, p. 205)
qualis est recta <i>fe</i> in figura praecedente, ibi enim motus (IV, p. 206)
tota enim imago constans ex colore vel lumine et figura realiter motus est (IV, p. 208)
Idem censendum est de figura , quae varie apparet nobis, in obiecto existens (IV, p. 210)
imagines inter se magnitudine, distantia et figura ; idem enim obiectum modo (IV, p. 210)
mixto ex omnibus uno colore, et figura minime angulosa (IV, p. 216)
erit ergo figura APQB trapezium sive sectio Pyramidis ABCDE (IV, p. 219)
Horizonte ponitur visum sub figura Trapezia DFCG et Coeant latera DF (IV, p. 220)
In figura enim DFGC quae descripta in plano (IV, p. 220)
sunt linea et qualis est figura quae ab ijs tegitur (IV, p. 221)
ratio patet quare quadrata in figura penultima DCFG videtur trapezia (IV, p. 221)
et tota figura ABCDE quae plana est (IV, p. 221)
et quantum ab ipsa plana figura ABCDE sub ijsdem Lineis visualibus (IV, p. 221)
quam tegit in plano EDF praecedentis puta figura remotiore (IV, p. 223)
obiectum C in praecedente figura propius positum quam obiectum D (IV, p. 223)
quae est in figura ibi delineata) AB, a qua oritur radiatio (IV, p. 227)
habet in aliis lucidis cuiuscunq ^{ue} sint figurae , non enim, innititur figurae sphaericae (I, p. 148)
Si vero alius sit figurae , habebit centrum, figurae suae conforme (I, p. 151)
Tertio si corpus sic motum concavae figurae sit, non necesse est si concavitate (I, p. 152)
fenestrae sive triangularis sive cuiusq ^{ue} figurae illustrant quidem (IV, p. 203)
puta C et D figurae praecedentis producantur per foramen <i>ef</i> ad <i>cc</i> (IV, p. 204)
modo quales sint partium oculi figurae , sed etiam quanta est in (IV, p. 204)
narrare ipsi cuius coloris et figurae sit corpus unde evolat (IV, p. 207)
tantae magnitudinis et talis figurae quanta sunt linea et qualis (IV, p. 221)
et in DH eiusdem figurae . Ex quo sequitur radiationem (IV, p. 227)
Si quidem enim nobis inter nos libuerit figuram hanc Δ Triangulum appellare (I, p. 147)
motus ille retunditur secundum figuram . Sic duo corpora rotunda HIK (I, p. 155)
Quod ut scias describamus figuram quam ille, quae habetur in dioptrici (I, p. 163)
Vide figuram numeri quarti huius capituli (II, p. 176)
Vide figuram numeri quinti huius capituli (II, p. 176)
Vide figuram numeri septimi huius capituli (II, p. 176)
exhibebit sectio figuram planam talem qualem hic exacte appinximus (IV, p. 199)

efficientes figuram quadratam ita ut nihil videantur (IV, p. 200)
Quod attinet ad figuram oculi, videtur ea esse sphaerica (IV, p. 200)
(quod supponimus rotundum) figuram conicam (IV, p. 202)
vel habeat quamcunque aliam figuram irregularem, quaecumque enim sit (IV, p. 203)
prope foramen objicitur secundum figuram foraminis, sed id quod Longe (IV, p. 203)
radiationem excipit illustratur secundum figuram Solis magis quidem (IV, p. 203)
distinctae ut ipsam figuram consideranti perspicuum satis est (IV, p. 204)
considerabimus totam figuram tanquam unum radium (IV, p. 204)
Scilicet ne cogamur totam figuram rhomboidem considerare (IV, pp. 204-205)
resistentiam humorum et propter figuram oculi. Sit enim axis opticus (IV, p. 205)
ad magnitudinem, distantiam, et figuram (quae tria imaginis locum (IV, p. 216)
Adhibui tres figuras propter diversitatem casuum (III, p. 195)
hoc est distinctiores referunt figuras et colores partium obiecti radiantis (IV, p. 202)
ut diametri, vel ipsis parallelae in figuris oppositis (I, p. 150)
DE VARIETATE REFLEXARUM A FIGURIS , CONVEXIS ET CONCAVIS SPHAERICIS (III, p. 173 – titulo cap.)
in turribus anguli, colore et figuris suis non distinguuntur (IV, p. 216)

FIGURATUS

crassae sint dispositae, aut figuratae , et quod modo sentimus qualitatum (I, p. 158)
imago obiecti irradiantis constans ex luce vel colore figurato extra sentiens (IV, p. 206)

IDEA

apud se talis conatus ideam aliquam, hoc est imaginem (I, pp. 151-152)

IMAGINABILIS

Neque enim imaginabile est visionem fieri sine actione neque (I, p. 150)
supponit vel fingit motus, sint imaginabiles , et per eos concessos necessitas (I, p. 147)
supponendus motus possibilis imaginabilis , et cui nullum absurdum consequeretur (I, p. 158)

IMAGINARIUS

magnitudo obiecti imaginaria , in omni visione sive directa (IV, p. 221)
A cognita magnitudine imaginaria dependent cognitio distantiae imaginariae (IV, p. 221)
realem esse quae tantum est imaginaria , ideoque putant solem tantum esse (IV, p. 222)
imaginarijs nimirum, magnitudo imaginaria obiecti C spectati in plano EDF (IV, p. 223)
supra articulo 40. magnitudo autem imaginaria quae est magnitudo imaginis (IV, p. 222)
dependent cognitio distantiae imaginariae , non haec ab illa (IV, p. 221)
ad aliam magnitudinem imaginariam eiusdem obiecti, eam habet semper (IV, p. 221)

in plano EDF erit ad magnitudinem imaginariam eiusdem obiecti C (IV, p. 223)
non potest nisi per magnitudines imaginarias duas positione datas (IV, p. 221)
reales non differunt sensibiliter ab imaginariis . Imaginum autem mensura (IV, p. 222) ex distantijs obiectorum imaginarijs nimirum, magnitudo imaginaria (IV, p. 223)
solidum verum ad solidum imaginarium in ratione triplicata distantiae (IV, p. 218)

IMAGINATIO

Imaginatio non facit ut imago visa augeatur (IV, p. 220)
ad exilitatem linearem revocare imaginatione sua unusquisque potest (I, p. 160)
si consideramus atque imaginationem habeamus fixam in FG apparet ea (IV, p. 221) magnitudine FG; sin fixam imaginationem habeamus in obiectum HI (IV, p. 221)
in plano perspectivae repraesentat imaginationi porticum parallelogrammum (IV, p. 220)

IMAGINO

ipsa navi sunt et si imaginaret navem moveri motum tamen illum (IV, p. 225)
dari autem vacuum facile est imaginari neque non posse dari hucusque (I, p. 148) Nescio sane neque possum imaginari quid sit illa inclinatio. si non sit actu motus (I, p. 158)
unde obiecta ipsa ab invicem diverse imaginatur et distinguit (IV, p. 209)
Imaginemur iam Corpus aliquod quantumvis durum (I, p. 154) Contra vero imago eadem facit ut imaginemur rem visam maiorem esse quam (IV, p. 221)

IMAGO

Differentia splendoris (in imagine) qui oritur ex differentis dispositione cerebri (IV, p. 213) Differentia autem splendoris in imagine ex diversitate mediorum (IV, p. 213) vel una imagine et distantia ea in qua obiectum videtur ut punctum (IV, p. 217) erit obiectum imagine minus quod etiam est contra suppositum (IV, p. 217) sive puncti evanescentiae ab una imagine ad distantiam eiusdem termini (IV, p. 219) sive puncti evanescentiae ab altera imagine . Quoniam enim BC, DE (IV, p. 219) puncti evanescentiae ab una imagine ad punctum evanescentiae alterius imaginis (IV, p. 221) Dico imaginem BC propiorem esse imagine DE. Si enim non est propior (IV, p. 222) vel recedere oculum ab imagine , vel imaginem ab oculo (IV, p. 225)
conatus idaeam aliquam, hoc est imaginem sive descriptionem modi (I, pp. 151-152) sed minus referre imaginem obiecti suis coloribus distinctam (IV, p. 202) Contractio autem distinctam reddit imaginem in distantia obiecti minore (IV, p. 205) Rerum visarum imaginem hanc vocant in Scholis speciem visibilem (IV, p. 206) supponere velimus animam cognoscere ipsam imaginem in cerebro effectam (IV, p. 208)

absurdum est putare illam imaginem ipsi soli inhaerere (IV, p. 208)
minus quam colorem constituere illam imaginem (IV, p. 209)
eo magis splendenter fieri imaginem (IV, p. 213)
exeunt a retina repraesentent imaginem cuius partes sunt ordinatae (IV, p. 214)
alter habet pro base ipsam imaginem , alter vero partem retinae in quam (IV, p. 216)
obiectum in DE exhibeat imaginem KL. idem accedens ad HI faciat imaginem FG maiorem quam KL (IV, p. 218)
ultimum terminum visionis et imaginem BC, ad FD distantiam inter idem punctum F et imaginem DE (IV, p. 219)
Dico imaginem BC propiorem esse imagine DE (IV, p. 222)
multo minus animalia bruta id possunt, imaginem tamen solis aequae cognoscunt (IV, p. 223)
vel recedere oculum ab imagine, vel imaginem ab oculo (IV, p. 225)
sequitur etiam moveri imaginem dum oculus detorquetur vel situ torto in situm (IV, p. 226)
omnes omnium rerum visibilium imagines simul aggregari (IV, p. 206)
Cum iam dictum sit imagines in visione quid sint (IV, p. 210)
differunt quarto eiusdem obiecti imagines inter se magnitudine, distantia et figura (IV, p. 210)
sexto differunt eiusdem obiecti imagines , colore. Postremo differunt in eo (IV, p. 210)
quo apparent illorum punctorum imagines quem enim angulum constituunt (IV, p. 211)
quia nescimus qua claritate apparent imagines aliis videntibus (IV, p. 213)
Si dentur duae imagines eiusdem obiecti (IV, p. 218)
sintque duae imagines eiusdem obiecti BC (IV, p. 218)
aequales tamen exhibebit imagines ON, et GH quod est contra experientiam (IV, p. 219)
Si sint duae imagines eiusdem obiecti oculo in eodem loco existente (IV, p. 219)
Quoniam enim BC, DE imagines (per 40 huius) sunt parallelae inter se (IV, p. 219)
Sit oculus in A, et sint duae imagines aequales, BC, DE (IV, p. 222)
mensura nulla est, quibus aut ipsae imagines aut earum distantiae argui possint (IV, p. 222)
apparent ergo duae illae imagines obiecti spectati non per axem (IV, p. 224)
dispositae sunt, omnes species sive imagines quaequaliter apparent (IV, p. 224)
refractiones faciant tales ut imagines appareant una via longiores quam alia (IV, p. 224)
de volucris quibusdam imaginibus incorporeis quas appellant species (I, p. 151)
Idem quoque accidit Imaginibus Lucernae ardentis a radiatione per foramen (IV, p. 204)
coacti sunt affirmare, imaginibus huiusmodi plenum esse aerem (IV, p. 206)
opus est duabus imaginibus in diversis obiecti distantijs (IV, p. 217)
proportiones quas habent easdem cum imaginibus visis sine perspectiva (IV, p. 221)
sistatur principaliter in ipsis imaginibus per directionem axis optici (IV, p. 222)
Videtur ergo locum imaginis in visione non determinari a concursu (II, p. 182)
cuiuscunque ad partem imaginis ab ipsa effectum (IV, p. 204)
<i>color, lumen</i> , et quaecunque sunt imaginis partes, non sunt, si accurate loqui (IV, p. 206)
suppositione Phaenomena circa locum imaginis salvari aliqua possunt (IV, p. 211)
obscuriora apparent quam prope; imaginis enim splendor ipsa est velocitas motus (IV, p. 213)
quare designabunt FG, EH, DI partes imaginis eadem proportione distantes (IV, p. 214)
ad distantiam extremitatum imaginis in fundo puta DF (IV, p. 214)
Confusio imaginis oriri etiam potest ex veloci motu obiecti (IV, p. 215)
et figuram (quae tria imaginis locum adaequantum faciunt) (IV, p. 216)
quem vocabimus Locum imaginis , et quoniam locus imaginis quandoque propior quandoque remotior videtur (IV, p. 217)
a cognitione tum magnitudinis imaginis , tum distantiae eius ab oculo (IV, p. 217)

consideratur in distantia quam habent inter imagineis ipsius extremitates (IV, p. 217)
Si imago obiecto minor sit, locus imagineis in visione directa oculo propior erit (IV, p. 217)
indeterminatae AF, AG, per extremitates imagineis FG (IV, p. 217)
aequalis erit distantiae inter se extremitatum imagineis (IV, p. 217)
ad distantiam apparentem sive distantiam imagineis ab oculo (IV, p. 218)
extremitates diametri imagineis , faciant triangulum cuius angulus A est in oculo (IV, p. 218)
obiecti ad magnitudinem diametri imagineis , ut DA vel EA ad FA vel GA (IV, p. 218)
distantia obiecti ab oculo, ad distantiam imagineis ab oculo (IV, p. 218)
transeunt per extremitates alterius imagineis eiusdem obiecti (IV, p. 219)
erit maguitudo unius imagineis ad magnitudinem alterius imagineis , ut distantia ultimi termini visionis (IV, p. 219)
Magnitudo imagineis , sive (quod idem est) magnitudo obiecti imaginaria (IV, p. 221)
ad punctum evanescentiae alterius imagineis . Et praeterea si visio sit directa (IV, p. 221)
autem imaginaria quae est magnitudo imagineis , datur ipso actu videndi (IV, p. 222)
quod quamquam magnitudo imagineis idem sit quod cognitio magnitudinis (IV, p. 222)
dicenda habuimus de differentia imagineum quoad splendorem et obscuritatem (IV, p. 214)
erunt diametri ipsorum imagineum parallelae tam inter se quam ad (IV, p. 218)
Si dentur diametri duarum imagineum eiusdem obiecti positae parallelōs (IV, p. 218)
Quare si dentur diametri duarum imagineum etc. (IV, p. 219)
Imagineum inter se aequalium propior ea est quae efficitur (IV, p. 222)
Imagineum ergo aequalium propior est illa quae videtur sub maiore angulo (IV, p. 222)
Imagineum ergo inter se aequalium etc. quod erat probandum (IV, p. 222)
Imagineum autem mensura nulla est, quibus aut ipsae imagines (IV, p. 222)
augmentationis vel diminutionis imagineum ita extra axes opticos spectatarum (IV, p. 223)
Differentiam Imagineum inter se, ultimo loco posui illam (IV, p. 228)
non videbitur illius puncti <i>b</i> imago in concursu axium opticorum (III, p. 182)
ergo distantia a foramine, distincta est imago partis A, a parte B (IV, p. 203)
et imago ab illis depicta etiam sine refractione (IV, p. 203)
et deberet <i>ab</i> imago maior esse quam AB obiectum (IV, p. 204)
fundo oculi animalis mortui distantia in qua imago distincte obiectum repraesentat (IV, p. 205)
in sentiente apparenter est imago obiecti irradiantis constans ex luce vel colore (IV, p. 206)
Quare <i>species, imago, color, lumen</i> , et quaecumque sunt imagineis partes (IV, p. 206)
ex quo efficitur ut moventis imago appareat extra (IV, p. 206)
<i>cognitione per visionem</i> , est enim imago res visae proprie loquendo (IV, pp. 206-207)
illa vero reactio est cognitio sive imago obiecti operantis (IV, p. 207)
interna videntis, tota enim imago constans ex colore vel lumine et figura (IV, p. 208)
Cum enim tota imago seu phantasma sit motus in partibus internis videntis (IV, p. 209)
Quod in visione alia imago alia splendidior sit multae causae esse possunt (IV, p. 211)
fortior visio, hoc est, splendidior imago . secundo quanto obiectum (IV, p. 211)
debiliior sentientis, hoc est, imago obscurior. tertio substantia cerebri (IV, p. 211)
Patet ergo ratio quare splendidior est imago obiecti a pluribus vel a minore Lucido (IV, p. 212)
et propterea splendidior est imago apparens ab obiecto illuminato (IV, p. 212)
aliud diaphanum apparet imago tanto obscurior quanto aer (IV, p. 213)
vel profundius et quod imago quae clare apparet in fundo aquae (IV, p. 213)
Lineae autem visuales in quibus est imago et per quas fit repercussio a retina (IV, p. 214)
una esset linea visualis, et per consequens imago confunderetur (IV, p. 214)
motus fiat sine tempore, durabit imago moti obiecti per tempus aliquod (IV, p. 215)
Si ergo obiectum subito circumrotetur imago erit linea circularis (IV, p. 215)

obiectum per lineam rectam imago erit longior vel brevior pro velocitate (IV, p. 216)
fundo oculi eo maior vel minor est imago donec evanescente angulo verticali (IV, p. 216)
et basi quae est in fundo oculi imago tandem nulla sit (IV, p. 216)
Quamquam autem imago diminutione anguli irradiationis evanescere possit (IV, p. 216)
causa et qua ratione eiusdem obiecti imago quandoque maior quandoque minor est (IV, p. 217)
Si imago obiecto minor sit, locus imaginis in visione directa (IV, p. 217)
Sit iam imago obiecti FG minor recta BC (IV, p. 217)
erit ergo imago obiecto aequalis contra suppositum eodem modo (IV, p. 217)
est ergo imago propior oculo quam obiectum, quod erat probandum (IV, p. 217)
Supposito autem quod imago sit FG, et magnitudine obiecto BC (IV, p. 217)
Eadem methodo demonstrari potest quod imago si maior sit obiecto (IV, p. 218)
numquam fiet ut imago obiecti in visione directa (IV, p. 218)
elongatione obiecti appareat imago eius remotior ab oculo in visione directa (IV, p. 218)
quam est punctum F. fiat enim imago eiusdem si fieri potest ultra F in GH (IV, p. 218)
Quoniam ergo imago GH remotior est ab oculo quam imago DE remotius quoque erit IK locus (IV, p. 218)
Si sit triangulum cuius basis est imago obiecti, Latera autem transeunt (IV, p. 219)
Imaginatio non facit ut imago visa augeatur (IV, p. 220)
Contra vero imago eadem facit ut imaginemur rem visam maiorem esse quam est ipsa imago (IV, p. 221)
Propterea quod imago obiecti eadem res est cum actu visionis (IV, p. 222)
quae videtur sub minore angulo, Imago BC quae videtur sub maiore angulo (IV, p. 222)
versus unam partem imago rei visae videbitur tanto magis remota versus (IV, p. 224)
quae producta cadit in F ubi est obiecti imago . Causa autem quare torta retina (IV, p. 224)
altero non distorto videtur obiecti imago dupla (IV, p. 224)
Mutatio situs quam habet imago obiecti, respectu oculi (IV, p. 225)
Sit enim obiectum cuius imago sit in A. a quo radiatio (IV, p. 225)
A et B; hoc est, imago A videbitur moveri ad B (IV, p. 225)
Rursus sit obiecti imago tota AB cuius omnia puncta irradiant in fundum oculi (IV, p. 225)
Et quoniam oculo detorto imago obiecti alio loco apparet quam (IV, p. 226)
itaque movetur imago ad omnem motum nervi optici (IV, p. 226)
Producantur <i>kh, li</i> in A et B, videbitur imago AB rubra ex parte A (IV, p. 227)

IMPERCEPTIBILIS

et colorata videri simul, vel momento imperceptibili , undiquaque (I, p. 148)
considero eam quae fit a qualibet minima et imperceptibili parte lucidi (II, p. 160)
percipi sensu potest, imperceptibilis quoque erit conorum istorum confusio (IV, p. 203)

IMPRESSIO

partes ad omnem motus impressionem diffluunt et aliae ab aliis dirimuntur (I, p. 154)
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IMPRIMO

sit motus ab obiecto radiante impressus in fundum oculi (IV, p. 206)

INCONCEPTIBILIS

concipere conetur inveniet esse **inconceptibile**; siquidem enim per *inclinationem* (IV, p. 207)

(excepto primo motore Deo **inconceptibili**) cum ergo obiectum (IV, p. 208)

PERCIPIO

et si imaginaret navem moveri motum tamen illum **percipere** non posset (IV, p. 225)

motum eum oculus percipiat nisi et se simul moveri **perciperet** (IV, p. 225)

a base conii, quam quae **percipi** sensu potest, imperceptibilis quoque erit (IV, p. 203)

motum obiecti non posse **percipi** propterea quod in quas partes Retinae (IV, p. 225)

possibile est ut motum eum oculus **percipiat** nisi et se simul moveri perciperet (IV, p. 225)

actionis per partes retinae, prout ad **percipiendum** motum requiritur (IV, p. 225)

successio illa non **percipietur** sed videbitur simul agi in partes omnes (I, p. 151)

ut motum quem visu **percipit** praeterlubentis cymbae, sciat esse cymbae motum (IV, p. 225)

magnitudo solis quae visione **percipitur**, non obstat quin sol non cognoscatur esse (IV, p. 222)

etiam quando motus aliquis **percipitur** non posse cognosci per visionem solam (IV, p. 225)

ultimo loco posui illam quae **percipitur** in Corde, nimirum, quod aliae aliis (IV, p. 228)

quae videntur, vel sensu ullo **percipiuntur**, voluptatem, tristitiam, appetitum (IV, p. 199)

PHAENOMENON

cumque dissimilibus motibus produci **Phaenomena** similia non sit impossibile (I, p. 147)

ad modum autem **Phaenomena** plurima in Coelis demonstrantur triplici (I, p. 148)

plurima circa visionem **Phaenomena** explicari possunt aequae per intromissionem (I, p. 148)

esse propter multa alia **Phaenomena** existimo, sed non eo consistere causam visionis (I, p. 151)

proprietates ad alia naturae **Phaenomena**, praesertim ad explicationem Diaphani (I, p. 152)

nam ex ea suppositione **Phaenomena** circa locum imaginis salvari aliqua possunt (IV, p. 211)

eos concessos necessitas demonstratur **Phaenomeni**; et denique ut nihil inde (I, p. 147)

eventus sensibus manifesti (quod **Phaenomenon** appellari solet) causa efficiente (I, p. 147)

seu descriptione alicuius motus, quem tale **Phaenomenon** necessario consequatur (I, p. 147)

ad solvenda huiusmodi **Phaenomena** recurrere cum Renato des Cartes Dioptr. (IV, p. 216)

PHANTASMA

oculum sanum, candidissimum **phantasma** excitat quam vocamus albedinem (IV, p. 208)

Cum enim tota imago seu **phantasma** sit motus in partibus internis videntis (IV, p. 209)

Id quod inhaere in obiecto ex quo huiusmodi Phantasmata efficiuntur, motus est (IV, p. 208)
contemplantur vel utcumque phantasmatis aliis a quocunque sensu ortis delectantur (IV, p. 213)

PHANTASTICUS

sive spacium visione conceptum, phantasticum esse et realiter aliud non esse (IV, p. 209)
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REPRÆSENTATIO

eritque præterea terminorum A et C, inversa repræsentatio in a et c (IV, p. 204)

REPRÆSENTO

in minore distantia distincte repræsentari . Atque hæc omnia experimentis (IV, p. 203)
quanto distinctius partem obiecti repræsentat tanto obscurius et debilius (IV, p. 202)
distantia in qua imago distincte obiectum repræsentat , certa determinata (IV, p. 205)
descripta in plano perspectivæ repræsentat imaginationi porticum (IV, p. 220)
per percussionem exeunt a retina repræsentent imaginem cuius partes sunt (IV, p. 215)
illa quatuor terminantur, repræsentantia scilicet porticum aliquem cuius (IV, p. 220)

SIMILITUDO

nihil aliud est quam motus partium similitudo . Opacitas contra nihil aliud (I, p. 159)
vel <i>ak</i> (propter similitudinem triangulorum <i>bdh</i> , et <i>bei</i>) ita <i>be</i> ad <i>ie</i> (I, p. 159)
et æqualitatem similitudinemque triangulorum <i>abc</i> (II, p. 174)

SPATIALIS

totum corpus BC, totus sit in spatiale D adeo ut motus (IV, p. 212)
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SPATIUM

nominatur <i>crystallinus</i> . Caeterum spacium quod et maximum (IV, p. 199)
sequitur magnitudinem sive spacium visione conceptum, phantasticum (IV, p. 209)
æqualibus igitur temporibus, spatia minora semper transmittuntur (I, p. 149)
atque ita tantundem spatij , velocitate et determinatione rerentia (II, p. 162)
subtilis qua repletum est omne spacium quod a nobis usque ad astra (I, p. 151)
id solum inserviat, ut detur spacium adscribendis notis) differentia (II, p. 160)

sufficit ad implendum spatium quod continetur inter <i>fg</i> planum (III, p. 173)
diametro ED, totum ergo spatium inter L et B tale est ut incidens (III, p. 185)
esse cum <i>nervo optico</i> . Spatium quod continetur linea (IV, p. 199)
atque ita continuo donec spatium inter duorum conorum vertices (IV, p. 203)
citra vel ultra fundum oculi, spatium occuparet maius ibi quam (IV, p. 204)

SPECIES

imaginem hanc vocant in Scholis speciem visibilem; rem apparentem (IV, p. 206)
imaginibus incorporeis quas appellant species visibiles nihil nisi verba (I, p. 151)
Quare <i>species, imago, color, lumen</i> , et quaecunque sunt imaginis partes (IV, p. 206)
et refractus varie producit alias species veluti Rubrum, pallidum, caeruleum (IV, p. 209)
dispositae sunt, omnes species sive imagines quaequaliter apparent (IV, p. 224)
diversi obiectis diversae species motuum in cerebro, hoc est diversae apparitiones (IV, p. 226)

«ANTI-WHITE»
[Ed. Jacquot-Jones, 1973]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENTER	APPARENTER	2	2
APPARENTIA	APPARENTIA APPARENTIARUM	6 2	8
APPAREO	APPAREANT APPAREAT APPAREBAT APPAREBIT APPARENS APPARENT APPARENTE APPARENTEM APPARENTI APPARENTIBUS APPARENTIS APPARERE APPARENTER APPARERET APPARET APPARITURA APPARUERANT APPARUERAT APPARUERIT APPARUERUNT APPARUISSE APPARUIT	3 7 5 9 14 16 2 6 1 1 3 11 1 7 30 1 1 3 2 1 1 10	135
APPARITIO	APPARITIONE APPARITIONEM	3 1	4
COLOR	COLOR COLORE COLOREM COLORES COLORIS	5 3 8 3 1	20
COLORATUS	COLORATA COLORATI	3 2	5
CONCEPTIO	CONCEPTIO CONCEPTIONE CONCEPTIONEM CONCEPTIONI CONCEPTIONUM	2 1 1 1 1	6
CONCEPTUS	CONCEPTIBUS CONCEPTU CONCEPTUM CONCEPTUUM CONCEPTUS	1 2 4 1 2	10
CONCIPIO	CONCEPERAMUS CONCEPERINT CONCEPISSE	1 1 1	

	CONCEPTA	1	
	CONCEPTAM	2	
	CONCEPTO	1	
	CONCEPTURA	1	
	CONCIPERE	22	
	CONCIPI	31	
	CONCIPIAMUS	3	96
	CONCIPIANT	3	
	CONCIPIANTUR	1	
	CONCIPIAT	3	
	CONCIPIATUR	1	
	CONCIPIENDI	1	
	CONCIPIENDUM	1	
	CONCIPIETUR	2	
	CONCIPIMUS	3	
	CONCIPIT	4	
	CONCIPITUR	8	
	CONCIPIUNT	4	
	CONCIPIUNTUR	1	
CONCEPTIBILIS	CONCEPTIBILE	4	
	CONCEPTIBILEM	2	
	CONCEPTIBILES	2	
	CONCEPTIBILI	1	12
	CONCEPTIBILIBUS	1	
	CONCEPTIBILIS	2	
DISSIMILITUDO	DISSIMILITUDO	2	
	DISSIMILITUDINE	1	
	DISSIMILITUDINEM	1	6
	DISSIMILITUDINIS	2	
FICTIO	FICTIONE	4	
	FICTIONEM	1	7
	FICTIONES	1	
	FICTIONIBUS	1	
FIGMENTUM	FIGMENTA	3	
	FIGMENTUM	2	5
FIGURA	FIGURA	47	
	FIGURAE	11	
	FIGURAM	24	87
	FIGURARUM	3	
	FIGURAS	1	
	FIGURIS	1	
FIGURATUS	FIGURATA	3	
	FIGURATAM	1	5
	FIGURATE	1	
FINGO	FICTA	1	
	FICTAS	1	2
IDEA	IDEA	1	
	IDEAE	2	12
	IDEAM	4	
	IDEARUM	5	
IMAGO	IMAGINE	2	
	IMAGINEM	28	
	IMAGINES	18	
	IMAGINI	1	77
	IMAGINIBUS	3	

	IMAGINIS	9	
	IMAGINUM	2	
	IMAGO	14	
IMAGINO	IMAGINABAR	1	48
	IMAGINAMUR	7	
	IMAGINANDI	1	
	IMAGINANDO	2	
	IMAGINANTUR	4	
	IMAGINARI	18	
	IMAGINATUR	2	
	IMAGINEMUR	6	
	IMAGINANS	1	
	IMAGINANTE	3	
	IMAGINANTIS	3	
IMAGINABILIS	IMAGINABILE	8	9
	IMAGINABILEM	1	
IMAGINARIUS	IMAGINARIA	6	45
	IMAGINARIAE	4	
	IMAGINARIAM	6	
	IMAGINARIII	5	
	IMAGINARIO	4	
	IMAGINARIORUM	1	
	IMAGINARIUM	17	
	IMAGINARIUS	2	
IMAGINATIVUS	IMAGINATIVAE	1	5
	IMAGINATIVI	1	
	IMAGINATIVO	1	
	IMAGINATIVUS	2	
IMAGINATIO	IMAGINATIO	32	104
	IMAGINATIONE	31	
	IMAGINATIONEM	17	
	IMAGINATIONES	11	
	IMAGINATIONIBUS	1	
	IMAGINATIONIS	5	
	IMAGINATIONUM	7	
IMPERCEPTIBILIS	IMPERCEPTIBILES	1	2
	IMPERCEPTIBILI	1	
IMPERCEPTIBILITER	IMPERCEPTIBILITER	2	2
IMPRESSIO	IMPRESSIO	2	4
	IMPRESSIIONEM	2	
IMPRIMO	IMPRESSA	2	8
	IMPRESSAM	2	
	IMPRESSI	1	
	IMPRESSUM	2	
	IMPRESSUS	1	
INCONCEPTIBILIS	INCONCEPTIBILE	1	7
	INCONCEPTIBILEM	2	
	INCONCEPTIBILI	2	
	INCONCEPTIBILES	1	
	INCONCEPTIBILIA	1	
PERCEPTIO	PERCEPTIONE	1	1
PERCIPIO	PERCEPTA	1	9
	PERCEPTO	2	
	PERCIPERE	2	
	PERCIPI	1	

	PERCIPIMUS PERCIPIT PERCIPITUR	1 1 1	
PERCEPTIBILIS	PERCEPTibilem PERCEPTIBILIS	3 2	5
PHAENOMENON	PHAENOMENA PHAENOMENI PHAENOMENIS PHAENOMENO PHAENOMENON PHAENOMENON PHAENOMENORUM PHAENOMENUM	2 1 1 1 2 4 1 1	13
PHANTASIA	PHANTASIA	2	2
PHANTASMA	PHANTASMA PHANTASMATA PHANTASMATI PHANTASMATIS PHANTASMATUM	16 21 1 5 4	47
PHANTASTICUS	PHANTASTICAM	1	1
PRAECONCEPTUS	PRAECONCEPTAM	1	1
REPRAESENTO	REPRAESENTANT REPRAESENTARE REPRAESENTARI REPRAESENTAT REPRAESENTANTUR REPRAESENTATUR REPRAESENTET	5 1 1 1 1 1 5	15
REPRAESENTATIO	REPRAESENTATIO	1	1
SIMILITUDO	SIMILITUDO SIMILITUDINE SIMILITUDINEM SIMILITUDINES SIMILITUDINIS	4 1 3 4 3	15
SOMNIO	SOMNIAMUS SOMNIANT SOMNIANTES SOMNIANTIUM SOMNIAVI SOMNIAVIT	2 1 1 1 1 1	7
SOMNIUM	SOMNIA SOMNIIS SOMNIUM	1 1 2	4
SPATIUM	SPATIA SPATII SPATIIS SPATIO SPATIORUM SPATIUM	10 11 3 19 3 81	127
SPECIES	SPECIE SPECIEBUS SPECIEI SPECIEM SPECIERUM SPECIES	15 2 9 18 4 26	74

SPECTRUM	SPECTRA	3	6
	SPECTRIS	1	
	SPECTRUM	2	

TAVOLE DELLE CONCORDANZE

APPARENTER

opponitur non vere, sed apparenter illi (Cap. XI, 8)
nec opponuntur, nisi apparenter , fitque fallacia illa ridicula (XI, 8)

APPARENTIA

aut nasus <i>apparens</i> , <i>ens</i> , sed apparentia , phantasma, et figmentum (III, 4)
diversa rei species, sive apparentia in sentiente (V, 1)
quia sub eadem specie et apparentia apparet; sed si ex motu (V, 1)
sunt phantasmata illa externe apparentia quae vocamus (XXVII, 19)
nam si nihil esset, nulla esset apparentia . Dico igitur tempus esse <i>motus imaginem</i> (XXVIII, 2)
diversitate varietur species, id est apparentia et aspectus materiae (XXXVIII, 11)
Cum enim rerum mutationem a mutatione apparentiarum , sive phantasmatum (V, 1)
ut causae apparentiarum , quorum ipsos (XXIV, 8)

APPAREO

nisi et iam propiores appareant , neque propiores nisi maioribus angulis (XI, 7)
certo sibi persuaderi res propiores non apparere, nisi appareant sub maioribus angulis (XI, 7)
quod nubes non appareant properare in occasum (XX, 7)
ita ut nunquam pene eo loco appareat ubi ipsum est obiectum (III, 1)
sed si ex motu partium aliter appareat sentienti, ut homo immotus (V, 1)
ex quo necesse est ut appareat nobis longus quidam luminis sulcus (VIII, 3)
quomodo curvabitur AD ut appareat oculo in C curva sicut (VIII, 4)
ab oculo in C, ut appareat sub magnitudine DE (XI, 3)
quod non est aliud quam motus in cerebro, appareat tamen tanquam res aliqua externa (XXX, 3)
et necessaria esse appareat , iam nunc pro vera (XXXV, 10)
propter quem aliter apparet totum quam apparebat ante (V, 1)
qui imaginabar caput eius esse ignem; apparebat tanquam proiectum (VIII, 1)
Cometae 1618 cauda apparebat quandoque curva ad modum (VIII, 4)
crepusculum matutinum apparebat supra horizontem (VIII, 6)
sed bonum apparebat , atque hoc est quod vocant bonum apparens (XXX, 25)
distantiam qua opus est, apparebit parva & inaequalitatibus (VIII, 3)
sic enim media nocte non apparebit barba, quae mane tamen apparebit (VIII, 5)
Quod in sequentibus clarius apparebit (XII, 2)
una interrogatione subito apparebit . Quaero igitur si sol (XVIII, 7)
Quam recte id sequitur apparebit si consideramus rectam HA (XXIII, 23)
sit singula percurrenti facile apparebit . Primo enim quis (XXIV, 5)

si rem attente consideremus, vera apparebit , verum est si pluma (XXIV, 6)
in signis consequentibus a Ω ad Υ apparebit in latitudine australi (XXIV, 19)
spatium ergo apparens solis, sive cuiuscumque alterius obiecti (III, 1)
Quomodo enim circulus solis apparens tantillus, et tam prope (III, 1)
nasi pone speculum apparens pars est imaginis apparentis faciei (III, 4)
aut nasus apparens , <i>ens</i> , sed apparentia (III, 4)
quam magnitudo solis apparens , necesse est duas illas rectas (VIII, 6)
uanta est distantia apparens inter oculum & Lunae (XI, 3)
quod diameter eius apparens erit IK et maior (XI, 3)
et distantia apparens erit recta a puncto C (XI, 3)
DE Luna apparens sine tubo optico (XI, 3)
esset IK Luna apparens per tubum opticum (XI, 3)
sic quoque facies in speculo apparens imaginaria simul est & realis (XXVIII, 2)
sicut enim apparens opponitur omni reali extra animum (XXVIII, 2)
hoc est quod vocant <i>bonum apparens</i> , et quandoque malum est displicetque (XXX, 25)
quod est absurdum, & contradictio nimis apparens (XXXI, 8)
id est remotiora sunt quam apparent . Jam huiusmodi imagines (III, 1)
quo sensu dixit <i>Virgilius, Apparent rari nantes in gurgite vasto</i> (III, 9)
Causam tamen quare apparent omnes simul tanquam unum continuum (III, 10)
atque alia specie apparent nobis, et propter quam alia simpliciora (VI, 8)
quae eodem modo apparent ac prius (VII, 1)
ideo nobis non apparent , quod aëre crasso contegantur (VII, 9)
<i>quo res apparent propiores, eo angulos sub quibus videntur esse minores</i> (XI, 7)
in quibus totidem apparent seniones, tamen iidem seniones (XII, 7)
vel dulcia prius, mox amara apparent ; quandoque ita apparent quia ipsa mutantur (XIV, 3)
Quare in aëre crasso obiecta maiora apparent quam in aëre tenui (XXV)
ea vero quae in aëre minora apparent quam vere sunt (XXV, 1)
quae igitur apparent oculis alio colore, vel figura (XXVII, 10)
quia fere simul apparent ambo comparata (XXX, 14)
et voluptate corporea, multae statim apparent causae quare (XXXIX, 1)
incredibili velocitate movetur, apparentque ob eam causam longiores quam sunt (III, 10)
distinxit verum ab apparente , ita in rhetoricis distinxit contrarietatem (XI, 8)
De connexione bonorum & malorum & de bono apparente (XXX – titolo par.)
sive in diversis apparentem . Quoniam vero impossibile (V, 1)
cuius diametrum apparentem , & cuius distantiam ab oculo (XI, 3)
diametrum per tubum opticum apparentem (XI, 3)
in contrarietatem veram, & contrarietatem apparentem (XI, 8)
tanquam apparatus ad demonstrationem apparentem stabiliverat (XXX, 2)
neque opus est ad huiusmodi querelae apparentem iustitiam (XXXVIII, 2)
diametro Lunae apparenti (quae est quasi semipedalis) (XI, 3)
qui Philosophis traduntur apparentibus ut aliquid addiscant novi (VI, 6)
nasi pone speculum apparens pars est imaginis apparentis faciei (III, 4)
unaque magnitudo diametri apparentis comparata cum magnitudine diametri apparentis sine tubo (XI, 3)
sed quod quantitatem apparere ibi minimam voluerunt (II, 8)

eo modo quo putantur apparere parelia, et paraselenia (VIII, 2)
in orbem sparsis debba apparere uniformis tanquam una (VIII, 3)
terram radentes coeperunt apparere debebant videri (VIII, 6)
Videmus lunam apparere non multo minus lucidam (X, 11)
certo sibi persuaderi res propiores non apparere , nisi appareant sub maioribus angulis (XI, 7)
tamen iidem seniones iterum alio iactu apparere possunt (XII, 7)
Et diversis motibus diversa apparere dura, ut saxum, metallum (XVIII, 15)
in aëre crasso visa apparere maiora quam in aëre tenui (XXV, 1)
ex quo necesse est apparere quoque differentiam eorum (XXX, 14)
faceret corpus humanum apparere forma equina (XXXVIII, 11)
ita ut per ipsas apparent stellae fixae (VIII, 1)
quae coacta in nubem tanta apparet a distantia (VIII, 2)
prope esset, apparet tanquam candida (VIII, 3)
speculum valde concavum, apparet crinibus latius diffusis (VIII, 3)
illa stella apparet eadem magnitudine nobis in terra (X, 11)
ac terra apparet spectantibus ipsam a distantia quanta est hinc ad solem (X, 11)
nulla ratio apparet quare aër motum eius sequeretur (XX, 1)
variegatae cuiusdam figurae apparet , quae nunc motu circulari (XXV, 3)
Ex quo apparet quod scientiae omnes nisi scriptores (I, 1)
His intellectis apparet statim universale esse vocem (II, 6)
directe in solem intueamur, in coelo apparet ; sin per reflexionem ab aqua (III, 1)
aliquod continuum quod apparet inflammatum sed multas scintillulas (III, 10)
propter quem aliter apparet totum quam apparebat ante (V, 1)
quia sub eadem specie et apparentia apparet ; sed si ex motu (V, 1)
per quem alia specie apparet res sentienti quam prius (V, 1)
Ex hac cometarum historiola satis apparet nullum esse phaenomenon (VIII, 2)
per caput cometae, quod apparet circulare, debent exhibere (VIII, 3)
non statim apparet refundi ad nos (VIII, 4)
Non statim apparet refundi ad nos (VIII, 4)
nisi quod apparet multo minor quam est (X, 11)
quod est contra phaenomenon ipsum quod apparet unum & distinctum (XI, 2)
Manifestissime autem omnibus apparet hic motus in turbinibus (XI, 11)
quod aliter se habet nobisque aliter apparet . Atque hinc est (XII, 6)
spatii vacui & inutilis, apparet praeterea ex ipsa sphaerarum (XII, 8)
quando obiectum aliquod nostris sensibus aliter apparet quam prius apparuerat (XIV, 3)
ut corpus non esse oppositum motui, apparet statim eundem motorem (XVIII, 2)
quod erat demonstrandum. Apparet ergo quomodo parallelismus (XIX, 3)
Unde apparet motum hunc pendulorum maxime omnium (XX, 8)
sensibus nostris dissimile apparet caeteris corporibus (XXIV, 1)
Causa quare sol apparet rotundus non est vertigo (XXV – titulo par.)
sine capellitio illo quod in fixis apparet , quemadmodum facit author (XXV, 3)
tali vertigine ulla apparet necessitas quare planetae (XXV, 3)
Ex qua definitione apparet idem esse ens & corpus (XXVII, 1)
nunc alio modo apparet , sive si concipi facit ut modo album (XXVIII, 4)
corporis repletionibus exonerationibusque; apparet quoque idem in coeteris sensuum (XXXVIII, 5)
ad quae perveniendi via nulla apparet foelicitas non est (XXXVIII, 6)
hactenus apparet , nisi id aliter se rem habere ex iudicio (XXXIX, 4)
Nulla igitur hactenus apparet ratio quare mundus interiturus (XL, 8)
puta in circulo illo punctato, ita ut apparitura sit cum signis (XXIV, 19)

vel figura quam ante apparuerant , ea colore & figura mutata esse concipit (XXVII, 10)
in Cassiopaea quae per orbitam suam apparuerat prius in Cycno (VII, 8)
sicut pridie apparuerat , procedant enim sol & cometa (VIII, 5)
nostris sensibus aliter apparet quam prius apparuerat , vel ipsum obiectum (XIV, 3)
tribuendum esse quod apparuerit , aliter, ostendere eum oportet (VIII, 3)
alias ambulans apparuerit ; consequens est ut esse nihil aliud (XXVII, 1)
sive spatia quibus apparuerunt , aliter enim absentium imagines (III, 1)
haemisphaerium mundi apparuisse menti eius tanquam aquae (XVI, 4)
Cometa anni 1556 apparuit primum mense Augusto (VIII, 1)
cometa anni 1577 apparuit primum Nov. 13 (VIII, 1)
Cometa anni 1585 apparuit primum circa 8 Octob (VIII, 1)
Cometa anni 1596 apparuit primum mense Julio (VIII, 1)
cometa anni 1607 apparuit primum mense (VIII, 1)
Cometa anni 1618 apparuit primum in Scorpio (VIII, 1)
observavit cometam anni 1618, qui apparuit primum in eodem fere (VIII, 2)
non valde dissimilem speciei quae apparuit , nonnum tamen similem (VIII, 3)
quare barba gradatim apparuit ; et tamen non video (VIII, 5)
versus occasum, apparuit ergo barba cometae (VIII, 6)

APPARITIO

ita ut apparitione eorum spatium occupetur (III, 10)
in coelo esse arguit ex apparitione novae stellae anno 1572 (VII, 8)
Non ergo in prima caudae apparitione ea nocte contingebant (VIII, 6)
Postea capite 6° <i>illam apparitionem argumentum esse ait nulla specie</i> (VIII, 5)

COLOR

sunt extensio sive quantitas, figura, color et quaelibet alia qualitas sensibilis (V, 2)
<i>Albedo est color, Accidens est separabile</i> (XXVIII, 4)
per oculum fiat, dicitur lumen, vel color ; si per aures, sonus (XXX, 4)
idemque est dicere quod color est esse, vel accidens (XXXIV, 2)
vel natura, vel natura colorati, et quod color est actus colorati (XXXIV, 2)
Jam huiusmodi imagines constant colore et figura (III, 1)
quae igitur apparent oculis alio colore , vel figura (XXVII, 10)
quam ante apparuerant, ea colore & figura mutata esse concipit (XXVII, 10)
suscipiat novum colorem , vel qualitates carnis aut ossium (V, 3)
comparata secundum colorem , dicunturque similia (XIV, 4)
comparata secundum colorem , dicunturque dissimilia (XIV, 4)
harum rerum rationem vel colorem aliquem afferre (XXI, 6)
in visione quidem lucem, vel colorem , in auditu sonum (XXVII, 19)
res similes inter se quoad colorem , et earum una propter colorem nominatur album (XXX, 16)

<i>album</i> impositum est propter talem colorem , qualem habent singulae (XXX, 16)
quatenus repraesentant colorata, colores sunt imaginarii (XXVIII, 1)
sine permanente & sensibili mensura, neque colores sine sensibili & permanente exemplari (XXX, 14)
neque plures colores , neque calorem & frigus (XXX, 31)
ut quando pulveres diversi coloris , vel liquores diversi permiscentur (VI, 1)

COLORATUS

illas spatia quaedam esse figurata & colorata , quando quiescentia (XXVIII, 1)
ipsa corpora erant tunc cum existerent figurata, colorata , mota aut quieta (XXVIII, 1)
quatenus repraesentant colorata , colores sunt imaginarii (XXVIII, 1)
vel natura, vel natura colorati , et quod color est actus colorati , nisi quod non (XXXIV, 2)

CONCEPTUS

(hoc est ut opinor « conceptibus ») & <i>qua loquendi figura</i> (XXX, 35)
non fieri, etiam conceptu extendi potest etiam usque in ante mundum (XXVIII, 8)
aquae sistitur, difficile conceptu est, quoniam autem neque spiritus (XXX, 4)
motum enim totius maris conceptum ab agitatione (XVII, 13)
et motum suum semel conceptum , nisi aliud movens aequè fortiter (XVIII, 6)
motum hominis illum a vocatione conceptum , & post vocationem continuatum (XXI, 12)
Imo vero tenet ille motum quemlibet semel conceptum , nisi a motore alio (XXI, 13)
impossibile omnino fuisset conceptuum varietatem, quae a corporum (XXVIII, 4)
ut ventus extinguitur quando conceptus in exigua aliqua parte aeris (XXIV, 9)
esse orationes quasdam, quibus conceptus nostros de naturis rerum pronuntiamus (XXXV, 16)

CONCIPIO

de potentia quam de nobis ipsis conceperamus (XXXVIII, 7)
in iis corporibus quae motum circulaem conceperint , nam simul atque in parietem (XVIII, 15)
satis caloris inde concepisse putari potest ad producendas saltem plantas (XI, 6)
& denique (quia concepta omnis corporis imago est spatium (XXVII, 1)
proportionem ad <i>vim</i> conceptam a manu perpetuo acquirit (VI, 9)
ut rem aliquam conceptam appellationi substratam (XXXVII, 1)
id non concipitur nisi concepto motu in partibus eius (XXVII, 10)
similior esset motui quem aqua conceptura esset in pelvi super centrum suum conversa (XVII, 7)

An aliud est quam concipere distincte ab aliis (II, 8)
impossibile enim est substantiam concipere nisi sub ratione extensi (IV, 3)
<i>aquam a telluris motu aliquem impetum concipere</i> (XVII, 8)
<i>deinde littora primo tarditatem concipere, deinde altum</i> (XVII, 11)
<i>deinde litora primo tarditatem concipere, deinde altum, non intelligo</i> (XVII, 11)
equitem ab equo impetum concipere , atque deinde post ex eo impetu motum concipere a quo impingente nave (XXI, 12)
impossibile est homini concipere duae corpora in uno loco (XXVII, 6)
est hominem non posse concipere corporum mutationem nisi per sensus (XXVII, 10)
Quanquam autem impossibile sit concipere quo modo motus sine causa efficiente oriatur (XXVII, 11)
<i>nempe se non concipere id de quo disputat</i> (XXVII, 15)
sed impotentia nostra qua non possumus concipere consequentias quasdam esse falsas (XXVIII)
nam quia non est possibile concipere si mundus est (XXVIII, 7)
quod enim non possumus concipere aliter se habere (XXVIII, 7)
Illud igitur <i>non posse aliter concipere</i> , non est rerum incapacitas (XXVIII, 7)
Certe cum non minus impossibile sit concipere motum, vel mutationem (XXIX, 2)
cum enim <i>placere & appeti</i> non aliter concipere possim (XXXI, 2)
quas nos concipere possumus, [dico] plane necessarium (XXXIII, 7)
<i>quod nos nullo alio modo concipere voluntatem Dei possumus nisi ut conformem</i> (XXXIV, 9)
non enim concipere possumus quomodo vult (XXXIV, 9)
propter motuum insensibilitatem concipere impossibile est (XXXVI, 8)
quis enim concipere potest quomodo facultas ratiocinandi (XXXVII, 8)
non possunt a se invicem neque concipi sub imagine, dividi tamen potest (II, 1)
negat ergo hoc tantum infinitum concipi finite. Sed quomodo potest infinitum concipi non explicare? (II, 8)
Substantia concipi non potest imaginatione humana sine dimensionibus (VII, 6)
si quidem concipi potest ut substantiam, non sit corpus? (VII, 6)
vel res nominata concipi animo non possit (XXVI, 7)
Non concipi duo corpora in eodem loco, & quare (XXVII)
tam boni quam mali, neque concipi neque imaginatione nostra (XXVII, 1)
Spiritus itaque si entia sint quae concipi possunt, ut aër (XXVII, 1)
praeter ipsam corporeitatem, concipi possit generari sive produci (XXVII, 2)
ante senseramus <i>esse calidum</i> ; concipi autem non possit quomodo (XXVII, 2)
quatenus ab homine potest concipi , eadem omnino est cum efficiente (XXVII, 2)
quia extra mundum aliud corpus concipi non potest (XXVII, 5)
quod vero est in loco concipi aequali facilitate (XXVII, 8)
quiescentia quomodo quidem patiuntur concipi potest (XXVII, 8)
derelictio loci, concipi non potest quare corpus locum suum relinquat (XXVII, 9)
id vero concipi non potest quomodo fiat (XXVII, 9)
manifestum itaque fit corpus nullum concipi posse corpus aliud movere (XXVII, 9)
Ut ostendatur autem quod supra dixi, concipi non posse quomodo aliquid (XXVII, 10)
proxime praecedente, non concipi quomodo aliquid moveat sine motu (XXVII, 10)
omnis actio (quae quidem concipi potest) est motus (XXVII, 10)
potest tamen ortus concipi continuari sine causa (XXVII, 11)
Cum enim non possit concipi motum minui aut diverti (XXVII, 11)
Cum omnia haec concipi possunt provenire ab actione obiectorum (XXVII, 19)
quem corpus facit se concipi , ut <i>esse album</i> nomen (XXVIII, 4)
nunc alio modo apparet, sive si concipi facit ut modo album (XXVIII, 4)
quicquid potest totum concipi , vel mensurari (XXIX, 6)
id quod ante mundi creationem concipi non potest (XXXIII, 7)
transitus ad <i>non-ens concipi</i> non potest (XXXV, 1)

vel omittimus nihil aliud ab hominibus concipi potest praeter causam (XXXVII, 1)
ut corpus potentiam aliquam habeat, id concipi non potest (XL, 2)
Si igitur concipiamus animo utrumque & solem (XVIII, 7)
nisi prius concipiamus quomodo corpora corporibus cohaerent (XXVII, 9)
Cum vero non concipiamus aliud esse <i>agere</i> quam <i>movere</i> (XXVII, 10)
neque ergo ut concipiant impetum a motu terrae (XVII, 8)
Quod si impetum non concipiant , neque sistente se terra progredietur (XVII, 8)
nunc illo modo, concipiant , nimirum <i>accidere</i> diversa ferro & vitro (XXVII, 1)
eius animo concipiantur , id est [ut] partem eius salse imaginemur (II, 1)
Ut terra concipiat motum certum & determinatae velocitatis (XVIII – titolo par.)
quo terra motum hunc concipiat , proponit in exemplum machinam (XVIII, 5)
fortiterque flagelletur ut vertiginem concipiat vehementem (XXII, 5)
neque etiam ut signetur aut animo concipiatur , sufficit ut tum recta ratiocinatione (II, 1)
quo modus ipsum concipiendi determinatur & distinguitur (XXVII, 1)
ad illum motum in se concipiendum , quid aliud potest in mentem (XI, 1)
non igitur concipietur mutatio obiecti manentibus sensibus in statu suo (XXVII, 10)
hoc est sine agente externo, concipietur id quod semel movetur (XXVII, 11)
quia sunt diversi modi quibus corpora concipimus . <i>Inesse</i> autem & <i>inhaerere</i> corporibus (XXVII, 1)
nihil neque intelligimus neque concipimus , propterea quod sicut Deus ipse (XXXIV, 7)
conformia iis quae concipimus in nobismetipsis (XXXIV, 9)
manu ascendit, <i>vis</i> quam concipit a manu maior (VI, 9)
<i>si autem non concipit impetum, neque ex resistentia facta</i> (XVII, 8)
ea colore & figura mutata esse concipit , alioqui non esse mutata (XXVII, 10)
alioqui immutata esse, concipit . Iam manentibus sensibus omnibus (XXVII, 10)
Quod autem concipitur ut extensum, omnibus corporeum & materiale appellatur (IV, 3)
propter quae alterum ut pellucidum concipitur , alterum ut opacum (XXVII, 1)
sed vocatur potentia, quia concipitur effectus ex eo posse sequi (XXVII, 3)
si mutatum sit obiectum, id non concipitur nisi concepto motu in partibus eius (XXVII, 10)
quicquid ergo concipitur vel movere vel mutare aliud (XXVII, 10)
per quem tali specie potius quam alia concipitur . Etsi autem pleraque (XXVIII, 4)
necesse est ut quicquid actu concipitur vel mensuratur (XXIX, 6)
id non fit ex molestia quae concipitur in morte (XXXIX, 3)
quem ipsi <i>non concipiunt</i> , aut cuius proprietates (XXVII, 14)
non colunt nisi quem concipiunt , nec philosophos qui de eo quem non concipiunt (XXVII, 14)
ad minuendum dolorem quem concipiunt ex imaginatione similis infortunii (XXXII, 3)
<i>esse</i> continentur modi quibus entia concipiuntur , quae vocari solent accidentia (XXXIV, 2)

cuius naturae aliquid a nobis conceptibile attribuere, nisi figurate fas non est (VII, 1)
quod est neque conceptibile , neque de fide (XXVII, 5)
Si ergo ostendero non conceptibile esse quomodo unum corpus aliud mutare (XXVII, 10)
Neque enim conceptibile est ut substantia quatenus substantia (XXXVIII, 10)
sequitur omnem actionem nobis conceptibilem esse motum (XXVII, 10)
<i>esse sive essentiam</i> (intelligo semper conceptibilem) nihil aliud esse praeter (XXVIII, 4)
sed fide credantur; ut spiritus, alias conceptibiles ut corpora (VII, 6)
nam actiones & effectiones conceptibiles non sunt (XXXIII, 7)
sive (dum loquimur de ente conceptibili) corpus & accidens (XXVIII, 4)
id est in entibus conceptibilibus , quia corpus quiescens dum quiescit non potest agere (XXVII, 7)
hoc est entis conceptibilis , nam entis incomprehensibilis (XXVII, 4)
in quo nullus actus conceptibilis est, praeterquam ipsum (XXXIV, 7)

CONCEPTIO

<i>effectus</i> sunt similes, id est conceptio obiecti posterior similis erit effectui (XXVII, 10)
succedit alia conceptio , <i>Impossibile esse ut id quod factum est homo</i> (XXVIII, 7)
sine ulla rerum significatarum conceptione , sola loquendi consuetudine (XXXIV, 1)
in quo habemus primum, verbi gratia, conceptionem hanc (XXVIII, 7)
similis erit effectui, id est conceptioni obiecti priori (XXVII, 10)
non est quam successio conceptionum seu conclusionum (XXVIII, 7)

DISSIMILITUDO

per distantiam intelligitur ibi dissimilitudo : Callidum quidem & frigidum (VI, 7)
enim cognoscitur similitudo & dissimilitudo naturarum (XI, 1)
nisi ex similitudine & dissimilitudine qualitaturn & passionum propriarum? (XI, 1)
contraria autem sunt non propter dissimilitudinem , sed pugnam (VI, 7)
cum nigro est fundamentum dissimilitudinis . Fundamentum autem relationis (XIV, 4)
fiat nota dissimilitudinis , sive diversitatis (XXX, 16)

FICTIO

suppositione & fictione nostra sequi videatur (XXX, 11)
vel in memoria, vel in fictione ; & quae in memoria sunt (XXX, 23)
dolor animi in recordatione, vel fictione propriae impotentiae collocatus sit (XXXVIII, 7)
Quod si quis potentiam suam aestimet ex fictione propria (XXXVIII, 7)

potest enim quilibet attribuere sibi per fictionem phantasticam actiones quaslibet fictas a poetis (XXXVIII, 7)
nomen attribuere, videlicet fictiones sive animi figmenta (XXX, 7)
De fictionibus (XXX)

FINGO

consistat in recordatione, vel saltem ficta imaginatione propriae potentiae (XXXVIII, 7)
attribuere sibi per fictionem phantasticam actiones quaslibet fictas a poetis (XXXVIII, 7)

FIGMENTUM

at ipsa figmenta intra nos aliquid sunt (III, 2)
suas ipsius cogitationes & figmenta animi nunquam putem animadvertisse (XXVIII, 1)
videlicet fictiones sive animi figmenta (XXX, 7)
quatenus extra nos est merum est figmentum , et non ens (III, 2)
sed apparentia, phantasma, et figmentum , ortum ex motu organorum visionis (III, 4)

FIGURA

dictio simplex est, sine tropis, sine figura ; omnis enim metaphora (I, 2)
imagines constant colore et figura ; figura autem spatium finitum est (III, 1)
neque etiam figura , ex qua constat (III, 1)
in mentem non modo figura humana, sed etiam facultas (IV, 1)
sive quantitas, figura , color et quaelibet alia qualitas sensibilis (V, 2)
vel transmissus motus a figura vitri dirigitur totus versus (VII, 7)
linea est PQ in figura praecedente (X, 3)
in praecedente figura producantur donec illis occurrant (X, 3)
qui possint efficere figura hyperbolica (X, 4)
Quaenam ea figura sit hoc loco intelligitur (XIII, 1)
rationem addit quod ea figura angulosa futura est (XIII, 6)
determinata est figura mundi, ac postea ostendat quomodo figura cubica (XIII, 6)
circa axem aliquam, figura sphaerica utilior videtur (XIII, 6)
mundo nobilissimo corporum, figura etiam deberetur nobilissima (XIII, 7)
<i>minori spatii detrimento figura alia quam sphaerica claudi posse</i> (XIII, 8)
<i>minori spatii detrimento figura alia quam sphaerica non facile crediderit</i> (XIII, 8)
quod in secunda figura concludit affirmative (XIV, 6)
Septimo loco, descripta figura DEFG, quae repraesentat (XVII, 12)
hoc enim ex figura eius colligere nemo potest (XVII, 12)
ad EM, in figura articuli 4 capitis praesentis (XVII, 16)
huius rei explicationem sine figura , sine demonstratione (XVIII, 5)
horum nodorum opus est figura , ut motus terrae suppositus circa solem (XIX, 1)
si terra in superiore figura , cuius centrum est B (XIX, 2)
Repetita figura superiore centro A (XIX, 3)
repetenda est figura articuli primi (XIX, 4)
circulari mixtum, ita ut figura quam describit (XXII, 2)
invicem contingant, inclusa figura illa trilatera vel multilatera (XXIII, 11)
eundem circulum concurrant, figura trilatera unicum habebit angulum (XXIII, 11)

Non est ergo circulus figura sub una linea comprehensa (XXIII, 12)
aut alia quaelibet figura angularis ab ipso per linearum (XXIII, 12)
etiam in figura praesente, qui respondet ex parte adversa (XXIII, 22)
Repetita ergo figura articuli secundi, sit sol in A (XXIV, 16)
Consideretur ergo rursus figura articuli 2 ^{di} (XXIV, 19)
quod videatur sol figura exacte rotunda sine capellitio (XXV, 3)
talis est. Sit figura aliqua, puta quadrata (XXVII, 2)
cognitione propositionis illius, figura illa est quadrata (XXVII, 2)
alio colore, vel figura quam ante apparuerant, ea colore & figura mutata esse concipit (XXVII, 10)
nidum certa forma & figura & certo loco ad pullos (XXVII, 20)
sunt spatia figurata sive figura imaginariae (XXVIII, 1)
et quam habet figura in speculo ad figuram realem (XXVIII, 2)
& qua loquendi figura linguis nostris hoc accommodandum sit (XXX, 35)
tunc nesciunt qua loquendi figura linguis suis accommodandae sunt (XXX, 36)
nempe animalis cuiusdam, quod figura & motibus distinguitur (XXXIV, 2)
rebus omnibus quibus non est figura & motus similis (XXXIV, 2)
temporis ad tempus, figurae ad figuram, numeri ad numerum relationes (I, 1)
ipsorum imagines, hoc est figurae , sive spatia quibus apparuerunt (III, 1)
Sicut autem meminisse datur figurae hominis dudum mortui (III, 1)
eiusdem magnitudinis & figurae ; atque ita fiet immobilem (IV, 2)
<i>cum eorum figurae non semper locum repleant</i> (V, 4)
ille sphaericae figurae sit, necesse est ut a conatu (XX, 4)
circulus perfectus sed species figurae spiralis qua circumferentia (XXII, 2)
nisi significatione nominum quibus figurae et quantitates appellarentur (XXIII, 1)
<i>variegatae cuiusdam figurae apparet, quae nunc motu</i> (XXV, 3)
vel novae figurae vocatur <i>materia</i> (XXVII, 1)
proprie loquendo lineae, sed figurae planae (XXVII, 21)
temporis ad tempus, figurae ad figuram, numeri ad numerum relationes (I, 1)
habere sensum, & figuram hominis, est hominis <i>interitus</i> (V, 3)
ita ut tota nubes eandem figuram habere debuerit quam ipse cometa (VIII, 3)
radii solaribus aliam figuram visui exhibeat quam ipsius nubis (VIII, 3)
cometae transmissos in aliam figuram formare vult quam (VIII, 3)
supponamus talem esse figuram vitri concavi (X, 1)
vero eius moveantur secundum figuram totius, puta circulariter (X, 11)
Ex quo sequitur extimam figuram superficiei mundanae determinatam esse (XIII, 1)
demonstrandum putavit, figuram eam semper eandem (XIII, 1)
illius rei gratia in figuram sphaericam (XIII, 5)
philosophos eos qui figuram mundi, vel alia opera divina (XIII, 6)
deberetur nobilissima, figuram vero nobilissimam existimaverunt esse (XIII, 7)
a nobilitate ad figuram sphaericam, quia extra mundum (XIII, 7)
quancumque habeat figuram mundus, visio tamen (XIII, 7)
Patet iam figuram hanc compositam ex superficibus (XIII, 8)
vel mutari figuram eius, quorum utrumque natura hoc refugiat (XIII, 9)
putare quam linearum figuram nempe rectitudinem (XXIII, 8)
<i>magnitudinem quam quoad figuram, id est genera quantitatum</i> (XXIII, 10)
iam si <i>Peletarius</i> figuram trilateram vel multilateram (XXIII, 11)
aut quare absurdum foret si diceret figuram trilateram inclusam peripheria (XXIII, 11)
motus qui materiam ad figuram certam determinaverat (XXIV, 11)
Parietes et figuram toti accommodat (XXVII, 20)
et quam habet figura in speculo ad figuram realem (XXVIII, 2)
<i>ex marmore ab opifice excisae figuram habent talem quam vult opifex</i> (XXXI, 8)

superficieie cavere voluerunt ne figurarum (quas demonstrationibus suis (II, 8)
Ego enim nobilitas figurarum quae sit non intelligo (XIII, 7)
neque de proprietatibus figurarum disputabant (XXIII, 1)
nam per figuras illas est quod recta cum curva (XXIII, 8)
faciunt homogeneas, & solis figuris inter se differentes (VII, 2)

FIGURATUS

illas spatia quaedam esse figurata & colorata (XXVIII, 1)
ipsa corpora erant tunc cum existerent figurata , colorata, mota aut quieta (XXVIII, 1)
sunt spatia figurata sive figura imaginariae (XXVIII, 1)
quam attribuendo scripturis improprium & figuratum loquutionem (XIV, 1)
a nobis conceptibile attribuere, nisi figure fas non es (VII, 1)

IDEA

collocatque prout exigit excogitata ab ipso idea domus aedificandae (XXVII, 7)
siquidem enim mundorum in Deo ideae numero finitae essent (XXXI, 5)
<i>in artificum intellectu sunt ideae operum, ita quoque</i> (XXXI, 8)
Hanc imaginem ideam vocant sive speciem rei visae (IV, 1)
<i>quod videmus, vel eius ideam habemus quantum est</i> (V, 2)
quia nondum factum est secundum ideam & voluntatem facientis (XXXI, 4)
excitatque suam speciem, sive imaginem, sive ideam in sentiente (XXXVIII, 11)
ex inspectione idearum omnium mundorum creabilium (XXXI – titulo par.)
Quod autem ex inspectione idearum quae in Deo esse ait (XXXI, 5)
nam <i>entia haec Divinarum Idearum partus</i> vocat (XXXI, 5) ⁸
quod si numerus idearum infinitus esset, & aliae aliis meliores (XXXI, 5)
Sed utrum Deus ex infinitarum idearum inspectione mundum meliorem eligere potuit (XXXI, 6)

IMAGINABILIS

quem grave transit, quod imaginabile non est (X, 11)
Praeterea imaginabile non est si rotae motus circularis (XVIII, 5)
non esset imaginabile ut pars ulla superficieie terrestris (XX, 5)
ullum spatium imaginabile inter utrumvis punctorum tangentium (XXIII, 15)
quod non est imaginabile , et quod solet appellari substantia incorporea (XXVII, 1)
definiemus <i>ens imaginabile</i> tantum. Est igitur <i>ens</i> (XXVII, 1)
cum neque quomodo id fiat imaginabile sit, neque ille quicquam (XXIX, 8)
Quoniam autem non est imaginabile ut ens mutetur, id est ut actus (XXXV, 1)
Probavit author esse quidem successionem in infinitum imaginabilem (XXVIII – titulo par.)

⁸ Cit., Th. WHITE, *De mundo*, p. 319.

IMAGINARIUS

divisionem mentalem veram esse & imaginaria vere dividi (V, 6)
quia ipsa sunt spatia, & mere imaginaria , spiritus (XXVII, 1)
sive motus imaginarius, sive successio imaginaria , sive imago successionis (XXVIII, 1)
speculo apparens imaginaria simul est & realis, imaginaria quidem facies (XXVIII, 2)
nempe ipsa successio imaginaria , vocatur <i>tempus</i> (XXX, 5)
nam si signabiles tantum sint, imaginariae sunt, hoc est nullae (V, 6)
repraesentant corpora dicuntur imaginariae , quae compositione & subtractione (XXVIII, 1)
spatia figurata sive figura imaginariae ; quatenus repraesentant colorata (XXVIII, 1)
nulla additione successionis imaginariae assequi possumus (XXVIII, 1)
Superficiem immobilem non esse nisi in Intellectu, id est imaginariam (IV)
rem in intellectu, & rem imaginariam ; idemque spatium in intellectu (IV, 1)
debebat autem dicere superficiem imaginariam ortam ex visione (IV, 2)
erat in mente, nempe imaginariam , id quod ipse statim confitetur dicendo (IV, 2)
id est non realem, sed imaginariam . Recte ergo clamitant (IV, 2)
inde esse successionem imaginariam , quae continuari potest quantum volumus (XXVIII, 8)
cum parte aliqua spatii imaginarii , illam partem, qua cum coincidit (III, 3)
quatenus repraesentant colorata, colores sunt imaginarii ; denique quatenus (XXVIII, 1)
eadem imagines sunt motus imaginarii , sive imagines motus (XXVIII, 1)
nam motus imaginarii quatenus sunt imaginarii , non habent existentiam (XXVIII, 2)
Quod si cum spatio aliquo imaginario , corporis nullius spatium reale coincidat (III, 3)
non ideo in spatio imaginario partes esse dicimus (III, 4)
quam quod motu imaginario ; vel spatio imaginario , quantum volumus aucto (XXVIII, 3)
additione spatiorum imaginariorum possumus adaequare (XXVIII, 1)
Quid sit <i>spatium imaginarium</i> (III – titulo par.)
non inhaeret in ipso obiecto, sed est mere imaginarium (III, 1)
<i>Spatium</i> igitur imaginarium nihil aliud est quam <i>imago</i> (III, 1)
corpus sit ad spatium imaginarium , ut res ad rei cognitionem (III, 2)
ideoque spatium imaginarium quod est imaginatio corporis (III, 2)
sed neque spatium imaginarium ullum est propter exclusionem imaginantis (III, 2)
quod appellamus imaginarium : quod quidem reipsa privatio est (III, 2)
tum vocamus spatium illud imaginarium <i>vacuum</i> (III, 3)
inter quae spatium imaginarium nullum est (III, 3)
dividi autem posse spatium imaginarium , ostensum est capite praecedenti (III, 4)
hoc falso fundamento, spatium imaginarium non habere partes (III, 4)
concedere locum esse spatium imaginarium , quod negaverat (IV, 1)
idemque spatium in intellectu, et spatium imaginarium (IV, 1)
quod locus sit spatium imaginarium , quod ante negaverat (IV, 1)
ut locus sit spatium imaginarium . Contra id quod ad probationem (IV, 2)
<i>chimaeras per spatium imaginarium bombinantes agere</i> (XIII, 7)
sive spatium occupat imaginarium , nihil refert ad corporeitatem (XXVII, 1)
ut imago motus, sive motus imaginarius determinetur (XXVIII, 1)
Iam imago motus, sive motus imaginarius , sive successio imaginaria (XXVIII, 1)

IMAGINATIO

modo non una deficiat imaginatio , existet tamen immotum spatium (III, 1) ⁹
Quoniam autem imaginatio nascitur ex actione alicuius agentis (III, 2)
etiam si nulla omnino esset imaginatio . Neque possibile (III, 2)
cognitio rerum existentium, est imaginatio ea, quae a rerum actione efficitur (III, 2)
ideoque spatium imaginarium quod est imaginatio corporis (III, 2)
nam ab obiecto delectabili oritur imaginatio fruitionis (XXVII, 2)
ab imaginatione fruitionis oritur imaginatio viae (XXVII, 2)
sunt ac ipsae <i>sensiones</i> . Imaginatio ergo cum non sit aliud (XXVII, 19)
in hoc enim consistit imaginatio , sive memoria rerum praeteritarum (XXVIII, 1)
extra animum, sed mera imaginatio . Neque obstrepat (XXVIII, 2)
Est enim motus imaginatio , idem quod motus in imaginante (XXVIII, 2)
sed realis imaginatio , imaginatio enim motus est realis organi (XXVIII, 2)
sit aliud Aristoteli, quam motus imaginatio . Caeterum, si Aristoteles intellexit (XXVIII, 2)
Quare imaginatio debilior sit <i>sensione</i> (XXX)
phantasma manens dici solet imaginatio , ita ut imaginatio cum <i>sensione</i> eadem sit res (XXX, 4)
nomine sumpto ab imaginibus, in visione, imaginatio (XXX, 4)
Quoniam autem imaginatio motus est, motus autem (XXX, 5)
necesse est ut imaginatio quoque constet <i>successione</i> (XXX, 5)
<i>memoriam</i> appellamus, sicut imaginatio praeteriti absque consideratione (XXX, 5)
quod suggerit ipsa finis imaginatio . Discursus ordinati procedentis (XXX, 9)
finis sequitur imaginatio viae ad finem (XXX, 10)
introducere sibi proponunt, nam imaginatio procedit a materia ad <i>comportationem</i> (XXX, 10)
mediorum ordinem percurreret imaginatio procedendo a causa ad effectum (XXX, 10)
quia futuri imaginatio alia non est quam imaginatio praeteriti (XXX, 11)
3 ^{us} differentiae inter utramque imaginatio est (XXX, 14)
vel lectione eius revocatur imaginatio , propter quam nomen (XXX, 21)
<i>sibi invicem vicinas</i> , ut imaginatio ab una ad alteram (XXX, 32)
obiecto simili, imaginatio modo beni, modo mali (XXXVII, 4)
sed non infima cognoscentium, nam <i>sensio</i> , imaginatio , memoria bestiis (XXXIX, 2)
neque etiam imaginatione sed consideratione tantum (II, 1)
ipsorum corporum imaginatione , ideoque eadem est cum spatium (III, 2)
pro imago rei dicentes rem in imaginatione (IV, 1)
fieri & intelligi potest; imaginatione enim nostra nullo modo (V, 3)
Substantia concipi non potest imaginatione humana sine dimensionibus (VII, 6)
ita ut non imaginatione cognoscantur, sed fide credantur (VII, 6)
neque concipi neque imaginatione nostra comprehendi possunt (XXVII, 1)
fruitionis, ab imaginatione fruitionis oritur imaginatio viae (XXVII, 2)
ab imaginatione viae oritur motus versus obiectum (XXVII, 2)
Siquidem ergo avis ab imaginatione generationis venit (XXVII, 19)
loco simul esse posse, at in imaginatione nostra <i>necesse</i> (XXVII, 20)
cuius terminus nulla motus imaginatione potest exaequari (XXVIII, 1)
non sit in rebus externis, sed in imaginatione conficitur (XXVIII, 8)
finiri duobus modis, imaginatione & numero sive mensuris (XXIX, 6)

⁹ Questa prima occorrenza del lemma *imaginatio*, assente nell'edizione Jacquot-Jones, nonché nelle traduzioni inglese e italiana, è stata segnalata da M. Pécharman. Là dove il manoscritto, foglio 15r, porta «deficiente mundo, modo non una deficiat imaginatio, existet tamen immotum spatium», l'edizione Jacquot-Jones porta, erroneamente, «deficiente mundo, modo non una deficiat, existet tamen immotum spatium» (p. 117). Cfr. M. PÉCHARMAN, *La construction de la doctrine de l'espace chez Hobbes*, cit., p. 427, n. 25.

Imaginatione , quando verbi gratia agrum finimus ab imaginatione fluvii (XXIX, 6)
contra quod nulla imaginatione comprehendi, nullo numero (XXIX, 6)
De imaginatione (XXX – titulo par.)
processus fiat ab imaginatione causae ad imaginationem effectus (XXX, 10)
& fingunt & ab imaginatione unius in imaginationem ducuntur alterius (XXX, 13)
quandoque in imaginatione ; et quae in imaginatione sunt, consistunt (XXX, 23)
quandoque in sensione & imaginatione simul, porro eadem (XXX, 23)
intelligunt semper id cuius imaginatione moventur, vel conantur (XXXII, 1)
dolorem quem concipiunt ex imaginatione similis infortunii in personis propriis (XXXII, 3)
ut sit dolor ex imaginatione doloris alieni (XXXII, 3)
futurum autem non existit, nisi imaginatione nostra, qui praeterita (XXXVIII, 5)
dolor animi consistit in imaginatione infirmitatis, non alienae (XXXVIII, 7)
vel saltem ficta imaginatione propriae potentiae (XXXVIII, 7)
consistere in imaginatione , id est spe, et expectatione (XXXVIII, 8)
sed in iucunda imaginatione progrediendi a fruitione (XXXVIII, 8)
ita ut sensum omnem et imaginationem fugiat (II, 1)
Se dato nullam existere imaginationem , existere tamen corpus aliquod finitum (III, 2)
Memoriam autem, imaginationem esse nemo dubitare potest (XXVII, 19)
generationis venit in imaginationem ponendi ova, inde in imaginationem nidi aedificandi (XXVII, 19)
continuatus per imaginationem in nervos & crura (XXVII, 19)
hoc loco dicens meram si imaginationem nihil esse (XXVIII, 2)
& fit per imaginationem numerati numerato additi (XXVIII, 2)
sine consideratione praeteriti vocamus imaginationem , quoties etiam praeteritum considerare volumus (XXX, 5)
fine discurrentis quando imaginationem finis sequitur (XXX, 10)
ab imaginatione causae ad imaginationem effectus, & ita deinceps (XXX, 10)
fingunt & ab imaginatione unius in imaginationem ducuntur alterius (XXX, 13)
quis rei alicui quam imaginatur, propter imaginationem aliquam suam (XXX, 16)
qua similem imaginationem excitare possit (XXX, 16)
videlicet per intellectum et imaginationem eligendorum (XXXIII, 4)
quam fugae esse imaginationem boni vel mali ab obiecto sequuturi (XXXVII, 4)
in iis obiectis quae efficiunt boni & mali imaginationem (XXXVII, 4)
nimirum animi motus, qui vocantur imaginationes (III, 2)
sed eiusdem rei duas imaginationes vel duas considerationes (XXIII, 14)
quod ita debiles sint imaginationes etiam statim post sensionem (XXVII, 19)
ab externo impedit imaginationes quae vocantur somnia (XXVII, 19)
hae omnes imaginationes motus sunt in partibus corporis (XXVII, 19)
postea vero cum imaginationes dicantur, scilicet, obiecto abeunte (XXX, 6)
solo fieri potest, omnes imaginationes aequae clarae sunt (XXX, 6)
ex tribus actibus (hoc est imaginationes tres inter se continuatae) (XXX, 14)
substratas habea[n]t imaginationes , antequam in orationem admittantur (XXX, 20)
sunt enim illae imaginationes duae, duae autem imaginationes simul esse non possunt (XXXVII, 4)
hoc respectu possumus imaginationibus etiam secundum nomen attribuere (XXX, 7)
eius realis nullis vinculis, praeterquam imaginationis , retineri potest (IV, 2)
ut omnes chimaerae & monstra imaginationis humanae habeant in coelis (VII, 4)
motus idem sub nomine imaginationis , quae paulatim debilior fit (XXVII, 19)
& discursus imaginationis a fine ad media, & a mediis ad finem (XXVII, 19)

cum praesentibus propter imaginationis obscuritatem, & fluctuationem (XXX, 14)
significare totam seriem imaginationum simul esse non modo in anima (XXVII, 20)
ideoque <i>somnium</i> secundum nomen est imaginationum (XXX, 6)
hinc oritur continua illa imaginationum series, qui <i>discursus animi</i> appellari (XXX, 8)
<i>discursus</i> hic (sive imaginationum series) quandoque ordinatus (XXX, 9)
sumpto ubilibet principio, series imaginationum continuatur per seriem causarum (XXX, 10)
quando verborum ordinem ordine imaginationum ob quas imposita sunt comitamur (XXX, 21)
sive successio imaginationum , quare secundum authorem Deus (XXXI, 3)

IMAGINATIVUS

ab existentia corporis sed ab existentia imaginativae facultatis (III, 1)
quod quidem genus discursus imaginativi nescio an aliquo nomine (XXX, 9)
De discursu imaginativo (XXX – titolo par.)
Quomodo discursus imaginativus transfertur in discursum sermonis, sive linguae (XXX – titolo par.)
quando discursus imaginativus erroneus non est (XXX – titolo par.)

IMAGINO

maxime extensa aspectui meo, qui imaginabar caput eius esse ignem (VIII, 1)
in illo spatio, quod imaginamur esse extra mundum (III, 4)
alicuius puncti quod imaginamur fixum (IV, 1)
hoc est quicquid spatio quod imaginamur subest, idem esse (VII, 3)
enim motus est realis organi quo imaginamur ; sicut enim <i>apparens</i> (XXVIII, 2)
vel ex visis homine & equo imaginamur centaurum, & visas vel auditas (XXX, 7)
si quoties finem imaginamur , toties eundem mediorum (XXX, 10)
non enim simul imaginamur bonum & malum (XXXVII, 4)
qui constabat ex innumeris imaginandi actibus circa res singulares (XXX, 19)
quin nos possimus procedere imaginando quousque libuerit (XXVIII, 1)
numeransque omne imaginando , mensurando, & numerando res finiat (XXIX, 6)
est dum aedificationem imaginantur ordine a materia (XXX, 10)
sentiunt enim animalia coetera & imaginantur , & fingunt (XXX, 13)
quod sentiunt, vel imaginantur , motus enim nisi substantiarum (XXXVII, 4)
ab obiecto quod sentiunt, vel imaginantur , aversas (XXXVII, 4)
ut nulla eius imago esse possit, imaginari enim quantitatem minorem (II, 1)
etsi nihil esset quod ipsum imaginari possit (III, 2)
ab intellectu alligari, quam imaginari superficiem immotam? (IV, 2)
Quoniam vero impossibile est imaginari quod res (V, 1)
nec quisquam imaginari possit, cum motus talis (VI, 9)
impossibile est vacuum imaginari , neque possibile probare (IX, 2)
Relativum non est quod imaginari possumus in uno tantum (XVII, 8)
at possibile est imaginari ipsum moveri mundum (XVII, 8)

Quis haec intelligere aut imaginari potest; putamus navem (XXI, 12)
esse quantitas ego certe imaginari non possum? (XXIII, 5)
inter quae imaginari non possumus spatium ullum intercedere (XXIII, 14)
exempli causa, imaginari possumus hominem, animal, arborem (XXVII, 1)
omnino sentire neque imaginari homini possibile sit (XXVII, 1)
id fieri potest homo imaginari non potest (XXVII, 1)
mox moveri incipit, imaginari aliam nemo potest praeter motum (XXVII, 9)
quod nos imaginari volumus, non determinatur (XXVIII, 1)
Rem quidem imaginari & meminisse dicimur (XXX, 21)
Nam impossibile est imaginari ut quicquam agat aut patiat sine motu (XL, 2)
quis rei alicui quam imaginatur , propter imaginationem aliquam suam (XXX, 16)
intelligere «librum» non librum imaginatur sed res de quibus (XXX, 21)
id est [ut] partem eius salse imaginemur , quod si verum esset (II, 1)
necessarium est ut correlata imaginemur duo) at possibile (XVII, 8)
debebat explicando facere ut imaginemur causam quae non sit effectu prior (XXXVII, 1)
si nobis similia contingere imaginemur , vel fingamus (XXXVIII, 7)
quod est huiusmodi: Imaginemur lapides ad certum locum (XL, 2)
solem in B, oculum C. Imaginemurque sicut iubet AD esse cometae caudam (VIII, 4)
Cum ergo imaginans , mensurans, numeransque omne imaginando (XXIX, 6)
nullo existente imaginante , dicemusne spatium esse extra mundum (III, 2)
sunt tamen motus reales in imaginante . Est enim motus (XXVIII, 2)
idem quod motus in imaginante , sic quoque facies in speculo (XXVIII, 2)
extitisse extra animum imaginantis , quod quidem a nobis suppositum (III, 2)
est propter exclusionem imaginantis . Dicendum ergo est (III, 2)
rei ipsius finitio, sed imaginantis , mensurantis, numerantisque (XXIX, 6)

IMAGO

invicem neque concipi sub imagine , dividi tamen potest (II, 1)
sunt in animo; pro imagine rei dicentes rem in imaginatione (IV, 1)
in organa visoria efficere imaginem quandam, sive phantasma sui ipsius (III, 1)
haberet mundi semel visi imaginem , hoc est cogitaret spatium (III, 1)
vel dicemus <i>spatium esse imaginem corporis, quatenus corporis</i> (III, 1)
<i>spatium album, imaginem corporis albi, quatenus albi</i> (III, 1)
<i>spatium finitum, imaginem corporis finiti</i> (III, 1)
et <i>spatium quadratum, imaginem corporis quadrati</i> (III, 1)
unuscuiusque rei visae imaginem quandam relinqui ortam (IV, 1)
Hanc imaginem ideam vocant sive speciem rei visae (IV, 1)
est eam rei habere imaginem , cuius excitandae causa nomen (IV, 1)
dicamus eius rei esse imaginem in animo (IV, 1)
Quibus verbis hoc dicere vult: imaginem superficiei (IV, 2)
ex visione currentis aquae imaginem fuisse aquae (IV, 2)
quid est illud, cuius habemus imaginem (V, 2)
vel quaestio, <i>id cuius imaginem habemus, quale est</i> (V, 2)
habeamus ab aspectu eius eam imaginem propter quam solemus (V, 3)
non efficiant speciem, seu imaginem in animo (VII, 1)

reflectunt ad oculos nostros lucidi imaginem fractam, & perturbatam (IX, 6)
ut exhibeat nobis astri imaginem , eamque in uno tantum loco (IX, 6)
inter oculum & Lunae imaginem (quae mensurari quidem non potest (X, 3)
concurrentes intra Lunae imaginem ; rectae autem HL (X, 3)
causas quae obiecti imaginem augment, haemisphaerium aspectabile diminuere (X, 6)
sit oportet imaginem eius totum tubi orificium obumbrare (X, 6)
alia enim sunt quorum imaginem aliquam animo (XXVII, 1)
alia sunt quorum nullam habemus imaginem in animo (XXVII, 1)
in memoriam alterius, id est imaginis ad imaginem consequutio (XXVII, 19)
igitur tempus esse <i>motus</i> imaginem , atque habere eandem relationem (XXVIII, 2)
positivum aliquid, animo per imaginem repraesentari animo exhibeamus (XXVIII, 3)
excitatque suam speciem, sive imaginem , sive ideam in sentiente (XXXVIII, 11)
quam ipsorum imagines , id est remotiora sunt quam apparent (III, 1)
Jam huiusmodi imagines constant colore et figura (III, 1)
manent tamen in animo ipsorum imagines , hoc est figurae (III, 1)
aliter enim absentium imagines non retinerentur (III, 1)
Huiusmodi autem imagines has plerique philosophantium (IV, 1)
Iam cum imagines rerum excitentur ad auditum vocum (IV, 1)
rebus imponuntur propter species, sive imagines ipsarum in animo (V, 2)
referre plures & diversas imagines . Siquidem ergo (XXVII, 19)
aliquando animo nostro imagines corporum eorum quae olim existentia (XXVIII, 1)
aut qui nesciat imagines illas spatia quaedam esse (XXVIII, 1)
mota aut quieta. Imagines hae quatenus repraesentant corpora (XXVIII, 1)
Eaedem imagines , quatenus repraesentant corpora certis terminis finita (XXVIII, 1)
aliquod transeuntia, eadem imagines sunt motus imaginarii (XXVIII, 1)
sive imagines motus, vel imagines successionis a priori (XXVIII, 1)
propter quam imagines & phantasmata omnia inter sentiendum (XXX, 6)
neque posse duas imagines simul consistere in homine (XXX, 31)
rerum externarum in animo imagines , cerebri dicat esse incolas (XXXVIII, 12)
nec cuicumque imagini aut phantasmati praeterito similis excitari potest (XXX, 14)
sine quibus imaginibus inquirere de re qualibet aequae potest (VII, 1)
nomine sumpto ab imaginibus , in visione, imaginatio (XXX, 4)
id est rerum spectris, & meris imaginibus , quaero quomodo motus (XXXVII, 13)
pone speculum apparens pars est imaginis apparentis faciei (III, 4)
ad quaestionem de parte imaginis , partes autem imaginis in mente (V, 2)
Locus imaginis per tubum opticum (X – titolo par.)
Locus autem imaginis visae per tubum opticum (X, 3)
per extremitates imaginis D, E. Iam si idem obiectum ABH (X, 3)
ita est diameter imaginis IK, ad diametrum imaginis DE (X, 3)
in memoriam alterius, id est imaginis ad imaginem consequutio (XXVII, 19)
a varietate phantasmatum sive imaginum quae a rebus (VII, 1)
ut fiat confusio imaginum , tunc videtur aqua tanquam (IX, 6)
ut nulla eius imago esse possit (II, 1)
nisi enim rei visibilis imago esse non potest (II, 1)
ab aqua subter aquam, scilicet imago semper videtur in ea recta linea (III, 1)
et refracta obiectum et imago sunt in diversis rectis (III, 1)
Cum igitur imago ipsa non est ibi ubi obiectum (III, 1)

<i>Spatium</i> igitur <i>imaginarium</i> nihil aliud est quam imago , sive <i>phantasma corporis</i> (III, 1)
Corporis dico <i>simpliciter</i> , nam imago corporis albi non est spatium tantum (III, 1)
pars faciei suae, ita imago nasi pone speculum apprens (III, 4)
quia concepta omnis corporis imago est spatium, corporis autem talis (XXVII, 1)
atque ita fiet ut imago motus, sive motus imaginarius determinetur (XXVIII, 1)
putem animadvertisse. Iam imago motus, sive motus imaginarius (XXVIII, 1)
sive successio imaginaria, sive imago successionis (XXVIII, 1)
nempe <i>tempus</i> est motus imago mentalis , ex multis colligi (XXVIII, 2)
vel cito, & antequam imago prioris considerati evanescat (XXX, 32)

IMPERCEPTIBILIS

nobis propter distantiam imperceptibiles sunt (XXXVI, 7)
vel lapsu imperceptibili mutabit locum? (XVII, 8)

IMPERCEPTIBILITER

dura aliquantulum, licet imperceptibiliter cedit, versus latera (XXI, 9)
a situ divelluntur imperceptibiliter , scilicet tantisper resistentibus (XXI, 10)

IMPRESSIO

descendentem ea vi ut impressionem ictus pro modulo pilae (VI, 11)
in circulum, qua impressionem partes, quae in unaquaque linea (XXI, 10)
non est putandum illam impressionem statim amitti (XX, 7)
ab eo termino per impressionem digiti, cui materia (XXI, 9)

IMPRIMO

idque simul et tota vi impressa progreditur. Itaque fieri non potest (XVIII, 12)
tamen non desinunt vi primitus impressa , nec nisi aegre (XXVII, 11)
impetum esse qualitatem impressam in ipsum corpus (XXI, 12)
talem se qualitatem impressam non magis sapere (XXI, 13)
statim necesse est impressi semel motus perpetuitatem praevidere (XVIII, 5)
id est motum impressum , postquam cessaverit motor (XVIII, 5)
orientem sibi impressum , antequam altitudinem montium (XX, 7)
motus a principio impressus extinguetur. Praeterea imaginabile non est (XVIII, 5)

INCONCEPTIBILIS

nisi quatenus altera alteri in longitudinem addi vel demi possit, inconceptibile est (VI, 2)
aut Voluntatis Divinae naturam inconceptibilem esse absurdum dictu sit (XXX, 34)
dum considero Dei naturam esse inconceptibilem , propositiones autem (XXXV, 16)

ab incorporeo sive <i>ente inconceptibili</i> , nam neque a seipso incipere potuit (XXVII, 5)
sed modo inconceptibili , nullum enim Deo attribuitur nomen naturae (XXVII, 8)
sic omnia quae in Dei natura sunt, inconceptibilia sunt (XXXIV, 7)
in fidem Christianam qui res divinas inconceptibilesque speculationibus suis subjiciunt metaphysicis (XXVIII, 3)

PERCEPTIBILIS

quem communem & non sensu perceptibilem dicunt (XV, 3)
Notam autem voco rem sensu perceptibilem , permanentemque, aut ipsam (XXX, 14)
astrorum partibus sensu non perceptibilem , quo propagatur motus ad distantiam (XXXVI, 2)
elevari ut tumor esset perceptibilis , aqua enim quiescens (XVI, 3)
motus ille erit sensu perceptibilis , atque hoc modo astrum (XXXVI, 2)

PERCEPTIO

nostro adhibitam, ut ex perceptione eius phantasmatis cui volumus praeteritorum (XXX, 14)
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PERCIPIO

Est ergo foelicitas, iucunditas percepta ex continuato (XXXVIII, 6)
strepitu aut flatu percepto , fluctus tamen mirum (XV, 4)
Videtur autem quoties mare nullo vento percepto commovetur (XV, 4)
eiusque causam etiam tardiora ingenia percipere possent, ante oculos (XVII, 1)
Argumentum quo probat bonos percipere voluptatem maiorem ex cibis (XXXVIII)
sensibus quidem percipi non possit (XVII, 8)
quam quod eorum causas omnes non percipimus (XXXVIII, 1)
maiorem inde voluptatem percipit quam qui non se praeparat (XXXVIII, 20)
a cibis & amoribus percipitur maiorem esse in bonis (XXXVIII, 20)

PHAENOMENON

philosophantur de lumine, sed phaenomena cometarum, quae a peritissimis (VIII, 1)
axis terrae parallelismum phaenomena circa quatuor anni tempora (XIX, 1)
Ita ut nisi huius phaenomeni ratio explicetur, nemo mihi dicat (XVI, 2)
cometarum naturas cometarum phaenomenis contrarias faciunt (VIII, 1)
Haec autem ita se habere ex ipso phaenomeno evidenter scire potest (X, 2)
cometarum historiola satis apparet nullum esse phaenomenon omnibus commune (VIII, 2)
quod est contra phaenomenon ipsum quod apparet unum & distinctum (X, 2)
aliter rationem reddere coelestium phaenomenon . Postquam autem Copernicus (V, 5)
Historiola phaenomenon cometarum recentiorum (VIII – titolo par.)
propter similitudinem phaenomenon , etsi argumentis usus sit minime (XI, 1)

Antequam ad horum phaenomenōn causas ab authore allatas accedam (XXIV, 3)
possunt reddere eorum omnium phaenomenorum propter quae corpora modo contrahi (III, 9)
Phaenomenum observatum a Liberto Fromondo explicatum (VIII – titolo par.)

PHANTASIA

quicquid enim monstri a phantasia humana fingi potest (VII, 1)
aut voluntas, species, passiones, phantasia , aestimativa sunt corpora (XVIII, 2)

PHANTASMA

efficere imaginem quandam, sive phantasma sui ipsius (III, 1)
nihil aliud est quam <i>imago</i> , sive phantasma corporis (III, 1)
sed apparentia, phantasma , et figmentum, ortum ex motu organorum visionis (III, 4)
ut in auditu sonus, qui phantasma est motus (IV, 1)
in olfactu odor, qui phantasma , sive repraesentatio est motus obiecti (IV, 1)
non ut motus, sed ut phantasma , sive spectrum solis (IX, 4)
sive alius obiecti lucidi, quod phantasma appellamus lumen (IX, 4)
faciat in animo phantasma , quod appellamus lumen (XI, 11)
nisi vidi spectrum, vel phantasma vel nisi somniavi tum vidi Socratem (XXVI, 2)
quorum alter est ut phantasma , quod non est aliud quam motus in cerebro (XXX, 3)
articuli esto sensationem, et phantasma omne esse motum (XXX, 3)
in corde dominatur praesens phantasma est; quod quidem (XXX, 4)
idem motus sive phantasma manens dici solet <i>imaginatio</i> (XXX, 4)
ita unum phantasma ex altero oriatur vicino (XXX, 8)
cui volumus praeteritorum simile phantasma excitetur (XXX, 14)
ad revocandam cogitationem, sive phantasma alicuius rei certae (XXXIV, 2)
nescientes eas esse phantasmata orta ex passione aliqua animi vehementi (IV, 3)
Cum enim phantasmata , sive species in animo realiter aliud nihil sint (VII, 1)
mutatione non pereant sed earum phantasmata tantum & spectra (VII, 2)
per motus huiusmodi efficere innumerabilia phantasmata in animis sentientium (VII, 4)
partes animalis extimas, sunt phantasmata illa externe apparentia quae vocamus (XXVII, 19)
huc illuc secundum phantasmata progrediuntur, regrediunturque (XXX, 3)
quare motus (in quo consistunt phantasmata) nisi longo tempore extingueretur (XXX, 4)
propter quam imagines & phantasmata omnia inter sentiendum clara sint (XXX, 6)
etiam dormientium phantasmata initium habuisse in sensatione (XXX, 6)
ut duo vel plura phantasmata constituent unum (XXX, 7)
vicina autem sunt phantasmata phantasmatis, quae immediate, altera alteris (XXX, 8)
in quo semper cohaerent duo phantasmata quae sibi invicem in sensu (XXX, 8)
affecta reminiscuntur atque phantasmata sua componunt (XXX, 13)
sed in phantasmatis, nec phantasmata comparari, nisi revocari possint (XXX, 15)
sit praeter sensualem, ut phantasmata sua curare (XXX, 15)
aut a rebus ipsis quarum sunt phantasmata distinguere (XXX, 15)
res omnes eodem modo quo homo, hoc est per phantasmata (XXX, 21)
si per notiones intelligit phantasmata ipse negabit plura (XXX, 32)
posse in homine phantasmata , idque proximis pene verbis (XXX, 32)
quorum actione generantur phantasmata illa quae placendo (XXX, 34)
3 ^{um} quod phantasmata , hoc est rerum externarum in animo imagines (XXXVIII, 12)

nec cuicumque imagini aut phantasmati praeterito similis excitari potest (XXX, 14)
absque consideratione ipsius phantasmatis , nempe ipsa successio imaginaria (XXX, 5)
hoc est in phantasmatis (qui motus illic sunt) ut duo (XXX, 7)
vicina autem sunt phantasmata phantasmatis , quae immediate, altera alteris (XXX, 8)
ut ex perceptione eius phantasmatis cui volumus praeteritorum (XXX, 14)
in ipsis rebus, sed in phantasmatis , nec phantasmata comparari (XXX, 15)
a mutatione apparentiarum, sive phantasmatum , quae suscitantur in nobis (V, 1)
quae incipit a varietate phantasmatum sive imaginum quae a rebus (VII, 1)
quae in loco phantasmatum praeteritorum, eorum similia excitarent (XXX, 15)
<i>nihil non sine phantasmatum excitatione intelligere neque novi</i> (XXXVIII, 12) ¹⁰

PHANTASTICUS

sibi per fictionem phantasticam actiones quaslibet fictas a poetis (XXXVIII, 7)
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REPRAESENTO

Nam alioqui punctum quod repraesentant non posset videri ut unum (X, 2)
Imagines hae quatenus repraesentant corpora dicuntur <i>imaginariae</i> (XXVIII, 1)
Eaedem imagines, quatenus repraesentant corpora certis terminis finita (XXVIII, 1)
quatenus repraesentant colorata, colores sunt imaginarii (XXVIII, 1)
denique quatenus repraesentant corpora mota (XXVIII, 1)
ideoque repraesentare non illam aquam, sed quamlibet (IV, 2)
animo per imaginem repraesentari animo exhibeamus (XXVIII, 3)
descripta figura DEFG, quae repraesentat tellurem motam super EG (XVII, 12)
in speculis vel in somniis repraesentantur , quia ipsa sunt spatia (XXVII, 1)
qua actio repraesentatur , ut in auditu sonus (IV, 1)
intelligatur superficiem mundi sphaericam repraesentet linea curva ABCD (XIII, 5)
supra planum eius, ut repraesentet non centrum sed polum horizontis (XVI, 2)
circulus punctatus CFD repraesentet motum lunae menstruum (XXIV, 2)
radio AB descriptus repraesentet motum terrae annum (XXIV, 2)
in plano eclipticae octavae [sphaerae] repraesentetque eclipticam coeli lunae (XXIV, 2)

REPRAESENTATIO

qui phantasma, sive repraesentatio est motus obiecti (IV, 1)

SIMILITUDO

¹⁰ Th. WHITE, *De Mundo*, p. 403.

inter vocem, et mentem similitudo ? et quomodo, si voces referunt (IV, 2)
Et si quidem similitudo specierum per refractionem (X, 9)
enim cognoscitur similitudo & dissimilitudo naturarum (XI, 1)
esset non modo similitudo , sed etiam ratio & proportio (XVII, 13)
nisi ex similitudine & dissimilitudine qualitaturn & passionum propriarum? (XI, 1)
magnetem esse arbitratus est, propter similitudinem phaenomenon (XI, 1)
Iam qui similitudinem consequutionis eventuum observaverunt (XXX, 13)
quae inter se similitudinem habent quamcumque (XXX, 16)
Verum sint eae similitudines qualescunque, non sufficit (X, 9)
<i>plurium rerum notiones, vel similitudines, vel naturas in homine</i> (XXX, 31)
video itaque plurium notiones, vel similitudines , vel naturas in homine (XXX, 32)
plures notiones, vel similitudines vel naturas in homine (XXX, 32)
albo est fundamentum similitudinis ; & albedo albi comparati (XIV, 4)
albedo est illius similitudinis fundamentum (XXI, 3)
erit albedo fundamentum illius similitudinis , sed quoniam definitionem (XXI, 3)

SOMNIO

clarae sunt (scilicet dum somniamus) atque erant in ipsa sensione (XXX, 6)
visis monte & auro, somniamus montes aureos (XXX, 7)
(quod est discurrere), etiam somniant , ut homines, & nomine (XXX, 13)
cum viderint non modo somniantes , sed quandoque etiam (IV, 3)
cuiusmodi est discursus somnantium , delirantiumque; ordinatus est (XXX, 9)
phantasma vel nisi somniavi tum vidi Socratem (XXVI, 2)
terra nemo unquam somniavit . Primum enim argumentum (XIV, 3)

SOMNIUM

<i>imaginationes</i> quae vocantur somnia , aequae fortes sunt (XXVII, 19)
in speculis vel in somniis repraesentantur, quia ipsa sunt spatia (XXVII, 1)
aut memoria aut somnium . Sicut autem meminisse datur figurae (III, 1)
eisdem motus, ideoque somnium secundum nomen est imaginationum (XXX, 6)

SPATIUM

hoc est figurae, sive spatia quibus apparuerunt, aliter (III, 1)
vel etiam inter uo spatia vacua, est spatium quod inter (III, 3)
partium segregatione multa spatia vacua, ita ut aer (III, 9)
ideoque omnia spatia vacua coniuncta esse in (III, 9)

adiungitur, donec vacuola spatia impleantur, unde particulae (III, 10)
vacua, neque etiam spatia , neque ergo rectae AB (XIII, 5)
repraesentantur, quia ipsa sunt spatia , & mere imaginaria, spiritus (XXVII, 1)
nesciat imagines illas spatia quaedam esse figurata & colorata (XXVIII, 1)
addere possumus alia spatia quot & quanta volumus (XXVIII, 1)
terminis finita, sunt spatia figurata sive figura imaginariae (XXVIII, 1)
Alia pars philosophiae considerat spatii ad spatium, temporis ad tempus (I, 1)
unitate mundi ex notionibus spatii et loci, definiemus in primis quid (III, 1)
hinc est existentiam spatii dependere non ab existentia (III, 1)
coincidit cum parte aliqua spatii imaginarii, illam partem (III, 3)
<i>Sphaeras autem minori spatii detrimento figura alia quam</i> (XIII, 8)
eas sphaeras minori spatii detrimento figura alia quam (XIII, 8)
manifestum est minus contineri spatii vacui & inutilis, apparet (XIII, 8)
hoc est nihil omnino spatii conficitur. At existente (XVII, 5)
argumenta illa contra infinitatem spatii sive magnitudinis valida (XXVIII, 1)
quid intelligeretur nomine spatii , ita quoque hoc loco (XXVIII, 1)
libitum nostrum, nam magnitudo spatii , quod nos imaginari (XXVIII, 1)
esse dimensionibus, sive spatiis suis. Hoc spatium igitur (III, 2)
DEB, illis omnibus spatiis aequali ? Sin admittit, nulla (III, 9)
multas scintillulas vacuis spati[i]s disiunctas. Causam tamen quare (III, 10)
causa, effectu, motu, spatio , tempore, loco, vacuo (I, 1)
si enim in dato spatio sit aër, transeunte aëre (III, 1)
ideoque eadem est cum spatio , quod appellamus imaginarium (III, 2)
illius, <i>locum</i> . Quod si cum spatio aliquo immaginario (III, 3)
sunt ergo partes in illo spatio , quod imaginamur esse extra (III, 4)
convertimus, non ideo in spatio imaginario partes esse dicimus (III, 4)
tantumdem vacui uniti in spatio DEB, illis omnibus spatiis (III, 9)
<i>materiale</i> , hoc est quicquid spatio quod imaginamur subest (VII, 3)
hoc est velocitate ea, qua spatio unius horae conficiantur (XVIII, 4)
vel aliam levissimam rem spatio unius horae per tria aut (XVIII, 6)
terrae cui grave insistit spatio 24 horarum circumvertitur (XXII, 6)
quare luna non conficit orbem suum spatio 24 horarum (XXIV – titolo par.)
ultra ipsam lunam, idque spatio 24 horarum. Et hinc (XXIV, 5)
necessario una circumduci, sed spatio menstruo. Praetereo (XXIV, 5)
quare non circumfertur spatio diurno? respondet tardiozem (XXIV, 5)
conficere cursum suum in spatio horarum 24. Constat autem (XXIV, 6)
ne animo quidem spatio circumscribi. Cum ergo (XXVII, 1)
motu imaginario; vel spatio imaginario, quantum volumus (XXVIII, 3)
rusticus locum intelligit pro spatio in quo corpus esse possit (XXX, 36)
corporum ex interpositione spatiorum vacuorum, sicut vulnus (III, 9)
nulla nostra additione spatiorum imaginariorum possumus adaequare (XXVIII, 1)
tempus numero spatiorum in horologio solari ab umbra (XXVIII, 6)
considerat spatii ad spatium , temporis ad tempus (I, 1)
Quid sit spatium imaginarium (III – titolo par.)
Quid spatium reale (III – titolo par.)
et figura; figura autem spatium finitum est. Cum igitur imago (III, 1)
ibi est ubi obiectum; spatium ergo apparens solis, sive (III, 1)
visi imaginem, hoc est cogitaret spatium undequaque a se eousque extensum (III, 1)

extensum quousque voluerit. <i>Spatium</i> igitur <i>imaginarium</i> nihil aliud (III, 1)
<i>corporis albi</i> non est <i>spatium</i> tantum, sed <i>spatium albescens</i> , vel dicemus <i>spatium esse imaginem corporis</i> (III, 1)
<i>quatenus corporis: spatium album</i> , imaginem <i>corporis albi</i> (III, 1)
<i>quatenus albi; spatium finitum</i> , imaginem <i>corporis</i> (III, 1)
<i>finiti, quatenus finiti et spatium quadratum</i> , imaginem <i>corporis</i> (III, 1)
transeunte aëre non transit <i>spatium</i> , sed idem manet (III, 1)
existet tamen immotum <i>spatium</i> . 2. Quoniam autem (III, 1)
sive spatiis suis. Hoc <i>spatium</i> igitur quod appellari (III, 2)
Definitio igitur <i>spatium reale</i> esse ipsam corporeitatem (III, 2)
ita ut corpus sit ad <i>spatium</i> <i>imaginarium</i> , ut res ad rei (III, 2)
sensoria nostra, ideoque <i>spatium</i> <i>imaginarium</i> quod est imaginatio (III, 2)
nullo existente imaginante, dicemusne <i>spatium</i> esse extra mundum (III, 2)
Profecto <i>spatium reale</i> nullum est extra mundum (III, 2)
mundi finiti, sed neque <i>spatium</i> <i>imaginarium</i> ullum est (III, 2)
est non esse omnino <i>spatium</i> , esse tamen privationem (III, 2)
Quoties autem corporis alicuius <i>spatium reale</i> coincidet cum (III, 3)
<i>imaginario</i> , corporis nullius <i>spatium reale</i> coincidat, tum vocamus <i>spatium</i> illud <i>imaginarium</i> (III, 3)
spatia vacua, est <i>spatium</i> quod inter ea interiacet brevissimum (III, 3)
ea nempe, inter quae <i>spatium</i> <i>imaginarium</i> nullum est (III, 3)
Rustici totum illud <i>spatium</i> inter coelum, et capita (III, 3)
quaestionem <i>ubi</i> , vel <i>spatium</i> aliquod laxum significatur (III, 3)
dividi autem posse <i>spatium</i> <i>imaginarium</i> , ostensum est (III, 4)
hoc falso fundamento, <i>spatium</i> <i>imaginarium</i> non habere (III, 4)
aut ipsum dividimus, sed <i>spatium reale</i> dividimus (III, 4)
rursus congregari intra <i>spatium ADE</i> , ideoque omnia spatia (III, 9)
coniuncta esse in unum <i>spatium DEB</i> ; at quare aqua (III, 9)
quantum scilicet est <i>spatium DEB</i> dispersum in particulas (III, 9)
ut apparitione eorum <i>spatium</i> occupetur non modo quod (III, 10)
aut concedere locum esse <i>spatium</i> <i>imaginarium</i> , quod negaverat (IV, 1)
<i>imaginarium</i> ; idemque <i>spatium</i> in intellectu, et <i>spatium</i> <i>imaginarium</i> (IV, 1)
probare, quod locus sit <i>spatium</i> <i>imaginarium</i> , quod ante (IV, 1)
devenitur ad hoc: ut locus sit <i>spatium</i> <i>imaginarium</i> . Contra id (IV, 2)
possibile probare quod omne <i>spatium</i> sit corpore aliquo (IX, 2)
temporibus, maius <i>spatium</i> transitur, quo propior est motus (IX, 4)
qui incidunt in CE, implent <i>spatium CO</i> tam perfecte quam <i>spatium CE</i> , sed illuminari (IX, 13)
aeque itaque illuminatur <i>spatium CO</i> , & <i>spatium CE</i> ; sed <i>spatium CE</i> aequè illuminatur a <i>spatium CD</i> (IX, 13)
quam AFB, erit ergo <i>spatium</i> contentum AFB vacuum (XIII, 5)
curva CED, quare <i>spatium</i> contentum CED erit vacuum (XIII, 5)
neque vacuum, neque <i>spatium</i> , ergo & AFB, et CED (XIII, 5)
corporis, sive illa capacitas <i>spatium</i> dicendum sit, sive privatio (XIII, 5)
sive privatio, nam etsi <i>spatium</i> quod corpori inhaeret (XIII, 5)
<i>libuerit chimaeras per spatium imaginarium bombinantes agere</i> (XIII, 7)
(ipso confitente) quod non sit <i>spatium</i> extra mundum (XIII, 9)
quidem localem requiri <i>spatium</i> , non autem ad motum (XIII, 9)
sic deinceps in <i>spatium</i> longinquum, praesertim sequente (XV, 4)
praeterea diffunditur in <i>spatium</i> largissimum, ex quo fit tum (XV, 4)
una parte diei conficitur <i>spatium HI</i> bis, nimirum semel motu (XVII, 5)
peripheria DC dividat <i>spatium</i> interceptum inter EC (XXIII, 7)
<i>imaginari</i> non possumus <i>spatium</i> ullum intercedere & quae contigua (XXIII, 14)
sed neque intercedit ullum <i>spatium</i> <i>imaginarium</i> inter utrumvis (XXIII, 15)

intelligunt astronomi, nempe spatium inter novilunia & plenilunia (XXIV, 4)
in orbita lunae totum illud spatium implere possit, quod (XXIV, 7)
diurno circumferri per spatium quodcumque quocumque tempore (XXIV, 16)
omnis corporis imago est spatium , corporis autem talis (XXVII, 1)
tale vel tantum spatium) quodlibet corpus: alia (XXVII, 1)
id omne quod occupat spatium , sive id quod aestimari potest (XXVII, 1)
praeditum est dimensionibus, sive spatium occupat imaginarium (XXVII, 1)
hoc solum ut occupet spatium , ut spatium , inquam, occupet (XXVII, 1)
corpus sit, ipsum spatium occupatum. Spiritus itaque (XXVII, 1)
primum a manu vel machina spatium ; quo sensu principium (XXVII, 12)
ipsis sed a nobis, ideoque spatium dicatur esse potentia (XXVIII, 1)
sive successive per spatium aliquod transeuntia, eadem (XXVIII, 1)
motum realem; vel maius esse spatium aliquod reale, quam (XXVIII, 3)
quoniam medium inter astra spatium aut inservit ad influentias (XXXVI, 4)
hoc est implere spatium consistens ex tribus dimensionibus (XXXVII, 3)

SPECIES

quia sub eadem specie et apparentia apparet (V, 1)
per quem alia specie apparet res sentienti quam prius (V, 1)
quam corpora alia atque alia specie apparent nobis (VI, 8)
<i>apparitionem argumentum esse ait nulla specie ducendum quod Barba</i> (VIII, 5)
non intelligitur more vulgi idem specie , quod tantum simile est (XII, 1)
simile, vel idem specie tantum esse cum eo quod vidimus heri (XII, 1)
navis numero, sed specie , id est similis (XII, 3)
sed simile tantum & idem specie ; sin quaeratur an sit (XII, 4)
non numero, sed specie , quasi non idem (XII, 6)
ergo sunt quantitatis specie in qua sunt lineae (XXIII, 6)
ergo angulus solidus in eadem specie quantitatis in qua sunt superficies (XXIII, 6)
est ea <i>inclinatio</i> eadem specie quantitatis cum linea (XXIII, 6)
quod quanquam specie quadam argumentationis confirmare tentat (XXIII, 10)
<i>nocturnum obambulantibus angustiori specie quasi giganteos conspicatum</i> (XXV, 1)
obiecto per quem tali specie potius quam alia concipitur (XXVIII, 4)
motum passionibus, facultatibus, & speciebus , id est rerum spectris (XXXVII, 13)
cum coeteris speciebus hominum, lunae planetarumque coeterorum incolis (XL, 9)
non valde dissimilem speciei quae apparuit, nonnum tamen similem (VIII, 3)
non proprie confusio est sed exiguitas speciei (X, 8)
vitro convexo crescat confusio speciei , necesse est ut diminuatur (X, 8)
quantitatem mensurae, eiusdem speciei cum quantitate mensurata (XXIII, 6)
Est ergo quantitas anguli plani eiusdem speciei cum linea (XXIII, 6)
eiusdem ergo speciei sunt angulus & linea (XXIII, 6)
quae in coeteris eiusdem speciei animalibus rarissime desiderantur (XXXI, 4)
<i>Si autem eidem animae alterius speciei corpus indueretur</i> (XXXVIII, 11) ¹¹
<i>quia diversitas, inquit, formae, speciei varietatem inducit</i> (XXXVIII, 11) ¹²
nam plures esse species, et easdem unam speciem contradictio est (II, 8)
imaginem ideam vocant sive speciem rei visae (IV, 1)
tamen eandem non efficiant speciem , seu imaginem in animo (VII, 1)

¹¹ Th. WHITE, *De Mundo*, p. 403.

¹² Th. WHITE, *De Mundo*, p. 403.

propter novam eius speciem novum mereatur nomen (VII, 1)
quae priorem speciem effecerat, & generatam aliam esse quae exhibet speciem novam (VII, 1)
crinibus in orbem sparsis, speciem illam ortam iudicavit (VIII, 2)
debent exhibere speciem totius cometae una cum barba (VIII, 3)
una cum barba, tanquam speciem exilis cylindri ubique (VIII, 3)
in diversum abiissent, fecissentque speciem conicam, cuius vertex fuisset (VIII, 3)
cometae nihil aliud esset praeter speciem ipsius solis repercussam (VIII, 3)
<i>eo confusioem exhibere visi speciem. Concava e diverso</i> (X, 8)
confusioem exhibent visi speciem , eadem vitra convexa (X, 8)
<i>eo confusioem exhibere visi speciem, falsum est</i> (X, 8)
in tubo optico convexum est, obiecti speciem , quamdiu non invertitur (X, 9)
sphaerae portio est, eo speciem rei visae per refractionem (X, 9)
<i>corpus allambunt et sphaericam lucis nobis speciem exhibet</i> (XXV, 3)
excitatque suam speciem , sive imaginem, sive ideam in sentiente (XXXVIII, 11)
phantasmata in animis sentientium, hoc est specierum innumerabiles varietates (VII, 4)
non confusio specierum est sed defectus (X, 8)
Et si quidem similitudo specierum per refractionem (X, 9)
sed illuminatis sedes sunt diversarum specierum hominum (XL, 9)
intelligere omnes species magnitudinis, nimirum magnitudinem unius passus (II, 5)
<i>Sunt, inquit, obiectorum species in substantiarum abstractarum</i> (II, 8)
nam plures esse species , et easdem unam speciem contradictio est (II, 8)
is scire potest quomodo rerum species sese habeant in intellectu (II, 8)
oriatur diversa rei species , sive apparentia in sentiente (V, 1)
rebus imponuntur propter species , sive imagines ipsarum in animo (V, 2)
Cum enim phantasmata, sive species in animo realiter aliud nihil sint (VII, 1)
ut vel unica res sit, cuius species variatur; aut si plures (VII, 2)
tantum quatuor corporum species , <i>aquam, spumam, glaciem, nivem</i> (VII, 3)
planta non essent duae oppositae species vegetantium (VII, 6)
sunt enim capillorum diversae species , diversi situs (VIII, 2)
ad planitiem, videretur species barbae promissioris (VIII, 3)
sive concava visorum species modo distinctiores (X, 8)
Confundi enim species dicuntur quando cognitio partium singularum (X, 8)
nam ut species per vitrum convexum augeatur (X, 9)
ut autem species augeatur per reflexionem in speculo concavo (X, 9)
quarta pars diametri, species eius, prout obiectum (X, 9)
<i>superficies per innumeras entium species efflorescat ad earum voluptatem</i> (XIII, 7)
<i>cor immittit spiritus cerebro qui certas species commoveant a quibus pulsetur</i> (XVIII, 2)
aut voluntas, species , passiones, phantasia, aestimativa sunt corpora (XVIII, 2)
non sit circulus perfectus sed species figurae spiralis (XXII, 2)
Multae animalium species ex putredine oriuntur (XXXVII, 7)
<i>spiritus commovent species, species pulsant aestimativam</i> (XXXVII, 13)
ex formae diversitate varietur species , id est apparentia et aspectus materiae (XXXVIII, 11)
illuminata quot possibiles sunt hominum species singula[e], tantae molis (XL, 9)

SPECTRUM

sed quandoque etiam vigilantes spectra quaedam oculis obversari (IV, 3)
earum phantasmata tantum & spectra , necesse est (VII, 2)
tenuius corpora sunt, spectra autem quae in speculis (XXVII, 1)

& speciebus, id est rerum spectris , & meris imaginibus (XXXVII, 13)
sed ut phantasma, sive spectrum solis, sive alius obiecti lucidi (IX, 4)
iubebit eum adjicere, nisi vidi spectrum , vel phantasma vel nisi somniavi (XXVI, 2)

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPAREO	APPAREBIT	1	11
	APPARENT	1	
	APPARERE	1	
	APPARET	8	
COLOR	COLOR	3	3
CONCEPTIO	CONCEPTIO	1	1
CONCEPTUS	CONCEPTIBUS	1	14
	CONCEPTU	3	
	CONCEPTUI	1	
	CONCEPTUM	2	
	CONCEPTUS	5	
	CONCEPTUUM	2	
CONCIPIO	CONCEPTA	1	15
	CONCEPTAE	1	
	CONCEPTAM	1	
	CONCEPTIS	1	
	CONCIPERE	2	
	CONCIPI	3	
	CONCIPIENDI	1	
	CONCIPIMUS	2	
	CONCIPIT	2	
	CONCIPITUR	1	
DISSIMILITUDO	DISSIMILITUDINEM	1	3
	DISSIMILITUDO	2	
FIGURA	FIGURA	2	8
	FIGURAE	3	
	FIGURAM	1	
	FIGURARUM	1	
	FIGURIS	1	
FIGURATUS	FIGURATA	1	2
	FIGURATUM	1	
FINGO	FICTA	1	7
	FICTIS	1	
	FICTUS	1	
	FINGENTIBUS	1	
	FINGI	1	
	FINGIMUS	2	
IDEA	IDEA	13	25
	IDEAE	1	
	IDEAM	9	
	IDEAS	2	
IMAGINARIUS	IMAGINARIUM	2	2
IMAGINATIO	IMAGINATIO	1	3
	IMAGINATIONE	2	
IMAGINO	IMAGINAMUR	4	7
	IMAGINANTIS	1	
	IMAGINARI	1	
	IMAGINATI	1	
IMAGO	IMAGO	6	6

PERCIPIO	PERCIPIATUR	2	2
PHAENOMENON	PHAENOMENA	1	1
PHANTASIA	PHANTASIA	2	2
PHANTASMA	PHANTASMA	6	15
	PHANTASMATA	3	
	PHANTASMATIS	4	
	PHANTASMATUM	2	
REPRAESENTATIO	REPRAESENTATIONES	1	1
REPRAESENTO	REPRESENTABIT	1	1
SIMILITUDO	SIMILITUDINE	1	3
	SIMILITUDINEM	1	
	SIMILITUDO	2	
SOMNIO	SOMNIANTIBUS	1	1
SPATIUM	SPATIA	15	100
	SPATII	5	
	SPATIIS	5	
	SPATIO	8	
	SPATIORUM	3	
	SPATIUM	64	
SPECIES	SPECIE	2	3
	SPECIES	1	

TAVOLE DELLE CONCORDANZE

APPAREO

ascribamus. Statim inde apparebit earum analogia. Nam (Cap. XIII, § [3], p. 490, <i>coroll.</i>)
magnitudinis. Quae igitur apparent sunt phantasmata: hic ergo (V, [6], p. 471)
modo hinc, modo inde apparere , vocamus illud motum (III, [3], p. 466)
meminitque id quod sic apparet vocari hominem. Deinde (IV, [8], p. 469)
meminitque id quod sic apparet vocari animal. Tertio (IV, [8], p. 469)
meminitque id quod sic apparet vocari corpus. Postremo (IV, [8], p. 469)
est, quae spectantibus apparet ». «Color, lumen, sonus (V, [6], p. 471)
quadratum, modo rotundum apparet cum tamen in se (V, [6], p. 471)
veritas aut falsitas apparet . philosophiae res est (V, [10], p. 471)
quod sensibus nostris aliter apparet . Secundo illi effectus (IX, [9], p. 482)
quam in lineis clarius apparet . Ideo prius de illis (XVII, [6], p. 506)

COLOR

«Lumen est corpus». «Color est objectum visus» (V, [4], p. 471)
Cum enim umbra, lux, color , spatium etc. somniantibus (V, [4], p. 471)
quae spectantibus apparet ». «Color, lumen, sonus, est (V, [6], p. 471)

CONCEPTIO

sunt ac si dicerent, conceptio motus uniformis per (XII, [4], p. 487)
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CONCEPTUS

hominem. Similiter ex conceptibus quadrilateri, aequilateri, rectanguli (I, [3], p. 463)
concupere quadrilaterum sine conceptu aequilateri, et aequilaterum sine conceptu rectanguli, et concepta (I, [3], p. 463)
motum non concipi sine conceptu praeteriti et futuri (VIII, [11], p. 478)
actio actioni, conceptus conceptui , proportio proportioni, oratio (I, [3], p. 463)
singula potest conjungere in conceptum unum, sive ideam quadrati (I, [3], p. 463)
Unde patet: conceptum sive cogitationem quae (IV, [8], p. 469)
aequilateri, rectanguli, componitur conceptus quadrati; potest enim (I, [3], p. 463)
gradu, actio actioni, conceptus conceptui, proportio proportioni (I, [3], p. 463)
enim est oratio conceptus nostros de rei «essentia» (V, [7], p. 471)
tot diversos habet conceptus quot partes facit, et (VII, [5], p. 474)
tempus phantasma sive conceptus motus (VIII, [10], p. 478)
sunt quae nostrorum conceptuum , nimirum potentia aliqua (III, [3], p. 466)
Sunt ergo nomina signa conceptuum , non rerum (II, [5], p. 464)

CONCIPIO

conceptu rectanguli, et concepta haec singula potest (I, [3], p. 463)
actio, vel affectio rei conceptae , vel ut aliqui loquuntur (III, [3], p. 466)
spatium aliquod, rem ita conceptam voluimus appellari corpus (III, [3], p. 466)
corporum proprietatum ex conceptis eorum generationibus, et rursus (I, [2], p. 463)
potest enim / animus concupere quadrilaterum sine conceptu (I, [3], p. 463)
is qui loquitur, concupere se, nomen posterius (III, [2], p. 465)
quando nulla res concupi potest sive fingi ullo tempore (III, [10], p. 467)
nisi in tempore, concupi non potest: est enim (VIII, [10], p. 478)
sequitur motum non concupi sine conceptu praeteriti (VIII, [11], p. 478)
Accidens est modus concupiendi corporis (VIII, [2], p. 476)
inaequale vel dissimile esse concupimus [9] Philosophiae partes (I, [4], p. 464)
visibile aliquid videmus vel concupimus , non ut in uno (III, [3], p. 466)
et distincte visam concupit , illa idea composita ex (I, [3], p. 463)
hominem astantem videat, concupit totam ejus ideam (I, [3], p. 463)
est hujusmodi. Primo concupitur phantasma rei nominatae (IV, [8], p. 469)

DISSIMILITUDO

propter diversitatem, dissimilitudinem , vel inaequalitatem rei cogitatae (II, [7], p. 465)
alio similitudo, vel dissimilitudo , aequalitas, vel inaequalitas (XI, [3], p. 484)
Similitudo albi cum alio albo, vel dissimilitudo cum nigro (XI, [6], p. 485)

FIGURA

16. De figura et similitudine figurarum (p. 474 - index)
quartae. Nam considerata figura proxime praecedente, scribamus (XIII, [3], p. 490)
ejus magnitudinis vel figurae est, quae spectantibus (V, [6], p. 471)
tamen in se unius sit figurae et magnitudinis. Quae igitur (V, [6], p. 471)
magnitudinis et talis figurae animo insidens phantasma (VIII, [5], p. 477)
cum stans in proximo figuram eius videat, vocem audiat (I, [3], p. 463)
16. De figura et similitudine figurarum (p. 474 - Index)
18. De figuris rectilineis (p. 474 - Index)

FIGURATUS

qua significatur materia sic figurata , eadem erit, si tota materia (XI, [7], p. 485)
corpus, mobile, motum, figuratum , calidum, aequale, Appius (III, [3], p. 466)

FINGO

sive res vera sit, sive ficta , res vocetur (II, [6], p. 464)
sicut in numeris veris, et fictis seu minoribus quam 0 (XIII, [6], p. 492)
sive 0-11 numerus fictus , minor quam nihil (XIII, [6], p. 492)
ea quae non sunt fingentibus , et quae simulachra (V, [1], p. 470)
res concipi potest sive fingi ullo tempore, cujus nomen (III, [10], p. 467)
tanquam praeterita vel futura fingimus . Ut quando ex viso (V, [1], p. 470)
rem significatam frustra fingimus . Hujus modi errores (V, [1], p. 470)

IDEA

distincte visam concipit, illa idea composita ex praecedentibus (I, [3], p. 463)
erant rationis, attamen idea animati oculis inhaerebit (I, [3], p. 463)
itaque ex tota idea hominis (i.e. corporis animati (I, [3], p. 463)
animati rationalis), subducitur idea rationalis, residua est corporis (I, [3], p. 463)
distantia majora amittetur idea animati, residebit tantum idea corporis; tandemque (I, [3], p. 463)
conspici non potest, tota idea ab oculis evanescit (I, [3], p. 463)
6° modo peccant: « Idea est universalis», tanquam esset (V, [8], p. 471)

quod est impossibile. Nam idea omnis et una est (V, [8], p. 471)
autem quod nomen rei pro idea ejus ponunt (V, [8], p. 471)
Quasi alia esset idea sive imago hominis quae orta (V, [9], p. 471)
quae in eadem idea hominis observantur, unum (V, [9], p. 471)
ideam, etsi in ea idea prius id consideretur (V, [9], p. 471)
natura existentis neque ideae , sive phantasmatis alicujus in animo (II, [9], p. 465)
habet tamen eius rei ideam eandem, propter quam postea (I, [3], p. 463)
loco esse, habebit ejusdem ideam novam, propter quam postea (I, [3], p. 463)
rationalis perspiciat, habet ideam tertiam (etiamsi nomen ejus (I, [3], p. 463)
in conceptum unum, sive ideam quadrati. Rursus, si (I, [3], p. 463)
concipit totam ejus ideam ; si vero recedentem (I, [3], p. 463)
oculis tantum, amittet ideam earum rerum quae signa (I, [3], p. 463)
propositioni aliam respondere ideam putaverint, quod falsum est (V, [9], p. 471)
animal», unicam habemus ideam , etsi in ea idea (V, [9], p. 471)
et extensionem ejus, et ideam extensionis (nempe locum) (VIII, [8], p. 477)
hoc modo componit animus ideas praedictas, eodem ordine (I, [3], p. 463)
Eundem errorem errant qui ideas alias in intellectu (V, [9], p. 471)

IMAGINARIUS

nostra, sicut spatium imaginationis ; hoc enim illius (VIII, [4], p. 477)
accidens est. [5] Spatium (imaginationis) quod cum corporis (VIII, [5], p. 477)

IMAGINATIO

sit etiam in animo imaginationis alicujus mobilis per illam (XII, [4], p. 487)
quando ex praesente imaginatione aliud imaginamur; vel quando (V, [1], p. 470)
non dependet ab imaginatione nostra, sicut spatium (VIII, [4], p. 477)

IMAGINO

praesente imaginatione aliud imaginamur ; vel quando praeterita (V, [1], p. 470)
est, eo loci esse imaginamur ; vel quando ex conspectis (V, [1], p. 470)
quatenus in motu imaginamur prius et posterius, sive (VII, [3], p. 474)
mundus: quicquid enim imaginamur eo ipso finitum (VII, [12], p. 475)
res externae, sed animi imaginantis phantasmata. [5] 3° modo (V, [4], p. 471)
terminare idem esse, quod imaginari principium ejus et finem (VII, [11], p. 475)
illius terminos undequaque imaginati sumus. Numeri autem (VII, [11], p. 475)

IMAGO

corpus», occurrit animo imago hominis loquentis vel disserentis (IV, [8], p. 469)
Deinde occurrit eadem imago ejusdem hominis sese (IV, [8], p. 469)

Tertio recurrit eadem imago hominis locum aliquem sive (IV, [8], p. 469)
tanquam esset in animo imago quaedam hominis, quae (V, [7], p. 471)
alia esset idea sive imago hominis quae orta a sensu (V, [9], p. 471)
Cum tempus sit imago motus, quatenus in eo consideratur (XII, [4], p. 487)

PERCIPIO

eorum eodem sensu percipiatur , ut album et nigrum (XI, [2], p. 484)
si differentia non percipiatur nisi sensibus diversis (XI, [2], p. 484)

PHAENOMENON

vias, et sic ad phaenomena naturae accedens, eorum causas (VI, p. 472)

PHANTASIA

ordine suo coram phantasia sint. Notas vocant, scilicet (II, [1], p. 464)
in intellectu, alias in phantasia ponunt. Quasi alia (V, [9], p. 471)

PHANTASMA

hujusmodi. Primo concipitur phantasma rei nominatae cum accidente (IV, [8], p. 469)
[2] Spatium est phantasma rei existentis simpliciter (VII, [2], p. 474)
[3] Tempus est phantasma motus, quatenus in motu (VII, [3], p. 474)
successionem. Vel tempus est phantasma motus numerati (VII, [3], p. 474)
figurae animo insidens phantasma sive memoria (VIII, [5], p. 477)
est enim tempus phantasma sive conceptus motus (VIII, [10], p. 478)
affectus, sive accidentia; / phantasmata , sive corporum atque (V, [2], p. 470)
sed animi imaginantis phantasmata . [5] 3° modo hae (V, [4], p. 471)
igitur apparent sunt phantasmata : hic ergo junguntur (V, [6], p. 471)
neque ideae, sive phantasmatis alicujus in animo formati (II, [9], p. 465)
Si nomen corporis nomine phantasmatis 3° Si nomen (V, [2], p. 470)
Si nomen accidentis nomine phantasmatis 5° Si nomen (V, [2], p. 470)
6° Si nomen phantasmatis nomine nominis (V, [2], p. 470)
vel accidentium, vel phantasmatum , vel ambo nominum. Aliter (V, [2], p. 470)
accidentium cum nominibus phantasmatum . [7] 5° modo peccant (V, [6], p. 471)

REPRÆSENTATIO

atque illis accidentium repræsentationes considerationesque in animo (V, [2], p. 470)
--

REPRÆSENTO

linearum rectorum crescentium representabit summam velocitatum eadem (XVII, [8], p. 510)

SIMILITUDO

16. De figura et similitudine figurarum (p. 474 - Index)
affirmativum) propter aequalitatem, similitudinem , vel identitatem; vel (II, [7], p. 464)
Corporis cum alio similitudo , vel dissimilitudo, aequalitas (XI, [3], p. 484)
quod fit comparatio. Similitudo albi cum alio albo (XI, [6], p. 485)

SOMNIO

lux, color, spatium etc. somniantibus non minus adsunt quam (V, [4], p. 471)

SPATIUM

quando consideratur inter spatia vel tempora alia, unum (VII, [6], p. 474)
Duo spatia inter se contigua dicuntur, inter quae (VII, [10], p. 475)
Continua inter se spatia et tempora duo dicuntur quorum (VII, [10], p. 475)
duo autem infinita spatia (vel tempora) esse intelligi (VII, [12], p. 475)
continua dicuntur eodem modo quo spatia (VIII, [9], p. 478)
sunt, prout eadem spatia majori, aequali, vel minori tempore (XII, [9], p. 487)
AC ad AB (sunt enim spatia A C D E F B temporibus aequalibus facta (XV, [15], p. 502)
Spatia reliqua (XVII, [6], p. 508)
Spatia facta a magnitudine decrescente (XVII, [6], p. 508)
Spatia integra (XVII, [6], p. 508)
Spatia reliqua (XVII, [6], p. 508)
Spatia facta a magnitudine crescente (XVII, [6], p. 508)
Spatia integra (XVII, [6], p. 508)
decrescente velocitate. Cum enim spatia facta eodem tempore (XVII, [8], p. 510)
quae indicat proportionem inter spatia facta magnitudine (XVII, [8], p. 510)
Spatium spatii et temporis tempus pars vocatur (VII, [4], p. 474)
a cogitatione nostra cum spatii parte aliqua coincidit vel (VIII, [1], p. 476)
id est per divisionem spatii fleri possit (VIII, [8], p. 477)
Concurrunt ad magnitudinem spatii generandam, motus et tempus (XVII, [1], p. 505)
conservata, triplum est spatii BCK, quod fieri poterat (XVII, [6], p. 508)
De potentia mobilium in describendis spatiis (p. 473 - Index)
Componere spatium ex spatiis , vel tempus ex temporibus (VII, [8], p. 474)
De potentia mobilium in describendis spatiis (XVII, p. 505 - titulo cap.)
superficiebus in describendis spatiis solidis. Ratio autem (XVII, [6], p. 506)
Quod de spatiis factis crescente vel decrescente (XVII, [8], p. 510)
ubi agitur de corpore, spatio , tempore, toto, parte, finito (VI, p. 473)
quo major in eo spatio vel tempore esse non potest (VII, [12], p. 475)
Notandum etsi in eo spatio vel tempore quod potentia infinitum (VII, [12], p. 475)
finitus est). De spatio et tempore interminabile (VII, [12], p. 475)
quaeritur an quantum nos spatium spatio addere possumus (VII, [12], p. 475)
hinc parti B, illinc alteri spatio ipsi B aequale. Totum (VII, [13], p. 475)
velocitate puta ut unius horae spatio perveniat ad C. Si iam (XV, [15], p. 502)
Ita mobile propius spatio accedet ad terminum B (XV, [15], p. 502)

vel tempus, quando numerus spatiorum vel temporum finitorum (VII, [12], p. 475)
mobilium aequali, ratio spatiorum factorum eadem est quae temporum (XVII, [1], p. 505)
numeri rationes exhibeant spatiorum factorum etiam a magnitudine (XVII, 7, p. 509)
ut extensum per spatium aliquod, rem ita conceptam voluimus (III, [3], p. 466)
locum aliquem sive spatium occupantis, meminitque id quod (IV, [8], p. 469)
Cum enim umbra, lux, color, spatium etc. somniantibus non minus (V, [4], p. 471)
Spatium est phantasma rei existentis simpliciter (VII, [2], p. 474)
Spatium spatii et temporis tempus pars vocatur (VII, [4], p. 474)
Partiri spatium , vel tempus, est in ipso aliud atque (VII, [5], p. 474)
Itaque qui spatium aut tempus dividit, tot diversos habet (VII, [5], p. 474)
Spatium vel tempus, quando consideratur inter spatia (VII, [6], p. 474)
simpliciter spatium , vel tempus. [7] Numerus est unum, et unum (VII, [6], p. 474)
Componere spatium ex spatiis, vel tempus ex temporibus (VII, [8], p. 474)
inter quae aliud spatium nullum est. Duo tempora (VII, [10], p. 475)
ordine dependere. Et spatium vel tempus finire, seu terminare idem (VII, [11], p. 475)
terminabile, dicitur spatium vel tempus, quando numerus (VII, [12], p. 475)
quaeritur an quantum nos spatium spatio addere possumus (VII, [12], p. 475)
Itaque quod dici solet spatium et tempus dividi posse (VII, [13], p. 475)
Divisum sit datum spatium vel tempus quodlibet (VII, [13], p. 475)
Totum ergo hoc spatium (quod dato majus est) (VII, [13], p. 475)
magnitudo ejus sive spatium reale, quod non dependet (VIII, [4], p. 477)
ab imaginatione nostra, sicut spatium imaginarium (VIII, [4], p. 477)
Spatium (imaginarium) quod cum corporis cujuscumque (VIII, [5], p. 477)
Spatium (sive locus) quod a corpore occupatur (VIII, [6], p. 477)
quam transit, linea dicitur, spatium quod transit longitudo (VIII, [12], p. 478)
partis ejus corporis latitudo, spatium quod conficitur (VIII, [12], p. 478)
seu profunditas dicitur, spatium quod conficitur (VIII, [12], p. 478)
quae est motus quo certum spatium , certo tempore percurritur) requiritur (XII, [6], p. 487)
tum etiam ut illud spatium quod a mobili, cujus velocitatem (XII, [6], p. 487)
digressus est, redierit, spatium designatum solidum est (XV, 1, p. 499)
Contiguae autem sunt inter quae spatium nullum intercedit (XV, 2, p. 499)
mobile hora proxima spatium aliquod CD; quod est (XV, [15], p. 502)
fiet tertia hora spatium DE, quod erit ad DB, ut CD (XV, [15], p. 502)
vel magis, quam minuitur spatium transeundum, invenitur mobile (XV, [15], p. 502)
Nam ratione velocitatis ad spatium aequalibus incrementis (XV, [15], p. 503)
sit hora una spatium EF, fiet hora proxima ipsi aequale vel maius spatium FB (XV, [15], p. 503)
hanc proprietatem, ut spatium quo tempore posteriore (XV, [16], p. 503)
vel non majorem, ad spatium quo accessum est tempore (XV, [16], p. 503)
tempora sint aequalia) quam spatium quod restat a priori accessu, ad spatium totum (XV, [16], p. 503)
ubique certa et una: erit spatium sic descriptum (magnitudine (XVII, [6], p. 507)
decescente) ad spatium reliquum ejus quod fecisset magnitudo (XVII, [6], p. 507)
Item, spatium idem, factum magnitudine decrescente, erit ad spatium quod fecisset magnitudo (XVII, [6], p. 507)
puncta temporis AC. Dico spatium ABC, factum a magnitudine (XVII, [6], p. 507)
esse ad spatium BCK reliquum ejus quod ferisse (XVII, [6], p. 507)
Idem autem spatium ABC ad totum spatium AK esse ut 3 ad 3 + 1 (XVII, [6], p. 507)
um tribus reliquis partibus spatium efficiendo. Toto igitur tempore (XVII, [6], p. 508)
vero magnitudinis, et spatium quod efficere potest (XVII, [6], p. 508)
idem sunt. Quare, spatium ABC factum a potentia (XVII, [6], p. 508)
Et per consequens, cum spatium ABC sit triplum reliqui (XVII, [6], p. 508)

alium numerum; ostendetur spatium factum magnitudine decrescente esse ad spatium reliquum, ut numerus (XVII, [6], p. 508)
cum magnitudine, erit spatium factum ad reliquum ut (XVII, [6], p. 508)
ratione magnitudinum, erit spatium factum ad reliquum ut 1 (XVII, [6], p. 508)
explicandam. Itaque si spatium aliquod factum sit a magnitudine (XVII, [7], p. 509)
puta ut 2 ad 3; erit spatium illud ad spatium totum ut 2 (XVII, [7], p. 509)
et idem spatium ad spatium reliquum ut 2 ad 3 (XVII, [7], p. 509)
crescente patet. Nam spatium ABC factum a magnitudine (XVII, 7, p. 509)
Idem ergo est spatium ABC, sive factum (XVII, 7, p. 509)
Item totum spatium AK idem semper est sive pars eius ABC (XVII, 7, p. 509)
quare et reliquum spatium idem quoque erit (XVII, 7, p. 509)
mobilia eodem tempore spatium idem facientia, etsi alterum (XVII, [8], p. 510)

SPECIES

4° Dissimilium alia specie , alia genere differunt. Specie , si differentia eorum (XI, [4], p. 484)
aliud genus dicitur, aliud species – ut equus, leo, definitio (II, [9], p. 465)

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
CONCIPIO	CONCIPIT	1	1
IMPRIMO	IMPRESSUM	1	1
SPATIUM	SPATIIS SPATIUM	1 4	5

TAVOLE DELLE CONCORDANZE

CONCIPIO

tangens hunc Aethera, motum/**Concipit** similem, similemque huic proximus Aether (p. 443, ll. 94-95)

IMPRIMO

Motum ab Agente **impressum**./Jam componamus quod dictum est hactenus (p. 444, ll. 158-159)

SPATIUM

atque illuc ordine nullo./Aetheris in **spatiis** concurrunt, constituuntque (p. 447, ll. 268-269)

oculi perniciousibus alis/Trans **spatium** omne volant (p. 442, ll. 34-35)

Aethere continuo medium **spatium** omne repletum (p. 443, l. 91)

Radium perniciousibus alis/Trans **spatium** omne volare usque (p. 443, ll. 105-106)

& magis divaricantur./Majusque in **spatium** extenduntur, quam (p. 445, ll. 183-184)

«A MINUTE OR FIRST DRAUGHT OF THE OPTIQUES»
 [Ed. E. C. Stroud, 1983]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
APPARENT	APPARENT	181	182
	APPARENTE	1	
APPARENTLY	APPARENTLY	2	2
APPAREO	APPARENTE	1	1
TO APPEAR	APPEAR	15	254
	APPEARE	179	
	APPEARED	4	
	APPEARES	28	
	APPEARETH	23	
	APPEARING	4	
	APPEARS	1	
APPEARANCE	APPARENCE	11	26
	APPARENCE	2	
	APPEARANCE	11	
	APPEARANCES	2	
COLOUR	COLOR	2	61
	COLORS	2	
	COLOUR	18	
	COLOURS	10	
	COULOR	3	
	COULORS	7	
	COULOUR	12	
	COULOURS	7	
COLOURED	COLOURED	5	8
	COLORED	2	
	COLOURED	1	
CONCEIT	CONCEIPT	2	2
TO CONCEIVE	CONCEAVING	1	26
	CONCEIVE	13	
	CONCEIVED	10	
	CONCEYVE	2	
CONCEPTION	CONCEPTION	1	1
DREAM	DREAM	1	3
	DREAME	1	
	DREAMES	1	
FANCY	FANCIE	13	24
	FANCY	11	
TO FANCY	FANCIE	1	8
	FANCIED	6	
	FANCY	1	
FIGURE	FIGURE	152	184
	FIGURES	32	
FIGURED	FIGURED	3	3
IMAGE	IMAGE	77	92
	IMAGES	15	
IMAGINABLE	IMAGINABLE	2	2
IMAGINATION	IMAGINATION	2	2

TO IMAGINE	IMAGINE	5	11
	IMAGINED	6	
IMPERCEPTIBLE	IMPERCEPTIBLE	6	6
IMPRESSION	IMPRESSION	7	7
TO IMPRINT	IMPRINTED	1	1
TO PERCEIVE	PERCEIVE	5	8
	PERCEIVED	2	
	PERCEYVED	1	
PERCEPTIBLE	PERCEPTIBLE	3	3
PHANCIED	PHANCIED	1	1
PHANCY	PHANCIE	3	5
	PHANCY	2	
PHANTASM	PHANTASME	2	2
PHENOMENON	PHANOMENA	7	15
	PHAENOMENA	2	
	PHANOMENE	3	
	PHAENOMENON	1	
	PHENOMENA	1	
	PHENOMENON	1	
TO RESEMBLE	RESEMBLING	1	1
TO REPRESENT	REPRESENT	13	32
	REPRESENTED	10	
	REPRESENTETH	4	
	REPRESENTING	3	
	REPRESENTS	2	
TO SEEM	SEEM	3	80
	SEEME	43	
	SEEMES	7	
	SEEMETH	20	
	SEEMS	7	
SEEMING	SEEMING	5	5
SPACE	SPACE	33	34
	SPACES	1	
SPECIES	SPECIES	7	7
UNFIGURED	UNFIGURED	1	1

TAVOLE DELLE CONCORDANZE

APPARENT

the colour of the object is not more, but lesse apparent thereby (Part I, chap. VII, § 6, p. 186)
the place of the Image, but of the apparent or seeming place of the object itselfe (II, I, p. 335)
object double. For the apparent place thereof as to the eye distorted (II, I, 5, p. 342)
shall recede from the apparent place of the same presented to the other eye (II, I, 5, p. 342)
whose base is the apparent place of the object (II, I, 5, p. 346)
that depends on the Cause of the apparent distance of the object (II, I, 14, p. 363)
next enquirey is of the apparent greatness, distance and figure of the object (II, I, 15, p. 367)
Of the Apparent Place of the Object in Direct Vision (II, II, p. 382 – titolo cap.)
The apparent place of the object is the apparent distance, apparent magnitude and figure altogether (II, II, p. 382)
when wee enquire the apparent magnitude of any object to consider (II, II, p. 382)
The apparent length of a straight line is the distance betweene (II, II, p. 382)

AB must needs bee their **apparent** distance, that is to say the **apparent** magnitude of the object (II, II, p. 384)
 before the **apparent** magnitude thereof bee reduced to a point (II, II, 2, p. 385)
 that also shall make the **apparent** place of it further off or neere accordingly (II, II, 3, p. 385)
 the true place and the **apparent** place thereof are bases that subtend one (II, II, 4, p. 385)
 every point of the **apparent** place is in the Visuall line by which it is visible (II, II, 4, p. 386)
 both the true and **apparent** place of the object is in the same visuall lines (II, II, 4, p. 386)
 either place true or **apparent** is a base and the Center of the Eye the Vertex (II, II, 4, p. 386)
 Againe, the **apparent** place of the object is the base of a triangle (II, II, 5, p. 386)
 whose vertex is that point into which the **apparent** magnitude of the object (II, II, 5, p. 386)
 and the **apparent** magnitude at one distance is to the **apparent** magnitude at another distance (II, II, 5, p. 386)
 true place of the object and the **apparent** place bee somewhere the same (II, II, 5, p. 386)
 consequently the **apparent** distance betweene the two ends of the object will be (II, II, 5, p. 386)
 the point which the **apparent** magnitude vanisheth into be I (II, II, 5, p. 386)
 I say first that the **apparent** place of B shall alwais bee in the same (II, II, 5, p. 388)
 straite line IB, and the **apparent** place of C in the line IC (II, II, 5, p. 388)
 I say the line HK to bee the **apparent** place of the object DE, and LM the **apparent** place of the object FG (II, II, 5, p. 388)
 Therefore the **apparent** place of the object is always the base to a triangle (II, II, 5, p. 389)
 the point into which the **apparent** magnitude at last at sufficient distance (II, II, 5, p. 389)
 ordinary vision is nott further off than the **apparent** place of the same (II, II, 6, p. 389)
 and because the **apparent** place is nearer to the eye than the true place (II, II, 8, p. 389)
 Lett the **apparent** place as to the eye C bee GH, by the same reason the **apparent** place as to both eyes will be GF (II, II, 8, pp. 389-391)
 of the Sunne or a starre, whose **apparent** distance is a very greate deale (II, II, 8, p. 391)
 the **apparent** object is not the same to one as to another (II, II, 8, p. 391)
 the Sunne and the **apparent** place of it, to the eye in C bee IK, the **apparent** place of the same to the eye (II, II, 8, p. 391)
 and suppose AB for the **apparent** length itselpe (II, II, p. 393)
 therefore KI drawne paralell to AB is the **apparent** length of BC (II, II, p. 393)
 you have the paralell LM for the **apparent** length of BC (II, II, p. 393)
 like manner and proportion shall the **apparent** lines decrease if more (II, II, p. 393)
 were added till the **apparent** lines decrease till the visuall angle (II, II, p. 393)
 at equall distances have their **apparent** distances diminished (II, II, p. 393)
 But a question may bee made why the **apparent** magnitude of any object (II, II, p. 397)
 and then in any angle the **apparent** magnitude will be the same (II, II, p. 397)
 butt if the whole sunne were **apparent** as farre off as in truth it is (II, II, pp. 397)
 small part thereof would bee there **apparent** also, which is contrarie (II, II, pp. 398)
 of the Sky is not the true but **apparent** place of the stars (II, II, 17, p. 402)
 where wee remember the **apparent** distance of the star to have been greatest (II, II, 17, p. 402)
 (that is to say the **apparent** place of the stars) (II, II, 18, p. 402)
 and with all the **apparent** place nearer (II, II, 20, p. 406)
 so as to have 2 **apparent** objects at once they seeme at the same distance (II, II, 22, p. 408)
 if wee consider first their **apparent** magnitude (beeing putt all into (II, II, 23, p. 408)
 it would bee bigger that the **apparent** superficies of the Sun (II, II, 23, p. 408)
 therefore the **apparent** magnitude thereof is not made by the angle (II, II, 23, p. 408)
 light is nott part of the **apparent** Starre, but another whole **apparent** starre or stars (II, II, 23, p. 409)
 that one **apparent** magnitude which is to bee considered in the producing (II, II, 23, p. 409)
 together will not come neere the **apparent** magnitude of the moone (II, II, 23, p. 409)
 hee sees whereof the **apparent** magnitude is diminished by the distance (II, II, 24, p. 410)
 of a torch or candel, the **apparent** magnitude whereof is by superfluous (II, II, 24, p. 410)
 Whereby it is **apparent** that all the animall spirits have a free course (II, II, 24, p. 414)

The diversitie of the apparent figure of the same object in direct vision (II, II, 28, p. 417)
Of the Apparent Place of an Object Seene by Reflexion from a Plaine Glasse (II, IV, p. 457 – titolo cap.)
The Apparent place of any object seene by reflection from a glass (II, IV, 1, p. 457)
and then shall the apparent place of AB bee somewhere (II, IV, 1, p. 457)
Suppose therefore the apparent place DE (II, IV, 1, p. 457)
that the apparent place of the object KL in reflect vision shall bee DE (II, IV, 1, p. 459)
the apparent place which dependeth on the distance (II, IV, 1, p. 459)
The apparent place thereof will nott bee in the line (II, IV, 2, p. 459)
whole object should have its apparent magnitude equall to its reall magnitude (II, IV, 2, p. 459)
The apparent place therefore of any point of the object (II, IV, 2, p. 459)
from the apparent place thereof seene directly from the point M (II, IV, 2, p. 460)
and the apparent length seene by reflection will seeme (II, IV, 2, p. 460)
(which is the apparent length seene without reflection) (II, IV, 2, p. 460)
Of the Apparent Place of an Object by Reflexion from a Spharicall Convex Glasse (II, V, p. 467 – titolo cap.)
For finding the apparent place of an object in such glasses (II, V, 1, p. 467)
wee neede onely shew the apparent place of any one point thereof (II, V, 1, p. 467)
and consequently the apparent place of the object removed sufficiently (II, V, 2, p. 471)
it is manifest their apparent place would bee where the points of the glasse (II, V, 3, p. 471)
Wee have therefore the apparent place of the extremes of the object (II, V, 3, p. 471)
this it appeares how to find the apparent place of any object by reflexion (II, V, 3, p. 471)
Butt yet YZ the apparent object shall not bee strait (II, V, 3, p. 472)
to find the line which determines the apparent place (II, V, 4, p. 474)
the line that determines the apparent place of that extreme (II, V, 4, p. 474)
the apparent place of E, will bee the point L (II, V, 4, p. 474)
yett the apparent place thereof shall bee in a manner the same (II, V, 5, p. 476)
The apparent place will bee still in C (II, V, 5, p. 476)
I have sett downe the way to find the apparent place of the object by Reflexion (II, V, 5, p. 476)
Of the apparent place of an object seene by Reflexion from (II, VI, 1, p. 481 – titolo cap.)
Also it is apparent , that neere to the circumference FHG (II, VI, 2, p. 484)
that depend thereon, concerning the apparent place of each point of any object (II, VI, 4, p. 491)
for finding the apparent place of each point of the object (II, VI, 5, p. 491)
there is the apparent place of that point of the object (II, VI, 5, p. 491)
point have two visuall lines the apparent place thereof will bee (II, VI, 5, p. 492)
the apparent place thereof shall bee the crooked line QVYR (II, VI, 6, p. 492)
the point F will bee the apparent place of Q (II, VI, 6, p. 492)
the apparent place thereof shall alwaies bee in the line BK (II, VI, 6, p. 492)
the nearer shall the apparent place thereof bee to the point K (II, VI, 6, p. 494)
the apparent point removes withal from B (II, VI, 6, p. 494)
the apparent place thereof shall remove likewise (II, VI, 6, p. 494)
and consequently the apparent place of F shall bee in the line BL (II, VI, 6, p. 494)
Butt the same apparent place is in the visuall line EHQ (II, VI, 6, p. 494)
therefore the apparent place of F shall bee at Q (II, VI, 6, p. 494)
and the apparent place of g will bee in bv (II, VI, 6, p. 495)
butt the apparent place of the same will bee also in EV (II, VI, 6, p. 495)
for the same reason the apparent place of h will be in Y (II, VI, 6, p. 495)
Not to assigne the apparent place of HI above the tangent (II, VI, 7, p. 496)
butt to assigne the apparent place of HI below the tangent (II, VI, 7, p. 496)
To find the apparent place of H which is in the line EK (II, VI, 7, p. 496)
the point R will bee the apparent place of H (II, VI, 7, p. 498)
the point S will bee the apparent place of I, as to the eye in M (II, VI, 7, p. 498)
whether the apparent place bee above or below the tangent (II, VI, 7, p. 498)

and thus the two apparent places of the object will kisse each other in S (II, VI, 9, p. 501)
the rule to find the apparent place thereof is still the same (II, VI, 11, p. 501)
the apparent place of HI by the aforesaid rule will be NO (II, VI, 11, p. 503)
the point V shall bee the apparent place of H (II, VI, 11, p. 503)
the point A shall bee the apparent place of I (II, VI, 11, p. 503)
Before wee come to designe the apparent place of the object (II, VI, 11, p. 505)
and therefore the apparent place of the object, and the apparent distance betweene A and C will be the same (II, VI, 12, p. 507)
consequently the apparent place thereof (at least of the extreme (II, VI, 12, p. 507)
That done to find the apparent place of F (II, VI, 13, p. 510)
I say O is the apparent place of F (II, VI, 13, p. 510)
I say Q is the apparent place of G (II, VI, 13, p. 510)
the angle KEM is the visuall angle and KM the apparent place thereof (II, VI, 13, p. 510)
therefore also the apparent object will bee still lesse (II, VI, 13, p. 510)
consequently the apparent place of F (II, VI, 13, p. 511)
and the apparent place of G in the line AK (II, VI, 13, p. 511)
the apparent place of I will be in 4, and the apparent place of 4 in 1 (II, VI, 14, p. 511)
and magnitude apparent of the object the greater (II, VI, 15, p. 512)
the apparent place of the object shall never come but so farre (II, VI, 16, p. 512)
the apparent place therefore of FG will be fg (II, VI, 16, p. 514)
the apparent place may reach to the superficies of the eye (II, VI, 16, p. 514)
the apparent place of the object is found in this manner (II, VI, 17, p. 515)
To find now the apparent place of F and G (II, VI, 17, p. 515)
that point P is the apparent place of F (II, VI, 17, p. 515)
Then for the apparent place of G (II, VI, 17, p. 515)
R will be the apparent place of G (II, VI, 17, p. 515)
consequently the distance apparent of F and K growth lesse (II, VI, 17, p. 517)
PR shall bee the apparent place of FG (II, VI, 17, p. 517)
the rule to find the apparent place of object holdeth generally (II, VI, 17, p. 517)
the way to finde the apparent place of them is not much different (II, VI, 18, p. 518)
Now to finde the apparent place of FG draw the incident of F (II, VI, 18, p. 519)
there is the apparent place of G, and so the apparent place of the object FG is VY (II, VI, 18, p. 519)
that point d is the apparent place of a (II, VI, 18, p. 519)
the point f is the apparent place of b, and so you have df for the apparent place of the object ab (II, VI, 18, p. 519)
therefore as the apparent points for example of the parallel KL (II, VI, 18, p. 519)
and then the apparent place will bee found by the same method (II, VI, 20, p. 521)
there is place for fancie to change the apparent place of an object (II, VI, 21, p. 524)
when the apparent place is betweene the glasse and eye (II, VI, 21, p. 524)
Wee fancy the superficies of the glasse more or lesse than the apparent object (II, VI, 21, p. 524)
any man many find the apparent place of any object (II, VI, 22, p. 525)
Namely that the apparent place of the object was always in the (II, VI, 22, p. 531)
besides the place apparent of each point of an object (II, VI, 22, p. 531)
strange assertion that the apparent place of an object is sometimes (II, VI, 22, p. 531)
I cannot here assigne exactly the apparent place of an object as in vision (II, VII, p. 551)
the apparent magnitude shall grow lesse and lesse till it vanisheth into a point (II, VII, 2, p. 552)
and the apparent object will bee OP greater and neerer to the eye (II, VII, 2, p. 554)
the apparent object will in this diminish faster (II, VII, 2, p. 555)
therefore the apparent place of G (producing the visuall line (II, VII, 2, p. 555)
for the same reason the apparent place of the whole object GH (II, VII, 2, p. 555)
which was the apparent magnitude in direct vision (II, VII, 2, p. 555)
the faster does the apparent magnitude of the object decrease (II, VII, 3, p. 556)

the proportion by which the apparent object decreaseth dependeth on this (II, VII, 3, p. 556)
the apparent object shall bee a crooked one (II, VII, 4, p. 556)
the point R shall bee the apparent place of G (II, VII, 4, p. 556)
so shall b and d bee the apparent places of H and I (II, VII, 4, p. 558)
this is it that amplifieth the apparent magnitude of a starre neere the horizon (II, VII, 4, p. 563)
the more it amplifies the apparent magnitude of the object (II, IX, 5, p. 596)
it shall more or lesse amplyfye the apparent magnitude of the object (II, IX, 9, p. 601)
the object will nott thereby bee lost nor the apparent magnitude diminished (II, IX, 10, p. 603)
and a little beyond will be the apparent object kl inverted (II, IX, 14, p. 615)
those figures generally have an apparente difference from their figures (II, III, 9, p. 446)

APPARENTLY

whose sides are reallie paralell, but apparently draw neerer (II, II, p. 395)
as the division may bee apparently equall betweene themselves (II, II, p. 395)

APPAREO

beginning of his first Epistle <i>De Apparente magnitudine Solis humilis et sublimis</i> (II, II, 20, p. 405) ¹³

TO APPEAR

But that this may appear playner suppose AB (I, VI, p. 155)
the object will appear alone, when the other is vanished and imperceptible (I, VIII, p. 198)
The same colours will appear , when the light passeth through a sphere (I, XIII, 6, p. 323)
the same colours will appear (if the refraction bee great enough) (I, XIII, 6, p. 323)
the object will appear in a coulored as in the prisme unlesse the object (I, XIII, 6, p. 325)
behold any object, the Image thereof should appear in the place where it doth (II, I, p. 335)
and therefore the point V shall appear somewhere in that line (II, I, p. 339)
the object C shall appear somewhere in GB produced (II, I, p. 342)
the gallerie should appear paralell how long soever (II, II, p. 395)
at that distance wherein appear the skie (that is to say the apparent place (II, II, 18, p. 402)
in which the said point must needs appear (II, V, 2, p. 468)
the point H shall appear above the tangent (II, VI, 9, p. 500)
therefore the object shall appear greater in this case of Refraction (II, VII, 4, p. 562)
a tract of vapour maketh the object appear (though under the same angle) (II, VII, 4, p. 563)
the object shall appear greater as IK (II, VIII, p. 576)
by which the bodies appeare of different kinds to the Eye (I, III, p. 111)
which hereafter I will make appeare more fully (I, IV, p. 126f)
That this may the better appeare , I will delineate the Refraction (I, IV, p. 126j)
and consequently there must appeare a light at the rupture (I, VI, p. 167)
will make it appeare presently of none effect (I, VI, p. 157)
and that place makes not itselife appeare , but the body illuminant (I, VII, p. 181)
that is to say appeare sensible on a papar (I, VIII, p. 197)

¹³ Riferimento a P. GASSENDI, *De apparente magnetudine solis humilis et sublimis*, Parisiis, 1642 (cfr. ID, *Opera omnia, in sex tomos divisa*, Lugduni, L. Anisson & I. B. Devenet, 1658 (rist. Stuttgart-Bad Cannstatt, F. Frommann, 1964, vol. 3, pp. 420-477).

the illumination of the whole will appeare and consequently make confusion (I, VIII, p. 198)
and by which it will appeare that reflection from hard bodies is not exactly such (I, IX, p. 208)
as may appeare by the 12 Lemma of the 9 Chapter (I, XII, 6, p. 289)
in a paper or other matter must needes appeare different (I, XIII, 4, pp. 320-321)
so as nothing shall appeare butt the red and yellow (I, XIII, 4, p. 322)
the colours shall not appeare in F (I, XIII, 6, p. 325)
and appeare to answer then one by one orderly (II, I, p. 334)
the line wherein any point in the object shall appeare (II, I, p. 336)
the object shall appeare in the lyne CD (II, I, p. 342)
the eye shall appeare double (II, I, p. 344)
I say it will appeare double (II, I, p. 344)
and therefore will appeare in both the lines MAN, LBO (II, I, p. 344)
without the opticq axe must needes appeare double (II, I, p. 344)
B shall appeare double and so would every other point (II, I, p. 348)
also that many points of the object will appeare in one and the Same Visuall line (II, I, p. 349)
the object will appeare with equall light surrounded (II, I, p. 356)
HEC which causeth B to appeare both in A and C (II, I, p. 357)
shall the object bee seene and consequently shall appeare in every part of that lyne (II, I, p. 361)
yett it shall nott appeare as a line (II, I, p. 362)
moveth in another manner) shall appeare to stand still (II, I, p. 362)
having his intention on the starre or hill that onely must appeare to bee moved (II, I, p. 364)
by the distance the same points appeare to bee in from the same center (II, II, p. 382)
A must appeare in the line AC, and for the same reason B must appeare in BC (II, II, p. 384)
If therefore they appeare in the points A and B (II, II, p. 384)
therefore B shall appeare in the line AD and C (II, II, 5, p. 388)
the point B shall appeare somewhere in the Visuall line AF (II, II, 5, p. 388)
the said points B and C shall appeare at that distance as one point (II, II, 5, p. 388)
the point B in all his removals shall appeare in some line that goes to B from I (II, II, 5, p. 384)
Therefore it must needes appeare in the intersection of those points (II, II, 5, p. 388)
(if it bee removed to E) must appeare in K the intersection (II, II, 5, p. 388)
if B bee removed to F it will appeare in L the intersection of AG (II, II, 5, p. 388)
yett they appeare to bee always on each side in a straite line (II, II, 5, p. 389)
the object A appeare in I and at the station D, the same object A appeare in L (II, II, 8, p. 391)
lesse than the angle BEA) shall appeare lesse than AB (II, II, p. 393)
the whole line AD shall appeare no longer than OR (II, II, p. 393)
if we would place one upon another statues so as they may all appeare equall (II, II, p. 393)
the end of the gallerie will appeare butt a point (II, II, p. 395)
fancied at such a distance as it would appeare at in cleere weather (II, II, 12, p. 399)
Yett they appeare not so bright, and consequently seeme further (II, II, 15, p. 401)
they shall either nott appeare att all, as when they are little (II, II, 16, p. 401)
or shall appeare as an obscureness in the face of the Sunne itselfe (II, II, 16, p. 402)
(though no star appeare) must seeme furthest off and the Zenith (II, II, 17, p. 402)
the cause of which difference will appeare thus (II, II, 19, p. 403)
many stares as doe sometimes appeare , do nevertheless give so little light (II, II, 23, p. 408)
multiply the magnitude by making it appeare in innumerable places att once (II, II, 23, p. 408)
all the stares that appeare putt together will not come neere (II, II, 23, p. 409)
the object shall there appeare and in the figure of that section (II, II, 28, p. 417)
The object shall appeare in and have the figure of the neerer section (II, II, 28, p. 417)
it will appeare like that, growing narrower (II, III, 3, p. 438)
the point C of the first figure will appeare in C of the second (II, III, 5, p. 439)
and K shall appeare in both lines AC and GI (II, III, 5, p. 439)
Therefore shall K appeare in the second figure at K (II, III, 5, p. 439)
it should nott appeare as it doth in E (II, IV, 2, p. 459)

moone and other bodies doe not appeare by reflection as greate as they are (II, IV, 2, p. 459)
the line CD shall appeare by reflection in AB (II, IV, 2, p. 460)
therefore there will appeare in such glasses always 2 images (II, IV, 2, p. 462)
where the points of the glasse appeare which they touch (II, V, 3, p. 471)
The extreme points thereof shall appeare in the glasse (II, V, 3, p. 472)
toward the eye as shall in the next place appeare (II, V, 3, p. 472)
the point E shall appeare at N in the line AC (II, V, 3, p. 472)
the point F shall appeare in the line BC somewhere about (II, V, 3, p. 472)
if the object were in H it would appeare in C (II, V, 4, p. 474)
to a distance sufficient, that it would appeare in I (II, V, 4, p. 474)
the line HE produced infinitely shall appeare in the line CI (II, V, 4, p. 474)
will not cease to appeare , though it bee removed still further (II, V, 5, p. 476)
By the same reason the point G shall appeare in R (II, VI, 6, p. 494)
the whole straite line FG shall appeare by reflexion (II, VI, 6, p. 495)
the precedent article will appeare in Γ (II, VI, 7, p. 496)
there appeare two images of the object (II, VI, 8, p. 498)
the point I shall appeare where the parallel QS meeteth with (II, VI, 9, p. 500)
the point H shall appeare where Vr parallel to DF meeteth with EL (II, VI, 9, p. 500)
the point I must againe appeare at the meeting of EB and QS (II, VI, 9, p. 500)
and therefore would both appeare white, with their likesides covered (II, VI, 11, p. 504)
the object must bee placed to make it appeare in the same place (II, VI, 11, p. 505)
the object given shall appeare in the meeting of the visuall line (II, VI, 13, p. 507)
the same points appeare in their owne visuall lines (II, VI, 13, p. 511)
therefore they appeare in the intersections (II, VI, 13, p. 511)
there shall appeare the point 2 of the object (II, VI, 14, p. 511)
there shall appeare the point 3 ^e of the object (II, VI, 14, p. 511)
line 1234 shall appeare in the crooked line inverted 1234 (II, VI, 14, p. 512)
the points B and C will appeare where they are (II, VI, 16, p. 512)
in the point B) will appeare much neerer the eye (II, VI, 16, p. 512)
the said points shall still appeare in the lines AN and AH (II, VI, 17, p. 517)
to say F shall appeare (in what part of its paralell (II, VI, 17, p. 517)
G shall appeare in the line AM (II, VI, 17, p. 517)
the same points shall appeare in their owne visuall lines (II, VI, 17, p. 517)
they shall appeare at the points of intersection (II, VI, 17, p. 517)
the same parallel above L will appeare in the line PH (II, VI, 18, p. 520)
the points of the line bS taken below S appeare in the line AT (II, VI, 18, p. 520)
the points taken in the same parallel above S will appeare in PT (II, VI, 18, p. 520)
it can never appeare below P (II, VI, 18, p. 520)
it can never appeare above T, it must appeare in all parts of its parallel (II, VI, 18, p. 520)
all the points in KL shall appeare between P and H (II, VI, 18, p. 520)
ABp, will appeare a little within the circle (II, VI, 20, p. 524)
shewing thereby where every one shall appeare in each case (II, VI, 22, p. 525)
therefore they shall appeare in the Same place by Reflexion (II, VI, 22, p. 526)
as I have already shewne, appeare under the same visuall angle (II, VI, 22, p. 526)
therefore shall appeare in the points L and K (II, VI, 22, p. 526)
object whose extremes P and O appeare by reflexion there where they are (II, VI, 22, p. 526)
object being placed in the center E will there also appeare by reflexion (II, VI, 22, p. 526)
in what line each parallel in every case will appeare by reflexion (II, VI, 22, p. 529)
I say that the parallel line from g upwards shall appeare in fg (II, VI, 22, p. 529)
the line gf shall appeare in the parallel from g upward (II, VI, 22, p. 529)
on the other side of the glasse shall appeare in AQ produced (II, VI, 22, p. 529)
the neerest part of the said parallel unto BC shall appeare further from A (II, VI, 22, p. 529)
the parallel IX downward from the line BC shall appeare in AV (II, VI, 22, p. 529)

the parallel CT downwards shall appeare in AB (II, VI, 22, p. 529)
the parallel de downwards shall appeare in AZ (II, VI, 22, p. 529)
the parallel MQ from the line BC downward shall appeare in AR (II, VI, 22, p. 529)
on the contrary side of the glasse shall appeare in DZ (II, VI, 22, p. 530)
how and where an object shall appeare in the water or other thicker (II, VII, 1, p. 531)
the object shall appeare greater and neerer than in vision direct (II, VII, 2, p. 552)
wherein stands the eye it shall appeare lesse and further off (II, VII, 2, p. 552)
of the object A and B will alwaies appeare in the 2 sides AF, BF (II, VII, 2, p. 552)
the point G will appeare in K and the point H in L (II, VII, 2, p. 552)
I say GH shall appeare greater than KL (II, VII, 2, p. 554)
you have CR for the visuall line wherein must appeare the point G (II, VII, 2, p. 554)
the triangle in whose side appeare A and B, or G and H (II, VII, 2, p. 554)
the point G will appeare in O, and by the same reason the point H will appeare in P (II, VII, 2, p. 554)
triangle in whose side GH will appeare must bee neerer to C (II, VII, 2, p. 555)
the object shall appeare lesse than it would doe in vision direct (II, VII, 4, p. 558)
butt in what place precisely it ought to appeare I cannot determine (II, VII, 4, p. 558)
Butt that it shall appeare , as I say lesse than in direct vision is easy to know (II, VII, 4, p. 558)
Now that it shall appeare under a lesse angle is proved thus (II, VII, 4, p. 559)
the visuall line in which the point F shall appeare EH (II, VII, 4, p. 559)
the object shall appeare lesse than if it were seene directly (II, VII, 4, p. 561)
the object shall appeare in the same magnitude and place (II, VII, 4, p. 561)
in a purer Region ought to appeare greater if they could bee seene (II, VII, 4, p. 563)
they ought to appeare least where they are (II, VII, 4, p. 563)
therefore it would appeare also lesse there than towards the Zenith (II, VII, 4, p. 563)
the same angle must needs also appeare greater (II, VII, 4, p. 563)
make each point of the object appeare in divers places, which is confusion (II, VIII, 1, p. 574)
the same spectacle maketh the whole object appeare greater (II, VIII, 2, p. 574)
so shall the point A appeare in the visuall line DH (II, VIII, p. 576)
So as it shall appeare in DM produced as at K (II, VIII, p. 576)
the object shall still appeare in its direct and true posture (II, VIII, 4, p. 577)
the object shall appeare bigger and bigger and inverted (II, VIII, 4, p. 577)
divers points shall appeare in the same space (II, VIII, 4, p. 579)
therefore the object will appeare still greater and greater (II, VIII, 4, p. 580)
if you remove the object further off it shall appeare lesse (II, VIII, 5, p. 580)
it maketh the object to appeare lesse (II, VIII, 6, p. 580)
the object will appeare at KL (II, VIII, 6, p. 581)
the object if it bee neere, will appeare both greater and distinct (II, VIII, 7, p. 583)
the object shall appeare so confusedly as that every point of the object will appeare in every visuall line (II, VIII, 7, p. 583)
and so the object will appeare greater (II, VIII, 7, p. 585)
onely by that it will appeare more and more confused and dulier (II, VIII, 7, p. 585)
the place thereof will still appeare the same (II, VIII, 7, p. 585)
it make the object appeare greater (II, IX, 2, p. 593)
it comes to make the object appeare much greater than in ordinaire vision (II, IX, 3, p. 593)
the visuall line in which O will appeare will bee GKF (II, IX, 3, p. 595)
the object must needs appeare greater and neerer (II, IX, 3, p. 596)
will with all appeare neerer to the eye (II, IX, 4, p. 596)
for the Reason why the object although it appeare greater than in vision direct (II, IX, 7, p. 597)
if they bee placed at the right distance make it appeare distinctly (II, IX, 9, p. 601)
the lesse bright it will appeare (II, IX, 9, p. 602)
the object will appeare greater butt obscurer (II, IX, 9, p. 602)
and therefore it will appeare the more obscure (II, IX, 10, p. 603)

will the object appeare ever the brighter (II, IX, 10, p. 603)
the one point did appeare so greate as to take up the whole angle AHC (II, IX, 11, p. 607)
the object also will appeare a little lesse (II, IX, 13, p. 612)
the object will appeare a little bigger (II, IX, 13, p. 612)
the object will appeare much greater (II, IX, 14, p. 615)
the ouverture of the glasse which was HI, will appeare nearer to the eye (II, IX, 14, p. 615)
the brighter the object will appeare , and consequently the greater the Sphare (II, IX, 15, p. 616)
the more illuminated will the object appeare because in case the sphare (II, IX, 15, p. 616)
sett them asunder the greater the object shall appeare (II, IX, 17, p. 618)
and withall the object will appeare the obscurer (II, IX, 17, p. 618)
when the distance AB has by the instrument appeared to the eye in D (II, II, 21, p. 406)
the distance AB has still appeared much greater than the distance CB (II, II, 21, p. 406)
which afore appeared a little within the circle ABp (II, VI, 20, p. 522)
where it appeared in direct vision (II, VII, 2, p. 554)
which graine usually appeares in the breaking (I, V, p. 149)
By this it appeares , that though illumination bee weakened by distance (I, VI, p. 160)
as not the illuminant but itselfe appeares (I, VII, p. 182)
visible orderly butt inverted (as appeares by) And seeing that (I, XI, p. 263)
there appeares no cause why it should be other than in the original (I, XIII, 2, p. 314)
triangle ABC to bee that which appeares when one cutts the trilateral prisme (I, XIII, 4, p. 318)
each point of the object appeares , which lines are comonly called the visuall lynes (II, I, p. 336)
for vision is the judgement itselfe of the place, where the object apperes to bee (II, I, p. 341)
The reason also appeares , why when a man rides by a hedge (II, I, p. 363)
where it appeares to the eye C, or EF, where it appeares to the eye D (II, II, 8, p. 391)
Also the reason appeares why in a great mist or fogge in the open fields (II, II, 12, p. 399)
staves the tyme of a longer motion and so appeares in a longer time (II, II, 27, p. 417)
Out of this it appeares how to find the apparent place (II, V, 3, p. 471)
and thus appeares the reason of the two images seene of HI (II, VI, 11, p. 503)
as it appeares without Reflexion in direct and ordinaire Vision (II, VI, 11, p. 505)
the whole object FG appeares is OEQ (II, VI, 13, p. 510)
the object in this case appeares alwayes betweene the vertex (II, VI, 15, p. 512)
the parallel KL taken below L appeares in the line AH (II, VI, 18, p. 520)
which lying in the plaine of the Circle BAC appeares to bee in $\theta\Lambda$ (II, VI, 20, p. 522)
each point of the object appeares in the perpendicular drawn (II, VI, 22, p. 531)
which is as much as to say the object appeares , and yet is nott seene (II, VI, 22, p. 531)
the same object appeares alwayes lesse when it is seene under a lesse angle (II, VII, 4, p. 559)
you have the reason why the whole object appeares greater (II, VIII, p. 576)
By this it appeares ; that all the beames that from K (II, IX, 7, p. 599)
In this last the object appeares inverted (II, IX, 13, p. 611)
(which appeares by the construction) (II, IX, 14, p. 615)
the object appeares greater and lesse in the same proportion (II, IX, 20, p. 622)
Hence also it appeareth that if a beame proceedeth out of one medium (I, IV, p. 126b)
Out of this also appeareth the truth of what is said in the article before (I, VI, p. 163)
Seeing the figure of the Sunne appeareth round (I, VI, p. 167)
motion tendeth outward by reaction it appeareth to us to bee without and not (II, I, p. 334)
in which that point of the object appeareth (II, I, p. 339)
wherein the object principally and most strongly appeareth (II, I, p. 354)
For the point B appeareth (if it standeth at D) in the lines AD and BI (II, II, 5, p. 388)
By this appeareth the cause, why an object the further (II, II, 6, p. 389)
is manifest why an object appeareth bigger being beheld with both eyes (II, II, 8, p. 389)

Hence appeareth what wee are to do if we would place (II, II, p. 393)
And from hence appeareth first the cause, why when wee see a hill (II, II, 11, p. 398)
And from this appeareth the reason, why the cloudes when much of the sky (II, II, 18, p. 402)
whereby the object as it appeareth more distinct, so also it appeareth less (II, II, 22, p. 408)
the object appeareth greater by the littleness of the visuall angle (II, II, 24, p. 410)
whereby a Gallerie or other object appeareth twice as long as it is (II, IV, 2, p. 460)
And by this appeareth the reason why, when the glasse standeth (II, VI, 8, p. 498)
which is to bee seene in diverse great circles, appeareth lone and circular (II, VI, 20, p. 522)
the bottome appeareth nearer to his eye (II, VII, 4, p. 558)
and whatsoever appeareth further off under the same angle (II, VII, 4, p. 563)
the visuall line in which M appeareth bee GHD (II, IX, 3, p. 595)
the visuall angle under which the whole object appeareth to the eye (II, IX, 3, p. 595)
by which the reason appeareth , why the lesse the sphare of the concave (II, IX, 5, p. 596)
and by the coulors so appearing , a man may make the best conjectures (I, II, p. 98)
The same is to bee understood of the point X, appearing the line LX (II, I, p. 339)
every point appearing in divers places as it hath been at (II, V, 5, p. 476)
because the extreme parts appearing together with the Ring (II, VI, 21, p. 524)
another object further off appears in the same distance with it (II, II, 16, p. 402)

APPEARANCE

a strange phenomenon or apparence by experience to bee easily observed (I, IX, p. 208)
neerer than the naturall apparence that is to say seeing the visuall lynes (II, II, 28, p. 417)
before the apparence thereof become to bee so deep in the glasse (II, V, 2, p. 468)
the apparence will bee such another line joined to NRPQ (II, V, 4, p. 472)
butt is greater in apparence than the truth (II, VI, 6, p. 495)
have all the varietie of apparence than an object can have in a concave glasse (II, VI, 20, p. 521)
you have the apparence of 2 dimensions, or superficies of the object (II, VI, 20, p. 521)
the apparence thereof passeth over the whole concave (II, VI, 20, p. 522)
the point A standing on high, the apparence of the whole line $\Gamma\Lambda$ would be (II, VI, 20, p. 524)
the apparence of the object AB shall lessen by slower degrees (II, VII, 2, p. 554)
drawing the line Rbde you have the apparence as neere as I can draw it (II, VII, 4, p. 558)
Other apparences also that seeme strange to ignorant persons (II, IV, 2, p. 460)
Of such apparences therefore as these being in varietie infinite (II, IV, 2, p. 462)
All these apparences answer exactly to experience (II, VI, 22, p. 530)
which causeth an appearance of that blackness, which men calle the apple (I, I, p. 80)
light and colour, that is to say the appearance of objects which is nothing (II, I, p. 335)
make that appearance that wee call a flame (II, I, p. 361)
change of place in the same manner in the appearance of the object (II, I, p. 366)
For example, if there bee the appearance of a linear object (II, II, p. 382)
Also the appearance of an object where it is nott, being butt fancy (II, II, 3, p. 384)
And consequently the appearance of all the qualities and angles (II, II, 11, p. 399)
which cause is to bee rendred for appearance of the Sunne in our eye (II, II, 27, p. 416)
Of the Appearance of Objects in Perspective (II, III, p. 435 – titolo cap.)
of Experience in the Originall appearance of objects and a steady fancy (II, III, 9, p. 446)
that long appearance breaketh and becomes of inverted, direct againe (II, VI, 20, p. 522)
according to which the appearances and Experiments, are most easily solved (I, VI, p. 165)

now to enquire where their **appearances** shall bee in the middle distances (II, V, 3, p. 471)

COLOUR

they call humor vitreous, The **color** whereof is not so cleere (I, I, p. 82)

And for the **color** of the light so falling (I, XIII, 2, p. 314)

remember that all this projection of **colors** is, as they are on paper (I, XIII, 3, p. 322)

qualities and angles and differences of **colors** is at last taken away by much (II, II, 11, p. 399)

case all difference of **color** bee a they would have it (I, II, 5, p. 98)

when that **color** is but a confusion of so many images of the moone (I, III, 3, p. 111)

coloured with that azure **color**, which men ascribe to the wolkin (I, III, 3, p. 112)

the lucid body caused the **color** all colours would bee white as lucid bodies (I, VII, p. 186)

so as the **Color** thereof may differ from the coulour of another body (I, VII, p. 186)

the object become more bright, yet the **color** of the object is not more (I, VII, p. 186)

that motion, which is the cause of **color**, the when the light is lesse (I, VII, p. 186)

wee doe indeed better discerne the figure, butt the **color** lesse (I, VII, p. 187)

butt bee a confusion of the **color**, and shape of every point mixed (I, VIII, p. 197)

and the **Color** NO of the same light crossed more weakely (I, XIII, 4, p. 321)

yellow a stronger yellow as Orange **color**, or weaker as straw **color** (I, XIII, 4, p. 322)

and come thence refracted to E the **color** will not bee sensible in E (I, XIII, 6, p. 325)

nor that wee see **color** butt the object that maketh that fancie wee call **color** (II, I, p. 334)

Vision therefore is light or **color** when it is made by the object present (II, I, p. 334)

and **Color** or Light thus figured it what wee call an Image (II, I, p. 334)

supposed light and **color**, that is to say the appearance of objects (II, I, p. 335)

that the **Color** thereof is nott to bee distinguished (II, II, 16, p. 401)

The figures that beget these **colours**, are for the black or pyramidal cones (I, VII, p. 183)

the slowest of all **colours**, and also why no solid body (I, VII, p. 185)

lucid body caused the colour all **colours** would bee white as lucid bodies (I, VII, p. 186)

and other **colours**, participating of these (I, VII, p. 186)

projection of those **colours** from the paper to the eye much weaker (I, XIII, 3, pp. 322-323)

the stronger also are the crosse lights or **colours**, for the swifter the beame (I, XIII, 4, p. 323)

the crosse lights, that is, the **Colours** will not bee sensible (I, XIII, 4, p. 323)

The same **colours** will appear, when the light passeth through a sphere (I, XIII, 6, p. 323)

the same **colours** will appear (if the refraction bee great enough) (I, XIII, 6, p. 323)

to F, the **colours** shall not appear in F (I, XIII, 6, p. 325)

and that it hath such and such **color** and figure. So that light (I, II, 1, p. 95)

it cannot make any diversity of **color** at all (I, VII, p. 186)

the multiplication may be such as to make the **color** utterly undiscernable (I, VII, p. 186)

and by the **colours** so appearing, a man may make the best conjectures (I, II, 5, p. 98)

that the diversity of other **colours**, that are neither white nor black (I, VII, p. 186)

changed into certaine bright **colours**, that is to say on the outside (I, XIII, 3, p. 316)

this is cause enough to cause the former **colours** ZNG to bee brighter (I, XIII, 4, p. 321)

distance from the glasse, the **Colours** will come to such a breadth (I, XIII, 4, p. 322)

for those **colours** that are not possibly to bee seene on a paper (I, XIII, 3, p. 322)

makes the crosse light wherein the **colours** consist insensible (I, XIII, 6, p. 323)

humor, or the **coulour** of Cristall, enclosed with a thin coate (I, I, p. 82)

a confused yellow coulour , upon the face of a troubled water (I, II, 4, p. 97)
shall still bee of the same coulour , or at least shall never by any position (I, II, 5, p. 98)
so as the Colour thereof may differ from the coulour of another body (I, VII, p. 186)
but one onely sort of coulour , namely that of the shining body (I, III, 3, p. 111)
and FC shall make a violet coulour , and the other circles (Ch. 4, p. 126f)
in a cleere sky, is the coulour of the aire made by the great number (I, VII, p. 182)
and their coulour is that wee call black (I, VII, p. 182)
first blew then violett coulour . The cause whereof may be (I, XIII, 3, p. 316)
and consequently the coulour ZN shall bee made (I, XIII, 4, p. 321)
observe also that the Coulour of that on which this light is received (I, XIII, 4, p. 322)
Distinct or figured vision is when the light or coulour , hath a figure (II, I, p. 334)
make the best conjectures of the same coulours what they are in other bodies (I, II, 5, p. 98)
such as are the Coulours in the Rainebow (I, IV, p. 126f)
must needes therefore bee produced other coulours betweene (I, VII, p. 183)
But the diversity of Coulours in bodies, though they bee but diversified light (I, II, 5, p. 97)
all kind of coulours possible, as they must bee in case (I, II, 5, p. 98)
There bee coulours made sometimes without any aspertitie at all (I, II, 5, p. 98)
and the more visible are the coulours , for the greater the obliquitie is (I, XIII, 4, p. 322)

COLOURED

and (which is all one) coloured . But rough bodies (I, III, 3, p. 111)
makes the water seeme coloured when that colour is but a confusion (I, III, 3, p. 111)
made visible and coloured with that azure colour (I, III, 3, p. 112)
so as wee see not a coloured but a shining figure (I, VII, p. 187)
but the eye placed in F, shall see the object in a coloured as before (I, XIII, 6, p. 325)
unless the glasse itselfe bee coloured , there appeares no cause why (I, XIII, 2, p. 314)
the object will appear in a coloured as in the prisme unlesse the object (I, XIII, 6, p. 325)
than any other coloured body and upon very black not at all (I, VII, p. 185)

CONCEIT

butt vaine words, whereof no conceit can bee formed in the minds of men (II, VI, 22, p. 530)
is to be cast away the Conceit of millions of Strings in the Optiq Nerve (II, IX, 20, p. 622)

TO CONCEIVE

bee much more strongly sustained in conceaving it for the original plott (II, III, 7, p. 440)
From the Braine I conceive there is by the means of the arteries (I, I, p. 82)
so wee may conveive so many sparkes as make the flame (I, VI, p. 168)
For a man can never conceive anything to bee the Image, or another thing (I, XI, p. 258)
I can conceive no other figure apt to contract beames by reflexion (I, XII, 5, p. 289)
so that if wee conceive the glasse cut off with a playne paralell (I, XIII, 1, p. 311)
plaine perpendicularly falling on the side, and conceive it so placed (I, XIII, 4, p. 318)
This being so tis easy to conceive that, as much action upon the senses (II, II, 26, p. 415)
I doe not conceive why there should bee much more (II, II, 26, p. 416)
which is easiliest demonstrated and easiest to conceive (II, III, 3, p. 436)

wee are to conceive the object so erect (II, VI, 20, p. 521)
on a void paper you may conceive a circle drawne as here ABCD (II, VI, 22, p. 525)
then conceive the eye to bee where you will as at F (II, VI, 22, p. 525)
then you may conceive FE, joined and produced to the Circumference (II, VI, 22, p. 525)
pressure cannot otherwise be conceived . And because on the other side (I, II, p. 95)
more than is possible to be conceived , and therefore I lett the Opinion (I, VI, p. 166)
By the same figure may also bee conceived that the hiding part of the glasse (I, XI, p. 264)
which is hard to bee conceived in respect wee can with no glasses perceive (II, I, p. 341)
all other axes that can bee conceived between GA and FG (II, I, p. 348)
it shall not bee conceived otherwise than as some blott or obscurer (II, I, pp. 348-349)
as is easily conceived without describing any figure (II, I, p. 361)
no line is Visible that is nott conceived as a line, that is to say having two ends (II, II, p. 384)
the same more clearly conceived , we must againe draw the figure thereof (II, VI, 13, p. 508)
those other writers beene either otherwise conceived than it is (II, VI, 22, p. 530)
Butt when wee conceyve by it a Gallery, Lanscep or other thing (II, III, 9, p. 446)
So that if wee conceyve still more points of reflexion betweene L and B (II, V, 2, p. 470)

CONCEPTION

This conception concerning the generation of white and black (I, VII, p. 185)
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DREAM

see the object, for in a dream wee have the fancy (II, I, p. 334)
the eyes closed as in a dreame . Distinct or figured Vision (II, I, p. 334)
than such light, as wee have in dreames . Eightly That the object (II, IX, 20, p. 622)

FANCY

So that light is nothing but a fancie , made by the lucid object by such pressure (I, II, 1, p. 95)
image which wee have in the fancie by beholding the Object through the glasse (I, XI, p. 264)
That Vision in general is that fancie which is caused in any living creature (II, I, p. 334)
For this fancie , though it bee butt a motion within (II, I, p. 334)
wee see colour butt the object that maketh that fancie wee call colour (II, I, p. 334)
when wee have such a fancie say wee see the object (II, I, p. 334)
the Images of objects are in the Fancie and that they fly not through the aire (II, I, p. 336)
takes away the prejudice of the fancie which arose from the memorie (II, II, 22, p. 408)
This division is another helpe of the fancie or memorie (II, III, 6, p. 440)
then is the fancie of the beholder vision, namely the vision of the plaine (II, III, 9, p. 446)
then is the fancie of the beholder to bee called memorie (II, III, 9, p. 446)
there is place for fancie to change the apparent place of an object (II, VI, 21, p. 524)
species are nothing else butt fancie , made by the light proceeding directly (II, IX, 20, p. 621)
that Light is a fancy in the minde, caused by motion in the braine (I, Dedicatory preface, p. 76)
a motion within and the rest meere fancy . 2. But to this manner (I, II, 1-2, p. 96)
and begett that fancy wee call light (I, VI, p. 165)
for in a dream wee have the fancy . Vision therefore is light (II, I, p. 334)

which is nothing butt our fancy , to bee some accident in the object itself (II, I, p. 335)
object where it is nott, being butt fancy , whatsoever produces the same effect (II, II, 3, p. 385)
shall produce the Same fancy , and therefore, if any other cause (II, II, 3, p. 385)
But the fancy is not so easily putt in mind of such an alley or gallerie (II, III, 3, p. 438)
Originall appearance of objects and a steady fancy , as also of some glasse (II, III, 9, p. 446)
to the glasse, the fancy hinders a man from judging whether it bee before (II, VI, 21, p. 524)
a cause to the contrary in the fancy , which cause I have already sett down (II, VII, 4, p. 563)

TO FANCY

with the opticq axe, shall fancie all hee sees to bee in one and the (II, II, 16, p. 402)
and consequently the point V shall bee fancied in th straite line MI (II, I, p. 339)
the line thereof shall be fancied to passe through the center I (II, I, p. 341)
resistence of the Retina make the object bee fancied without us sometimes neere (II, II, p. 397)
why should it not bee fancied as farre off as the object itself (II, II, p. 397)
bodies of water and therefore is fancied at such a distance as it would appeare (II, II, 12, p. 399)
yett it shall nott be perceived or fancied as the object of his sight (II, II, 16, p. 401)
Wee fancy the superficies of the glasse more or lesse than the apparent object (II, VI, 21, p. 524)

FIGURE

ABC representeth the figure which would arise by cutting the eye (I, I, p. 80)
In this figure are distinguished by four circles (I, I, p. 80)
hath such and such coulor and figure . So that light (I, II, p. 95)
butt within the bodie, according to the figure it hath, as when teo Globes meete (I, II, p. 95)
on a convexe or concave Superficies, or what figure soever (I, III, p. 110)
Then presently the difference you find in the figure of FG, the straight line (I, IV, p. 126b)
and the whole figure AFHMNIEB will bee but a refracted line (I, IV, p. 126c)
You have therefore in this figure MGN for the angle of inclination (I, IV, p. 126j)
in the one figure , and ek to eh in the other figure and consequently as HO to PI in the one figure is ho (I, IV, p. 126l)
the angle of Inclination in one figure is to Sine of the angle Refract (I, IV, p. 126m)
the angle of Inclination in the other Figure is to the Sine of the angle refract (I, IV, p. 126m)
what figure soever, the thicker medium bee of (I, IV, p. 129)
lett us consider the precedent figure , and suppose the globe whose diameter is AB (I, VI, p. 158)
That which (in the precedent figure) is within B (I, VI, p. 159)
Seeing the figure of the Sunne appeareth round (I, VI, p. 167)
as also doth the figure of a grayne of powder kindled (I, VI, p. 167)
why the figure of a flame is always pointed upwards (I, VI, p. 167)
and so have a pyramidicall figure (I, VI, p. 168)
if a man describe on a paper such a figure as hath its inequality of superficies (I, VII, p. 183)
To exemplifie this by figure , Lett there bee two bodies A and B (I, VII, p. 183)
wee doe indeed better discerne the figure , butt the colour lesse (I, VII, p. 187)
so as wee see not a coloured but a shining figure (I, VII, p. 187)
what so ever bee the figure of the hole, as square triangular or irregular (I, VIII, p. 197)
the figure which is thereon to bee seene, will not bee of the figure of the hole (I, VIII, p. 197)
the illumination from the object to a figure inscribed in the hole (I, VIII, p. 197)
whose lesser base is the figure inscribed in the hole (I, VIII, p. 197)
passes through the inscribed figure , which is like that of the object (I, VIII, p. 198)
other greate roome makes upon the opposite wall a figure enclining to round (I, VIII, p. 198)

butt of another figure as a candle it would produce that other figure (I, VIII, p. 198)
a candle through a small hole of any figure , if the paper bee (I, VIII, p. 198)
the roundnes of the figure of the Glasse casting them nearer together (I, IX, p. 209)
In the first figure where BC is longer than CD (I, IX, p. 214)
in the second figure where BC is shorter than CD (I, IX, p. 214)
in the third figure where CB, CD are equall (I, IX, p. 214)
as in this figure , the two angles BEC, BIC are equall (I, IX, p. 214)
In like manner, if the figure bee not a sphare, butt spherically (I, X, p. 239)
convexe on both sides as the figure AHM (I, X, p. 239)
in comming to the foreside of the figure , the more their refracted lynes (I, X, p. 239)
Let ABCD bee a bodie of the figure above limited (I, X, p. 245)
If there bee a glasse, whose figure is that which ariseth out of the conversation (I, X, p. 249)
If there bee a glasse of the figure aforesaid as ABC (I, X, p. 249)
is understood by the figure of the 12 Lemma of the precedent Chapter (I, X, p. 251)
If there bee a glasse, whose figure is that which ariseth from the conversation (I, X, p. 251)
By the same figure may also bee conceived that the hiding part of the glasse (I, XI, p. 264)
If a glasse bee on both sides of a figure hyperbolicque (I, XI, 5, p. 265)
that in a hyperbolicque figure such beames as fall parallel (I, XI, 5, p. 265)
and in an Ellipticque figure in the same manner (I, XI, 5, p. 265)
Butt in case, the figure of a glasse or other transparent body (I, XI, 6, p. 265)
such a property hath the figure of the eye (I, XI, 6, p. 266)
the diversity of the Three humors in substance and figure maketh (I, XI, 6, p. 266)
nor of the figure of the Christalline humor so as to demonstrate (I, XI, 6, p. 266)
that the eye, if it bee perfect, hath the figure and substance required (I, XI, 6, p. 268)
the image shall bee direct as by the figure itselfe is manifest (I, XI, 6, p. 273)
that any figure can rectifie an inverted figure , butt onely imperfectly (I, XI, 6, p. 275)
and according to the figure so made a glasse bee hollowed within (I, XII, 2, p. 284)
If from the figure next above described (I, XII, 3, p. 286)
I can conceive no other figure apt to contract beames by reflexion (I, XII, 5, p. 289)
or any other figure (if it bee to burne by reflection) of the beames of the Sun (I, XII, 6, p. 292)
The one a figure whose convexe Superficies as ABC (I, XII, 8, p. 294)
workmanship will answer to the figure designed in the mind) (I, XII, 8, p. 296)
The other is a figure , whose Superficies as AB is a playne (I, XII, 9, p. 296)
of the last figure butt one, first red and then yellow (I, XIII, 3, p. 316)
there happens two reflexions as in this figure (I, XIII, 6, p. 325)
figured vision is when the light or colour, hath a figure , whose severall parts (II, I, p. 334)
and why of such a figure rather than of another (II, I, p. 335)
and hath not pursued the seeming figure , greatness and distance (II, I, p. 336)
according as the face of the object is a circle or other figure (II, I, p. 341)
wee know not the figure neither of the formost superficies of the Cornea (II, I, p. 350)
as are described in the last precedent figure ADEa, BDEb (II, I, p. 353)
in the center of the eye as in the figure following (II, I, p. 354)
as is easily conceived without describing any figure (II, I, p. 361)
apparent greatness, distance and figure of the object and that in ordinary vision (II, I, p. 367)
object is the apparent distance, apparent magnitude and figure altogether (II, II, p. 382)
For distance, magnitude and figure are all required to determine place (II, II, p. 382)
For in the former figure lett AC bee produced to the Retina in I (II, II, p. 384)
therefore must needes bee seene in the same figure , which is concave (II, II, 18, p. 403)
the cause thereof to the sphericall figure of the sea (II, II, 24, p. 411)
the head joyne both in one and forme the figure of a square table (II, II, 24, p. 414)
The diversitie of the apparent figure of the same object in direct vision (II, II, 28, p. 417)
the object shall there appeare and in the figure of that section (II, II, 28, p. 417)
The object shall appeare in and have the figure of the nearer section (II, II, 28, p. 417)

on the plaine EF the figure of the object AB shall bee EF (II, II, 28, p. 417)
if the intention bee on DG, the figure shall bee DG (II, II, 28, p. 417)
the objects have such a figure , I referre to the following chapter (II, II, 28, p. 419)
The representing of a figure in perspective is nothing else (II, III, 1, p. 435)
which the sides of the figure make in that plaine which (II, III, 1, p. 435)
when the figure stands behind him (II, III, 1, p. 435)
of drawing a figure in perspective. butt onely for example (II, III, 3, p. 436)
We will consider therefore the first figure , wherein suppose ABZY (II, III, 3, p. 436)
if as in the second figure you draw the base AB (II, III, 3, p. 438)
equall to EF of the first figure , and joyne AF (II, III, 3, p. 438)
of the first figure , whose side DC subtendeth a sensible angle (II, III, 4, p. 438)
if in the second figure you place GI (II, III, 4, p. 438)
the point D of the first figure shall bee seene in D of the second figure and the point C in C (II, III, 4, p. 439)
of the first figure into as many equall parts (II, III, 5, p. 439)
You are to draw in the second figure the diagonall AC (II, III, 5, p. 439)
for to AC of the first figure will answer AC in the second (II, III, 5, p. 439)
the point C of the first figure will appeare in C of the second (II, III, 5, p. 439)
the second figure must bee divided into as many equall parts (II, III, 5, p. 439)
that are in the first figure , for if in the first figure you draw AC (II, III, 5, p. 439)
of the second figure as being in AC and GH of the first figure (II, III, 5, p. 439)
Therefore shall K appeare in the second figure at K (II, III, 5, p. 439)
the second figure shall answer to OP of the first (II, III, 5, p. 440)
as in the third figure or with a Rowe of trees (II, III, 7, p. 440)
as in the 4 th figure the memorie will yett bee much more strongly (II, III, 7, p. 440)
The fifth and sixth figure is the Section of a pyramide (II, III, 7, p. 440)
for the Fifthe Figure (which is composed of 2 Trapeziums) (II, III, 7, p. 442)
in the 6 th figure where I suppose the height of the Eye in B (II, III, 7, p. 442)
in the first figure the parabola ABT (II, III, 8, p. 442)
an hyperbola such as ABT of the 3rd figure . Butt if the vertex (II, III, 8, p. 444)
as QGR of the first figure the perspective shall bee (II, III, 8, p. 444)
as QGR in the third figure . For if I suppose (II, III, 8, p. 444)
the first figure passeth between the eye which is in A (II, III, 8, p. 444)
as in the first figure erected on AB (II, III, 8, p. 444)
the section GQR of the 3rd figure an Ellipsis (II, III, 8, p. 444)
the line VX of the first figure , which joyneeth the points of intersection (II, III, 8, p. 444)
in the midst is represented by VX of the third figure (II, III, 8, p. 446)
or by the figure as when the faces of the Glasse are not parallel (II, IV, 2, p. 462)
By the figure last before drawne one may perceive (II, V, 5, p. 474)
as it were in the fundament of the figure BKD (II, VI, 3, p. 487)
as in the first figure , or within it as in the second figure (II, VI, 4, p. 488)
line QVYR in this figure is the same with the line NRPQ in the figure there (II, VI, 6, p. 495)
butt if you consider the 2 nd figure of this present article (II, VI, 11, p. 504)
Againe take the 2 nd figure of the article (II, VI, 11, p. 504)
we must againe draw the figure thereof (II, VI, 13, p. 508)
if wee would know the figure of the whole object (II, VI, 14, p. 511)
it cannot well bee represented by figure (II, VI, 20, p. 521)
Suppose in the last figure $\Gamma\Lambda$ to be the object (II, VI, 20, p. 522)
and the great number of lines necessarie in every figure (II, VI, 22, p. 525)
I will endeavour in one figure to represent in a manner (II, VI, 22, p. 525)
you are to consider the next figure , which though by the multitude (II, VI, 22, p. 525)
so that in this figure I shall give the Synopsis or general view thereof (II, VI, 22, p. 528)
refracted as the substance and figure of the parts of the eye require (II, VIII, 1, p. 572)

there is no other figure found that will produce the desired effect (II, IX, 2, p. 593)
point K in the second figure , and the pupil of the eye at PQ of the same figure (II, IX, 7, p. 599)
as the figure BCPQ to the figure AMPQ (II, IX, 7, p. 599)
For example in the former figure , if the beames coming from D (II, IX, 8, p. 601)
if the concave glasse in the precedent figure bee of a lesse sphere (II, IX, 9, p. 602)
For if in the precedent figure , you suppose DEF to bee the portion (II, IX, 9, p. 602)
This is not so in an hyperbolicall glasse nor in any other figure (II, IX, 11, p. 608)
Perhaps if the Retina had the figure of an hyperbole (II, IX, 11, p. 608)
you have in one of the figures namely that which is marked with (I, IV, p. 1261)
For the partes within being of several figures and severall nature (I, V, p. 148)
of a ruggedness consisting of such figures , as beames falling on it (I, VII, p. 182)
an opacous body consist of such figures as reflect the beames falling on them (I, VII, p. 182)
and from varietie of figures betweene these (I, VII, p. 183)
The figures that beget these colours, are for the black or pyramidal cones (I, VII, p. 183)
for bee the figures of the object and of the hole (I, VIII, p. 196)
will have the figures of pyramides, with lesse bases and their vertexes (I, VIII, p. 197)
Of the Way of Light by Refraction in Divers Figures (I, X, p. 239 – titolo cap.)
it is manifest that in these figures whose superficies are spherical (I, X, p. 241)
even in those figures which are aptest for it (I, XI, p. 260)
and Refraction made by divers of the figures formerly described (I, XI, p. 260)
of refraction or of parts that have severall figures , is not to be expected (I, XI, 6, p. 266)
nor of the figures of the foremost coate (I, XI, 6, p. 266)
Besides these figures I cannot see (I, XI, 6, p. 275)
The figures that by refraction or the Sun beames (I, XII, 8, p. 294)
concerning these two figures that respect bee had to the natural refraction (I, XII, 9, p. 298)
Of these two figures , the latter is of the greatest effect (I, XII, 9, p. 298)
whereas those figures are of infinite varieties (I, XII, 9, p. 298)
into many equall figures as Rectangles, Squares, Triangles (II, III, 1, p. 435)
all sorts of pyramidicall figures , which is in most cases very hard (II, III, 2, p. 435)
in a table where the figures represented are full of varietie (II, III, 2, p. 435)
in painting those figures which are more easie (II, III, 2, p. 435)
in both figures being common both to the rectangle (II, III, 5, p. 439)
it may bee proved that OR and MN are in both figures correspondent (II, III, 5, p. 440)
I say the Reason why those figures generally have an (II, III, 9, p. 446)
apparente difference from their figures made in the playne of perspective (II, III, 9, p. 446)
that know the nature of such figures , and that the angle of incidence (II, IV, 2, p. 460)
For the understanding whereof wee must draw certaine figures (II, VI, 1, p. 481)
through the infinite sortes of crooked figures of glasses as parabolique (II, VI, 22, p. 531)
the way of the light in such figures hath beene well (II, IX, 11, p. 606)
are best made of hyperbolicall figures . Seventhly, the Opinion that (II, IX, 20, p. 622)

FIGURED

For example let the glasse so figured bee ABCF (I, X, p. 251)
Distinct or figured vision is when the light or colour, hath a figure (II, I, p. 334)
and Colour or Light thus figured it what wee call an Image (II, I, p. 334)

IMAGE

why the image of the lucid bodie seemeth without us (I, II, p. 96)
bodies reflect to the Eye, not their image , butt that of the object which enlightneth it (I, II, p. 99)

paper or wall is that receyveth the Image , the more it will bee distinct (I, VIII, p. 196)
if the object bee round, as the Sunne, the Image shall be round (I, VIII, p. 197)
as a candle, the image shall be pyramidall as a candle (I, VIII, p. 197)
and consequently the Image of the whole lucid body, is in every point (I, XI, p. 258)
Which is not image , but confusion and unfigured light (I, XI, p. 258)
To the casting and framing the Image of any object (I, XI, p. 258)
never conceive anything to bee the Image , or another thing in which hee sees (I, XI, p. 258)
and consequently if the wall bee not polite, the Image will be seene (I, XI, p. 260)
there will rest some confusion in the Image , about the middle of it (I, XI, p. 260)
and can make no image butt only of object so farre distant (I, XI, p. 260)
shall by refraction represent the Image of the object on the other side (I, XI, p. 261)
And seeing that an Image is butt orderly illumination, there shall bee the Image of the object BCD (I, XI, pp. 263-264)
are placed, the Image thereof must needs be where the (I, XI, p. 264)
the farther is the Image on the other side (I, XI, p. 264)
paper on which you will receyve the Image must bee sett att a greater distance (I, XI, p. 264)
on the one side as the image is on the other (I, XI, p. 264)
object fall cannot make the place of the Image change but only obscure it (I, XI, p. 264)
I speak not yett of the image which wee have in the fancie (I, XI, p. 264)
through the glasse, butt of the image wee have by beholding the wall (I, XI, p. 264)
or paper on which an Image is designed by the object (I, XI, p. 265)
beames that designe such an Image are not they that make us see the object (I, XI, p. 265)
his eye to the place where that image is, he shall find that there is no other place (I, XI, p. 265)
shall cast its image on a paper or other opposed body (I, XI, 5, p. 265)
generally the Image shall bee more distinctly made (I, XI, 5, p. 265)
Every point of that place where wee expect the image which will be confusion (I, XI, 5, p. 265)
then would the Image bee most perfect and exact (I, XI, 6, p. 266)
and makes an image of itselfe inverted (I, XI, 6, p. 266)
yett experience maketh manifest that the Image in that part (I, XI, 6, p. 266)
not to mistake this image for that which wee have in our mind (I, XI, 6, p. 268)
For no man can see the image described in the bottome of his owne eye (I, XI, 6, p. 268)
hee should see a double image , unlesse hee bee single eyed (I, XI, 6, p. 268)
besides the image wee see in the bottome of the eye is inverted (I, XI, 6, p. 268)
butt when wee behold the object, the image wee have of it is nott inverted (I, XI, 6, p. 268)
at a greate distance whereby the image is enlarged the image will bee so much the more darke (I, XI, 6, p. 269)
That is to say, The Image of the object shall bee no more inverted (I, XI, 6, p. 269)
consequently to perceive the image , the paper on which it must fall (I, XI, 6, p. 271)
As for example AB of the object and ab of the image are direct (I, XI, 6, p. 271)
object and bc of the image , as also QC of the object and qc of the image is invese (I, XI, 6, p. 271)
and this disorder is in every part of the image abcq which is meere confusion (I, XI, 6, p. 271)
the wall or paper that receiveth it shall rectify the Image but imperfectly (I, XI, 6, p. 271)
as at abc, the image shall bee direct as by the figure itselfe is manifest (I, XI, 6, p. 273)
and consequently, the Image will not bee inverted butt direct (I, XI, 6, p. 275)
Light thus figured it what wee call an Image , because wee Suppose (II, I, p. 334)
rectified their judgements thinke this image to bee the very object itself (II, I, p. 335)
diligently enquired of the place of the Image , and endeavored to give a reason (II, I, p. 335)
when wee behold any object, the Image thereof should appear in the place (II, I, p. 335)
enquired not of the place of the Image , but of the apparent or seeming place (II, I, p. 335)
whose base is the Image wee have by looking it (II, I, p. 341)
that the image made in the beginning of the motion lasteth till the motion end (II, II, 27, p. 416)
by the brighter, the Image of the brighter stayes the tyme (II, II, 27, p. 416)
in all vision by reflection the Image of each point of the object (II, IV, 2, p. 460)

You shall see that the Image also thereof is a strait line (II, V, 3, p. 471)
There are the extremes of the Image . As for example (II, V, 3, p. 472)
on that side where you would see the image double (II, VI, 3, p. 488)
So that the image above EB will be PS (II, VI, 9, p. 500)
there the image will be double also (II, VI, 9, p. 501)
you shall see the confused image vanish by great degrees like a cloud (II, VI, 10, p. 501)
whereof one image is made by incident lines crossing (II, VI, 11, p. 504)
but in this article the Image NO will be of the white side, and the Image VA of the black side (II, VI, 11, p. 504)
you shall see that as it passeth the line ab and Image of it (II, VI, 11, p. 504)
without the glasse the Image walketh at the same time (II, VI, 11, p. 505)
from the midst of the semidiameter, the Image shall at the same time walke (II, VI, 11, p. 505)
The generall rule to find the place of the Image in this Case (II, VI, 13, p. 508)
and the Image of FG will be PR (II, VI, 17, p. 515)
VX will be the Image of KL (II, VI, 17, p. 517)
glasse being taken up with the Image , the Image seemeth almost to be in the same playne (II, VI, 21, p. 524)
and the Image will not be inverted (II, VIII, 4, p. 579)
so the image of the object will fill the concave glasse (II, IX, 4, p. 596)
to the making of a greater Image than it did to the making of a lesse (II, IX, 9, p. 602)
the place of the Image by Reflexion is in the perpendicular drawne (II, IX, 20, p. 621)
The cause why these Images are better seene and received, on the white (I, XI, p. 261)
For such images as are made by exclusion of all light (I, XI, 6, p. 268)
namely that the Images of objects are in the Fancie and that they fly (II, I, p. 336)
into a great number of lesser Images and seeme either jagged as a Starre (II, I, p. 356)
there will appeare in such glasses always 2 images , one from the foreside (II, IV, 2, p. 462)
sometimes the Glasse presenteth many Images of the object at once (II, IV, 2, p. 462)
there appeare two images of the object (II, VI, 8, p. 498)
one common visuall line to both the images . In this case the like (II, VI, 9, p. 500)
the same point I in both the images . Butt againe suppose (II, VI, 9, p. 501)
and thus appeares the reason of the two images seene of HI (II, VI, 11, p. 503)
for the same cause why the like points of the two images regarded each other (II, VI, 11, p. 504)
onely is represented by both images , whereof one image is made (II, VI, 11, p. 504)
and changes not the posture of the Images , butt if you consider (II, VI, 11, p. 504)
the same side is represented by both images , there you shall see (II, VI, 11, p. 504)
which was before the 2 images confounded in one (II, VI, 11, p. 504)

IMAGINABLE

because space is everywhere imaginable . Therefore bodie is in every space (I, II, 2, p. 96)
they should take fire from the ice is not imaginable How as by the sunnes (I, VI, p. 167)

IMAGINATION

eyes both at once, and by imagination or memorie, as when wee thinke (II, II, 14, p. 400)
From the Imagination or memorie it proceedes that the sky seems (II, II, 17, p. 402)

TO IMAGINE

and suppose to H. Imagine you cutt off the that part of the said body (I, IV, p. 127)
--

and it is easier to imagine by the dimension of the line QR (II, III, 6, p. 440)
the Eye encreaseth than to imagine the distance of the parts of the Trapezium (II, III, 6, p. 440)
in all the varietie of cases I can Imagine , and therefore I will proceede (II, V, 5, p. 476)
to the former ABρ, and imagine it nott upon the papar (II, VI, 20, p. 522)
the other circles which may be imagined drawne within them (I, IV, p. 126f)
circles which may bee imagined drawne betweene it and the straite lyne FK (I, IV, p. 126f)
nor can it bee imagined , That without Vacuum, there should bee (I, VI, p. 165)
For it cannot be imagined , that the substance of the fewell, should be able (I, VI, p. 168)
may suppose ED to bee) cannot butt bee imagined . By this motion (I, IX, p. 204)
and all the rest imagined to bee drawne from D (II, VIII, 2, p. 574)

IMPERCEPTIBLE

(though the said motion bee imperceptible) and is not a mere inclination (I, II, p. 95)
an innumerable number of small imperceptible polite bodies put together (I, III, p. 111)
to give entrance to a small imperceptible beame, the illumination will be imperceptible , butt if it were possible (I, VIII, p. 194)
when the other is vanished and imperceptible , and consequently the figure (I, VIII, p. 198)
the glasse make an angle imperceptible , the object Shall appeare (II, VIII, 7, p. 583)

IMPRESSION

still receiving an impression , or dint from the body which comes on (I, III, p. 108)
of the body that standing still, recovereth itselfe from the impression received (I, III, p. 108)
or lessened so by the impression made by the object beyond it (II, II, 16, p. 401)
spirits returning whereby the impression is greater and so greate (II, II, 27, p. 416)
For the greater the Impression , the longer doth the motion it makes last (II, II, 27, p. 416)
for the Impression is extreamly greate. And the same reason (II, II, 27, p. 416)
and therefore seeing the impression made by the duller object (II, II, 27, p. 416)

TO IMPRINT

which being a motion imprinted and remaining in the parts about the hart (II, II, 14, p. 400)
--

TO PERCEIVE

hee shall perceive in the former that no beame shall be reflected to the Eye (I, VII, p. 183)
light insensible and consequently to perceive the image, the paper on which (I, XI, 6, p. 271)
wee can with no glasses perceive any likely hood of such fibres in the said nerve (II, I, p. 341)
hee shall perceive by his sight onely the climbing and nott his going forward (II, I, p. 363)
figure last before drawne one may perceive , that in this vision by reflexion (II, V, 5, p. 474)
yett it shall nott be perceived or fancied as the object of his sight (II, II, 16, p. 401)
consequently the motion thereof, will nott bee perceived (II, VIII, 7, p. 585)
light will hardly be perceyved , as beeing much weakened by two refractions (I, XIII, 3, p. 316)

PERCEPTIBLE

and consequently will be further **perceptible**, that is to say appeare sensible (I, VIII, p. 197)
which admittes but a Very little slender beame is not **perceptible** (II, I, p. 349)
so as not to bee **perceptible** or if the daylight being weake as in the morning (II, II, 15, p. 401)

PHANCIED

the object bee judged or **phancied** either lesse or further off or both (II, II, 10, p. 398)

PHANCY

vision being butt **phancie**, and **phancie** being nothing else butt the judgement (II, II, 10, p. 398)
that is to say, by a **phancie** already made by some other object (II, II, 14, p. 400)
other difficulties that arise from the **phancy**, we are to consider first that (II, II, 10, p. 398)
object seems to bee unlesse the **Phancy** have some other cause besides (II, II, 10, p. 398)

PHANTASM

there they operate not, nor effect any **phantasme**. Now light (as wee have (I, 2, VII, p. 181)
before in the second chapter) is a **phantasme** made by the action of the Eye (I, 2, VII, p. 181)

PHENOMENON

the reason of all the **Phanomena** I have met with concerning light and vision (I, *Dedicatory Preface*,
p. 77)
through the center of the eye makes good these 2 **phanomena**, the reason whereof hath never before
rendered, so doe the **phanomena** confirme clearely the proposition (II, I, p. 344)
the reason of another **phanomena**, which is that in beholding a very small object (II, I, p. 354)
Butt of such **phanomena** as these every body almost can find out the cause (II, I, p. 364)
of the Visuall lines and of the **phanomena** that immediately depend thereon (II, I, p. 366)
to examine the **phanomena** that depend thereon, concerning the apparent (II, VI, 4, p. 491)
and the difficultie of solving other **phaenomena** on that ground (II, I, p. 341)
to render the reason of two **phaenomena** or two experiments which most men (II, I, p. 342)
and this **phanomene** which happens to the best eyes in very small (II, I, p. 356)
no other reason of the **phanomene** than the convexity of the Sea (II, II, 24, p. 412)
There is another **phanomene** worth observing, which is after sleepe (II, II, 27, p. 416)
the reason of the severall **phaenomenon** from thence derived in the severall (II, VI, 5, p. 492)
Of the Visuall Line and the **Phenomena** Thereon Depending (II, I – titolo cap.)
there is a strange **phenomenon** or apparence by experience to bee easily observed (I, IX, p. 208)

TO RESEMBLE

with a liquor **resembling** pure water and is therefore called humor aqueus (I, I, p. 80)

TO REPRESENT

and represent by so many severall reflections the shining bodie so many tymes (I, III, p. 111)
but confused, that is represent themselves in such a manner (I, III, p. 111)
For it will not represent A nor B, but somewhat compounded (I, VIII, p. 196)
point in the wall shall no more represent one point of the object than another (I, XI, p. 258)
shall by refraction represent the Image of the object on the other side (I, XI, p. 261)
originall plott which is made to represent . The fifth and sixth figure (II, III, 7, p. 440)
If the plaine whose perspective wee would represent bee a parabola (II, III, 8, p. 442)
For I suppose ABC to represent a triangle (II, III, 8, p. 442)
which they are made to represent , the plaine itselfe is not seene (II, III, 9, p. 446)
the circle by which on the plaine of my paper I represent the glasse (II, V, 1, p. 467)
and each point represent severall points of the object (II, VI, 9, p. 501)
the points of both that represent I are one toward another (II, VI, 11, p. 504)
I will endeavour in one figure to represent in a manner (II, VI, 22, p. 525)
would bee represented most perfectly within the roome (I, VIII, p. 194)
which are represented by the crosse lines between MN and MO (p. I, XIII, 4, p. 320)
such as perhaps are represented by the spots in the Sunne (II, II, 16, p. 401)
in a table where the figures represented are full of varietie (II, III, 2, p. 435)
in the midst is represented by VX of the third figure (II, III, 8, p. 446)
Lanscep or other thing represented by it (II, III, 9, p. 446)
man sees his face in a concave glasse represented in its right posture (II, VI, 6, p. 495)
the upper side onely is represented by both images (II, VI, 11, p. 504)
the Same side is represented by both images (II, VI, 11, p. 504)
it cannot well bee represented by figure (II, VI, 20, p. 521)
ABC representeth the figure which would arise by cutting the eye (I, I, p. 80)
really some object, when it representeth in the Scituation of each part (II, I, p. 335)
and representeth the object again on both sides of it (II, I, p. 354)
which representeth the same point I in both the images (II, VI, 9, p. 501)
The representing of a figure in perspective is nothing else (II, III, 1, p. 435)
serve as an increase of shadow, representing the decrease of light (II, III, 6, p. 440)
the points V and N representing the same point H (II, VI, 11, p. 503)
O represents badly the muscles which turn the Eye (I, I, p. 82)
perspective and acknowledge nott anything it represents butt itselfe (II, III, 9, p. 446)

TO SEEM

are yett much farther off than they seem to bee (II, I, p. 335)
all things about will seem to turne round the contrary way (II, I, p. 364)
to the plaine shall seem lesse, as they are placed higher and higher (II, II, p. 391)
troubled water makes the water seeme coloured when that colour is but a confusion (I, III, p. 111)
which seeme at the first contradictorie (I, VI, p. 155)
Howsoever this reason may seeme good for a while (I, VI, p. 157)
the body of a flame have that greate quantity they seeme to have (I, VI, p. 168)
And make the flame seeme manifestly greater than it is (I, VI, p. 168)
he would seeme within to have his feete uppermost (I, VIII, p. 194)

the object shall seeme to come downewards, and if you turne (II, I, p. 342)
it downewards, it shall seeme to goe upwards, or if you turne it (II, I, p. 342)
on one side, it shall seeme to goe to the other (II, I, p. 342)
it would seeme greater then AB, butt with all obscure (II, I, p. 348)
it shall seeme butt as a spott in the superficies thereof (II, I, p. 349)
into a great number of lesser Images and seeme either jagged as a Starre (II, I, p. 356)
the hill or stone seeme to goe along with him (II, I, p. 363)
the object shall in some cases seeme to bee moved (II, I, p. 364)
the house and trees ashoare seeme to rise and fall (II, I, p. 364)
the hedges trees or ground before him will seeme to goe back (II, I, p. 364)
so shall the object seeme to doe also (II, I, p. 365)
so that those things wee look att in that time seeme to move as they did (II, I, p. 366)
namely, backward for so seeme things to goe to those (II, I, p. 366)
to whom things seeme to goe round, when they themselves (II, I, p. 366)
betweene A and B, can seeme greater or less than is the line AB (II, II, p. 382-384)
when to the eye seeme at the further end to draw towards a point (II, II, 5, p. 389)
to a point or seeme lesse than the true magnitude at all (II, II, p. 397)
if therefore it seeme further off in the mist then in cleare weather (II, II, 12, p. 399)
it must needes also seeme bigger for in the same angle (II, II, 12, p. 399)
maketh the voice seeme to bee in the aire afarr off (II, II, 12, p. 400)
the action of every Starre is greater and therefore they seeme neerer (II, II, 13, p. 400)
not so bright, and consequently seeme further off than the same stars (II, II, 15, p. 401)
that part of the sky shall seeme further from us (II, II, 17, p. 402)
(though no starr appeare) must seeme furthest off and the Zenith nearest (II, II, 17, p. 402)
why the cloudes when much of the sky is covered still seeme concave (II, II, 18, p. 402)
moone or other stars should seeme further off (II, II, 19, p. 403)
it is shewne that B shall seeme further off to the eye (II, II, 21, p. 406)
that the object seeme both lesse and further off (II, II, 22, p. 406)
so as to have 2 apparent objects at once they seeme at the same distance (II, II, 22, p. 408)
it doth neverthesse not always seeme plaine, butt sometimes hollow (II, III, 3, p. 436)
greate onely as they seeme without reflection. The apparent place (II, IV, 2, p. 459)
the apparent length seene by reflection will seeme added to the length CDEF (II, IV, 2, p. 460)
Other apparences also that seeme strange to ignorant persons (II, IV, 2, p. 460)
the extremities thereof seeme halfe way to the center (II, V, 2, p. 468)
maketh it seeme further off under the same angle (II, VII, 1, p. 552)
butt the point K will seeme as bigge as if the visuall line grow (II, IX, 12, p. 611)
and the lesse enlightened the object will seeme (II, IX, 13, p. 612)
the sun or moone is greater or farther than it seemes to bee (II, I, p. 335)
the lesser it seemes as also that there is no object (II, II, 6, p. 389)
the base is off, or seemes to bee, the bigger it is (II, II, 12, p. 399)
The cause it seemes bigger depends upon the distance (II, II, 20, p. 405)
it is nott a great fire that seemes less by the distance butt a torch (II, II, 24, p. 410)
or candle that seemes bigger by the superfluous beames (II, II, 24, p. 410)
so as that the cliffe or hill seene, seemes lesse onely in the total (II, II, 24, p. 411)
why the image of the lucid bodie seemeth without us (I, II, p. 96)
And this is it, that seemeth contrary to the former proposition (I, VI, p. 157)
by which motion the body seemeth so as to bee what it is (I, VII, p. 186)
and the place wherein it seemeth to bee (II, I, p. 336)
a small object seemeth to bee manifestly longer (II, I, p. 361)
or a drop of rain falling seemeth not be a sparke or drop (II, I, p. 361)
which therefore seemeth by going forward to pass by severall parts (II, I, p. 364)

by experience that one shott alone seemeth nott so neere to us (II, II, 10, p. 398)
as the peale of Cannon which seemeth nearer and nearer (II, II, 10, p. 398)
a man or other object seemeth not onely further off but also bigger (II, II, 12, p. 399)
stronger and sometimes weaker, it seemeth withall to bee sometimes neerer (II, II, 12, p. 400)
in cold and cleere weather the sky seemeth fuller of stares (II, II, 13, p. 400)
and consequently seemeth fartherst off in the horizon (II, II, 19, p. 403)
by which the object seemeth to them bigger than else it would (II, II, 22, p. 408)
those superfluous beames by which the object seemeth confused and bigger (II, II, 24, p. 410)
wherein it is drawne, seemeth as it is a triangle of no greate altitude (II, III, 3, p. 438)
for sometimes it seemeth before, sometimes behind (II, VI, 21, p. 524)
the Image seemeth almost to bee in the same playne with the glasse (II, VI, 21, p. 524)
that every point thereof seemeth at his owne distance (II, VI, 22, p. 528)
the water seemeth shallower before him (II, VII, 4, p. 558)
out of the fire, seems to our eyes a long lyne of fire (I, VI, p. 168)
so much the nearer the object seems to bee unlesse the Phancy have some (II, II, 10, p. 398)
the further off it seems ; For vision being butt phancie (II, II, 10, p. 398)
the bigger it is or seems to bee. Now in a foggie aire (II, II, 12, p. 399)
it proceedes that the sky seems farther off in the horizon (II, II, 17, p. 402)
that the object seems farther when lesser (II, II, 22, p. 408)
of fire which seems great but when if you cutt off (II, II, 23, p. 409)

SEEMING

the place of the Image, but of the apparent or seeming place of the object itselfe (II, I, p. 335)
and hath not pursued the seeming figure, greatness and distance (II, I, p. 336)
whereas the Seeming place is not distant from us many hundred yards (II, I, p. 336)
To know then the seeming distance, or rather to bee able to compare one seeming distance with another (II, I, p. 336)

SPACE

called Cornea, and the space between D and E is called (I, I, p. 80)
the Iris. The space AB is all that wee can see of the Eye (I, I, p. 80)
humor aqueus and filleth all the space ADERQHFGA. I is the Christalline (I, I, p. 80)
center of the Eye, and the space within the inner circle (I, I, p. 81)
unlesse wee should take a space or extension for a body or thing (I, II, p. 96)
thence conclude because space is everywhere imaginable (I, II, p. 96)
Therefore bodie is in every space . For two knows not (I, II, p. 96)
and take up no great space , nevertheless, the whole chamber (I, III, 4, p. 111)
same tyme into the space , that is betweene the superficies C (I, VI, [3], p. 158)
It is manifest then that the space between the superficies B (I, VI, [3], p. 158)
is equall to the space , that is betweene the superficies C (I, VI, [3], p. 158)
in every point of a space as big or bigger than itself (I, VIII, p. 196)
in a very narrow space in respect of the space AE, which is the base (I, XII, 4, p. 287)
bee multiplied into a vider space , So that the line LZ (I, XIII, 2, p. 322)
and consequently the space which the object illuminateth (II, II, p. 384)
that in so little a space as from Calais to Devon the Superficies (II, II, 25, p. 411)
it never so short a space , for the Impression is extreemly greate (II, II, 27, p. 416)
and consequently the Space wherein there is no reflexion is greater (II, VI, 2, p. 485)
suppose all the space above MN (in which space is placed the object GH) (II, VII, p. 554)
as water or glasse, and the space below (where is placed the eye (II, VII, p. 554)

eye E, from the space above wherein is the object (II, VII, p. 559)
And lett the space below containe the thick medium (II, VII, p. 559)
the bottome of the eye a space more than is proportionable (II, VIII, 2, p. 574)
fall upon the Space which is in the convexe glasse (II, IX, 7, p. 599)
to leave butt a little space open in the middle, that the light (II, IX, 10, p. 602)
is a passage through the space left uncovered for the beames (II, IX, 10, p. 603)
so as that the space left open on the side is in a direct line (II, IX, 10, p. 603)
and so lesse space discovered, butt the object will appeare (II, IX, 13, p. 612)
further and further no Space at all will bee discovered (II, IX, 13, p. 612)
the glasse the more space is discovered and the object (II, IX, 13, p. 612)
the lesser is the space in that glasse for those beames (II, IX, 17, p. 618)
enclosing 3 white spaces the 3 coates of the eye (I, I, p. 80)

SPECIES

to differ from other species or kinds of bodies (I, VII, p. 136)
still bee the same whatsoever bee the Species or greatnes of the ellipsis (I, XII, 7, p. 294)
they fly not through the aire, under the empty name of Species intentionales (II, I, p. 336)
Which is also one species of an Ellipses) as QGR (II, III, 8, p. 444)
which they call Species of objects did fly up and downe (II, VI, 22, p. 530)
the shewes (which they call visible Species) of all object are in all places (II, IX, 20, p. 621)
for those species are nothing else butt fancie (II, IX, 20, p. 621)

UNFIGURED

Which is not image, but confusion and unfigured light, To the casting (I, XI, p. 258)
--

«OF PASSIONS (MS. HARL. 6083)»
[Ed. Minerbi Belgrado, 1988]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
TO FAIGN	FAINE	1	1
FICTION	FICTION	3	3
IMAGINATION	IMAGINATION	4	4

TAVOLE DELLE CONCORDANZE

TO FEIGN

as when men **faine** to themselves that the laudable (p. 735)

FICTION

Joy consisteth either in **fiction**, or memorie, or expectation (p. 735)

when it consisteth in **fiction**, as when men faine (p. 735)

is *Feare*. Grief from **fiction** of evil present, is *Melanchollie* (p. 736)

IMAGINATION

senses or remayne in the **imagination**, do so affect a man (p. 735)

pleasures consiste onelie in **imagination**, and are called pleasures (p. 735)

is *Valoure*. Sudden **imagination** of a mans owne abilitie (p. 735)

Displeasure in the **imagination**, is *Grief*. In the organ, is *Paine* (p. 736)

«CORRISPONDENZA 1634-1637»

[Ed. Malcolm, 1994, vol. 1]

«CORRISPONDENZA CON DESCARTES, 21 GENNAIO-21 APRILE 1641»

[Ed. Belgioioso/Armogathe, 2015]

TAVOLA DELLE OCCORRENZE

LETTERA	LEMMI	FORME	FREQUENZA	TOTALE
A ? 21/31 OCT. 1634	TO APPEAR	APPERE	1	1
	IMAGE	IMAGE	2	2
	IMPRESSION	IMPRESSION IMPRESSIONS	2 2	4
	TO IMPRINT	IMPRINTE IMPRINTED	1 1	1
	TO SEEM	SEEME	1	1
A W. CAVENDISH 29 JULY/8 AUG. 1636	TO APPEAR	APPEARE	1	1
	IMAGE	IMAGE IMAGES	5 2	7
	TO FANCY	FANCY	1	1
	FEIGNED	FEYNT	1	1
A W. CAVENDISH 16/26 OCT. 1636	COLOUR	COLOR COLOUR COULOR	1 1 2	4
	TO CONCEIVE	CONCEAUE	1	1
	FIGURE	FIGURE	1	1
	TO IMAGINE	IMAGINE	1	1
	SPECIES	SPECIES	1	1
A MERSENNE PER DESCARTES 7 FEBB. 1641	FIGURA	FIGURA FIGURAM	1 1	2
	PHAENOMENON	PHAENOMENON	1	1
A MERSENNE PER DESCARTES 30 MARZO 1641	FIGURA	FIGURA	1	1
	IDEA	IDEARUM	1	1
	PHANTASMA	PHANTASMATUM	1	1
	SPATIUM	SPATIA SPATIUM	1 5	6

TAVOLE DELLE CONCORDANZE

LETTER 12, HOBBS TO ?, 21/31 OCTOBER 1634

TO APPEAR

at least they appere not new to me (p. 23)

IMAGE

to this Impression, the Image will be fresher in his Mind (p. 23)
greater Force to imprinte the Image of it, then the same Quantity of Time (p. 23)

IMPRESSION

a Man may receive a greater **Impression** from his Friends Face in a Day (p. 23)

And, according to this **Impression**, the Image will be fresher in his Mind (p. 23)

those Faces whereof he has had the greatest **Impressions**; & that the **Impressions** are the greater for the oftner seeing them (pp. 22-23)

TO IMPRINT

greater Force to **imprint** the Image of it, then the same Quantity of Time (p. 23)

which is but lightly **imprinted**. In general, I thinke, that (p. 23)

TO SEEM

this Resolution of your first Question, **seeme** probable; you may propound another (p. 23)

LETTER 19, *HOBBS TO WILLIAM CAVENDISH, 29 JULY/8 AUGUST 1636*

TO APPEAR

conuexe glasse wherein **appeare** the Images of the firre trees (p. 34)

IMAGE

concerning the place of the **Image** in conuexe and concaue glasses (p. 34)

the exferiment of y^e mans **image** in y^e glasse on bloud might be (p. 34)

was able to produce the **image** of a tall tree in y^e ey of a man (p. 34)

workes the little **image** of a tree in the ey of him (p. 34)

and therefore a little [**>image** of a] tree, because now a little or feynt motion (p. 34)

conuexe glasse wherein appeare the **Images** of the firre trees (p. 34)

and demonstrate why the **Images** of those trees w^{ch} are long (p. 34)

TO FANCY

in loue wth knowledge vse to **fancy** to them selues for the true happinesse (p. 34)

FEIGNED

because now a little or **feynt** motion. This reason is not cleare enough (p. 34)

LETTER 21, *HOBBS TO WILLIAM CAVENDISH, 16/26 OCTOBER 1636*

COLOUR

light mingled, that is to say, **color**, This light mingled (p. 37)

This light mingled, or **colour**, passing through the hole (p. 37)

the light passes, or the **coulor** passes or diffuseth it selfe (p. 38)

In y^e medium, and light and **color** are but the effects of that motion (p. 38)

TO CONCEIVE

that I cannot **conceaue** I shall do any where so well as at Welbecke (p. 37)

FIGURE

and goes w^{ch} y^e **figure** inuerted to the white paper (p. 37)

TO IMAGINE

what kind of motion I can **imagine** in the medium [>or ayre] (p. 34)

SPECIES

For the reason of the **species** passing through a hole to a white paper (p. 34)

CORRISPONDENZA HOBBS-DESCARTES

HOBBS A MERSENNE PER DESCARTES, 7 FEBBRAIO 1641

FIGURA

Quare, sumpta praecedenti **figura**, erunt celeritates per AB (p. 1202)

hypothesim, nec ne, repetamus **figuram**. Supponit ille moveri A versus B (p. 1204)

PHAENOMENON

quam in alio, ad salvandum **phaenomenon** duritiei, mihi quidem non videtur (p. 1200)

HOBBS A MERSENNE PER DESCARTES, 30 MARZO 1641

FIGURA

*duas determinationes; nam in **figura** ascripta, sit A corpus (p. 1250)*

IDEA

et omnium Phantasmatum sive **idearum**, quam Dominus de Cartes nunc respuit (p. 1246)

PHANTASMA

luminis, et soni, et omnium **Phantasmatum** sive idearum, quam Dominus de Cartes (p. 1246)

SPATIUM

eodem minuto temporis **spatia** AD, AB, AC, erunt velocitates (p. 1250)

movendum ipsum versus C ad **spatium** quantum est AE (p. 1252)

portandum ipsum ad **spatium** quantum est EC (p. 1252)

movet corpus A per **spatium** AC in uno minuto (p. 1252)

eodem minuto per **spatium** praecise tantum quantum est AE (p. 1252)

corpus A per **spatium** praecise tantum quantum (p. 1252)

«MR. HOBBS ANALOGY»
[Ms. 4395, BL, ff. 131-133]

TAVOLA DELLE OCCORRENZE

LEMMI	FORME	FREQUENZA	TOTALE
IMAGINARIUS	IMAGINARIA	2	2
IMAGO	IMAGINEM	2	4
	IMAGINIS	1	
	IMAGO	1	

TAVOLE DELLE CONCORDANZE

IMAGO

duabus item partibus ab oculo ad imaginem directa continuata (f. 132v)
a punto refractionis ad imaginem directa producta linea est mere imaginaria (f. 132v)
locus imaginis sive obiecti imago (f. 132v)
locus imaginis sive obiecti imago (f. 132v)

IMAGINARIUS

a punto refractionis ad imaginem directa producta linea est mere imaginaria (f. 132v)
Radius incidens / Linea imaginaria (f. 133r)

