

a body is the motive force of the whole body. As a consequence, near the surface of the earth, where the accelerative gravity, or the force that produces gravity, is the same in all bodies universally, the motive gravity, or weight, is as the body, but in an ascent to regions where the accelerative gravity becomes less, the weight will decrease proportionately and will always be as the body and the accelerative gravity jointly. Thus, in regions where the accelerative gravity is half as great, a body one-half or one-third as great will have a weight four or six times less.

Further, it is in this same sense that I call attractions and impulses accelerative and motive. Moreover, I use interchangeably and indiscriminately words signifying attraction, impulse, or any sort of propensity toward a center, considering these forces not from a physical but only from a mathematical point of view. Therefore, let the reader beware of thinking that by words of this kind I am anywhere defining a species or mode of action or a physical cause or reason, or that I am attributing forces in a true and physical sense to centers (which are mathematical points) if I happen to say that centers attract or that centers have forces.

Scholium Thus far it has seemed best to explain the senses in which less familiar words are to be taken in this treatise. Although time, space, place, and motion are very familiar to everyone, it must be noted that these quantities are popularly conceived solely with reference to the objects of sense perception. And this is the source of certain preconceptions; to eliminate them it is useful to distinguish these quantities into absolute and relative, true and apparent, mathematical and common.

1. Absolute, true, and mathematical time, in and of itself and of its own nature, without reference to anything external, flows uniformly and by another name is called duration. Relative, apparent, and common time is any sensible and external measure ^a(precise or imprecise)^a of duration by means of motion; such a measure—for example, an hour, a day, a month, a year—is commonly used instead of true time.

2. Absolute space, of its own nature without reference to anything external, always remains homogeneous and immovable. Relative space is any

aa. Newton uses the phrase "seu accurata seu inaequalis"—literally, "exact or nonuniform."

movable measure or dimension of this absolute space; such a measure or dimension is determined by our senses from the situation of the space with respect to bodies and is popularly used for immovable space, as in the case of space under the earth or in the air or in the heavens, where the dimension is determined from the situation of the space with respect to the earth. Absolute and relative space are the same in species and in magnitude, but they do not always remain the same numerically. For example, if the earth moves, the space of our air, which in a relative sense and with respect to the earth always remains the same, will now be one part of the absolute space into which the air passes, now another part of it, and thus will be changing continually in an absolute sense.

3. Place is the part of space that a body occupies, and it is, depending on the space, either absolute or relative. I say the part of space, not the position of the body or its outer surface. For the places of equal solids are always equal, while their surfaces are for the most part unequal because of the dissimilarity of shapes; and positions, properly speaking, do not have quantity and are not so much places as attributes of places. The motion of a whole is the same as the sum of the motions of the parts; that is, the change in position of a whole from its place is the same as the sum of the changes in position of its parts from their places, and thus the place of a whole is the same as the sum of the places of the parts and therefore is internal and in the whole body.

4. Absolute motion is the change of position of a body from one absolute place to another; relative motion is change of position from one relative place to another. Thus, in a ship under sail, the relative place of a body is that region of the ship in which the body happens to be or that part of the whole interior of the ship which the body fills and which accordingly moves along with the ship, and relative rest is the continuance of the body in that same region of the ship or same part of its interior. But true rest is the continuance of a body in the same part of that unmoving space in which the ship itself, along with its interior and all its contents, is moving. Therefore, if the earth is truly at rest, a body that is relatively at rest on a ship will move truly and absolutely with the velocity with which the ship is moving on the earth. But if the earth is also moving, the true and absolute motion of the body will arise partly from the true motion of the earth in unmoving space and partly from the relative motion of the ship on the earth. Further, if the body is also moving relatively on the ship, its true motion will arise partly from

the true motion of the earth in unmoving space and partly from the relative motions both of the ship on the earth and of the body on the ship, and from these relative motions the relative motion of the body on the earth will arise. For example, if that part of the earth where the ship happens to be is truly moving eastward with a velocity of 10,010 units, and the ship is being borne westward by sails and wind with a velocity of 10 units, and a sailor is walking on the ship toward the east with a velocity of 1 unit, then the sailor will be moving truly and absolutely in unmoving space toward the east with a velocity of 10,001 units and relatively on the earth toward the west with a velocity of 9 units.

In astronomy, absolute time is distinguished from relative time by the equation of common time. For natural days, which are commonly considered equal for the purpose of measuring time, are actually unequal. Astronomers correct this inequality in order to measure celestial motions on the basis of a truer time. It is possible that there is no uniform motion by which time may have an exact measure. All motions can be accelerated and retarded, but the flow of absolute time cannot be changed. The duration or perseverance of the existence of things is the same, whether their motions are rapid or slow or null; accordingly, duration is rightly distinguished from its sensible measures and is gathered from them by means of an astronomical equation. Moreover, the need for using this equation in determining when phenomena occur is proved by experience with a pendulum clock and also by eclipses of the satellites of Jupiter.

Just as the order of the parts of time is unchangeable, so, too, is the order of the parts of space. Let the parts of space move from their places, and they will move (so to speak) from themselves. For times and spaces are, as it were, the places of themselves and of all things. All things are placed in time with reference to order of succession and in space with reference to order of position. It is of the essence of spaces to be places, and for primary places to move is absurd. They are therefore absolute places, and it is only changes of position from these places that are absolute motions.

But since these parts of space cannot be seen and cannot be distinguished from one another by our senses, we use sensible measures in their stead. For we define all places on the basis of the positions and distances of things from some body that we regard as immovable, and then we reckon all motions with respect to these places, insofar as we conceive of bodies as being changed

in position with respect to them. Thus, instead of absolute places and motions we use relative ones, which is not inappropriate in ordinary human affairs, although in philosophy abstraction from the senses is required. For it is possible that there is no body truly at rest to which places and motions may be referred.

Moreover, absolute and relative rest and motion are distinguished from each other by their properties, causes, and effects. It is a property of rest that bodies truly at rest are at rest in relation to one another. And therefore, since it is possible that some body in the regions of the fixed stars or far beyond is absolutely at rest, and yet it cannot be known from the position of bodies in relation to one another in our regions whether or not any of these maintains a given position with relation to that distant body, true rest cannot be defined on the basis of the position of bodies in relation to one another.

It is a property of motion that parts which keep given positions in relation to wholes participate in the motions of such wholes. For all the parts of bodies revolving in orbit endeavor to recede from the axis of motion, and the impetus of bodies moving forward arises from the joint impetus of the individual parts. Therefore, when bodies containing others move, whatever is relatively at rest within them also moves. And thus true and absolute motion cannot be determined by means of change of position from the vicinity of bodies that are regarded as being at rest. For the exterior bodies ought to be regarded not only as being at rest but also as being truly at rest. Otherwise all contained bodies, besides being subject to change of position from the vicinity of the containing bodies, will participate in the true motions of the containing bodies and, if there is no such change of position, will not be truly at rest but only be regarded as being at rest. For containing bodies are to those inside them as the outer part of the whole to the inner part or as the shell to the kernel. And when the shell moves, the kernel also, without being changed in position from the vicinity of the shell, moves as a part of the whole.

A property akin to the preceding one is that when a place moves, whatever is placed in it moves along with it, and therefore a body moving away from a place that moves participates also in the motion of its place. Therefore, all motions away from places that move are only parts of whole and absolute motions, and every whole motion is compounded of the motion of a body away from its initial place, and the motion of this place away from

its place, and so on, until an unmoving place is reached, as in the above-mentioned example of the sailor. Thus, whole and absolute motions can be determined only by means of unmoving places, and therefore in what has preceded I have referred such motions to unmoving places and relative motions to movable places. Moreover, the only places that are unmoving are those that all keep given positions in relation to one another from infinity to infinity and therefore always remain immovable and constitute the space that I call immovable.

The causes which distinguish true motions from relative motions are the forces impressed upon bodies to generate motion. True motion is neither generated nor changed except by forces impressed upon the moving body itself, but relative motion can be generated and changed without the impression of forces upon this body. For the impression of forces solely on other bodies with which a given body has a relation is enough, when the other bodies yield, to produce a change in that relation which constitutes the relative rest or motion of this body. Again, true motion is always changed by forces impressed upon a moving body, but relative motion is not necessarily changed by such forces. For if the same forces are impressed upon a moving body and also upon other bodies with which it has a relation, in such a way that the relative position is maintained, the relation that constitutes the relative motion will also be maintained. Therefore, every relative motion can be changed while the true motion is preserved, and can be preserved while the true one is changed, and thus true motion certainly does not consist in relations of this sort.

The effects distinguishing absolute motion from relative motion are the forces of receding from the axis of circular motion. For in purely relative circular motion these forces are null, while in true and absolute circular motion they are larger or smaller in proportion to the quantity of motion. If a bucket is hanging from a very long cord and is continually turned around until the cord becomes twisted tight, and if the bucket is thereupon filled with water and is at rest along with the water and then, by some sudden force, is made to turn around in the opposite direction and, as the cord unwinds, perseveres for a while in this motion; then the surface of the water will at first be level, just as it was before the vessel began to move. But after the vessel, by the force gradually impressed upon the water, has caused the water also to begin revolving perceptibly, the water will gradually recede

from the middle and rise up the sides of the vessel, assuming a concave shape (as experience has shown me), and, with an ever faster motion, will rise further and further until, when it completes its revolutions in the same times as the vessel, it is relatively at rest in the vessel. The rise of the water reveals its endeavor to recede from the axis of motion, and from such an endeavor one can find out and measure the true and absolute circular motion of the water, which here is the direct opposite of its relative motion. In the beginning, when the relative motion of the water in the vessel was greatest, that motion was not giving rise to any endeavor to recede from the axis; the water did not seek the circumference by rising up the sides of the vessel but remained level, and therefore its true circular motion had not yet begun. But afterward, when the relative motion of the water decreased, its rise up the sides of the vessel revealed its endeavor to recede from the axis, and this endeavor showed the true circular motion of the water to be continually increasing and finally becoming greatest when the water was relatively at rest in the vessel. Therefore, that endeavor does not depend on the change of position of the water with respect to surrounding bodies, and thus true circular motion cannot be determined by means of such changes of position. The truly circular motion of each revolving body is unique, corresponding to a unique endeavor as its proper and sufficient effect, while relative motions are innumerable in accordance with their varied relations to external bodies and, like relations, are completely lacking in true effects except insofar as they participate in that true and unique motion. Thus, even in the system of those who hold that our heavens revolve below the heavens of the fixed stars and carry the planets around with them, the individual parts of the heavens, and the planets that are relatively at rest in the heavens to which they belong, are truly in motion. For they change their positions relative to one another (which is not the case with things that are truly at rest), and as they are carried around together with the heavens, they participate in the motions of the heavens and, being parts of revolving wholes, endeavor to recede from the axes of those wholes.

Relative quantities, therefore, are not the actual quantities whose names they bear but are those sensible measures of them (whether true or erroneous) that are commonly used instead of the quantities being measured. But if the meanings of words are to be defined by usage, then it is these sensible measures which should properly be understood by the terms "time,"

“space,” “place,” and “motion,” and the manner of expression will be out of the ordinary and purely mathematical if the quantities being measured are understood here. Accordingly those who there interpret these words as referring to the quantities being measured do violence to the Scriptures. And they no less corrupt mathematics and philosophy who confuse true quantities with their relations and common measures.

It is certainly very difficult to find out the true motions of individual bodies and actually to differentiate them from apparent motions, because the parts of that immovable space in which the bodies truly move make no impression on the senses. Nevertheless, the case is not utterly hopeless. For it is possible to draw evidence partly from apparent motions, which are the differences between the true motions, and partly from the forces that are the causes and effects of the true motions. For example, if two balls, at a given distance from each other with a cord connecting them, were revolving about a common center of gravity, the endeavor of the balls to recede from the axis of motion could be known from the tension of the cord, and thus the quantity of circular motion could be computed. Then, if any equal forces were simultaneously impressed upon the alternate faces of the balls to increase or decrease their circular motion, the increase or decrease of the motion could be known from the increased or decreased tension of the cord, and thus, finally, it could be discovered which faces of the balls the forces would have to be impressed upon for a maximum increase in the motion, that is, which were the posterior faces, or the ones that are in the rear in a circular motion. Further, once the faces that follow and the opposite faces that precede were known, the direction of the motion would be known. In this way both the quantity and the direction of this circular motion could be found in any immense vacuum, where nothing external and sensible existed with which the balls could be compared. Now if some distant bodies were set in that space and maintained given positions with respect to one another, as the fixed stars do in the regions of the heavens, it could not, of course, be known from the relative change of position of the balls among the bodies whether the motion was to be attributed to the bodies or to the balls. But if the cord was examined and its tension was discovered to be the very one which the motion of the balls required, it would be valid to conclude that the motion belonged to the balls and that the bodies were at rest, and then, finally, from the change of position of the balls among the bodies, to determine

the direction of this motion. But in what follows, a fuller explanation will be given of how to determine true motions from their causes, effects, and apparent differences, and, conversely, of how to determine from motions, whether true or apparent, their causes and effects. For this was the purpose for which I composed the following treatise.