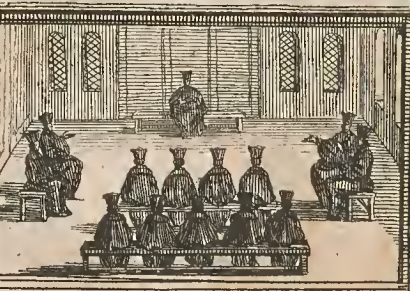
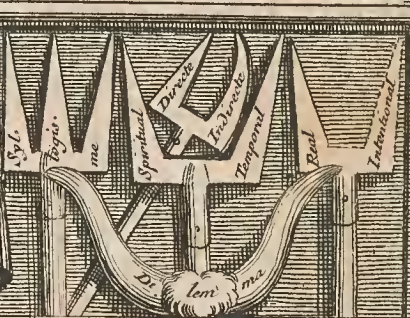
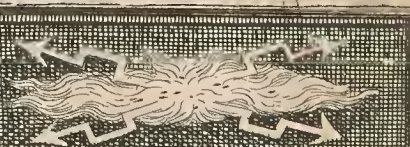
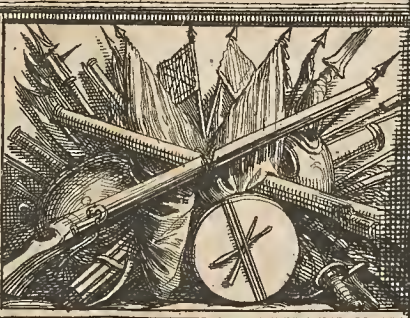
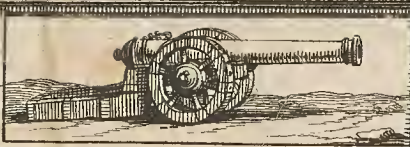




**LEVIATHAN**  
Or  
**THE MATTER, FORME  
and POWER of A COMMON-  
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and CIVIL.**

By **THOMAS HOBBS**  
of **MALMESBVRY.**

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# OF MAN.

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## CHAP. I.

### Of SENSE.



Concerning the Thoughts of man, I will consider them first *Singly*, and afterwards in *Trayne*, or dependance upon one another. *Singly*, they are every one a *Representation* or *Apparence*, of some quality, or other *Accident* of a body without us; which is commonly called an *Object*. Which *Object* worketh on the Eyes, Eares, and other parts of mans body; and by diversity of working, produceth diversity of *Apparences*.

The Originall of them all, is that which we call *SENSE*; (For there is no conception in a mans mind, which hath not at first, totally, or by parts, been begotten upon the organs of *Sense*.) The rest are derived from that originall.

To know the naturall cause of *Sense*, is not very necessary to the business now in hand; and I have else-where written of the same at large. Nevertheless, to fill each part of my present method, I will briefly deliver the same in this place.

The cause of *Sense*, is the Externall Body, or *Object*, which presseth the organ proper to each *Sense*, either immediatly, as in the *Tast* and *Touch*; or mediately, as in *Seeing*, *Hearing*, and *Smelling*: which pressure, by the mediation of *Nerves*, and other strings, and membranes of the body, continued inwards to the *Brain*, and *Heart*, causeth there a resistance, or counter-pressure, or endeavour of the heart, to deliver it self: which endeavour because *Outward*, seemeth to be some matter without. And this *seeming*, or *fancy*, is that which men call *Sense*; and consisteth, as to the *Eye*, in a *Light*, or *Colour figured*; To the *Eare*, in a *Sound*; To the *Nostrill*, in an *Odour*; To the *Tongue* and *Palat*, in a *Savour*; And to the rest of the body, in *Heat*, *Cold*, *Hardnesse*, *Softnesse*, and such other qualities, as we discern by *Feeling*. All which qualities called *Sensible*, are in the *object* that causeth them, but so many several motions of the matter, by which it presseth our organs diversly. Neither in us that are pressed, are they any thing else, but divers motions; (for motion, produceth nothing but motion.) But their apparence to us is *Fancy*, the same waking, that dreaming. And as pressing, rubbing, or striking the *Eye*, makes us fancy a light; and pressing the *Eare*, produceth a dinne; so do the bodies also we see, or hear, produce the same by their strong, though unobserved action. For if those *Colours*, and *Sounds*, were in the *Bodies*, or *Objects* that cause them, they could not bee

Object of study: thoughts and how they related to one another in "Traynes."



long time after; so also it happeneth in that motion, which is made in the internall parts of a man, then, when he Sees, Dreams, &c. For after the object is removed, or the eye shut, wee still retain an image of the thing seen, though more obscure than when we see it. And this is it, the Latines call *Imagination*, from the image made in seeing; and apply the same, though improperly, to all the other senses. But the Greeks call it *Fancy*; which signifies *appearance*, and is as proper to one sense, as to another. *IMAGINATION* therefore is nothing but *decaying sense*; and is found in men, and many other living Creatures, as well sleeping, as waking.

The decay of Sense in men waking, is not the decay of the motion made in sense; but an obscuring of it, in such manner, as the light of the Sun obscureth the light of the Starres; which starrs do no less exercise their vertue by which they are visible, in the day, than in the night. But because amongst many stroaks, which our eyes, eares, and other organs receive from externall bodies, the predominant onely is sensible; therefore the light of the Sun being predominant, we are not affected with the action of the starrs. And any object being removed from our eyes, though the impression it made in us remain; yet other objects more present succeeding, and working on us, the Imagination of the past is obscured, and made weak; as the voyce of a man is in the noyse of the day. From whence it followeth, that the longer the time is, after the sight, or Sense of any object, the weaker is the Imagination. For the continuall change of mans body, destroyes in time the parts which in sense were moved: So that distance of time, and of place, hath one and the same effect in us. For as at a great distance of place, that which wee look at, appears dimme, and without distinction of the smaller parts; and as Voyces grow weak, and inarticulate: so also after great distance of time, our imagination of the Past is weak; and wee lose (for example) of Cities wee have seen, many particular Streets; and of Actions, many particular Circumstances. This *decaying sense*, when wee would expresse the thing it self, (I mean *fancy* it selfe,) wee call *Imagination*, as I said before: But when we would expresse the *decay*, and signifie that the Sense is fading, old, and past, it is called *Memory*. So that *Imagination* and *Memory*, are but one thing, which for divers considerations hath divers names.

Much memory, or memory of many things, is called *Experience*. Againe, Imagination being only of those things which have been formerly perceived by Sense, either all at once, or by parts at severall times; The former, (which is the imagining the whole object, as it was presented to the sense) is *simple Imagination*; as when one imagineth a man, or horse, which he hath seen before. The other is *Compounded*; as when from the sight of a man at one time, and of a horse at another, we conceive in our mind a *Centaure*. So when a man compoundeth the image of his own person, with the image of the actions of an other man; as when a man imagins himselfe a *Hercules*, or an *Alexander*, (which happeneth often to them that are much taken with reading of Romants) it is a compound imagination, and properly but a Fiction

Imagination,  
Memory,  
Experience

*Memory.*

Compounding  
of m