

This effort will be understood most readily by reverting to the notions that are more familiar to us. As we said, there is an act that is not a function of time; and there is a different kind of act that is a continuous function of time. Plainly, the essential element in the contrast does not lie in the notion of time but in the notion of continuous function. Now the chief feature of a continuous function is that while one may specify as many of its stages as one pleases, still it is impossible to specify actually everyone of its stages; for example, one may mark on a chart as many points of the function as one pleases, but in this fashion one can never arrive at more than the representation of a discontinuous function; to represent the continuous function, one has to take the liberty of drawing a curve that connects all the points, ~~so that~~ ~~continuous/the continuous function, as such, is what precisely what escapes~~ ~~specification.~~ This reveals the essence of the matter: the continuous function does not entirely escape specification entirely, for it is specified, for example, ~~by the points~~ on the chart by the points to be joined; still, ~~just as inasmuch as~~ the discontinuous function can be specified in exactly the same fashion, so that the continuous function, precisely in so far as it is continuous, is what necessarily escapes specification. In a word, a continuous function is a function that can be specified in all respects except its own specific difference; and that specific difference, though unspecifiable, none the less is something quite real, ~~namely, continuity.~~ (44: -- See Phys III 1 ad fin on the indeterminacy of motion)

49/ With such ideas in his mind (44: Phys III 1 ad fin, on motion as difficult to define because indeterminate and incomplete reality) Aristotle defined motion as "actus existentis in potentia scdm quod huiusmodi". Motion is not an essence, for it is no one of the ten categories; it is not simply potency to an essence, for one can have such potency without motion; nor is it simply the act of an essence, else it could be specified completely. But it is act rather than potency, yet act that none the less is still in potency (45 Phys 3 lect 2; Met 11 lect 9). Such a hybrid necessarily supposes matter (46: Met 2 lect 4 §328; 8 lect 1 §1686; 12 lect 2 §2436). It can be found only in a quantitative and ~~divis~~ so endlessly divisible subject (47: Phys 6 lect 5 and 12). It can occur in three and only three of the categories (48: Phys 5 lect 2-4), namely, being in a place, being qualified by one of the sensibilia propria (Phys 7 lect 4 - 6; Met 11 lect 12 §2400), and being of ~~ax~~ given quantitative dimensions. These three types of motion, namely, local motion, alteration, and quantitative increase or decrease, are related so that the third cannot occur without the second, nor the second without the first (50: Phys 8 lect 14 §3); it follows that the motion of the primum mobile must be a local motion and, for further reasons which are less convincing, that it must be the continuous and perpetual circular motion of the heavens (51: Ibid, lect 14-20). I mention these matters of fact because there seems to exist a rather marked and long-standing <sup>habit</sup> tendency to make the esse incompletum of motion ~~mean~~ <sup>mean</sup> ~~just whatever one pleases so that one can extricate oneself with ease from whatever absurdities one's preconceptions have created.~~ <sup>mean in almost</sup>

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