
Sir Isaac Newton's
**MATHEMATICAL
PRINCIPLES**

OF NATURAL PHILOSOPHY AND HIS
SYSTEM OF THE WORLD

*Translated into English by Andrew Motte in 1729.
The translations revised, and supplied with an
historical and explanatory appendix, by*

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SIR ISAAC NEWTON

(See Appendix, Note 1, page 627)

Editor's Note to the Present Revision

PROFESSOR FLORIAN CAJORI died August 15, 1930. In May of the following year I was invited by the University of California Press to edit this work. After much delay, due in part to unavoidable circumstances and in part to the time consumed in the extraordinary care taken in reading, checking, and rereading the proofs, this edition of Newton's *Principia* is now ready to be run off the press.

The manuscript as presented to the Press contained no Preface. Much of the material that would be included in the usual Preface is contained in the first few notes of the Appendix, pages 627 ff. Professor Cajori probably intended to prepare a Preface while the book was in the process of manufacture. There being none, the customary acknowledgment of thanks to various persons who assisted him in one way or another is lacking. Lest I unknowingly omit some to whom thanks are due, I refrain from attempting any such acknowledgment on behalf of the author.

As the title page states, this is a revision of Motte's translation of the *Principia*. From many conversations with Professor Cajori, I know that he had long cherished the idea of revising Newton's immortal work by rendering certain parts into modern phraseology (e.g., to change the reading of "reciprocally in the subduplicate ratio of" to "inversely as the square root of") and to append historical and critical notes which would provide instruction to some readers and interest to all. This is his last work; one most fitting to crown a life devoted to investigation and to writing the history of the sciences in his chosen field.

R. T. CRAWFORD

Berkeley, California,
March 31, 1934.

PHILOSOPHIÆ
NATURALIS
PRINCIPIA
MATHEMATICA.

Autore *J* S. NEWTON, *Trin. Coll. Cantab. Soc. Matheseos*
Professore Lucasiano, & Societatis Regalis Sodali.

IMPRIMATUR.
S. P E P Y S, *Reg. Soc. PRÆSES.*
Julii 5. 1686.

L O N D I N I,
Jussu Societatis Regiæ ac Typis Josephi Streater. Prostat apud
plures Bibliopolas. Anno MDCLXXXVII.

TITLE PAGE OF THE FIRST EDITION OF THE PRINCIPIA
(See Appendix, Note 2, page 627)

Contents

27500

	PAGE
PORTRAIT OF NEWTON IN THE PEPYSIAN COLLECTION	Frontispiece
EDITOR'S NOTE. By R. T. Crawford	ix
TITLE PAGE OF THE FIRST EDITION OF THE <i>Principia</i>	xi

PRINCIPIA

ODE BY EDMUND HALLEY. Translated by Leon J. Richardson	xiii
PREFACES TO THE FIRST, SECOND, AND THIRD EDITIONS	xvii
DEFINITIONS.	I
AXIOMS, OR LAWS OF MOTION	13

BOOK I. THE MOTION OF BODIES

SECTION		
I.	Method of first and last ratios	29
II.	Determination of centripetal forces	40
III.	Motion of bodies in eccentric conic sections	56
IV.	Determination of elliptic, parabolic, and hyperbolic orbits, from the focus given	68
V.	Determination of orbits when neither focus is given	76
VI.	Determination of motions in given orbits	109
VII.	Rectilinear ascent and descent of bodies	117
VIII.	Determination of orbits in which bodies will revolve, being acted upon by any sort of centripetal force	128
IX.	Motion of bodies in movable orbits; and the motion of the apsides	135
X.	Motion of bodies in given surfaces; and the oscillating pendulous motion of bodies	148
XI.	Motion of bodies tending to each other with centripetal forces	164
XII.	Attractive forces of spherical bodies	193
XIII.	Attractive forces of bodies which are not spherical	214
XIV.	Motion of very small bodies when agitated by centripetal forces tending to the several parts of any very great body	226

[vii]

180
1. P. Principia

180 34

27500

BOOK II. THE MOTION OF BODIES (IN RESISTING MEDIUMS)

SECTION	PAGE
I. <i>Motion of bodies that are resisted in the ratio of the velocity</i>	235
II. <i>Motion of bodies that are resisted as the square of their velocities</i>	245
III. <i>Motion of bodies that are resisted partly in the ratio of the velocities, and partly as the square of the same ratio</i>	272
IV. <i>Circular motion of bodies in resisting mediums</i>	282
V. <i>Density and compression of fluids; hydrostatics</i>	290
VI. <i>Motion and resistance of pendulous bodies</i>	303
VII. <i>Motion of fluids, and the resistance made to projected bodies</i>	327
VIII. <i>Motion propagated through fluids</i>	367
IX. <i>Circular motion of fluids</i>	385

BOOK III. THE SYSTEM OF THE WORLD (IN MATHEMATICAL TREATMENT)

RULES OF REASONING IN PHILOSOPHY	398
PHENOMENA	401
PROPOSITIONS	406
MOTION OF THE MOON'S NODES	464
GENERAL SCHOLIUM	542

THE SYSTEM OF THE WORLD

SYSTEM OF THE WORLD	549
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APPENDIX

NOTES, HISTORICAL AND EXPLANATORY, PREPARED BY THE REVISER	627
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The Ode Dedicated to Newton by Edmund Halley

THIS ODE PREFIXED TO THE PRINCIPIA OF NEWTON
IS HERE TRANSLATED BY LEON J. RICHARDSON
PROFESSOR OF LATIN
IN THE UNIVERSITY OF CALIFORNIA
FROM THE VERSION AS GIVEN IN THE FIRST EDITION

TO THE ILLUSTRIOUS MAN

ISAAC NEWTON

AND THIS HIS WORK

DONE IN FIELDS OF THE MATHEMATICS AND PHYSICS
A SIGNAL DISTINCTION OF OUR TIME AND RACE

*Lo, for your gaze, the pattern of the skies!
What balance of the mass, what reckonings
Divine! Here ponder too the Laws which God,
Framing the universe, set not aside
But made the fixed foundations of his work.*

*The inmost places of the heavens, now gained,
Break into view, nor longer hidden is
The force that turns the farthest orb. The sun
Exalted on his throne bids all things tend
Toward him by inclination and descent,
Nor suffers that the courses of the stars
Be straight, as through the boundless void they move,*

*But with himself as centre speeds them on
In motionless ellipses. Now we know
The sharply veering ways of comets, once
A source of dread, nor longer do we quail
Beneath appearances of bearded stars.*

*At last we learn wherefore the silver moon
Once seemed to travel with unequal steps,
As if she scorned to suit her pace to numbers—
Till now made clear to no astronomer;
Why, though the Seasons go and then return,
The Hours move ever forward on their way;
Explained too are the forces of the deep,
How roaming Cynthia bestirs the tides,
Whereby the surf, deserting now the kelp
Along the shore, exposes shoals of sand
Suspected by the sailors, now in turn
Driving its billows high upon the beach.*

*Matters that vexed the minds of ancient seers,
And for our learned doctors often led
To loud and vain contention, now are seen
In reason's light, the clouds of ignorance
Dispelled at last by science. Those on whom
Delusion cast its gloomy pall of doubt,
Upborne now on the wings that genius lends,
May penetrate the mansions of the gods
And scale the heights of heaven. O mortal men,
Arise! And, casting off your earthly cares,*

*Learn ye the potency of heaven-born mind,
Its thought and life far from the herd withdrawn!*

*The man who through the tables of the laws
Once banished theft and murder, who suppressed
Adultery and crimes of broken faith,
And put the roving peoples into cities
Girt round with walls, was founder of the state,
While he who blessed the race with Ceres' gift,
Who pressed from grapes an anodyne to care,
Or showed how on the tissue made from reeds
Growing beside the Nile one may inscribe
Symbols of sound and so present the voice
For sight to grasp, did lighten human lot,
Offsetting thus the miseries of life
With some felicity. But now, behold,
Admitted to the banquets of the gods,
We contemplate the politics of heaven;
And spelling out the secrets of the earth,
Discern the changeless order of the world
And all the aeons of its history.*

*Then ye who now on heavenly nectar fare,
Come celebrate with me in song the name
Of Newton, to the Muses dear; for he
Unlocked the hidden treasures of Truth:
So richly through his mind had Phoebus cast
The radiance of his own divinity.
Nearer the gods no mortal may approach.*

Newton's Preface to the First Edition

SINCE THE ANCIENTS (as we are told by *Pappus*) esteemed the science of mechanics of greatest importance in the investigation of natural things, and the moderns, rejecting substantial forms and occult qualities, have endeavored to subject the phenomena of nature to the laws of mathematics, I have in this treatise cultivated mathematics as far as it relates to philosophy. The ancients considered mechanics in a twofold respect; as rational, which proceeds accurately by demonstration, and practical. To practical mechanics all the manual arts belong, from which mechanics took its name. But as artificers do not work with perfect accuracy, it comes to pass that mechanics is so distinguished from geometry that what is perfectly accurate is called geometrical; what is less so, is called mechanical. However, the errors are not in the art, but in the artificers. He that works with less accuracy is an imperfect mechanic; and if any could work with perfect accuracy, he would be the most perfect mechanic of all, for the description of right lines and circles, upon which geometry is founded, belongs to mechanics. Geometry does not teach us to draw these lines, but requires them to be drawn, for it requires that the learner should first be taught to describe these accurately before he enters upon geometry, then it shows how by these operations problems may be solved. To describe right lines and circles are problems, but not geometrical problems. The solution of these problems is required from mechanics, and by geometry the use of them, when so solved, is shown; and it is the glory of geometry that from those few principles, brought from without, it is able to produce so many things. Therefore geometry is founded in mechanical practice, and is nothing but that part of universal mechanics which accurately proposes and demonstrates the art of measuring. But since the manual arts are chiefly employed in the moving of bodies, it happens that geometry is commonly referred to their magnitude, and mechanics to their motion. In this sense rational mechanics will be the science of motions resulting from any forces whatsoever, and of the forces required to produce any motions, accurately proposed and demonstrated. This part of mechanics, as far as it extended to the five powers which relate to manual arts, was cultivated by the ancients, who considered gravity (it not being a manual power) no otherwise than in moving weights by those powers. But I consider philosophy rather than arts and write not concerning manual but natural powers, and consider chiefly those things which relate to gravity, levity, elastic force, the resistance of fluids, and the like forces, whether attractive or impulsive; and therefore I offer this work as the mathematical principles of philosophy, for the whole burden of philosophy seems to consist in this—from the phenomena of motions to investigate the forces of nature, and then from these forces to dem-

onstrate the other phenomena; and to this end the general propositions in the first and second Books are directed. In the third Book I give an example of this in the explication of the System of the World; for by the propositions mathematically demonstrated in the former Books, in the third I derive from the celestial phenomena the forces of gravity with which bodies tend to the sun and the several planets. Then from these forces, by other propositions which are also mathematical, I deduce the motions of the planets, the comets, the moon, and the sea. I wish we could derive the rest of the phenomena of Nature by the same kind of reasoning from mechanical principles, for I am induced by many reasons to suspect that they may all depend upon certain forces by which the particles of bodies, by some causes hitherto unknown, are either mutually impelled towards one another, and cohere in regular figures, or are repelled and recede from one another. These forces being unknown, philosophers have hitherto attempted the search of Nature in vain; but I hope the principles here laid down will afford some light either to this or some truer method of philosophy.

In the publication of this work the most acute and universally learned Mr. *Edmund Halley* not only assisted me in correcting the errors of the press and preparing the geometrical figures, but it was through his solicitations that it came to be published; for when he had obtained of me my demonstrations of the figure of the celestial orbits, he continually pressed me to communicate the same to the *Royal Society*, who afterwards, by their kind encouragement and entreaties, engaged me to think of publishing them. But after I had begun to consider the inequalities of the lunar motions, and had entered upon some other things relating to the laws and measures of gravity and other forces; and the figures that would be described by bodies attracted according to given laws; and the motion of several bodies moving among themselves; the motion of bodies in resisting mediums; the forces, densities, and motions, of mediums; the orbits of the comets, and such like, I deferred that publication till I had made a search into those matters, and could put forth the whole together. What relates to the lunar motions (being imperfect), I have put all together in the corollaries of Prop. LXVI, to avoid being obliged to propose and distinctly demonstrate the several things there contained in a method more prolix than the subject deserved and interrupt the series of the other propositions. Some things, found out after the rest, I chose to insert in places less suitable, rather than change the number of the propositions and the citations. I heartily beg that what I have here done may be read with forbearance; and that my labors in a subject so difficult may be examined, not so much with the view to censure, as to remedy their defects.

IS. NEWTON

Cambridge, Trinity College, May 8, 1686.¹

[¹ Appendix, Note 3.]

MATHEMATICAL PRINCIPLES OF NATURAL PHILOSOPHY¹

Definitions

DEFINITION I

The quantity of matter is the measure of the same, arising from its density and bulk conjointly.²

THUS AIR of a double density, in a double space, is quadruple in quantity; in a triple space, sextuple in quantity. The same thing is to be understood of snow, and fine dust or powders, that are condensed by compression or liquefaction, and of all bodies that are by any causes whatever differently condensed. I have no regard in this place to a medium, if any such there is, that freely pervades the interstices between the parts of bodies. It is this quantity that I mean hereafter everywhere under the name of body or mass. And the same is known by the weight of each body, for it is proportional to the weight, as I have found by experiments on pendulums, very accurately made, which shall be shown hereafter.

DEFINITION II³

The quantity of motion is the measure of the same, arising from the velocity and quantity of matter conjointly.

The motion of the whole is the sum of the motions of all the parts; and therefore in a body double in quantity, with equal velocity, the motion is double; with twice the velocity, it is quadruple.

[¹ Appendix, Note 10.] [² Appendix, Note 11.] [³ Appendix, Note 12.]

DEFINITION III

The vis insita, or innate force of matter, is a power of resisting, by which every body, as much as in it lies, continues in its present state, whether it be of rest, or of moving uniformly forwards in a right line.

This force is always proportional to the body whose force it is and differs nothing from the inactivity of the mass, but in our manner of conceiving it. A body, from the inert nature of matter, is not without difficulty put out of its state of rest or motion. Upon which account, this *vis insita* may, by a most significant name, be called inertia (*vis inertiae*) or force of inactivity. But a body only exerts this force when another force, impressed upon it, endeavors to change its condition; and the exercise of this force may be considered as both resistance and impulse; it is resistance so far as the body, for maintaining its present state, opposes the force impressed; it is impulse so far as the body, by not easily giving way to the impressed force of another, endeavors to change the state of that other. Resistance is usually ascribed to bodies at rest, and impulse to those in motion; but motion and rest, as commonly conceived, are only relatively distinguished; nor are those bodies always truly at rest, which commonly are taken to be so.

DEFINITION IV

An impressed force is an action exerted upon a body, in order to change its state, either of rest, or of uniform motion in a right line.

This force consists in the action only, and remains no longer in the body when the action is over. For a body maintains every new state it acquires, by its inertia only. But impressed forces are of different origins, as from percussion, from pressure, from centripetal force.

DEFINITION V

A centripetal force is that by which bodies are drawn or impelled, or any way tend, towards a point as to a centre.

Of this sort is gravity, by which bodies tend to the centre of the earth; magnetism, by which iron tends to the loadstone; and that force, whatever it is, by which the planets are continually drawn aside from the rectilinear motions, which otherwise they would pursue, and made to revolve in curvilinear orbits. A stone, whirled about in a sling, endeavors to recede from the

hand that turns it; and by that endeavor, distends the sling, and that with so much the greater force, as it is revolved with the greater velocity, and as soon as it is let go, flies away. That force which opposes itself to this endeavor, and by which the sling continually draws back the stone towards the hand, and retains it in its orbit, because it is directed to the hand as the centre of the orbit, I call the centripetal force. And the same thing is to be understood of all bodies, revolved in any orbits. They all endeavor to recede from the centres of their orbits; and were it not for the opposition of a contrary force which restrains them to, and detains them in their orbits, which I therefore call centripetal, would fly off in right lines, with an uniform motion. A projectile, if it was not for the force of gravity, would not deviate towards the earth, but would go off from it in a right line, and that with an uniform motion, if the resistance of the air was taken away. It is by its gravity that it is drawn aside continually from its rectilinear course, and made to deviate towards the earth, more or less, according to the force of its gravity, and the velocity of its motion. The less its gravity is, or the quantity of its matter, or the greater the velocity with which it is projected, the less will it deviate from a rectilinear course, and the farther it will go. If a leaden ball, projected from the top of a mountain by the force of gunpowder, with a given velocity, and in a direction parallel to the horizon, is carried in a curved line to the distance of two miles before it falls to the ground; the same, if the resistance of the air were taken away, with a double or decuple velocity, would fly twice or ten times as far. And by increasing the velocity, we may at pleasure increase the distance to which it might be projected, and diminish the curvature of the line which it might describe, till at last it should fall at the distance of 10, 30, or 90 degrees, or even might go quite round the whole earth before it falls; or lastly, so that it might never fall to the earth, but go forwards into the celestial spaces, and proceed in its motion *in infinitum*. And after the same manner that a projectile, by the force of gravity, may be made to revolve in an orbit, and go round the whole earth, the moon also, either by the force of gravity, if it is endued with gravity, or by any other force, that impels it towards the earth, may be continually drawn aside towards the earth, out of the rectilinear way which by its innate force it would pursue; and would be made to revolve in the orbit which it now describes; nor could the moon without some such force be retained in its

the quantity of an equal and contrary force just sufficient to hinder the descent of the body.

These quantities of forces, we may, for the sake of brevity, call by the names of motive, accelerative, and absolute forces; and, for the sake of distinction, consider them with respect to the bodies that tend to the centre, to the places of those bodies, and to the centre of force towards which they tend; that is to say, I refer the motive force to the body as an endeavor and propensity of the whole towards a centre, arising from the propensities of the several parts taken together; the accelerative force to the place of the body, as a certain power diffused from the centre to all places around to move the bodies that are in them; and the absolute force to the centre, as endued with some cause, without which those motive forces would not be propagated through the spaces round about; whether that cause be some central body (such as is the magnet in the centre of the magnetic force, or the earth in the centre of the gravitating force), or anything else that does not yet appear. For I here design only to give a mathematical notion of those forces, without considering their physical causes and seats.

Wherefore the accelerative force will stand in the same relation to the motive, as celerity does to motion. For the quantity of motion arises from the celerity multiplied by the quantity of matter; and the motive force arises from the accelerative force multiplied by the same quantity of matter. For the sum of the actions of the accelerative force, upon the several particles of the body, is the motive force of the whole. Hence it is, that near the surface of the earth, where the accelerative gravity, or force productive of gravity, in all bodies is the same, the motive gravity or the weight is as the body; but if we should ascend to higher regions, where the accelerative gravity is less, the weight would be equally diminished, and would always be as the product of the body, by the accelerative gravity. So in those regions, where the accelerative gravity is diminished into one-half, the weight of a body two or three times less, will be four or six times less.

I likewise call attractions and impulses, in the same sense, accelerative, and motive; and use the words attraction, impulse, or propensity of any sort towards a centre, promiscuously, and indifferently, one for another; considering those forces not physically, but mathematically: wherefore the reader is not to imagine that by those words I anywhere take upon me to

define the kind, or the manner of any action, the causes or the physical reason thereof, or that I attribute forces, in a true and physical sense, to certain centres (which are only mathematical points); when at any time I happen to speak of centres as attracting, or as endued with attractive powers.

SCHOLIUM¹

Hitherto I have laid down the definitions of such words as are less known, and explained the sense in which I would have them to be understood in the following discourse. I do not define time, space, place, and motion, as being well known to all. Only I must observe, that the common people conceive those quantities under no other notions but from the relation they bear to sensible objects. And thence arise certain prejudices, for the removing of which it will be convenient to distinguish them into absolute and relative, true and apparent, mathematical and common.

I. Absolute, true, and mathematical time, of itself, and from its own nature, flows equably without relation to anything external, and by another name is called duration: relative, apparent, and common time, is some sensible and external (whether accurate or unequable) measure of duration by the means of motion, which is commonly used instead of true time; such as an hour, a day, a month, a year.

II. Absolute space, in its own nature, without relation to anything external, remains always similar and immovable. Relative space is some movable dimension or measure of the absolute spaces; which our senses determine by its position to bodies; and which is commonly taken for immovable space; such is the dimension of a subterraneous, an aerial, or celestial space, determined by its position in respect of the earth. Absolute and relative space are the same in figure and magnitude; but they do not remain always numerically the same. For if the earth, for instance, moves, a space of our air, which relatively and in respect of the earth remains always the same, will at one time be one part of the absolute space into which the air passes; at another time it will be another part of the same, and so, absolutely understood, it will be continually changed.

III. Place is a part of space which a body takes up, and is according to the space, either absolute or relative. I say, a part of space; not the situation, nor the external surface of the body. For the places of equal solids are always

[¹ Appendix, Note 13.]

equal; but their surfaces, by reason of their dissimilar figures, are often unequal. Positions properly have no quantity, nor are they so much the places themselves, as the properties of places. The motion of the whole is the same with the sum of the motions of the parts; that is, the translation of the whole, out of its place, is the same thing with the sum of the translations of the parts out of their places; and therefore the place of the whole is the same as the sum of the places of the parts, and for that reason, it is internal, and in the whole body.

IV. Absolute motion is the translation of a body from one absolute place into another; and relative motion, the translation from one relative place into another. Thus in a ship under sail, the relative place of a body is that part of the ship which the body possesses; or that part of the cavity which the body fills, and which therefore moves together with the ship: and relative rest is the continuance of the body in the same part of the ship, or of its cavity. But real, absolute rest, is the continuance of the body in the same part of that immovable space, in which the ship itself, its cavity, and all that it contains, is moved. Wherefore, if the earth is really at rest, the body, which relatively rests in the ship, will really and absolutely move with the same velocity which the ship has on the earth. But if the earth also moves, the true and absolute motion of the body will arise, partly from the true motion of the earth, in immovable space, partly from the relative motion of the ship on the earth; and if the body moves also relatively in the ship, its true motion will arise, partly from the true motion of the earth, in immovable space, and partly from the relative motions as well of the ship on the earth, as of the body in the ship; and from these relative motions will arise the relative motion of the body on the earth. As if that part of the earth, where the ship is, was truly moved towards the east, with a velocity of 10010 parts; while the ship itself, with a fresh gale, and full sails, is carried towards the west, with a velocity expressed by 10 of those parts; but a sailor walks in the ship towards the east, with 1 part of the said velocity; then the sailor will be moved truly in immovable space towards the east, with a velocity of 10001 parts, and relatively on the earth towards the west, with a velocity of 9 of those parts.

Absolute time, in astronomy, is distinguished from relative, by the equation or correction of the apparent time. For the natural days are truly un-

equal, though they are commonly considered as equal, and used for a measure of time; astronomers correct this inequality that they may measure the celestial motions by a more accurate time. It may be, that there is no such thing as an equable motion, whereby time may be accurately measured. All motions may be accelerated and retarded, but the flowing of absolute time is not liable to any change. The duration or perseverance of the existence of things remains the same, whether the motions are swift or slow, or none at all: and therefore this duration ought to be distinguished from what are only sensible measures thereof; and from which we deduce it, by means of the astronomical equation. The necessity of this equation, for determining the times of a phenomenon, is evinced as well from the experiments of the pendulum clock, as by eclipses of the satellites of Jupiter.

As the order of the parts of time is immutable, so also is the order of the parts of space. Suppose those parts to be moved out of their places, and they will be moved (if the expression may be allowed) out of themselves. For times and spaces are, as it were, the places as well of themselves as of all other things. All things are placed in time as to order of succession; and in space as to order of situation. It is from their essence or nature that they are places; and that the primary places of things should be movable, is absurd. These are therefore the absolute places; and translations out of those places, are the only absolute motions.

But because the parts of space cannot be seen, or distinguished from one another by our senses, therefore in their stead we use sensible measures of them. For from the positions and distances of things from any body considered as immovable, we define all places; and then with respect to such places, we estimate all motions, considering bodies as transferred from some of those places into others. And so, instead of absolute places and motions, we use relative ones; and that without any inconvenience in common affairs; but in philosophical disquisitions, we ought to abstract from our senses, and consider things themselves, distinct from what are only sensible measures of them. For it may be that there is no body really at rest, to which the places and motions of others may be referred.

But we may distinguish rest and motion, absolute and relative, one from the other by their properties, causes, and effects. It is a property of rest, that bodies really at rest do rest in respect to one another. And therefore as it is

possible, that in the remote regions of the fixed stars, or perhaps far beyond them, there may be some body absolutely at rest; but impossible to know, from the position of bodies to one another in our regions, whether any of these do keep the same position to that remote body, it follows that absolute rest cannot be determined from the position of bodies in our regions.

It is a property of motion, that the parts, which retain given positions to their wholes, do partake of the motions of those wholes. For all the parts of revolving bodies endeavor to recede from the axis of motion; and the impetus of bodies moving forwards arises from the joint impetus of all the parts. Therefore, if surrounding bodies are moved, those that are relatively at rest within them will partake of their motion. Upon which account, the true and absolute motion of a body cannot be determined by the translation of it from those which only seem to rest; for the external bodies ought not only to appear at rest, but to be really at rest. For otherwise, all included bodies, besides their translation from near the surrounding ones, partake likewise of their true motions; and though that translation were not made, they would not be really at rest, but only seem to be so. For the surrounding bodies stand in the like relation to the surrounded as the exterior part of a whole does to the interior, or as the shell does to the kernel; but if the shell moves, the kernel will also move, as being part of the whole, without any removal from near the shell.

A property, near akin to the preceding, is this, that if a place is moved, whatever is placed therein moves along with it; and therefore a body, which is moved from a place in motion, partakes also of the motion of its place. Upon which account, all motions, from places in motion, are no other than parts of entire and absolute motions; and every entire motion is composed of the motion of the body out of its first place, and the motion of this place out of its place; and so on, until we come to some immovable place, as in the before-mentioned example of the sailor. Wherefore, entire and absolute motions can be no otherwise determined than by immovable places; and for that reason I did before refer those absolute motions to immovable places, but relative ones to movable places. Now no other places are immovable but those that, from infinity to infinity, do all retain the same given position one to another; and upon this account must ever remain unmoved; and do thereby constitute immovable space.

The causes by which true and relative motions are distinguished, one from the other, are the forces impressed upon bodies to generate motion. True motion is neither generated nor altered, but by some force impressed upon the body moved; but relative motion may be generated or altered without any force impressed upon the body. For it is sufficient only to impress some force on other bodies with which the former is compared, that by their giving way, that relation may be changed, in which the relative rest or motion of this other body did consist. Again, true motion suffers always some change from any force impressed upon the moving body; but relative motion does not necessarily undergo any change by such forces. For if the same forces are likewise impressed on those other bodies, with which the comparison is made, that the relative position may be preserved, then that condition will be preserved in which the relative motion consists. And therefore any relative motion may be changed when the true motion remains unaltered, and the relative may be preserved when the true suffers some change. Thus, true motion by no means consists in such relations.

The effects which distinguish absolute from relative motion are, the forces of receding from the axis of circular motion. For there are no such forces in a circular motion purely relative, but in a true and absolute circular motion, they are greater or less, according to the quantity of the motion. If a vessel, hung by a long cord, is so often turned about that the cord is strongly twisted, then filled with water, and held at rest together with the water; thereupon, by the sudden action of another force, it is whirled about the contrary way, and while the cord is untwisting itself, the vessel continues for some time in this motion; the surface of the water will at first be plain, as before the vessel began to move; but after that, the vessel, by gradually communicating its motion to the water, will make it begin sensibly to revolve, and recede by little and little from the middle, and ascend to the sides of the vessel, forming itself into a concave figure (as I have experienced), and the swifter the motion becomes, the higher will the water rise, till at last, performing its revolutions in the same times with the vessel, it becomes relatively at rest in it. This ascent of the water shows its endeavor to recede from the axis of its motion; and the true and absolute circular motion of the water, which is here directly contrary to the relative, becomes known, and may be measured by this endeavor. At first, when the relative

motion of the water in the vessel was greatest, it produced no endeavor to recede from the axis; the water showed no tendency to the circumference, nor any ascent towards the sides of the vessel, but remained of a plain surface, and therefore its true circular motion had not yet begun. But afterwards, when the relative motion of the water had decreased, the ascent thereof towards the sides of the vessel proved its endeavor to recede from the axis; and this endeavor showed the real circular motion of the water continually increasing, till it had acquired its greatest quantity, when the water rested relatively in the vessel. And therefore this endeavor does not depend upon any translation of the water in respect of the ambient bodies, nor can true circular motion be defined by such translation. There is only one real circular motion of any one revolving body, corresponding to only one power of endeavoring to recede from its axis of motion, as its proper and adequate effect; but relative motions, in one and the same body, are innumerable, according to the various relations it bears to external bodies, and, like other relations, are altogether destitute of any real effect, any other-wise than they may perhaps partake of that one only true motion. And therefore in their system who suppose that our heavens, revolving below the sphere of the fixed stars, carry the planets along with them; the several parts of those heavens, and the planets, which are indeed relatively at rest in their heavens, do yet really move. For they change their position one to another (which never happens to bodies truly at rest), and being carried together with their heavens, partake of their motions, and as parts of revolving wholes, endeavor to recede from the axis of their motions.

Wherefore relative quantities are not the quantities themselves, whose names they bear, but those sensible measures of them (either accurate or inaccurate), which are commonly used instead of the measured quantities themselves. And if the meaning of words is to be determined by their use, then by the names time, space, place, and motion, their [sensible] measures are properly to be understood; and the expression will be unusual, and purely mathematical, if the measured quantities themselves are meant. On this account, those violate the accuracy of language, which ought to be kept precise, who interpret these words for the measured quantities. Nor do those less defile the purity of mathematical and philosophical truths, who confound real quantities with their relations and sensible measures.

It is indeed a matter of great difficulty to discover, and effectually to distinguish, the true motions of particular bodies from the apparent; because the parts of that immovable space, in which those motions are performed, do by no means come under the observation of our senses. Yet the thing is not altogether desperate; for we have some arguments to guide us, partly from the apparent motions, which are the differences of the true motions; partly from the forces, which are the causes and effects of the true motions. For instance, if two globes, kept at a given distance one from the other by means of a cord that connects them, were revolved about their common centre of gravity, we might, from the tension of the cord, discover the endeavor of the globes to recede from the axis of their motion, and from thence we might compute the quantity of their circular motions. And then if any equal forces should be impressed at once on the alternate faces of the globes to augment or diminish their circular motions, from the increase or decrease of the tension of the cord, we might infer the increment or decrement of their motions; and thence would be found on what faces those forces ought to be impressed, that the motions of the globes might be most augmented; that is, we might discover their hindmost faces, or those which, in the circular motion, do follow. But the faces which follow being known, and consequently the opposite ones that precede, we should likewise know the determination of their motions. And thus we might find both the quantity and the determination of this circular motion, even in an immense vacuum, where there was nothing external or sensible with which the globes could be compared. But now, if in that space some remote bodies were placed that kept always a given position one to another, as the fixed stars do in our regions, we could not indeed determine from the relative translation of the globes among those bodies, whether the motion did belong to the globes or to the bodies. But if we observed the cord, and found that its tension was that very tension which the motions of the globes required, we might conclude the motion to be in the globes, and the bodies to be at rest; and then, lastly, from the translation of the globes among the bodies, we should find the determination of their motions. But how we are to obtain the true motions from their causes, effects, and apparent differences, and the converse, shall be explained more at large in the following treatise. For to this end it was that I composed it.

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AXIOMS, OR LAWS OF MOTION¹

LAW I

Every body continues in its state of rest, or of uniform motion in a right line, unless it is compelled to change that state by forces impressed upon it.

PROJECTILES continue in their motions, so far as they are not retarded by the resistance of the air, or impelled downwards by the force of gravity. A top, whose parts by their cohesion are continually drawn aside from rectilinear motions, does not cease its rotation, otherwise than as it is retarded by the air. The greater bodies of the planets and comets, meeting with less resistance in freer spaces, preserve their motions both progressive and circular for a much longer time.

LAW II²

The change of motion is proportional to the motive force impressed; and is made in the direction of the right line in which that force is impressed.

If any force generates a motion, a double force will generate double the motion, a triple force triple the motion, whether that force be impressed altogether and at once, or gradually and successively. And this motion (being always directed the same way with the generating force), if the body moved before, is added to or subtracted from the former motion, according as they directly conspire with or are directly contrary to each other; or obliquely joined, when they are oblique, so as to produce a new motion compounded from the determination of both.

LAW III

To every action there is always opposed an equal reaction: or, the mutual actions of two bodies upon each other are always equal, and directed to contrary parts.

Whatever draws or presses another is as much drawn or pressed by that other. If you press a stone with your finger, the finger is also pressed by the

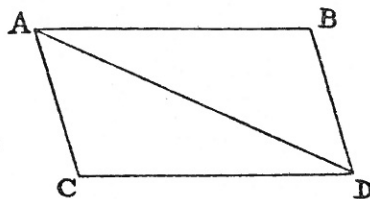
[¹ Appendix, Note 14.] [² Appendix, Note 15.]

stone. If a horse draws a stone tied to a rope, the horse (if I may so say) will be equally drawn back towards the stone; for the distended rope, by the same endeavor to relax or unbend itself, will draw the horse as much towards the stone as it does the stone towards the horse, and will obstruct the progress of the one as much as it advances that of the other. If a body impinge upon another, and by its force change the motion of the other, that body also (because of the equality of the mutual pressure) will undergo an equal change, in its own motion, towards the contrary part. The changes made by these actions are equal, not in the velocities but in the motions of bodies; that is to say, if the bodies are not hindered by any other impediments. For, because the motions are equally changed, the changes of the velocities made towards contrary parts are inversely proportional to the bodies. This law takes place also in attractions, as will be proved in the next Scholium.

COROLLARY I

A body, acted on by two forces simultaneously, will describe the diagonal of a parallelogram in the same time as it would describe the sides by those forces separately.

If a body in a given time, by the force M impressed apart in the place A, should with an uniform motion be carried from A to B, and by the force N impressed apart in the same place, should be carried from A to C, let the



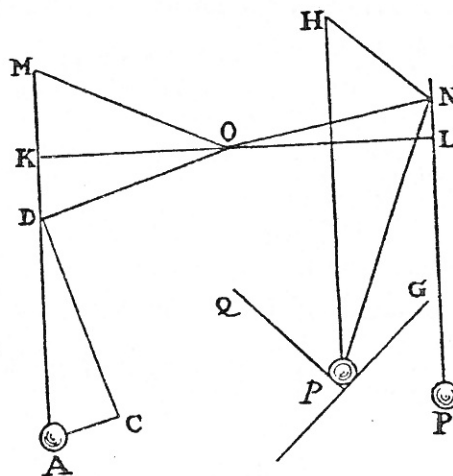
parallelogram ABCD be completed, and, by both forces acting together, it will in the same time be carried in the diagonal from A to D. For since the force N acts in the direction of the line AC, parallel to BD, this force (by the second Law) will not at all alter the velocity generated by the other

force M, by which the body is carried towards the line BD. The body therefore will arrive at the line BD in the same time, whether the force N be impressed or not; and therefore at the end of that time it will be found somewhere in the line BD. By the same argument, at the end of the same time it will be found somewhere in the line CD. Therefore it will be found in the point D, where both lines meet. But it will move in a right line from A to D, by Law 1.

COROLLARY II

And hence is explained the composition of any one direct force AD , out of any two oblique forces AC and CD ; and, on the contrary, the resolution of any one direct force AD into two oblique forces AC and CD : which composition and resolution are abundantly confirmed from mechanics.

As if the unequal radii OM and ON drawn from the centre O of any wheel, should sustain the weights A and P by the cords MA and NP ; and the forces of those weights to move the wheel were required. Through the centre O draw the right line KOL , meeting the cords perpendicularly in K and L ; and from the centre O , with OL the greater of the distances OK and OL , describe a circle, meeting the cord MA in D ; and drawing OD , make AC parallel and DC perpendicular thereto. Now, it being indifferent whether the points K , L , D , of the cords be fixed to the plane of the wheel or not, the weights will have the same effect whether they are suspended from the points K and L , or from D and L . Let the whole force of the weight A be represented by the line AD , and let it be resolved into the forces AC and CD , of which the force AC , drawing the radius OD directly from the centre, will have no effect to move the wheel; but the other force DC , drawing the radius DO perpendicularly, will have the same effect as if it drew perpendicularly the radius OL equal to OD ; that is, it will have the same effect as the weight P , if



$$P : A = DC : DA,$$

but because the triangles ADC and DOK are similar,

$$DC : DA = OK : OD = OK : OL.$$

Therefore,

$$P : A = \text{radius } OK : \text{radius } OL.$$

As these radii lie in the same right line they will be equipollent, and so remain in equilibrium; which is the well-known property of the balance, the lever, and the wheel. If either weight is greater than in this ratio, its force to move the wheel will be so much greater.

If the weight $p = P$, is partly suspended by the cord Np , partly sustained by the oblique plane pG ; draw pH , NH , the former perpendicular to the horizon, the latter to the plane pG ; and if the force of the weight p tending downwards is represented by the line pH , it may be resolved into the forces pN , HN . If there was any plane pQ , perpendicular to the cord pN , cutting the other plane pG in a line parallel to the horizon, and the weight p was supported only by those planes pQ , pG , it would press those planes perpendicularly with the forces pN , HN ; to wit, the plane pQ with the force pN , and the plane pG with the force HN . And therefore if the plane pQ was taken away, so that the weight might stretch the cord, because the cord, now sustaining the weight, supplied the place of the plane that was removed, it would be strained by the same force pN which pressed upon the plane before. Therefore, the

$$\text{tension of } pN : \text{tension of } PN = \text{line } pN : \text{line } pH.$$

Therefore, if

$$p : A = OK : OL = \text{line } pH : \text{line } pN,$$

then the weights p and A will have the same effect towards moving the wheel, and will therefore sustain each other; as anyone may find by experiment.

But the weight p pressing upon those two oblique planes, may be considered as a wedge between the two internal surfaces of a body split by it; and hence the forces of the wedge and the mallet may be determined: because the force with which the weight p presses the plane pQ is to the force with which the same, whether by its own gravity, or by the blow of a mallet, is impelled in the direction of the line pH towards both the planes, as

$$pN : pH;$$

and to the force with which it presses the other plane pG , as

$$pN : NH.$$

And thus the force of the screw may be deduced from a like resolution of forces; it being no other than a wedge impelled with the force of a lever. Therefore the use of this Corollary spreads far and wide, and by that diffusive extent the truth thereof is further confirmed. For on what has been said depends the whole doctrine of mechanics variously demonstrated by different authors. For from hence are easily deduced the forces of machines, which are compounded of wheels, pullies, levers, cords, and weights, ascending directly or obliquely, and other mechanical powers; as also the force of the tendons to move the bones of animals.

COROLLARY III

The quantity of motion, which is obtained by taking the sum of the motions directed towards the same parts, and the difference of those that are directed to contrary parts, suffers no change from the action of bodies among themselves.

For action and its opposite reaction are equal, by Law III, and therefore, by Law II, they produce in the motions equal changes towards opposite parts. Therefore if the motions are directed towards the same parts, whatever is added to the motion of the preceding body will be subtracted from the motion of that which follows; so that the sum will be the same as before. If the bodies meet, with contrary motions, there will be an equal deduction from the motions of both; and therefore the difference of the motions directed towards opposite parts will remain the same.

Thus, if a spherical body A is 3 times greater than the spherical body B, and has a velocity = 2, and B follows in the same direction with a velocity = 10, then the

$$\text{motion of A : motion of B} = 6 : 10.$$

Suppose, then, their motions to be of 6 parts and of 10 parts, and the sum will be 16 parts. Therefore, upon the meeting of the bodies, if A acquire 3, 4, or 5 parts of motion, B will lose as many; and therefore after reflection A will proceed with 9, 10, or 11 parts, and B with 7, 6, or 5 parts; the sum remaining always of 16 parts as before. If the body A acquire 9, 10, 11, or 12 parts of motion, and therefore after meeting proceed with 15, 16, 17, or

18 parts, the body B, losing so many parts as A has got, will either proceed with 1 part, having lost 9, or stop and remain at rest, as having lost its whole progressive motion of 10 parts; or it will go back with 1 part, having not only lost its whole motion, but (if I may so say) one part more; or it will go back with 2 parts, because a progressive motion of 12 parts is taken off. And so the sums of the conspiring motions,

$$15+1 \text{ or } 16+0,$$

and the differences of the contrary motions,

$$17-1 \text{ and } 18-2,$$

will always be equal to 16 parts, as they were before the meeting and reflection of the bodies. But the motions being known with which the bodies proceed after reflection, the velocity of either will be also known, by taking the velocity after to the velocity before reflection, as the motion after is to the motion before. As in the last case, where the

$$\begin{aligned} &\text{motion of A before reflection (6) : motion of A after (18)} \\ &= \text{velocity of A before (2) : velocity of A after (x);} \end{aligned}$$

that is,

$$6 : 18 = 2 : x, x = 6.$$

But if the bodies are either not spherical, or, moving in different right lines, impinge obliquely one upon the other, and their motions after reflection are required, in those cases we are first to determine the position of the plane that touches the bodies in the point of impact, then the motion of each body (by Cor. 11) is to be resolved into two, one perpendicular to that plane, and the other parallel to it. This done, because the bodies act upon each other in the direction of a line perpendicular to this plane, the parallel motions are to be retained the same after reflection as before; and to the perpendicular motions we are to assign equal changes towards the contrary parts; in such manner that the sum of the conspiring and the difference of the contrary motions may remain the same as before. From such kind of reflections sometimes arise also the circular motions of bodies about their own centres. But these are cases which I do not consider in what follows; and it would be too tedious to demonstrate every particular case that relates to this subject.

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COROLLARY IV

The common centre of gravity of two or more bodies does not alter its state of motion or rest by the actions of the bodies among themselves; and therefore the common centre of gravity of all bodies acting upon each other (excluding external actions and impediments) is either at rest, or moves uniformly in a right line.

For if two points proceed with an uniform motion in right lines, and their distance be divided in a given ratio, the dividing point will be either at rest, or proceed uniformly in a right line. This is demonstrated hereafter in Lem. xxiii and Corollary, when the points are moved in the same plane; and by a like way of arguing, it may be demonstrated when the points are not moved in the same plane. Therefore if any number of bodies move uniformly in right lines, the common centre of gravity of any two of them is either at rest, or proceeds uniformly in a right line; because the line which connects the centres of those two bodies so moving is divided at that common centre in a given ratio. In like manner the common centre of those two and that of a third body will be either at rest or moving uniformly in a right line; because at that centre the distance between the common centre of the two bodies, and the centre of this last, is divided in a given ratio. In like manner the common centre of these three, and of a fourth body, is either at rest, or moves uniformly in a right line; because the distance between the common centre of the three bodies, and the centre of the fourth, is there also divided in a given ratio, and so on *in infinitum*. Therefore, in a system of bodies where there is neither any mutual action among themselves, nor any foreign force impressed upon them from without, and which consequently move uniformly in right lines, the common centre of gravity of them all is either at rest or moves uniformly forwards in a right line.

Moreover, in a system of two bodies acting upon each other, since the distances between their centres and the common centre of gravity of both are reciprocally as the bodies, the relative motions of those bodies, whether of approaching to or of receding from that centre, will be equal among themselves. Therefore since the changes which happen to motions are equal and directed to contrary parts, the common centre of those bodies, by their mutual action between themselves, is neither accelerated nor retarded, nor

suffers any change as to its state of motion or rest. But in a system of several bodies, because the common centre of gravity of any two acting upon each other suffers no change in its state by that action; and much less the common centre of gravity of the others with which that action does not intervene; but the distance between those two centres is divided by the common centre of gravity of all the bodies into parts inversely proportional to the total sums of those bodies whose centres they are; and therefore while those two centres retain their state of motion or rest, the common centre of all does also retain its state: it is manifest that the common centre of all never suffers any change in the state of its motion or rest from the actions of any two bodies between themselves. But in such a system all the actions of the bodies among themselves either happen between two bodies, or are composed of actions interchanged between some two bodies; and therefore they do never produce any alteration in the common centre of all as to its state of motion or rest. Wherefore since that centre, when the bodies do not act one upon another, either is at rest or moves uniformly forwards in some right line, it will, notwithstanding the mutual actions of the bodies among themselves, always continue in its state, either of rest, or of proceeding uniformly in a right line, unless it is forced out of this state by the action of some power impressed from without upon the whole system. And therefore the same law takes place in a system consisting of many bodies as in one single body, with regard to their persevering in their state of motion or of rest. For the progressive motion, whether of one single body, or of a whole system of bodies, is always to be estimated from the motion of the centre of gravity.

COROLLARY V

The motions of bodies included in a given space are the same among themselves, whether that space is at rest, or moves uniformly forwards in a right line without any circular motion.

For the differences of the motions tending towards the same parts, and the sums of those that tend towards contrary parts, are, at first (by supposition), in both cases the same; and it is from those sums and differences that the collisions and impulses do arise with which the bodies impinge one upon another. Wherefore (by Law II), the effects of those collisions will be

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equal in both cases; and therefore the mutual motions of the bodies among themselves in the one case will remain equal to the motions of the bodies among themselves in the other. A clear proof of this we have from the experiment of a ship; where all motions happen after the same manner, whether the ship is at rest, or is carried uniformly forwards in a right line.

COROLLARY VI

If bodies, moved in any manner among themselves, are urged in the direction of parallel lines by equal accelerative forces, they will all continue to move among themselves, after the same manner as if they had not been urged by those forces.

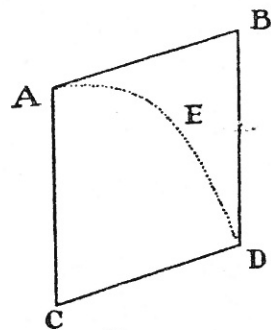
For these forces acting equally (with respect to the quantities of the bodies to be moved), and in the direction of parallel lines, will (by Law II) move all the bodies equally (as to velocity), and therefore will never produce any change in the positions or motions of the bodies among themselves.

SCHOLIUM¹

Hitherto I have laid down such principles as have been received by mathematicians, and are confirmed by abundance of experiments. By the first two Laws and the first two Corollaries, *Galileo* discovered that the descent of bodies varied as the square of the time (*in duplicata ratione temporis*) and that the motion of projectiles was in the curve of a parabola; experience agreeing with both, unless so far as these motions are a little retarded by the resistance of the air. When a body is falling, the uniform force of its gravity acting equally, impresses, in equal intervals of time, equal forces upon that body, and therefore generates equal velocities; and in the whole time impresses a whole force, and generates a whole velocity proportional to the time. And the spaces described in proportional times are as the product of the velocities and the times; that is, as the squares of the times. And when a body is thrown upwards, its uniform gravity impresses forces and reduces velocities proportional to the times; and the times of ascending to the greatest heights are as the velocities to be taken away, and those heights are as the product of the velocities and the times, or as the squares of the velocities. And if a body be projected in any direction, the motion arising from its projection is compounded with the motion arising from its gravity. Thus,

[¹ Appendix, Note 16.]

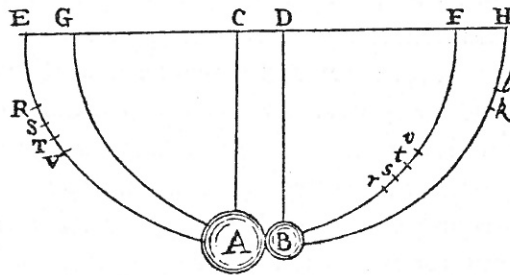
if the body A by its motion of projection alone could describe in a given time the right line AB, and with its motion of falling alone could describe in the same time the altitude AC; complete the parallelogram ABCD, and the body by that compounded motion will at the end of the time be found



in the place D; and the curved line AED, which that body describes, will be a parabola, to which the right line AB will be a tangent at A; and whose ordinate BD will be as the square of the line AB. On the same Laws and Corollaries depend those things which have been demonstrated concerning the times of the vibration of pendulums, and are confirmed by the daily experiments of pendulum clocks. By the same, together with Law III, Sir Christopher Wren, Dr. Wallis, and Mr. Huygens,

the greatest geometers of our times, did severally determine the rules of the impact and reflection of hard bodies, and about the same time communicated their discoveries to the *Royal Society*, exactly agreeing among themselves as to those rules. Dr. Wallis, indeed, was somewhat earlier in the publication; then followed Sir Christopher Wren, and, lastly, Mr. Huygens. But Sir Christopher Wren confirmed the truth of the thing before the *Royal Society* by the experiments on pendulums, which M. Mariotte soon after thought fit to explain in a treatise entirely upon that subject.¹ But to bring this experiment to an accurate agreement with the theory, we are to have due regard as well to the resistance of the air as to the elastic force of the concurring bodies.

Let the spherical bodies A, B be suspended by the parallel and equal strings AC, BD, from the centres C, D. About these centres, with those lengths as radii, describe the semicircles EAF, GBH, bisected respectively by the radii CA, DB. Bring the body A to any point R of the arc EAF, and (withdrawing the body B) let it go from thence, and after one oscillation suppose it to return to the point



[¹ Appendix, Note 17.]

V: then RV will be the retardation arising from the resistance of the air. Of this RV let ST be a fourth part, situated in the middle, namely, so that
 $RS = TV$,

and

$$RS : ST = 3 : 2,$$

then will ST represent very nearly the retardation during the descent from S to A. Restore the body B to its place: and, supposing the body A to be let fall from the point S, the velocity thereof in the place of reflection A, without sensible error, will be the same as if it had descended *in vacuo* from the point T. Upon which account this velocity may be represented by the chord of the arc TA. For it is a proposition well known to geometers, that the velocity of a pendulous body in the lowest point is as the chord of the arc which it has described in its descent. After reflection, suppose the body A comes to the place *s*, and the body B to the place *k*. Withdraw the body B, and find the place *v*, from which if the body A, being let go, should after one oscillation return to the place *r*, *st* may be a fourth part of *rv*, so placed in the middle thereof as to leave *rs* equal to *tv*, and let the chord of the arc *tA* represent the velocity which the body A had in the place A immediately after reflection. For *t* will be the true and correct place to which the body A should have ascended, if the resistance of the air had been taken off. In the same way we are to correct the place *k* to which the body B ascends, by finding the place *l* to which it should have ascended *in vacuo*. And thus everything may be subjected to experiment, in the same manner as if we were really placed *in vacuo*. These things being done, we are to take the product (if I may so say) of the body A, by the chord of the arc TA (which represents its velocity), that we may have its motion in the place A immediately before reflection; and then by the chord of the arc *tA*, that we may have its motion in the place A immediately after reflection. And so we are to take the product of the body B by the chord of the arc *Bl*, that we may have the motion of the same immediately after reflection. And in like manner, when two bodies are let go together from different places, we are to find the motion of each, as well before as after reflection; and then we may compare the motions between themselves, and collect the effects of the reflection. Thus trying the thing with pendulums of 10 feet, in unequal as well as equal bodies, and making the bodies to concur after a descent through large

spaces, as of 8, 12, or 16 feet, I found always, without an error of 3 inches, that when the bodies concurred together directly, equal changes towards the contrary parts were produced in their motions, and, of consequence, that the action and reaction were always equal. As if the body A impinged upon the body B at rest with 9 parts of motion, and losing 7, proceeded after reflection with 2, the body B was carried backwards with those 7 parts. If the bodies concurred with contrary motions, A with 12 parts of motion, and B with 6, then if A receded with 2, B receded with 8; namely, with a deduction of 14 parts of motion on each side. For from the motion of A subtracting 12 parts, nothing will remain; but subtracting 2 parts more, a motion will be generated of 2 parts towards the contrary way; and so, from the motion of the body B of 6 parts, subtracting 14 parts, a motion is generated of 8 parts towards the contrary way. But if the bodies were made both to move towards the same way, A, the swifter, with 14 parts of motion, B, the slower, with 5, and after reflection A went on with 5, B likewise went on with 14 parts; 9 parts being transferred from A to B. And so in other cases. By the meeting and collision of bodies, the quantity of motion, obtained from the sum of the motions directed towards the same way, or from the difference of those that were directed towards contrary ways, was never changed. For the error of an inch or two in measures may be easily ascribed to the difficulty of executing everything with accuracy. It was not easy to let go the two pendulums so exactly together that the bodies should impinge one upon the other in the lowermost place AB; nor to mark the places *s*, and *k*, to which the bodies ascended after impact. Nay, and some errors, too, might have happened from the unequal density of the parts of the pendulous bodies themselves, and from the irregularity of the texture proceeding from other causes.

But to prevent an objection that may perhaps be alleged against the rule, for the proof of which this experiment was made, as if this rule did suppose that the bodies were either absolutely hard, or at least perfectly elastic (whereas no such bodies are to be found in Nature), I must add, that the experiments we have been describing, by no means depending upon that quality of hardness, do succeed as well in soft as in hard bodies. For if the rule is to be tried in bodies not perfectly hard, we are only to diminish the reflection in such a certain proportion as the quantity of the elastic force

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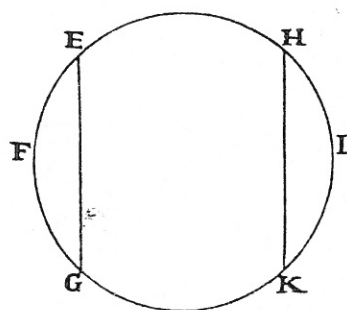
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requires. By the theory of *Wren* and *Huygens*, bodies absolutely hard return one from another with the same velocity with which they meet. But this may be affirmed with more certainty of bodies perfectly elastic. In bodies imperfectly elastic the velocity of the return is to be diminished together with the elastic force; because that force (except when the parts of bodies are bruised by their impact, or suffer some such extension as happens under the strokes of a hammer) is (as far as I can perceive) certain and determined, and makes the bodies to return one from the other with a relative velocity, which is in a given ratio to that relative velocity with which they met. This I tried in balls of wool, made up tightly, and strongly compressed. For, first, by letting go the pendulous bodies, and measuring their reflection, I determined the quantity of their elastic force; and then, according to this force, estimated the reflections that ought to happen in other cases of impact. And with this computation other experiments made afterwards did accordingly agree; the balls always receding one from the other with a relative velocity, which was to the relative velocity with which they met as about 5 to 9. Balls of steel returned with almost the same velocity; those of cork with a velocity something less; but in balls of glass the proportion was as about 15 to 16. And thus the third Law, so far as it regards percussions and reflections, is proved by a theory exactly agreeing with experience.

In attractions, I briefly demonstrate the thing after this manner. Suppose an obstacle is interposed to hinder the meeting of any two bodies A, B, attracting one the other: then if either body, as A, is more attracted towards the other body B, than that other body B is towards the first body A, the obstacle will be more strongly urged by the pressure of the body A than by the pressure of the body B, and therefore will not remain in equilibrium: but the stronger pressure will prevail, and will make the system of the two bodies, together with the obstacle, to move directly towards the parts on which B lies; and in free spaces, to go forwards *in infinitum* with a motion continually accelerated; which is absurd and contrary to the first Law. For, by the first Law, the system ought to continue in its state of rest, or of moving uniformly forwards in a right line; and therefore the bodies must equally press the obstacle, and be equally attracted one by the other. I made the experiment on the loadstone and iron. If these, placed apart in proper

vessels, are made to float by one another in standing water, neither of them will propel the other; but, by being equally attracted, they will sustain each other's pressure, and rest at last in an equilibrium.

So the gravitation between the earth and its parts is mutual. Let the earth FI be cut by any plane EG into two parts EGF and EGI, and their weights one towards the other will be mutually equal. For if by another plane HK, parallel to the former EG, the greater part EGI is cut into two parts EGKH



and HKI, whereof HKI is equal to the part EFG, first cut off, it is evident that the middle part EGKH will have no propension by its proper weight towards either side, but will hang as it were, and rest in an equilibrium between both. But the one extreme part HKI will with its whole weight bear upon and press the middle part towards the other extreme part EGF; and therefore the force with

which EGI, the sum of the parts HKI and EGKH, tends towards the third part EGF, is equal to the weight of the part HKI, that is, to the weight of the third part EGF. And therefore the weights of the two parts EGI and EGF, one towards the other, are equal, as I was to prove. And indeed if those weights were not equal, the whole earth floating in the nonresisting ether would give way to the greater weight, and, retiring from it, would be carried off *in infinitum*.

And as those bodies are equipollent in the impact and reflection, whose velocities are inversely as their innate forces, so in the use of mechanic instruments those agents are equipollent, and mutually sustain each the contrary pressure of the other, whose velocities, estimated according to the determination of the forces, are inversely as the forces.

So those weights are of equal force to move the arms of a balance, which during the play of the balance are inversely as their velocities upwards and downwards; that is, if the ascent or descent is direct, those weights are of equal force, which are inversely as the distances of the points at which they are suspended from the axis of the balance; but if they are turned aside by the interposition of oblique planes, or other obstacles, and made to ascend or descend obliquely, those bodies will be equipollent, which are inversely

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as the heights of their ascent and descent taken according to the perpendicular; and that on account of the determination of gravity downwards.

And in like manner in the pulley, or in a combination of pulleys, the force of a hand drawing the rope directly, which is to the weight, whether ascending directly or obliquely, as the velocity of the perpendicular ascent of the weight to the velocity of the hand that draws the rope, will sustain the weight.

In clocks and such like instruments, made up from a combination of wheels, the contrary forces that promote and impede the motion of the wheels, if they are inversely as the velocities of the parts of the wheel on which they are impressed, will mutually sustain each other.

The force of the screw to press a body is to the force of the hand that turns the handles by which it is moved as the circular velocity of the handle in that part where it is impelled by the hand is to the progressive velocity of the screw towards the pressed body.

The forces by which the wedge presses or drives the two parts of the wood it cleaves are to the force of the mallet upon the wedge as the progress of the wedge in the direction of the force impressed upon it by the mallet is to the velocity with which the parts of the wood yield to the wedge, in the direction of lines perpendicular to the sides of the wedge. And the like account is to be given of all machines.

The power and use of machines consist only in this, that by diminishing the velocity we may augment the force, and the contrary; from whence, in all sorts of proper machines, we have the solution of this problem: *To move a given weight with a given power*, or with a given force to overcome any other given resistance. For if machines are so contrived that the velocities of the agent and resistant are inversely as their forces, the agent will just sustain the resistant, but with a greater disparity of velocity will overcome it. So that if the disparity of velocities is so great as to overcome all that resistance which commonly arises either from the friction of contiguous bodies as they slide by one another, or from the cohesion of continuous bodies that are to be separated, or from the weights of bodies to be raised, the excess of the force remaining, after all those resistances are overcome, will produce an acceleration of motion proportional thereto, as well in the parts of the machine as in the resisting body. But to treat of mechanics is

not my present business. I was aiming only to show by those examples the great extent and certainty of the third Law of Motion. For if we estimate the action of the agent from the product of its force and velocity, and likewise the reaction of the impediment from the product of the velocities of its several parts, and the forces of resistance arising from the friction, cohesion, weight, and acceleration of those parts, the action and reaction in the use of all sorts of machines will be found always equal to one another. And so far as the action is propagated by the intervening instruments, and at last impressed upon the resisting body, the ultimate action will be always contrary to the reaction.

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Book One

THE MOTION OF BODIES

SECTION I

The method of first and last ratios of quantities, by the help of which we demonstrate the propositions that follow.

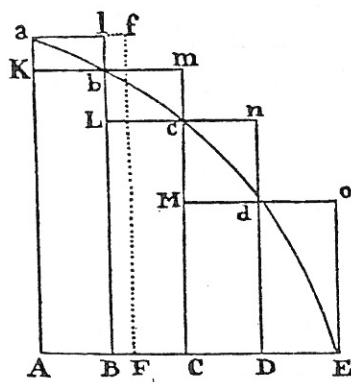
LEMMA I

Quantities, and the ratios of quantities, which in any finite time converge continually to equality, and before the end of that time approach nearer to each other than by any given difference, become ultimately equal.

If you deny it, suppose them to be ultimately unequal, and let D be their ultimate difference. Therefore they cannot approach nearer to equality than by that given difference D; which is contrary to the supposition.

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LEMMA II



If in any figure AacE, terminated by the right lines Aa, AE, and the curve acE, there be inscribed any number of parallelograms Ab, Bc, Cd, &c., comprehended under equal bases AB, BC, CD, &c., and the sides, Bb, Cc, Dd, &c., parallel to one side Aa of the figure; and the parallelograms aKbl, bLcm, cMdn, &c., are completed: then if the breadth of those parallelograms be supposed to be diminished, and their number to be augmented in infinitum, I say, that the ultimate ratios which the

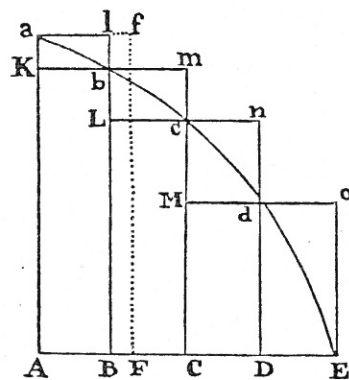
inscribed figure $AKbLcMdD$, the circumscribed figure $AalbmcndoE$, and curvilinear figure $AabcdE$, will have to one another, are ratios of equality.

For the difference of the inscribed and circumscribed figures is the sum of the parallelograms Kl , Lm , Mn , Do , that is (from the equality of all their bases), the rectangle under one of their bases Kb and the sum of their altitudes Aa , that is, the rectangle $ABla$. But this rectangle, because its breadth AB is supposed diminished *in infinitum*, becomes less than any given space. And therefore (by Lem. 1) the figures inscribed and circumscribed become ultimately equal one to the other; and much more will the intermediate curvilinear figure be ultimately equal to either. Q.E.D.

LEMMA III

The same ultimate ratios are also ratios of equality, when the breadths AB , BC , DC , &c., of the parallelograms are unequal, and are all diminished in infinitum.

For suppose AF equal to the greatest breadth, and complete the parallelogram $FAaf$. This parallelogram will be greater than the difference of the inscribed and circumscribed figures; but, because its breadth AF is diminished *in infinitum*, it will become less than any given rectangle. Q.E.D.



COR. I. Hence the ultimate sum of those evanescent parallelograms will in all parts coincide with the curvilinear figure.

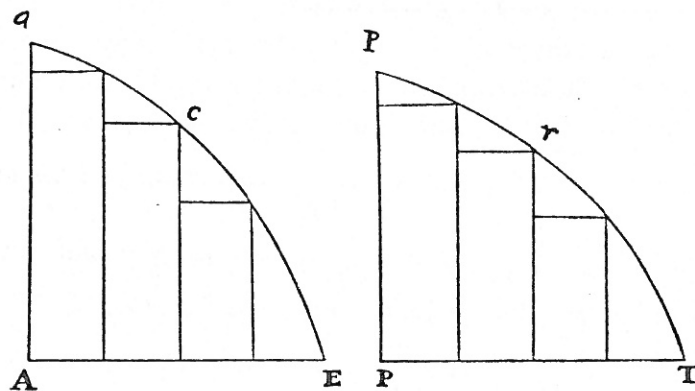
COR. II. Much more will the rectilinear figure comprehended under the chords of the evanescent arcs ab , bc , cd , &c., ultimately coincide with the curvilinear figure.

COR. III. And also the circumscribed rectilinear figure comprehended under the tangents of the same arcs.

COR. IV. And therefore these ultimate figures (as to their perimeters acE) are not rectilinear, but curvilinear limits of rectilinear figures.

LEMMA IV

If in two figures $AacE$, $PprT$, there are inscribed (as before) two series of parallelograms, an equal number in each series, and, their breadths being diminished in infinitum, if the ultimate ratios of the parallelograms in one figure to those in the other, each to each respectively, are the same: I say, that those two figures, $AacE$, $PprT$, are to each other in that same ratio.



For as the parallelograms in the one are severally to the parallelograms in the other, so (by composition) is the sum of all in the one to the sum of all in the other; and so is the one figure to the other; because (by Lem. III) the former figure to the former sum, and the latter figure to the latter sum, are both in the ratio of equality. Q.E.D.

COR. Hence if two quantities of any kind are divided in any manner into an equal number of parts, and those parts, when their number is augmented, and their magnitude diminished *in infinitum*, have a given ratio to each other, the first to the first, the second to the second, and so on in order, all of them taken together will be to each other in that same given ratio. For if, in the figures of this Lemma, the parallelograms are taken to each other in the ratio of the parts, the sum of the parts will always be as the sum of the parallelograms; and therefore supposing the number of the parallelograms and parts to be augmented, and their magnitudes diminished *in infinitum*, those sums will be in the ultimate ratio of the parallelogram in the one figure to the correspondent parallelogram in the other; that is (by the supposition), in the ultimate ratio of any part of the one quantity to the correspondent part of the other.