

## 1: Imperfection Synonyms, Imperfection Antonyms | [www.enganchecubano.com](http://www.enganchecubano.com)

*14 synonyms of imperfection from the Merriam-Webster Thesaurus, plus 19 related words, definitions, and antonyms. Find another word for imperfection. something that spoils the appearance or completeness of a thing Synonyms: blemish, blight, blotch.*

Book III, Chapters vii-xi: In chapter vii, Locke examines the origin of our connective words, such as "is" and "and. Locke ends Book III by looking at the natural weaknesses of language, the common abuses of language, and the remedies for linguistic weakness and abuse. With regard to linguistic imperfection, Locke identifies one major weakness, which he then breaks down into four primary causes. The major imperfection of words is that sometimes they do not excite in the hearer the same idea that the speaker is trying to convey. To use the same example as before, assume I am giving a speech on the evils of "sexual harassment," and that by "sexual harassment," I only mean overt sexual assault. If I fail to define the term, the idea that I conjure up in the minds of the audience might well be very different from the idea I am actually speaking about. To them, "sexual harassment" can include anything from overt sexual assault to an ill-taken compliment. Locke claims that there are four instances in which words are particularly liable to result in this sort of miscommunication: Names of mixed modes such as in the example above are most prone to imperfections arising out of the first two reasons, and the names of substances are prone to imperfections arising out of the latter two. In addition to this natural imperfection of words, Locke also identified six common abuses. First, people often use words without having any distinct idea of what these words are meant to signify either because these words never had any clear and distinct ideas attached to them, or else because they are being used sloppily. Second, people use words inconsistently. Third, people purposely make terms obscure, either by applying old words to new and unusual references, or else by introducing new and ambiguous terms without defining them. Fourth, people mistakenly believe that words refer to things rather than ideas. Fifth, people try to use words to signify things they cannot or do not signify. Lastly, people assume that others know what they mean by their words when really it is not at all clear what they mean. Locke suggests four remedies to counteract the natural imperfections and the abuses of words. First, one should never use a word without having a clear idea of what it means. Second, one should try to assign words the same meaning that others assign them. Finally, one should always use words consistently. If these words stand for the actions of the mind, then we must apprehend these actions of the mind in some way. Presumably, if we apprehend these actions, it is by way of ideas, since, according to Locke, ideas always intervene in any act of perception. However, if we have ideas for these actions of the mind, there seems to be no reason why our connectives do not signify these ideas. All other words, after all, signify ideas. Presumably, then, Locke does not believe we have ideas corresponding to the connective actions of the mind. Unfortunately, this leads to an even greater inconsistency because it requires that we perceive the actions of the mind without intervening ideas, something that Locke has expressly stated is impossible. Locke has a sticky choice here: He would then have to explain how such an idea-less perceptive act could even take place on his view.

### 2: SparkNotes: Essay Concerning Human Understanding: Book III, Chapters vii-xi: More on Language

*Word Origin and History for imperfection n. late 14c., from Old French imperfection (12c.) and directly from Late Latin imperfectionem (nominative imperfectio), from imperfectus (see imperfect).*

The form of the word long fluctuated in various languages. The English language had the alternates, "perfection" and the Biblical "perfectness. These expressions in turn come from "perficio" "to finish", "to bring to an end. The Greek equivalent of the Latin "perfectus" was "teleos. Hence the Greek "teleiotes" was not yet so fraught with abstract and superlative associations as would be the Latin "perfectio" or the modern "perfection. In Book Delta of the *Metaphysics*, he distinguishes three meanings of the term, or rather three shades of one meaning, but in any case three different concepts. Between those two and the third, however, there arises a duality in concept. This duality was expressed by Thomas Aquinas, in the *Summa Theologica*, when he distinguished a twofold perfection: The chief of these was the concept of that which is the best: In antiquity, "excellencia" and "perfectio" made a pair; thus, for example, dignitaries were called "perfectissime", just as they are now called "excellency. Gottfried Wilhelm Leibniz, who thought much about perfection and held the world to be the best of possible worlds, did not claim that it was perfect. This was formulated by Lucilio Vanini, who had a precursor in the 16th-century writer Joseph Juste Scaliger, and they in turn referred to the ancient philosopher Empedocles. Their argument, as given by the first two, was that if the world were perfect, it could not improve and so would lack "true perfection," which depends on progress. To Aristotle, "perfect" meant "complete" "nothing to add or subtract". To Empedocles, according to Vanini, perfection depends on incompleteness "perfectio propter imperfectionem", since the latter possesses a potential for development and for complementing with new characteristics "perfectio complementii". This view relates to the baroque esthetic of Vanini and Marin Mersenne: Thus, irregularity in semiconductor crystals an imperfection, in the form of contaminants is requisite for the production of semiconductors. The solution to the apparent paradox lies in a distinction between two concepts of "perfection": Imperfection is perfect in technology, in the sense that irregularity is useful. A view that was shared by Plato held that 10 was a perfect number. The number 6 was believed perfect for being divisible in a special way: The ancients also considered 6 a perfect number because the human foot constituted one-sixth the height of a man, hence the number 6 determined the height of the human body. The perfection of the number 3 actually became proverbial: Another number, 7, found a devotee in the 6th-century Pope Gregory I Gregory the Great, who favored it on grounds similar to those of the Greek mathematicians who had seen 6 as a perfect number, and in addition for some reason he associated the number 7 with the concept of "eternity. Augustine and Alcuin wrote that God had created the world in 6 days because that was the perfect number. It became customary to call such numbers "perfect. A manuscript of gave the fifth perfect number: Gradually mathematicians found further perfect numbers which are very rare. Thus, they had been so named on the same grounds as perfect objects in nature, and perfectly proportioned edifices and statues created by man; the numbers had come to be called "perfect" in order to emphasize their special regularity. Jamblich In *Nicomachi arithmetica*, Leipzig, states that the Pythagoreans had called the number 6 "marriage," "health," and "beauty," on account of the harmony and accord of that number. Physics and chemistry Boyle A variety of physical and chemical concepts include, in their names, the word "perfect. The concept is an ideal construct. Such a gas is fictitious, just as are perfectly solid, perfectly rigid, perfectly plastic and perfectly black bodies. They are termed "perfect" in the strict non-metaphorical sense of the word. These are all concepts that are necessary in physics, insofar as they are limiting, ideal, fictitious "insofar as they set the extreme which nature may at the most approach. The equation of state of a perfect gas is a first approximation to a quantum equation of state that results from statistical physics. Thus, the equation of state of a real gas within classical limits assumes the form of the equation of state of a perfect gas. That is, the equation of state of a perfect gas describes an ideal gas comprising points, that is, dimensionless molecules that do not act upon one another. And if he should be, then how is this to be attained? They held that such harmony "such perfection" was attainable for anyone. Soon it would be transformed, in Christianity, into a religious one. Many of these are collected in a discourse by St.

Augustine , *De perfectione iustitiae hominis*. They begin already with the Old Testament: Elsewhere synonyms for "perfection" are "undefiled", "without rebuke", "without blemish", "blameless", "holy", "righteous", "unblamable", "unreprovable. Augustine Augustine explains that not only that man is properly termed perfect and without blemish who is already perfect, but also he who strives unreservedly after perfection. This is a broader concept, of approximate perfection, resembling that used in the exact sciences. The first ancient and Christian perfection was not very remote from modern self-perfection. Ambrose in fact wrote about degrees of perfection "gradus piae perfectionis". According to 1 John 1: The first view, which was championed by Pelagius , was condemned in CE; the second view, which was championed by St. Augustine, prevailed at the very beginning of the 5th century and became authoritative. And so, for centuries, two views contended within the Church. Paul wrote Epistle to the Colossians , 3: Gregory wrote that perfection will be realized only after the fulfillment of history "only "then will the world be beautiful and perfect. Discourses in moral theology and asceticism were generous with advice on how this was to be done. As formulated by Peter Lombard , this concept implies that perfection is a result of development. And as described by Giles of Rome , perfection has not only personal sources "personalia" but social ones "secundum statum". Since the individual is formed within a society , the second perfection subsumes the first, in accordance with the "order of the universe" "ordo universi". The social perfection is binding on man, whereas personal perfection is only becoming to him. The first condition for perfection is the desire of it. Also necessary is grace "but God gives grace to those who desire perfection and strive for it. Another condition for perfection is constancy of striving and effort. John of the Cross "91 , and the founding of the Barefoot Carmelites. This was the culminating point in the history of the Christian idea of perfection; at the same time, it was the terminal point as there soon began attempts at reforming the idea. This was the time of Cornelis Jansen " and of Jansenism " of a growing belief in predestination and in the impossibility of perfection without grace. This theory, formulated in Spain by Miguel de Molinos ca. Faith in it remained, but it changed character from religious to secular. This secular, 18th-century perfection was a fundamental article of faith for the Enlightenment. Perfection lay behind present-day man rather than before him, for civilization distanced man from perfection instead of bringing him closer to it. Hesiod and Ovid had described a " golden age " that had existed at the beginning of time, and which had been succeeded by silver, copper and Iron Ages, each inferior to the previous. The renewal of this view now, after two millennia, was stimulated by European contact with the "primitive" peoples of the Americas. Jean-Jacques Rousseau was but one of many who wrote in a similar vein. It was the latter idea that ultimately gained the upper hand and passed into the 19th century as the legacy of the Enlightenment. The idea that perfection was a matter of grace, also fell by the wayside; man himself must strive for it, and if a single man could not accomplish it, then perhaps mankind could. As God had been the measure of perfection during the Middle Ages , so now man was: To the thinking of the 19th century, such worldly, human perfection might ultimately be attainable by everyone. And if not perfection, then improvement. This would be the great concept of the modern age. The entry, "Perfection" vol. XII, , discussed only technical perfection, in the sense of the matching of human products to the tasks set for them; no mention was made of ontological , moral or esthetic perfection. While the foundations of the faith in the future perfectibility of man changed, the faith itself persisted. It linked the people of the Enlightenment with the idealists and romantics " with Johann Gottlieb Fichte , Georg Wilhelm Friedrich Hegel , the Polish Messianists " as well as with the 19th-century Positivists and evolutionists ; Herbert Spencer penned a great new declaration championing the future perfection of man. Man would attain greater perfection, in the sense that he would live more rationally, healthily, happily, comfortably. But there was no adequate term for this new conception, as the term "perfection" had a moral coloring, while the new goal was more intellectual, physical and social. During the 19th century, the Germans would come to call perfection, thus construed, "culture" Kultur , and the French would call it "civilization" civilisation. A classic earlyth century exponent of this view was Fichte. The Pythagoreans held that perfection was to be found in the right proportions and in a harmonious arrangement of parts. The idea that beauty and art were characterized by perfection, was subsequently embraced by Plato , who believed that art ought to be "apt, suitable, without deviations" " in short, "perfect". Plutarch stated *De Musica* that, during the early Greek age, musical harmonies that were

recognized as perfect were legally binding at public performances. There were established proportions for Doric temples, and for Ionic temples. Likewise in sculpture, for centuries, it was a matter of dogma that certain proportions of the human body were perfect and obligatory. Plato felt that the perfect proportion was the ratio of the side to the diagonal of a square. His authority was so great that architects and other artists continued using this proportion, even when ignorant of its source, as late as the Middle Ages. Aristotle wrote in the *Physica* that the circle was "the perfect, first, most beautiful form. There is nothing more commensurate than these forms. But a true explosion of the imperative for perfection came with the Renaissance. Baldassare Castiglione, in his *Courtier*, wrote, of Leonardo, Andrea Mantegna, Raphael, Michelangelo and Giorgione, that "each of them is unlike the others, but each is the most perfect [perfectissimus] in his style. Leonardo concluded that the most perfect of the arts was painting.

## 3: Imperfection crossword clue

*Time Traveler for imperfection. The first known use of imperfection was in the 14th century. See more words from the same century.*

Description[ edit ] According to Leonard Koren , wabi-sabi can be defined as "the most conspicuous and characteristic feature of traditional Japanese beauty and it occupies roughly the same position in the Japanese pantheon of aesthetic values as do the Greek ideals of beauty and perfection in the far West. Wabi originally referred to the loneliness of living in nature, remote from society; sabi meant "chill", "lean" or "withered". Around the 14th century these meanings began to change, taking on more positive connotations. It can also refer to quirks and anomalies arising from the process of construction, which add uniqueness and elegance to the object. Sabi is beauty or serenity that comes with age, when the life of the object and its impermanence are evidenced in its patina and wear, or in any visible repairs. After centuries of incorporating artistic and Buddhist influences from China, wabi-sabi eventually evolved into a distinctly Japanese ideal. Over time, the meanings of wabi and sabi shifted to become more lighthearted and hopeful. Around years ago, particularly among the Japanese nobility, understanding emptiness and imperfection was honored as tantamount to the first step to satori , or enlightenment. In art books, it is typically defined as "flawed beauty". In the Japanese tea ceremony , the pottery items used are often rustic and simple-looking, e. Hagi ware , with shapes that are not quite symmetrical, and colors or textures that appear to emphasize an unrefined or simple style. In fact, it is up to the knowledge and observational ability of the participant to notice and discern the hidden signs of a truly excellent design or glaze akin to the appearance of a diamond in the rough. This may be interpreted as a kind of wabi-sabi aesthetic, further confirmed by the way the colour of glazed items is known to change over time as hot water is repeatedly poured into them sabi and the fact that tea bowls are often deliberately chipped or nicked at the bottom wabi , which serves as a kind of signature of the Hagi-yaki style. Wabi and sabi both suggest sentiments of desolation and solitude. In the Mahayana Buddhist view of the universe, these may be viewed as positive characteristics, representing liberation from a material world and transcendence to a simpler life. Mahayana philosophy itself, however, warns that genuine understanding cannot be achieved through words or language, so accepting wabi-sabi on nonverbal terms may be the most appropriate approach. Simon Brown [9] notes that wabi-sabi describes a means whereby students can learn to live life through the senses and better engage in life as it happens, rather than be caught up in unnecessary thoughts. In this sense wabi-sabi is the material representation of Zen Buddhism. The idea is that being surrounded by natural, changing, unique objects helps us connect to our real world and escape potentially stressful distractions. In one sense wabi-sabi is a training whereby the student of wabi-sabi learns to find the most basic, natural objects interesting, fascinating and beautiful. Fading autumn leaves would be an example. Wabi-sabi can change our perception of the world to the extent that a chip or crack in a vase makes it more interesting and gives the object greater meditative value. Similarly materials that age such as bare wood, paper and fabric become more interesting as they exhibit changes that can be observed over time. Wabi-sabi in Japanese arts[ edit ] Many Japanese arts over the past thousand years have been influenced by Zen and Mahayana philosophy, particularly acceptance and contemplation of the imperfection, constant flux and impermanence of all things. Such arts can exemplify a wabi-sabi aesthetic. Honkyoku traditional shakuhachi music of wandering Zen monks Ikebana flower arrangement Bonsai design features such as snags, deadwood and hollow trunks highlight passage of time and natural cycles. Bonsai are often displayed in fall color or after they have shed leaves seasonally, to admire their bare branches.

### 4: IMPERFECTION - crossword answers, clues, definition, synonyms, other words and anagrams

*Part of the night he thought of this imperfection; that is to say, so long as he was awake he thought of Rosa. It is impossible, therefore, to fix upon a form of imperfection in the 7. Now, we have got to be so curious in ideals that we cannot away with the thought of imperfection.*

It is not intended to be--and should not be used as--a source of modern, up-to-date information regarding atheistic issues. Words are used for recording and communicating our thoughts. From what has been said in the foregoing chapters, it is easy to perceive what imperfection there is in language, and how the very nature of words makes it almost unavoidable for many of them to be doubtful and uncertain in their significations. To examine the perfection or imperfection of words, it is necessary first to consider their use and end: We have, in the former part of this discourse often, upon occasion, mentioned a double use of words. First, One for the recording of our own thoughts. Secondly, The other for the communicating of our thoughts to others. Any words will serve for recording. As to the first of these, for the recording our own thoughts for the help of our own memories, whereby, as it were, we talk to ourselves, any words will serve the turn. For since sounds are voluntary and indifferent signs of any ideas, a man may use what words he pleases to signify his own ideas to himself: Communication by words either for civil or philosophical purposes. Secondly, As to communication by words, that too has a double use. First, by their civil use, I mean such a communication of thoughts and ideas by words, as may serve for the upholding common conversation and commerce, about the ordinary affairs and conveniences of civil life, in the societies of men, one amongst another. Secondly, By the philosophical use of words, I mean such a use of them as may serve to convey the precise notions of things, and to express in general propositions certain and undoubted truths, which the mind may rest upon and be satisfied with in its search after true knowledge. These two uses are very distinct; and a great deal less exactness will serve in the one than in the other, as we shall see in what follows. The imperfection of words is the doubtfulness or ambiguity of their signification, which is caused by the sort of ideas they stand for. The chief end of language in communication being to be understood, words serve not well for that end, neither in civil nor philosophical discourse, when any word does not excite in the hearer the same idea which it stands for in the mind of the speaker. Now, since sounds have no natural connexion with our ideas, but have all their signification from the arbitrary imposition of men, the doubtfulness and uncertainty of their signification, which is the imperfection we here are speaking of, has its cause more in the ideas they stand for than in any incapacity there is in one sound more than in another to signify any idea: That then which makes doubtfulness and uncertainty in the signification of some more than other words, is the difference of ideas they stand for. Natural causes of their imperfection, especially in those that stand for mixed modes, and for our ideas of substances. Words having naturally no signification, the idea which each stands for must be learned and retained, by those who would exchange thoughts, and hold intelligible discourse with others, in any language. But this is the hardest to be done where, First, The ideas they stand for are very complex, and made up of a great number of ideas put together. Secondly, Where the ideas they stand for have no certain connexion in nature; and so no settled standard anywhere in nature existing, to rectify and adjust them by. Thirdly, When the signification of the word is referred to a standard, which standard is not easy to be known. Fourthly, Where the signification of the word and the real essence of the thing are not exactly the same. These are difficulties that attend the signification of several words that are intelligible. Those which are not intelligible at all, such as names standing for any simple ideas which another has not organs or faculties to attain; as the names of colours to a blind man, or sounds to a deaf man, need not here be mentioned. In all these cases we shall find an imperfection in words; which I shall more at large explain, in their particular application to our several sorts of ideas: The names of mixed modes doubtful. First, because the ideas they stand for are so complex. First, The names of mixed modes are, many of them, liable to great uncertainty and obscurity in their signification I. Because of that great composition these complex ideas are often made up of. To make words serviceable to the end of communication, it is necessary, as has been said, that they excite in the hearer exactly the same idea they stand for in the mind of the speaker. But when a word stands for a very complex idea that is compounded

and decomposed, it is not easy for men to form and retain that idea so exactly, as to make the name in common use stand for the same precise idea, without any the least variation. Secondly, because they have no standards in nature. Because the names of mixed modes for the most part want standards in nature, whereby men may rectify and adjust their significations, therefore they are very various and doubtful. They are assemblages of ideas put together at the pleasure of the mind, pursuing its own ends of discourse, and suited to its own notions, whereby it designs not to copy anything really existing, but to denominate and rank things as they come to agree with those archetypes or forms it has made. He that first brought the word sham, or wheedle, or banter, in use, put together as he thought fit those ideas he made it stand for; and as it is with any new names of modes that are now brought into any language, so it was with the old ones when they were first made use of. Names, therefore, that stand for collections of ideas which the mind makes at pleasure must needs be of doubtful signification, when such collections are nowhere to be found constantly united in nature, nor any patterns to be shown whereby men may adjust them. They have their union and combination only from the understanding which unites them under one name: Common use, or propriety not a sufficient remedy. It is true, common use, that is, the rule of propriety may be supposed here to afford some aid, to settle the signification of language; and it cannot be denied but that in some measure it does. Common use regulates the meaning of words pretty well for common conversation; but nobody having an authority to establish the precise signification of words, nor determine to what ideas any one shall annex them, common use is not sufficient to adjust them to Philosophical Discourses; there being scarce any name of any very complex idea to say nothing of others which, in common use, has not a great latitude, and which, keeping within the bounds of propriety, may not be made the sign of far different ideas. Besides, the rule and measure of propriety itself being nowhere established, it is often matter of dispute, whether this or that way of using a word be propriety of speech or no. From all which it is evident, that the names of such kind of very complex ideas are naturally liable to this imperfection, to be of doubtful and uncertain signification; and even in men that have a mind to understand one another, do not always stand for the same idea in speaker and hearer. The way of learning these names contributes also to their doubtfulness. The way also wherein the names of mixed modes are ordinarily learned, does not a little contribute to the doubtfulness of their signification. For if we will observe how children learn languages, we shall find that, to make them understand what the names of simple ideas or substances stand for, people ordinarily show them the thing whereof they would have them have the idea; and then repeat to them the name that stands for it; as white, sweet, milk, sugar, cat, dog. And even those themselves who have with more attention settled their notions, do yet hardly avoid the inconvenience to have them stand for complex ideas different from those which other, even intelligent and studious men, make them the signs of. Which is nothing but this, that they are not agreed in the signification of those words, nor have in their minds the same complex ideas which they make them stand for, and so all the contests that follow thereupon are only about the meaning of a sound. And hence we see that, in the interpretation of laws, whether divine or human, there is no end; comments beget comments, and explications make new matter for explications; and of limiting, distinguishing, varying the signification of these moral words there is no end. Many a man who was pretty well satisfied of the meaning of a text of Scripture, or clause in the code, at first reading, has, by consulting commentators, quite lost the sense of it, and by these elucidations given rise or increase to his doubts, and drawn obscurity upon the place. I say not this that I think commentaries needless; but to show how uncertain the names of mixed modes naturally are, even in the mouths of those who had both the intention and the faculty of speaking as clearly as language was capable to express their thoughts. Hence unavoidable obscurity in ancient authors. What obscurity this has unavoidably brought upon the writings of men who have lived in remote ages, and different countries, it will be needless to take notice. Since the numerous volumes of learned men, employing their thoughts that way, are proofs more than enough, to show what attention, study, sagacity, and reasoning are required to find out the true meaning of ancient authors. But, there being no writings we have any great concernment to be very solicitous about the meaning of, but those that contain either truths we are required to believe, or laws we are to obey, and draw inconveniences on us when we mistake or transgress, we may be less anxious about the sense of other authors; who, writing but their own opinions, we are under no greater necessity to know them, than they to know ours. Our good or evil

depending not on their decrees, we may safely be ignorant of their notions: Names of substances of doubtful signification, because the ideas they stand for relate to the reality of things. If the signification of the names of mixed modes be uncertain, because there be no real standards existing in nature to which those ideas are referred, and by which they may be adjusted, the names of substances are of a doubtful signification, for a contrary reason, viz. In our ideas of substances we have not the liberty, as in mixed modes, to frame what combinations we think fit, to be the characteristic notes to rank and denominate things by. In these we must follow Nature, suit our complex ideas to real existences, and regulate the signification of their names by the things themselves, if we will have our names to be signs of them, and stand for them. Here, it is true, we have patterns to follow; but patterns that will make the signification of their names very uncertain: Names of substances referred, to real essences that cannot be known. The names of substances have, as has been shown, a double reference in their ordinary use. First, Sometimes they are made to stand for, and so their signification is supposed to agree to, the real constitution of things, from which all their properties flow, and in which they all centre. But this real constitution, or as it is apt to be called essence, being utterly unknown to us, any sound that is put to stand for it must be very uncertain in its application; and it will be impossible to know what things are or ought to be called a horse, or antimony, when those words are put for real essences that we have no ideas of at all. And therefore in this supposition, the names of substances being referred to standards that cannot be known, their significations can never be adjusted and established by those standards. To co-existing qualities, which are known but imperfectly. Secondly, The simple ideas that are found to co-exist in substances being that which their names immediately signify, these, as united in the several sorts of things, are the proper standards to which their names are referred, and by which their significations may be best rectified. But neither will these archetypes so well serve to this purpose as to leave these names without very various and uncertain significations. Because these simple ideas that co-exist, and are united in the same subject, being very numerous, and having all an equal right to go into the complex specific idea which the specific name is to stand for, men, though they propose to themselves the very same subject to consider, yet frame very different ideas about it; and so the name they use for it unavoidably comes to have, in several men, very different significations. The simple qualities which make up the complex ideas, being most of them powers, in relation to changes which they are apt to make in, or receive from other bodies, are almost infinite. He that shall but observe what a great variety of alterations any one of the baser metals is apt to receive, from the different application only of fire; and how much a greater number of changes any of them will receive in the hands of a chymist, by the application of other bodies, will not think it strange that I count the properties of any sort of bodies not easy to be collected, and completely known, by the ways of inquiry which our faculties are capable of. They being therefore at least so many, that no man can know the precise and definite number, they are differently discovered by different men, according to their various skill, attention, and ways of handling; who therefore cannot choose but have different ideas of the same substance, and therefore make the signification of its common name very various and uncertain. For the complex ideas of substances, being made up of such simple ones as are supposed to co-exist in nature, every one has a right to put into his complex idea those qualities he has found to be united together. Who of all these has established the right signification of the word, gold? Or who shall be the judge to determine? Each has his standard in nature, which he appeals to, and with reason thinks he has the same right to put into his complex idea signified by the word gold, those qualities, which, upon trial, he has found united; as another who has not so well examined has to leave them out; or a third, who has made other trials, has to put in others. For the union in nature of these qualities being the true ground of their union in one complex idea, who can say one of them has more reason to be put in or left out than another? From hence it will unavoidably follow, that the complex ideas of substances in men using the same names for them, will be very various, and so the significations of those names very uncertain. Thirdly, to co-existing qualities which are known but imperfectly. Besides, there is scarce any particular thing existing, which, in some of its simple ideas, does not communicate with a greater, and in others a less number of particular beings: All which together, seldom or never fall to produce that various and doubtful signification in the names of substances, which causes such uncertainty, disputes, or mistakes, when we come to a philosophical use of them. With this imperfection, they may serve for civil, but not well for philosophical use.

It is true, as to civil and common conversation, the general names of substances, regulated in their ordinary signification by some obvious qualities, as by the shape and figure in things of known seminal propagation, and in other substances, for the most part by colour, joined with some other sensible qualities, do well enough to design the things men would be understood to speak of: But in philosophical inquiries and debates, where general truths are to be established, and consequences drawn from positions laid down, there the precise signification of the names of substances will be found not only not to be well established, but also very hard to be so. This is a natural and almost unavoidable imperfection in almost all the names of substances, in all languages whatsoever, which men will easily find when, once passing from confused or loose notions, they come to more strict and close inquiries. For then they will be convinced how doubtful and obscure those words are in their signification, which in ordinary use appeared very clear and determined. I was once in a meeting of very learned and ingenious physicians, where by chance there arose a question, whether any liquor passed through the filaments of the nerves. The debate having been managed a good while, by variety of arguments on both sides, I who had been used to suspect, that the greatest part of disputes were more about the signification of words than a real difference in the conception of things desired, that, before they went any further on in this dispute, they would first examine and establish amongst them, what the word liquor signified. They at first were a little surprised at the proposal; and had they been persons less ingenious, they might perhaps have taken it for a very frivolous or extravagant one: However, they were pleased to comply with my motion; and upon examination found that the signification of that word was not so settled or certain as they had all imagined; but that each of them made it a sign of a different complex idea. This made them perceive that the main of their dispute was about the signification of that term; and that they differed very little in their opinions concerning some fluid and subtle matter, passing through the conduits of the nerves; though it was not so easy to agree whether it was to be called liquor or no, a thing, which, when considered, they thought it not worth the contending about. How much this is the case in the greatest part of disputes that men are engaged so hotly in, I shall perhaps have an occasion in another place to take notice. Let us only here consider a little more exactly the forementioned instance of the word gold, and we shall see how hard it is precisely to determine its signification. Others finding fusibility joined with that yellow colour in certain parcels of matter, make of that combination a complex idea to which they give the name gold, to denote a sort of substances; and so exclude from being gold all such yellow shining bodies as by fire will be reduced to ashes; and admit to be of that species, or to be comprehended under that name gold, only such substances as, having that shining yellow colour, will by fire be reduced to fusion, and not to ashes. Another, by the same reason, adds the weight, which, being a quality as straightly joined with that colour as its fusibility, he thinks has the same reason to be joined in its idea, and to be signified by its name: For by what right is it that fusibility comes to be a part of the essence signified by the word gold, and solubility but a property of it?

### 5: Of the Imperfection of Words

*For more words that mean the opposite of imperfection, try: Antonyms for defect. Antonyms for default. Antonyms for deficiency. Antonyms for drawback.*

### 6: Imperfection Quotes ( quotes)

*Abstract: Market imperfections affect virtually every transaction in some way, generating costs that interfere with trades that rational individuals make, or would make, in the absence of the imperfection.*

### 7: Wabi-sabi - Wikipedia

*a rift in the lute A flaw or imperfection, particularly one that endangers the integrity of the whole; the one rotten apple that spoils the whole barrel. The expression, more familiar to British than American ears, comes from Alfred, Lord Tennyson's *Idylls of the King* ().*

## THE IMPERFECTION OF WORDS pdf

### 8: imperfection | Definition of imperfection in English by Oxford Dictionaries

*John Locke: Of the Imperfection of Words Communication is an important aspect of human socialization. It is therefore paramount for there to be established modes and forms of communication for it to be effective.*

### 9: Imperfection Synonyms, Imperfection Antonyms | Merriam-Webster Thesaurus

*Chapter ix: The imperfection of words Chapter x: The misuse of words Chapter xi: The remedies of those imperfections and misuses words in their primary.*

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