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Sect. 2. Of the Figures and Modes of pure Syllogisms.

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position, in which the term which is contradictory to the predicate is put for the subject, and the quality of the proposition is changed; as, *All animals are sentient*; therefore, *What is insentient is not an animal*. A fourth rule of conversion therefore is, That an universal affirmative, and a particular negative, may be converted by contraposition.

SECT. 2. *Of the Figures and Modes of pure Syllogisms.*

A syllogism is an argument, or reasoning, consisting of three propositions, the last of which, called *the conclusion*, is inferred from the two preceding, which are called *the premises*. The conclusion having two terms, a subject and a predicate, its predicate is called the *major* term, and its subject the *minor* term. In order to prove the conclusion, each of its terms is in the premises compared with a third term, called the *middle* term. By this means one of the premises will have for its two terms the major term and the middle term; and this premise is called the *major* premise, or the *major* proposition of the syllogism. The other premise must have for its two terms the minor term and the middle term, and it is called the *minor* proposition. Thus the syllogism consists of three propositions, distinguished by the names of the *major*, the *minor*, and the *conclusion*: and altho' each of these has two terms, a subject and a predicate, yet there are only three different terms in all. The major term is always the predicate of the conclusion, and is also either the subject or predicate of the major proposition. The minor term is always the subject of the conclusion, and is also either the subject or predicate of the minor proposition. The middle term never enters into the conclusion, but stands in both premises, either in the position of subject or of predicate.

According to the various positions which the middle term may



have in the premises, fyllogifms are said to be of various figures. Now all the possible positions of the middle term are only four: for, first, it may be the subject of the major proposition, and the predicate of the minor, and then the fyllogifm is of the first figure; or it may be the predicate of both premises, and then the fyllogifm is of the second figure; or it may be the subject of both, which makes a fyllogifm of the third figure; or it may be the predicate of the major proposition, and the subject of the minor, which makes the fourth figure. Aristotle takes no notice of the fourth figure. It was added by the famous Galen, and is often called *the Galenical figure*.

There is another division of fyllogifms according to their modes. The mode of a fyllogifm is determined by the quality and quantity of the propositions of which it consists. Each of the three propositions must be either an universal affirmative, or an universal negative, or a particular affirmative, or a particular negative. These four kinds of propositions, as was before observed, have been named by the four vowels, A, E, I, O; by which means the mode of a fyllogifm is marked by any three of those four vowels. Thus A, A, A, denotes that mode in which the major, minor, and conclusion, are all universal affirmatives; E, A, E, denotes that mode in which the major and conclusion are universal negatives, and the minor is an universal affirmative.

To know all the possible modes of fyllogifm, we must find how many different combinations may be made of three out of the four vowels, and from the art of combination the number is found to be sixty-four. So many possible modes there are in every figure, consequently in the three figures of Aristotle there are one hundred and ninety-two, and in all the four figures two hundred and fifty-six.

Now the theory of fyllogifm requires, that we shew what are the particular modes in each figure, which do, or do not, form a
just

just and conclusive syllogism, that so the legitimate may be adopted, and the spurious rejected. This Aristotle has shewn in the first three figures, examining all the modes one by one, and passing sentence upon each; and from this examination he collects some rules which may aid the memory in distinguishing the false from the true, and point out the properties of each figure.

The first figure has only four legitimate modes. The major proposition in this figure must be universal, and the minor affirmative; and it has this property, that it yields conclusions of all kinds, affirmative and negative, universal and particular.

The second figure has also four legitimate modes. Its major proposition must be universal, and one of the premises must be negative. It yields conclusions both universal and particular, but all negative.

The third figure has six legitimate modes. Its minor must always be affirmative; and it yields conclusions both affirmative and negative, but all particular.

Besides the rules that are proper to each figure, Aristotle has given some that are common to all, by which the legitimacy of syllogisms may be tried. These may, I think, be reduced to five.

1. There must be only three terms in a syllogism. As each term occurs in two of the propositions, it must be precisely the same in both: if it be not, the syllogism is said to have four terms, which makes a vitious syllogism.
2. The middle term must be taken universally in one of the premises.
3. Both premises must not be particular propositions, nor both negative.
4. The conclusion must be particular, if either of the premises be particular; and negative, if either of the premises be negative.
5. No term can be taken universally in the conclusion, if it be not taken universally in the premises.

For understanding the second and fifth of these rules, it is necessary to observe, that a term is said to be taken universally, not
only

