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**Sketches Of The History Of Man**

In Two Volumes

**Home, Henry**

**Edinburgh, 1774**

Sect. 2. On Additions made to Aristotle's Theory.

**urn:nbn:de:gbv:45:1-697**

very proposition the subject must be a substantive, or have the force of a substantive; and the predicate must be an adjective, or have the force of an adjective. Hence it follows, that when the subject is an individual, the proposition admits not of conversion. How, for instance, shall we convert this proposition, God is omniscient?

These observations show, that the doctrine of the conversion of propositions is not so complete as it appears. The rules are laid down without any limitation; yet they are fitted only to one class of propositions, to wit, the categorical; and of these only to such as have a general term for their subject.

SECT. 2. *On Additions made to Aristotle's Theory.*

Although the logicians have enlarged the first and second parts of logic, by explaining some technical words and distinctions which Aristotle had omitted, and by giving names to some kinds of propositions which he overlooks; yet in what concerns the theory of categorical syllogisms, he is more full, more minute and particular, than any of them: so that they seem to have thought this capital part of the Organon rather redundant than deficient.

It is true, that Galen added a fourth figure to the three mentioned by Aristotle. But there is reason to think that Aristotle omitted the fourth figure, not through ignorance or inattention, but of design, as containing only some indirect modes, which, when properly expressed, fall into the first figure.

It is true also, that Peter Ramus, a professed enemy of Aristotle, introduced some new modes that are adapted to singular propositions; and that Aristotle takes no notice of singular propositions, either in his rules of conversion, or in the modes of syllogism. But the friends of Aristotle have shewn, that this improvement



of Ramus is more specious than useful. Singular propositions have the force of universal propositions, and are subject to the same rules. The definition given by Aristotle of an universal proposition applies to them; and therefore he might think, that there was no occasion to multiply the modes of fyllogism upon their account.

These attempts, therefore, show rather inclination than power, to discover any material defect in Aristotle's theory.

The most valuable addition made to the theory of categorical fyllogisms, seems to be the invention of those technical names given to the legitimate modes, by which they may be easily remembered, and which have been comprised in these barbarous verses.

*Barbara, Celarent, Darii, Ferio, dato primæ;*

*Cesare, Camestris, Festino, Baroco, secundæ;*

*Tertia grande sonans recitat Darapti, Felapton;*

*Adjungens Disamis, Datisi, Bocardo, Ferison.*

In these verses, every legitimate mode belonging to the three figures has a name given to it, by which it may be distinguished and remembered. And this name is so contrived as to denote its nature: for the name has three vowels, which denote the kind of each of its propositions.

Thus, a fyllogism in *Bocardo* must be made up of the propositions denoted by the three vowels, O, A, O; that is, its major and conclusion must be particular negative propositions, and its minor an universal affirmative; and being in the third figure, the middle term must be the subject of both premises.

This is the mystery contained in the vowels of those barbarous words. But there are other mysteries contained in their consonants: for, by their means, a child may be taught to reduce any

