

- effect an argument *per impossibile* later syllogisms, and prove the original conclusion hypothetically possible results from the assumption of its opposite. The diagonal of the square is incommensurable with the side, and odd numbers are equal to even if it is supposed to be equal. One infers syllogistically that odd numbers come to an end, and one proves hypothetically the incommensurability of the diagonal. We found to be true nothing *per impossibile*, viz. something possible by means of an hypothesis conceived as true. Consequently, since the falsehood is established in every syllogism possible by means of an hypothesis conceived as true, and the original thesis is proved hypothetically, and we have already said that syllogisms are effected by means of these figures, if a syllogism *per impossibile* also will be made through syllogisms. Likewise all the other hypothetical syllogisms, for a syllogism leads up to the proposition that is subject of the original thesis; but the original thesis is reached by negation or some other hypothesis.²³ But if this is true, every syllogism and every syllogism must be formed by means of the figures mentioned above. But when this has been shown it is the syllogism is perfected by means of the last figure and the universal syllogisms in this figure.

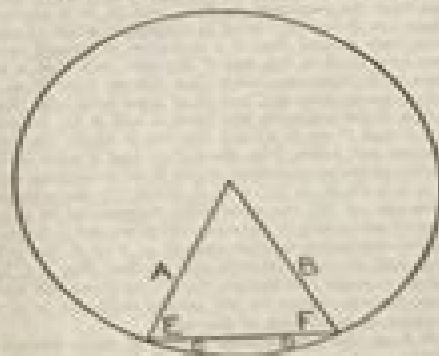
- 24 Further in every syllogism one of the premises must be affirmative, and universality must be present: unless one is in universal either a syllogism will not be possible, either to the subject proposed, or the original proposition. Suppose we have to prove that pleasure is good in itself; should claim as a premise that pleasure is good in itself, no syllogism will be possible; if one should say that pleasure is good, then if it is different from pleasure it is not relevant to the subject proposed; if it is the same it is assuming that which was proposed at the start. This is more obvious in geometrical proofs, e.g. that the base of any isosceles triangle are equal. Suppose the base have been drawn to the centre. If then one shall say angle AC is equal to the angle BD, without stating the angles of isosceles are equal; and again if one shall say

²³ Aristotle is thinking of the method of *reductio ad absurdum* in proving the impossibility of the opposite to agree that A is B if A is F. Aristotle establishes syllogistically that A is F. That A is B then follows.

the angle C is equal to the angle D, without the additional assumption that every angle of a segment is equal to every other angle of the same segment; and further if one should assume that when equal angles are taken from the whole angles, which are themselves equal, the remainders A and B are equal, he will lay the thing to be proved, unless he also states that when equals are taken from equals the remainders are equal.²⁴

It is clear then that in every syllogism there must be a universal premise, and that a universal statement is proved only when all the premises are universal, while a particular statement is proved both from two universal premises and from one only; consequently if the conclusion is universal, the premises also must be universal, but if the premises are universal it is possible that the conclusion may not be universal. And it is clear also that in every syllogism either both or one of the premises must be like the conclusion, i.e. must not only be being affirmative or negative, but also in being necessary, possible, or problematic. We must consider also the other forms of syllogism.

25 The diagram Aristotle has in mind appears to be the following:



Here A and B are the equal sides, C and D the angles at the base of the isosceles triangle, E and F are the angles formed by the base with the circumference. The angles formed by the equal sides with the base are usually called AC, BD.

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Yijin Wang



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