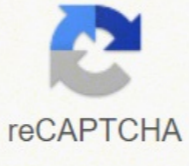




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straightforward: rhetorical speeches, seek to persuade or accept certain conclusions on the basis of premises already known, be useful here, knowing what premises an audience of a given type is likely to believe, and knowing how to find premises from which the desired conclusion follows. The Rhetoric does fit this general description: Aristotle includes both discussions of types of person or audience (with generalizations about what each type tends to believe) and a summary version (in II.23) of the argument patterns discussed in the Topics. For further discussion of his rhetoric see Aristotle's rhetoric. 10. Sophistical Arguments Demonstrations and dialectical arguments are both forms of valid argument, for Aristotle. However, he also studies what he calls contentious (eristikos) or sophistical arguments: these he defines as arguments which only apparently establish their conclusions. In fact, Aristotle defines these as apparent (but not genuine) dialectical sullogismoi. They may have this appearance in either of two ways: Arguments in which the conclusion only appears to follow from the premises (apparent, but not genuine, sullogismoi). Genuine sullogismois the premises of which are merely apparently, but not genuinely, acceptable. Arguments of the first type in modern terms, appear to be valid but are really invalid. Arguments of the second type are at first more perplexing: given that acceptability is a matter of what people believe, it might seem that whatever appears to be endoxos must actually be endoxos. However, Aristotle probably has in mind arguments with premises that may at first glance seem to be acceptable but which, upon a moment's reflection, we immediately realize we do not actually accept. Consider this example from Aristotle's time: Whatever you have not lost, you still have. You have not lost horns. Therefore, you still have horns This is transparently bad, but the problem is not that it is invalid: the problem is rather that the first premise, though superficially plausible, is false. In fact, anyone with a little ability to follow an argument will realize that at once upon seeing this very argument. Aristotle's study of sophistical arguments is contained in On Sophistical Refutations, which is actually a sort of appendix to the Topics. To a remarkable extent, contemporary discussions of fallacies reproduce Aristotle's own classifications. See Dorton 1995 for further discussion. 11. Non-Contradiction and Metaphysics Two frequent themes of Aristotle's account of science are (1) that the first principles of sciences are not demonstrable and (2) that there is no single universal science including all other sciences as its parts. "All things are not in a single genus", he says, "and even if they were, all beings could not fall under the same principles" (On Sophistical Refutations 11). Thus, it is exactly the universal applicability of dialectic that leads him to deny it the status of a science. In Metaphysics IV ((Gamma)), however, Aristotle takes what appears to be a different view. First, he argues that there is, in a way, a science that takes being as its genus (his name for it is "first philosophy"). Second, he argues that the principles of this science will be, in a way, the first principles of all (though he does not claim that the principles of other sciences can be demonstrated from them). Third, he identifies one of its first principles as the "most secure" of all principles: the principle of non-contradiction. As he states it, It is impossible for the same thing to belong and not belong simultaneously to the same thing in the same respect (Met.). This is the most secure of all principles, Aristotle tells us, because "it is impossible to be in error about it". Since it is a first principle, it cannot be demonstrated; those who think otherwise are "uneducated in analytics". However, Aristotle then proceeds to give what he calls a "refutative demonstration" (apodeixai elenktikós) of this principle. Further discussion of this principle and Aristotle's arguments concerning it belong to a treatment of his metaphysics (see Aristotle: Metaphysics). However, it should be noted that: (1) these arguments draw on Aristotle's views about logic to a greater extent than any treatise outside the logical works themselves; (2) in the logical works, the principle of non-contradiction is one of Aristotle's favorite illustrations of the "common principles" (koinai archai) that underlie the art of dialectic. See Aristotle's Metaphysics, Aristotle on non-contradiction, Dancy 1975, and Code 1986 for further discussion. 12. Time and Necessity: The Sea-Battle The passage in Aristotle's logical works which has received perhaps the most intense discussion in recent decades is On Interpretation 9, where Aristotle discusses the question whether every proposition about the future must be either true or false. Though something of a side issue in its context, the passage raises a problem of great importance to Aristotle's near contemporaries (and perhaps contemporaries). A contradiction (antiphrasis) is a pair of propositions one of which asserts what the other denies. A major goal of On Interpretation is to discuss the thesis that, of every such contradiction, one member must be true and the other false. In the course of his discussion, Aristotle allows for some exceptions. One case is what he calls indefinite propositions such as "A man is walking"; nothing prevents both this proposition and "A man is not walking" being simultaneously true. This exception can be explained on relatively simple grounds. A different exception arises for more complex reasons. Consider these two propositions: There will be a sea-battle tomorrow There will not be a sea-battle tomorrow It seems that exactly one of these must be true and the other false. But if (1) is now true, then there must be a sea-battle tomorrow, and there cannot fail to be a sea-battle tomorrow. The result, according to this puzzle, is that nothing is possible except what actually happens: there are no unactualized possibilities. Such a conclusion is, as Aristotle is quick to note, a problem both for his own metaphysical views about potentialities and for the commonsense notion that some things are up to us. He therefore proposes another exception to the general thesis concerning contradictory pairs. This much would probably be accepted by most interpreters. What the restriction is, however, and just what motivates it are matters of wide disagreement. It has been proposed, for instance, that Aristotle adopted, or at least flirted with, a three-valued logic for future propositions, or that he countenanced truth-value gaps, or that his solution includes still more abstruse reasoning. The literature is much too complex to summarize: see Anscombe, Hintikka, D. Frede, Whitaker, Waterlow. Historically, at least, it is likely that Aristotle is responding to an argument originating with the Megarian philosophers. He ascribes the view that only that which happens is possible to the Megarians in Metaphysics IX \((\text{Theta})\). The puzzle with which he is concerned strongly recalls the "Master Argument" of Diodorus Cronus especially in certain further details. For instance, Aristotle imagines the statement about tomorrow's sea battle having been uttered ten thousand years ago. If it was true, then its truth was a fact about the past; if the past is now unchangeable, then so is the truth value of that past utterance. This recalls the Master Argument's premise that "what is past is necessary". Diodorus Cronus was active a little after Aristotle, and he was certainly influenced by Megarian views, whether or not it is correct to call him a Megarian (David Sedley 1977 argues that he was instead a member of the Dialectical School which was in any event an offshoot of the Megarians; see Dorton 1995 and Döring 1989, Ebert 2008 and the article Dialectical School). It is therefore likely that Aristotle's target here is some Megarian argument, perhaps a forerunner of Diodorus' Master Argument. 13. Glossary of Aristotelian Terminology Accept: lithenai (in a dialectical argument) Accepted: endoxos (also 'reputable' 'common belief') Accident: sumbebēkos (see incidental) Accidental: kata sumbebēkos Affirmation: kataphasis Affirmative: kataphatikos Assertion: apophrasis (sentence with a truth value, declarative sentence) Assumption: hupothesis Belong: huparchein Category: katēgoria (see the discussion in Section 7.3). Contradict: antiphrasian Contradiction: antiphrasis (in the sense "contradictory pair of propositions" and also in the sense "denial of a proposition") Contrary: enantion Deduction: sullogismos Definition: horos, horismos Demonstration: apodeixis Denial (of a proposition): apophrasis Dialectic: dialektikē (the art of dialectic) Differentia: diaphora; specific difference, eidopoiος diaphora Direct: deiktikos (of proofs; opposed to "through the impossible") Essence: to ti esti, to ti ên einai Essential: ên tōi ti esti (of predications) Extreme: akron (of the major and minor terms of a deduction) Figure: schēma Form: eidos (see also Species) Genus: genos Immediate: amesos ("without a middle") Impossible: adunaton; "through the impossible" (dia tou adunatou), of some proofs. Incidental: see Accidental Induction: epagōgē Middle, middle term (of a deduction): meson Negation (of a term): apophrasis Objection: enstasis Particular: ên merēi, epi meros (of a proposition); kath' hekaston (of individuals) Peculiar, Peculiar Property: idios, idion Possible: dunaton, endechomenon; endechesthai (verb: "be possible") Predicate: katēgorein (verb); katēgoroumenon ("what is predicated") Predication: katēgoria (act or instance of predicating, type of predication) Primary: prōton Principle: archē (starting point of a demonstration) Quality: poion Reduce, Reduction: anagein, anagōgē Refute: elenchein; refutation, elenchos Science: epistēmē Species: eidos Specific: eidopoiος (of a differentia that "makes a species", eidopoiος diaphora) Subject: hupokeimenon Substance: ousia Term: typos Universal: katholou (both of propositions and of individuals)

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