

9- 27-12

## Material: Ch 1

[are we more like angles or more like a dog?]

- we seem to be more like angles on account of our reason
- But also we seem to be more like the dog on account of being in the same genus 'animal'
- But perhaps we are more like angles
  - Since Aristotle is claims that man is 'most his reason'
  - Furthermore, in Scripture, Angles appear to man in the likeness of man
    - As if to signify that there is a connection/similarity between the angles and man

Three parts of this class

1. Error, Mistakes, and Fallacies; the subject of this book
2. The Human Condition with respect to Error
3. Likeness, the cause of deception
4. Likeness, the cause of learning (since it is the 4th tool of dialectic)

## Pt 1

[what is the Sophistical Refutations about?]

- error, mistake, fallacies
- Error
  - Etymology:
    - Latin: *errare* meaning 'to wander'
      - hence the use 'knight errant' or a wandering knight
    - Greek: (the word for error is the same as the word for wandering) *Planetes* where we get our word planet is used to signify the 'wandering stars' as opposed to the 'fixed stars'
      - But also, Jesus uses this word *planetes* when speaking to the Sadducees (when they question him about the seven brothers who married the same girl)
      - "you *planetes* not knowing God and not knowing the scriptures"
  - [what does the word 'wander' tell us about 'error'?]
    - Wandering is a disordered motion
    - This suggests that error (the mistake) is the result of a disordered motion of the reason
      - Recall Shakespeare's definition of 'reason'<sup>1</sup>; discourse<sup>2</sup> has the notion of 'moving through'<sup>3</sup>

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<sup>1</sup> capability for large discourse looking before and after

<sup>2</sup> from the latin *dis + curra* meaning 'to run away from' or 'to run to and fro'. This is applied to reasoning because compared to the body, reason is much faster. I can consider my friend with ease, but in order to go to my friend, it will take much more time

<sup>3</sup> 'discourse' in Shakespeare's definition is used to mean 'moving from what you do know to what you do not know'

- Hence, if you have disorderly discourse, you will fall into error
  - This shows the importance of knowing what road (method) you should follow in each of the sciences
    - You should consider some things before others, if you follow the right road (method) this is what you will be doing
- Mistake: etymology - from the english to 'miss' 'take' or 'taking up the wrong things'
  - Our mind naturally aims at the truth, but often times we 'miss' what we aim for (you don't always hit the bulls-eyes)
  - Sometimes we call the 1st act of the intellect 'simple apprehension' as if you are apprehending/ grasping the intelligible species from what you sense
    - Since we know that the 1st act of the intellect is prior in being to all the other acts of reason, if one 'takes up the wrong things' then the rest of his reasoning will be in mistaken
  - Furthermore, in definition, one needs to 'take' the genus, then 'take' the specific difference
  - Hence, if one 'miss takes' either the intelligible species or the genus or specific difference or others things like that, then one will make mistakes
- Mistake and error (though they have different etymologies) seem to have the same meaning
  - Each etymology shows us a different aspect of error/mistake

Sn: 'understand' meaning to 'stand under'

- Shakespeare makes this pun " 'I don't understand you' 'my cane understands me, what's wrong with you!' " <sup>4</sup>
- To understand something is to see what underlies a thing
  - The object of understanding is substance (which comes from the latin '*sub stare*' or to stand under)
    - Since substance signifies 'what a thing is'
    - Further substance vs. accidents
      - Our senses know accidents, but our reason knows/understands substance <sup>5</sup>
- Fallacy - [does Fallacy have the same meaning as 'mistake/error'?]
  - No, it names the 'way' we make a mistake
  - Fallacy is used interchangeably with 'sophistical place'
    - Sophistical place vs dialectical place
      - So the Topics (book of places) is about the places that you look to find a dialectical argument
      - But a sophistical place, is a place where you can be deceived
  - Ex. The fallacy of equivocation
    - If I want to deceive you, I can go to the place where names are the same
    - It is a 'way' I can lead you into mistake

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<sup>5</sup> apparently Einstein thought that the substance was a hypothesis which united all the accidents; so Einstein's wife was just a hypothesis

<sup>4</sup> from *Two Gentleman of Verona*

- Duane here gives the sophistical argument that the part is sometimes greater than the whole
  - A part of man is animal
    - Since man is animal + reason
  - But an animal is greater than man
    - Since animal contains man, cat, dog, ect.
  - Therefore a part of man is greater than man
- There is an equivocation on animal
  - 1st it is considered a composing part of the definition of man
  - 2nd it is considered a universal whole insofar as it is 'said of' man, cat, ect.
- The sophist brings his victim to certain 'places' in order to deceive them

This Book is a protection against error whether it be from yourself or from the sophist

- The sophist desires to seem wise without being wise
  - The best way to do this is to refute others
    - Since to 'beat the other guy' makes you seem wise
    - But if someone desires to refute others, then he must learn which 'places' to go in order to refute others
- But you can also fall into these errors by your own weakness

Summary of pt 1:

- Error - shows us that a wandering of your reason can lead you into error
- Mistake - your mind, aiming at the truth, often misses the mark, and when this happens you are mistaken
- Fallacy (sophistical place)- a way of of falling into error

## Pt 2

[what is the human condition concerning errors?]

- "the soul is, for a longer time, in error than in knowledge of the truth"<sup>6</sup>
  - "old too soon, wise too late"<sup>7</sup>
  - It seems proper to an animal to be deceived (hence, many animals camouflage themselves in order to deceive other animals)
  - Therefore, because man is an animal, man is more apt to be deceived.
- Furthermore, custom can keep us in error, but man is ruled by custom ('custom is a tyrant'<sup>8</sup>, it can make something false seem obvious, or something true seem false)
  - Therefore, man is apt to remain in error

## Pt 3

[in a word, what is the cause of deception?]

- since we know that men are apt to be deceived, what is it that deceives man?

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<sup>7</sup> Ben Franklin

<sup>6</sup> Aristotle, *De Anima* Bk III

<sup>8</sup> Shakespeare

- 'likeness'
  - Induction argument:
    - I might mistake salt for sugar, but I will not mistake pepper for sugar
    - An animal deceive others by looking like something other than themselves.
    - "the more like the truth a falsity is, the more apt it is to deceive"
    - Tribesmen try to look stronger through 'blowing and rigging themselves', but are not so
    - Women try to look more beautify through makeup, but are not so
    - Fools gold
  - Fallacy of equivocation
    - Something seems to have the same meaning, since the words are the same

[what is a refutation?]

- a syllogism of the contradictory of which has been set forth
- A sophistical refutation is a syllogism which seems to prove of the contradictory of what has been set forth

[why does a sophistical refutation deceive?]

- since this is something which appears to be a syllogism, but is not
- It deceives through a likeness

[what does Aristotle mean 'we will begin according to nature from what comes first' (164a)?] - the reason for why Aristotle begins by considering likeness

- method: means 'over a road'
  - Names a knowledge which is gotten over a certain road
    - *Episteme* which means 'rest', for this is the knowledge you rest in at the end of the road
  - Involves two things
    - 1. Knowing the road
    - 2. Going down the road
- Therefore, in any inquiry, one should the right method (including the best place to begin); and this is given by nature
  - In the poetic art, the natural place to begin is by examining likeness; for all of the fine arts are imitations
  - In natural philosophy, you want to begin with 'motion' since this is the natural starting point for this science (Nature being defined as the 'principle of motion and rest')
- Therefore, when Aristotle is claiming 'to begin according to nature', he revealing the first step of the science, according to some method (my looking to nature)
  - If you don't start from what is first naturally, then you will be disordered in your thought
  - In this work, the Sophistical Refutation, we must also begin with 'likeness' for as we have seen above, likeness is the cause of all deception.

- Aristotle's starting point (more particularly): "that some reasonings are genuine, while others seem to be so [through likeness] but are not, is evident" [164a23]

[why does likeness deceive?]

- things which are like are deceive because of lack of experience. (they are like those 'looking from a distance')
- When you first meet twins you might think that they look the same, but as you spend get to know them more, you will be able to tell them apart

#### **Pt 4**

[in the life of the mind, does likeness only have a negative contribution?]

- no, it is the 4th tool of dialectic (as seen in the Topics)
- 3 reasons by this tool is useful
  - 1. Induction
  - 2. Argument by proportion (arguing from the more known ratio to the less known)
    - If cutting:knife::reasoning: man (since cutting is the activity where the knife excels all others)
    - And cutting is the purpose of the knife
    - Then reasoning is the purpose of man
  - But one must be careful with this argument, for if you don't recognize in what way there is a proportion, you might conclude to a something false (see below for a fuller exposition)
  - 3. To find the genus

Sd: Duane's 'rule of 5'

- A,B,C,B,A
- In Midsummers night dream
  - A. Court
  - B. Mechanics house
  - C. Forest
  - B. Mechanics house
  - A. Court
- Music in the mass
  - A. Kira - praise of God
  - B. Glora - prayer asking for God's Mercy
  - C. Credo
  - B. Sanctus - prayer asking for God's Mercy
  - A. Angus dei - praise of God
- In Plato
  - A. Meno - intro to logic; recollection theory
  - B. Euthiphro - about piety
  - C. Apology
  - B. Credo - "you must be pious to the city of Athens"

- A. Phado - “we need an art of arguments”; recollection theory
- Mozart’s Last Symphonies
  - A. 36 - imitation of magnanimity
  - B. 38 (no 37th symphony) - imitation of courage; approaching the difficulty
  - C. 39 - imitation of joy
  - B. 40 - imitation of courage; enduring the difficulty
  - A. 41 - imitation of magnanimity

[is likeness a cause of learning or deception?]

- likeness is the cause of deception
  - Since things which appear to be another, can be mistaken to be that other
  - And since we know appearances before we know what underlies the appearance, we can be fooled
- Likeness is the cause of learning
  - Likeness used as the 4th tool of dialectic, is very helpful
  - But this tool must be used carefully
    - Hence, Aristotle puts this tool after the 3rd tool of dialectic, for seeing likeness without difference is the cause of deception
    - Furthermore, when Aristotle speaks about the 3rd tool, he speaks about the difference as something that needs to be ‘found’
      - However, when he speaks about the 4th tool, he does not speak about finding the likeness, but ‘considering’ the likeness
    - As if, the likeness needs to be ‘considered’ or dwelt upon, while the difference, more crudely, only needs to be found. (greek word for ‘consider’ is *skepsis*, since we should very carefully consider the likeness; but not with the negative connotation the that skeptics ‘considers’ the truth)
- Ex.
  - 4:6::2:3
    - Does that mean that because 2:3::even:odd that 4:6::even:odd
      - In other words if you do not consider in what way 2:3::4:6, then you will fall into error