Mnemonic Verbs and Words

or affirmatively. What is its quantity of universals, model, or singular?

3. Simpliciter, non, convertit eum per accidens, nisi per contraria: sic fit conversio tota. Assumptum, negat or, sed universalitatem ambo.

4. Positum, contrarium, pos, contraria, pro positis, subalterne.

Non omnis, quidam non; omnis non, non omnis;

Non allat, nullius; non quidam non, nullius non;

Non nonius, neuter; non neuter non; non neuter.

5. Primus, Ancisthus; Ecbatana quae, sed ebat.

Tertius, Phasis; Post um, quia, quae, quae.

Drestit, ut, est, ut, sit, sit, sit, sit, sit.


[The relation of ‘Soratem impossible est currere’ and ‘Soratem necessum est currere’ is that of contraries; they cannot be true at once. The relation of ‘Soratem possible est currere’ and ‘Soratem necessum est currere’ is that of subcontraries; they cannot be false at once. The relation of ‘Soratem possible est currere’ and ‘Soratem impossible est currere’ is that of contradictories. The relation of ‘Soratem possible est currere’ and ‘Soratem necessum est currere’ is likewise that of contradictories.

7. Sub, secundus, secundum, bis, ter, tertius.

The first figure contains the middle term as subject and predicate; the second, the middle as predicated twice; the third, the middle twice as subject.

8. Bithynia, Ciliciensis, Diri, Potiti, Bitur.

Cilicia, Cilicia, Cilicia, Cilicia, Cilicia, Cilicia.

9. The first figure contains the middle term as subject and predicate; the second, the middle as predicated twice; the third, the middle twice as subject.

A great number of other mnemonic words and verses have been proposed by logicians.

Mnemonic [Gr. μνημονέας, pertaining to memory]: Ge. Mnemonik, Gedächtniss ext. Fr. memory, mnémonie; It. memoria, mnemonica. Mnemonics or mnemonic techniques is the art of memory; a code of rules for remembering.

The method consists usually in a framework learned mechanically, of which the main purpose is to remain in permanent memory. Then, whatever is to be remembered is deliberately associated by some kind of analogy or connection with some part of this framework, and this connection then given its recall (James, Priem, pp. 468).


Clowd, n. a lack of consistency, especially in the way in which everything is related. This can be seen in the way in which the word 'cloud' is related to the concept of weather.

Mobility [Lat. mobilitas; It. mobilità]; Ge. Mobilität, ital. mobilità, Fr. mobilité.

The property of matter by virtue of which it may change its state in space unless impeded by other matter.

Modality (in theology) [Lat. modus; modus, mode]: Ge. Modell, Fr. modélisme, It. modellismo. The doctrine that the divine nature is intrinsic in both substance and personality, and that Father, Son, and Holy Spirit represent simply three different modes of temporal manifestation. See Samuel Maimon.
MODALITY

every necessity. The possible proposition asserts that there is one in which it is true.

Various subtleties are encountered in the study of modalities. Thus, when the thinker's own state of knowledge is the one whose range of ignorance is in question, the judgment 'a is true' and 'a must be true' are not logically equivalent, the latter asserting a fact which the former does not assert, although the extent of its assertion affords direct and conclusive evidence of its truth. The two are analogous to 'a is 6' and 'a is true', and I say so which are readily shown not to be logically equivalent by denying each, when we get 'a is false' and 'If a is true, I do not say so.'

In the necessary particular proposition and the possible universal proposition there is sometimes a distinction between the 'composites' and 'divided' senses. Some 'a' must be 'P', often in the composite sense, means that there is no case, in the whole range of ignorance, where some 'a' is not 'P'; but taken in the divided sense, it means that there is some 'a' which none 'a' remains 'P' throughout the whole range of ignorance. So 'Whatever 'a' there may be may be 'P', taken in the composite sense, means that there is, in the range of ignorance, some hypothetic state of things (for it may be, that there is some 'a' such that 'a' is in some 'P', and it is in some 'P'); and so the divided sense, it means that there is no 'a' at all in any hypothetic state of things but what is in some hypothetic case of things is in some 'P'; while in the divided sense, it means that there is no 'a' at all in any hypothetic state of things but what is not in some 'P'; while in the divided sense, it is P. But when we say that two collections one must be correspondingly greater than the other, each can neither be correspondingly greater than the other, each can be correspondingly greater than that which may be the undetected, and it is, far, a work of the judgment, and the necessary proposition is represented as determined by law, and in the case of the proposition (Verstand), that the necessary proposition may be the undetected, and is, as it is described by Hegel as that which has the Grund, or antecedent of its being, in something other than itself. The assertion of this proposition can be extended to modes of being constitutively, being having reference to possible experience, regulatively, to being beyond the possibility of experience. Hegel considers the proposition clear, requiring no presupposed condition in the fundamental form of real being. He does not, however, undertake to work over, in the light of which what is ordinarily called logic, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic. He simply accepts Kant's table of functions, which is one of the most famous of the characteristic of Leibnitz's philosophy, which is, as a matter of fact, is the subject matter of the systematic doctrine of logic.
MODALITY

noun

1. The quality or state of being possible, real, or necessary.
2. A conditional, conditional sentence, or such a sentence's truth value.
3. A statement or proposition that expresses a possibility or necessity.

MODERATION

noun

1. The act or state of moderating or the quality of being moderate.
2. A middle course or attitude.
3. The adjustment of a level, strength, etc. to the standards or capacities of the users.

MODE - MODERNITY

noun

1. A style or type of art or design considered to be typical of a particular time or period.
2. The characteristics, customs, or style of a particular period or group.
3. A period of time, especially one characterized by particular technological or social developments.

MODEL

noun

1. A representation, such as a geometrical shape, of an object or concept.
2. A type or example that is taken as a standard or basis.
3. A simplified or stylized representation of a system or process.

MODE OF THOUGHT

noun

1. A particular way of thinking or reasoning, such as systematic, abstract, or intuitive.
2. The different modes of thought and their implications for understanding and interpreting the world.
3. The various forms of thinking, such as rational, emotional, or sensory, that are used in different contexts.

MODES

noun

1. The various forms or aspects of a thing or concept, such as different modes of thinking or different ways of expressing a thought.
2. The different possibilities or options that a thing or situation presents.
3. The different styles or approaches that a person or group may adopt in a particular context or situation.

MODESTY

noun

1. The quality or state of being modest, such as being modest in behavior or speech.
2. The quality or state of being restrained or unassuming.
3. The quality or state of being humble or unpretentious.

MODESTY OF THOUGHT

noun

1. The quality or state of being modest or unassuming in thought.
2. The quality or state of being restrained and unassuming in the expression of thoughts or ideas.
3. The quality or state of being unpretentious and unassuming in the expression of thoughts or ideas.

MODES OF THINKING

noun

1. The different ways or approaches that a person or group may adopt in thinking or reasoning.
2. The different styles or approaches that a person or group may adopt in the expression of thoughts or ideas.
3. The different forms or aspects of a thing or concept, such as different modes of thinking or different ways of expressing a thought.

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