

**Insensibility:** see ANAESTHESIA.

**Insight** [in + sight]: Ger. *Einsicht*, *Anschauung*; Fr. *connaissance profonde* (no exact equivalent); Ital. *intuizione*. (1) Apprehension of the more subtle and profound aspects of truth in a relatively immediate and direct way.

(2) The organ of higher intuition or reason, held to afford direct contemplation of truth.

The use of the term varies from the more refined and penetrating processes of thought to the supposed faculty of CONTEMPLATION (v.) of the mystics. (J.M.B.)

**Insistent Idea:** see IMPERATIVE IDEA.

**Insolubilia** [Lat. *in + solvere*, to loose; trans. of Aristotle's *ἀπορία*; used mainly in plural]. A class of sophisms in which a question is put of such a nature that, whether it be answered affirmatively or negatively, an argument unimpeachable in form will prove the answer to be false.

The type is this. Given the following proposition:

This assertion is not true;  
is that assertion, which proclaims its own falsity, and nothing else, true or false? Suppose it true. Then,

Whatever is asserted in it is true,  
But that it is not true is asserted in it;  
∴ By Barbara, That it is not true is true;

∴ It is not true.  
Besides, if it is true, that it is true is true.  
Hence,

That it is not true is not true,  
But that it is not true is asserted in the proposition;

∴ By Darapti, Something asserted in the proposition is not true;  
∴ The proposition is not true.

On the other hand, suppose it is not true.  
In that case,

That it is not true is true,  
But all that the proposition asserts is that it is not true;

∴ By Barbara, All that the proposition asserts is true;  
∴ The proposition is true.

Besides, in this case,  
Something the proposition asserts is not true,

But all that the proposition asserts is that it is not true;

∴ By Bokardo, That it is not true is not altogether true;

∴ That it is true is true;  
∴ It is true.

Thus, whether it be true or not, it is both true and not. Now, it must be either true or not, hence it is both true and not, which is absurd.

Only two essentially distinct methods of solution have been proposed. One, which is supported by Ockham (*Summa totius logices*, 3rd div. of 3rd part. cap. 38 and 45), admits the validity of the argumentation and its consequence, which is that there can be no such proposition, and attempts to show by other arguments that no proposition can assert anything of itself. Many logical writers follow Ockham in the first part of his solution, but fail to see the need of the second part. The other method of solution, supported by Paulus Venetus (*Sophismata Aurea*, *sophisma* 50), diametrically denies the principle of the former solution, and undertakes to show that every proposition virtually asserts its own truth. This method, therefore, denies the premise of the antithesis that 'all that the proposition asserts is that it is not true,' since, like every other proposition, it also asserts its own truth, and is therefore contradictory and false, not in what it expressly asserts, but in what it implicitly asserts. Some writers (as Fries) hold that because every proposition asserts its own truth, therefore nothing is a proposition which asserts its own falsity. See Aristotle, *Sophisticæ Elenchi*, cap. 25. Other proposed solutions of little importance are given by Paulus Venetus, *loc. cit.* (c.s.r.)

**Insomnia** [Lat. *in + somnus*, sleep]; Ger. *Schlaflosigkeit*; Fr. *insomnie*; Ital. *insonnia*. Sleeplessness, inability to sleep.

The amount of normal sleep varies with the period of life and the individual: any marked deficiency in habitual sleep might be termed insomnia, although the term is usually restricted to a more or less chronic defect due to some disturbance of the nervous system. Defective sleep may consist of a deficiency in quality as well as in quantity, although insomnia refers usually to the latter alone. The two frequently exist together. The causes of the insomnias are various; some are due to bodily disorders, but most are of nervous origin. It is common among the insane, and is often the most distressing accompaniment of melancholia. In weakened conditions of the nervous system in those temperamentally disposed to nervous disorders, insomnia is apt to be caused by slighter degrees of the same influences—such as worry, grief, excitement—that produce it in others.

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