

History of Logic from Aristotle to Gödel (www.historyoflogic.com)

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Bibliography on the Medieval Commentaries on Aristotle's *De Interpretatione*

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Abstract: "Ancient commentators like Ammonius and Boethius tried to solve Aristotle's "sea battle argument" in *On Interpretation* 9 by saying that statements about future contingents are "indefinitely" true or false. They were followed by al-Farabi in his commentary on *On Interpretation*. The article sets out two possible interpretations of what "indefinitely" means here, and shows that al-Farabi actually has both conceptions: one applied in his interpretation of Aristotle, and another that he is forced into by the problem of divine foreknowledge. It also explains the relevance of al-Farabi's remarks as a link between the non-statistical modal theories of Philo and Avicenna."
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Premessa
Parte Prima: Carmela Baffioni, Lo šarḥ li-kitābi Aristūṭālīs fī'l-'ibāra: traduzione e interpretazione del cap. 9
Parte seconda: Mauro Nasti De Vincentis: Interpretazione di al-Fārābī e interpretazione «farabiana». A proposito del commento di al-Fārābī a *De interpretatione* 9
Appendice alla Parte seconda:: Emanuela Galanti: Necessità e onnitemporalità in alcuni testi aristotelici.
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Supplementary volume 17 to Canadian Journal of Philosophy.
"This paper compares the views of a number of Arabic and thirteenth-century Latin commentators on Aristotle's *Peri Hermeneias* on the status of logic as a linguistic art and its relation to grammar. The discussion considers the commentators' general positions on the logician's treatment of linguistic topics, and their attempts to reconcile the dual claim of logic to be both a linguistic and a rational art. These general principles are then traced through the treatment of a number of particular

themes in the *Peri Hermeneias*'s linguistic sections: The definition of the noun, the cases of the noun, and the indefinite or infinite noun (i.e., of the form non-X). The article concludes that, although there are basic differences between the Latin and Arabic traditions stemming from the presence in the Latin world of a philosophical theory of grammar, authors in both traditions are adamant that a balance must be maintained between the linguistic and rational characterizations of logic."

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Table of Contents V; Preface VII; Introduction IX-XLI; Yukio wakuma: William of Champeaux and the *Introductiones* 1; Sten Ebbesen: *Questions and Sophismata*: tracking Peter of Auvergne 31; Alan Perreiah: Orality and literacy in the *De interpretatione* tradition 51; Robert Andrews: The *Modistae* and John Duns Scotus's *Quaestiones super Perihermeneias* 67; Claude Panaccio: Debates on mental language in the early Fourteenth century 85; Joël Biard: Le statut des énoncés dans les commentaires du *Peri hermeneias* de Gautier Burley 103; M. Kaufmann: The discussion on the nature of the concept in Ockham's *Perihermeneias* Commentary 119; Mieczyslaw H. Markowski: Der Kommentar des Peter Wysz von Polen zu *De interpretatione* des Aristoteles 135; Gino Roncaglia: Mesino de Codronchi's discussion on *Syncategoremata* and mental language in his *Quaestiones on De interpretatione* 149; Irène Rosier: Variations médiévales sur l'opposition entre signification "ad placitum" et signification naturelle 165; L. M. de Rijk: The logic of indefinite names in Boethius, Abelard, Duns Scotus and Radulphus Brito 207; Judith Dijkstra: Radulphus Brito's use of *Intentio* in *Quaestio* 9 of his *In Peri hermeneias* 235; Christian Strub: *Propositio una / multiplex* in Abelard: a note on the relationship of dialectic and grammar 257; Joke Spruyt, The semantics of complex expressions in John Duns Scotus, Peter Abelard and John Buridan 275; F. Beets: Theories of predication from Boethius to Thomas Aquinas 305; Allan Bäck: Aquinas on predication 321; Andrea Tabarroni, The 10th Thesis in Logic condemned at Oxford in 1277 339; C. H. Kneepkens, Aristotle's transposition and the Twelfth-century commentaries on *De interpretatione*, 20b1-12: an exploratory study 363; Simo Knuuttila: Truth and falsity as modal notions: some medieval comments on *De interpretatione*, 12, 22a13 413; Elizabeth Karger: John Buridan's theory of the logical relations between general modal formulae 429; Indices 445; Index locorum 447; Index nominum 462; Index rerum 468; Manuscripts mentioned 483; Bibliography 485-509.
"The majority of the twenty essays of the present volume were originally delivered at the Xth European Symposium on Medieval Logic and Semantics held at Nijmegen, 22 - 26 June, 1992, that was devoted to the tradition of Aristotle's *Peri hermeneias* in the Latin Middle Ages. Circumstances made it impossible to publish the proceedings immediately after the symposium. Since the editors were, nevertheless, aware that the material presented was extremely important for further studies on the history of medieval logic, semantics and philosophy of language, they decided, some time ago, to ask the contributors to update, revise or rewrite their essays in preparation for the publication of this collection. Although some authors have partially drawn on material found in this collection for publications elsewhere, most of the information contained in these essays remains new, including the many detailed descriptions and editions of unedited works that will constitute a greatly appreciated resource in the study of medieval philosophy." (From the Preface)
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 "Ibn Sina's discussions of single expressions represent an expansion on Aristotle's brief treatment of the subject in his *De Interpretatione*.
 This expansion introduces ideas that have intrinsic logical interest, although, as we shall try to show, they are not secure against criticism.
 In Part I of what follows, a brief exposition of Ibn Sina's views on the nature of single expressions will be given. The exposition will include a discussion of the

- reasons why, according to Ibn Sina, the logician must first know single expressions, and the manner in which he must know them. Part 2 offers a closer look at the nature of single expressions, leading to a discussion of the signification of expressions. Some difficulties with Ibn Sina's treatment of the signification of expressions are then pointed out and discussed." (p. 148)
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Abstract: "This article considers three medieval approaches to the problem of future contingent propositions in chapter 9 of Aristotle's *De interpretatione*. While Boethius assumed that God's atemporal knowledge infallibly pertains to historical events, he was inclined to believe that Aristotle correctly taught that future contingent propositions are not antecedently true or false, even though they may be characterized as true-or-false. Aquinas also tried to combine the allegedly Aristotelian view of the disjunctive truth-value of future contingent propositions with the conception of all things being timelessly present to God's knowledge. The second approach was formulated by Peter Abelard who argued that in Aristotle's view future contingent propositions are true or false, not merely true-or-false, and that the antecedent truth of future propositions does not necessitate things in the world. After Duns Scotus, many late medieval thinkers thought like Abelard, particularly because of their new interpretation of contingency, but they did not believe, with the exception of John Buridan, that this was an Aristotelian view."
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"Les propositions indéterminées du chapitre VII de *Peri Hermeneias* sont des particulières traduites par des universelles fausses. La cause de cette bizarrerie est dans le maître, et non dans les traducteurs. Aristote mutile un système naturel de propositions dont l'intégrité est restaurée par l'hexagone de Robert Blanché. Celui-ci ajoute deux postes au carré: Y (quantité partielle) et U (exclusion de la quantité partielle). Le carré représente A (totalité) et E (quantité zéro), mais pas avec la tierce quantité Y. Or, la quantité partielle (Y) est essentielle: c'est celle des particulières naturelles contenant notoirement plus d'information que les particulières logiques. U (exclusion de la quantité partielle) est le signifié commun aux deux phrases qu'Aristote élimine du système naturel."
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"Some men are not white and Some men are white versus No man is white are illegitimately identified to the two pairs of logical contradictories constituting the logical square: A versus O and I versus E, respectively. Thus, the level of natural language and that of logic are confused. The unfortunate Aristotelian alteration is concealed by the translation of propositions known as *indeterminates*. To translate these, which, semantically, are *particulars*, all scholars, except for Paul Gohlke, employ the two natural *universals* excluded by the Master! The work of Isador Pollak, published in Leipzig in 1913, [*Die Hermeneutik des. Aristoteles in der Arabischen übersetzung des Ishiik Ibn Honain*] reveals the origin of this nearly universal translation mistake: the Arabic version upon which Al-Farabi unfortunately bases his comment. In adding the vertices Y and U to the four ones of the square, the logical hexagon of Robert Blanché (*) allows for the understanding of the manner in which the logical system and the natural system are linked."
(*) *Structures Intellectuelles. Essai sur l'organisation systématique des concepts*, Paris: Vrin, 1966; *Raison et Discours. Défense de la logique réflexive*, Paris: Vrin, 1967.
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Résumé : "Dans le chapitre VII du *De interpretatione*, Aristote mutile un système naturel de trois couples de contradictions naturelles. Il évince le couple où deux universelles naturelles "Les hommes sont blancs", "Les hommes ne sont pas blancs" s'opposent contradictoirement. Conséquence grave: les deux couples de contradictoires naturelles, qu'Aristote considère exclusivement, sont identifiés illégitimement aux deux couples de contradictoires logiques constituant le carré logique. Cette mutilation est dissimulée par la traduction des propositions dites "indéterminées". L'ouvrage d'Isidor Pollak, publié à Leipzig en 1913 (*Die Hermeneutik des Aristoteles in der arabischen Übersetzung des Ishak Ibn Honain, Abhandlungen für die Kunde des Morgenlandes*, 13,1), révèle l'origine de cette faute

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