

[History of Logic from Aristotle to Gödel \(www.historyoflogic.com\)](http://www.historyoflogic.com)

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General Works on the History of Logic in Western Thought

Contents

This part of the section [History of logic: Introduction](#) includes the following pages:

[General Works on the History of Logic: English studies A-C](#)

[General Works on the History of Logic: D - Z](#)

[Bibliography of General Studies in French, Italian, German, Spanish \(Current page\)](#)

Studies in French

1. Auroux, Sylvain. 2008. "Brève histoire de la proposition." *Les Cahiers de l'ILSL (Institut des langues et des sciences du langage)* no. 25:15-34
Résumé : "La notion de proposition apparaît dès le *Sophiste* de Platon : pour le philosophe, il n'y a *logos* que si sont assemblés un *onoma* et un *rhema*. Cette découverte sera doublement réinterprétée. D'abord par Aristote et les logiciens, qui réduiront la notion de proposition à celle de discours susceptible d'être vrai, dont ils définissent la forme canonique, ensuite par les grammairiens, qui l'identifieront par la complétude du sens sans utiliser des notions comme sujets et prédicats. La généralisation de la notion de proposition (et l'apparition de notions comme «propositions incidentes», «propositions subordonnées») provient de la nouvelles logique des idées clairement formulée par les Messieurs de Port-Royal et de la grammaire générale. Les limitations de la conception traditionnelle (aristotélicienne) de la structure de la proposition ne seront clairement dépassées que par la conception fonctionnelle de Frege/Russell. Les linguistes ont majoritairement conservé, jusqu'à Benveniste, la conception traditionnelle et la prééminence du rôle de la copule."
2. Belna, Jean Pierre. 2014. *Histoire de la logique*. Paris: Ellipses
Table des matières : Introduction 3; Chapitre 1 : La logique grecque 7; Chapitre 2 : Les logiques orientales 39; Chapitre 3 : La logique au Moyen Âge 51; Chapitre 4 : L'âge classique 67; Chapitre 5 : La naissance de la logique moderne 81; Chapitre 6 : Logique(s) au xxe siècle 117; Conclusion 159; Bibliographie 161; Index des noms 163-165.
"Il nous a semblé légitime, bien qu'inévitablement en partie arbitraire, de découper cette introduction à l'histoire de la logique en six chapitres, dont le deuxième est à part puisque les logiques chinoise et indienne, aussi anciennes que la logique occidentale, n'ont eu historiquement aucun contact avec elle. Pour ce qui concerne cette dernière, après sa naissance en Grèce, qui est l'objet du premier chapitre, la fin de l'Antiquité n'a fait que poursuivre l'oeuvre entreprise. À la logique médiévale, qui culmina au XIVe siècle et dont traite le troisième chapitre, succédèrent les

critiques de l'âge dit « classique » (XVIe-xviiie siècles) et un sommeil relatif de près de deux siècles, dont nous parlons au quatrième chapitre. Ce qu'on peut appeler la « logique moderne » est née au XIXe siècle, ce dont le cinquième chapitre rend compte. Le dernier, consacré pour l'essentiel à la première moitié du xxe siècle, prolonge le précédent, car la logique n'a alors cessé de se développer, dans diverses directions." (p. 4)

3. Biard, Joël, and Mariani, Zini Fosca, eds. 2009. *Les lieux de l'argumentation. Histoire du syllogisme topique d'Aristote à Leibniz*. Turnhout: Brepols
Sommaire : Joël Biard et Fosca Mariani Zini : Avant-propos 7; Michel Crubellier : Y a-t-il un « syllogisme topique » chez Aristote ? 11; Juliette Lemiare : Contradiction et topos dans le syllogisme dialectique 33; Clara Auvray-Assayas : Les *Topica* de Cicéron : réévaluation d'un projet philosophique 53; Fosca Mariani Zini : Les topiques oubliées de Cicéron 65; Karlheinz Hülsner : The Topical Syllogism and Stoic Logic 93; Roberto Pinzani : Prove e sillogismi topici in Boezio 119; Giulio D'Onofrio : Topica e sapere teologico nell'alto Medioevo 141; Henri Hugonnard-Roche : Syllogisme topique et logique hypothétique dans la tradition arabe (Fārābî et Averroès) 171; Ahmad Hasnawi : Topique et syllogistique : la tradition arabe (Al-Fārābî et Averroès) 191; Christophe Grellard : Argumentation topique et production de la croyance chez Jean de Salisbury 227; Christopher J. Martin : The Development of Abaelard's Theory of Topical Inference 249; Andrea Errera : Aristotele, i Topica e la scienza giuridica medievale 271; Laurent Cesalli : Logique et topique chez Gauthier Burley 293; *annexe* 313; Costantino Marmo : La topique chez les modistes 335; Joël Biard : Le lieu de la croyance : le traité sur les Topiques de Jean Buridan 359; Lutz Dannenberg : Die eine Logik des Petrus Ramus 385; Earline Jennifer Ashworth : Le syllogisme topique au XVIe siècle : Nifo, Melanchthon et Fonseca 409; *annexe* 424; Riccardo Pozzo : Le syllogisme topique chez Agricola 431; Pol Boucher : La fonction des topiques dans la théorisation juridique au XVIe siècle 447; Alexandre Thiercelin : Ce que la logique fait au droit, ce que le droit fait à la logique : conditionnels et droits conditionnels dans la doctrine des conditions juridiques de Leibniz 467; Bibliographie 481; Index nominum 511-518.

"En publiant ce volume sur l'histoire du « syllogisme topique », qui a été préparé par deux séries de journées d'études, nous poursuivons deux buts : renouveler l'enquête sur les frontières entre les arts du discours qui, de l'Antiquité à la Renaissance, ont connu divers tracés, et nous interroger à nouveaux frais, sur la longue durée, sur les rapports controversés entre le modèle analytique du syllogisme et d'autres modalités d'inférence, impliquant des considérations sémantiques ou renvoyant à d'autres logiques, que les hommes exercent dans des domaines qui sont déterminés par l'horizon épistémique du crédible ou du plausible.

Pour répondre à ces objectifs, nous avons pris le parti de nous laisser guider par les vicissitudes de ce que l'on peut désigner comme le « syllogisme topique »." (p. 7, une note omise)

(...)

"Le choix du syllogisme topique vaut donc par sa transversalité. L'expression porte en elle les problèmes qu'on se proposait de traiter de manière collégiale. D'une part, le déterminant topique indique les bords et les recoupements entre les disciplines à partir d'Aristote, chez qui le *topos* ou lieu est défini dans la *Rhétorique*, bien qu'il caractérise l'argumentation dialectique traitée dans les *Topiques*. Compris comme un schème d'argumentation, le *topos* semble donc appartenir aux stratégies dialectiques et rhétoriques. Qui plus est, selon que la dialectique est considérée comme un exercice ou comme entretenant un rapport privilégié avec la philosophie et les sciences, on est en droit de se demander si des procédés topiques sont à l'oeuvre dans ces disciplines." (p. 8)

4. Blanché, Robert. 1970. *La logique et son histoire d'Aristote à Russell*. Paris: Armand Colin
Deuxième édition revue par Jacques Dubucs, Paris, Colin, 1996.

5. Büttgen, Philippe, Dieble, Stéphane, and Rashed, Marwan, eds. 1999. *Théories de la phrase et de la proposition de Platon à Averroès*. Paris: Éditions Rue d'Ulm
Sommaire: Philippe Büttgen, Stéphane Diebler et Marwan Rashed: Avant-propos VII-IX; I. Aux origines ontologiques du langage rationnel; Claude Imbert: Le dialogue platonicien en quête de son identité 3; Denis O'Brien: Théories de la proposition dans le *Sophiste* de Platon 21; Francis Wolff: Proposition, être et vérité: Aristote ou Antisthène? 43; II. Entre logique et sémantique: l'autonomie problématique de la théorie aristotélicienne; Barbara Gernez: La théorie de la *lexis* chez Aristote 67; Jacques Brunschwig: Homonymie et contradiction dans la dialectique aristotélicienne 81; Pierre Chiron: La période chez Aristote 103; III. La théorie stoïcienne et ses enjeux; Jean-Baptiste Gourinat: La définition et les propriétés de la proposition dans le stoïcisme ancien 133; Frédérique Ildefonse: La théorie stoïcienne de la phrase (énoncé, proposition) et son influence chez les grammairiens 151; Marc Baratin: La conception de l'énoncé dans les textes grammaticaux latins 171; IV - D'Aristote à l'aristotélisme; Henri Hugonnard-Roche: La théorie de la proposition selon Proba, un témoin syriaque de la tradition grecque (VIe siècle) 191; Philippe Hoffmann: Les analyses de l'énoncé: catégories et parties du discours selon les commentateurs néoplatoniciens 209; Abdelali Elamrani-Jamal: La proposition assertorique (*de inesse*) selon Averroès 249; Ali Benmakhlouf: Averroès et les propositions indéfinies 269; Maroun Aouad: Les prémisses rhétoriques selon les *Isarat* d'Avicenne 281; Épilogue; Jean Jolivet: Sens des propositions et ontologie chez Pierre Abélard et Grégoire de Rimini 307; Index des auteurs anciens 325; Index des auteurs modernes 333-336.
6. Gardies, Jean-Louis. 1989. "La définition de l'identité d'Aristote a Zermelo." *Theoria.Revista de Teoria, Historia y Fundamentos de la Ciencia* no. 4:55-79
Abstract: "This paper sketches a history of definition of identity from Aristotle's "Tpics" down to the modern set theory. The author tries to explain particularly, first, how the transformation of the concept of predicate at the end of the Nineteenth century made it necessary to revise the Leibnizian definition of the identity of individuals; secondly, why Dedekind, Peano, Schroder, etc., made, between two possible definitions of identity of predicates or of sets, a choice which later made it necessary to postulate in set theory the axiom of extensionality."
7. Graffi, Giorgio. 2008. "*Subiectum et praedicatum* de l'antiquité classique à Port-Royal." *Cahiers de l'ILSL (Centre de linguistique et des sciences du langage de Lausanne)* no. 25:51-68
Résumé : "Les notions grammaticales de «sujet» et «prédicat» sont déjà présentes dans le *De Interpretatione* d'Aristote, et peut-être même dans le *Sophiste* de Platon, mais elles sont nommées, respectivement, *ónoma* et *rhêma*, tandis que les mots *hypokeímenon* et *kategorouímenon*, qui littéralement correspondent à «sujet» et «prédicat», désignent plutôt des notions ontologiques. L'origine du couple terminologique *subiectum / praedicatum* se trouve dans le commentaire de Boèce au *De Interpretatione*. Au Moyen-Age, ce couple est redoublé par celui de *suppositum* et *appositum* : on a soutenu que la notion de *suppositum* dans le sens grammatical a son origine chez Priscien, et qu'au Moyen-Age le couple *suppositum / appositum* remplace chez les grammairiens le couple *subiectum / praedicatum*, réservé à l'usage des logiciens. On soutiendra ici au contraire que ces deux thèses ne sont pas fondées : *suppositum* n'a pas de sens grammatical chez Priscien, les notions de *suppositum* et *suppositio* semblent plutôt dériver d'un usage «métadiscursif» du verbe *supponere*, et l'examen attentif des textes montre que les deux couples reviennent dans les travaux des grammairiens aussi bien que dans ceux des logiciens. L'emploi exclusif de l'un et de l'autre couple respectivement par les grammairiens et les logiciens, semble caractériser plutôt l'époque de la Renaissance. Pourtant, dès le milieu du XVIIe siècle, les notions de «sujet» et «prédicat» redeviennent des mots-clés de la grammaire, grâce surtout aux Messieurs de Port-Royal, qui ont probablement fixé la signification et l'usage de ces termes jusqu'à aujourd'hui."

8. Imbert, Claude. 1999. *Pour une histoire de la logique. Un héritage platonicien*. Paris: Presses Universitaires de France.
9. Kotarbinski, Tadeusz. 1964. *Leçons sur l'histoire de la logique*. Paris: Presses universitaires de France
Traduit de l'édition originale polonaise (1957) par Anna Posner.
10. Mehl, Édouard, ed. 2012. *La science et sa logique. Le statut épistémologique de la logique de Descartes à Husserl*. Strasbourg: Les Cahiers philosophiques de Strasbourg

Studies in Italian

1. *Atti del Convegno di storia della logica (Parma, 8-10 ottobre 1972)*. 1974. Padova: Liviana editrice
Indice: RELAZIONI.
Evandro Agazzi: Attuali prospettive sulla storia della logica 3; Carlo Augusto Viano: Problemi e interpretazioni nella storia della logica antica 25; Franco Alessio: Prospettive e problemi della storia della logica medievale 37; Cesare Vasoli: La logica europea nell'età dell'Umanesimo e del Rinascimento 61; Francesco Barone: Sviluppi della logica nell'età moderna 95; Corrado Mangione: Indicazioni per una storia della logica matematica 113;
COMUNICAZIONI.
1) STORIA DELLA LOGICA CLASSICA. Vittorio Sainati: La matematica della scuola eudossiana e le origini dell'apodittica aristotelica 131; Mario Mignucci: Universalità e necessità nella logica di Aristotele 151; Walter Leszl: Conoscenza dell'universale e conoscenza del particolare in Aristotele 169; Lorenzo Pozzi: Il nesso di implicazione nella logica stoica 177; Enzo Maccagnolo: La "proprietas veritatis" in Anselmo d'Aosta 189; Giovanni Versace: La teoria della "suppositio simplex" in Occam e in Burley 195; Giulio Cesare Giacobbe: La "quaestio de certitudine mathematicarum" all'interno della scuola padovana 203;
2) STORIA DELLA LOGICA MATEMATICA. Ettore Carruccio: Teorema della pseudo-Scoto e sue applicazioni matematiche 215; Gabriele Lolli: Il concetto di definibilità nella discussione sui fondamenti dell'inizio del secolo 227; Domenico Costantini: Il postulato della permutazione di W .E. Johnson e gli assiomi carnapiani dell'invarianza 237; Giulio Giorello: Osservazioni sulle strutture non-standard della aritmetica e dell'analisi 243; Maria Luisa Dalla Chiara Scabia: Ampliamenti della logica classica: logica quantistica e logiche temporali non-standard 261; Silvio Bozzi: Alcune osservazioni storiche sui rapporti tra semantica e teoria dei modelli 269; Ugo Volli: Sviluppi recenti nei rapporti fra logica e linguistica 285-292.
2. Abrusci, Michele, Casari, Ettore, and Mugnai, Massimo. 1983. *Atti del Convegno internazionale di storia della logica*. Bologna: CLUEB
Organizzato dalla Società italiana di logica e filosofia delle scienze (SILFS), San Gimignano, 4-8 dicembre 1982.
Indice: Presentazione di Ettore Casari V; Elenco degli autori VIII; Indice IX; Relazioni.
C.A. Viano: La proposizione in Aristotele 3; J. Berg: Aristotle's theory of definition 19; V. Sainati: Per una nuova lettura della sillogistica modale aristotelica 31; M. Mignucci: Alessandro di Afrodisia e la logica modale di Crisippo 47; D.P. Henry: New aspects of medieval logic 59; G. Nuchelmans: Medieval problems concerning substitutivity (Paul of Venice, *Logica Magna*, II, 11, 7-8) 69; K. Jacobi: Abelard and Frege: the semantics of words and propositions 81; C.E. Vasoli: Logica ed 'enciclopedia' nella cultura tedesca del tardo Cinquecento e del primo Seicento: Bartholomaeus Keckermann 97; M. Mugnai: Alle origini dell'algebra della logica

117; G. Lolli: *Quasi alphabetum*. Logic and encyclopedia in G. Peano 133; C. Mangione, S. Bozzi: About some problems in the history of mathematical logic 157; Ch. Thiel: Some difficulties in the historiography of modern logic 175; A.S. Troelstra: Logic in the writings of Brouwer and Heyting 193; E. Borger: From decision problems to complexity theory. A survey 211;

Comunicazioni.

N. Öffenberger: Sulla 'equivalenza' degli enunciati 'strettamente' particolari in prospettiva tetraivalente 219; P. Cosenza: Procedimenti di trasformazione nella sillogistica di Aristotele 223; W. Cavini: La teoria stoica della negazione 229; M. Nasti de Vincentis: Chrysippean implication as strict equivalence 235; E. Galanti: True arguments and valid arguments. Apropos of Sextus Empiricus, *Pyrrhoneia Hypotyposes* II, 188-92 241; A.D. Conti: La teoria degli *ad aliquid* di Boezio: osservazioni sulla terminologia 247; R. Pinzani: Le 'propositiones coniuncte temporales' nel *De Ypoteticis* di Abelardo 253; R. Cordeschi: I sillogismi di Lullo 259; G.C. Giacobbe: La Logica dimostrativa di Gerolamo Saccheri 265; M. Capozzi: Sillogismi e 'ars inveniendi' in J.H. Lambert 271; R. Pozzo: Logica e 'Realphilosophie' negli scritti jenensi di Hegel 277; D. Buzzetti: Benjamin Humphrey Smart and John Stuart Mill: logic and parts of speech 283; P. Freguglia: Influenze algebriche sull'opera di Boole: W.R. Hamilton e G. Peacock 289; N. Guicciardini: Cambridge mathematics and algebra of logic: pure analytics, Cauchy's methodology and divergent series 295; M. Ferriani: Boole, Frege e la distinzione leibniziana 'Lingua-Calculus' 301; E. Picardi: On Frege's notion of *Inhalt* 307; P. Casalegno: Lo strano caso del dr. Gustav Lauben 313; G.A. Corsi: A note of indexicals and Frege's notion of sense 319; F. Gana: Una questione di priorità nella definizione di insieme finito 325; U. Bottazzini: Sul Calcolo geometrico di Peano 331; M. Borga, P. Freguglia, D. Palladino: Su alcuni contributi di Peano e della sua scuola alla logica matematica 337; P.A. Giustini: Geometria ed assiomatica 343; R. Simili: W.E. Johnson e il concetto di proposizione 347; C. Pizzi: Il problema dei determinabili nella logica del '900 353; G. Pretto, G. Sambin: Mistica come etica della filosofia della matematica di L.E.J. Brouwer 359; F. Arzarello: Classical mathematics in Brouwer intuitionism and intuitionism in Brouwer classical mathematics 363; V.M. Abrusci: Paul Hertz's logical works. Contents and relevance 369; T. Tonietti: Le due tappe del formalismo di Hilbert e la controversia con Brouwer 375; E. Moriconi: Sul tentativo hilbertiano di dimostrare l'ipotesi del continuo di Cantor 381; S. Quaranta: Il teorema di Herbrand: semantica 'costruttiva' e completezza 387; D. Costantini, M.C. Galavotti: Osservazioni sullo sviluppo storico della nozione di casualità 393-401.

3. Blanché, Robert. 1973. *La logica e la sua storia da Aristotele a Russell*. Roma: Ubaldini Editore
 Indice: Prefazione 7; Introduzione 9; 1 - I precursori 15; 2 - Aristotele 28; 3 - Teofrasto 96; 4 Megarici e stoici 104; 5 - La fine dell'antichità 139; 6 - La logica medievale 149; 7 - Il rinascimento e l'esordio dell'era moderna 193; 8 - Leibniz 216; 9 - Progressi 253; 10 - Il risveglio della logica 310; 11 - L'avvento della logistica 348; Indicazioni bibliografiche 411.

"Ogni storia, è stato detto, è contemporanea. Ingenuamente o consapevolmente proiettiamo sul passato, per interpretarlo o semplicemente per percepirlo, non soltanto le nostre nuove cognizioni, ma anche e soprattutto i nostri interessi presenti e la nostra attuale attrezzatura concettuale. Ciò è chiaramente illustrato, come si vedrà, dalla storia della logica. Il rinnovamento di questa disciplina nell'epoca nostra ha modificato il nostro sguardo, e oggi non è più possibile vedere la logica di Aristotele, quella degli stoici quella dei medievali, e perfino quella moderna da Leibniz a Boole compreso, con lo stesso occhio con cui la si guardava ancora al principio del secolo. La storia della logica va riscritta, e da più parti ci si industria a farlo da qualche decennio.

Ma è parimenti vero, è stato anche detto, che nessuna storia è contemporanea, e lo è tanto meno quanto più è ricco, nel campo studiato, il periodo contemporaneo, come avviene appunto per la logica.

Ci perdiamo nel groviglio dei particolari, difficilmente riusciamo a far emergere le linee maestre, e quelle che discerniamo s'intrecciano e s'accavallano fastidiosamente. Inoltre, a mano a mano che ci si avvicina al presente, la storia deve cedere il posto al quadro: a un quadro che si sa essere provvisorio, giacché l'importanza storica di un fatto o di un'idea non si riconosce che successivamente, dalle sue conseguenze. Non ci si dovrà perciò meravigliare se l'ultimo capitolo di questo libro ha uno stile differente da quello dei precedenti. Il quadro della logica contemporanea qui abbozzato non potrebbe in alcun modo sostituire lo studio diretto di un trattato. Il lettore al quale ci rivolgiamo idealmente è anzi colui che, approfondito già sufficientemente tale studio, desiderasse ora completare la propria conoscenza della logica d'oggi con uno sguardo al suo passato, pensando che, come diceva A. Comte, si capisce bene una scienza solo attraverso la sua storia." (Prefazione)

4. Bochenski, Joseph. 1972. *La logica formale*. Torino: Einaudi
A cura e con una premessa di Amedeo G. Conte.
Vol. 1: Dai presocratici a Leibniz; Vol. 2: La logica matematica.
5. Buzzetti, Dino. 1976. "Cronaca, preistoria e storia della logica." *Rivista di Filosofia*:484-496
English Abstract: "The author surveys recent contributions to the history of logic and develops methodological reflections aiming to show that a proper treatment of the discipline requires a wide-scope investigation taking into account not only formal theories acceptable by present-day standards of adequacy, but also the relationship between formalization and ordinary language, the philosophical, and the material heuristic motivations."
6. Carruccio, Ettore. 1958. *Matematica e logica nella storia e nel pensiero contemporaneo*. Torino: Gheroni
"In particolare la scelta degli argomenti da trattare nel presente volume è stata effettuata secondo il seguente criterio: ricostruire lo sviluppo dei motivi fondamentali concettualmente più significativi della ricerca matematica, mirando particolarmente a porre in evidenza il contributo offerto dal pensiero matematico all'evoluzione della logica.
Questo piano di lavoro ci permetterà di spaziare attraverso tutta la storia della matematica, dall'Antichità ai nostri giorni, osservando le trasformazioni verificatesi nel corso della storia, nella concezione della struttura di una teoria razionale, fino a porre i delicati problemi spesso vivi e sconcertanti della logica contemporanea. Pur così delimitato, il campo delle nostre indagini, è ancora troppo ampio perché ci sia possibile coltivarlo integralmente.
Tuttavia essendo lo scopo del presente volume essenzialmente formativo, più che informativo, si preferisce lasciare qua e là qualche lacuna, pur di dare rilievo agli argomenti considerati fondamentali per la preparazione dei ricercatori futuri nel campo della storia e della filosofia della matematica." (p. 7)
7. Corsi, Giovanni, Mangione, Corrado, and Mugnai, Massimo, eds. 1989. *Le teorie delle Modalità. Atti del Convegno internazionale di storia della logica*. Bologna: CLUEB
Organizzato dalla Società italiana di logica e filosofia delle scienze (SILFS), San Gimignano, 5-8 dicembre 1987.
Indice: Presentazione di Maria Luisa Dalla Chiara 5; Ringraziamenti 7; Elenco dei partecipanti 9; Elenco degli Autori 11; Relazioni.
W. Cavini, Modalità dialettiche nei *Topici* di Aristotele 15; M. Mignucci, Truth and modality in late antiquity: Boethius on future contingent propositions 47; S. Knuuttila, Modalities in obligational disputations 79; G. Hughes, The modal logic of John Buridan 93; V. Sainati, Verità e modalità in Leibniz 113; H. Poser, Kants absolute Modalitäten 121; E. Picardi, Assertion and assertion sign 139; H. Burkhardt, Das Vorurteil zugunsten des Aktualen: die philosophischen Systeme von Leibniz and Meinong 155; S. Bozzi, Implicazione stretta e metodo assiomatico

- nella logica di Lewis e Langford 183; C. Pizzi, Propositional quantifiers in Lewis and Langford's "Symbolic Logic" 205; K. Segerberg, Getting started: beginnings in the logic of action 221;
Comunicazioni.
M. Mariani, Le dimostrazioni indirette in *An. Pr. A*, 15 253; M. Nasti, Stoic implication and stoic modalities 259; R. Pinzani, Un approccio semantico alla dialettica di Abelardo 265; G. Roncaglia, Alcune note sull'uso di *compossibilitas* e *impossibilitas* in Alberto Magno e Tommaso d'Aquino 271; A. Tabarroni, Predicazione essenziale ed *intentiones* secondo Gentile da Cingoli 277; R. Lambertini, *Utrum genus possit salvari in unica specie*. Problemi di semantica dei termini universali tra Gentile da Cingoli e Radulphus Brito 283; L. Pozzi, Heytesbury e l'autoriferimento 289; P. Freguglia, Sullo *scholium* alla prima proposizione dell'*Euclidis Elementorum libri XV* di Cristoforo Clavio 295; C. Cellucci, *De conversione demonstrationis in definitionem* 301; M. Capozzi, La sillogistica di Signer 307; A. Drago, Dalla geometria alla formalizzazione logica: Lazare Carnot 313; E. Casari, Remarks on Bolzano's modalities 319; M. Ferriani, Gil Interessi logici del giovane Peirce: spunti per una rilettura 323; U. Garibaldi - M. A. Penco, A measure-theoretical approach to pre-Bayesian intensional probability 329; V. M. Abrusci, David Hilbert's *Vorlesungen* on logic and foundations of mathematics 333; E. Moriconi, Una nota sul secondo e-teorema di D. Hilbert 339; A. Rainone, Belief-contexts and synonymity in Carnap's semantics 345; G. Hughes, "Every world can see a reflexive world" 351; G. Corsi, Sulla logica temporale dei programmi 359; G. Tamburrini, Mechanical procedures and epistemology 365; G. Colonna, Sulla sfortuna di certe modalità nella storia della logica 371; Indice 377-378.
8. Guetti, Carla, and Puja, Roberto, eds. 1996. *Momenti di storia della logica e di storia della filosofia*. Roma: Aracne
Atti del Convegno tenuto a Roma, 9-11 November, 1994.
Indice: Presentazione 7;
Relazioni
Giovanni Casertano: La causa della conoscenza: discorso logico ed esigenza etica nel *Fedone* platonico 11; Mario Mignucci: he cos'è un sillogismo aristotelico? 39; Enrico Berti: La logica dell'argomentazione filosofica tra Aristotele e Ryle 59; Alfonso Maierù: Il linguaggio mentale tra logica e grammatica nel medioevo: il contesto di Ockam 69; Eugenio Lecaldano: L'influenza della logica sulla ricerca storiografica su Hume 95; Carlo Sini: Il segno e l'evento 113; Armando Rigobello: La logica della vita morale in M. Blondel 131; Franco Bianco: Avalutatività come principio metodico nella logica delle scienze sociali 147; Michele Abrusci: Per una storia delle ricerche sul concetto di dimostrazione logica nel Novecento 165; Gabriele Lolli: Storia del teorema di completezza 187
Comunicazioni
Alberto Nave: Logica e filosofia nel pensiero contemporaneo 239; Pasquale Pantaleo: Logica ed ermeneutica. Una precisazione necessaria nell'interpretazione dei contenuti della conoscenza 247; Franco Ferrari: Dal gruppo di ricerca al laboratorio didattico disciplinare 255-257.
9. Kneale, William Calvert, and Kneale, Martha. 1972. *Storia della logica*. Torino: Einaudi
A cura e con una premessa di Amedeo G. Conte.
10. Mangione, Corrado, and Bozzi, Silvio. 1993. *Storia della logica. Da Boole ai nostri giorni*. Milano: Garzanti.
11. Preti, Giulio. 1976. *Saggi filosofici. Volume II: Storia della logica e storiografia filosofica* Firenze: La Nuova Italia
I parte: Storia della logica antica e medievale
I. La dottrina del segno nella logica stoica 3; II. Dialettica terministica e probabilismo nel pensiero medievale 17; III. Studi sulla logica formale nel

Medioevo 71; IV. La dottrina della "vox significativa" nella semantica terministica classica 137-194.

Studies in German

1. Kłowski, Joachim. 1970. "Zum Entstehen der logischen Argumentation." *Rheinisches Museum für Philologie* no. 113:111-141.
2. Pape, Ingetrud. 1966. *Tradition und Transformation der Modalität*. Hamburg: Meiner
Band 1: Möglichkeit - Unmöglichkeit.
3. Prantl, Carl. 1855. *Geschichte der Logik im Abendlande*. Leipzig: S. Hirzl
Anastatic reprint of the original edition printed in four volumes (1855-1867),
Hildesheim: Goeg Olms 1997.

" It is a remarkable fact, unique perhaps in the writing of history, that Carl Prantl, the first to write a comprehensive history of western logic, on which task he spent a lifetime, did it precisely to prove that Kant was right, i.e. that formal logic has no history at all.

His great work contains a collection of texts, often arranged from a wrong standpoint, and no longer sufficient but still indispensable. He is the first to take and discuss seriously all the ancient and scholastic logicians to whom he had access, though mostly in a polemical and mistaken spirit. Hence one can say that he founded the history of logic and bequeathed to us a work of the highest utility. Yet at the same time nearly all his comments on these logicians are so conditioned by the prejudices we have enumerated, are written too with such ignorance of the problems of logic, that he cannot be credited with any scientific value. Prantl starts from Kant's assertion, believing as he does that whatever came after Aristotle was only a corruption of Aristotle's thought. To be formal in logic, is in his view to be unscientific. Further, his interpretations, even of Aristotle, instead of being based on the texts, rely only on the standpoint of the decadent 'modern' logic. Accordingly, for example, Aristotelian syllogisms are misinterpreted in the sense of Ockham, every formula of propositional logic is explained in the logic of terms, investigation of objects other than syllogistic characterized as 'rank luxuriance', and so of course not one genuine problem of formal logic is mentioned.

While this attitude by itself makes the work wholly unscientific and, except as a collection of texts, worthless, these characteristics are aggravated by a real hatred of all that Prantl, owing to his logical bias, considers incorrect. And this hatred is extended from the teachings to the teachers. Conspicuous among its victims are the thinkers of the Megarian, Stoic and Scholastic traditions. Ridicule, and even common abuse, is heaped on them by reason of just those passages where they develop manifestly important and fruitful doctrines of formal logic." (From: I. M. Bochenski, *A History of Formal Logic*, Notre Dame: University of Notre Dame Press, 1961, pp. 6-8)

Studies in Spanish

1. "I Simposio de Historia de la Lógica, 14-15 de Mayo de 1981." 1983. *Anuario Filosófico de la Universidad de Navarra Pamplona* no. 16
Contents: I. Angelelli: Presentación del Simposio 7; Mario Mignucci: La teoría della quantificazione del predicato nell'antichità classica 11; Claude Imbert: Histoire et formalisation de la logique 43; Klaus Jacobi: Aussagen über Ereignisse. Modal- und Zeitlogische Analysen in der Mittelalterlichen Logik 89; Vicente

- Muñoz Delgado: Pedro de Espinosa (+ 1536) y la lógica en Salamanca hasta 1550 119; Angel d'Ors: Las *Summulae* de Domingo de Soto. Los límites de la regla 'tollendo tollens' 209; José Luis Fuertes Herreros: Sebastián Izquierdo (1601-1681): un intento precursor de la lógica moderna en el siglo XVII 219; Larry Hickman: The *Logica Magna* of Juan Sanchez Sedeño (1600). A Sixteenth century addition to the Aristotelian *Categories* 265; Hans Burkhardt: Modaltheorie und Modallogik in der Scholastik und bei Leibniz 273; Christian Thiel: Die Revisionsbedürftigkeit der logischen Semantik Freges 293; Ignacio Angelelli: Sobre una clase especial de proposiciones reduplicativas 303; Alfonso García Suárez: Fatalismo, trivalencia y verdad: una análisis del problema de los futuros contingentes 307; Georges Kalinowski: La logique juridique et son histoire 331-350.
2. Angelelli, Ignacio, and D'Ors, Angel, eds. 1990. *Estudios de Historia de la Lógica. Actas del II Simposio de Historia de la Lógica, Universidad de Navarra, Pamplona, 25-27 de Mayo de 1987*. Pamplona: Ediciones Eunate
 Contents: I. Angelelli: Presentación; E. J. Ashworth: The doctrine of signs in some early sixteenth-century Spanish logicians 13; I. Boh: On medieval rules of obligation and rules of consequence 39; Alexander Broadie: Act and object in Late-Scholastic logic 103; Hans Burkhardt: Contingency and probability: a contribution to the Aristotelian theory of science 125; Jeffrey S. Coombs: John Mair and Domingo de Soto on the reduction of iterated modalities 161; Donald Felipe: Johannes Felwinger (1659) and Johannes Schneider (1718) on syllogistic disputation 183; Norbert Hinske: Kant by computer. Applications of electronic data processing in the humanities 193; Herbert Hochberg: Predication, relations, classes and judgment in Russell's philosophical logic 213; Joachim Hruschka: The hexagonal system of deontic concepts according to Achenwall and Kant 277; Simo Knuuttila: Varieties of natural necessity in medieval thought 295; Wolfgang Lenzen: Precis of the history of logic from the point of view of the leibnizian calculus 321; Juan Carlos Leon, Alfredo Burrieza: Identity and necessity from the fregean perspective 341; Albert C. Lewis: An introduction to the Bertrand Russell editorial project: axiomatics in Russell 353; Christopher Martin: *Significatio nominis* in Aquinas 363; Mario Mignucci: Alexander of Aphrodisias on inference and syllogism 381; Vicente Muñoz Delgado: El análisis de los enunciados 'de incipit et desinit' en la logica de Juan de Oria (1518) y en la de otros españoles hasta 1540 413; Niels Offenberger: Die Oppositionstheorie strikt partikulärer Urteilsarten aus der Sicht der Vierwertigkeit 489; Angel d'Ors: La doctrina de las proposiciones insolubles en las *Dialecticae introductiones* de Agustin de Sbarroya 499; Juana Sánchez Sánchez: Quine y Kripke sobre el análisis objetual de los enunciados de identidad 553; Christian Thiel: Must Frege's role in the history of philosophy of logic be rewritten? 571; Lista de participantes 585; Indice 589-591.
 3. Muñoz Delgado, Vicente. 1974. "La lógica formal y su dimensión histórica." *Cuadernos Salmantinos de Filosofía* no. 1:111-155.
 4. ———. 1979. "Consideraciones sobre la lógica y su historia." *El Basilisco* no. 6:86-96.
 5. Velarde Lombraña, Julián. 1989. *Historia de la lógica*. Oviedo: Universidad de Oviedo
 Indice de materias: Prologo de Gustavo Bueno Martínez V-XV; Introducción 17; I. Los orígenes 19; II. Aristoteles 31; III: Megarico-Estoicos 84; IV. Epicureos 97; V. El fin de la Antigüedad clásica 100; VI. La Edad Media 109; VII: Ramón Llull 153; VIII. Humanistas y Cartesianos 154; IX. Leibniz 166; X. La lógica simbólica en el siglo XVIII 207; XI. Lógica filosófica en los siglos XVIII y XIX 218; XII: El algebra de la lógica 244; XIII. La logística hasta a Russell 300; XIV. Russell 365; XV. El programa Hilbertiano 397; Apéndice: lógica polivalente 409; Bibliografía de carácter general 419; Indice de autores 421-431.

Bibliographies on the history of logic

1. Rabus, Leonhard. 1868. "Logische Literatur. Erste Abtheilung. Bis zum Bekanntwerden der byzantinischen und arabischen Logik im Abendlande." In *Logik und Metaphysik. I. Erkenntnislehre, Geschichte der Logik, System der Logik*, 453-518. Erlangen: Andreas Deichert.
 "... the best bibliography of logic (*Neuzeit*) has been, before Risse's work, the impressive list printed in the year 1868 by Verlag von Andreas Deichert (Druck der Universitäts-Buchdruckerei von E. Th. Jacob in Erlangen) as appendix to Rabus' *Logik und Metaphysik*. And even with respect to Risse's *Bibliographia Logica* one may assert that Rabus has not been completely defeated; there are in fact some authors (such as N. Wallerius and S. Hasenmüller) mentioned by Rabus but not by Risse.
 (...)

It is curious to observe how the *Logische Literatur* of G.L. Rabus has been so much overlooked. (...) It occupies pages 443 to 518 and provides more than 1200 authors. This enormous list is distributed in six chronological sections. Rabus' bibliography is a remarkable and original contribution: almost 1000 authors are recorded from the Aufkommen des Protestantismus until the year 1865. In this sense it is a necessary complement to Prantl's unfinished work. But, in contrast with Prantl, Rabus offers to the XXth century reader a pure masterpiece of historical research, free from subjective interfering commentaries. The seventh section of the bibliography: *Hilfsmittel zum Studium der Geschichte der Logik* shows the very wide frame in which Rabus conducted his work although it is not clear whether the quoted sources were exhaustively investigated.

Rabus' bibliography from the Renaissance onwards is also a remarkable supplement to I. M. Bochenski's bibliography (*Formale Logik*, first ed. 1956) and offers to contemporary logicians interested in the history of logic, the possibility of exploring a wide terra incognita. In fact, until now historical research from the point of view of contemporary logic has concentrated on centuries previous to the Renaissance (see I. M. Bochenski, *Formale Logik*, p. 297 and W. and M. Kneale, *The Development of Logic*, p. 298)."

From: Ignacio Angelelli, *The "Logische Literatur" of L. Rabus*, in: W. Arnold, H. Zeltner (Eds.), *Tradition und Kritik. Festschrift für Rudolf Zoicher zum 80. Geburtstag*, Frommann Verlag: Stuttgart, 1967, pp. 39-42.
2. Church, Alonzo. 1936. "A Bibliography of Symbolic Logic (First part)." *Journal of Symbolic Logic* no. 1:121-216.
 Current bibliographies regularly thereafter.
 "There is presented herewith what is intended to be a complete bibliography of symbolic logic for the period 1666-1935 inclusive.
 In the compilation use has been made of existing bibliographies, including those in Venn's *Symbolic logic*, Schröder's *Vorlesungen Über die Algebra der Logik* (vol. 1 and vol. 2 part 2), Lewis's *A survey of symbolic logic*, the Royal Society index, the International catalogue of scientific literature, and the bibliographical journals, *Jahrbuch Über die Fortschritte der Mathematik* and *Zentralblatt für Mathematik und ihre Grenzgebiete*, as well as many bibliographies of special authors or special subjects. In addition many titles have been included as a result of search through bound volumes of journals, or from references found in the literature, or from information supplied by authors themselves or others. So far as possible the original work (or a reprint of it) has been consulted in each case before its inclusion in the bibliography. In a number of cases where it has proved to be very difficult to obtain a copy of the original work, titles have been included on the basis of what was believed to be good authority as to existence and content, checking, however, one source of information against another in order to avoid the reproduction of typographical and other errors.

It has been the intention to confine the bibliography to symbolic logic proper as distinguished from pure mathematics on the one hand and pure philosophy on the other. The line is, of course, difficult to draw on both sides, and perhaps has not herein always been drawn consistently, but the attempt has been necessary in order to keel) within reasonable limits of length.

By symbolic logic is understood the formal structure of propositions and of deductive reasoning investigated by the symbolic method." (p. 121)

3. ———. 1938. "A Bibliography of Symbolic Logic (Second part)." *Journal of Symbolic Logic* no. 3:178-212.
4. ———. 1952. "Brief Bibliography of Formal Logic." *Proceedings of the American Academy of Arts and Sciences* no. 80:155-172.
5. Risse, Wilhelm. 1965. *Bibliographia logica. I. Verzeichnis der Druckschriften zur Logik mit Angabe ihrer Fundorte (1472-1800)*. Hildesheim: Georg Olms.
 "No other branch of philosophy presently possesses a bibliography quite so extensive and comprehensive as this one for logic, which is a by-product, as the *Vorwort* explains, of Risse's systematic history of the development of logic, *Die Logik der Neuzeit*.
 Volume 1 (1965, 293p.) lists in chronological arrangement monographs published from 1472 to 1800. Volume 2 (1973, 494p.) does the same for the period 1801-1969. Both volumes cite holding libraries (mainly European but also some American) for most of the works listed. Volume 3 (1979, 412p.) lists articles published both in periodicals and in anthologies, arranged according to a detailed classification system outlined in the front. Volume 4 (1979, 390p.) is a catalogue of 3,006 manuscripts, arranged by author if known and by title if anonymous, with separate sections for medieval and more recent manuscripts. Holding libraries or archives are indicated.
 All volumes are thoroughly indexed."
 From: Hans E. Bynagle, *Philosophy: A Guide to the Reference Literature. Third edition*, Westport: Libraries Unlimited 2006, pp. 724-725.
6. ———. 1973. *Bibliographia logica. II. Verzeichnis der Druckschriften zur Logik mit Angabe ihrer Fundorte (1801-1969)*. Hildesheim: Georg Olms.
7. ———. 1979. *Bibliographia logica. III. Verzeichnis der Zeitschriftenartikel zur Logik*. Hildesheim: Georg Olms.
 "Preface: The third volume of the "Bibliographia Logica" lists papers on logic and the history of logic which have appeared in periodicals and anthologies. The list is incomplete for two reasons: (1) Numerous works were inaccessible to me, particularly earlier periodicals and those published outside Germany; (2) applications of logic in other disciplines are included only if logical themes are mentioned in the titles.
 The variety of themes and conceptions of logic led to an arrangement of titles in three categories:
 A: Logic ("traditional logic", "classical logic"), starting with Aristotle;
 B: Logistics ("symbolic logic", "mathematical logic"), representations of logic in the mathematical tradition and using mathematical means;
 C: History of logic.
 The criterion used in categorizing the individual titles is the theme dealt with, not the point of view of the author.
 The three categories are indicated by letters; sub - categories by numbers. The arrangement of material is given in the table of contents in German, English, and French (p. 9*). Titles of frequently quoted periodicals are abbreviated (Table of symbols p. 401)."
8. ———. 1979. *Bibliographia logica. IV. Verzeichnis der Handschriften zur Logik*. Hildesheim: Georg Olms.
9. Ashworth, Earline Jennifer. 1974. "Some Additions to Risse's *Bibliographia Logica*." *Journal of the History of Philosophy* no. 12:361-365.

"One of the greatest contributions to the history of logic in recent years was the publication in 1965 of Wilhelm Risse's *Bibliographia Logica*, Vol. I, which covers the years from 1472 to 1800. However, despite the fact that Risse's monumental work lists an estimated 8,000 logical works, it is still far from comprehensive, as Mr. Hickman pointed out in an earlier article in this journal.⁽¹⁾ Why this should be the case immediately becomes apparent when one starts to work in a library such as the Bodleian at Oxford with its handwritten catalogue of books printed before 1920 and its lack of any specialized bibliographies such as the British Museum has provided for early printed books. Even in well catalogued libraries such as the University Library at Cambridge it can be difficult to locate texts, and one often stumbles across a new logical work through the accident of its being bound in the same volume as better known works. As a result of my researches over the last few years, I have put together a list of works which do not appear in Risse in the hope that other historians of logic may benefit from my discoveries. I cannot, however, claim that I have exhausted the resources of the libraries which I have visited. Doubtless there are still not only new editions but new authors left to be discovered." (p. 361)

"This paper concerns logic texts published between 1472 and 1800. I list 20 items whose authors do not appear in Risse, 12 items whose authors appear in Risse in connection with another title or other titles, and 58 items which appear in Risse in another edition or in other editions. I indicate the libraries in which all these items are to be found, and I also list some useful bibliographical works."

(1) L. Hickman, "Late Scholastic Logics: Another Look," *Journal of the History of Philosophy*, IX (1971), 226-234.

10. ———. 1978. *The Tradition of Medieval Logic and Speculative Grammar from Anselm to the End of the Seventeenth Century. A Bibliography from 1836 Onwards*. Toronto: Pontifical Institute of Medieval Studies.

Contents: Preface VII; Part One. Anselm to Paul of Venice (items 1-632) 1; Part Two. After Paul of Venice (items 633-879) 73; Index of Names 101; Index of Texts 105; Index of Translations 107; Index of Subjects 109.

"My main interest in drawing up this bibliography was to list all the books and articles which have to do with formal logic and semantics from the time of Anselm to the end of the seventeenth century. I see this area as including such topics as consequences, syllogistic, supposition theory, and speculative grammar, but as excluding such topics as the categories, the struggle between nominalism and realism, and pure grammar. It is not, of course, always easy to draw a line between works which are concerned with formal logic and semantics and works which are not so concerned, and inevitably my choice of borderline cases will seem too restrictive to some and too liberal to others. However, my hope is that I have not excluded any book or article which obviously falls into the area I have delimited. I have used the phrase "the tradition of medieval logic" in the title in order to indicate that although I include the seventeenth century, I am not concerned with the contributions of modern philosophy. The work of men such as Pascal, Descartes, Arnauld, Leibniz and Locke carries us far indeed from medieval discussions of logic and semantics. Moreover, there is already such an extensive literature on these figures that to include them in my bibliography would completely change its character. On the other hand, I do include humanist logic and renaissance Aristotelianism, since they involve a reaction to the medieval tradition which can only properly be understood in the light of that tradition.

This is a bibliography of secondary works and of modern editions of early texts. Accordingly I have excluded those nineteenth century reprints of earlier works such as Aldrich's *Artis Logicae Compendium* which were produced merely as text books, and I have also excluded modern facsimile editions of early printed texts unless they are accompanied by substantial editorial material. In addition, I have omitted a list of the various editions of Milton's *Artis Logicae Plenior Institutio*, since printings of his complete works are both numerous and easily found. The earliest

book I list is Victor Cousin's 1836 edition of Abelard, since this can properly be viewed as the starting point of modern scholarly work on medieval logicians. I do not refer to short edited or translated passages in books of readings. I have included only the more lengthy book reviews, and only a few unpublished dissertations. I have not included biographical and general historical works unless they have some specific contribution to make to the history of logic. I have tried to include all relevant material published before 1977, but the listing of 1976 publications is inevitably incomplete, given the delays which so often occur in the printing of books and journals.

I have endeavoured to look at each item personally, and to include as much information as possible. In those cases where I have failed to locate an item, or have located it in a place where I could not conveniently see it, I have made a note of my failure. The reader should bear in mind that these entries may be quite inaccurate. Where I have only been able to see a copy of an article, I have added the note: "Journal not seen."

Works which deal with the period as a whole will be found in Part One.

Where an author has more than one book or article, the items are arranged chronologically.

Below each item I list the headings under which it is indexed and, where relevant, cross-references to reviews, discussions, translations and reprints. The ordering of the headings corresponds to the four indexes I have provided: (1) an index of names; (2) an index of texts; (3) an index of translations; (4) an index of subjects. Only substantial texts and translations are indexed. In the few cases where a book review is not crossreferenced, the reason is that only the review contains material relevant to my purposes. It is my hope that these indexes, which are based on my knowledge of a work's contents rather than its title alone, will prove one of the most valuable aspects of my bibliography.

Readers who wish to find articles dealing with related fields or published after 1976 are recommended to consult two bibliographical sources in particular. They are:

1. *Repertoire Bibliographique de la Philosophie* . Publié par l'Institut supérieur de philosophie de l'Université catholique de Louvain.

2. *The Philosopher's Index* . An International Index to Philosophical Periodicals.

Readers who wish to remedy the omissions I describe in my first three paragraphs are also recommended to consult the following:

Risse, Wilhelm. *Bibliographia Logica* . Band II. 1801-1969. Hildesheim-New York: Georg Olms Verlag, 1973.

Risse's work is far more comprehensive than my own, since he includes not only formal logic, but what might be described as the logic of ideas.

On the other hand, his bibliography is arranged chronologically rather than alphabetically; and inevitably, given the scope of his work, he does not give full publication details and his indexes are minimal. Volume II contains only books, and it is to be hoped that the volume listing journal articles will appear before too long. (*)

I owe a great debt of gratitude to those people who went through an earlier version of this bibliography and provided me with a large number of extra references. In particular I would like to thank William McMahon, Jan Pinborg, Charles Schmitt, and Paul Vincent Spade. I would also like to thank the editorial staff of the Pontifical Institute of Mediaeval Studies for their helpful advice on organization and presentation, the staff of Inter-Library Loan at the University of Waterloo for their unfailing help, and the Canada Council for various grants which have enabled me to work in British libraries. Finally, I should like to thank the Humanities Research Council of Canada for aiding the publication of this book." (*Preface* , pp. VII-IX)

(*) [Bibliographia logica. III. *Verzeichnis der Zeitschriftenartikel zur Logik*. Hildesheim-New York: Georg Olms Verlag, 1979].

11. Pironet, Fabienne. 1997. *The Tradition of Medieval Logic and Speculative Grammar. A bibliography (1977-1994)* . Turnhout: Brepols.

This book is a continuation of Earline Jennifer Ashworth's bibliography, *The Tradition of Medieval Logic and Speculative Grammar from Anselm to the End of the Seventeenth Century: A Bibliography from 1836 Onwards*, that is the reason why the title is partly adopted from it.

The aim and the general principles are the same as Ashworth's ones, but I have broadened the field: this bibliography itemizes books and articles written between 1977 and 1994 on logic and grammar from Boethius to the end of the seventeenth century, not excluding topics as the categories and, in some extension, the struggle between nominalism and realism nor works of or on men such as Pascal, Descartes, Arnauld, Leibniz and Locke. Of course, main topics are still consequences, syllogistic, supposition theory, insolubles, obligations, semantics, speculative grammar, etc., but I think that the extension to subjects and authors mentioned above corresponds to the way researches in that field evolved last years. First, we note that the number of editions, translations and studies on medieval logic and grammar has considerably increased: about 1000 items from 1836 to 1976, about 2000 from 1977 to 1994. Second, we see that it is difficult to make a clear distinction between different branches of knowledge, this is why many people work on the relations between logic or grammar and related matters, such as metaphysics, physics, theology, etc. Third, always more people working on modern philosophy tend to go back to medieval philosophy to search for the roots of the texts they study, while medievalists are interested to know which influence medieval philosophers have had on their successors.

With a very few exceptions, book reviews and articles from general works are not included.

I have tried to check each item personally or, at least, to ask the author to check the references I collected. The note "Not seen" means that I can not guarantee the accuracy of given informations.

When an author has more than one book or article, the items are arranged chronologically.

Informations in square brackets below each item indicate headings in the indexes or, if necessary, give cross-references. Most collective works have been listed under the name of the (main) editor, and articles published in such works refer to them. Four indexes are provided: index of names, index of texts, index of translations and index of subjects:

102 refers to item 120;

S: 120 refers to item 120 in the supplement to Ashworth's bibliography.

Items 231, 649, 780 are not forgotten. After last minute changes, they disappeared while others have been added (e.g. 1486b or 1602b).

I can not pretend that this bibliography is exhaustive, especially for its second part, I just hope that I have not forgotten important items that should have been included in. I thank here all the colleagues who accepted to help me, some of them went through the first version of this work, others checked or sent me references. In particular, I would like to thank Jennifer Ashworth for the special attention she turned to this work. She also furnished me most of the informations for the supplement to her bibliography." (*Preface*, pp. VII-VIII)

12. Müller, Gert Heinz, and Lenski, Wolfgang, eds. 1987. *[Omega] - Bibliography of Mathematical Logic*. Berlin: Springer.

Six volumes: 1. Classical logic edited by Wolfgang Rautenberg; 2. Non-classical logics edited by Wolfgang Rautenberg; 3. Model theory edited by Heinz-Dieter Ebbinghaus; 4. Recursion theory edited by Peter G. Hinman; 5. Set theory edited by Andreas R. Blass; 6. Proof theory; Constructive mathematics edited by Jane E. Kister, Dirk van Dalen, Anne S. Troelstra.

"This collection of six hefty, orange volumes is a dream come true for anyone interested in mathematical logic and its history. It contains a remarkably complete bibliography of the field, from 1879, the year of Frege's *Begriffsschrift*, through 1985.

(...)

Each volume has a number of introductory sections, including a general survey of work in the volume, and useful appendices of various sorts.

However, the core of each volume consists of three indices: Subject Index, Author Index, and Source Index." (p. 524)

Jon Barwise, Review, in: *Bulletin of the American Mathematical Society*, Vol. 19, 1988, pp. 524-528.

13. Anellis, Irving A. 1995. "Studies in the Nineteenth-Century History of Algebraic Logic and Universal Algebra. A Secondary Bibliography." *Modern Logic* no. 5:1-120.
With the assistance of Thomas L. Drucker, Nathan Houser, Volker Peckhaus and Christian Thiel.
"This bibliography lists all the nineteenth and twentieth century secondary materials on the history of algebraic logic (03Gxx), universal algebra (08Bxx) and closely related topics, including in particular lattice theory (06-xx), known to the compilers up to the time of printing.
Also included are secondary studies on such areas as linear and multilinear algebras (15-xx) and what in the early nineteenth century such British algebraists as George Peacock and Charles Babbage called "symbolical algebra." The principle of selection in the latter case was to include studies concerning the work of such researchers as Peacock and Babbage, Benjamin Peirce, James Joseph Sylvester, Arthur Cayley, and Hermann Grassmann since their work significantly influenced the direction of the logical researches of such men as Charles Peirce and Alfred North Whitehead. We exclude studies of researchers such as Camille Jordan, despite the fact that the work of such researchers as Jordan, although relating to linear and multilinear algebra, is not known to have had any significant influence on Peirce, Schröder or any of their colleagues working in algebraic logic." (p. 4)
14. Schüling, Hermann. 1963. *Bibliographie der im 17. Jahrhundert in Deutschland erschienenen logischen Schriften*. Giessen: Universitätsbibliothek.
Inhaltsverzeichnis: 1. Einleitung 3; 2. Die Ermittlung der Drucke 9; 3. Verzeichnis der im 17.Jh. in Deutschland erschienenen logischen Schriften 12; 4. Nachtrag 135; 5. Register: a. In Buchtiteln erwähnte Personennamen (Herausgeber, Kommentatoren, Verfasser begedruckter Schriften, Respondenten usw.) 138; b. Deutschsprachige Logiken des 17. Jahrhunderts 142; c. Für bestimmte Schulen geschriebene Lehrbücher der Logik 142-143.
"Die folgende Arbeit versucht, durch ein möglichst vollständiges Verzeichnis der im 17. Jahrhundert in Deutschland erschienenen logischen Schriften die Grundlage für eine Erforschung der Geschichte der Logik in diesen räumlichen und zeitlichen Grenzen zu geben.
Die außerordentliche Bedeutung der Logik im damaligen System der Wissenschaften, die schon aus der grossen Zahl logischer Bücher erhellt, ist wenig bekannt.
Die Logik ist wichtigste Methodenlehre der Universitätswissenschaften." (s. 3)
15. Redmond, Walter Bernard. 1972. *Bibliography of the Philosophy in the Iberian Colonies of America*. The Hague: Martinus Nijhoff.
Contents: Preface VII; Abbreviations XIII-XIV; Catalogue of manuscripts and printed works on Philosophy from the Colonial Period in Latin America; Philosophical works from Colonial Latin America 1; Anonymous works 111; Appendix of some Colonial philosophical works which have become lost 134; Bibliography of the secondary literature concerning the philosophy of the Colonial Period of Latin America 139-174.
"The first part of this bibliography is a catalogue of philosophical writings from colonial Latin America which, on the basis of the secondary literature, are presumed to be extant. It is followed by a short appendix listing some colonial authors whose philosophical works are lost, but which perhaps still exist. The second part of the bibliography contains the secondary literature: studies on the philosophy of colonial Latin America as well as subsequently published texts and translations of the works

of the colonial authors. It also contains non-philosophical works to which reference is made in the first section. A brief digest of the content of each philosophical work follows the entry." (p. VIII)

16. Hickman, Larry A. 1971. "Late Scholastic Logics: Another Look." *Journal of the History of Philosophy* no. 9:226-234.

"It was not until the mid-sixties, however, that the importance of the logic of the second scholastics came to be fully appreciated by even a small circle of philosophical historiographers. 1964 marked the publication of Mufioz Delgado's book on nominalistic logic at the University of Salamanca from 1510-1530. This was also the year for the appearance of the first volume (1500-1640) of Risse's work on the history of logic in the Neuzeit. With the aid of these two works one could finally get a feel for the possibilities and subtleties of the period.

The following year was even more important as it brought the publication of not one, but two important bibliographies in the field. Angelelli (1965) published an article on the importance of late Ibero-American scholasticism and provided a critical presentation of a portion of a rare nineteenth-century bibliography he had discovered (Rabus, 1868). In the same year, Risse published his scarcely believable *Bibliographia Logica*, listing an estimated eight thousand logical titles from the Neuzeit. Highly sophisticated critical studies of Neuzeit scholastic answers to perennial logical problems began to appear (Angelelli, 1967) (Mufioz Delgado, 1966, 1967, 1968)." (pp. 226-227)

Eighty-free additions to Risse's *Bibliographia logica* are listed in pp. 228-232.

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Angelelli, Ignacio. "Sobre la 'restauración' de los textos filosóficos ibéricos," *Documentación Crítica Ibero-Americana de Filosofía y Ciencias Afines*, II (1965), 423-446

----- *Studies on Gottlob Frege and Traditional Philosophy* (Dordrecht-Holland: D. Reidel Publishing Company, 1967)

Mufioz Delgado, Vicente. "Fuentes impresas de lógica hispano-portuguesa del siglo XVI." *Reportario de Historia de las Ciencias Eclesiásticas en España*, I (1967), 435-464.

----- "La lógica como 'scientia sermocinalis' en la obra de Pedro Sanchez Cirueto (1470-1554)." *Estudios*, XXII (1966), 23-52.

----- "La lógica en la Universidad de Alcalá durante la primera mitad del siglo XVI." *Salmanticensis*, Fasc. I (1968), 161-218.