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by Raul Corazzon | e-mail: rc@ontology.co

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1. "Aristotelian Logic East and West, 500-1500: "On Interpretation" and "Prior Analytics" in Two Traditions." 2010. *Vivarium* no. 48.
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2. "Ontological Commitment in Medieval Logics." 2019. *Medioevo.Rivista di Storia della Filosofia Medievale* no. 44.
Edited by Laurent Cesalli, Parwana Emamzadah, Frédéric Goubier.
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3. Aho, Tuomo, and Yrjönsuuri, Mikko. 2009. "Late Medieval Logic." In *The Development of Modern Logic*, edited by Haaprinta, Leila, 11-77. New York: Oxford University Press.
"1. The Intellectual Role and Context of Logic
Our aim is to deal with medieval logic from the time when it first had full resources for systematic creative contributions onward. Even before that stage there had been logical research and important logicians. The most original of them, Abelard, achieved highly significant results despite having only a very fragmentary

knowledge of ancient logic. However, we shall concentrate on the era when the ancient heritage was available and medieval logic was able to add something substantial to it, even to surpass it in some respects.

A characterization such as this cannot be adequately expressed with years or by conventional period denominations; we hope though that the grounds for drawing boundaries will become clearer during the course of our story." (p. 11)

4. Angelelli, Ignacio. 1970. "The Techniques of Disputation in the History of Logic." *Journal of Philosophy* no. 57:800-815.
5. Archambault, Jacob. 2018. "Introduction: Consequences in Medieval Logic." *Vivarium* no. 56:201-221.
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8. Bäck, Allan. 1993. "The Ordinary Language Approach in Traditional Logic." In *Argumentationstheorie. Scholastische Forschungen zu den logischen und semantischen Regeln korrekter Folgers*, edited by Jacobi, Klaus, 507-530. Leiden: Brill.
9. ———. 1996. *On Reduplication: Logical Theories of Qualification*. Leiden: Brill.
10. Baranowska, Magdalen. 2008. "Some remarks on the medieval semantics." *Pierwodruk: „Lingua ac Communitas”* no. 18:55-63.
 "Semantics in the Middle Ages is not precisely defined discipline, but it seems to be rather the complex of the reflections on the concept of the linguistic sign, its functions and classifications. Semantic reflection mainly emerged out from the ancient ideas concerning the problems of language and grammar.
 Let us make a suggestion, that the theory of properties of terms was the basis of the medieval semantics. Among the various properties, signification (*significatio*) was the most important property of terms, which were distinguished by the medievals. Thus, in this article, I would like to examine the basic semantic problems considered by the medieval authors, but mainly, I shall focus on the concept of signification. It seems, that solutions of semantic problems, which were offered by scholars, lead to the division of the medieval semantics tradition into the two traditions, namely *via antiqua* and *via moderna* semantics. So, I would like to point out these main directions of the development of the semantic in the Middle Ages." (pp. 55-56)
11. Barth, Else M. 1974. *The Logic of the Articles in Traditional Philosophy*. Dordrecht: Reidel.
12. Biard, Joël. 2010. "Nominalism in the Later Middle Ages." In *The Cambridge History of Medieval Philosophy*, edited by Pasnau, Robert, 661-673. Cambridge: Cambridge University Press.
13. Bird, Otto. 1960. "The Formalizing of the Topics in Mediaeval Logic." *Notre Dame Journal of Formal Logic* no. 1:138-149.
14. ———. 1961. "The Re-Discovery of the *Topics*." *Mind* no. 70:534-539.
15. ———. 1962. "The Tradition of the Logical Topics: Aristotle to Ockham." *Journal of the History of Ideas* no. 23:307-323.
16. Black, Deborah. 1991. "Aristotle's *Peri hermeneias* in medieval Latin and Arabic philosophy: Logic and the Linguistic Arts." *Canadian Journal of Philosophy* no. 17:25-83.
 Supplementary Volume 17: *Aristotle And His Medieval Interpreters*.
 "In many fields within the history of medieval philosophy, the comparison of the Latin and Arabic Aristotelian commentary traditions must be concerned in large

measure with the influence of Arabic authors, especially Avicenna and Averroes, upon their Latin successors. In the case of the commentary tradition on the *Peri hermeneias*, however, the question of influence plays little or no part in such comparative considerations. Yet the absence of a direct influence of Arabic philosophers upon their Latin counterparts does have its own peculiar advantages, since it provides an opportunity to explore the effects upon Aristotelian exegesis of the different linguistic backgrounds of Arabic and Latin authors. This is especially evident in the discussions in *Peri hermeneias* commentaries devoted to the relationship between logic and language, and to the question of the differences between a logical and a grammatical analysis of linguistic phenomena. While both Arabic and Latin exegetes inherited, directly or indirectly, some of the same materials of the late Greek commentary tradition, and of course, some of the same issues inherent in Aristotle's own text, Arabic and Latin authors filtered that same philosophical material through very different linguistic traditions, each with its own indigenous grammatical and linguistic theories. Given these circumstances, the very linguistic gulf separating the Latin and Arabic authors, which in many areas of philosophy remains merely incidental, becomes essential to the philosophical issues posed by certain parts of Aristotle's *Peri hermeneias*." (p. 25, a note omitted)

17. Bochenski, Joseph. 1961. *A History of Formal Logic*. Notre Dame: Indiana University Press.
Translated from the German edition "*Formale Logik*" (1956) by Ivo Thomas. Reprinted New York, Chelsea Publishing Co., 1970.
Part III: *The Scholastic Variety of Logic*, pp. 148-251.
18. Boehner, Philotheus. 1952. *Medieval Logic: An Outline of Its Development from 1250 to c.1400*. Manchester: Manchester University Press.
"For those who have more than a passing acquaintance with modern logic, it is an accepted fact that this logic has made tremendous strides forward. It is likewise a fact-and one which current research continues to confirm-that these new developments have deviated far less from the logic of the 13th and 14th centuries than from that of our neoscholastic textbooks. This present study in the elements and systems of scholastic logic should make this evident.
And while, in the space of this relatively short work, it is impossible to do full justice to the subject of scholastic logic, the several samples and selections we have made should make it clear that it is far easier to compare modern logic with that of the scholastics than with that of the neoscholastics.
For, in the latter case, there is often no basis for comparison.
Among the elements shared in varying degrees by genuinely scholastic logic and modern logic, there is one in particular that brings them in close proximity and facilitates a comparison. It is the character of formality, conserved in a much purer form in scholastic logic than in its neo-scholastic counterpart. The real reason why certain neo-scholastics are averse to the "formalism" of modern logic is to be found precisely in the non-scholastic elements of their neo-scholastic logic." (*Introduction*, pp. XIII-XIV, a note omitted)
(...)
"By *scholastic logic* we refer to the logic taught during the 13th, 14th and 15th centuries in the Latin Occident, which has come down to us in various compendia, commentaries and other writings. Only a small fraction of this logic is accessible in modern editions. The bulk still remains hidden in old editions, incunabula and manuscripts. For the sake of convenience, we have begun with the 13th century, though this does not imply that the logic of the 12th-century scholastics was of no importance. We have also excluded the work of Ramond Lull, since we have to confess we are not sufficiently familiar with his peculiar logic to deal with it adequately, though we suspect that it is much better than the usual evaluation by historians would lead us to believe." (*Introduction*, pp. XIV_XV)
19. Boh, Ivan. 1977. "The "conditionatim"-clause: one of the problems of existential import in the history of logic." *Notre Dame Journal of Formal Logic* no. 18:459-

466.

"An attempt is made to provide a "missing link" in the history of the problem of existential import of standard categorical propositions by examining the late-medieval compilation "Parvulus logice" and finding there a promising direction toward modern interpretation. The anonymous author realizes that an existential assumption must be made for affirmative propositions to secure the validity of A I, but curiously he adds the assumption conditionally rather than conjunctively and this not only for "A" but also for "I" propositions. The latter insistence leads to unacceptable consequences, even if one accepts the medieval maxim that negative propositions have no existential import; but dropping the "conditionatim"-clause requirement for "I" propositions and insisting on it for "A" propositions only would yield precisely the "modern" Square."

20. ———. 1984. "Epistemic and Alethic Iteration in Later Medieval Logic." *Philosophia Naturalis* no. 24:492-506.
21. ———. 1993. *Epistemic Logic in the Later Middle Ages*. New York: Routledge.
 "Epilogue: A summary and an assessment of medieval achievements in epistemic logic
 Given the data presented in the ten chapters, there should be no doubt that the medievals discerned accurately the special character of problems of a epistemic/doxastic nature. We have encountered very early in our investigation: (i) an open admission of non-standard modes by Anselm, and later on by Burley and Ockham; (ii) two distinctly diverse characterizations of consequence-relation, one in terms of alethic modal conditions, the other in terms of understandings, signification, conceptual involution, and *illatio* - beginning with Garland and Abelard, continuing through the ages, and ending (?) with the predominance of the epistemic as opposed to alethic characterization; (iii) a search for firm, demonstrative knowledge of necessary propositions by Grosseteste, but leading to a distinction of various senses of scire and eventually leading to a search of necessary and sufficient conditions for knowing contingent propositions by the authors of *de scire et dubitare* literature, such as Kilvington and Heytesbury; (iv) a search - especially among the early theologians such as Anselm, Albert the Great, Thomas Aquinas, etc. - for the proper conceptual relationship of knowing, believing, having conviction, having faith, and truth; (v) a discovery of *de dicto* and *de re* constructions (e.g. necessity of consequence and necessity of the consequent), eventually including those constructions caused by verbs signifying acts of mind and will; (vi) discovery of special, Gettier-like problems and epistemic paradoxes; (vii) a growing awareness of the pragmatic dimension of language involving a reference to an epistemic subject; (viii) a growing recognition that some inferences depend for their validity or acceptability on epistemic/doxastic functors, even though propositional and quantificational or syllogistic principles are, of course, in full force; (ix) an attempt in the later fourteenth century (e.g. Strode, Peter of Mantua) to systematize the most general principles of epistemic logic and to co-ordinate them with alethic and obligational principles, and of course with the principles of propositional logic; (x) a practice quite common in Burley, based on the distinction between the principal and the derived rules of consequence, to prove certain rules by appealing to other, more basic rules, and now extended (e.g. by Strode and Frachantian) to rules of a epistemic/doxastic sort (...)" (pp. 127-128)
22. ———. 2000. "Four Phases of Medieval Epistemic Logic." *Theoria* no. 66:129-144.
23. Bolyard, Charles, and Keele, Rondo, eds. 2013. *Later Medieval Metaphysics: Ontology, Language, and Logic*. New York: Fordham University Press.
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 3. Brian Francis Conolly: The Form of Corporeity and Potential and Aptitudinal Being in Dietrich von Freiberg's Defense of the Doctrine of the Unity of Substantial Form 47; 4. Charles Bolyard: Accidents in Scotus's *Metaphysics* Commentary 84;
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 7. Susan Brower-Toland: Can God Know More? A Case Study in Later Medieval Discussions of Propositions 161; 8. Terence Parsons: The Power of Medieval Logic 188; 9. Rondo Keele: Iteration and Infinite Regress in Walter Chatton's *Metaphysics* 206;
 10. E. Jennifer Ashworth: Analogy and Metaphor from Thomas Aquinas to Duns Scotus and Walter Burley 223;
 Notes 249; List of Contributors 301; Index 303-314.
24. Bonfiglioli, Stefania, and Marmo, Costantino. 2007. "Symbolism and Linguistic Semantics. Some Questions (and Confusions) from Late Antique Neoplatonism up to Eriugena." In *The Many Roots of Medieval Logic: The Aristotelian and the Non-Aristotelian Traditions*, edited by Marenbon, John, 238-252. Leiden: Brill.
 Abstract: "The notion of 'symbol' in Eriugena's writing is far from clear. It has an ambiguous semantic connection with other terms such as 'signification', 'figure', 'allegory', 'veil', 'agalma', 'form', 'shadow', 'mystery' and so on. This paper aims to explore into the origins of such a semantic ambiguity, already present in the texts of the pseudo-Dionysian corpus which Eriugena translated and commented upon. In the probable Neoplatonic sources of this corpus, the Greek term *symbolon* shares some aspects of its meaning with other words inherited from the ancient tradition, such as *synthēma*, *eikōn*, *homoiotēs*. Some of them, such as *eikōn* and *homoiotēs*, belong to the field of images and are associated with linguistic semantics in the Neoplatonic commentaries not only to Plato but also to Aristotle's logical works. Among the late ancient Neoplatonists, particular attention is paid to Proclus and to his use of the term *agalma*. In fact, the textual history of this word seems to be a privileged perspective from which to reconstruct the Neoplatonic semantic blending of symbol and image, as well as the main role played by linguistic issues in this conflation."
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26. Bos, Egbert Peter, and Sundholm, Göran B. 2002. "History of Logic: Medieval." In *A Companion to Philosophical Logic*, edited by Jaquette, Dale, 24-34. Malden: Blackwell.
27. Broadie, Alexander. 1993. *Introduction to Medieval Logic*. Oxford: Clarendon Press.
Second revised edition; first edition 1987.
"In a comprehensive guide it would be necessary to deal with the logic, and therefore with the logicians, of many centuries, perhaps starting with Abelard (1079-1142); perhaps even, and with good reason, starting with Boethius (c. 480-524). For despite the fact that Boethius belonged to the late Roman Empire rather than to the Middle Ages his writings, which include not only the *Consolation of Philosophy* but also translations of most of the logical works by Aristotle and commentaries on a number of books, are, for logicians no less than for philosophers, a crucial bridge between the ancient world and the medieval.
However, this Introduction is not intended as a survey of ten centuries. I have chosen instead to attend mainly to the period from the mid-thirteenth century to the earlier part of the fifteenth. For the purposes of an Introduction a different period could no doubt have been chosen, but the period just mentioned is one of intense activity by men with as strong a claim as any to being included among the greatest of the medieval logicians. Certainly that period yielded an extraordinarily rich harvest. The logicians upon whom I shall be drawing most heavily are Peter of Spain, Walter Burley, William Ockham, John Buridan, Albert of Saxony, and Paul of Venice. But my net will be cast sufficiently wide to take in the writings of earlier logicians and also of later ones, even considerably later ones. For in the decades before the Reformation important discoveries were being made in logic by men who were very much part of the medieval logical world." (*ntroduction*, pp. 4-5, notes omitted)
28. Brown, Mary Anthony. 1966. "The Role of the Tractatus de obligationibus in Mediaeval Logic." *Franciscan Studies* no. 26:26-35.
29. Brumberg-Chaumont, Julie. 2013. "The Role of Discrete Terms in the Theory of the Properties of Terms." *Vivarium* no. 51:169-204.
Abstract: "Discrete supposition occurs whenever a discrete term, such as 'Socrates', is the subject of a given proposition. I propose to examine this apparently simple notion. I shall draw attention to the incongruity, within a general theory of the semantic variation of terms in a propositional context, of the notion of discrete supposition, in which a term usually has a single semantic correlate. The incongruity comes to the fore In those treatises that attempt to describe discrete supposition as a sort of personal supposition, although the same term cannot be in simple supposition in another propositional context, because it has no significate distinct from its suppositum. This shows a fundamental link between common signification, simple supposition and predicability, three notions that rely on the existence of a significate distinct and Independent from the suppositum of the term. The connection is to be seen especially in William of Sherwood's *Introductiones*, the only author of a terminist *Summa* who recognizes the existence of simple supposition for discrete terms."
30. ———. 2015. "Universal Logic and Aristotelian Logic: Formality and Essence of Logic." *Logica Universalis* no. 9:253-278.
Abstract: "The rediscovery of Aristotle's works on syllogisms in the Latin world, especially the *Sophistici Elenchi* and then the *Prior Analytics*, gave rise to sophisticated views on the nature of syllogistic form and syllogistic matter in the thirteenth century. It led to debates on the ontology of the syllogism as studied in the *Prior Analytics*, i.e. the syllogism made of letters and the four logical constants a/e/i/o, with deep consequences on the definition of logic as a universal method for all sciences and as a science itself."
See also the *Erratum*, in *Logica Universalis* 9 (2015), p. 279.

31. ———. 2021. "The Impact of Aristotelian Logic on Medieval Latin and Jewish South-European Cultures: Placing and Re-scaling Logical Knowledge." *Studia graeco-arabica* no. 11/2:157-182.
Abstract: "This paper seeks to address the problem of the cultural impact of logic in Latin and Hebrew contexts by offering a social and spatialized history of logic during the 13th century. This approach is liable to put an end to the idea that medieval Latin logical culture was a monolithic reality, targeted by the umbrella term of "Latin scholasticism". The pluralization of Latin educational cultures is explored in terms of history of disciplines, places of knowledge, periods, institutions, self-representation, social value, educational impact and practitioners. The first part of this paper shows how the diffusion of Aristotelian cultures was quite limited in Christian Europe before the beginning of the 13th century, and remained so until the end of the 13th cent. The second part specifically turns to the history of logic. A first section offers an overview of the first developments of Hebrew logic. The next one describes the weaknesses of the teaching of logic in Latin southern Europe. The third section highlights some original features of the teaching of the *Tractatus*. The last section shows how the development of Dominican 'schools of logic' in southern provinces contributed to a first 'meridionalization' of the Aristotelian logical culture. The conclusion suggests possible revisions of some aspects of the standard narrative about the history of Latin-Hebrew interactions in the field of logic."
32. Buonocore, Eleonora. 2013. "The ur-text of Late Medieval and Renaissance Lullian logic. Textual interrelations between the *Nove introductiones* and two traditional pseudo-Lullian handbooks of logic: The *Logica parva* and the *Logica brevis et nova*." *Studia Lulliana* no. 53:23-66.
33. Burnett, Charles, ed. 1993. *Glosses and Commentaries on Aristotelian Logical Texts. The Syriac, Arabic and Medieval Latin Tradition*. London: Warburg Institute. Contents: Preface 1; Sebastian Brock: The Syriac Commentary Tradition 3; Henri Hugonnard-Roche: Remarques sur la tradition arabe de l'*Organon* d'après le manuscrit Paris, Bibliothèque nationale, ar. 2346 19; Dimitri Gutas: Aspects of Literary Form and Genre in Arabic Logical Works 29; John Marenbon: Medieval Latin Glosses and Commentaries on Aristotelian Logical Texts, Before c. 1150 AD 77; Sten Ebbesen: Medieval Latin Glosses and Commentaries on Aristotelian Logical Texts of the Twelfth and Thirteenth Centuries 129; Index of Names 179; Index of Manuscripts 183; Index of Incipits 190-192.
34. Bursill-Hall, Geoffrey L., Ebbesen, Sten, and Koerner, Konrad, eds. 1990. *De Ortu Grammaticae: Studies in Medieval Grammar and Linguistic Theory in Memory of Jan Pinborg*. Amsterdam: Benjamins.
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Abstract: "In this article, after some thoughts on medieval logic and teaching, we present Thomas Murner's text, *Logica memorativa*, showing some of his mnemonic strategies for the student to learn logic quickly. Murner offers a type of "flash cards" that illustrate much of the teaching of logic at the beginning of the sixteenth century. The first impression is visual, because the cards do not contain words that illustrate their content. Murner's exposition rests on analogies between logic themes that are explained and the visual images presented."
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Abstract: "Walter Burley (1275-c.1344) and John Wyclif (1328-1384) follow two clearly stated doctrinal options: on the one hand, they are realists and, on the other, they defend a correspondence theory of truth that involves specific correlates for true propositions, in short: truth-makers. Both characteristics are interdependent: such a conception of truth requires a certain kind of ontology. This study shows that a) in their explanation of what it means for a proposition to be true, Burley and Wyclif both develop what we could call a theory of intentionality in order to explain the relation that must obtain between the human mind and the truth-makers, and b) that their explanations reach back to Augustine, more precisely to his theory of ocular vision as exposed in the *De trinitate* IX as well as to his conception of ideas found in the *Quaestio de ideis*."
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"1 Introduction
The 20th century has witnessed a vertiginous development of logic: a discipline that traditionally belonged to the domain of philosophy, but whose recent development is due to the use of mathematics as its meta-language. Considered as one of the greatest of Greek gifts to humanity, logic is now essential as the foundational model for Computer Science. Some scholars assimilate Mathematics and Logic, some think of Logic as part of Mathematics, others include it in Philosophy, and so on. When we were planning this special volume of the Boletín de la Asociación Matemática Venezolana, an article on Mediaeval Logic seemed to be appropriate. This paper is an outline of that field. We follow tradition in starting this history with Aristotle, although pre-Aristotelian logic is of considerable interest, if somewhat controversial. Following Aristotle, we take a brief excursion through Roman and Early Mediaeval logic. We stop in the 13th century AD because of the influence of the work of this period on the 20th century. The natural continuation of Mediaeval Logic occurred in the 1960's when logicians started to base new developments on translated Mediaeval texts. Two further articles dedicated to History of logic will be needed to trace these developments.
This paper, then, is an outline of Mediaeval Logic, its origins and its future."
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"Foreword
The first volume of this book showed the development of the two great logical systems of Aristotle and Chrysippus. In this volume we look at the third great system of logic, that of the Scholastics. They studied the teachings of the Greeks, of the Arab and Jewish commentators, and from them evolved a *logica perennis* based on a single, well-founded philosophical doctrine. We shall see the crystallization of Scholastic logic into a well defined system, the contributions of the Scholastic logicians and the subsequent decline of the philosophical and logical doctrines to mere didactics.
At the dawn of the Renaissance the opponents of Scholastic logic were searching for new logical systems. But the Renaissance failed to achieve a unitary doctrine which could provide an adequate critique of the old logic as well as an independent, valid, logical system. The Renaissance produced new ideas and trends which though interesting failed to make any major contribution to logic comparable to other great conceptions such as Scholasticism.
Both periods have been studied in the past, but not with special reference to the logic of the period. The historian has very great problems in his attempt to sort and classify the enormous amount of material available. In order to deal with this material synthetically and avoid repetition we have adopted a synchronous and diachronous approach.
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- "Introduction
To me it is an article of faith that medieval logic is interesting to people of our times, but since some people disagree and even sneer at „logische Quisquillen" I shall try to buttress my faith with reasons. I choose to interpret ‚medieval' as „medieval Latin", for it is hard to make statements that are valid for both the Latin and the Greek tradition, and I know too little about the Arabic and Hebrew material. I will argue that medieval logic is interesting
1. — because it combines a strong activity on the theoretical level with application in scholarly argumentation.
 2. — because understanding the logic is a presupposition for understanding any medieval theoretical writings at all. So anyone who thinks that medieval philosophy or theology is interesting had better take an interest in logic.
 3. — because it is under-explored and so provides surprises for the explorer.
 4. — because it deals with many problems that are easily identifiable with problems of present-day-concern, but often views things from different angles or in different contexts.
 5. — because it deals so thoroughly with ambiguity." (p. 38)
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Abstract: "Clashes between bits of non-homogeneous theories inherited from antiquity were an important factor in the formation of medieval theories in logic and grammar, but the traditional categories of Aristotelianism, Stoicism and Neoplatonism are not quite adequate to describe the situation. Neoplatonism is almost irrelevant in logic and grammar, while there might be reasons to introduce a new category, LAS = Late Ancient Standard, with two branches: (1) logical LAS = Aristotle + Boethius, and (2) grammatical LAS = Stoics &c. → Apollonius → Priscian."
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"The purpose of the article is to examine and reconstruct two contrasting medieval views of identity and non-identity. First the relativist positions of Aquinas and Scotus are examined and an attempt is made to reconstruct them to accommodate relativization to Leibniz's law via different levels of discernibility and indiscernibility. Next the absolutist position of Ockham is examined along with his reasons for rejecting relativization. An attempt is made to show how he could handle the problems of his predecessors through the doctrine of supposition of terms rather than relativization. Ockham's view is briefly compared with some twentieth century absolutist positions."
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Contents: Dov M. Gabbay and John Woods: Preface VII; List of Contributors IX; John Marenbon: Logic before 1100: the Latin tradition 1; John Marenbon: Logic at the Turn of the Twelfth Century 65; Ian Wilks: Peter Abelard and his contemporaries 83; Terence Parsons: The development of Supposition Theory in the later 12th through 14th centuries 157; Henrik Lagerlund: The assimilation of Aristotelian and Arabic logic up to the later thirteenth century 281; Ria van der Lecq: Logic and theories of meaning in the late 13th and early 14th century including the Modistae 347; Gyula Klima: The nominalist semantic of Ockham and Buridan: a 'rational reconstruction' 389; Catarina Dutilh Novaes: Logic in the 14th century after Ockham 433; Simo Knuuttila: Medieval modal theories and modal logic 505; Mikko Yrjönsuuri: Treatments of the paradoxes of self-reference 579; E. Jennifer Ashworth: Developments in the fifteenth and sixteenth centuries 609; Peter Dvorák: Relational logic of Juan Caramuel 645; Russell Wahl: Port-Royal: the stirrings of modernity 667; index 701-715.
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"The extension I am giving to the' term "medieval logic" is practically the same as that which Moody gives it in his *Truth and Consequence in Mediaeval Logic*; namely, the logic taught in the Arts faculties at Oxford and Paris, which flourished particularly in the thirteenth and fourteenth centuries. I shall also cite the writings of Aquinas, both as evidence for the doctrine of the contemporary formal logicians (*sophistae*) and also because, though Aquinas was not a logician *ex professo* and never wrote a *Summa logicae*, his views on the philosophy of logic are often of the highest value.
A principle that I have repeatedly used to eliminate false theories of reference is the principle that the reference of an expression E must be specifiable in some way that does not involve first determining whether the proposition in which E occurs is true. The first explicit statement of this principle that I have found is in Buridan's *Sophismata* (c. vi, sophisma v); the principle might suitably be called Buridan's Law." (p. 10)
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 Abstract: "Late medieval theories of language and contemporary philosophy of language have been compared on numerous occasions. Here, we would like to compare two debates: that between the nature of *virtus sermonis*, on the medieval side—focusing on a statute published in 1340 by the Faculty of Arts of the University of Paris and its opponents—and, on the contemporary side, the on-going discussion on the semantics-pragmatics distinction and how the truth-value of an utterance should be established. Both the statute and Gricean pragmatics insist on the importance of taking into account the speaker's intention and the context in establishing the signification of an utterance.
 Yet, upon closer examination, a more convincing parallel might be drawn between the statute's position and current theories in truth-conditional pragmatics. Focusing on a few aspects of the statute that seem to find a counterpart within contemporary pragmatics, we try to show how the issues they give rise to converge, but also diverge."
76. Goubier, Frédéric, and Rosier-Catach, Irène. 2020. "The *Trivium* in the 12th Century." In *A Companion to Twelfth-Century Schools*, edited by Giraud, Cédric, 141-179. Leiden: Brill.
 "2.2 Dialectics
 2.2.1 Major Hypotheses

In the domain of logic, the leading figure in 12th-century historiography has long been Pierre Abelard. A revolutionary thinker, he was able to draw from the materials of the *logica vetus* a logic, a semantics, a psychology, and a metaphysics of a sophistication that commands admiration. He also illustrates the importance of the interactions between grammar and dialectics, as well as the osmosis between theological issues and developments in logic. However, the first half of the century had other major figures, the great masters who gave birth to the “schools” mentioned above. As recent works have brought to light the importance of these schools, they have called into question another historiographical tendency that made this century a preparation for the next, a moment of progressive and at times awkward elaboration of the “logic of the moderns” (*logica modernorum*), a masterpiece of formal university semantics that appeared at the turn of the 13th century. The 12th century was, more than any other, a “linguist” century, in which the language arts developed in a symbiotic manner, permeated philosophical reflection, equipped the theological issues, which in turn enriched them with new perspectives, and honed the theoretical instruments. Grammarians, logicians, theologians, the authors of the 12th century and their schools offered a unique moment of reflection on language with its own personality and consistency.” (pp. 154-155)

77. Gracia, Jorge J. E. 1975. "Propositions as premises of syllogisms in medieval logic." *Notre Dame Journal of Formal Logic* no. 16:545-547.
78. Green-Pedersen, Niels Jørgen. 1984. *The Tradition of the Topics in the Middle Ages. The Commentaries on Aristotle's and Boethius' 'Topics'*. München: Philosophia Verlag.
79. ———. 1987. "The Topics in Medieval Logic." *Argumentation* no. 1:407-417.
Abstract: "The topics is a theory of argumentation based upon topoi or in Latin loci. The medieval logicians used works by Aristotle and Boethius as their sources for this doctrine, but they developed it in a rather original way. The topics became a higher-level analysis of arguments which are non-valid from a purely formal point of view, but where it is none the less legitimate to infer the conclusion from the premiss(es). In this connection the topics give rise to a number of discussions about the form and the matter of arguments. Further the topic contribute to the elaboration of the important doctrine of the second intentions, i.e. higher-level concepts of the particular things. In some respects the topics may be said to form a link between formal and informal logic. The topics vanished as a part of logic at the end of the Middle Ages, perhaps because the medieval logicians never got rid of Boethius' claim to have compiled a complete list of the loci, which was an unlucky one. The topics does not have an exact parallel in modern formal logic, but some reflections on non-formal argumentation by recent authors contain certain resemblances to it."
80. Grellard, Christophe. 2007. "Scepticism, Demonstration and the Infinite Regress Argument (Nicholas of Autrecourt and John Buridan)." In *The Many Roots of Medieval Logic: The Aristotelian and the Non-Aristotelian Traditions*, edited by Marenbon, John, 328-342. Leiden: Brill.
Abstract: "The aim of this paper is to examine the medieval posterity of the Aristotelian and Pyrrhonian treatments of the infinite regress argument. We show that there are some possible Pyrrhonian elements in Autrecourt's epistemology when he argues that the truth of our principles is merely hypothetical. By contrast, Buridan's criticisms of Autrecourt rely heavily on Aristotelian material. Both exemplify a use of scepticism."
81. Grondeux, Anne. 2007. "Res Meaning a Thing Thought: The Influence of the *Ars donati*." In *The Many Roots of Medieval Logic: The Aristotelian and the Non-Aristotelian Traditions*, edited by Marenbon, John, 189-202. Leiden: Brill.
Abstract: "During the fourth century C.E. Donatus borrowed from the Greek tradition the idea of replacing *res corporalis* with *res* in the definition of the noun, because of the usual equivalence between *pragma* and *res*. This change had important consequences, such as a new distinction between *corpus* and *res*, as well

as a new meaning proposed for the word *res*. This new meaning happened to be questioned by later commentators, because masters of grammar seemed to reject the Donatian distinction between *corpus* and *res*, and consider that *corpus* is rather included inside *res*, before being later accepted by Sedulius and Remigius, perhaps under the influence of the common expression *res verbi*. However, the word remained poly-semantic in spite of Donatus' attempt, as can be seen in the *Glosulae in Priscianum* (s. XII)."

82. Guerizoli, Rodrigo, and Hamelin, Guy. 2015. "Preface: Medieval Logic." *Logica Universalis* no. 9:129-131.
83. Henry, Desmond Paul. 1972. *Medieval Logic and Metaphysics: A Modern Introduction*. London: Hutchinson University Library.
 Contents: Preface IX-X; References and Abbreviations XI-XIII; Part I: Introduction. §1 Medieval philosophy and medieval logic 1; §2 Medieval logic and modern logic 2; §3 Preliminary survey 4; Part II: Ontology. §1 Names 16; §2 Functors and quantification: informal exposition 18; §3 Punctuation 32; §4 Definitions 35; §5 Axiom and deductions 38; Part III: Applications. §1 *Suppositio* and modern logic 47; §2 Anselmian regresses 56; §3 Existence and inclusion 67; §4 Negation and non-being 73; §5 Ockham and the formal distinction 88; §6 Being, essence and existence 95; §7 The ontological argument 101; §8 Abelard on increase 118; Index -131-133.
- "§ 2. Medieval logic and modern logic. At this point the question may well be raised as to the extent to which contemporary studies of medieval logic are capable of fulfilling the sort of promise outlined above. Medieval logic was a philosophical logic, closely geared to philosophical themes. What then could a purely formalist logic, interested purely in combinations of uninterpreted notation, have in common with medieval logic? Again, assuming that this first difficulty may be obviated by the use of a non-formalist type of modern logic, the fact still remains that both in logic and metaphysics the medievals used a highly systematised Latin, extremely rich and daring in its proliferation of forms of speech belonging to recondite semantical categories. How then is it possible for a philosophical formal logic of the current sort in this respect to rival and exceed (as it must) the medieval artificialised language? Finally, the medievals were blithely uninhibited by any of the dark and knotty controversies which have arisen as a result of our contemporary entanglement of the notion of existence with the device central to modern formal logic, namely the device of quantification (cf. II §2). How then can modern logic, caught as it is in this entanglement, recapture the untrammelled approach to existence enjoyed by its medieval predecessors?
 (...)

At the present juncture, therefore, in the light of these remarks and others which will be cited in III §1, it would appear that explanations in ordinary language, with only rare and occasional help from the language of formal logic in comparatively uninteresting contexts, is the most that can be expected of the history of medieval logic. Under these circumstances the promise of the sort of definitive conclusions which formal logical analysis would provide concerning the sense and validity of medieval logical and philosophical theses seems to be impossible of fulfillment. Fortunately it happens that there exists a system of modern formal logic; unfamiliar to many logicians and philosophers, and sometimes misunderstood by others, which allows the investigator to overcome all of the difficulties stated above, and from the standpoint of which many of the further difficulties which may still be raised can be satisfactorily resolved. This logic is that of the Polish logician S. Lesniewski (1886-1939), a partial account of which may be found in Part II below. This logic is anti-formalist, in that its theorems are interpreted truths, and not mere syntactically-permissible combinations of uninterpreted marks (cf. II §0.00). It has the capacity for the introduction of indefinitely many new parts of speech (semantical categories) and hence can adapt itself to the required degree of exactitude for the purpose of analysing medieval logic, as Part III will demonstrate. It employs an interpretation of the quantifiers which allows dissociation of the latter from its usually necessary

entanglement with the notion of existence (II §2.23, II §2.25), and so is in a position to come to more exact terms with medieval discourse on this topic.

It follows that the purpose of the present work is three-fold. After the preliminary consideration of the field which is contained in this introduction, a practical account of one of the central theories of Lesniewski, namely his *Ontology*, will be presented in Part II. Thus armed, we will be in a position to expose in detail in Part III some examples of the way in which Ontology may be used in the analysis of medieval themes.

Now this may all sound to be a formidable undertaking for those readers who are no logicians, and they may feel tempted to remain at the level of analyses and explanations conducted in everyday language, with perhaps a few elementary terms or scraps of notation from current logic or linguistics thrown in. Indeed, there may be some who in spite of their own logical competence are as yet unconvinced of the value of making a text intelligible in the light of a fully systematised language, and who would protest that if intelligibility cannot be offered by explanation in terms of comparatively ordinary language, then so much the worse for the medievals who insist on being unintelligible in this way. To such objection three types of reply are possible. First, efforts have been made in Part II to give an explanation of Lesniewski's Ontology, with which we are to be mainly concerned, of so elementary a nature as to be easily grasped by all who have only the slightest acquaintance with the logic of propositions and the notion of quantification. Secondly, as has already been contended above, the highly systematised technical logical Latin of the medievals involved the introduction of new parts of speech which stand outside the elucidatory capacities of ordinary language. Thirdly, even if ordinary language is itself artificialised somewhat in the medieval sort of style, there are limits to its intelligibility unless the analysis is carried forward into a fully systematic language such as that of Ontology. Partly in support of this contention an effort will now be made to give a preliminary appreciation and survey of the nature of themes which are to be touched upon in Part III. In the course of this effort ordinary language will be strained to the uttermost in order to come to terms with the way in which the scholastics modified such language for technical purposes. Even this straining will, in the end, be found wanting; this will convey concretely the necessity of going yet further, to the fully artificial language outlined in Part II." pp. 2-4

84. ———. 1982. "Medieval Metaphysics and Contemporary Logical Language." *Topoi. An International Review of Philosophy* no. 1:43-51.
85. ———. 1983. "New Aspects of Medieval Logic." In *Atti del convegno internazionale di storia della logica*, edited by Michele Abrusci, Casari, Ettore and Mugnai, Massimo, 59-68. Bologna: CLUEB.
86. ———. 1984. *That Most Subtle Question (Quaestio Subtilissima): The Metaphysical Bearing of Medieval and Contemporary Linguistic Disciplines*. Manchester: Manchester University Press.
87. ———. 1991. *Medieval Mereology*. Amsterdam: B.R. Grüner.
88. Jacobi, Klaus. 1983. "Statements about Events Modal and Tense Analysis in Medieval Logic." *Vivarium* no. 21:85-107.
89. Jacquette, Dale. 2007. "Deductivism and the Informal Fallacies." *Argumentation* no. 21:335-347.
 Abstract: "This essay proposes and defends a general thesis concerning the nature of fallacies of reasoning. These in distinctive ways are all said to be deductively invalid. More importantly, the most accurate, complete and charitable reconstructions of these species and specimens of the informal fallacies are instructive with respect to the individual character of each distinct informal fallacy. Reconstructions of the fallacies as deductive invalidities are possible in every case, if deductivism is true, which means that in every case they should be formalizable in an expressively comprehensive formal symbolic deductive logic. The general thesis is illustrated by a detailed examination of Walter Burleigh's paradox in his c. 1323

work, *De Puritate Artis Logicae Tractatus Longior* (*Longer Treatise on the Purity of Logic*), as a challenge to the deductive validity of hypothetical syllogism.

The paradox has the form, 'If I call you a swine, then I call you an animal; if I call you an animal, then I speak truly; therefore, if I call you a swine, then I speak truly'. Several solutions to the problem are considered, and the inference is exposed as an instance of the common deductive fallacy of equivocation."

90. Johnston, Spencer C. 2021. "Connexive Principles After a 'Classical' Turn in Medieval Logic." *History and Philosophy of Logic* no. 43:251-263.
Abstract: "The aim of this paper is to look at the arguments advanced by three Parisian arts masters about how to understand *Prior Analytics* II 4 and the more general discussion that medieval authors situate this in, revolving around the validity of various rules of inference. In particular, this paper argues that all three arts masters read Aristotle's remarks as committing him to a weak form of connexive principles where the antecedent needs to be either true or at least formally possible; this is known in the contemporary literature as a weak connexive thesis."