

## History of Logic from Aristotle to Gödel

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### Selected Bibliography on Medieval Logic: General Studies. (First Part: A - K)

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10. Brands, Hartmut. 1993. "Topik Und Syllogistik Bei William of Sherwood." In *Argumentationstheorie. Scholastische Forschungen Zu Den Logischen Und Semantischen Regeln Korrekten Folgerns*, edited by Jacobi, Klaus, 41-58. Leiden: Brill.
11. Broadie, Alexander. 1983. *George Lokert: Late-Scholastic Logician*. Edinburgh: Edinburgh University Press.  
"George Lokert, an early 16th Century Scottish philosopher logician, published a number of logic books. After a historical introduction "George Lokert" closely examines those books, focusing on their treatment of supposition theory, exponible terms, valid inference, and contradiction. It is shown that much that Lokert says bears closely and interestingly on modern discussions on logic and the philosophy of language."
12. ———. 1985. *The Circle of John Mair. Logic and Logicians in Pre-Reformation Scotland*. Oxford: Clarendon Press.
13. Cameron, Margaret. 2004. "What's in a Name? Students of William of Champeaux on the *Vox Significativa*." *Bochumer Philosophisches Jahrbuch für Antike und Mittelalter* no. 9:93-114.  
"William of Champeaux (1170-1121) is best known as Peter Abelard's teacher and the proponent of realism of universals. In recent years, many works on the linguistic liberal arts -- grammar, dialectic and rhetoric -- have been attributed to him. However, at least in the case of the dialectical commentaries, these

- attributions have been hastily made and are probably incorrect. The commentaries themselves, correctly situated in the time and place when Abelard and William worked at Notre Dame, nonetheless deserve close attention. The commentaries on Aristotle's *De interpretatione* are examined here: in them we find a new theory of signification which developed as a critical response to William of Champeaux's view of the *vox significativa*, as well as an important clue to the origins of the doctrine of the *proprietas terminorum*."
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  16. ———. 2009. "Le Signifié Propositionnel Selon Jean Duns Scot Et Gauthier Burley." In *Philosophical Debates at Paris in the Early Fourteenth Century*, edited by Brown, Stephen F., Dewender, Thomas and Kobusch, Theo, 465-482. Leiden: Brill.
  17. Conti, Alessandro, ed. 2013. *A Companion to Walter Burley. Late Medieval Logician and Metaphysician*. Leiden: Brill.
  18. Conti, Alessandro D. 2000. "Significato E Verità in Walter Burley." *Documenti e Studi sulla Tradizione Filosofica Medievale* no. 11:317-350.
  19. ———. 2005. "Johannes Sharpe's Ontology and Semantics: Oxford Realism Revisited." *Vivarium* no. 43:156-186.  
 "The German Johannes Sharpe is the most important and original author of the so called "Oxford Realists": his semantic and metaphysical theories are the end product of the two main medieval philosophical traditions, realism and nominalism, for he contributed to the new form of realism inaugurated by Wyclif, but was receptive to many nominalist criticisms. Starting from the main thesis of Wyclif's metaphysics, that the universal and individual are really identical but formally distinct, Oxford Realists introduced a new type of predication, based on a partial identity between the entities for which the subject and predicate stood, called predication by essence, and then redefined the traditional post-Aristotelian categories of essential and accidental predication in terms of this partial identity. Sharpe substantially shares the metaphysical view and principles of the other Oxford Realists, but he elaborates a completely different semantics, since he accepts the nominalist principle of the autonomy of thought in relation to the world, and Ockham's explanation for the universality of concepts. Unfortunately, this semantic approach partially undermines his defence of realism, since it deprives Sharpe of any compelling semantic and epistemological reasons to posit universalia in re. Therefore, Sharpe's main ontological theses certainly are sensible and reasonable, but, paradoxically, within his philosophical system they cannot in any way be considered as absolutely consistent."
  20. D'Ors, Angel. 1998. "*Ex Impossibili Quodlibet Sequitur* (Domingo Banez)." *Medioevo. Rivista di Storia della Filosofia Medievale* no. 24:177-218.
  21. Fitzgerald, Michael Joseph. 1984. "An Interpretative Dilemma in Burlean Semantics." *Franciscan Studies* no. 44:181-192.  
 "Burlean semantics and epistemology appears to generate a dilemma: (1) if Burley allows simply supposing terms to indicate species, then he accepts the abstraction theory of cognition; and if Burley allows for direct cognition of particulars by the intellect, then his epistemological theory does not reflect his semantics for proper supposition. (2) either he allows simply supposing terms to indicate a species, or he allows for the direct cognition of singulars. Therefore, either burley accepts the abstraction theory of cognition, or his epistemological theory does not reflect his sensitive theory for proper supposition. The dilemma is taken by the horns, and it is argued that burley's notion of formal supposition, properly interpreted reconciles his epistemic with his semantics for proper supposition."
  22. Fredborg, Karin Margareta. 1976. "The Commentaries on Cicero's *De Inventione* and *Rhetorica Ad Herennium* by William of Champeaux." *Cahiers de l'Institut du Moyen-Âge Grec et Latin*:1-39.
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  24. Gál, Gedeon, and Wood, Rega. 1980. "Richard Brinkley and His 'Summa Logicae'." *Franciscan Studies* no. 40:59-101.
  25. Gamba, José Miguel. 1996. "El Compromiso De Existencia Y La Teoría De La Predicación En La Obra De Gualtiero Burley." *Archives d'Histoire Doctrinale et Littéraire du Moyen Âge* no. 63:139-170.  
 "The question about existential import of singular propositions, already posed by Aristotle, becomes a recurrent topic in medieval logic. Burley solves the question by laying down a distinction between predicates involving or not involving being. A suitable understanding of this point of view requires investigation not only of his doctrine of predication but also of its real basis and has, for this very reason,

- to survey the Burleian ontology (forms theory and rejection of real distinction between essence and existence)."
26. Giard, Lucie. 1983. "Logique Et Système Du Savoir Selon Hugues De Saint-Victor." *Revue d'Histoire des Sciences* no. 36:3-32.
  27. Green-Pedersen, Neil-Jorgen. 1981. "Walter Burley, *De Consequentibus* and the Origin of the Theory of Consequence." In *English Logic and Semantics: From the End of the Twelfth Century to the Time of Ockham and Burleigh*, edited by Braakhuis, Henk Antonius, Kneepkens, Corneille Henri and Rijk, Lambertus Marie de, 279-304. Nijmegen: Ingenium Publishers.
  28. Hackett, Jeremiah, ed. 1997. *Roger Bacon and the Sciences. Commemorative Essays*. Leiden: Brill.
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  31. Iwakuma, Yukio. 2003. "William of Champeaux and the *Introductiones*." In *Aristotle's Peri Hermeneias in the Latin Middle Ages. Essays on the Commentary Tradition*, edited by Braakhuis, Henk Antonius and Kneepkens, Corneille Henri, 1-30. Groningen-Haren: Ingenium.
  32. ———. 2008. "Pseudo-Rabanus Super Porphyrium (P3)." *Archives d'Histoire Doctrinale et Littéraire du Moyen Âge* no. 75.  
"Pseudo-Rabanus' commentary, known since Victor Cousin first referred to it, is the earliest commentary on Porphyry's *Isagoge* that was very influential in the beginning of the scholastic logic. The four extant manuscripts give us considerably different versions. Together with a critical edition of each version, this article argues that it was, in its original, a work by William of Champeaux in the late 11th century, and revised by his students in the very early 12th century."
  33. Jacobi, Klaus. 1980. *Die Modalbegriffe in Den Logischen Schriften Des Wilhelm Von Shyreswood Und in Anderen Kompendien Des 12. Und 13. Jahrhunderts*. Leiden: Brill.  
Funktionsbestimmung und Gebrauch in der logischen Analyse.
  34. Jolivet, Jean. 1991. "Données Sur Guillaume De Champeaux Dialecticien Et Théologien." In *L'abbaye Parisienne De Saint-Victor De Paris Au Moyen-Âge*, edited by Longère, Jean, 235-251. Turnhout: Brepols.  
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  36. Karger, Elizabeth. 1999. "Walter Burley's Realism." *Vivarium* no. 37:24-40.
  37. Kluge, Heike Henner W. 1976. "Roscelin and the Medieval Problem of Universals." *Journal of the History of Philosophy* no. 14:404-414.  
"This paper is an attempt to reconstruct Roscelin's nominalism on the basis of the data available, and to show that contrary to historical commentators like Abelard and contemporary historians like Kneale it does form a coherent system. I also show that Roscelin's position was influential on the development of Abelard's "status"-theory, Aquinas' moderate realism and Ockham's conceptualism."
  38. Kneepkens, Corneille Henri. 1998. "Some Notes on Alcuin's *De Perihermeneis* with an Edition of the Text." In *Alcuin of York. Scholar at the Carolingian Court*, edited by Houwen, L.A.J.R. and MacDonald, A.A., 81-112. Groningen: Egbert Forsten.  
"In his book on the history of the *De interpretatione* in the Latin West, J. Isaac mentioned Alcuin as the first medieval author who referred to Aristotle's *Peri hermeneias* and who showed an unmistakable acquaintance with both of Boethius' commentaries on it. It was Isaac's contention that Alcuin did not have the texts of Boethius at his disposal when writing his *De dialectica*.(1)He must have read these works in England, in York, but when he was on the continent, he no longer had direct access to them anymore.(2) Isaac arrived at this conclusion for several reasons, which can be summarised as follows: (I) when Alcuin quotes Boethius, he does not quote him literally; (II) Alcuin borrows illustrating quotations from both of Boethius' commentaries on the *Peri hermeneias* (3) instead of just one of them, so he cites from memory; and (III) if Alcuin had had a complete version of the *Peri hermeneias* on his desk, he would not have given a truncated summary as he does.  
While Isaac's conclusion may ultimately be correct, in the end, however, his arguments are not completely convincing. The fact that an author does not quote literally from a work does not imply that he does not have the source text on his desk; moreover, what is a source text in this context? Furthermore, there might be another reason for giving a truncated summary of a text besides not having this text at one's disposal. Consequently, a closer perusal of the chapter on the *Peri hermeneias* in Alcuin's *De*

*dialectica* is called for. A detailed analysis of the way in which Alcuin used and interpreted his sources may give us a deeper insight into his method and into the reception of his sources, namely the translation of Aristotle's *Peri hermeneias* by Boethius and Boethius' commentaries on this text. In this contribution I shall present some of my findings." pp. 81-82

(1) Alcuin, *De dialectica*, PL 101:951C-976A.

(2) J. Isaac, *Le Peri hermeneias en occident de Boèce a Saint Thomas* (Paris 1953), pp. 39-40.

(3) For an important study of Boethius' commentaries on Aristotle's *Peri hermeneias*, see. John Magee, *Boethius on Signification and Mind* (Leiden, 1989)

39. Krieger, Gerhard. 1999. "Studies on Walter Burley 1989-1997." *Vivarium* no. 37:94-100.

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