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"This collection of fifteen papers from an international symposium held at Oxford in 1983 traces the emergence and development of a distinctive British tradition in logic and semantics from the twelfth to the fourteenth century.
In a programmatic study of origins Sten Ebbesen indicates that the terminist logic, which had emerged in France in the twelfth century, maintained its vitality in Oxford at a time when it was eclipsed by modist theory in Paris, then returned to the Continent with Ockham. For the thirteenth century, P. Osmund Lewry explores the characteristic preoccupation of some neglected Cornish masters with problems of extensionality, questions of existence and tense; Alain de Libera contrasts William of Sherwood's Oxford source, the *magister abstractionum,* with the Parisian *Abstractiones* of Hervaeus sophista; C.H. Kneepkens finds some links with the Parisian tradition in Roger Bacon's treatment of meaningfulness and grammaticality, and Georgette Sinkler relates Bacon's account of grammatical dependence to his reaction against Lambert of Auxerre; Alessandro D. Conti discovers a nominalist reading of the *Categories* in Thomas Sutton.
While D.P. Henry shows how the Lesniewskian Ontology may be applied to resolve the existential paradoxes of the Oxford masters and Boethius of Denmark, Francesco Bottin outlines the metalinguistic solution devised by the fourteenth-century Mertonians for paradoxes of truth and falsity. Ria van der Lecq presents William Heytesbury as continuing the Aristotelian theory of modality; Joël Biard reveals his innovatory influence with regard to the signification of imaginary objects. N.J. Green-Pedersen suggests that the fourteenth-century sophismatic exercises of Oxford were the matrix for the widely diffused handbooks of *consequentiae* E.J. Ashworth traces the diffusion of *obligationes* texts after Roger Swyneshed. Stephen Read elucidates the conflict between nominalists such fr. Hurley and Wyclif by reference to twentieth-century discussions and the positions of Russell and Frege. Graziella Federici Vescovini pursues the reflections of Heytesbury on the border of logic and physics in Messinus of Coderonco [= Mesino da Codronchi]. E.P. Bos detects John Hunteman's hand behind Paul of Mantua's rejection of Parisian teaching on the ampliation and restriction of terms.
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have partially drawn on material found in this collection for publications elsewhere, most of the information contained in these essays remains new, including the many detailed descriptions and editions of unedited works that will constitute a greatly appreciated resource in the study of medieval philosophy." (From the Preface)

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