

# Selected Bibliography on Medieval Logic: General Studies (Second Part: L - Z)

## First Part of the Bibliography on Medieval Logic: A - K

### BIBLIOGRAPHY

1. Lafleur Claude, "Questions de style et de méthode. Claude Panaccio et l'histoire d'un thème philosophico-théologique de l'Antiquité à la fin du Moyen Âge," *Laval Théologique et Philosophique* 57 (2): 213-223 (2001).  
"This contribution raises, in a reflection on method and style which operates a frequent comparison with the works of Alain de Libera, the question of whether Claude Panaccio's treatment of the mental discourse theme through a multiseccular period gives an adequate account of both the historical and the theological settings of the problem considered. The conclusion is positive in respect of the former point, but more dubitative in respect of the latter where the interpretation of the Franciscan William of Ockham's thought is at issue. The difficulty raised by the institutional context of Ockham's philosophical activity as well as of his fellow theologians is briefly discussed in the end."
2. Lagerlund Henrik. *Modal Syllogistics in the Middle Ages*. Leiden: Brill 2000.
3. Laughlin Burgess. *The Aristotle adventure. A guide to the Greek, Arabic, and Latin Scholars who transmitted Aristotle's logic to the Renaissance*. Flagstaff: Albert Hale Publishing 1995.
4. Libera Alain de, "Bulletin d'histoire de la logique médiévale (Première Partie)," *Revue des Sciences Philosophiques et Théologiques* 69: 273-309 (1985).
5. Libera Alain de. La logique du moyen âge comme logique naturelle (Sprachlogik). Vues médiévales su l'ambiguité. In *Sprachphilosophie in Antike und Mittelalter*. Edited by Mojsisch Burkhard. Amsterdam: Verlag B. R. Grüner 1986. pp. 403-435
6. Libera Alain de, "Bulletin d'histoire de la logique médiévale (Deuxième Partie)," *Revue des Sciences Philosophiques et Théologiques* 71: 590-634 (1987).
7. Libera Alain de and Rosier Irène. La pensée linguistique médiévale. In *Histoire des idées linguistiques. Tome 2: Le développement de la grammaire occidentale*. Edited by Auroux Sylvain. Bruxelles: Mardaga 1992. pp. 115-158
8. Libera Alain de, "Bulletin d'histoire de la logique médiévale (Troisième Partie)," *Revue des Sciences Philosophiques et Théologiques* 76: 640-666 (1992).
9. Libera Alain de. *L'art des généralités. Théories de l'abstraction*. Paris: Aubier 1999.
10. Libera Alain de. *La référence vide. Théories de la proposition*. Paris : Presses Universitaires de France 2002.
11. Maierù Alfonso. *Terminologia logica della tarda scolastica*. Roma: Edizioni dell'Ateneo 1972.  
The chapter "Confusio" (pp. 217-270) has been reprinted in: Frediga Riccardo and Puggioni Sara (eds.) "Logica e linguaggio nel Medioevo" - LED 1993 pp. 259-294
12. Maierù Alfonso. "Signum" dans la culture médiévale. In *Sprache und Erkenntnis im Mittelalter. Axten des VI. Internationalen Kongresses für Mittelaterliche Philosophie der Société internationale pour l'étude de la philosophie médiévale (First volume)*. Edited by Beckmann Jan P. et al. Berlin, New York: Walter de Gruyter 1981. pp. 51-72
13. Manekin Charles, "Some aspects of the assertoric syllogism in medieval Hebrew logic," *History and Philosophy of Logic* 17: 49-71 (1996).  
"This paper introduces the reader to the medieval Hebrew tradition of logic by considering its treatment of Aristotelian syllogistic. Starting in the thirteenth century European Jews translated Arabic and Latin texts into Hebrew and produced commentaries and original compendia. Because they stood culturally and geographically at the cross-roads of two great traditions they were influenced by both. This is clearly seen in the development of syllogistic theory, where the Latin

tradition ultimately replaces, though never entirely, its Arabic counterpart. Specific attention is devoted to the debate about the so-called Galenian fourth figure. In medieval Hebrew logic one finds both defenders and detractors of the figure, the former appearing towards the beginning of the period in question. With the ascendancy of scholastic logic the fourth figure virtually disappears from Hebrew texts."

14. Manekin Charles, "Scholastic logic and the Jews," *Bulletin de Philosophie Médiévale* 43: 123-147 (1999).
15. Martin Christopher J. Research in early Medieval Logic. In *Contemporary Philosophy. A New Survey. Vol. 6/2*. Edited by Fløistad Guttorm and Klíbanký Raymond. Dordrecht: Kluwer 1990. pp. 821-828
16. Meier-Oeser Stephan. *Die Spur des Zeichens. Das Zeichen und seine Funktion in der Philosophie des Mittelalters und der frühen Neuzeit*. Berlin, New York: de Gruyter 1997.
17. Meier-Oeser Stephan. The meaning of 'significatio' in Scholastic logic. In *Signs and signification. Vol. II*. Edited by Gill Harjeet Singh and Manetti Giovanni. New Delhi: Bahri Publications 1999. pp. 89-107
18. Michaud-Quantin Pierre. L'emploi des termes *logica* et *dialectica* au Moyen Âge. In *Arts libéraux et philosophie au moyen âge*. Montreal: Institut d'études médiévales 1965. pp. 855-862  
Réimprimé dans: P. Michaud-Quantin - *Études sur le vocabulaire philosophique du Moyen Âge* - Roma, Edizioni dell'Ateneo, 1970, pp. 59-72
19. Miriam Joseph Sister. *The Trivium. The Liberal Arts of Logic, Grammar, and Rhetoric. Understanding the Nature and Function of Language*. Philadelphia: Paul Dry Books 2002.  
New edition edited by Marguerite McGlinn (First edition 1937, second 1940, third 1948).
20. Moody Ernest. *Truth and consequence in mediaeval logic*. Amsterdam : North-Holland 1953.  
Reprinted in 1976 Westport, Greenwood Press
21. Moody Ernest, "The Medieval Contribution to Logic," *Studium Generale* 19: 443-452 (1966).  
Reprinted in: E. A. Moody - *Studies in medieval philosophy, science, and logic. Collected papers 1933-1969* - pp. 371-392.
22. Moody Ernest. *Studies in medieval philosophy, science, and logic. Collected Papers 1933-1969*. Berkeley: University of California Press 1975.
23. Novaes Catarina Dutilh, "Formalizations après la lettre: studies in medieval logic and semantics", 2006.
24. Novaes Catarina Dutilh. *Formalizing medieval logical theories. Suppositio, Consequentiae and Obligationes*. New York: Springer 2007.  
Contents: Introduction.- 1. Supposition theory: algorithmic hermeneutics; 2. Buridan's notion of Consequentia; 3. Obligationes as logical games; 4. The philosophy of formalization; Conclusion; References; Index of names and topics.

"This book presents novel formalizations of three of the most important medieval logical theories: supposition, consequence and obligations. In an additional fourth part, an in-depth analysis of the concept of formalization is presented - a crucial concept in the current logical panorama, which as such receives surprisingly little attention.

Although formalizations of medieval logical theories have been proposed earlier in the literature, the formalizations presented here are all based on innovative vantage points: supposition theories as algorithmic hermeneutics, theories of consequence analyzed with tools borrowed from model-theory and two-dimensional semantics, and obligations as logical games. For this reason, this is perhaps the first time that these medieval logical theories are made fully accessible to the modern philosopher and logician who wishes to obtain a better grasp of them, but who has always been held back by the lack of appropriate 'translations' into modern terms.

Moreover, the book offers a reflection on the very nature of logic, a reflection that is prompted by the comparisons between medieval and modern logic, their similarities and dissimilarities. It is thus a contribution not only to the history of logic, but also to the philosophy of logic, the philosophy of language and semantics.

The analysis of medieval logic is also relevant for the modern philosopher and logician in that, being the unifying methodology used across all disciplines at that time, logic really provided unity to

science. It thus presents a unified model of scientific investigation, where logic plays the aggregating role."

25. Novak Joseph, "Some recent work on the assertoric syllogistic," *Notre Dame Journal of Formal Logic* 21: 229-242 (1980).
26. Nuchelmans Gabriel. The semantics of propositions. In *The Cambridge history of later medieval philosophy from the rediscovery of Aristotle to the disintegration of Scholasticism 1100-1600*. Edited by Kretzmann Norman, Kenny Anthony, and Pinborg Jan. Cambridge: Cambridge University Press 1982. pp. 197-212  
Reprinted as Chapter II in: G. Nuchelmans - *Studies on the history of logic and semantics, 12th-17th centuries* - Aldershot, Variorum, 1996
27. Nuchelmans Gabriel. *Secundum/tertium adiacens. Vicissitudes of a logical distinction*. Amsterdam: Koninklijke Nederlandse Akademie van Wetenschappen 1992.  
Contents: 1. The origin of the distinction in Aristotle's *De interpretatione* 7; 2. Boethius' treatment of the pertinent Aristotelian passages 10; 3. Continuations of the Aristotelian-Boethian line 14; 4. The emergence of *secundum adiacens* 19; 5. Fourteenth-century developments 23; 6. The issue of existential import 29; 7. The three-part analysis of categorical propositions 31; 8. The two-part analysis of categorical propositions 35; 9. The decline of the distinction 41; 10. Propositions called *de primo adiacente* 45; 11 . Another type of proposition called *de primo adiacente* 50-56.
28. Nuchelmans Gabriel. *Studies on the history of logic and semantics, 12th-17th centuries*. Aldershot: Ashgate 1996.  
Edited by Egbert P. Bos
29. Oesterle J.A., "Another approach to the problem of meaning," *Thomist* 7: 233-263 (1944).
30. Øhrstrøm Peter, "'Temporalis' in medieval logic," *Franciscan Studies* 42: 166-179 (1982).
31. Panaccio Claude. *Le discours intérieur. De Platon à Guillaume d'Ockham*. Paris: Editions du Seuil 1999.  
About this volume see the special number of "Laval Théologique et Philosophique" vol. 57 n. 2 (June 2001)
32. Parsons Terence, "The Doctrine of Distribution," *History and Philosophy of Logic* 27: 59-74 (2006).  
"Peter Geach describes the 'doctrine of distribution' as the view that a term is distributed if it refers to everything that it denotes, and undistributed if it refers to only some of the things that it denotes. He argues that the notion, so explained, is incoherent. He claims that the doctrine of distribution originates from a degenerate use of the notion of 'distributive supposition' in medieval supposition theory sometime in the 16th century. This paper proposes instead that the doctrine of distribution occurs at least as early as the 12th century, and that it originates from a study of Aristotle's notion of a term's being 'taken universally', and not from the much later theory of distributive supposition. A detailed version of the doctrine found in the Port Royal Logic is articulated, and compared with a slightly different modern version. Finally, Geach's arguments for the incoherence of the doctrine are discussed and rejected."

### "1. Introduction

This paper is about the 'doctrine of distribution' as described and criticized by Peter Geach. My goal is to provide an alternative to Geach's account of the history of the doctrine and to defend the doctrine against his claims that it is incoherent. This paper discusses:

- (1) what the 'doctrine of distribution' is;
- (2) some of Peter Geach's criticisms of the doctrine;
- (3) Geach's story of the history of the doctrine;
- (4) an alternative account of the history of the doctrine;
- (5) the version of the doctrine as it occurs in the Port Royal Logic;
- (6) a defence of the coherence of the doctrine."

33. Pinborg Jan. *Logik und Semantik im Mittelalter. Eine Uebersicht*. Stuttgart, Bad Cannstat: Friedrich Frommann Verlag Gunther Holzboog KG 1972.  
Translated in Italian as: *Logica e semantica nel Medioevo* - Torino, Boringhieri, 1984.
34. Pinborg Jan, "A note on some theoretical concepts of logic and grammar," *Revue Internationale de*

*Philosophie* 21: 286-296 (1975).

35. Pinborg Jan. Some Problems of Semantic Representations in Medieval Logic. In *History of Linguistic Thought and Contemporary Linguistics*. Edited by Parret Herman. Berlin: Walter de Gruyter 1976. pp. 254-278  
 "One main subject of medieval logic was the problem of semantic representations of natural languages. If it is true that linguistic theory must account for both the form and meaning of language, then medieval logic or some parts of it belongs to the history of linguistics; and it might perhaps even contribute to linguistics as such. E. A. Moody (*The Medieval Contribution to Logic*, 1966) has argued that the interest and value of medieval logic is not merely historical; it is also attached to "its attempt to formulate the semantical presuppositions of ordinary language ... What medieval logic has to contribute, to the further development and enrichment of modern logic, is this semantical bridge between the abstract, axiomatically derived, formal system of modern mathematical logic, and the concrete, empirically oriented forms in which natural languages exhibit the rational structure of experience on its phenomenological level"." (p. 254)
36. Pinborg Jan. *Medieval semantics. Selected studies on medieval logic*. Edited by Ebbesen Sten. London: Variorum Reprints 1984.
37. Pinborg Jan. Grammar. In *Contemporary Philosophy. A New Survey. Vol. 6/2*. Dordrecht: Kluwer 1990. pp. 779-782
38. Pozzi Lorenzo. *Studi di logica antica e medievale*. Padova: Liviana Editrice 1974.
39. Pozzi Lorenzo. *Il Mentitore e il Medioevo. Il dibattito sui paradossi dell'autoriferimento*. Parma: Edizioni Zara 1987.  
 Scelta di testi - Commento - Traduzione.
40. Pozzi Lorenzo. *La coerenza logica nella teoria medioevale delle obbligazioni (con l'edizione del trattato Obligationes di Guglielmo Buser)*. Parma : Edizioni Zara 1990.
41. Pozzi Lorenzo, "Il tempo e il valore di verità delle proposizioni possibili nella teoria medioevale delle obbligazioni," *Medioevo.Rivista di Storia della Filosofia Medievale* 17: 281-308 (1991).
42. Preti Giulio. Dialettica terministica e probabilismo del pensiero medioevale. In *La crisi dell'uso dogmatico della ragione*. Edited by Banfi Antonio. Milano: Bocca 1953. pp. 61-97  
 Ristampato in: G. Preti - *Saggi filosofici. Storia della logica e storiografia filosofica* - Vol. II - Firenze, La Nuova Italia, pp. 17-69.
43. Preti Giulio, "Studi sulla logica formale nel Medioevo," *Rivista Critica di Storia della Filosofia* 3: 346-373 (1953).  
 Prima parte; Seconda parte: 6, pp. 680-697.  
 Ristampato in: G. Preti - *Saggi filosofici. Storia della logica e storiografia filosofica* - Vol. II - Firenze, La Nuova Italia, pp. 71-135.
44. Preti Giulio, "La dottrina della *vox significativa* nella semantica terministica classica," *Rivista Critica di Storia della Filosofia* 10: 223-264 (1955).  
 Ristampato in: G. Preti - *Saggi filosofici. Storia della logica e storiografia filosofica* - Vol. II - Firenze, La Nuova Italia, pp. 137-194.
45. Priest Graham and Read Stephen, "Intentionality: Meinongianism and the medievals," *Australasian Journal of Philosophy* 82: 421-442 (2004).  
 "Intentional verbs create three different problems: problems of non-existence, of indeterminacy, and of failure of substitutivity. Meinongians tackle the first problem by recognizing non-existent objects; so too did many medieval logicians. Meinongians and the medievals approach the problem of indeterminacy differently, the former diagnosing an ellipsis for a propositional complement, the latter applying their theory directly to non-propositional complements. The evidence seems to favour the Meinongian approach. Faced with the third problem, Ockham argued bluntly for substitutivity when the intentional complement is non-propositional; Buridan developed a novel way of resisting substitutivity. Ockham's approach is closer to the Meinongian analysis of these cases; Buridan's seems to raise difficulties for a referential semantics. The comparison between the Meinongian and medieval approaches helps to bring out merits and potential pitfalls of each."
46. Read Stephen. Inferences. In *The Cambridge History of Medieval Philosophy. Vol I*. Edited by Pasnau Robert and Dyke Christina van. Cambridge: Cambridge University Press 2010. pp. 173-184

47. Riejen Jeroen van. Somer Medieval analyses of the Logic of "Qua". In *Argumentationstheorie. Scholastische Forschungen zu den logischen und semantischen Regeln korrekten Folgerns*. Edited by Jacobi Klaus. Leiden: Brill 1993. pp. 465-482
48. Rosier-Catach Irène. Grammar. In *The Cambridge History of Medieval Philosophy. Vol I*. Edited by Pasnau Robert and Dyke Christina van. Cambridge: Cambridge University Press 2010. pp. 196-218
49. Rosier Irène. Grammaire. In *Contemporary Philosophy. A New Survey. Vol. 6/2*. Edited by Fløistad Guttorm and Klibansky Raymond. Dordrecht: Kluwer 1990. pp. 783-803
50. Rosier Irène and Stefanini Jean. Théories médiévales du pronon et du nom général. In *De Ortu grammaticae. Studies in medieval grammar and linguistics theory in memory of Jan Pinborg*. Edited by Bursill-Hall Geoffrey L., Ebbesen Sten, and Koerner Konrad. Amsterdam, Philadelphia: John Benjamins Publishing Company 1990. pp. 285-303
51. Salamucha Jan. The Appearance of Antinomial Problems within Medieval Logic. In *Knowledge and Faith*. Edited by Swietorzecka Kordula and Jadacki Jacek Juliusz. Amsterdam: Rodopi 2003. pp. 169-210  
Originally published in Polish in *Przegląd Filozoficzny* 40, 1937, pp. 320-343.
52. Simmons Keith, "A medieval solution to the Liar Paradox," *History and Philosophy of Logic* 8: 121-140 (1987).
53. Spade Paul Vincent, "Recent Research on Medieval Logic," *Synthese* 40: 3-18 (1979).  
Reprinted as Chapter I in: P. V. Spade - *Lies, Language and Logic in the Late Middle Ages* (1988).

"In this paper I shall survey some of the main areas of recent research on the logic of the Middle Ages. A large and flourishing body of scholars is now actively at work in this field; interest in the topic is no longer by any means confined to a relatively small group of specialists. Perhaps the most characteristic feature of this recent research is the symbiotic relationship between pure historical and textual scholarship of the highest quality - the edition of texts, the identification of authors and their sources, the establishment of their interrelations - and the critically exegetical work of scholars familiar with the results and techniques of modern logic and analytic philosophy. This fruitful relationship has begun to make the immense field of medieval logic accessible not only to specialized medievalists but also to the philosophical profession at large.

Although it is impossible to date the beginning of this collaboration with any precision, it had taken hold firmly by about 1960. At that time, thanks to the work of Bochenski, Boehner and Moody, among others, medieval logic had been established as a rich and sophisticated field worthy of serious study. But this claim was not established without resistance. For many years, students of medieval philosophy had concentrated mainly on issues in metaphysics and epistemology. There were perhaps several reasons for this - the sociology of the revival of medieval studies in Europe and America, the preeminence of Thomas Aquinas until recently in the intellectual life of the Catholic Church, and so on. Whatever the reasons, historians of medieval philosophy tended to focus on the great metaphysical and epistemological questions, and largely overlooked medieval work in other areas of philosophy.

(...)

I cannot of course do justice to all the facets of recent research in the field. I shall mention only a few points, and hope thereby to convey some idea of its extent. For the most part, although not exclusively, I shall confine myself to work done since 1960. My discussion will be organized in two parts. The first part will be a general review of some of the major trends and results in the area. Space does not permit extended critical and evaluative comments, although I will insert remarks on particular points here and there, and suggest areas where future research might profitably be directed. The second part will be a selective bibliographical essay designed to inform the interested layman of a few central studies and translations, and of where he may go to find out more." (pp. 3-4)

54. Spade Paul Vincent. *Lies, Language and Logic in the Late Middle Ages*. London: Variorum Reprints 1988.  
Contents: Preface IX-X; I. Recent Research on Medieval Logic 3-18; INSOLUBILIA. II. The Origins of the Mediaeval *Insolubilia*-Literature 292-309; III. Ockham on Self-Reference 298-300; IV. *Insolubilia* and Bradwardine's Theory of Signification 115-134; V. William Heytesbury's Position

on "Insolubles": One Possible Source 114-120; VI. John Buridan on the Liar: A Study and reconstruction 579-590; VII. Roger Swyneshed's *Insolubilia*: 177-220; VIII. Roger Swyneshed's Theory of *Insolubilia*. A Study of Some Preliminary Semantic Notions 105-113; OCKHAM'S SEMANTICS. IX. Ockham's Rule of Supposition: Two Conflicts in his Theory 63-73; X. Some Epistemological Implications of the Burley-Ockham Dispute 212-222; XI. Ockham's Distinction between Absolute and Connotative Terms 55-76; XII. Priority of Analysis and the Predicates of "O"-Form Sentences 263-270; XIII. Synonymy and Equivocation in Ockham's Mental Language 9-22; XIV. Ockham on Terms of First and Second Imposition and Intention, with remarks on the Liar Paradox 47-55; XV. Les modalités aléthiques selon Ockham 29-34; THE *OBLIGATIONES* LITERATURE. XVI. Roger Swyneshed's *Obligationes*: Edition and Comments 243-285; XVII. Three theories of *Obligationes*: Burley, Kilvington, and Swyneshed on Counterfactual Reasoning 1-32; Addenda et Corrigenda 1-6; Index 1-6.

"The seventeen papers reproduced in this collection were all originally published between 1973 and 1983. They are devoted to topics in mediaeval logic and semantic theory. Within that general area, my work has been concentrated in three main subfields, represented here by the three main divisions of this volume: (1) The mediaeval treatments of antinomies such as the "Liar" paradox (papers II-VIII); (2) mediaeval semantic theory, particularly the logical doctrine of "supposition" and the theory of the relation between language and thought (papers IX-XV); and (3) the peculiar genre of disputation known as "*obligationes*" (papers XVI-XVII). Paper I is a general overview of research in the field, and may serve as an introduction to the volume as a whole.

The three main parts of this collection correspond to the three chapters I contributed to *The Cambridge History of Later Medieval Philosophy*, Norman Kretzmann, ed., (Cambridge: Cambridge University Press, 1982): Chs. 9 (pp. 188-96), 12 (pp. 246-53), and 13B (pp. 335-41). I refer the reader to those chapters for further information on the topics covered in the present volume.

With the exception of the first two, all the papers collected here deal exclusively with the first half of the fourteenth century. Except for papers I-II and VI, they are all focussed on Oxford University. If there is one name that dominates these pages, it is that of William of Ockham. All the papers in the second part of the collection (IX-XV) are studies of Ockham, as is paper III. The results of these studies are often negative; they find fault with this or that aspect of Ockham's theory. Nevertheless, I hasten to add that I have never thought of my task as one of "debunking" Ockham. On the contrary, I find Ockham an extraordinarily appealing thinker, one with whom I am in considerable philosophical sympathy. I hope that, through the papers reproduced here, the reader will perhaps come to appreciate the depth and richness of this part of Ockham's thought, and of mediaeval logic and semantic theory more generally." (From the Preface)

55. Spade Paul Vincent. The logic of the Categorical: the medieval theory of Descent and Ascent. In *Meaning and inference in medieval philosophy. Studies in memory of Jan Pinborg*. Edited by Kretzmann Norman. Dordrecht: Kluwer 1988. pp. 187-224
56. Spade Paul Vincent. *Thoughts, words and things: an introduction to late mediaeval logic and semantic theory*. 1996.  
Available on the Internet at the site "Mediaeval Logic and Philosophy".
57. Spade Paul Vincent. Late medieval logic. In *Routledge history of philosophy. Volume III: Medieval philosophy*. Edited by Marenbon John. New York: Routledge 1998. pp. 402-425
58. Spade Paul Vincent. Sophismata. In *The Cambridge History of Medieval Philosophy. Vol I*. Edited by Pasnau Robert and Dyke Christina van. Cambridge: Cambridge University Press 2010. pp. 185-195
59. Stump Eleonore. *Dialectic and Its Place in the Development of Medieval Logic*. Ithaca: Cornell University Press 1989.
60. Sullivan Mark, "What was true or false in the *Old Logic*," *Journal of Philosophy* 67: 788-800 (1970).
61. Thom Paul. *Medieval Modal Systems. Problems and Concepts*. Aldershot: Ashgate 2003.  
"The major medieval systems of modal logic were developed during a period flanked by Pierre Abelard in the twelfth century and Jean Buridan in the fourteenth. Little of great significance

pre-dates Abelard or post-dates Buridan; and these two Frenchmen are major figures indeed. In between their work lies that of the well-known Avicenna, Averröes and Ockham, as well as that of the comparatively unknown Robert Kilwardby in the thirteenth century and Richard Campsall in the early fourteenth. The work of these seven thinkers in the field of modal syllogistic will be my focus in this book.

These thinkers were motivated by two forces. First of all, there are the interpretive puzzles posed by Aristotle's modal logic as expounded in the *Prior Analytics* and *De Interpretatione*. These two texts appear not always to be in accord with one another, and the modal syllogistic as presented in the *Prior Analytics* not only lacks a semantic foundation but appears to be internally inconsistent. All this is grist to the mill of the interpreting mind. Then there is the inherent fascination of modal logic as a field of theoretical enquiry. An uneasy relationship exists between the desire to interpret Aristotle and the desire to theorize modality. The latter, of course, is a philosophical desire, autonomous but also intimately connected with broader metaphysical and theological ways of thinking. The former force is, at first sight, a philological rather than a philosophical one. But in reality matters are not so simple, since the philosophical interpretation of any text - let alone one that increasingly carried such authority as that of Aristotle - is always partially governed by philosophical rather than philological imperatives.

There are two key theoretical questions stirring the minds of medieval modal logicians. The first question concerns the doctrine that I shall call actualism. According to this doctrine, modal propositions are about the actual things that ordinary non-modal propositions are about. Contrasted with actualism is the view that modal propositions are about what *possibly* falls under the subject-terms of the corresponding non-modal propositions. This doctrine I will call ampliationism. The leading actualists in the medieval period are Abelard, Ockham, and to a certain extent Campsall; the ampliationists are Avicenna and Buridan. A second question concerns the extent to which essentialist notions are assumed in the modal theories of our seven thinkers. All seven make use of the notion of an essential property. In addition, Averroes, Kilwardby and Campsall make use of the notion of a kind, i.e. a class whose members necessarily share their essential properties.

(Preface, XI-XII)

62. Trentman John A., "Lesniewski's *Ontology* and some medieval logicians," *Notre Dame Journal of Formal Logic* 7: 361-364 (1966).
63. Trentman John A. Logic. In *Contemporary Philosophy. A New Survey. Vol. 6/2*. Edited by Fløistad Guttorm and Klibansky Raymond. Dordrecht: Kluwer 1990. pp. 805-819  
 "Rather than attempt a necessarily over-sketchy account of the diversity of this material, I would refer the reader to what is already only a sample, the studies, texts and translations listed in the bibliography. The rest of this survey will be taken up with a brief account of the point of view of medieval logicians, a consideration of the recent attempts to compare medieval supposition theory and modern quantification theory, and a very short notice of the sort of contribution professional logicians have made to the study of medieval logic. I should like to think that some such selection might have pleased the medieval logicians themselves in that it emphasizes the consideration of their work, not as museum pieces, but as logic, which can be reasonably compared with contemporary contributions to the discipline. It must also be added that the subject of this article must, unfortunately, be limited to the logic of the Latin West." (p. 806)
64. Van de Vyver André, "Les étapes du développement philosophique du haut Moyen Age," *Revue Belge de Philologie et d'Histoire* 8: 425-453 (1929).
65. Vignaux Paul, "La problématique du nominalisme médiéval peut-elle éclairer des problèmes philosophiques actuels?," *Revue Philosophique de Louvain* 75: 293-331 (1977).  
 "The possible communications between the problem of mediaeval nominalism, as studied in several typical authors, and further problems have been envisaged in two stages. The first part of the article characterizes the nominalism of Abelard and that of Ockham as "non-realisms" based on a critical ontology confirmed by an analysis of language: from this point of view there appears a tie with the contemporary current of analytical philosophy and at the same time with modern philosophies like those of Leibniz and of Hume. The second part of the article contrasts, within a common non-realism, the doctrine of the "significabile complexe" of Gregory of Rimini with Ockham's terminism; in this perspective metaphysical problems arise which remained unsolved by modern

philosophy."

66. Vineis Edoardo and Maierù Alfonso. Medieval linguistics. In *History of linguistics. Volume II*. Edited by Lepschy Giulio C. London: Longman 1994. pp.  
English translation of: E. Vineis, A. Maierù (eds.), *La linguistica medievale*, Vol. II of: Giulio C. Lepschy (ed.), *Storia della linguistica*, Bologna, Il Mulino, 1990.
67. Weinberg Julius. *Abstraction, relation, and induction: Three essays in the history of thought*. Madison: The University of Wisconsin Press 1965.
68. Yrjönsuuri Mikko. *Medieval Formal Logic. Obligations, Insolubles and Consequences*. Dordrecht: Kluwer 2001.  
Contents: Preface VII--XII; PART I. OBLIGATIONS AND INSOLUBLES 1; Mikko Yrjönsuuri: Duties, Rules and Interpretations in Obligational Disputations 3; Henrik Lagerlund and Erik J. Olsson: Disputation and Change of Belief -- Burley's Theory of *Obligationes* as a Theory of Belief Revision 35; Christopher J. Martin: Obligations and Liars 63; Fabienne Pironet: The Relations between Insolubles and Obligations in Medieval Disputations 95; PART II. CONSEQUENCES 115; Peter King: Consequence as Inference: Mediaeval Proof Theory 1300-1350 117; Ivan Boh: Consequence and Rules of Consequence in the Post-Ockham Period 147; Stephen Read: Self-reference and Validity Revisited 183; PART III. TRANSLATIONS 197; Anonymous: The Emmeran Treatise on False *Positio* 199; Anonymous: The Emmeran Treatise on Impossible *Positio* 217; Pseudo-Scotus: Questions on Aristotle's Prior Analytics. Question X: Whether in every valid consequence the opposite of the antecedent can be inferred from the opposite of the consequent? 225; Index of names 235-237.

Last updated: Friday, November 25, 2011