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Ockham, Suppositio , and Modern Logic. Desmond Paul Henry - 1964 - Notre Dame Journal of Formal Logic 5 (4):290-292. Formalizing Medieval Logical Theories: Suppositio, Consequentiae and Obligationes.

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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 ...

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Formalizing Medieval Logical Theories: Suppositio ...
Supposition theory was a branch of medieval logic that was probably aimed at giving accounts of issues similar to modern accounts of reference, plurality, tense, and modality, within an Aristotelian context.

Supposition theory - Wikipedia
"Formalizing Medieval Logical Theories: Suppositio, Consequentiae and Obligationes" published on 01 Jan 2009 by Brill.

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Formalizing Medieval Logical Theories: Suppositio, Consequentiae and Obligationes. Springer Science & Business Media. ISBN 9781402058530. Novaes, C. Dutilh and S.L. Uckelman (2016).

Theory of obligationes - Wikipedia

Many of the characteristically medieval logical doctrines in the Logica moderna centred on the notion of "supposition" (suppositio). Already by the late 12th century, the theory of supposition had begun to form. In the 13th century, special treatises on the topic multiplied. The summulists all discussed it at length.

History of logic - The theory of supposition | Britannica

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MEDIEVAL LOGIC – academia analitica

The most widely discussed kind of obligatio, both in the medieval literature and in recent scholarship, is no doubt positio or "positing." In a positio the "opponent" begins by saying "I posit that p." The proposition p is called the " positum."

Medieval Theories of Obligationes (Stanford Encyclopedia ...

Medieval Theories of Supposition (Reference) and Mental Language. INTRODUCTION. "Interest in medieval logic, and recognition of its significance as an original development of the formal logic founded by Aristotle, hasarisen only within the past thirty-five years [written in 1966]. For more than three centuries it had been assumed, by logicians and historians alike,that medieval logic was no more than a scholastic trivialization of Aristotelian logic, its principal contribution being a ...

This book presents formalizations of three important medieval logical theories: supposition, consequence and obligations. These are 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. The analysis of medieval logic is relevant for the modern philosopher and logician. This is the first book to render medieval logical theories accessible to the modern philosopher.

In Medieval Supposition Theory Revisited papers are presented which, on the basis of L.M. de Rijk's monumental Logica modernorum (1962-1967, 3 vols.), sketch the development of medieval theories on meaning and reference from the beginnings well into the 17th century. The book also presents studies of these theories from a modern point of view.

This collective volume gives an exemplary overview over the philosophical reactions William of Ockham has provoked and also serves to better understand not only Ockham's thought in its historical context, but also the philosophy of the 14th century in general.

Terence Parsons presents a new study of the development and logical complexity of medieval logic. Basic principles of logic were used by Aristotle to prove conversion principles and reduce syllogisms. Medieval logicians expanded Aristotle's notation in several ways, such as quantifying predicate terms; and with the enlarged notation come additional logical principles. The resulting system of logic is able to deal with relational expressions, as in De Morgan'spuzzles about heads of horses. Parsons argues that medieval logic is as rich as contemporary first-order symbolic logic, though its full potential was not envisaged at the time. He provides a detailedexamination of the theory of modes of common personal supposition, and the useful principles of logic included with it. An appendix discusses the artificial signs introduced in the fifteenth century to alter quantifier scope.

The specialized essays in this collection study whether non-Aristotelian traditions of ancient logic had a role for medieval logicians. Special attention is given to Stoic logic and semantics, and to Neoplatonism.

Like any other group of philosophers, scholastic thinkers from the Middle Ages disagreed about even the most fundamental of concepts. With their characteristic style of rigorous semantic and logical analysis, they produced a wide variety of diverse theories about a huge number of topics. The Routledge Companion to Medieval Philosophy offers readers an outstanding survey of many of these diverse theories, on a wide array of subjects. Its 35 chapters, all written exclusively for this Companion by leading international scholars, are organized into seven parts: I Language and Logic II Metaphysics III Cosmology and Physics IV Psychology V Cognition VI Ethics and Moral Philosophy VII Political Philosophy In addition to shedding new light on the most well-known philosophical debates and problems of the medieval era, the Companion brings to the fore topics that may not traditionally be associated with scholastic philosophy, but were in fact a veritable part of the tradition. These include chapters covering scholastic theories about propositions, atomism, consciousness, and democracy and representation. The Routledge Companion to Medieval Philosophy is a helpful, comprehensive introduction to the field for undergraduate students and other newcomers as well as a unique and valuable resource for researchers in all areas of philosophy.

This Handbook is intended to show the links between the philosophy written in the Middle Ages and that being done today. Essays by over twenty medieval specialists, who are also familiar with contemporary discussions, explore areas in logic and philosophy of language, metaphysics, epistemology, moral psychology ethics, aesthetics, political philosophy and philosophy of religion. Each topic has been chosen because it is of present philosophical interest, but a more or less similar set of questions was also discussed in the Middle Ages. No party-line

has been set about the extent of the similarity. Some writers (e.g. Panaccio on Universals; Cesalli on States of Affairs) argue that there are the closest continuities. Others (e.g. Thom on Logical Form; Pink on Freedom of the Will) stress the differences. All, however, share the aim of providing new analyses of medieval texts and of writing in a manner that is clear and comprehensible to philosophers who are not medieval specialists. The Handbook begins with eleven chapters looking at the history of medieval philosophy period by period, and region by region. They constitute the fullest, most wide-ranging and up-to-date chronological survey of medieval philosophy available. All four traditions - Greek, Latin, Islamic and Jewish (in Arabic, and in Hebrew) - are considered, and the Latin tradition is traced from late antiquity through to the seventeenth century and beyond.

History of Logic and Semantics offers a collection of studies on the development of the Aristotelian and terminist approaches to language, from the Boethian reception of Aristotle to the post-medieval terminism. These articles were also published in Vivarium, Volume 53, Nos. 2-4 (2015).

This is the first reference ever devoted to medieval philosophy. It covers all areas of the field from 500-1500 including philosophers, philosophies, key terms and concepts. It also provides analyses of particular theories plus cultural and social contexts.

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