



Logica Magna: Fasc.8, Pt.1 (Classical & Medieval Logic Texts)

Paul of Venice

Note: This is not the actual book cover

Paul Of Venice Pt I Logica Magna Fascicule 7

RM Cervero



Paul Of Venice Pt I Logica Magna Fascicule 7:

Pauli Veneti Logica Magna Paolo (Veneto),1990 Logica Magna Paolo (Veneto),1991 Part of text with translation from Paul of Venice's lengthy and elaborate work on logic written in the 1390s **Logica Magna** George Edward Hughes,1990 Paul of Venice's *Logica Magna* is a lengthy and elaborate work on logic written in the 1390s. It displays an encyclopaedic knowledge of the views of Paul's contemporaries and predecessors and also advances detailed arguments for all his own opinions about nearly all of the issues discussed by 14th century logicians. It is therefore a major source of information about the development of medieval logic. The present volume contains a text and translation of the chapters which deal with conditional propositions and inferences. Detailed notes are designed to make Paul's terminology and background ideas and assumptions more accessible to modern readers and to analyze his arguments. An appendix contains substantial extracts from the writings of two 14th century logicians Ralph Strode and John Venator of whose works Paul makes extensive use in this part of the *Logica Magna*. **Pauli Veneti Logica Magna** Paolo (Veneto),1988 *Encyclopedia of Medieval Philosophy* Henrik Lagerlund,2010-12-07 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. **Logica Magna** Paolo (Veneto),1991 **Obadiah Sforno: Light of the Nations** ,2024-10-02 *Light of the Nations* is a philosophical work written by the Jewish intellectual and eminent biblical commentator Obadiah Sforno ca. 1475-1550. His treatise, an apology for both Jewish and universal monotheistic beliefs, was published in Hebrew in 1537 under the title *Or Ammim* and was translated by the author into Latin as *Lumen Gentium* in 1548. Written in the style of a classical medieval Scholastic *summa*, the treatise's multilingual and multicultural dimensions reveal key humanist ideas that prevailed in the cities of northern Italy during the early modern period while also speaking to its author's abiding exegetical rationality. *History of Logic and Semantics* ,2017-01-09 This volume pays homage to the historian of logic Angel d'Ors 1951-2012 by bringing together a set of studies that together illuminate the complex historical development of logic and semantics. Two main traditions, Aristotelian and terminist, are showcased to demonstrate the changes and confrontations that constitute this history, and a number of different authors and texts from the Boethian reception of Aristotle to the post-medieval terminism are discussed. Special topics dealt with include the medieval reception of ancient logic, technical tools for the medieval analysis of language, the medieval theory of consequence, the medieval practice of disputation and sophisms, and the post-medieval refinement of the terminist tools. Contributors are E. J. Ashworth, Allan B. C. Mar, a Cerezo, Sten Ebbesen, Jos Miguel Gámbara, C. H. Kneepkens, Calvin Normore, Angel d'Ors, Paloma Pérez Ilzarbe, Stephen Read, Joke Spruyt, Luisa Valente, and Mikko Yrjönsuuri. These articles were also published in *Vivarium* Volume 53 Nos. 2-4, 2015. **Medieval Formal Logic** Mikko Yrjönsuuri,2013-03-09 Central topics in medieval logic are here treated in a way that is congenial to the modern reader without compromising historical reliability. The achievements of medieval logic

are made available to a wider philosophical public than the medievalists themselves. The three genres of *logica moderna* arising in a later Middle Ages are covered: obligations, insolubles, and consequences. The first time these have been treated in such a unified way. The articles on obligations look at the role of logical consistence in medieval disputation techniques. Those on insolubles concentrate on medieval solutions to the Liar Paradox. There is also a systematic account of how medieval authors described the logical content of an inference and how they thought that the validity of an inference could be guaranteed.

Theory of Sentential Reference Brinkley, 2022-07-11 **The Rise of British logic** P. Osmund
Lewry, 2024-10-07 **The Philosophical Review**, 1981 The Review of Metaphysics, 1984 Philosophical Books, 1983
Choice, 1980 *Simplicius: On Aristotle Categories 9-15* Richard Gaskin, 2014-04-22. Aristotle classified the things in the world into ten categories: substance, quantity, quality, relative, etc. Plotinus, the founder of Neoplatonism, attacked the classification, accepting only these first four categories, rejecting the other six, and adding one of his own: change. He preferred Plato's classification into five kinds, which included change. In this part of his commentary, Simplicius records the controversy on the six categories which Plotinus rejected: acting, being acted upon, being in a position, when, where, and having. On Plotinus' pupil and editor Porphyry defended all six categories as applicable to the physical world, even if not to the world of Platonic Forms, to which Platonist studies must eventually progress. Porphyry's pupil Iamblichus went further, taken in a suitable sense, Aristotle's categories apply also to the world of Forms, although they require Pythagorean reinterpretation. Simplicius may be closer to Porphyry than to Iamblichus, and indeed Porphyry's defence established Aristotle's categories once and for all in Western thought. But the probing controversy of this period, none the less, revealed more effectively than any discussion of modern times the profound difficulties in Aristotle's categorical scheme.

Knowledge and the Sciences in Medieval Philosophy Simo Knuuttila, Reijo Työriö, Sten Ebbesen, 1990. This is a reproduction of a book published before 1923. This book may have occasional imperfections, such as missing or blurred pages, poor pictures, errant marks, etc., that were either part of the original artifact or were introduced by the scanning process. We believe this work is culturally important, and despite the imperfections, have elected to bring it back into print as part of our continuing commitment to the preservation of printed works worldwide. We appreciate your understanding of the imperfections in the preservation process, and hope you enjoy this valuable book.

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