

PRACTICE-BASED PHILOSOPHY OF LOGIC AND
MATHEMATICS, AMSTERDAM 31 AUG - 2 SEP 2009

Obligations and Disputations

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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

- ▶ The legacy of Aristotle
 - ▶ *logica vetus*: *Categories*, *De Interpretatione* (c. 1100)
 - ▶ *logica nova*: the rest of the *Organon* (by c. 1200)
- ▶ The medievals' contribution: *logica modernorum* (from c. 1150)
 - ▶ theory of properties of terms (signification, supposition, appellation, ampliatio, restrictio etc.)
 - ▶ theory of consequences
 - ▶ theory of insolubles
 - ▶ theory of obligations
- ▶ stimulated by the theory of fallacy, following recovery of *De Sophisticis Elenchis* around 1140
- ▶ reached fulfilment in the 14th century, the most productive century for logic before the 20th.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The purpose of obligational disputations

Obligations have been variously described as:

- ▶ Pedagogical exercises (Nicholas of Paris, Ralph Strode, anon. *Obligationes Parisienses*, anon. *De arte obligatoria*—Romuald Green, Mary Anthony Brown, Charles Hamblin, Jennifer Ashworth)
- ▶ Tools for solving sophisms and insolubles (*Tractatus Sorbonnensis*—Eleonore Stump)
- ▶ Experiments with counterfactual reasoning (Kilvington's *Sophismata*—Paul Spade, Norman Kretzmann)
- ▶ A theory of belief-revision (Lagerlund and Olsson)
- ▶ A theory of thought-experiments (Mikko Yrjönsuuri)
- ▶ A sophisticated theory of argumentation and disputation (Hajo Keffer)
- ▶ Games of consistency maintenance (Chris Martin, Catarina Dutilh Novaes)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Obligations as Exercises

- ▶ No record of any actual disputation, rather than discussion of the theory of obligations, has survived
- ▶ Nonetheless, I believe we should accept what is said in perhaps the longest passage describing the purpose of obligational disputations (anon., *De Arte Obligatoria*):

“This art trains the Respondent so that he pays attention to what is granted and denied, in order not to grant two incompatible things at the same time. For in De Sophisticis Elenchis, Aristotle teaches the arguer to put forward many things so that the Respondent who does not remember because of the large number may be refuted as regards his response to the things put forward. It is partly from this that the art has derived its structure, so that as long as we pay attention we may keep ourselves from being tricked. Just as it is important for a liar to have a good memory in order to make claims without asserting contraries, so for someone who is good at responding it is appropriate that he respond formally regarding the things admitted, granted and appropriately denied and remembered.”

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The structure of a sophismatic disputation:

- ▶ Hypothesis
- ▶ Proof(s)
- ▶ Disproof(s)
- ▶ Question(s)
- ▶ Resolution
- ▶ Replies to opposing arguments
- ▶ Determination

Obligations

Disputations

Walter Burley

Obligational
Disputations

The Responsio Antiqua

Positio

Burley's thesis

An Obligational
Sophism

The Responsio Nova

Roger Swyneshed

Swyneshed's Theses

Swyneshed's theory

Other Types of Obligation

Institutio

Petitio

Depositio

Dubitatio

Sit Verum

Conclusion

Summary

References

Walter Burley (or Burleigh)

- ▶ Born Yorkshire, England, around 1275
- ▶ Master of Arts, Merton College, Oxford University, by 1301
- ▶ Treatises on *Suppositions* and *Obligations*, 1302
- ▶ Paris, before 1310 until 1326/7
- ▶ *De Puritate Artis Logicae* ('On the Essentials of the Art of Logic'), 1324
- ▶ A member of Richard de Bury's circle (Bishop of Durham)
- ▶ Envoy to papal court for Edward III from 1327
- ▶ Many works, including commentaries on Aristotle
- ▶ Died around 1344/5.

Obligations

Disputations

Walter Burley

Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis

An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed

Swyneshed's Theses

Swyneshed's theory

Other Types of Obligation

Institutio

Petitio

Depositio

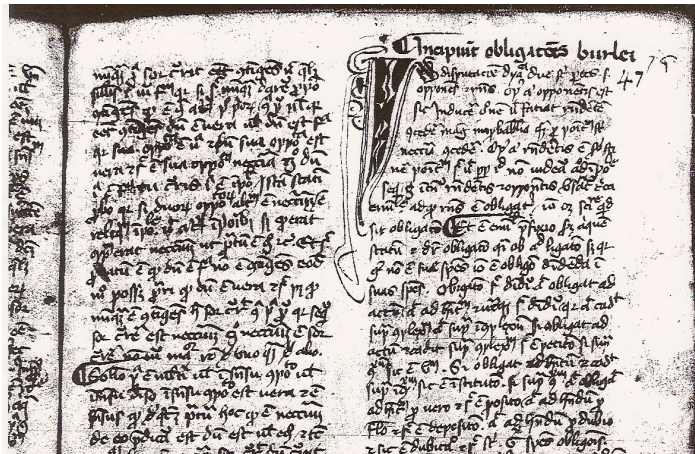
Dubitatio

Sit Verum

Conclusion

Summary

References



Incipiunt obligaciones Burlei: In disputatione dialectica due sunt partes, scilicet opponens et respondens.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Obligational Disputations

- ▶ A disputation between an Opponent and a Respondent

Obligations

Disputations
Walter Burley

Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Obligational Disputations

- ▶ A disputation between an Opponent and a Respondent
- ▶ Burley distinguishes six types of obligation:
 - ▶ *Institutio* (or *Impositio*): where the Respondent is obligated to use a term with a new meaning
 - ▶ *Petitio*: where the Respondent is obligated to act in a certain way
 - ▶ *Positio*: where the Respondent is obligated to grant the *positum*
 - ▶ *Depositio*: where the Respondent is obligated to deny the *depositum*
 - ▶ *Dubitatio*: where the Respondent is obligated to doubt the *dubitatum*
 - ▶ *Sit verum*: where the Respondent is obligated to respond as if he knew, doubted or was ignorant of some proposition

Obligations

Disputations
Walter Burley

Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Obligational Disputations

- ▶ A disputation between an Opponent and a Respondent
- ▶ Burley distinguishes six types of obligation:
 - ▶ *Institutio* (or *Impositio*): where the Respondent is obligated to use a term with a new meaning
 - ▶ *Petitio*: where the Respondent is obligated to act in a certain way
 - ▶ *Positio*: where the Respondent is obligated to grant the *positum*
 - ▶ *Depositio*: where the Respondent is obligated to deny the *depositum*
 - ▶ *Dubitatio*: where the Respondent is obligated to doubt the *dubitatum*
 - ▶ *Sit verum*: where the Respondent is obligated to respond as if he knew, doubted or was ignorant of some proposition
- ▶ Burley and earlier writers distinguish two types of *positio*, *positio possibilis* and *positio impossibilis*.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Antiqua*: *Positio*

In *positio* the Opponent presents:

- ▶ A *casus*: a hypothetical background situation

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Antiqua: Positio*

In *positio* the Opponent presents:

- ▶ A *casus*: a hypothetical background situation
- ▶ A *positum*: a proposition, which may be accepted or rejected by the Respondent

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Antiqua: Positio*

In *positio* the Opponent presents:

- ▶ A *casus*: a hypothetical background situation
- ▶ A *positum*: a proposition, which may be accepted or rejected by the Respondent
- ▶ A sequence of propositions which may be granted, denied or doubted (or in later texts, distinguished as ambiguous) by the Respondent, according to the rules of *positio*

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Antiqua: Positio*

In *positio* the Opponent presents:

- ▶ A *casus*: a hypothetical background situation
- ▶ A *positum*: a proposition, which may be accepted or rejected by the Respondent
- ▶ A sequence of propositions which may be granted, denied or doubted (or in later texts, distinguished as ambiguous) by the Respondent, according to the rules of *positio*
- ▶ the obligation ends when either

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Antiqua: Positio*

In *positio* the Opponent presents:

- ▶ A *casus*: a hypothetical background situation
- ▶ A *positum*: a proposition, which may be accepted or rejected by the Respondent
- ▶ A sequence of propositions which may be granted, denied or doubted (or in later texts, distinguished as ambiguous) by the Respondent, according to the rules of *positio*
- ▶ the obligation ends when either
 - ▶ the Respondent grants and denies the same proposition (or grants a contradiction), or

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Antiqua: Positio*

In *positio* the Opponent presents:

- ▶ A *casus*: a hypothetical background situation
- ▶ A *positum*: a proposition, which may be accepted or rejected by the Respondent
- ▶ A sequence of propositions which may be granted, denied or doubted (or in later texts, distinguished as ambiguous) by the Respondent, according to the rules of *positio*
- ▶ the obligation ends when either
 - ▶ the Respondent grants and denies the same proposition (or grants a contradiction), or
 - ▶ when the Opponent says '*cedat tempus*', i.e., time's up

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Antiqua: Positio*

In *positio* the Opponent presents:

- ▶ A *casus*: a hypothetical background situation
- ▶ A *positum*: a proposition, which may be accepted or rejected by the Respondent
- ▶ A sequence of propositions which may be granted, denied or doubted (or in later texts, distinguished as ambiguous) by the Respondent, according to the rules of *positio*
- ▶ the obligation ends when either
 - ▶ the Respondent grants and denies the same proposition (or grants a contradiction), or
 - ▶ when the Opponent says '*cedat tempus*', i.e., time's up
- ▶ there may follow an analysis of how well the Respondent responded.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The basic rules of *positio*

- ▶ In possible *positio*, the *positum* should be accepted only if it could be true.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The basic rules of *positio*

- ▶ In possible *positio*, the *positum* should be accepted only if it could be true.
- ▶ If the proposition follows from or is inconsistent with the *positum* and/or something already granted/denied, it is said to be “relevant” (*pertinens*), otherwise “irrelevant” (*impertinens*)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The basic rules of *positio*

- ▶ In possible *positio*, the *positum* should be accepted only if it could be true.
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- ▶ if it is relevant, it is “obligated” and should be

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The basic rules of *positio*

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- ▶ If the proposition follows from or is inconsistent with the *positum* and/or something already granted/denied, it is said to be “relevant” (*pertinens*), otherwise “irrelevant” (*impertinens*)
- ▶ if it is relevant, it is “obligated” and should be
 - ▶ granted if it follows

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The basic rules of *positio*

- ▶ In possible *positio*, the *positum* should be accepted only if it could be true.
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- ▶ if it is relevant, it is “obligated” and should be
 - ▶ granted if it follows
 - ▶ denied if it is inconsistent

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The basic rules of *positio*

- ▶ In possible *positio*, the *positum* should be accepted only if it could be true.
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- ▶ if it is relevant, it is “obligated” and should be
 - ▶ granted if it follows
 - ▶ denied if it is inconsistent
- ▶ if not, i.e., if it’s irrelevant, it is not obligated and (given the *casus*) should be

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The basic rules of *positio*

- ▶ In possible *positio*, the *positum* should be accepted only if it could be true.
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- ▶ if it is relevant, it is “obligated” and should be
 - ▶ granted if it follows
 - ▶ denied if it is inconsistent
- ▶ if not, i.e., if it’s irrelevant, it is not obligated and (given the *casus*) should be
 - ▶ granted if (known to be) true,

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The basic rules of *positio*

- ▶ In possible *positio*, the *positum* should be accepted only if it could be true.
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- ▶ if it is relevant, it is “obligated” and should be
 - ▶ granted if it follows
 - ▶ denied if it is inconsistent
- ▶ if not, i.e., if it’s irrelevant, it is not obligated and (given the *casus*) should be
 - ▶ granted if (known to be) true,
 - ▶ denied if (known to be) false and

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The basic rules of *positio*

- ▶ In possible *positio*, the *positum* should be accepted only if it could be true.
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- ▶ if it is relevant, it is “obligated” and should be
 - ▶ granted if it follows
 - ▶ denied if it is inconsistent
- ▶ if not, i.e., if it’s irrelevant, it is not obligated and (given the *casus*) should be
 - ▶ granted if (known to be) true,
 - ▶ denied if (known to be) false and
 - ▶ doubted if it is not known whether it is true or false.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

An Example of Possible *Positio*

Obligations and
Disputations

Stephen Read

0. *Positum*: 'Every man is running'

Accepted

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio
Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio
Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of
Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

An Example of Possible *Positio*

- | | |
|--|-------------------------------|
| 0. <i>Positum</i> : 'Every man is running' | Accepted |
| 1. 'Every man is running' | Granted (the <i>positum</i>) |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

An Example of Possible *Positio*

- | | |
|--|-------------------------------|
| 0. <i>Positum</i> : 'Every man is running' | Accepted |
| 1. 'Every man is running' | Granted (the <i>positum</i>) |
| 2. 'You are running' | Denied (irrelevant and false) |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

An Example of Possible *Positio*

- | | |
|--|--|
| 0. <i>Positum</i> : 'Every man is running' | Accepted |
| 1. 'Every man is running' | Granted (the <i>positum</i>) |
| 2. 'You are running' | Denied (irrelevant and false) |
| 3. 'You are a man' | Denied (true, but inconsistent with the <i>positum</i> and the opposite of what has been denied) |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Impossible *positio*

The early treatises, up until Burley and Ockham, also accepted impossible *positio*, where the *positum* is impossible:

- ▶ However, the *positum* must not be explicitly contradictory, but must be credible:

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Impossible *positio*

The early treatises, up until Burley and Ockham, also accepted impossible *positio*, where the *positum* is impossible:

- ▶ However, the *positum* must not be explicitly contradictory, but must be credible:
 - ▶ E.g., 'God is not God', 'A man is an ass' can be accepted

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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- ▶ However, the *positum* must not be explicitly contradictory, but must be credible:
 - ▶ E.g., ‘God is not God’, ‘A man is an ass’ can be accepted
- ▶ Not every consequence should be granted; e.g., in impossible *positio* one must not use the “rule of the Adamites”, *viz* that from the impossible anything follows, nor the rule that what is necessary follows from anything

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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- ▶ Not every consequence should be granted; e.g., in impossible *positio* one must not use the “rule of the Adamites”, viz that from the impossible anything follows, nor the rule that what is necessary follows from anything
- ▶ But one can use syllogistic inferences and rules of transposition
- ▶ Is impossible *positio* useful? Yes, says Ockham: “by such *positio* one opens the way to recognising which inferences are good and self-evident and which are not.”

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Burley's thesis, or rule

- ▶ Burley observes that in possible *positio*, the Respondent can be forced to grant any other false proposition compatible with the *positum*. E.g., to prove you are a bishop:

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis

An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio

Petitio

Depositio

Dubitatio

Sit Verum

Conclusion

Summary
References

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0. *Positum*: 'You are in Rome'

Accepted (possible)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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| 0. <i>Positum</i> : 'You are in Rome' | Accepted (possible) |
| 1. 'You are not in Rome or you are a bishop' | Granted (irrelevant and the first disjunct is true) |

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Burley's thesis, or rule

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Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Burley's thesis, or rule

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Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Burley's thesis, or rule

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| 0. <i>Positum</i> : 'You are in Rome' | Accepted |
| 1. "'You are in Rome" and "You are a bishop" are alike in truth-value' | Granted (irrelevant and true—they are both false) |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Burley's thesis, or rule

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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The theory is dynamic

- ▶ Burley's theory is dynamic—the response can depend on the order in which propositions are proposed: e.g.,

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis

An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio

Petitio

Depositio

Dubitatio

Sit Verum

Conclusion

Summary
References

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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis

An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio

Petitio

Depositio

Dubitatio

Sit Verum

Conclusion

Summary
References

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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis

An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio

Petitio

Depositio

Dubitatio

Sit Verum

Conclusion

Summary
References

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Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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- ▶ Indeed, responses can change:
 0. *Positum*: 'The king is sitting or you are running' Accepted

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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2. "'You are in Rome" and "You are a bishop" are alike in truth-value' Denied (inconsistent with the *positum* and the opposite of what has been denied)

although in the previous example, when proposed in the opposite order, (1) and (2) were granted.

- ▶ Indeed, responses can change:

0. *Positum*: 'The king is sitting or you are running' Accepted

1. 'The king is sitting' Doubted (irrelevant and unknown)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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although in the previous example, when proposed in the opposite order, (1) and (2) were granted.

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1. 'The king is sitting' Doubted (irrelevant and unknown)

2. 'You are running' Denied (irrelevant and false)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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although in the previous example, when proposed in the opposite order, (1) and (2) were granted.

- ▶ Indeed, responses can change:

0. *Positum*: 'The king is sitting or you are running' Accepted

1. 'The king is sitting' Doubted (irrelevant and unknown)

2. 'You are running' Denied (irrelevant and false)

3. 'The king is sitting' Granted (follows from the *positum* and the opposite of what has been denied)

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The theory is dynamic

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0. *Positum*: 'The king is sitting or you are running' Accepted

1. 'The king is sitting' Doubted (irrelevant and unknown)

2. 'You are running' Denied (irrelevant and false)

3. 'The king is sitting' Granted (follows from the *positum* and the opposite of what has been denied)

- ▶ However, although what has been doubted can later be granted or denied, grant can never turn into denial or vice versa.

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The importance of the instant

- ▶ Burley emphasizes that “all responses must be for the same instant.”

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio

Burley's thesis

An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio

Petitio

Depositio

Dubitatio

Sit Verum

Conclusion

Summary
References

The importance of the instant

- ▶ Burley emphasizes that “all responses must be for the same instant.”
- ▶ For suppose at the start of the obligation, you are sitting, but having granted the irrelevant proposition ‘You are sitting’, you then stand up
- ▶ Should you now deny ‘You are sitting’?
- ▶ If so, you have denied something you earlier granted, and so you have responded badly
- ▶ But if you grant it, you may have granted something irrelevant and false, and again you have responded badly

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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- ▶ If so, you have denied something you earlier granted, and so you have responded badly
- ▶ But if you grant it, you may have granted something irrelevant and false, and again you have responded badly
- ▶ You should grant it, even though it is now false, for it was true when you granted it, and “all responses must be for the same instant.”
- ▶ It was usual to take the instant to be the start of the *obligatio*. Suppose we call the instant *A*:

- | | |
|---|--|
| 0. <i>Positum</i> : ‘The Antichrist exists’ | Accepted |
| 1. ‘The Antichrist exists at <i>A</i> ’ | Denied (the Antichrist exists only in the future) |
| 2. ‘It is <i>A</i> ’ | Denied (inconsistent with the <i>positum</i> and the opposite of what has been denied) |

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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- ▶ If so, you have denied something you earlier granted, and so you have responded badly
- ▶ But if you grant it, you may have granted something irrelevant and false, and again you have responded badly
- ▶ You should grant it, even though it is now false, for it was true when you granted it, and “all responses must be for the same instant.”
- ▶ It was usual to take the instant to be the start of the *obligatio*. Suppose we call the instant *A*:

- | | |
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| 0. <i>Positum</i> : ‘The Antichrist exists’ | Accepted |
| 1. ‘The Antichrist exists at <i>A</i> ’ | Denied (the Antichrist exists only in the future) |
| 2. ‘It is <i>A</i> ’ | Denied (inconsistent with the <i>positum</i> and the opposite of what has been denied) |

However, although we must deny that it is *A*, that does not mean that ‘It is *A*’ is false.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Pragmatic Inconsistency

0. *Positum*: 'Nothing is posited to you'

Accepted

Obligations and
Disputations

Stephen Read

Obligations

Disputations
Walter Burley
Obligational
Disputations

*The Responsio
Antiqua*

Positio
Burley's thesis

**An Obligational
Sophism**

*The Responsio
Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of
Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Pragmatic Inconsistency

0. *Positum*: 'Nothing is posited to you'

Accepted

1. 'Everything that follows from the *positum* must be granted'

Granted (it's a rule)

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Pragmatic Inconsistency

- | | |
|--|--|
| 0. <i>Positum</i> : 'Nothing is posited to you' | Accepted |
| 1. 'Everything that follows from the <i>positum</i> must be granted' | Granted (it's a rule) |
| 2. 'Something follows from the <i>positum</i> ' | Granted (follows from what has been granted) |

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Pragmatic Inconsistency

- | | |
|--|--|
| 0. <i>Positum</i> : 'Nothing is posited to you' | Accepted |
| 1. 'Everything that follows from the <i>positum</i> must be granted' | Granted (it's a rule) |
| 2. 'Something follows from the <i>positum</i> ' | Granted (follows from what has been granted) |
| 3. 'Something was posited to you' | ??? |

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Pragmatic Inconsistency

- | | |
|--|--|
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| 4. <i>Cedat tempus</i> | |

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Pragmatic Inconsistency

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 2. 'Something follows from the *positum*' Granted (follows from what has been granted)
 3. 'Something was posited to you' ???
 4. *Cedat tempus*
- If you grant it, you grant the opposite of the *positum*, so you respond badly

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Pragmatic Inconsistency

- | | |
|--|--|
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| 4. <i>Cedat tempus</i> | |
- ▶ If you grant it, you grant the opposite of the *positum*, so you respond badly
 - ▶ If you deny it, you deny something that follows, so again you respond badly

Pragmatic Inconsistency

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| 3. 'Something was posited to you' | ??? |
| 4. <i>Cedat tempus</i> | |
- ▶ If you grant it, you grant the opposite of the *positum*, so you respond badly
 - ▶ If you deny it, you deny something that follows, so again you respond badly
 - ▶ Solution: Burley says that step 1 should be denied: the rule is that **IF** something follows from the *positum* it should be granted.

The *Responsio Nova*

Robert Fland tells us: “*Est tamen una alia responsio quasi nova . . .*”:

Obligations and
Disputations

Stephen Read

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Nova*

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- | | |
|--|-------------------------------|
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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Nova*

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- | | |
|--|-------------------------------|
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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Nova*

Robert Fland tells us: “*Est tamen una alia responsio quasi nova . . .*”:

- | | |
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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Nova*

Robert Fland tells us: “*Est tamen una alia responsio quasi nova . . .*”:

- | | |
|--|-------------------------------|
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| 3. ‘You are running’ | Denied (false and irrelevant) |

Why is ‘You are running’ irrelevant? Not because it does not follow from the *positum* and what has been granted. He says it does. But he denies that the conjunction of (1) and (2) should be granted, that is, one can deny a conjunction both of whose conjuncts have been granted:

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Nova*

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- | | |
|--|-------------------------------|
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"This response puts forward these two rules. The first is: A conjunction may be denied each of whose parts should be granted. The second is that a disjunction may be granted each of whose parts should be denied."

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The *Responsio Nova*

Robert Fland tells us: “*Est tamen una alia responsio quasi nova . . .*”:

- | | |
|--|-------------------------------|
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“This response puts forward these two rules. The first is: A conjunction may be denied each of whose parts should be granted. The second is that a disjunction may be granted each of whose parts should be denied.”

The author of the *responsio nova* was Roger Swyneshed. Indeed, Paul of Venice plays on the name, speaking of *opinionem illorum quos porcinos vocat* (“the opinion of those whom he [the master he is criticizing] calls ‘swinish’”).

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Roger Swyneshed (or Suisset)

- ▶ Not to be confused with the better-known Merton Calculator, Richard Swyneshed (or Swineshead)
- ▶ Studied at Oxford under Thomas Bradwardine and Richard Kilvington
- ▶ Wrote treatises on *Insolubles* and *Obligations* between 1330 and 1335 (and also a treatise on *Consequences* now apparently lost)
- ▶ Author of *Descriptiones motuum* (or *De motibus naturalibus*), a treatise on natural changes, including locomotion
- ▶ Subsequently became Master of Theology (though his *Sentences*-lectures are also lost)
- ▶ Also a member of Richard de Bury's circle
- ▶ A Benedictine monk of Glastonbury, died about 1365.

*Subtle Swyneshed, denizen of Glastonbury,
Indeed a monk of fond memory,
Whose fame of industry has not perished,
Suffered the poor to live in peace.*

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Iconoclastic Theses

In his treatise on *Obligationes*, Swyneshed presents two striking theses:

- ▶ “Having granted the parts of a conjunction, the conjunction need not be granted”
- ▶ “Nor having granted a disjunction, need either of its parts be granted.”

Yet in an obligational disputation, one must normally grant whatever follows from what has already been granted.

- ▶ What is Swyneshed's new theory of obligations?
- ▶ Why does Swyneshed offer a new theory?
- ▶ Is Swyneshed's theory a logical heresy?

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

0. *Positum*: 'Every man is running'

Accepted

Obligations and
Disputations

Stephen Read

Obligations

Disputations
Walter Burley
Obligational
Disputations

*The Responsio
Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

*The Responsio
Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of
Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

0. *Positum*: 'Every man is running'
1. 'Every man is running'

Accepted
Granted (the *positum*)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

0. *Positum*: 'Every man is running'
1. 'Every man is running'
2. 'You are a man'

Accepted

Granted (the *positum*)

Granted (irrelevant and true)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

- | | |
|--|--------------------------------|
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| 1. 'Every man is running' | Granted (the <i>positum</i>) |
| 2. 'You are a man' | Granted (irrelevant and true) |
| 3. 'You are running' | Denied† (irrelevant and false) |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

- | | |
|---|--------------------------------|
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| 2. 'You are a man' | Granted (irrelevant and true) |
| 3. 'You are running' | Denied† (irrelevant and false) |
| 4. 'Every man is running and you are a man, so you are running' | Granted (since it is valid) |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

- | | |
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| 4. 'Every man is running and you are a man, so you are running' | Granted (since it is valid) |
| 5. 'Every man is running and you are a man' | Denied† (irrelevant and false) |

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

- | | |
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| 2. 'You are a man' | Granted (irrelevant and true) |
| 3. 'You are running' | Denied† (irrelevant and false) |
| 4. 'Every man is running and you are a man, so you are running' | Granted (since it is valid) |
| 5. 'Every man is running and you are a man' | Denied† (irrelevant and false) |
| 6. 'Not every man is running or you are not a man' | Granted (equivalent to the opposite of (5)) |

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

- | | |
|--|---|
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| 2. 'You are a man' | Granted (irrelevant and true) |
| 3. 'You are running' | Denied† (irrelevant and false) |
| 4. 'Every man is running and you are a man, so you are running' | Granted (since it is valid) |
| 5. 'Every man is running and you are a man' | Denied† (irrelevant and false) |
| 6. 'Not every man is running or you are not a man' | Granted (equivalent to the opposite of (5)) |
| 7. 'Not every man is running or you are not a man, but you are a man, so not every man is running' | Granted (since it is valid) |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

- | | |
|--|--|
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| 3. 'You are running' | Denied† (irrelevant and false) |
| 4. 'Every man is running and you are a man, so you are running' | Granted (since it is valid) |
| 5. 'Every man is running and you are a man' | Denied† (irrelevant and false) |
| 6. 'Not every man is running or you are not a man' | Granted (equivalent to the opposite of (5)) |
| 7. 'Not every man is running or you are not a man, but you are a man, so not every man is running' | Granted (since it is valid) |
| 8. 'Not every man is running or you are not a man, and you are a man' | Denied (inconsistent with the <i>positum</i>) |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Central Example

- | | |
|--|--|
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| 3. 'You are running' | Denied† (irrelevant and false) |
| 4. 'Every man is running and you are a man, so you are running' | Granted (since it is valid) |
| 5. 'Every man is running and you are a man' | Denied† (irrelevant and false) |
| 6. 'Not every man is running or you are not a man' | Granted (equivalent to the opposite of (5)) |
| 7. 'Not every man is running or you are not a man, but you are a man, so not every man is running' | Granted (since it is valid) |
| 8. 'Not every man is running or you are not a man, and you are a man' | Denied (inconsistent with the <i>positum</i>) |
- (5) proves Swyneshed's first thesis, and (6) his second thesis.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's *Responsio Nova*

Swyneshed's theory differs from Burley's in several respects:

- ▶ First, Swyneshed, and the *nova responsio* in general, recognises only *positio*, *impositio* and *depositio*
- ▶ Next, Swyneshed makes a sharp distinction between the *positio* and the *positum* (and in general, between the *obligatio* and the *obligatum*)
- ▶ Swyneshed also characterizes possible *positio* differently from Burley
- ▶ Most importantly, he characterizes “relevance” differently
- ▶ Responses to irrelevant propositions need not be for the same instant, but only for the present
- ▶ Finally, he characterizes success and failure (winning and losing) differently.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Positio: The Responsio Nova

Swyneshed's rules for *positio*:

- ▶ The *positum* should be accepted only if it is contingent, that is, if responses to it outside the obligation would change as the facts change
- ▶ If a proposition follows from or is inconsistent with the *positum* (regardless of what has been granted), it is said to be “relevant” (*pertinens*), otherwise “irrelevant” (*impertinens*)
- ▶ if it is relevant, it is “obligated” and should be
 - ▶ granted if it follows
 - ▶ denied if it is inconsistent
- ▶ if it's irrelevant, it is not obligated and (given the *casus* and how things are at that instant) should be
 - ▶ granted if (known to be) true, provided that is not inconsistent with the *positio* (the *obligatio*)
 - ▶ denied if (known to be) false, provided that is not inconsistent with the *positio* (the *obligatio*), and
 - ▶ doubted if it is not known whether it is true or false.
- ▶ the obligation ends when either
 - ▶ the Respondent grants and denies the same proposition (unless it is irrelevant), or
 - ▶ when the Opponent says '*cedat tempus*'.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The Responsio Antiqua

Positio
Burley's thesis
An Obligational
Sophism

The Responsio Nova

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's answer to the problems with Burley's theory

- ▶ Not every false proposition (compatible with the *positum*) need be granted:
 - ▶ the “tricks” (*cautelae*) introduced by Burley no longer work, since they only require the false proposition to be granted because it follows from the *positum* in conjunction with a true irrelevant proposition which has been granted
- ▶ Responses change only when the facts change:
 - ▶ relevance is determined only by the *positum* and not by any irrelevant propositions subsequently proposed
- ▶ Order does not affect responses:
 - ▶ again, since relevance only looks back to the *positum*, it cannot depend on any subsequent responses or their order
- ▶ Possible *positio* need not lead to inconsistency:
 - ▶ the pragmatic inconsistency introduced by *posita* such as ‘Nothing is posited to you’ is excluded by treating them as irrelevant and evaluating them as if the *positio* never was.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

The Subsequent Reception

Ashworth showed that each *responsio* had strong support in subsequent decades:

Responsio Antiqua

Ralph Strode

Albert of Saxony

John Wyclif

Richard Brinkley

William Buser

Marsilius of Inghen

John of Holland

Peter of Mantua

Peter of Candia

Paul of Venice

Responsio Nova

Robert Fland

Martinus Anglicus

anon., *Tredecim questiones*

anon., *Commentary on Marsilius*

anon., *Tres sunt modi*

anon., *Obligationes*

secundum usum Oxonie

Richard Lavenham

The majority of surviving treatises reject Swyneshed's innovation. But his ideas still influenced those who rejected it.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Yrjönsuuri's Explanation

- ▶ How heretical is this logic? Can a conjunction be false even though both its conjuncts are true?
- ▶ No: that is to confuse granting with being true, denial with being false:
 - ▶ A Respondent may be obliged to grant a proposition which is false (e.g., the *positum*)
 - ▶ He may be obliged to deny a proposition which is true (e.g., if it is incompatible with the *positum*)
 - ▶ He may even be obliged to doubt a proposition (i.e., to say 'I doubt it') which he knows to be true or false
- ▶ Mikko Yrjönsuuri suggested a book-keeping metaphor to explain the logic involved
- ▶ Catarina Dutilh Novaes formalized Yrjönsuuri's account. Let
 - ▶ P^+ represent what is relevant and follows from the *positum* (*pertinens sequens*)
 - ▶ P^- represent what is relevant and inconsistent with the *positum* (*pertinens repugnans*)
 - ▶ I represent what is irrelevant (*impertinens*)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Logic

- ▶ Then she sets out the tables for conjunction and disjunction as follows (P^+ : *pertinens sequens*, P^- : *pertinens repugnans*):

ϕ_n	P^+	P^+	P^+	P^-	P^-	I
ϕ_m	P^+	P^-	I	P^-	I	I
$\phi_n \wedge \phi_m$	P^+	P^-	I	P^-	P^-	I
$\phi_n \vee \phi_m$	P^+	P^+	P^+	P^-	I	I

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Logic

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ϕ_m	P^+	P^-	I	P^-	I	I
$\phi_n \wedge \phi_m$	P^+	P^-	I	P^-	P^-	I
$\phi_n \vee \phi_m$	P^+	P^+	P^+	P^-	I	I

- Representing these as 3x3-matrices with some re-ordering, we obtain Kleene's strong matrices:

\wedge	P^+	I	P^-
P^+	P^+	I	P^-
I	I	I	P^-
P^-	P^-	P^-	P^-

\vee	P^+	I	P^-
P^+	P^+	P^+	P^+
I	P^+	I	I
P^-	P^+	I	P^-

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Logic

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ϕ_m	P^+	P^-	I	P^-	I	I
$\phi_n \wedge \phi_m$	P^+	P^-	I	P^-	P^-	I
$\phi_n \vee \phi_m$	P^+	P^+	P^+	P^-	I	I

- ▶ Representing these as 3x3-matrices with some re-ordering, we obtain Kleene's strong matrices:

\wedge	P^+	I	P^-	\vee	P^+	I	P^-
P^+	P^+	I	P^-	P^+	P^+	P^+	P^+
I	I	I	P^-	I	P^+	I	I
P^-	P^-	P^-	P^-	P^-	P^+	I	P^-

- ▶ Thus a conjunction can be irrelevant, and so denied (when known to be false), although its conjuncts are, respectively, *pertinens sequens* (so granted, though known to be false) and *impertinens* (irrelevant, so granted, since known to be true)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of
Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Swyneshed's Logic

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ϕ_n	P^+	P^+	P^+	P^-	P^-	I
ϕ_m	P^+	P^-	I	P^-	I	I
$\phi_n \wedge \phi_m$	P^+	P^-	I	P^-	P^-	I
$\phi_n \vee \phi_m$	P^+	P^+	P^+	P^-	I	I

- Representing these as 3x3-matrices with some re-ordering, we obtain Kleene's strong matrices:

\wedge	P^+	I	P^-	\vee	P^+	I	P^-
P^+	P^+	I	P^-	P^+	P^+	P^+	P^+
I	I	I	P^-	I	P^+	I	I
P^-	P^-	P^-	P^-	P^-	P^+	I	P^-

- Thus a conjunction can be irrelevant, and so denied (when known to be false), although its conjuncts are, respectively, *pertinens sequens* (so granted, though known to be false) and *impertinens* (irrelevant, so granted, since known to be true)
- So Swyneshed's logic is thoroughly orthodox, as are Kleene's matrices.

Institutio (or Impositio)

- ▶ Let *A* signify 'man' in a false proposition, 'ass' in a true proposition and the disjunctive term 'a man or not a man' in a doubtful proposition:

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Institutio (or Impositio)

- ▶ Let *A* signify 'man' in a false proposition, 'ass' in a true proposition and the disjunctive term 'a man or not a man' in a doubtful proposition:

1. 'You are *A*'

???

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Institutio (or Impositio)

- ▶ Let *A* signify 'man' in a false proposition, 'ass' in a true proposition and the disjunctive term 'a man or not a man' in a doubtful proposition:
 1. 'You are *A*'
 2. *Cedat tempus*

???

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Institutio (or Impositio)

- ▶ Let *A* signify 'man' in a false proposition, 'ass' in a true proposition and the disjunctive term 'a man or not a man' in a doubtful proposition:
 1. 'You are *A*'
 2. *Cedat tempus*
- ▶ Either you are *A* or not: ???

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Institutio (or Impositio)

- ▶ Let *A* signify 'man' in a false proposition, 'ass' in a true proposition and the disjunctive term 'a man or not a man' in a doubtful proposition:
 1. 'You are *A*'
 2. *Cedat tempus*
- ▶ Either you are *A* or not:
 - ▶ If you are *A*, 'You are *A*' is true and irrelevant, so you should grant it when under the obligation, and *A* signifies 'ass', so you should grant that you are an ass

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Institutio (or Impositio)

- ▶ Let A signify 'man' in a false proposition, 'ass' in a true proposition and the disjunctive term 'a man or not a man' in a doubtful proposition:
 1. 'You are A '
 2. *Cedat tempus*
- ▶ Either you are A or not:
 - ▶ If you are A , 'You are A ' is true and irrelevant, so you should grant it when under the obligation, and A signifies 'ass', so you should grant that you are an ass
 - ▶ If you are not A , 'You are A ' is false and irrelevant, so you should deny it when under the obligation, and A signifies 'man', so you should deny that you are a man

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Institutio (or Impositio)

- ▶ Let *A* signify 'man' in a false proposition, 'ass' in a true proposition and the disjunctive term 'a man or not a man' in a doubtful proposition:
 1. 'You are *A*'
 2. *Cedat tempus*
- ▶ Either you are *A* or not:
 - ▶ If you are *A*, 'You are *A*' is true and irrelevant, so you should grant it when under the obligation, and *A* signifies 'ass', so you should grant that you are an ass
 - ▶ If you are not *A*, 'You are *A*' is false and irrelevant, so you should deny it when under the obligation, and *A* signifies 'man', so you should deny that you are a man
 - ▶ If you doubt it, you doubt it when under the obligation, and *A* signifies 'man or not man', so you doubt that you are a man or not.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Institutio (or Impositio)

- ▶ Let *A* signify 'man' in a false proposition, 'ass' in a true proposition and the disjunctive term 'a man or not a man' in a doubtful proposition:
 1. 'You are *A*' ???
 2. *Cedat tempus*
- ▶ Either you are *A* or not:
 - ▶ If you are *A*, 'You are *A*' is true and irrelevant, so you should grant it when under the obligation, and *A* signifies 'ass', so you should grant that you are an ass
 - ▶ If you are not *A*, 'You are *A*' is false and irrelevant, so you should deny it when under the obligation, and *A* signifies 'man', so you should deny that you are a man
 - ▶ If you doubt it, you doubt it when under the obligation, and *A* signifies 'man or not man', so you doubt that you are a man or not.
- ▶ Burley's response: "An *institutio* should never be accepted when what the proposition signifies depends on the truth or falsity of the proposition in which it is used."

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Institutio (or Impositio)

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 1. 'You are *A*' ???
 2. *Cedat tempus*
- ▶ Either you are *A* or not:
 - ▶ If you are *A*, 'You are *A*' is true and irrelevant, so you should grant it when under the obligation, and *A* signifies 'ass', so you should grant that you are an ass
 - ▶ If you are not *A*, 'You are *A*' is false and irrelevant, so you should deny it when under the obligation, and *A* signifies 'man', so you should deny that you are a man
 - ▶ If you doubt it, you doubt it when under the obligation, and *A* signifies 'man or not man', so you doubt that you are a man or not.
- ▶ Burley's response: "An *institutio* should never be accepted when what the proposition signifies depends on the truth or falsity of the proposition in which it is used."
- ▶ Swyneshed's response: accept the obligation and deny 'You are *A*'. For although *A* signifies 'man' in a false proposition and 'You are *A*' is false, and it would follow that you deny you are a man (that is, grant that 'You are *A*' is false), you can deny the conjunctive antecedent while granting the conjuncts.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

- ▶ I require (*peto*) you to grant that a man is an ass.
 1. 'You grant that a man is an ass' ???
 2. *Cedat tempus*
 - ▶ If you grant this, you grant what is false when not obligated to do so, so you responded badly
 - ▶ If you deny it, you were obliged to grant that a man is an ass and you've denied it, so responded badly
- ▶ Solution: You should deny 'You grant that a man is an ass', for you were obligated to grant that a man is an ass, not that you grant that a man is an ass.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

- ▶ I require (*peto*) you to grant that a man is an ass.
 1. 'You grant that a man is an ass' ???
 2. *Cedat tempus*
 - ▶ If you grant this, you grant what is false when not obligated to do so, so you responded badly
 - ▶ If you deny it, you were obliged to grant that a man is an ass and you've denied it, so responded badly
- ▶ Solution: You should deny 'You grant that a man is an ass', for you were obligated to grant that a man is an ass, not that you grant that a man is an ass.

Petitio can be subsumed under *positio*. For example, instead of requiring that you grant p , simply posit 'You grant p '.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Depositio

- ▶ Since a *depositum* should always be denied, whatever implies the *depositum* must also be denied. E.g.,
- 0. *Depositum*: 'You respond badly or you should deny that you respond badly' Accepted (call it A)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

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0. *Depositum*: 'You respond badly or you should deny that you respond badly' Accepted (call it *A*)

1. 'A is deposited to you' Granted (irrelevant and true)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Depositio

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- | | |
|---|-------------------------------|
| 0. <i>Depositum</i> : 'You respond badly or you should deny that you respond badly' | Accepted (call it <i>A</i>) |
| 1. 'A is deposited to you' | Granted (irrelevant and true) |
| 2. 'You should deny A' | Granted (follows from 1) |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Depositio

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| 1. 'A is deposited to you' | Granted (irrelevant and true) |
| 2. 'You should deny A' | Granted (follows from 1) |
| 3. 'You should deny that you respond badly' | ??? |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Depositio

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- | | |
|---|-------------------------------|
| 0. <i>Depositum</i> : 'You respond badly or you should deny that you respond badly' | Accepted (call it <i>A</i>) |
| 1. 'A is deposited to you' | Granted (irrelevant and true) |
| 2. 'You should deny A' | Granted (follows from 1) |
| 3. 'You should deny that you respond badly' | ??? |
| 4. <i>Cedat tempus</i> | |

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Depositio

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0. *Depositum*: 'You respond badly or you should deny that you respond badly' Accepted (call it *A*)
1. 'A is deposited to you' Granted (irrelevant and true)
2. 'You should deny A' Granted (follows from 1)
3. 'You should deny that you respond badly' ???
4. *Cedat tempus*

- ▶ If you grant it, you grant something that implies the *depositum*
- ▶ If you deny it, you deny something that follows from what you have granted, viz 'You should deny A', for you should deny the parts of any disjunction you should deny.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Depositio

- ▶ Since a *depositum* should always be denied, whatever implies the *depositum* must also be denied. E.g.,

0. *Depositum*: 'You respond badly or you should deny that you respond badly' Accepted (call it A)
1. 'A is deposited to you' Granted (irrelevant and true)
2. 'You should deny A' Granted (follows from 1)
3. 'You should deny that you respond badly' ???
4. *Cedat tempus*

- ▶ If you grant it, you grant something that implies the *depositum*
- ▶ If you deny it, you deny something that follows from what you have granted, viz 'You should deny A', for you should deny the parts of any disjunction you should deny.

Solution: 'A is deposited to you' should have been denied at line 1, for it already implies the *depositum*, and is not irrelevant:

'A is deposited to you'

So you should deny A

So you should deny that you respond badly

So either you respond badly or you should deny that you respond badly.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Dubitatio

“One must respond to the dubitatum, what is equivalent to it, what is contradictory to it, what is false and follows from it, and what is true and implies it, by saying one is in doubt.” (Burley)

▶ E.g., suppose Socrates is white and that you know this.

0. *Dubitatum*: ‘Socrates is white’

Accepted

Dubitatio

“One must respond to the dubitatum, what is equivalent to it, what is contradictory to it, what is false and follows from it, and what is true and implies it, by saying one is in doubt.” (Burley)

► E.g., suppose Socrates is white and that you know this.

0. *Dubitatum*: ‘Socrates is white’

Accepted

1. ‘You are in doubt whether Socrates is white’

Denied (irrelevant and known to be false)

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Dubitatio

“One must respond to the *dubitatum*, what is equivalent to it, what is contradictory to it, what is false and follows from it, and what is true and implies it, by saying one is in doubt.” (Burley)

- ▶ E.g., suppose Socrates is white and that you know this.
- 0. *Dubitatum*: ‘Socrates is white’ Accepted
- 1. ‘You are in doubt whether Socrates is white’ Denied (irrelevant and known to be false)
- 2. ‘You know that Socrates is white’ Denied (implies the *dubitatum*)

Obligations

Disputations
Walter Burley
Obligational Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Dubitatio

“One must respond to the *dubitatum*, what is equivalent to it, what is contradictory to it, what is false and follows from it, and what is true and implies it, by saying one is in doubt.” (Burley)

► E.g., suppose Socrates is white and that you know this.

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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Dubitatio

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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Dubitatio

“One must respond to the *dubitatum*, what is equivalent to it, what is contradictory to it, what is false and follows from it, and what is true and implies it, by saying one is in doubt.” (Burley)

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- If you grant it, you grant the opposite of the *dubitatum*
- If you deny it, you deny something that follows from the opposites of what has been denied (for $\neg 3$ and $\neg 2$ imply 1, so $\neg 1$ and $\neg 2$ imply 3)

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Dubitatio

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Solution: ‘You are in doubt whether Socrates is white’ should have been doubted at line 1, for it cannot be granted (since it is false and known to be false), and it cannot be denied (since its denial implies $\neg 2$ which together imply 3, the opposite of the *dubitatum*).

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley’s thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed’s Theses
Swyneshed’s theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Sit Verum ('Let it be true')

"It is usually said that sit verum creates an obligation on a mental state, and since mental states are of three kinds, namely, the state of knowledge, of doubt and of ignorance, this obligation is of three kinds, either through a verb of knowing, or through a verb of doubting, or through a verb of ignorance. For example, 'Let it be true that you know you are running', or 'Let it be true that you doubt you are running'." (Burley)

- ▶ Again, *sit verum*, like *petitio*, can be subsumed under *positio*. For example, instead of letting it be true that you know p , simply posit 'You know p '.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

Summary

- ▶ The function of obligational disputations was to test students' ability to handle logical inferences
- ▶ This interpretation is supported by the very few texts which describe their function
- ▶ It is not surprising that we have no record of any actual disputation: one doesn't need to engage in these often short exchanges; just thinking about them trains one to think logically
- ▶ Swyneshed's *responsio nova* seems radical and iconoclastic, in, e.g., denying conjunctions both of whose conjuncts have been granted
- ▶ But it is important to distinguish 'true' from 'granted', 'false' from 'denied', and when we do so, Swyneshed's theory is thoroughly mainstream
- ▶ Examination of the subtleties of obligational disputation shows that it does inculcate close attention to logical relationships
- ▶ We see this training preserved in the use of obligational terminology in other logical treatises, e.g., on insolubles.

Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References

References

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Obligations

Disputations
Walter Burley
Obligational
Disputations

The *Responsio Antiqua*

Positio
Burley's thesis
An Obligational
Sophism

The *Responsio Nova*

Roger Swyneshed
Swyneshed's Theses
Swyneshed's theory

Other Types of Obligation

Institutio
Petitio
Depositio
Dubitatio
Sit Verum

Conclusion

Summary
References