**Publications referred to**

1Dial., 2 Dial., 3.1 Dial., 3.2 Dial.: see *Dialogus*.

Abelard, Peter, *Collationes*: *Dialogus inter Philosophum, Iudaeum, et Christianum*. Ed. Giovanni Orlandi, with introduction, translation, and notes by John Marenbon (Oxford: Clarendon Press, 2001).

Abelard, Peter, *Sic et non*. Ed. Blanche Boyer and Richard McKeon (Chicago: University of Chicago Press, 1977). Translation: See Throop.

Adams, Marilyn McCord, “Ockham on Will, Nature and Morality”, in Spade, *Cambridge Companion*, pp.245-72.

Adams, Marilyn McCord, “The Structure of Ockham’s Moral Theory”, *Franciscan Studies* 46 (1986), pp.1-35.

Adams, Marilyn McCord, “Universals in the Early 14th Century”, in Kretzmann, Kenny and Pinborg, pp.413–39.

Adams, Marilyn McCord, “Was Ockham a Humean about Efficient Causality?”, *Franciscan Studies* 39 (1979), pp.5-48.

Adams, Marilyn McCord, *William Ockham* (Notre Dame, Ind : University of Notre Dame Press, Paperback edn. with corrections, 1989).

Adams, Marilyn McCord and Norman Kretzmann: William Ockham, *Predestination, God’s Foreknowledge, and Future Contingents*, translated with an introduction, notes, and appendices by Marilyn McCord Adams and Norman Kretzmann (New York: Appleton‑Century‑Crofts, 1969. 2nd ed. Indianapolis, Indiana: Hackett, 1983).

Adams, Marilyn McCord and Rega Wood, “Is To Will It As Bad As To Do It? The Fourteenth Century Debate”, *Franciscan Studies* 41 (1981), pp.5-60.

Alanen, L., “On Descartes’ Argument for Dualism and the Distinction Between Different Kinds of Beings”, in Knuuttila S., Hintikka J. (eds) *The Logic of Being.* Synthese Historical Library, vol 28. (Dordrecht: Springer, 1986), pp.223-248.

Alexander of Hales, *Summa theologica* (Quaracchi: Ex typographia Collegii S. Bonaventurae, 1924‑1979).

Amorós, Leo, “Series condemnationum et processuum contra doctrinam et sequaces Petri Ioannis Olivi”, *Archivum franciscanum historicum* 24 (1931), pp.495-512.

ANF: Ante-Nicean Fathers, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe. Various editions. Online: Online: http://www.newadvent.org/fathers/, https://www.ccel.org/fathers.

Anselm, *Opera omnia* (Edinburgh: Thomas Nelson, 1940‑61).

Anselm, *Selected Works*, translated Jasper Hopkins and Herbert Richardson (London: SCM Press, 1974).

AP: William of Ockham, *An princeps*, OP vol. 1, pp.228-67. For translation, see WP.

Ariew, Roger, “Descartes and Leibniz as Readers of Suárez: Theory of Distinctions and Principle of Individuation”, in *The Philosophy of Francisco Suárez*, ed. Benjamin Hill and Henrik Lagerlund (Oxford Scholarship Online: May 2012, DOI:10.1093/acprof:oso/9780199583645.001.0001).

Aristotle, *The Works of Aristotle*, translated into English under the editorship of W. D. Ross (Oxford: Clarendon Press, 1910-66).

\*\***many references to Augustine in Notes 1**

Augustine, *De civitate Dei,* ed. B. Dombart, A. Kalb, CCSL 47, 48 (Turnholt: Brepols, 1955).Translation: *The City of God against the Pagans,* trans. R.W. Dyson (Cambridge: Cambridge University Press, 1998).

Augustine, *De diversis quaestionibus octoginta tribus*, ed. A. Mutzenbecher, CCSL 44a (Turnholt: Brepols, 1975). Translation of Q.46 De ideis: https://academic.mu.edu/taylorr/Reading\_Groups/Translations.html.

Augustine, *De doctrina Christiana*, eds. K.D. Daur, J. Martin, CCSL vol.32 (Turnholt: Brepols, 1962).

Baudry, Léon, *Guillaume d’Occam: Sa vie, ses œuvres, ses idées sociales et politiques*, t. I: *L’homme et les œuvres* (Paris: J. Vrin, 1949).

Baudry, Léon, *La querelle des futurs contingents (Louvain 1465-1475), Textes inedits* (Paris: J.Vrin, 1950). Translation: *The Quarrel over future contingents (Louvain, 1465-1475): unpublished texts*, collected by Léon Baudry; translated by Rita Guerlac (Dordrecht, Boston: Kluwer Academic Publishers, c.1989).

Baudry, Léon, *Lexique philosophique de Guillaume d’Ockham: étude des notions fondamentales* (Paris: P. Lethielleux, 1958).

Bayle, Pierre, *A Philosophical Commentary on These Words of the Gospel, Luke 14.23, ‘Compel Them to Come In, That My House May Be Full’,* [1708 translation] edited, with an Introduction, by John Kilcullen and Chandran Kukathas (Indianapolis: Liberty Fund, 2005). Online: https://oll.libertyfund.org/title/bayle‑a‑philosophical‑commentary‑on‑these‑words‑of‑the‑gospel

Bayley, Charles C., “Pivotal Concepts in the Political Philosophy of William of Ockham”, *Journal of the History of Ideas* 10 (1949) pp.199-218.

Bede, *Ecclesiastical History of England*, A Revised Translation With Introduction, Life, and Notes by A. M. Sellar (London: George Bell and Sons 1907).

Ben Ahmed, Fouad and Robert Pasnau, “Ibn Rushd [Averroes]”, *The Stanford Encyclopedia of Philosophy* (Fall 2021 Edition), Edward N. Zalta (ed.), forthcoming URL = <https://plato.stanford.edu/archives/fall2021/entries/ibn‑rushd/>.

Birch, T. Bruce, *The De Sacramento Altaris of William of Ockham* (Eugene: Wipf and Stock, 2009).

Boehner, Philotheus, *Collected Articles on Ockham*, ed. E. M. Buytaert, New York and Louvain, 1958.

Boehner, Philotheus, “The Medieval Crisis of Logic and the Author of the ‘Centiloquium’ Attributed to Ockham”, *Franciscan Studies* 4 (1944), pp.151-70; reprinted in his *Collected Articles on Ockham*, pp.351-74.

Boehner, Philotheus, “The Notitia Intuitiva Of Non-Existents According To William Ockham”, *Traditio* 1 (1943), pp.223-275; reprinted in his *Collected Articles on Ockham*, pp.268-99.

Boehner, Philotheus, *Ockham Philosophical Writings: A selection edited and translated* (Edinburgh: Nelson 1957).

Boehner, Philotheus, “Ockham’s political ideas”, *The Review of Politics* 5 (1943), pp.462‑487; reprinted in his *Collected Articles on Ockham*, pp.442‑468.

Boehner, Philotheus, “The Realistic Conceptualism of William Ockham”, *Traditio* 4 (1946), pp.307-35; reprinted in his *Collected Articles on Ockham*, pp.156-73.

Brev.: William of Ockham, *Breviloquium de principatu tyrannico*, OP vol. 4, pp.97-260. For translation see SD.

Brown, Deborah, “Hume and the nominalist tradition”, *Canadian Journal of Philosophy* 42 (2012), Suppl. 27-44.

Buckle, Stephen, *Natural Law and the Theory of Property: Grotius to Hume* (Oxford: Oxford University Press, 1993).

Buescher, Gabriel, *The Eucharistic Teaching of William of Ockham* (St Bonaventure: Franciscan Institute, 1950). Available online: https://archive.org/details/eucharisticteach030177mbp/

Burr, David, *Olivi and Franciscan Poverty: The Origins of the Usus Pauper Controversy* (Philadelphia: University of Pennsylvania Press, c.1989).

C: References of the form “C.1 q.2 c.3” are to Gratian’s Decretum. See *Corpus iuris canonici*, vol. 1.

Catto, J.I. (ed.) *The History of the University of Oxford*, vol.1, *The Early Oxford Schools* (Oxford: Clarendon Press, 1984).

Catto, J.I., “Theology and Theologians 1220-1320”, in Catto, *History*, pp.471-517.

CB: William of Ockham, *Contra Benedictum*, OP vol. 3, pp.165-322.

CCSL: *Corpus Christianorum, Series Latina* (Turnhout: Brepols).

CE: William of Ockham, *Compendium errorum Ioannis Papae XXII*, OP vol. 4, pp.14-77.

Chenu, M.D., *Toward Understanding St. Thomas*, trs. A.M. Landry and D. Hughes (Chicago: Henry Regnery, 1964).

Chronicles: See Nicolaus Minorita; Martinus.

CI: William of Ockham, *Contra Ioannem*, OP vol. 3, pp.29-156.

Code: Kruger\*\*

Coleman, Janet, “The relation between Ockham's intuitive cognition and his political science”, in: *Théologie et droit dans la science politique de l'État moderne. Actes de la table ronde de Rome (12‑14 novembre 1987)* (Rome: École française de Rome, 1991), pp. 71‑88. (Publications de l'École française de Rome, 147); https://www.persee.fr/doc/efr\_0000‑0000\_1991\_act\_147\_1\_4163

Congar, Yves Marie-Joseph, “Aspects ecclésiologiques de la querelle entre mendiants et séculiers dans la seconde moitié du XIIIe siècle et le debut du XIVe”, *Archives d'histoire doctrinale et littéraire du Moyen Âge*, 28 (1961) pp.35-151.

Conti, Alessandro D., “Categories and Universals in the Later Middle Ages”, in Lloyd Newton (ed.), *Medieval Commentaries on Aristotle's Categories* (Leiden: Brill, 2008), pp. 369–409.

Copleston, Frederick, *A History of Philosophy: Volume 3 Ockham to Suarez* (London: Burns Oates & Washbourne, 1953).

*Corpus iuris civilis:* See *Digest; Code.*

*Corpus iuris canonici* (1582), http://digital.library.​ucla.​edu/canonlaw/index.html.

Courtenay, William J., “The Academic and Intellectual Worlds of Ockham”, in Spade, *Cambridge Companion*, pp.17-30.

Courtenay, William J., *Adam Wodeham: an introduction to his life and writings* (Leiden: Brill, 1978).

Courtenay, William J., *Changing Approaches to Fourteenth‑Century Thought*, The Étienne Gilson Series 29. Toronto: Pontifical Institute of Mediaeval Studies, 2007.

Courtenay, William J., *Covenant and causality in medieval thought: studies in philosophy, theology and economic practice* (London: Variorum Reprints, 1984).

Courtenay, William J., “Covenant and causality in Pierre d’Ailly”, *Speculum* 46 (1971), pp.94-119, reprinted in Courtenay, *Covenant.*

Courtenay, William J., “The Critique on Natural Causality in the Mutakallimun and Nominalism”, *Harvard Theological Review*, 66 (1973), pp.77-94, reprinted in Courtenay, *Covenant*.

Courtenay, William J., “The Dialectic of Divine Omnipotence”, reprinted in Courtenay, *Covenant*.

Courtenay, William J., “Inquiry and Inquisition: Academic Freedom in Medieval Universities”, *Church History* 58 (1989), pp.168-181.

Courtenay, William J., “Introduction,” *Vivarium*, 30 (1992), pp.1‑3.

Courtenay, William J., “John of Mirecourt and Gregory of Rimini on Whether God Can Undo the Past,” *Recherches de théologie ancienne et médiévale* 39 (1972), pp.224–53, and 40 (1973), pp.147–74.

Courtenay, William J., “*Nominales* and Nominalism in the Twelfth Century”, in *Lectionum Varietates. Hommage à Paul Vignaux (1904-1987)*, ed. J. Jolivet, Z. Kaluza, A. De Libera (Paris, 1991; written in 1986), pp.11-48.

Courtenay, William J., “Nominalism and Late Medieval Religion”, in *The Pursuit of Holiness in Late Medieval and Renaissance Religion,* ed. C. Trinkaus and H.A. Oberman(Leiden: Brill, 1974), reprinted in Courtenay, *Covenant*.

Courtenay, William J., *Ockham and Ockhamism: Studies in the Dissemination and Impact of His Thought* (Leiden: Brill, 2008).

Courtenay, William J., “Ockham, Chatton and the London Studium: Observations on Recent Changes in Ockham's Biography”, in W. Vossenkuhl and R. Schönberger (eds.), *Die Gegenwart Ockhams* (Weinheim: VCH-Verlagsgesellschaft, 1990), pp.327-37.

Courtenay, William J., “Ockham, William (c.1287–1347), philosopher, theologian, and political theorist”, *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004).

Courtenay, William J., “Papal Policy on Judging the Orthodoxy of University Masters, a Research Problem”, in *Knowledge, Discipline and Power in the Middle Ages: Essays in Honour of David Luscombe*, ed. Joseph Canning, Edmund King and Martial Staub (Leiden: Brill, 2011), pp.119-29.

Courtenay, William J., “The Preservation and Dissemination of Academic Condemnations at the University of Paris in the Middle Ages,” in *Les Philosophies morales et politiques au Moyen Ages / Moral and Political Philosophies in the Middle Ages*. Proceedings of the 9th Internat. Congr. of Medieval Phil., Ottawa, 1992, ed. C. Bazán, E. Andújar, L. Sbrocchi (New York-Ottawa-Toronto: Legas, 1995), vol. 3, pp.1659-1667.

Courtenay, William J., “The Role of English Thought in the Transformation of University Education in the Late Middle Ages,” in *Rebirth, Reform and Resilience: Universities in Transition, 1300-1700*, ed. J.A. Kittelson and P.J. Transue (Columbus, 1984), pp.103-62.

Courtenay, William J., *Schools and scholars in fourteenth-century England* (Princeton: Princeton University Press, 1987).

Craig, William Lane, *The Problem of Divine Foreknowledge and Future Contingents from Aristotle to Suarez* (Brill: Leiden, 1988).

CSEL: *Corpus Scriptorum Ecclesiasticorum Latinorum,* Universität Salzburg.

CUP: Denifle, H. and E. Châtelain (eds.), *Chartularium Universitatis Parisiensis* (Paris: Delalain Frères, 1889).

D.: References of the form “D.1 c.2” are to Gratian’s Decretum. See *Corpus iuris canonici*, vol. 1.

De Pen.: References of the form “De Pen. D.1 c.87” are to Gratian’s Decretum. See *Corpus iuris canonici*, vol. 1.

Descartes, René, *Meditations*, in *Philosophical Works*, tr. Elizabeth Haldane and G.R.T Ross (Cambridge: Cambridge University Press 1911, 1912).

Dial.: William of Ockham, *Dialogus*.

1 Dial. 1-5, OP vol. 5.

2 Dial., OP vol. 8 (translation on the Dialogus website 2TxTrs.html).

3.1 Dial., OP vol. 8 (translation on the Dialogus website31TxTrs.html; some translation also in LFMOW).

3.2 Dial., OP vol. 9 (translation on the Dialogus website, RevisedTranslation32D.html; some translation also in LFMOW).

(Other material on the Dialogus website, wtc.html.)

Dialogus website: The website of the project to edit and translate Ockham’s *Dialogus*, at http://publications.thebritishacademy.ac.uk/pubs/dialogus/ockdial.html. (For “ockdial.html” substitute the file name given in the reference.)

Digest: *The Digest of Justinian*. Latin text ed. Theodor Mommsen and Paul Krueger, English translation ed. Alan Watson (Philadelphia: University of Pennsylvania Press, c.1985), 4 volumes.

Dillon, John, “The Ideas as thoughts of God”, *Etudes Platoniciennes*, 8 (2011), pp.31-42.

Dolcini, Carlo, *Il pensiero politico di Michele da Cesena 1328-1338*, Quaderni degli Studi Romagnoli, 10, Faenza, 1977.

Douie, Decima, *The Conflict Between the Seculars and the Mendicants at the University of Paris in the Thirteenth Century*, Aquinas Society of London Aquinas Paper No.23, Blackfriars Publications (London, 1954).

Dumont, Stephen D., “Theology as a Science and Duns Scotus’s Distinction between Intuitive and Abstractive Cognition”, *Speculum* 64 (1989), pp.579-599.

Dunbabin, Jean, “Careers and Vocations”, in Catto, *History*, pp.565-605.

EFM: William of Ockham, *Epistola ad Fratres Minores*, OP vol. 3, pp.6-17. For translation see LFMOW.

Ehrle, F., “Der Augustinismus und der Aristotelismus in der Scholastik gegen Ende des 13. Jahrhunderts”, *Archiv für Literatur und Kirchengeschichte des Mittelalters*, 5 (1889), pp.603-35.

Etzkorn, Girard J., “Ockham at a Provincial Chapter: 1323. A Prelude to Avignon”, *Archivum Franciscanum Historicum*, 83 (1990), pp.557-567.

Etzkorn, Girard J.,“The Codex Paris Nat. Lat. 15805”, *Archivum Franciscanum Historicum*, 80 (1987), pp.321-333.

Etzkorn, Girard J., “William of Ockham and the Meaning of the Hypostatic Union,” in *Franciscan Christology*, ed. D. McElrath (Franciscan Institute Publications, Sources Series, n. 1, 1980), pp.183-201.

Evans, G.R., *Mediaeval Commentaries on the Sentences of Peter Lombard, vol.1* (Leiden: Brill, 2001).

Extravagantes: See *Corpus iuris canonici*, vol.3.

Freppert, Lucan, *The Basis of Morality according to William Ockham* **(**Chicago: Franciscan Herald Press, c.1988).

Friedberg, Emil Albert, *Corpus iuris canonici* (Graz: Akademische Druck‑u. Verlagsanstalt, 1959).

Friedman, Richard B., “A New Exploration of Mill’s Essay *On Liberty*”, *Political Studies*, 14 (1966), pp.281‑304.

Friedman, Richard B., “An Introduction to Mill’s Theory of Authority”, in J. B. Schneewind, ed., *Mill: A Collection of Critical Essays* (New York: Doubleday, 1968), pp. 379‑425.

Friedman, Russell L.. *Medieval Trinitarian Thought from Aquinas to Ockham* (Cambridge: Cambridge University Press, 2010).

Gál, Gedeon, “Gualteri de Chatton et Guillelmi de Ockham Controversia de Natura Conceptus Universalis”, *Franciscan Studies*, NS 27 (1967), pp.191-212.

Gál, Gedeon, “William Ockham died ‘impenitent’ in April 1347”, *Franciscan Studies*, 42 (1982), pp.90-5.

Gelber, Hester Goodenough, *Logic and the Trinity: A Clash of Values in Scholastic Thought, 1300-1335*, University of Wisconsin Ph.D. thesis 1974, unpublished; available from http://dissexpress.umi.com/.

Gilson, *History*: Gilson, Étienne, *History of Christian Philosophy in the Middle Ages* (London: Sheed and Ward, 1955).

Gilson, Étienne, *Reason and Revelation in the Middle Ages* (New York: Scribner’s, 1938).

Gilson, Étienne, *The Unity of Philosophical Experience* (New York: Scribner’s, 1937).

Glorieux, Palémon, “Le chancelier Gerson et la réform de l’enseignement”, in *Mélanges offerts à Étienne Gilson* (Paris: Vrin, 1959), pp.285-98.

Gratian, *The Treatise on Laws (Decretum DD. 1-20) with the Ordinary Gloss* trs. Augustine Thompson and James Gordley (Washington: Catholic University of America Press, 1993).

Godfrey of Fontaines, *Les Quatres Premiers Quodlibets*, ed. M. De Wulf and A. Pelzer, vol. 2 (Louvain: Institut Supérieur de Philosophie de l'Université, 1904). Online: https://archive.org/details/lesquatrepremier00godf/page/208/mode/2up

Gregory of Rimini, *Lectura super primum et secundum sententiarum*, ed. A. Damasus Trapp et al. (Berlin: De Gruyter, 1980).

Griffel, Frank, “Al-Ghazali”, *The Stanford Encyclopedia of Philosophy* (Winter 2016 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/win2016/entries/al-ghazali/>.

Gutas, Dimitri, “Ibn Sina [Avicenna]”, The Stanford Encyclopedia of Philosophy (Fall 2016 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2016/entries/ibn‑sina/>.

Hasse, Dag Nikolaus, “Influence of Arabic and Islamic Philosophy on the Latin West”, *The Stanford Encyclopedia of Philosophy* (Fall 2014 Edition), Edward N. Zalta (ed.), URL = https://plato.stanford.edu/archives/fall2014/entries/arabic-islamic-influence/.

Helmholz, R.H., “Canon Law and Roman Law”, in David Johnston (ed.), *The Cambridge Companion to Roman Law* (New York: Cambridge University Press, 2015), pp.396-422.

Hudson, Nicholas, “John Locke and the Tradition of Nominalism”, in Hugo Keiper, Christoph Bode and Richard J. Uts, eds., *Nominalism and Literary Discourse, New Perspectives* (Amsterdam: Rodopi, 1997), pp.283-300.

Hume, David, *A Treatise of Human Nature*, ed. P.H. Niddich (2nd edn., Oxford: Clarendon Press, 1978).

Iacobus de Voragine: Iacopo da Varazze, *Legenda aurea,* ed. Giovanni Paolo Maggioni (Firenze: SISMEL, 2007).

IPP: William of Ockham, *De imperatorum et pontificum potestate*, OP vol. 4, pp.279-355. For translation see PEP.

Jerome, *Letters*, translated by W.H. Freemantle (New York : Christian Literature Co. ; Oxford : Parker & Co., 1893); https://www.newadvent.org/fathers/3001.htm.

John of Paris, *On Royal and Papal Power*, translated with an introduction by J.A.Watt (Toronto: Pontifical Institute of Medieval Studies, 1971).

Keele, Rondo, *Ockham Explained: From Razor to Rebellion* (La Salle: Open Court, 2010).

Keele, Rondo, “Walter Chatton”, *The Stanford Encyclopedia of Philosophy* (Spring 2014 Edition), Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/spr2014/entries/walter-chatton/>.

Kenny, Anthony and Jan Pinborg, “Medieval philosophical literature”, in Kretzmann, Kenny and Pinborg, pp.11-42.

Kilcullen: Digital versions of some of the following items will be found at https://webarchive.nla.gov.au/tep/98441; others on the Dialogus website​.

Kilcullen, John, “Bayle on the Rights of Conscience”, in Kilcullen, *Sincerity and Truth*, pp.54-105.

Kilcullen, John, “The Ethics of Belief and Inquiry”, in Kilcullen, *Sincerity and Truth*, pp.136-74.

Kilcullen, John, “Freewill and Determinism”, in Kilcullen, *Sincerity and Truth*, pp.195-201.

Kilcullen, John, “The Medieval Concept of Heresy”, in Lagerlund, pp.466-70.

Kilcullen, John, “Medieval elements in Berkeley, Locke and Hume”.

Kilcullen, John, “Medieval Theories of Natural Law”, in Lagerlund, pp.831-9.

Kilcullen, John, “Medieval Theories of Natural Rights”, in Lagerlund, pp. 867-73.

Kilcullen, John, “Mill on Liberty\*\*\*

Kilcullen, John, “Natural Law and Will in Ockham”: See WND, pp.851-82.

Kilcullen, John, “Ockham and Infallibility”, *The Journal of Religious History*, 16 (1991), pp.387‑409.

Kilcullen, John, “Ockham on Universals”.

Kilcullen, John, “The Origin of Property: Ockham, Grotius, Pufendorf, and some others”: see WND, pp.883-932.

Kilcullen, John, “The Political Writings”, in Spade, *Cambridge Companion*, pp.302-25.

Kilcullen, John, “Reciprocity arguments for toleration”, *Sincerity and Truth,* pp.126-129.

Kilcullen, John, *Sincerity and Truth: Essays on Arnauld, Bayle and Toleration* (Oxford: Clarendon Press, 1988).

Kilcullen, John, “Translation of William of Ockham, Ord.1 d.2 q.6”.

Kilcullen, John, “William of Ockham and Early Christianity”.

Kilcullen, John and Jonathan Robinson, “Medieval Political Philosophy”, *The Stanford Encyclopedia of Philosophy* (Winter 2019 Edition), Edward N. Zalta (ed.), URL = <https://​plato.stanford.edu/archives/win2019/entries/​medieval‑​political/>.

Kilcullen, John and John Scott, “Papal Documents Relating to the Franciscan Idea of Poverty” Translated.

King, Peter, “The Failure of Ockham’s Nominalism”, http:​//​individual.​utoronto.​ca/pking/presentations/Ockham\_and\_Nominalism.pdf.

King, Peter, “Ockham’s Ethical Theory”, in Spade, *Cambridge Companion*, pp.227-44.

King, Peter, “Ockham on the Role of Concepts”, http:​//​individual.​utoronto.​ca/pking/presentations/Ockham\_on\_Concepts.​pdf.

King, Peter, “William of Ockham: *Summa logicae*”, http://individual.utoronto.ca/pking/articles/Ockham.Summa\_logicae.pdf.

Knysh, George D., *Fragments of Ockham hermeneutics* (Winnipeg: WCU Council of Learned Societies, 1997).

Knysh, George D., *Ockham Perspectives* (Winnipeg: The Ukrainian Academy of Arts and Sciences in Canada, 1994).

Knysh, George D., *Political Ockhamism* (Winnipeg: The Ukrainian Academy of Arts and Sciences in Canada, 1996).

Koch, Josef, *Kleine Schriften* (Rome: Edizioni di storia e letteratura, 1973).

Koch, Josef, “Neue Aktenstücke zu dem gegen Wilhelm Ockham in Avignon geführten Prozeß”, *Recherches de théologie ancienne et médiévale*, 7 (1935) 353-380, 8 (1936) 79-93, 168-197; republished in Koch, *Kleine Schriften*. (References are to *Kleine Schriften*.)

Koch, Josef, “Philosophische und Theologische Irrtumslisten von 1270-1329: Ein Beitrag zur Entwicklung der Theologischen Zensuren”, in Koch, *Kleine Schriften*, vol. 2, p.423-50.

Kraut, Richard, “Plato”, *The Stanford Encyclopedia of Philosophy* (Fall 2017 Edition), Edward N. Zalta (ed.), URL ​= <https://​plato.stanford.edu/archives/fall2017/entries/plato/>.

Kretzmann, Norman, A. Kenny, J. Pinborg (eds.), *The Cambridge History of Later Medieval Philosophy* (Cambridge: Cambridge University Press, 1982).

Lagerlund, Henrik, *Encyclopedia of Medieval Philosophy* (Dordrecht: Springer, 2011).

Laird, W.R., “Robert Grosseteste on the Subalternate Sciences”, *Traditio*, XLIII, (1987), pp. 147‑169.

Lambertini, Roberto, “Francis of Marchia and William of Ockham: Fragments from a Dialogue”, *Vivarium* 44 (2006), pp. 184‑204.

Lambertini, Roberto, “Political Theory in the Making: Theology, Philosophy and Politics at the Court of Lewis the Bavarian”, in *Philosophy and Theology in the ‘Studia’ of the Religious Orders and at Papal and Royal Courts: Acts of the XVth Annual Colloquium of the Société Internationale pour l’Étude de la Philosophie Médiévale, University of Notre Dame, 8-10 October 2008*, ed. K. Emery, Jr., W.J. Courtenay, S.M. Metzger (Turnhout: Brepols, 2012), pp.701-24.

Larsen, Andrew E., *The School of Heretics: Academic Condemnation at the University of Oxford, 1277–1409* (Leiden: Brill, 2011).

Leibniz, Gottfried Wilhelm, *Philosophical papers and letters: a selection,* translated and edited with an introduction by Leroy E. Loemker (Chicago: University of Chicago Press, 1956).

LFM: William of Ockham, *Epistola ad Fratres Minores*, OP vol. 3, pp.6-17. Translation: see LFMOW.

LFMOW: William of Ockham, *A Letter to the Friars Minor and Other Writings*, ed. and tr. Arthur Stephen McGrade and John Kilcullen (Cambridge: Cambridge University Press, 1995). Includes LFM, parts of WND, 3.1 Dial., 3.2 Dial. and OQ.

Lib. vi: Liber Sextus, *Corpus iuris canonici*, vol.3.

Little, A.G., “The Franciscan School at Oxford in the Thirteenth Century”, *Archivum Franciscanum historicum*, 19 (1926), pp.803-74.

Livesey, J., “William of Ockham, the Subalternate Sciences and Aristotle’s theory of metabasis”, *British Journal for the History of Science*, 18 (1985), pp.127-45.

Locke, John, *Letters on Toleration*, in *The Works of John Locke*, 12th edition, vol. 5, (London, 1824).

Loemker: See Leibniz.

Longeway, John Lee, *Demonstration and Scientific Knowledge in William of Ockham: A Translation of Summa Logicae III-II, De Syllogismo Demonstrativo, and Selections from the Prologue to the Ordination* (Notre Dame: University of Notre Dame Press, 2007).

Luscombe, David, “William of Ockham and the Michaelists on RobertGrosseteste and Denis the Areopagite”, in *The Medieval Church: Universities, Heresy and the Religious Life*, ed. P. Biller and B. Dobson (Woodbridge: Boydell Press, 1999), pp.93-109.

McDonough, Jeffrey K., “Leibniz’s Philosophy of Physics”, *The Stanford Encyclopedia of Philosophy* (Fall 2019 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2019/entries/leibniz‑physics/>.

McGrade, Arthur Stephen, “Natural Law and Divine Omnipotence”, in Spade, *Cambridge Companion*, pp.273-301.

McGrade, Arthur Stephen, *The Political Thought of William of Ockham: Personal and Institutional Principles* (Cambridge: Cambridge University Press, 1974).

McGrade, Arthur Stephen, “Right(s) in Ockham: a reasonable vision of Politics”, in V. Makinen and P.Korkman (eds.), *Transformations in Medieval and Early-Modern Rights Discourse*. Dordrecht: Springer, 2006, pp.63-94

McGrath, Alister E., “The anti-Pelagian structure of ‘Nominalist’ doctrines of justification”, *Ephemerides theologicae Lovanienses*, 57 (1981), pp.107-119.

McGrath, Alister E., *Iustitia Dei: a history of the Christian doctrine of justification* (Cambridge: Cambridge University Press, 1986).

McSorley, H.J., “Was Gabriel Biel a Semi-Pelagian?” in Leo Scheffczyk, Werner Dettloff, and Richard Heinzmann, eds., *Wahrheit und Verkündigung: Michael Schmaus zum 70. Geburtstag*, 2 vols. (Munich: Schöningh, 1967), vol.2, pp. 1109–1120.

Mann, Jesse D., “William of Ockham, Juan de Segovia, and Heretical Pertinacity”, *Mediaeval Studies*, 56 (1994), pp.67-88.

Marenbon, John, “Introduction” in Abelard, *Collations*, ed. John Marenbon and Giovanni Orlandi (Oxford: Clarendon Press, 2001), pp.xvii-cxxi. \*repetition?\*

Marsilius of Padua, *Defensor pacis*, ed. Richard Scholz (Hannover : Hahn'sche Buchhandlung, 1932‑33). Translation: *The Defender of the Peace*, ed. and tr. Annabel Brett (Cambridge: Cambridge University Press, 2005). (Page references are to the translation.)

Martini *Chronicon*: Martini Oppaviensis, *Chronicon pontificum et imperatorum*, ed. L. Weiland, Monumenta Germaniae historica Scriptorum vol.22 (Hannover: Hahn 1872), pp.377-475, https://www.dmgh.de/mgh\_ss\_22/

Maurer, Armand A., “Ockham’s Razor and Chatton’s Anti-Razor”, *Mediaeval Studies*, 46 (1984), pp.463–75.

Maurer, Armand A., *The Philosophy of William of Ockham in the Light of Its Principles* (Toronto: Pontifical Institute of Mediaeval Studies, 1999).

Miethke, Jürgen, “Der ‘Dialogus’ Ockhams als Fiktion eines Lehrgesprächs zwischen Lehrer und Schüler”, in *Schüler und Meister*, ed. Andreas Speer and Thomas Jeschke (Berlin: De Gruyter, 2016), pp.705-20.

Miethke, Jürgen, “Einleitung”, Wilhelm von Ockham, *Die Amtsvollmacht von Papst und Klerus* (Freiburg: Herder, 2015).

Miethke, Jürgen, “Ein neues Selbstzeugnis Ockhams zu seinem *Dialogus*”, in Anne Hudson and Michael Wilks (eds.), *From Ockham to Wyclif* (Oxford: Blackwell, 1987), pp.19-30.

Miethke, Jürgen, “Marsilius und Ockham: Publikum und Leser ihrere Politischen Schriften im Späteren Mittelalter”, *Medioevo* 6 (1980), pp.534-558. Reprinted in Jürgen Miethke, *Politische Scholastik — Spätmittelalterliche Theorien der Politik* (Tübingen: Mohr Siebeck, 2021), pp.415-37.

Miethke, Jürgen, *Ockhams Weg zur Sozialphilosophie* (Berlin: De Gruyter, 1969).

Miethke, Jürgen, “Papst, Ortsbischof und Universität in den Pariser Theologenprozessen des 13. Jahrhunderts”, in Albert Zimmermann (ed.), *Die Auseinandersetzungen an der Pariser Universität im XIII. Jahrhundert* (Berlin: De Gruyter, 1976), pp.52-94.

Miethke, Jürgen, *Studieren an mittelalterlichen Universitäten Chancen und Risiken: Gesammelte Aufsätze* (Leiden: Brill, 2004).

Miethke, Jürgen, “Zu Wilhelm Ockhams Tod”, *Archivum Franciscanum Historicum*, 61 (1968), pp.79-98.

Mill, J.S., “Blakey’s History of Moral Science”, in *Essays on Ethics, Religion and Society*, ed. J.M. Robson, J.S. Mill, *Collected Works,* vol. 10 (Toronto: University of Toronto Press 1969.)

Mill, J.S., *Auguste Comte and Positivism*, *Collected Works* vol.10,\*

Mill, J.S., On Liberty\*\*

*Representative Government*, *Collected Works*, vol.19 pp.506, 508, 512; Mill, *Essays on Politics and Society Part 2*, *Collected Works*, vol.19, pp.650-53.Mill, J.S., *Spirit of the Age*, *Collected Works* vol.22

Moody, Ernest A., *The Logic of William of Ockham* (New York: Russell & Russell, 1935).

Moody, Ernest A., “William of Ockham (c.1285-1349)”, *Encyclopedia of Philosophy*, 1967. Reprinted in his *Studies in Medieval Philosophy, Science, and Logic: Collected Papers 1933-1969* (Berkeley: University of California Press, 1975).

Moraw, Peter, “Careers of Graduates”, in Ridder-Symoens, pp.244-279.

Murphy, Mark, “Theological Voluntarism”, *The Stanford Encyclopedia of Philosophy* (Summer 2019 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/sum2019/entries/voluntarism‑theological/>.

New Advent: https://www.newadvent.org/fathers/ (add the file name given in the reference).

Nicolaus Minorita, *Chronica*, ed. Gedeon Gál and David Flood (St Bonaventure: Franciscan Institute, 1996).

NPNF: *Nicene and Post-Nicene Fathers*: First Series ed. Philip Schaff, Second Series ed. Philip Schaff and Henry Wace. Various editions. Online: http://www.newadvent.org/fathers/, https://www.ccel.org/fathers \*\*

Oberman, Heiko A., “Facientibus quod in se est Deus non denegat gratiam: Robert Holcot O.P. and the Beginnings of Luther’s Theology”, *The Harvard Theological Review*, 55 (1962), pp.317-342.

Oberman, Heiko A., *The harvest of medieval theology: Gabriel Biel and late medieval nominalism* (Cambridge, Mass. : Harvard University Press, 1963).

Ockham: See William.

OND: William of Ockham, *Opus nonaginta dierum*, OP vols. 1 and 2. For translation see WND.

OP: William of Ockham, *Opera Politica*.

OPh: See William of Ockham, *Opera Philosophica et Theologica*.

OQ: William of Ockham, *Octo quaestiones de potestate papae*, OP vol.1, pp.15-217. Q3 translated in LFMOW.

OTh: See William of Ockham, *Opera Philosophica et Theologica*.

OTP: William of Ockham, *Ockham's Theory of Propositions: Part II of the Summa Logicae* translated by Alfred J. Freddoso and Henry Schuurman, with introduction by Alfred J. Freddoso (Notre Dame: University of Notre Dame Press, c.1980).

OTT: *Ockham’s Theory of Terms: Part I of the Summa Logicae*, translated M.J. Loux (Notre Dame: University of Notre Dame Press, 1974)

Ouy, Gilbert, “Simon de Plumetot (1371-1443) et sa bibliothèque”, in P. Cockshaw, M.-C. Garand et P. Jodogne (eds.), *Miscellanea codologica F. Masai Dicata* *MCMLXXIX* (Ghent, 1979), vol.2, pp.353-381.

Parvis, Paul, “When Did Peter Become Bishop of Antioch?” in *Peter in Early Christianity*, ed. Helen K. Bond, Larry W. Hurtado (Grand Rapids: Wm. B. Eerdmans Publishing, 2015), pp.263-72.

Pasnau, Robert, *Thomas Aquinas on Human Nature* (Cambridge: Cambridge University Press, 2002).

PEP: William of Ockham, *De imperatorum et pontificum potestate*, OP vol. 4, pp.279-355. Translation: Annabel S. Brett, *On the Power of Emperors and Popes* (Bristol: Thoemmes Press, 1998).

Peter Lombard, *Sententiae*, 3rd edn. Ed. Ignatius C. Brady (Grottaferrata: Collegii S. Bonaventurae ad Claras Aquas, 1971-81). Translation: Silano, Giulio, translator, *The Sentences*, 4 volumes (Toronto: PIMS 2007-2001).

Piper, A.J., and M.R. Foster, “Evidence of the Oxford Booktrade, about 1300”, *Viator*, 20 (1989), pp.155-60.

PL: J.-P Migne (ed.), *Patrologiae cursus completus, series Latina* (Paris, 1852ff). References are to the version online at http://www.documentaCatholicaomnia.eu/1815-1875,\_Migne,\_Patrologia\_Latina\_01.\_Rerum\_Conspectus\_Pro\_Tomis\_Ordinatus,\_MLT.html.

Pollard, G. “The *pecia* system in the medieval universities”, in *Medieval scribes, Manuscripts and Libraries. Essays presented to N.R. Ker*, ed. M.B. Parkes and A.G. Watson, London 1978, pp.145-61.

Post, Gaines, “Copyists’ Errors and the Problem of legal Dispensations ‘contra statutum generale Ecclesiae’ or ‘contra statum generalem Ecclesiae’ according to the Decretists and Decretalists ca 1150-1254”, *Studia Gratiana* 9 (1966), pp.358-405

Putallaz, François-Xavier, “Censorship”, in Pasnau, Robert (ed), *The Cambridge History of Medieval Philosophy*, vol. 1 (Cambridge: Cambridge University Press, 2010), pp.99-113.

PWS: *Ockham Philosophical Writings: A selection,* edited and translated by Philotheus Boehner (Edinburgh: Nelson 1957).

PWO: Maurer, Armand A., *The Philosophy of William of Ockham in the Light of Its Principles* (Toronto: Pontifical Institute of Mediaeval Studies, 1999).

QQ: *William of Ockham, Quodlibetal Questions*, translated by A.J.Freddoso and F.E. Kelley (New Haven: Yale University Press, 1991).

Rashdall, Hastings, rev. by F. M. Powicke and A. B. Emden, *The Universities of Europe in the Middle Ages*, 3 vols. (Oxford: Clarendon Press, 1895; 1987).

Rich, Audry N.M., “The Platonic Ideas as the Thoughts of God”, *Mnemosyne* (4th series, 7), 1954, pp.123-133. https://www.jstor.org/stable/4427595?seq=1#fndtn-page\_scan\_tab\_contents.

Ridder-Symoens, Hilde de (ed.), *A History of the University in Europe. Vol. I: Universities in the Middle Ages* (Cambridge: Cambridge University Press, 1992).

Robinson, Jonathan, *William of Ockham's Early Theory of Property Rights in Context*, Studies in Medieval and Reformation Traditions 166 (Leiden: Brill, 2012).

Rode, Christian (ed.), *A Companion to the Responses to Ockham* (Leiden: Brill, 2016).

Rosemann, Philipp, *Mediaeval Commentaries on the Sentences of Peter Lombard,* vol.2, vol. 3 (Leiden: Brill, 2009, 2015).

Rouse, Mary A., and Richard H. Rouse, *Authentic Witnesses* (Notre Dame, 1991).

Rynasiewicz, Robert, “Newton’s Views on Space, Time, and Motion”, *The Stanford Encyclopedia of Philosophy* (Summer 2014 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/sum2014/entries/newton‑stm/>.

s.v.: References of the form “s.v. *heresim*” are to the gloss on *Corpus iuris canonici*.

Sadik, Shalom, “Hasdai Crescas”, *The Stanford Encyclopedia of Philosophy* (Winter 2016 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/win2016/entries/crescas/>.

Sapir Abulafia, Anna, *Christians and Jews in dispute: disputational literature and the rise of anti-Judaism in the West* (Aldershot: Ashgate, 1998).

Schabel, Christopher, “Francis of Marchia”, *The Stanford Encyclopedia of Philosophy* (Winter 2015 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/win2015/entries/francis-marchia/>.

Schütz, A., “Der Kampf Ludwigs des Bayern gegen Papst Johannes XXII. und die Rolle der Gelehrten am Münchner Hof”, in *Wittelsbach und Bayern 1.1 Die Zeit der frühen Herzöge, Von Otto I. zu Ludwig dem Bayern, Beiträge zur Bayerischen Geschichte und Kunst, 1180-1350*, ed. H. Glaser (Munich: Hirmer, 1980), pp.388-97.

Scott, John, “Omissions or additions?”\*.

Scott, John, “Theologians vs Canonists on Heresy”, on the Dialogus website, frmIntro1d1.html.

???Scotus, Iohannes Duns, *Opera omnia*, ed. C. Balic and others (Rome, 1950-).

Scotus, Iohannes Duns, *A treatise on God as first principle. A revised Latin text of the ‘De primo principio’ translated into English along with two related questions from an early commentary on the Sentences,* by Allan B. Wolter (Chicago: Franciscan Herald Press, 1966).

SD: William of Ockham, *Breviloquium de principatu tyrannico*, OP vol. 4, pp.97-260. Translation: *A Short Discourse on Tyrannical Government*, ed. A.S. McGrade, tr. John Kilcullen (Cambridge: Cambridge University Press, 1992).

Seeskin, Kenneth, “Maimonides”, *The Stanford Encyclopedia of Philosophy* (Spring 2017 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/spr2017/entries/maimonides/>.

Shank, Michael H., *Unless You Believe, You Shall Not Understand: Logic, University, and Society in Late Medieval Vienna* (Princeton: Princeton University Press, 1988).

Shogimen, Takashi, “William of Ockham and Medieval Discourses on Toleration”, in Vicki A. Spencer (ed.), *Toleration in comparative perspective* (Lanham: Lexington Books, 2018), pp.3-22.

Shogimen, Takashi, *Ockham and Political Discourse in the Late Middle Ages* (Cambridge: Cambridge University Press, 2007).

Shogimen, Takashi, “William of Ockham and Conceptions of Heresy, c.1250-1350”, in *Heresy in Transition: Transforming Ideas of Heresy in Medieval and Early Modern Europe*, ed. I Hunter, J.C. Lauresen and C.J. Nederman (Aldershot: Ashgate, 2005), pp.59-70.

Shogimen, Takashi, “William of Ockham’s Ecclesiology and Political Thought”, in *The English Province of the Franciscans (1224-c.1350),* ed. Michael Robson (Leiden: Brill, 2017), pp.335-353.

Silano, Giulio: see Peter Lombard.

Silverman, Allan, “Plato’s Middle Period Metaphysics and Epistemology”, *The Stanford Encyclopedia of Philosophy* (Fall 2014 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2014/entries/plato‑metaphysics/>.

SL: William of Ockham, *Summa Logicae*, OPh vol.1. Translations: See Longeway; OTP; OTT.

Southern, R.W., “From Schools to University”, in Catto, *History*, pp.1-36.

Spade, Paul V. (ed.), *The Cambridge Companion to Ockham* (Cambridge: Cambridge University Press, 1999).

Spade, Paul V. (tr.), *Five Texts on the Mediaeval Problem of Universals: Porphyry, Boethius, Abelard, Duns Scotus, Ockham* (Indianapolis: Hackett, 1994).

Spade, Paul V., “Ockham, Adams and Connotation: A Critical Notice of Marilyn Adams, William Ockham”, *The Philosophical Review*, 99 (1990), pp.593-612.

Spade, Paul V., “Some Epistemological Implications of the Burley-Ockham Dispute”, *Franciscan Studies* 35 (1975), pp.212-222.

Spade, Paul V. and Claude Panaccio, “William of Ockham”, *The Stanford Encyclopedia of Philosophy* (Spring 2019 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/spr2019/entries/ockham/>.

ST: Thomas Aquinas, *Summa theologiae*. Translation: https://www.newadvent.org/summa/.

St Leger, James, *The “etiamsi daremus” of Hugo Grotius: A Study in the Origins of International Law* (Rome: Angelicum, 1962).

Stump, Eleonore, “The Mechanisms of Cognition: Ockham on Mediating Species”, in Spade, *Cambridge Companion*, pp.168-203.

Sweeney, Eileen, “Literary Forms of Medieval Philosophy”, *The Stanford Encyclopedia of Philosophy* (Summer 2015 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/sum2015/entries/medieval-literary/>.

Sylla, Edith Dudley, “Autonomous and Handmaiden Science: St Thomas Aquinas and William of Ockham on the Physics of the Eucharist”, in Murdoch, John Emery, and Edith Sylla (eds.), *The Cultural Context of Medieval Learning* (Dordrecht: Reidel, 1973), pp.348-396.

Tachau, Katherine H., “The Problem of the species in medio at Oxford in the Generation after Ockham”, *Mediaeval Studies*, 44 (1982), pp.394-443.

Tachau, Katherine H., *Vision and Certitude in the Age of Ockham: Optics, Epistemology, and the Foundations of Semantics, 1250-1345* (Leiden: Brill, 1988).

Thijssen, J.M.M.H, “Nicholas of Autrecourt”, *The Stanford Encyclopedia of Philosophy* (Spring 2016 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/spr2016/entries/autrecourt/>.

Thijssen, J.M.M.H, *Censure and Heresy at the University of Paris, 1200-1400* (Philadelphia: University of Pennsylvania Press, 1998).

Thijssen, J.M.M.H, “Condemnation of 1277”, *The Stanford Encyclopedia of Philosophy* (Winter 2016 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/win2016/entries/condemnation/>.

Thorndike, Lynn, *University Records and Life in the Middle Ages* (New York: Columbia University Press, 1949).

Throop, Priscilla, translator, *Yes and No: The Complete English translation of Peter Abelard’s Sic et Non* (Charlotte, Vermont: Medieval MS, 2007).

Tierney, Brian, *Foundations of the Conciliar Theory* (Cambridge: Cambridge University Press, 1955).

Tierney, Brian, “Ockham, the Conciliar Theory, and the Canonists”, *Journal of the History of Ideas* 15 (1954), pp.40‑70.

Tierney, Brian, *Origins of Papal Infallibility* (Leiden: Brill, 1972).

Tierney, Brian, *The Idea of Natural Rights: Studies on Natural Rights, Natural Law and Church Law 1150‑1625* (Atlanta: Scholars Press, 1997).

Torrell, Jean-Pierre, *Saint Thomas Aquinas, vol. 1: The Person and his Work*, tr. R. Royal (Washington: Catholic University of America, 1996).

Verger, Jacques, “Patterns”, in Ridder-Symoens, pp.35-74.

Verger, Jacques, “Teachers”, in Ridder-Symoens, pp.144-168.

Vignaux, Paul, “Nominalisme” and “Occam”, in *Dictionnaire de théologie catholique*, 15 vols. (Paris: Letouzey et Ané, 1903–1950). Vol. XI, cols. 733–789 and 864–904.

Vignaux, Paul, *Philosophy in the Middle Ages: An Introduction,* tr. E.C.Hall (New York: Meridian Books, 1959).

William of Ockham, *Dialogus*.

1 Dial. 1-5, OP vol. 5

2 Dial., OP vol. 8

3.1 Dial., OP vol. 8

3.2 Dial., OP vol. 9

English translations will be found on the Dialogus website at wtc.html#d6 (1 Dial. 6 and 7), 2TxTrs.html (2 Dial.), 31TxTrs.html (3.1 Dial.) and RevisedTranslation32D.html (3.2 Dial.)

William of Ockham, OPh, OTh: *Opera Philosophica et Theologica,* ed. Gedeon Gálet al. (St Bonaventure: The Franciscan Institute, 1967-88). Republished in electronic form: Intelex, Charlottesville, Virginia, 2011. References are by volume and page (sometimes by line, e.g. “p.306.138” means “p.306 line 138”). In the print edition a page number asterisked (e.g. p.32\*) is part of the frontmatter. The numeral after “/” is the page number in the electronic edition: p.605/644 refers to p.605 in the print edition, which is p.644 in the electronic edition. Titles of Ockham’s works are abbreviated as in Spade, *Cambridge Companion*, p.xv. Unattributed translations in footnotes are ours.

William of Ockham, OP: *Opera Politica:*

Vol. 1, ed. J.G. Sikes, B.L. Manning, H.S. Offler, R.F. Bennett and R.H. Snape (Manchester: Manchester University Press, 1940); vol. 1 second edn. ed. H.S. Offler, (Manchester: Manchester University Press, 1974).

Vol. 2, ed. H.S. Offler (Manchester: Manchester University Press, 1963).

Vol. 3, ed. H.S. Offler (Manchester: Manchester University Press, 1956).

Vol. 4, ed. H.S. Offler (Oxford: Oxford University Press for the British Academy, 1997).

Vol. 5, ed. John Kilcullen and John Scott (Oxford: Oxford University Press for the British Academy, 2020).

Vol. 8, ed. John Kilcullen, John Scott, Jan Ballweg and Volker Leppin (Oxford: Oxford University Press for the British Academy, 2011).

Vol. 9, ed. Semih Heinen and Karl Ubl (Oxford: Oxford University Press for the British Academy, 2019).

Wittneben, Eva Luise, “Bonagratia von Bergamo († 1340). Eine intellektuelle Biographie in der politischen Diskussion des 14. Jahrhunderts”, in: Kaufhold, Martin (ed.), *Politische Reflexion in der Welt des späten Mittelalters / Political Thought in the Age of Scholasticism. Essays in Honour of Jürgen Miethke*, (Studies in Medieval and Reformation Thought, 93), Leiden, Boston 2004, pp. 247 – 267.

WND: William of Ockham, *Opus nonaginta dierum*, OP vols. 1 and 2. Translation: *Work of Ninety Days*, translated John Kilcullen and John Scott (Lewiston: Edwin Mellen Press, 2001). Electronic version: http://nlx.com/home. Introduction: http://pandora.nla.gov.au/pan/98441/20120504‑0000/www.humanities.mq.edu.au/Ockham/ONDintro.html. See errata compiled by Jon Robinson, http://pandora.nla.gov.au/pan/98441/20120504‑0000/www.humanities.mq.edu.au/Ockham/WND‑corrigenda.html

WO: Adams, Marilyn McCord, *William Ockham* (Notre Dame: University of Notre Dame Press, 1987; paperback edition 1989).

Wood, Rega, “Ockham’s Repudiation of Pelagianism”, in Spade, *Cambridge Companion*, pp.350-74.

*Work of Ninety Days*: See WND.

WP: William of Ockham, *An princeps*, OP vol. 1, pp.228-67. Translated in Cary J. Nederman, ed. and trans., *Political Thought in Early Fourteenth‑Century England: Treatises of Walter of Milemete, William of Pagula, and William of Ockham*, Series: Medieval and Renaissance Texts and Studies, vol. 250 (Tempe: Arizona Center for Medieval and Renaissance Studies, 2002).

X: References of the form “X 1.2.3” are to the Decretals. See *Corpus iuris canonici*, vol. 2.