

John Duns Scotus The Examined Report Of The Paris Lecture

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john duns scotus began his parisian lectures on peter lombard s sentences during the course of the academic year 1302 1303 he was forced to leave paris in june of 1303 due to a dispute between king philip iv of france and pope boniface viii although there is still some disagreement as to

when scotus returned to paris in the fall of 1303 the spring of 1304 or even later in 1304 there is less disagreement about when he lectured on book iv of the sentences 1 he began in the spring of 1303 and completed his lectures on book iv either in the fall of 1303 or the following spring of 1304

second volume of scotus works

this monograph encompasses the first critical edition translation and historical study of a series of lectures from the cathedral school of notre dame peter comestor s glosses on the glossed gospel of john delivered in paris in the mid 1150s comestor s expansive lecture course on the glossa ordinaria on the gospel of john has survived in no fewer than seventeen manuscript witnesses being preserved in the form of continuous transcripts taken in shorthand by a student reporter reportationes the editor has selected the fifteen best witnesses to produce a critical edition and translation of the first chapter of comestor s lectures on the gospel of john in addition to the text of the original lectures the edition includes appendices containing accretions to the lecture materials added by comestor and his students as well as the corresponding text of the glossa ordinaria from which comestor lectured the latin text and translation of peter comestor s lectures are preceded by a wide ranging critical study of the historical and intellectual context of peter comestor s biblical teaching this study begins with an outline of comestor s scholastic career and known works with a detailed introduction to his gospel lectures and the relevant historiography subsequently a survey is made of the intellectual landscape of comestor s lectures namely the tradition of biblical teaching originating at the school of laon preserved in the glossa ordinaria and developed in the classroom by peter lombard and a succession of parisian masters notably comestor himself the following section examines the portion of the lectures presented in this book encompassing an overview of its contents and structure a description of comestor s teaching method and scholastic setting a study of the text s sources and a consideration of comestor s participation and reception in the scholastic tradition the final chapters contain a careful description of the manuscripts and editorial principles adopted in the latin edition and translation

adorno s lectures on ontology and dialectics from 1960 61 comprise his most sustained and systematic analysis of heidegger s philosophy they also represent a continuation of a project that he shared with walter benjamin to demolish heidegger following the publication of the latter s magnum opus being and time and long before his notorious endorsement of nazism at freiburg university both adorno and benjamin had already rejected heidegger s fundamental ontology after his return to germany from his exile in the united states adorno became heidegger s principal intellectual adversary engaging more intensively with his work than with that of any other contemporary philosopher adorno regarded

heidegger as an extremely limited thinker and for that reason all the more dangerous in these lectures he highlights heidegger's increasing fixation with the concept of ontology to show that the doctrine of being can only truly be understood through a process of dialectical thinking rather than exploiting overt political denunciation. Adorno deftly highlights the connections between heidegger's philosophy and his political views and in doing so offers an alternative plea for enlightenment and rationality. These seminal lectures in which Adorno dissects the thought of one of the most influential twentieth-century philosophers will appeal to students and scholars in philosophy and critical theory and throughout the humanities and social sciences.

If Edmund Husserl's true philosophy lay in his unpublished research manuscripts as he argues, then it is in these rather than the introductions and fragmentary studies he published during his lifetime that we may possibly find a systematic of his philosophy. This work constitutes a study of the full range of Husserl's writings with the special task of uncovering there the systematic presentation or presentations of the transcendental phenomenological problematic. Sandmeyer's study contains an overview of Husserl's total set of writings, a translation of Husserl correspondence with Georg Misch, a translation of a draft outline of the system of phenomenological philosophy produced by Husserl in collaboration with his assistant Eugen Fink, and it also closely traces the influence of Wilhelm Dilthey on Husserl's philosophy.

On 20 May 1961 Foucault defended his two doctoral theses. On 2 December 1970 he gave his inaugural lecture at the Collège de France. Between these dates he published four books, travelled widely and wrote extensively on literature, the visual arts, linguistics and philosophy. He taught both psychology and philosophy, beginning his explorations of the question of sexuality, weaving together analyses of published and unpublished material. This is a comprehensive study of this crucial period as well as Foucault's major texts. It discusses his travels to Brazil, Japan and the USA, his time in Tunisia and his editorial work for *Critique* and the complete works of Nietzsche and Bataille. It was in this period that Foucault developed the historical philosophical approach he called archaeology, the elaboration of the archive which he understood as the rules that make possible specific claims. In its detailed study of Foucault's archive, the book is itself an archaeology of Foucault. In another sense, both excavation and reconstruction. This book completes a four-volume series of major intellectual histories of Foucault. Foucault's last decade was published by Polity in 2016. *Foucault: The Birth of Power* followed in 2017 and *The Early Foucault* in 2021.

Divin's award-winning book, *The Philosophy of Edmund Husserl: A Historical Development*, charts Husserl's philosophical development from the young man's earliest studies, informed by his work as a mathematician, to the publication of his ideas in 1913. In this

welcome new volume the author takes up the final decades of husserl s life addressing the work of his freiburg period from 1916 until his death in 1938 as in his earlier work mohanty here offers close readings of husserl s main texts accompanied by accurate summaries informative commentaries and original analyses this book along with its companion volume completes the most up to date well informed and comprehensive account ever written on husserl s phenomenological philosophy and its development div

the mickiewicz who emerges from the texts included herein is an artist whose work centers on the experience of modernity an attempt to diagnose it and to formulate his own response at the same time that response takes divergent forms in the poet s work from acceptance through rejection to paraphrase and reworking of no less importance is the concealed presence of modernity in his work the mickiewicz of a different mickiewicz is above all a writer of contradictions aporias and an experience that is impossible and simultaneously necessary it is defined by many orders of meanings that differentiate his texts formulations of the problems they address this phenomenon manifests itself in the poet s writings in connection with the formula of writing the category of subjectivity including the author s subjectivity the vision of history the experience of reality the construction of ideological and cultural projects problems of cognition and religion

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