Curriculum Vitae

<u>Name</u> Paul Vincent Spade.

<u>Professional Address</u> Department of Philosophy, Indiana University, Sycamore Hall 026, 1033 E. Third St., Bloomington, IN 47405-7005.

spade@indiana.edu

<u>E-Mail Address:</u>

<u>Born</u> 25 August 1944, Richmond, Indiana.

Education

A.B., *magna cum laude*, Wabash College, 1966. Specialization in Philosophy (major) and Far Eastern Studies (minor).

Licentiate of Mediaeval Studies, *summa cum laude,* Pontifical Institute of Mediaeval Studies (Toronto), 1969. Specialization in Philosophy. Dissertation: "An Anonymous Fourteenth-Century Treatise on 'Insolubles': Text and Study." Director: E. A. Synan.

Ph.D. in Philosophy, University of Toronto, 1972. Specialization in Mediaeval Philosophy. Dissertation: "The Mediaeval Liar: A Study of John Buridan's Position on the Paradox, with a Catalogue of the *Insolubilia*-Literature of the Middle Ages." Director: Hans G. Herzberger.

Specializations

Research Specialty: Mediaeval logic and semantic theory, Mediaeval Philosophy.

Teaching Specialties: History of Philosophy, Phenomenology and Existentialism (particularly Sartre and Kierkegaard), Philosophy of Religion.

Professional Academic Positions

1972–1975, Assistant Professor of Philosophy, Indiana University.

1975–1981, Associate Professor of Philosophy, Indiana University.

1980–1986, Executive Committee, Society for Medieval and Renaissance Philosophy.

1980 (summer), member of the faculty of the Institute on Medieval Philosophy (Norman Kretzmann, Director), held at Cornell University under the auspices of the Council for Philosophical Studies and the National Endowment for the Humanities.

1981–2011, Professor of Philosophy, Indiana University.

2011– . Professor Philosophy Emeritus, Indiana University.

1981–1986, Editor, *Society for Medieval and Renaissance Philosophy Newsletter*.

1981–1984, Co-Chairman, Publications Committee, Society for Medieval and Renaissance Philosophy.

1982–1984, Program Committee for 1984 meetings, American Philosophical Association (Western Division).

1983–1984, Member, Editorial Board, *History and Philosophy of Logic*.

1983–1984, Member, Board of Referees, Philosophy Research Archives.

1984 (October), Member, Panel of Referees, National Endowment for the Humanities "Travel to Collections" Program.

1995–96, Vice-President, Society for Medieval and Renaissance Philosophy.

1997–98, President, Society for Medieval and Renaissance Philosophy.

1995– , Member, Editorial Board, *Medieval Philosophy and Theology.*

1997– , Member, Editorial Board, *Stanford Encyclopedia of Philosophy.*

1999–2000, Chair, Nominations Committee, Society for Medieval and Renaissance Philosophy (*ex officio* as immediately past President).

1999– , Associate Faculty, Department of History and Philosophy of Science, Indiana University. (Honorary position only.)

Awards

Phi Beta Kappa, 1966.

Woodrow Wilson Fellow, 1966–1967.

Pontifical Institute of Mediaeval Studies Scholar, 1967–1968, 1968–1969.

Sir Joseph Flavelle Fellow, 1969–1970.

George Sidney Brett Memorial Fellow, 1970–1971.

University of Toronto Open Fellowship, 1970–1971, 1971–1972.

Indiana University Summer Faculty Research Fellowship, 1985.

Indiana University Instructional Development Grant, 1989.

College of Arts and Sciences (Indiana University) Teaching Excellence Recognition Award, 1997–1999.

My "Mediaeval Logic and Philosophy" website at http://pvspade.com/Logic ([see below](#)) received the first Thomas Instituut te Utrecht Award (1997) and an "Academic Excellence Award" from StudyWeb.com (1999).

Reading Languages

Arabic, Danish, French, German, Greek, Italian, Latin, Russian, Spanish, Swedish.

Member

American Philosophical Association.

American Society for Aesthetics.

International Boethius Society

Mediaeval Academy of America.

Mediaeval Association of the Midwest.

Society for Medieval and Renaissance Philosophy.

Research

I. Published Works

A. Books

1975

The Mediaeval Liar: A Catalogue of the Insolubilia-Literature, ("Subsidia Mediaevalia," vol. 5), Toronto: Pontifical Institute of Mediaeval Studies, 1975.

1979

William Heytesbury: On "Insoluble" Sentences: Chapter One of His Rules for Solving Sophisms, Translated with an Introduction and Study, ("Mediaeval Sources in Translation," vol. 21), Toronto: Pontifical Institute of Mediaeval Studies, 1979.

1980

Peter of Ailly: Concepts and Insolubles. An Annotated Translation, ("Synthese Historical Library," vol. 19), Dordrecht: D. Reidel Publishing Company, 1980.

1986

Johannis Wyclif: Summa insolubilium, ("Medieval & Renaissance Texts & Studies," vol. 41), Binghamton, NY: Medieval & Renaissance Texts & Studies, 1986. (Critical edition of the Latin text, with introduction. Co-authored with Gordon Anthony Wilson.)

1988

Lies, Language and Logic in the Late Middle Ages, London: Variorum Reprints, 1988. (By invitation. This volume is a collection of reprints of 17 of my earlier papers.)

1994

Five Texts on the Mediaeval Problem of Universals: Porphyry, Boethius, Abelard, Duns Scotus, Ockham (Indianapolis: Hackett Publishing Co., 1994). (Annotated translations, with introduction and glossary.)

1995

Peter Abelard: Ethical Writings: Ethics and Dialogue between a Philosopher, a Jew and a Christian, (Indianapolis: Hackett Publishing Co., 1995). Introduction by Marilyn McCord Adams (Yale Divinity School). (Annotated translations.)

Richard Brinkley's Obligationes: A Late Fourteenth Century Treatise on the Logic of Disputation, ("Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters," Neue Folge, Band 43; Münster: Aschendorff, 1995). Co-authored with Gordon A. Wilson (Xavier of Louisiana). (First printed edition [critical edition from the manuscripts] of the Latin text, with Introduction and an Appendix of comments.)

1999

The Cambridge Companion to Ockham, (New York: Cambridge University Press, 1999). Pp. xviii + 420. (Editor. I also contributed the "Introduction" and Chap. 5, as listed below under "Articles.")

2000

Walter Burley: On the Purity of the Art of Logic. The Shorter and the Longer Treatises, ("Yale Library of Medieval Philosophy"; New Haven, CT: Yale University Press, 2000). (Annotated translation, with introduction.)

B. Articles

1971

"An Anonymous Tract on *Insolubilia* from Ms Vat. lat. 674: An Edition and Analysis of the Text," *Vivarium* 9 (1971), pp. 1–18.

1972

"The Unity of a Science according to Peter Auriol," *Franciscan Studies* 32 (1972), pp. 203–217.

1973

"The Origins of the Mediaeval *Insolubilia*-Literature," *Franciscan Studies* 33 (1973), pp. 292–309.

"The Treatises *On Modal Propositions* and *On Hypothetical Propositions* by Richard Lavenham," *Mediaeval Studies* 35 (1973), pp. 49–59.

1974

"Five Logical Tracts by Richard Lavenham," in J. Reginald O'Donnell, ed., *Essays in Honour of Anton Charles Pegis*, Toronto: Pontifical Institute of Mediaeval Studies, 1974, pp. 70–124.

"Ockham on Self-Reference," *Notre Dame Journal of Formal Logic* 15 (1974), pp. 298–300.

"Ockham's Rule of Supposition: Two Conflicts in His Theory," *Vivarium* 12 (1974), pp. 63–73.

1975

"On A Conservative Attitude toward Some Naive Semantic Principles," *Notre Dame Journal of Formal Logic* 16 (1975), pp. 597–602.

"Notes on Some Manuscripts of Logical and Physical Works by Richard Lavenham," *Manuscripta* 19 (1975), pp. 139–146.

"Ockham's Distinctions between Absolute and Connotative Terms," *Vivarium* 13 (1975), pp. 55–76.

"Some Epistemological Implications of the Burley-Ockham Dispute," *Franciscan Studies* 35 (1975), pp. 212–222.

"What Is A Proof for the Existence of God?" *International Journal for Philosophy of Religion* 6 (1975), pp. 234–242.

1976

"An Alternative to Brian Skyrms' Approach to the Liar," *Notre Dame Journal of Formal Logic* 17 (1976), pp. 137–146.

"Anselm and Ambiguity," *International Journal for Philosophy of Religion* 7 (1976), pp. 433–445.

"A Note on Truth and Security for Modal and Quantificational Paradoxes," *Philosophical Studies* 29 (1976), pp. 211–214.

"Priority of Analysis and the Predicates of O–Form Sentences," *Franciscan Studies* 36 (1976), pp. 263–270.

"Robert Fland's *Consequentiae:* An Edition," *Mediaeval Studies* 38 (1976), pp. 54–84.

"William Heytesbury's Position on 'Insolubles': One Possible Source," *Vivarium* 14 (1976), pp. 114–120.

1977

"General Semantic Closure," *Journal of Philosophical Logic* 6 (1977), pp. 209–221.

"Roger Swyneshed's *Obligationes:* Edition and Comments," *Archives d'histoire doctrinale et littéraire du moyen âge* 44 (1977), pp. 243–285.

1978

"John Buridan on the Liar: A Study and Reconstruction," *Notre Dame Journal of Formal Logic* 19 (1978), pp. 579–590.

"Richard Lavenham's *Obligationes:* Edition and Comments," *Rivista critica di storia della filosofia* 33 (1978), pp. 225–242.

"Robert Fland's *Insolubilia:* An Edition, with Comments on the Dating of Fland's Works," *Mediaeval Studies* 40 (1978), pp. 56–80.

1979

"Recent Research on Medieval Logic," *Synthese* 40 (1979), pp. 3–18.

"Roger Swyneshed's *Insolubilia:* Edition and Comments," *Archives d'histoire doctrinale et littéraire du moyen âge* 46 (1979), pp. 177–220.

1980

"Notes on Richard Lavenham's So Called *Summulae logicales*, with A Partial Edition of the Text," *Franciscan Studies* 40 (1980), pp. 370–407.

"Richard Lavenham and the Cambridge Logic," in *Studies in Medieval Linguistic Thought Dedicated to Geoffrey L. Bursill-Hall on the Occasion of His Sixtieth Birthday on 15 May 1980* (= *Historiographia Linguistica* 7 (1980)), pp. 241–247. (By invitation.)

"Robert Fland's *Obligationes:* An Edition," *Mediaeval Studies* 42 (1980), pp. 41–60.

"Synonymy and Equivocation in Ockham's Mental Language," *Journal of the History of Philosophy*, 18 (1980), pp. 9–22.

1981

"*Insolubilia* and Bradwardine's Theory of Signification," *Medioevo* 7 (1981), pp. 115–134. (By invitation.)

"Les modalités aléthiques selon Ockham," in A. de Libera (ed.), *Sémantiques médiévales: Cinq études sur la logique et la grammaire au moyen âge* (= *Histoire, Epistémologie, Langage*, 3.1 (1981), Lille: Presses universitaires de Lille), pp. 29–34. (By invitation.)

"Ockham on Terms of First and Second Imposition and Intention, with Remarks on the Liar paradox," *Vivarium* 19 (1981), pp. 47–55.

1982

"Insolubilia," Ch. 12 of *Cambridge History of Later Medieval Philosophy*, Norman Kretzmann *et al*., ed., (Cambridge: Cambridge University Press, 1982), pp. 246–253.

"Obligations: Developments in the Fourteenth Century," Ch. 16, Part B, of *Cambridge History of Later Medieval Philosophy* (as above), pp. 335–341.

"Quasi-Aristotelianism," Ch. 11 of Norman Kretzmann, ed., *Infinity and Continuity in Ancient and Medieval Thought,* (Ithaca: Cornell University Press, 1982), pp. 297–307.

"The Semantics of Terms," Ch. 9 of *Cambridge History of Later Medieval Philosophy* (as above), pp. 188–196.

"Three Theories of *Obligationes:* Burley, Kilvington and Swyneshed on Counterfactual Reasoning," *History and Philosophy of Logic* 3 (1982), pp. 1–32.

1983

"Roger Swyneshed's Theory of *Insolubilia:* A Study of Some of His Preliminary Semantic Notions," in Achim Eschbach and Jürgen Trabant, ed., *History of Semiotics,* ("Foundations of Semiotics," vol. 7), Amsterdam: John Benjamins, 1983, pp. 105–113. (Papers from the 1981 Hamburg conference of the Deutsche Gesellschaft für Semiotik. By invitation.)

"Walter Burley and the *Obligationes* Attributed to William of Sherwood," *History and Philosophy of Logic* 4 (1983), pp. 9–26. (Co-authored with Eleonore Stump.)

1984

"Richard Lavenham's Treatise *Scire:* An Edition, with Remarks on the Identification of Martin (?) Bilond's *Obiectiones consequentiarum*," *Mediaeval Studies* 46 (1984), pp. 1–30. (Co-authored with Gordon Anthony Wilson.)

"A Defense of a Burlean Dilemma," *Franciscan Studies* 44 (1984), pp. 193–196. (By invitation. Reply to an article by Michael Fitzgerald on my "Some Epistemological Implications of the Burley-Ockham Dispute" [1975], listed above.)

1985

"Introduction" to John Wyclif, *On Universals (Tractatus de universalibus),* Anthony Kenny, trans., (Oxford: Clarendon Press, 1985). (By invitation.)

1987

"Five Early Theories in the Mediaeval *Insolubilia*-Literature," *Vivarium* 25 (1987), pp. 24–46.

1988

"The Logic of the Categorical: The Medieval Theory of Descent and Ascent," in Norman Kretzmann, ed., *Meaning and Inference in Medieval Philosophy: Studies in Memory of Jan Pinborg*, Dordrecht: Kluwer Academic Publishers, 1988, pp. 187–244. (By invitation.)

"Anselm and the Background to Adam Wodeham's Theory of Abstract and Concrete Terms," *Rivista di storia della filosofia* 43 (1988), pp. 261–271.

"More Liars," *Cahiers de l'institut du moyen-âge grec et latin* (University of Copenhagen), fasc. 56, pp. 193–227. (With Sten Ebbesen. This article is an edition of some Latin texts, with an introduction. My role was to write Part II of the "Introduction" only, pp. 196–202. Ebbesen did Part I of the edition and edited all the texts in the article. By invitation.)

1989

"The Manuscripts of William Heytesbury's *Regulae solvendi sophismata*: Conclusions, Notes and Descriptions," *Medioevo: Rivista di storia della filosofia medievale* 15 (1989), pp. 271–313.

1990

"Ockham, Adams and Connotation: A Critical Notice of Marilyn Adams, *William Ockham*," *The Philosophical Review* 99 (1990), pp. 593–612. (By invitation.)

1991

"Richard Brinkley's *De insolubilibus*: A Preliminary Assessment," *Rivista di storia della filosofia* 46 (1991), pp. 245–256.

"Do Composers Have To Be Performers Too?," *The Journal of Aesthetics and Art Criticism*, 49 (1991), pp. 365–369. (This is a "discussion" article, with a response by Phillip Alperson, "When Composers Have To Be Performers," *ibid*., pp. 369–373.)

1992

"If *Obligationes* Were Counterfactuals," *Philosophical Topics* 20 (1992), pp. 171–188. (By invitation.)

"Logic in Late Medieval Oxford," Ch. 2 of *The History of the University of Oxford*, Volume II: *Late Medieval Oxford*, J. I. Catto & Ralph Evans, ed., (Oxford: Clarendon Press, 1992), pp. 35–64. Note: I originally wrote this chapter during a sabbatical year in 1979. By 1986, Volume I of the *History* had appeared, and I was invited to revise the chapter for the "imminent" publication of Volume II. At that time I was unable to devote the time necessary for the major updating that was required. Professor E. J. Ashworth (University of Waterloo, Canada) graciously agreed to do most of the work of updating the chapter. The chapter now carries both our names as joint authors.

1993

Sections iv.1 & iv.2 of the article "The History and Kinds of Logic," *The Encyclopaedia Britannica*, 15th ed., (Chicago: The Encyclopaedia Britannica, 1993), vol. 23, pp. 260–268. (Section iv.1 = "Origins of Logic in the West." Section iv.2 = "Medieval Logic.")

"Gli «*insolubilia*» e la teoria della significatione di Bradwardine," in Ricardo Fedriga e Sara Puggioni, ed., *Logica e linguaggio nel medioevo,* ("Esedra: Collona di letture"; Milan: Edizioni universitarie di lettere economia diritto, 1993), pp. 415–437. (A translation of my article, "*Insolubilia* and Bradwardine's Theory of Signification," [1981], listed above.)

"Opposing and Responding: A New Look at *Positio*," *Medioevo: Rivista di storia della filosofia medievale* 19 (1993), pp. 233–270.

1994

"How to Start and Stop: Walter Burley on the Instant of Transition," in *Journal of Philosophical Research* 19 (1994), pp. 193–221.

Ch. 2 ("Medieval Philosophy") in Anthony Kenny, ed., *The Oxford Illustrated History of Western Philosophy,* Oxford: Oxford University Press, 1994, pp. 55–105.

"Toward a Philosophical Model for a Modern Hieroglyphic," co-authored with Bruce R. Baker (President, Semantic Compaction systems, and Adjunct Professor, School of Health and Rehabilitation Sciences, University of Pittsburgh), in Bruce R. Baker and John E. Fischer, ed., *Exegisti monumentum aere perennius: Essays in Honor of John Frederick Charles,* (Indianapolis: Guild Press of Indiana, 1994), pp. 141–146. (This paper is about the philosophical implications of the technique of "semantic compaction," which is the theoretical basis for MinSpeak™, a system computer-assisted communication for the disabled. Baker is the inventor of the system.)

1995

Dictionary entries in Robert Audi, gen. ed., *The Cambridge Dictionary of Philosophy* (Cambridge: Cambridge University Press, 1995), on: *complexe significabilia* (p. 142); *genus generalissimum* (p. 295); Heytesbury, William (p. 325); Kilvington, Richard (p. 408); *praedicamenta* (p. 637); *predicables* (p. 639); *proprietates terminorum* (p. 660); *proprium* (pp. 660–661); *secundum quid* (p. 720); *suppositio* (p. 779); syncategoremata (p. 783).

1996

Fridugisus of Tours, *Letter to Charlemagne: On The Being (Substantia) of Nothing and Shadows,* in Andrew B. Schoedinger, ed., *Readings in Medieval Philosophy,* (New York: Oxford University Press, 1996), pp. 275–279. (Annotated translation.)

Peter Damian, *Letter on Divine Omnipotence* (selections), in Schoedinger, *op. cit.,* pp. 296–303.

William of Ockham, *Summa logicae* i.14–17, *Quodlibet* 4, q. 35 and *Quodlibet* 5, qq. 12–13, in Schoedinger, *op. cit.,* pp. 603–618.

Walter Burley, *On Universals,* in Schoedinger, *op. cit.,* pp. 619–644.

> Note: These four items are basically revisions of materials put on deposit with the Translation Clearing House in 1986 (see below). The translation of Burley was substantially revised.

1997

"The Logic of *'Sit verum'* in Richard Brinkley and William of Ockham," *Franciscan Studies* 54 (1994–97), pp. 227–250.

"Walter Burley on the Simple Supposition of Singular Terms," *Topoi* 16 (1997), pp. 7–13.

"Walter Burley: From the Beginning of His *Treatise on the Kinds of Supposition (De suppositionibus),*" *Topoi* 16 (1997), pp. 95–102. (Translation.)

1998

"Late Medieval Logic," Ch. 17 of *The Routledge History of Philosophy,* Vol. III ("The Middle Ages"), John Marenbon ed., (London: Routledge, 1998), pp. 402–425. (Reprinted, paperback, 2003.)

"Three Versions of Ockham's Reductionist Program," *Franciscan Studies* 56 (1998), pp. 347–358.

"Justin Martyr, *Dialogue with Trypho, a Jew,*" *Al-Hikmat* 17 (1997), pp. 14–36. (Translation of Chs. 1–9 [= Prologue], with introduction.) (Except for the introduction, this is in effect a printed version of the translation posted on my "Mediaeval Logic and Philosophy" website in 1995.)

1999

"Degrees of Being, Degrees of Goodness: Aquinas on Levels of Reality," in *Aquinas's Moral Theory: Essays in Honor of Norman Kretzmann,* Scott MacDonald and Eleonore Stump, ed., (Ithaca, NY: Cornell University Press, 1999), pp. 254-275. (By invitation.)

"Walter Burley on the Kinds of Simple Supposition," *Vivarium* 37 (1999), pp. 41–59. (By invitation.)

"Introduction" to *The Cambridge Companion to Ockham,* (New York: Cambridge University Press, 1999), pp. 1–16. (Listed above, under "Books.")

Chap. 5 "Ockham's Nominalist Metaphysics: Some Main themes," in *The Cambridge Companion to Ockham*, (New York: Cambridge University Press, 1999), pp. 100–117. (Listed above, under "Books.")

My chapters "The Semantics of Terms," "Insolubilia," and "Obligations: Developments in the Fourteenth Century," originally published in Norman Kretzmann, *et al.,* ed. *The Cambridge History of Later Medieval Philosophy* (Cambridge: Cambridge University Press, 1982), were republished in Italian translation, along with several other chapters extracted from that *Cambridge History,* as *La Logica nel medioevo* (Milan: Editoriale Jaca Book, 1999), pp. 103-114, 173-183, 281-288, respectively.

2001

Article, "Insolubilia," in *Stanford Encyclopedia of Philosophy.* Substantially revised 2005.

2002

Article, "William of Ockham," in *Stanford Encyclopedia of Philosophy.* Revised 2006.

2003

Article, "*Binarium famosissimum* [= most famous pair]," in *Stanford Encyclopedia of Philosophy.*

Article, "Medieval theories of *obligationes,* in *Stanford Encyclopedia of Philosophy.*

2004

"Lavenham [Lavyngham], Richard (fl . 1399– c . 1403)," in *Oxford Dictionary of National Biography: In Association with the British Academy . From the Earliest Times to the Year 2000,* vol. 32. Published in print and online (subscription information at www.oup.oxforddnb/.) (This set replaces the old *Dictionary of National Biography.*)

Article, "Medieval Philosophy," in *Stanford Encyclopedia of Philosophy.*

2005

"The Problem of Universals and Wyclif's Alleged 'Ultrarealism'," *Vivarium* 43 (2005), pp. 111–123. Invited paper for a special issue on late medieval realism.

2007

Three translations of mine were reprinted in Gyula Klima, Fritz Allhoff and Anand Jayprakash Vaidya (ed.), *Medieval Philosophy: Essential Readings with Commentary* ("Blackwell Readings in the History of Philosophy"; Oxford: Blackwell, 2007):

- Chap. 20 = Thomas Aquinas, *On the Mixture of the Elements.*
- Chap. 24 = Passages from Augustine's *On the Customs of the Catholic Church, On the Size of the Soul, and On Music.* (Originally translated in my *A Survey of Mediaeval Philosophy,* ver. 2.0 (1985), vol. 2, Text 3, passages (4), (6), (8)–(10).)
- Chap. 29 = Passages from Avicenna's *Logic* and *Metaphysics* on common nature. (Originally translated in my *A Survey of Mediaeval Philosophy,* ver. 2.0 (1985), vol. 2, Text 21, passages (1)–(5).)

These translations were previously available on my "Mediaeval Logic and Philosophy" website and on deposit at the Translation Clearing House (see below).

Chap. 14, "Sophismata," in Robert Pasnau, ed., *The Cambridge History of Medieval Philosophy,* (Cambridge, U.K.: Cambridge University Press, 2009), pp. 185–195.

2010

Several translations of mine were reprinted in Arthur Hyman, James J. Walsh, and Thomas Williams, ed. *Philosophy in the Middle Ages: The Christian, Islamic and Jewish Traditions,* 3rd ed., (Indianapolis, Ind.: Hackett Publishing Company, 2010), as follows:

- pp. 64–65: From Augustine, *De trinitate,* Book XV. (From my *A Survey of Mediaeval Philosophy,* Ver. 2.0 (August 29, 1985).)
- pp. 138–39: From Boethius, *Contra Eutychen.* (From my *A Survey of Mediaeval Philosophy,* Ver. 2.0 (August 29, 1985).)
- pp. 139–40: From Boethius, *De trinitate.* (From my *A Survey of Mediaeval Philosophy,* Ver. 2.0 (August 29, 1985).)
- pp. 142–44: Dionysius the Areopagite, *The Mystical Theology.* (Complete.) (From my *A Survey of Mediaeval Philosophy,* Ver. 2.0 (August 29, 1985).)
- pp. 184–202: Peter Abelard, *Glosses on Porphyry* (from his *Logica 'Ingredientibus'*). (Reprinted from *Five Texts on the Mediaeval Problem of Universals,* Paul Vincent Spade, trans. (Indianapolis, Ind.: Hackett Company,1994.)
- pp. 202-214: From Peter Abelard, *Ethics, or Know Thyself* (in part). (Reprinted from Peter Abelard: Ethical Writings, Paul Vincent Spade, trans. (Indianapolis, Ind.: Hackett Publishing Company, 1995.)
- pp. 541-550: *Condemnation of 219 Propositions* (= "The Condemnation of 1277"). (From my *A Survey of Mediaeval Philosophy,* Ver. 2.0 (August 29, 1985).) (The first two editions of Hyman and Walsh, *Philosophy in the Middle Ages,* reprinted a selection of the condemned propositions taken from Lerner and Mahdi, *Medieval Political Philosophy: A Sourcebook.* In my *A Survey of Mediaeval Philosophy,* I translated the remaining propositions. The two sets are combined in the third edition of *Philosophy in the Middle Ages.*)
- pp. 571-80: From John Duns Scotus, *Ordinatio,* I, d. 3, pars 1, q. 4 against illumination and skepticism. (From my *A Survey of Mediaeval Philosophy,* Ver. 2.0 (August 29, 1985).)
- pp. 582-91: From John Duns Scotus, *Ordinatio,* II, d. 3, pars 1, qq. 1, 4, and 6. (Reprinted from *Five Texts on the Mediaeval Problem of Universals,* Paul Vincent Spade, trans. (Indianapolis, Ind.: Hackett Company, 1994.)
- pp. 608-15: From William of Ockham, *Summa logicae,* Part One. (From my website "Mediaeval Logic and Philosophy, http://www.pvspade.com/Logic/docs/ockham.pdf.)
- pp. 616-24: From William of Ockham, *Ordinatio,* d. 2, qq. 4 and 6 (in part). (Reprinted from *Five Texts on the Mediaeval Problem of Universals,* Paul Vincent Spade, trans. (Indianapolis, Ind.: Hackett Company, 1995.)

C. Reviews

1976

Of E. J. Ashworth, *Language and Logic in the Post-Medieval Period,* Dordrecht: D. Reidel Publishing Company, 1974. In *Dialogue* 15 (1976), pp. 333–340.

1977

Of *Augustine: De dialectica,* B. Darrell Jackson, trans., Dordrecht: D. Reidel Publishing Company, 1975. In *Noûs* 11 (1977), pp. 64–66.

1978

Of Francesco Bottin, *Le antinomie semantiche nella logica medievale,* Padua: Editrice Antenore, 1976. In *Dialogue* 17 (1978), pp. 384–390.

Of Michael J. Loux, *Ockham's Theory of Terms: Part 1 of the Summa logicae,* Notre Dame: University of Notre Dame Press, 1974. In *Noûs* 12 (1978), pp. 82–87.

1979

Of Arno Seifert, *Logik zwischen Scholastik und Humanismus: Das Kommentarwerk Johann Ecks,* Munich: Wilhelm Fink, 1978. In *Speculum* 54 (1979), pp. 628–630.

1980

Of Eleonore Stump, trans., *Boethius's De topicis differentiis,* Ithaca: Cornell University Press, 1978. In *Journal of the History of Philosophy* 18 (1980), pp. 469–471.

Of Martin Tweedale, *Abailard on Universals,* Amsterdam: North-Holland, 1976. In *Noûs* 14 (1980), pp. 479–483.

1981

Of Anton Dumitriu, *History of Logic,* 4 vols., Tunbridge Wells, Kent: Abacus Press, 1977. In *Noûs* 15 (1981), pp. 239–244.

Of Klaus Jacobi, *Die Modalbegriffe in den logischen Schriften des Wilhelm von Shyreswood und in anderen Kompendien des 12. und 13. Jahrhunderts* ("Studien und Texte zur Geschichte des Mittelalters"), Leiden: E. J. Brill, 1980. In *Speculum* 56 (1981), pp. 878–879.

1982

Of John R. Catan, ed., *St. Thomas Aquinas on the Existence of God: The Collected Papers of Joseph Owens,* Albany: State University of New York Press, 1980. In *Dialogue* 21 (1982), pp. 772–773.

Of *Paul of Venice. Logica Magna,* Part I Fascicle 1, Norman Kretzmann, ed. & trans., Oxford: Oxford University Press for the British Academy, 1979. In *The Philosophical Review* 91 (1982), pp. 275–278.

Of *Radulphus Brito: Quaestiones super Priscianum minorem,* Jan Pinborg and Hans W. Enders, ed., 2 fascicles ("Grammatica Speculativa," vol. 3), Stuttgart–Bad Canstatt, 1980. In *History and Philosophy of Logic*, 2 (1982), pp. 133–134.

Of John Trentman, ed., *Vincent Ferrer: Tractatus de suppositionibus,* ("Grammatica Speculativa," vol. 1), Stuttgart–Bad Canstatt: Frommann–Holzboog, 1977. In *History and Philosophy of Logic* 2 (1982), pp. 137–138.

1983

Of John Marenbon, *From the Circle of Alcuin to the School of Auxerre: Logic, Theology and Philosophy in the Early Middle Ages,* Cambridge: Cambridge University Press, 1981. In *Journal of the History of Philosophy* 21 (1983), pp. 98–99.

1985

Of John Marenbon, *Early Medieval Philosophy (480–1150): An Introduction,* London: Routledge & Kegan Paul, 1983. In *Noûs* 19 (1985), pp. 467–470.

1986

Of Charles E. Butterworth, trans., *Averroes' Middle Commentaries on Aristotle's Categories and De interpretatione*, Princeton: Princeton University Press, 1983. In *Journal of the History of Philosophy* 24 (1986), pp. 117–118.

1988

Of *The Cambridge Translations of Medieval Philosophical Texts,* Vol. 1: *Logic and the Philosophy of Language,* Norman Kretzmann and Eleonore Stump, ed. & trans., (Cambridge: Cambridge University Press, 1988). In *Anthropological Linguistics* 30 (1988), pp. 262–267.

1990

Of Stephen Gersh, *Middle Platonism and Neo-Platonism: The Latin Tradition,* 2 vols., (Notre Dame, IN: University of Notre Dame Press, 1986). In *Noûs* 24 (1990), pp. 342–346.

1993

Of William of Ockham, *Quodlibetal Questions*, Alfred J. Freddoso and Francis E. Kelley, trans., 2 vols., (New Haven: Yale University Press, 1991). In *The Philosophical Review* 102 (1993), pp. 91–94.

2009

Of Jon Stewart, *A History of Hegelianism in Golden Age Denmark. Tome I, The Heiberg Period: 1824–1836,* (København: Søren Kierkegaard Research Center—C. A. Reitzel, 2007). In *Journal of the History of Philosophy* 47.1 (January, 2009), pp. 150–151.

D. Other

1979

Short notice of Mary Sirridge, "Buridan: 'Every Proposition is False' is False," *Notre Dame Journal of Formal Logic* 19 (1979), pp. 397–404. In *Mathematical Reviews* 58 #15865.

1986

Description of the contents of Philadelphia, University of Pennsylvania MS lat. 16, in *Sixty Bokes Olde and Newe: Manuscripts and Early Printed Books from Libraries in and Near Philadelphia Illustrating Chaucer's Sources, His Works and Their Influence,* David Armstrong, ed., Knoxville, TN: The New Chaucer Society (at the University of Tennessee), 1986, pp. 87–90. (Catalogue of the Exhibition held at the Ross Gallery and the Rosenbach Museum and Library, 20 March – 29 April, 1986.) (By invitation.)

E. "Semi-Publications"

Translation Clearing House
(The following translations have been deposited in the Translation Clearing House, directed by Professor Walter G. Scott, Department of Philosophy, Oklahoma State University, Stillwater, Oklahoma 74078. The Clearing House makes copies of its holdings available to teachers and scholars on a demand basis.)

1981

Boethius, *How Are Substances Good Insofar As They Exist, Since They Are Not Substantial Goods? (De hebdomadibus),* 6 pp., typescript. (Revised 1984. See below.)

Walter Burley, *The Longer Treatise on the Purity of the Art of Logic, Tract. 1: On the Properties of Terms* (preliminary version), 54 pp., typescript. (Revised 1990. See below.)

William of Ockham, *Quodlibet* 5, qq. 8–9 (preliminary version), 4 pp., typescript. (Revised 1990. See below.)

1982

G. W. Leibniz, *Metaphysical Disputation on the Principle of an Individual,* 15 pp., typescript.

Thomas Aquinas, *On the Mixture of the Elements, to Master Philip,* 5 pp., typescript.

Thomas Aquinas, *The Quodlibetal Questions (selections),* 23 pp., typescript.

1984

Avicenna, *On the Soul,* I, 1 (selection), 1 p. typescript. (The "Suspended Man" passage.)

Boethius, *On the Hebdomads (How Are Substances Good Insofar as They Exist, Since They Are Not Substantial Goods?),* revised translation, 10 pp. (Revision of 1981 translation. See above.)

(Pseudo–) Dionysius the Areopagite, *On Mystical Theology, to Timothy,* 7 pp. typescript.

Odo of Tournai, *On Original Sin* (selections), 3 pp. typescript.

1986

Anselm, *Selections from Anselm's Correspondence concerning Roscelin,* (*Letters* 128–129 & 136, complete; selections from *Letter on the Incarnation of the Word,* sections I–II & XI), 7 pp. typescript.

Boethius, From his *Second Commentary on Aristotle's De interpretatione,* Book II, Ch. 7 (on *De interp.*, 7, 17a38–b3), 7 pp. typescript.

Boethius, From his *Second Commentary on Porphyry's Isagoge,* 7 pp. typescript.

Boethius, From his *Second Commentary on Porphyry's Isagoge,* Book III, Ch. 11, 3 pp. typescript.

Bonaventure and John Peter Olivi, *Two Texts from the Later Doctrine of Illumination* (Bonaventure, *Quaestiones disputatae de scientia Christi,* q. 4, resp., in part; Olivi, short paragraph from his *Quaestiones in secundum librum Sententiarum*), 3 pp. typescript.

Fridugisus of Tours, *On the Being of Nothing and Shadows* (complete), 77 pp. typescript.

John Duns Scotus, *Lectura in librum primum Sententiarum,* d. 39, q. 5 (in part — on time and eternity), 2 pp. typescript.

John Duns Scotus, *Ordinatio,* I, d. 3, a. 4 (on illumination), 32 pp. typescript.

John Duns Scotus, *Ordinatio,* II, d. 3, pars 1, qq. 1–6 (on the principle of individuation), 108 pp. typescript.

Justin Martyr, *Dialogue with Trypho, a Jew,* Chs. 1–9, 28 pp. typescript.

Peter Damian, *Letter on Divine Omnipotence,* selections from sections i–vii & xvii, 10 pp. typescript.

Porphyry the Phoenician, From his *Exposition of Aristotle's Categories by Question and Answer,* 3 pp. typescript.

Porphyry the Phoenician, *Isagoge* (complete), 38 pp. typescript.

Walter Burley, *On Universals,* 64 pp. typescript.

Walter Burley, *Treatise on Matter and Form,* 8 pp. typescript.

Walter Chatton, *Reportatio,* I, d. 3, q. 2 (on the nature of a universal concept), 34 pp. typescript.

William of Ockham, *Commentary on Aristotle's On Interpretation, Prologue,* sections 3–10 (on the nature of a universal concept), 34 pp. typescript.

William of Ockham, *Ordinatio (Scriptum in I Sententiarum),* d. 2, qq. 3–8 (on universals), 277 pp. typescript.

William of Ockham, *Quodlibeta* IV, q. 35, and V, qq. 12–13 (on first and second intentions, the nature of a universal concept), 20 pp. typescript.

William of Ockham, *Summa logicae,* I, chs. 14–17 (on universals), 23 pp. typescript.

1990

Peter Abelard, a passage from the "Glosses on Porphyry" in his *Logica ingredientibus* (on universals), 58 pp. typescript, with notes.

Walter Burley, *The Longer Treatise on the Art of Logic, Tract 1: On the Properties of Terms,* 103 pp. typescript, with notes. (Revision of 1981 version. See above.)

William of Ockham, *Summa logicae*, Part I, Prologue, Prefatory Letter, and Chs. 1–6, 8–13, 26, 30–33, 63–66, 70, 72, with summaries of Chs. 7, 27–29, 94 pp. typescript with notes.

William of Ockham, *Quodlibet* V, q. 8, with a partial translation of q. 9 and a summary of q. 10, 8 pp. typescript with notes. (Revision of 1981 version. See above.)

In 1995, I set up a "Mediaeval Logic and Philosophy" website at: http://www.phil.indiana.edu/~spade/. In 1996, I set up a "Jean-Paul Sartre" website, accessible through from http://ezinfo.ucs. indiana.edu/spade/. In 1998, I moved both these sites to http://pvspade.com (in the subdirectories ../Logic/ and ../Sartre/, respectively.) The following "publications" of mine, which may be freely downloaded and distributed, are available at these sites (mediaeval materials at the former, materials on Sartre at the latter). None of them is refereed.

Books:

1995

A Survey of Mediaeval Philosophy, Version 2.0 (August 29, 1985). This is the work popularly (and unofficially) known as "The Course in the Box," for reasons explained in the document itself. It is a set of lectures and other materials I have used in teaching survey courses in mediaeval philosophy at the undergraduate and graduate levels. The package has circulated freely in xerographic form since 1985, and previous versions since before that. Professor Terry Parsons (University of California — Irvine) converted my original computer files (in an ancient word-processing format) into WordPerfect 5.1 files. In addition, for Mac users, Peter King (Ohio State) took Parsons' WordPerfect files and converted them to Macintosh MS Word 4.0 format. All these files are available on line. (Updated 2009 to a *scanned* version of a printout of the original 1985 document, correctly preserving all figures and diagrams properly interpreting the various typographical codes.)

1996

Thoughts, Words and Things: An Introduction to Late Mediaeval Logic and Semantic Theory, Version 1.0 (2,770,172 bytes). A book of 400 pages (plus front material) on early-fourteenth century logic and semantics. (Later upgraded to Version 1.1a, and most recently [2009] to Version 1.2.)

Shorter things:

1995

Fridugisus of Tours, *Letter on Nothing and Shadows* (33094 bytes). Revised version of the complete translation on deposit at the Translation Clearing House. (See above.)

History of the Problem of Universals in the Middle Ages: Notes and Texts (965,265 bytes). A set of translations and notes in two parts: (1) notes to supplement the translations in my *Five Texts on the Mediaeval Problem of Universals,* (Indianapolis: Hackett, 1994); and (2) translations of several additional texts.

Justin Martyr's *Dialogue with Trypho the Jew,* Prologue (= Chs. 1–9) {100,948 bytes).

Peter Damian, Selections from his *Letter on Divine Omnipotence* (43798 bytes). An on line version of the translation on deposit at the Translation Clearing House. (See above.)

A passage from the beginning of Walter Burley's *De suppositionibus* (78,194 bytes). Translation from the Latin edition in Stephen F. Brown, "Walter Burleigh's Treatise *De suppositionibus* and Its Influence on William of Ockham," *Franciscan Studies* 32 (1972), pp. 15–64. The translation is of pp. 31–43, paragraphs (1.1)–(2.425).

Selections from Part I of William of Ockham .s *Summa logicae* (321,383 bytes). Translation of Adam of Wodeham .s Prologue, and then of Ockham's own Prefatory Letter, and Chs. 1–6, 8–13, 26–28, 30–31, 33, 63–66, 70 and 72, together with summaries of Chs. 7, 29 and 32. Slightly expanded version of the translation on deposit at the Translation Clearing House. (See above.)

1996

"Boehner's Text of Walter Burley's *De puritate artis logicae*: Some Corrections and Queries" (73,196 bytes). A paper done in conjunction with my translation of Burley's *De puritate artis logicae,* forthcoming in the "Yale Library of Medieval Philosophy." (See above.) A discussion of textual matters. Version 1.0 of this paper was posted on July 13, 1996, Version 2.0 on December 28, 1996, and Version 3.0 on August 7, 1998.

"Boethius against Universals: The Arguments in the Second Commentary on Porphyry" (156,305 bytes). On a passage in Boethius' *Second Commentary on Porphyry.*

"Three Questions by John of Wesel on *Obligationes* and *Insolubilia*" (227,131 bytes). Latin edition, with introduction and notes.

Walter Burley, *The Longer Treatise On the Purity of the Art of Logic,* Tract. 1: "On the Properties of Terms" (444,704 bytes). An on-line version of the annotated translation on deposit with the Translation Clearing House. (See above.)

Jean-Paul Sartre's Being and Nothingness: *Class Lecture Notes.* The full set of lecture notes for my graduate-level course on *Being and Nothingness* (Fall, 1995), 248 pp. single spaced.

Jean-Paul Sartre's Being and Nothingness: *Course Materials.* A 96 pp. packet of outlines, discussions, bibliographies and translations, done in conjunction with the same course.

1997

Thomas Aquinas, "On the Mixture of the Elements, to Master Philip of Castrocaeli" (113,483 bytes). Translation of a short work by Aquinas.

1999

"The Warp and Woof of Metaphysics: How to Get Started on Some Big Themes" (178,731 bytes.) A discussion of basic metaphysical themes in the history of metaphysics.

2000

"Why Don't Mediaeval Logicians Ever Tell Us What They're Doing? <u>Or</u>, What Is This, A Conspiracy?" (148, 834 bytes). Discussion of a puzzling problem facing historicans of late mediaeval logic and semantic theory.

2002

"William of Ockham, *Summa logicae* III.3.46 (= '*De insolubilibus*')" (107,720 bytes). Translation of Ockham's chapter on the Liar and related paradoxes.

2003

"A Note on the Title of Walter Burley's *On the Purity of the Art of Logic,*" co-authored with Stephen Menn (McGill University).

F. "Extra-Curricular Publications"

This is a publication addressed to a non-academic audience (although I've passed it out in classes too).

1991

"For Sapphire Needle: An Essay on Suffering in Rhythm," *The Ryder Biweekly*, issue no. 99-N (July 3–16, 1991), pp. 25–27. This is a little essay on the significance of the old blues record that keeps making its appearance in Sartre's novel *Nausea*. *The Ryder Biweekly* is a local "arts and entertainment" magazine.

IV. Other Research Activities, Presentations, Papers Delivered, etc.

1973

"What Is A Proof for the Existence of God?," read at Wabash College, October 18.

1974

Comments on Joseph M. Boyle, Jr., "A Non-Paradoxical Form of Self-Reference," read at the American Philosophical Association Western Division Meetings, April 25–27, St. Louis.

1975

"Mediaeval Logic and the Development of the *Insolubilia*-Literature," Medieval Studies Lecture, Indiana University, April 16.

Comments on Mary Sirridge, "Augustine: Every Word Is a Name," read at the American Philosophical Association Western Division Meetings, April 24–26, Chicago.

"Philosophy in the Anglo-Norman Period: 1100–1154," lecture contributed to Medieval Studies course M502 "The Anglo-Norman Period," Indiana University, September 29.

1976

"Philosophy in the Anglo-Norman Period: 1154–1215," lecture contributed to Medieval Studies course M502 "The Anglo-Norman Period," Indiana University, January 26.

Comments on Stephen F. Brown, "Supposition in William of Ockham's *Commentary on the Sentences,*" read at the Southeastern Medieval Association Meetings, March 5–6, Tallahassee.

"Mediaeval Philosophical Bibliography," invited lecture contributed to Medieval Studies course M500 "Medieval Bibliography", Indiana University, September 13.

Directed discussion group on Edward Grant's paper, "Aristotelianism and the Longevity of the Medieval World View," at the conference "Medium Aevum Transdisciplinale: Approaches to the Middle Ages," Indiana University, November 4–6.

1977

"Gregory of Rimini and Peter of Ailly: Are Mental Sentences Composed of Parts?," read at the Southeastern Medieval Association Meetings, March 24–26, Richmond, VA.

Comments on Girard J. Etzkorn, "Thought and Language according to William of Ockham," read at the Fourth Sewanee Medieval Colloquium, University of the South, Sewanee, TN, April 14–16.

"Gregory of Rimini and Peter of Ailly: Are Mental Sentences Composed of Parts?," read at the Twelfth Kalamazoo Conference on the Middle Ages, May 5–8.

Two three-hour lectures on William Heytesbury's theory of *insolubilia,* delivered to the NEH Summer Seminar, "Current Research in the History of Medieval Logic," conducted by John Murdoch, Harvard University, August 3–5. (The entire Seminar lasted six weeks.)

"What On Earth is the Principle of Sufficient Reason?," read to the Philosophy Colloquium, St. Mary's College, Notre Dame, IN, Nov. 17.

1978

"Late Mediaeval Nominalism: Philosophical and Theological Perspectives," read at the conference *Medium Aevum II,* Indiana University, October 22'24. (Joint presentation with Sam Preus, Department of Religious Studies, Indiana University.)

"Medieval Philosophical Bibliography," invited lecture contributed to Medieval Studies Course M500 "Medieval Bibliography," Indiana University, September 6.

1979

"Late Mediaeval Nominalism: Philosophical and Theological Perspectives," read to the Philosophy Colloquium, Wabash College, March 27.

"Quasi-Aristotelianism," read at the conference *Infinity, Continuity and Indivisibility in Antiquity and the Middle Ages,* Cornell University, April 20–21. (Response to a paper by Norman Kretzmann.)

1980

Comments on Alan Perreiah, "Classical Peirastic and Medieval Dialectic," read at the Sewanee Mediaeval Colloquium, University of the South, Sewanee, TN, April 11–12.

Comments on Eleonore Stump, "Medieval *Obligationes* and Aristotelian Dialectic," read at the Sewanee Mediaeval Colloquium, University of the South, Sewanee, TN, April 11–12.

"Origins of French Existentialism," invited lecture contributed to the course French F312, Indiana University, May 16.

As a member of the teaching staff of the Institute on Medieval Philosophy, directed by Norman Kretzmann at Cornell University, June 30–August 8, under the auspices of the Council for Philosophical Studies and the NEH, I delivered eleven lectures, on the topics:

- "Language, Thought, and Reality: The Theory of Signification."
- "The Theory of Paronymy."
- "Abelard and the Semantics of Universals."
- "Origins and Early Development of *Insolubilia.*"
- "Supposition: The Theory of Reference."
- "The Logic of the Categorical: The Theory of Modes of Personal Supposition."
- "Truth, Possibility, and Time: The Theory of Truth Conditions and Ampliation."
- "Mental Language."
- "Connotation Theory."
- "*Insolubilia:* The Mertonians and After."
- "Semantic Theory from the 1330s to the End of the Middle Ages."

I also conducted a weekly workshop on the palaeographical edition of mediaeval Latin philosophical texts, at the same Institute on Medieval Philosophy.

"The Good and the True, or How to Tell Plato from Aristotle," invited lecture for the Honors course "Ideas and Modern Man," Indiana University, September 23.

"Texts and Scribes and Sheep," dinner-lecture delivered to the Collins Living/Learning Center, Indiana University, November 17.

1981

"The Future of Philosophy, or A Cloud of Unknowing," delivered in the Mortar Board Society's "2001 Lecture Series," March 10.

"Where Do We Get Our Ideal Concepts, or Rationalism Defended Against Every Knave," read to the Philosophy Colloquium, Wabash College, April 14, 1981.

"Bradwardine and the 'Golden Age' of *Insolubilia*-Literature," read at the Society for Medieval and Renaissance Philosophy, meeting with the American Philosophical Association Western Division, Milwaukee, April 24.

"The Good and the True, or How to Tell Plato from Aristotle," invited lecture contributed to the Honors course H101 "Ideas and Human Experience," Indiana University, September 22.

1982

"Medieval Philosophical Bibliography," invited lecture contributed to Medieval Studies course M500 "Medieval Bibliography," Indiana University, February 3.

"Counterfactuals and Walter Burley's Theory of *Obligationes,*" invited lecture in Faculty Lecture Series (for graduate students in the Department of Philosophy), Indiana University, March 1.

"Counterfactuals and Walter Burley's Theory of *Obligationes,*" read to the Princeton Philosophy Colloquium, Princeton University, April 9.

"The Good and the True, or How to Tell Plato from Aristotle," invited lecture contributed to Honors Course H100 "Ideas and Human Experience," Indiana University, September 20.

"Adam Wodeham's Theory of Concrete and Abstract Terms," read to the Franciscan Medieval Philosophy Society, meeting at the American Philosophical Association Eastern Division meetings in Baltimore, Dec. 29.

Invited participant in a panel discussion on Adam Wodeham for the Franciscan Medieval Philosophy Society, meeting at the American Philosophical Association Eastern Division meetings in Baltimore, Dec. 29.

1983

"Where Do We Get Our Ideal Concepts, or Rationalism Defended Against Every Knave," read at Thomas Aquinas College, Santa Paula, CA, March 25.

"The Good and the True, or How to Tell Plato from Aristotle," invited lecture contributed to Honors Course H101 "Ideas and Human Experience", Indiana University, September 9.

"Realism and Nominalism in John Wyclif's Oxford," read for the Medieval Studies Institute Lecture Series, Indiana University, November 15.

1984

"Was Wyclif an Extreme Realist?", read at the XIXth International Congress on Medieval Studies, Kalamazoo, Michigan, May 11. (Session organized by The New Wyclif Society.)

1986

"Counterfactuals and Walter Burley's Theory of *Obligationes,*" invited lecture read to the "Logic Discussion Group" formed by the graduate students in Philosophy at Indiana University. June 4.

1987

"William Heytesbury's *Regulae solvendi sophismata:* Some Preliminary Conclusions from the Manuscripts," read to the 22nd International Congress on Medieval Studies, at Kalamazoo, MI, May 9.

1990

"Richard Brinkley's *De insolubilibus:* A Preliminary Assessment," read to the Society for Medieval and Renaissance Philosophy, meeting with the American Philosophical Association's Central Division, New Orleans, April 26.

"How To Start and Stop: Walter Burley on the Instant of Transition," read as the inaugural lecture in the "Eric Dean Lecture Series", Wabash College, September 17.

Invited participant in the conference, "Aristotle and His Medieval Interpreters", University of Edmonton, September 27–30.

"On Manuscripts, Texts and Scribes," joint presentation with Professor Stephen Dumont (Pontifical Institute of Mediaeval Studies), for the Wabash College Mediaeval Studies Discussion Group, September 18.

"Counterfactuals and Walter Burley's Theory of *Obligationes,*" read to the Philosophy Colloquium Series at Wayne State University, October 25.

1991

"How To Start and Stop: Walter Burley on the Instant of Transition," read to the Philosophy Lecture Series at The Ohio State University, March 1.

"Counterfactuals and *Obligationes*: Some Further Considerations," read to "History of Logic: Conference II," April 12, 1991, at The University of Texas at Austin.

"Three Versions of Ockham's Reductionist Program," read at the 26th International Congress on Medieval Studies, Kalamazoo, May 12, 1991. (Invited paper in a symposium on Ockham's ontological reductionism)

Invited participant in the conference "The Origins and Meaning of Medieval Nominalism," University of Wisconsin, Madison, October 3–5.

1993

"Opposing and Responding: A New Look at *Positio*", paper read at the American Philosophical Association's Central Division meetings, Chicago, April 24. (By invitation.)

"How To Start and Stop: Walter Burley on the Instant of Transition", paper read to the Philosophy Colloquium, University of California — Berkeley, September 9.

1994

"Boethius against Universals," paper read to the "Boethius Workshop" held at The Ohio State University, May 28–29, 1994.

"Introduction to the Problem of Universals in the Middle Ages: What It Is and Why You Should Care About It," paper read in the Medieval Studies lecture series, Indiana University, September 22, 1994.

1995

"Counterfactuals and Walter Burley's Theory of Obligationes," paper read to the Indiana University Logic Group, March 8, 1995.

1996

"Walter Burley on Semantics and Singular Terms," paper read to the Society for Medieval and Renaissance Philosophy, meeting with the American Philosophical Association, Eastern Division, Atlanta, December 29, 1996.

1997

"A Vow of Silence? or, Why Don't Medieval Logicians Ever Tell Us What They Are Doing?," paper read at the conference "Looking Back, Looking Forward: Philosophy, Its

History and Future: A Conference to Celebrate the Centenary of the Doctoral Program at the University of Toronto," October 25, 1997.

1999

"Why Don't Mediaeval Logicians Ever Tell Us What They're Doing? Or, What is This, A Conspiracy?" paper read to the Medieval Studies Institute (Indiana University), September 27, 1999.

2000

"Why Don't Mediaeval Logicians Ever Tell Us What They're Doing? <u>Or</u>, What is This, A Conspiracy?" paper read to the Purdue University Philosophy Colloquium, November 2, 2000.

2001

"Logic after the Condemnation of 1277," paper read to a conference celebrating the publication of *Nach der Verurteilung von 1277: Philosophie und Theologie an der Universität von Paris im letzten Viertel des 13. Jahrhunderts. Studien und Texte,* (Berlin: de Gruyter, 2000), held by The Medieval Institute at the University of Notre Dame, April 5–7, 2001.

Teaching

> <u>Note</u>: Numbers in parentheses indicate the number of times I have taught a given course.

<u>Undergraduate:</u>

Elementary Logic (1); History of Western Philosophy II: Mediaeval and 17th Century Philosophy (5). Replaced in 1978 by the course "Modern Philosophy: Descartes through Kant," *q.v.*; Intermediate Level Phenomenology and Existentialism (15); Introduction to Phenomenology and Existentialism (35). Replaced in Fall 1997 by Introduction to Existentialism (11); Introduction to Philosophy (11); Introductory Problems in Philosophy: Existentialism (honors course) (1); Mediaeval Philosophy (8); Modern Philosophy: Descartes through Kant (14); Philosophy and Art: Being and Bop — The Aesthetics of Improvisational Music (1); Philosophy of Humor (1); Philosophy of Religion (6); Senior Honors Seminar (1); Senior Seminar (6); Special Topics in Philosophy: Søren Kierkegaard (3); Special Topics in Philosophy: History of the Problem of Universals in the Middle Ages (3); History of Philosophy: Special Topics — Anselm of Canterbury (1); Topics: The Meaning of Life — Existential Perspectives (6); Tutorial for Individualized Major Program, on cinema and classical mythology (2). <u>Independent Readings in</u>: Arabic Philosophy (1); Augustine and Husserl (1); Empiricism (1);

Existentialism (4); Henri Bergson (1); Mediaeval Ethics (2); Mediaeval Philosophy (5); Mediaeval Philosophy in the Latin Sources (1); Nietzsche (1); Philosophy of Humor (2); Philosophy of Sport (2); Post-Kantian Philosophy (1); Religious Epistemology (1); Sartre (6); Sartre and Existential Psychoanalysis (1); Sartre's *Being and Nothingness* (2); Spinoza (1); The Ontological Argument (1); Thomas Aquinas (1); Ancient and Mediaeval Natural Law Theory (1); Miscellaneous Topics (this usually means independent readings courses done in conjunction with other courses I was teaching at the time) (26).This last number does not include Spring 1992.

Graduate:

Edition of Texts (for the Institute of Medieval Studies at Indiana University) (2); History of the Problem of Universals in the Middle Ages (7); Late Mediaeval Logic and Semantic Theory (5); Mediaeval Philosophy: Fourteenth-Century Logic (1); Mediaeval Philosophy: Mediaeval Epistemology (1); Mediaeval Philosophy: William of Ockham (1); Medieval Philosophy : Anselm of Canterbury (2); Phenomenology and Existentialism: Sartre's *Being and Nothingness* (3); Philosophy of Religion (1); Science, Philosophy and Society in the European and Islamic Middle Ages (team taught with Edward Grant and John Walbridge) (1); Seminar in Latin Palaeography and the Edition of Texts: William Heytesbury's *Regulae solvendi sophismata,* Ch. 1 (1); Seminar: Thomas Aquinas (2); Survey of Mediaeval Philosophy (4); Independent Readings in: Aesthetics (1); Augustine (2); Descartes through Kant (1); Existentialism (2); Existential Psychoanalysis (1); History of the Problem of Universals in the Middle Ages (1); Kant and Cassirer (1); Late Mediaeval Logic and Semantic Theory (2); Mediaeval Latin Philosophical Texts (2); Mediaeval Logic (2); Mediaeval Philosophy (4); Mediaeval Philosophy from the (Latin) Sources (7); Origen (1); Phenomenology and Existentialism (9); Philosophy of Art (3); Readings in Medieval Civilization (for the Institute of Medieval Studies at Indiana University) (3); Sartre (5); Sartre's *Roads to Freedom* (1); Self-Deception (1); Spinoza (2); Survey of Mediaeval Philosophy (1); Søren Kierkegaard (4); Thomas Aquinas (3); The Problem of Universals (1); William of Ockham (1); Miscellaneous Topics (this usually means readings courses done in conjunction with other courses I was teaching at the time) (36).

Thesis and Dissertation Committees:

Chair, Ph.D. dissertation committee for Christopher Vaughan, "Pure Reflection: Self-Knowledge and Moral Understanding in the Philosophy of Jean-Paul Sartre". (Philosophy.) Final oral defense July 30, 1993.

Co-Chair (with James G. Hart, Religious Studies), Ph.D. dissertation committee for H. Peter Steeves (Philosophy), "Toward A Phenomenological Ethics of Community". Final oral defense October 28, 1994.

Chair, Ph.D. dissertation committee for Mark Mattox (Philosophy), "St. Augustine and the Theory of Just War." Final oral defense March 4, 1997.

Chair, Ph.D. dissertation committee for Yiwei Zheng (Philosophy), "Bad Faith, Authenticity, and Pure Reflection in Jean-Paul Sartre's Early Philosophy." Final oral defense, August 4, 1999.

Chair, Ph.D. dissertation committee for Charles Bolyard (Philosophy), "Knowledge, Certainty, and Propositions *Per Se Notae*: A Study of Peter Auriol." Final oral defense, October 1, 1999.

Chair, Ph.D. dissertation committee for Brian Conolly (Philosophy), "Studies in the Metaphysics of Dietrich von Freiberg." Final oral defense May 18, 2004..

Chair, Ph.D. dissertation committee for Rondo Keele (Philosophy), "Formal Ontology in the 14th Century: The Chatton Principle." Final oral defense February 5, 2002.

Chair, Ph.D. dissertation committee for Erik Lindland (Philosophy), "Kierkegaard on Self-Deception." Final oral defense August 2, 2004..

Co-chair, Ph.D. dissertation committee for Jeffrey S. Bardzell (Comparative Literature), "Speculative Grammar and Stoic Language Theory in Medieval Allegorical Narrative: From Prudentius to Alan of Lille." Co-chair with Rosemarie McGerr (Comparative Literature). Final oral defense June 7, 2004.

Chair, Ph.D. dissertation committee for Brian Yazzie Burkhart (Philosophy), "Respect for Kinship: Toward an Indigenous Environmental Ethics." Final oral defense April 11, 2008.

Chair, Ph.D. dissertation committee for Antony George Aumann (Philosophy), "Kierkegaard and the Need for Indirect Communication." Final oral defense July 14, 2008.

Chair, Ph.D. dissertation committee David Diener (Philosophy), "The Supremacy and Irrelevance of Reason: Kierkegaard's Understanding of Authority in the Second Authorship." Final oral defense July 1, 2010.

Chair, Ph.D. dissertation committee for Jason Ryan Lopez (Philosophy), "The Process of Defining Self-Deception." Final oral defense May 3, 2011.

Chair, M.A. thesis committee for David Haugen, "Omniscience and Immutability". (Philosophy.) From Spring 1980. (The thesis was never completed.)

In addition, I have served as a member of 18 undergraduate Honors Thesis committees (chaired 8 of them), and of 49 other M.A./Ph.D. committees (from Philosophy as well as Central Eurasian Studies, Comparative Literature, Education, English, French, History, History and Philosophy of Science, Musicology, Speech Communication, Theater/Drama. I have also served as a faculty co-sponsor for an Individualized Major candidate.

Other:

Summer, 1977

Delivered two three-hour lectures on William Heytesbury's theory of *insolubilia,* to the NEH Summer Seminar, "Current Research in the History of Medieval Logic," conducted by John Murdoch, Harvard University, August 3–5.

Summer, 1980

Member of the faculty of the Institute on Medieval Philosophy, directed by Norman Kretzmann and sponsored by the Council for Philosophical Studies and the National Endowment for the Humanities, Cornell University, June 30–August 8. Delivered 11 lectures, and conducted a weekly workshop on the palaeographical edition of mediaeval Latin philosophical texts. There were approximately forty participants in the Institute.

Summer, 1984

Directed undergraduate research project for Steven Glenn Daniel on Husserl's Transcendental Phenomenology, funded by the National Endowment for the Humanities' "Younger Scholars Program."