

# A Selected Bibliography on the History of Metaphysics as Ontotheology

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[Martin Heidegger on the History of Metaphysics as Ontotheology](#)

## HEIDEGGER'S MAIN TEXTS ON ONTOTHEOLOGY

Abbreviations: GA = Gesamtausgabe (Collected works); SS = Summer semester (from May to July); WS = Winter semester (from November to February)

1. *Metaphysische Anfangsgründe der Logik im Ausgang von Leibniz*. Frankfurt am Main: Klostermann 2007.  
GA Vol. 26, Lecture course SS 1928. First edition 1978.  
Translated by Michael R. Heim as: *The Metaphysical Foundations of Logic*, Bloomington, Indiana University Press, 1984.
2. *Kant und das Problem der Metaphysik*. Frankfurt am Main: Klostermann 1991.  
GA Vol. 3. First edition Bonn, F. Cohen, 1929, Fourth revised edition 1973.  
Translated by Richard Taft as: *Kant and the Problem of Metaphysics*, Bloomington, Indiana University Press, 1990; Fifth edition enlarged 1997.
3. *Hegels Phänomenologie des Geistes*. Frankfurt am Main: Klostermann 1980.  
GA Vol. 32, Lecture course SS 1930-31.  
Translated by Parvis Emad and Kenneth Maly as: *Hegel's Phenomenology of Spirit*, Bloomington, Indiana University Press, 1988.
4. *Schelling: Vom Wesen der menschlichen Freiheit (1809)*. Frankfurt am Main: Klostermann 1988.  
GA Vol. 42. Sommersemester 1936.  
Translated by Joan Stambaugh as: *Schelling's Treatise on the Essence of Human Freedom*, Athens, Ohio University Press, 1984.
5. Überwindung der Metaphysik. In *Vorträge und Aufsätze. I*. Frankfurt am Main: Klostermann 2000. pp. 67-97  
GA Vol. 7. First edition Pfullingen, Neske, 1954 (Essays 1936-1953).  
See: *Overcoming Metaphysics* translated by Joan Stambaugh in: Martin Heidegger, *The End of Philosophy*, San Francisco, Harper & Row, 1973. pp. 84-110.
6. Die Metaphysik als Geschichte des Seins. In *Nietzsche*. Frankfurt am Main: Klostermann 1997. pp. 399-454  
GA Vol. 6.1 and 6.2. First edition *Nietzsche*, Pfullingen, Neske, 1961 (two volumes).  
Translated as *Nietzsche* by David Farrell Krell, San Francisco, Harper & Row 1979-1987 (four volumes).  
Reprinted 1991 in two volumes:  
1-2: *The Will to Power as Art; The Eternal Recurrence of the Same*.

3-4: *The Will to Power as Knowledge and Metaphysics; Nihilism.*

See: *Metaphysics as History of Being; Sketches for a History of Being as Metaphysics; Recollection in Metaphysics.*

These three essays (with the addition of: *Overcoming Metaphysics*) are also translated by Joan Stambaugh in: Martin Heidegger, *The End of Philosophy*, San Francisco, Harper & Row, 1973 (respectively pp. 1-54; 55-74; 75-83; 84-110).

7. Entwürfe zur Geschichte des Seins als Metaphysik. In *Nietzsche. II.* Frankfurt am Main: Klostermann 1997. pp. 455-480  
GA Vol. 6.2.  
Written in 1941, First edition in: Nietzsche, Pfullingen, Neske, 1961.  
Translated by Joan Stambaugh as: *Sketches for a History of Being as Metaphysics* in: Martin Heidegger, *The End of Philosophy*, San Francisco, Harper & Row, 1973, pp. 55-74.
8. Die Erinnerung in die Metaphysik. In *Nietzsche. II.* Frankfurt am Main: Klostermann 1997. pp. 481-490  
GA Vol. 6.2.  
Written in 1941. First edition Pfullingen, Neske, 1961.  
Translated by Joan Stambaugh as: *Recollections in Metaphysics* in: Martin Heidegger, *The End of Philosophy*, San Francisco, Harper & Row, 1973, pp. 75-83.
9. Die seinsgeschichtliche Bestimmung des Nihilismus. In *Nietzsche. II.* Frankfurt am Main: Klostermann 1997. pp. 335-398  
GA Vol. 6.2.  
Written in 1944-46, First edition in: Nietzsche (1961).  
Translated by Frank A. Capuzzi and edited by David Farrell Krell as: *Nihilism as Determined by the History of Being* in: Martin Heidegger, Nietzsche. Vol. IV: Nihilism - New York, Harper & Row, 1982.
10. Einleitung zu "Was ist Metaphysik?". In *Wegmarken.* Frankfurt am Main: Klostermann 1967. pp. 365-383  
GA 9, 1976, First edition 1949, reprinted in *Wegmarken.*
11. Die Onto-theo-logische Verfassung der Metaphysik. In *Identität und Differenz.* Frankfurt am Main: Klostermann 2006. pp. 31-68  
GA Vol. 11. First edition: Pfullingen, Günther Neske, 1957.  
See: *Die Onto-theo-logische Verfassung der Metaphysik.*  
Translated in English with an introduction by Joan Stambaugh as: *Identity and Difference*, New York, Harper & Row, 1969; second edition: Chicago, Chicago University Press, 2002.  
Contents: Introduction by Joan Stambaugh 7; Identity and Difference 19; Preface 21; The principle of identity 23; The Onto-theo-logical constitution of metaphysics 42; Notes 75; Appendix: The German text: Identität und Differenz p. 77-146

## SELECTED BIBLIOGRAPHY ON ONTOTHEOLOGY

1. *Maître Eckhart à Paris. Une critique médiévale de l'ontothéologie.* Paris: Presses Universitaires de France 1984.  
Les *Questions parisiennes* n° 1 et n° 2.  
Études, textes et traductions par Emilie Zum Brunn, Zénon Kaluza, Alain de Libera, Paul Vignaux, Edouard Wéber.
2. Saint Thomas et l'onto-théologie. *Revue Thomiste* 95 2002.
3. Aubenque Pierre. La question de l'ontothéologie chez Aristote et Heidegger. In *La question de Dieu selon Aristote et Hegel.* Edited by Konninck Thomas de and Planty-Bonjour Guy. Paris: Press Universitaires de France 2005. pp. 259-283
4. Aubenque Pierre. *Faut-il déconstruire la métaphysique?* Paris: Presses Universitaires de France 2009.
5. Barash Jeffrey Andrew. Heidegger's ontological "Destruction" of Western intellectual traditions. In *Reading Heidegger from the start: essays in his earliest thought.* Edited by Kisiel Theodore and Van Buren John. Albany: State University of New York Press 1994. pp. 111-122

6. Bernasconi Robert. *The question of language in Heidegger's History of Being*. London: Macmillan 1985.
7. Bernasconi Robert. Repetition and tradition: Heidegger's destructuring of the distinction between essence and existence in *Basic Problems of Phenomenology*. In *Reading Heidegger from the start: essays in his earliest thought*. Edited by Kisiel Theodore and Van Buren John. Albany: State University of New York Press 1994. pp. 123-136
8. Berti Enrico, "La *Metafisica* di Aristotele: 'onto-teologia' o 'filosofia prima'?", *Rivista di Filosofia Neo-Scolastica* 85: 265-282 (1993).  
Reprinted in: Adriano Bausola, Giovanni Reale (eds.) - *Aristotele: perché la metafisica. Studi su alcuni concetti chiave della "Filosofia prima" aristotelica e sulla storia dei suoi influssi* - Milano, Vita e Pensiero, 1994, pp. 117-144.
9. Boulnois Olivier, "Quand commence l'ontothéologie? Aristote, Thomas d'Aquin et Duns Scot," *Revue Thomiste* 95: 85-108 (1995).
10. Boulnois Olivier, "Heidegger, l'ontothéologie et les structures médiévales de la métaphysique," *Quaestio. The Yearbook of the History of Metaphysics* 2: 379-406 (2001).
11. Brogan Walter. The place of Aristotle in the development of Heidegger's phenomenology. In *Reading Heidegger from the start: essays in his earliest thought*. Edited by Kisiel Theodore and Van Buren John. Albany: State University of New York Press 1994. pp. 213-230
12. Brogan Walter. *Heidegger and Aristotle. The twofoldness of Being*. Albany: State University of New York Press 2005.
13. Capobianco Richard. *Engaging Heidegger*. Toronto: University of Toronto Press 2010.  
Foreword by William J. Richardson.  
"In his long lifetime of thinking, Heidegger safeguarded the originary word of Western philosophical thinking: Being. Several of the essays in this volume are intended to bring our attention back to this defining feature of his thought. The contemporary analytic and postmodern resistance and even hostility to the very word 'being' has no doubt contributed to the current tendency in Heidegger studies to shuffle the name of Being to the background, if not erase it altogether. Nevertheless, a careful consideration of the texts -- a primary concern of the studies in this volume -- reaffirms that Heidegger, right to the end of his life, continued to reserve and preserve in his thinking the ancient word 'Being' as the name for the fundamental matter for thought (*die Sache selbst*). The originary, fundamental, and unifying meaning of Being, the *Erfragte* from the outset of his *Denkweg*, was properly named by Heidegger as *Beyng* (*Seyn*), Being itself (*Sein selbst*), Being as such (*Sein als solches*), and Being as Being (*Sein als Sein*) in distinction from being as *beingness* (*Seiendheit*), which he always maintained to be the proper concern of the metaphysical tradition of thinking. The important but often neglected task of carefully parsing Heidegger's language of Being, beingness, and beings is taken up in a number of the essays." (p. 3).
14. Caputo John D., "The problem of Being in Heidegger and the Scholastics," *Thomist* 41: 62-91 (1977).
15. Caputo John D. *Heidegger and Aquinas: An essay in overcoming metaphysics*. New York: Fordham University Press 1982.
16. Chierighin Franco, "L'inizio greco dell'Europa e la questione della *Romanitas*. Il cammino di Heidegger verso un altro inizio," *Verifiche* 22: 95-122 (1993).
17. Courtine Jean-François. La critique de l'ontothéologie I: Aristote-Hegel. In *Extase de la raison. Essais sur Schelling*. Paris: Galilée 1990. pp. 263-289
18. Courtine Jean-François. La critique de l'ontothéologie II: Le renversement de l'argument ontologique au seuil de la philosophie positive. In *Extase de la raison. Essais sur Schelling*. Paris: Galilée 1990. pp. 291-311
19. Courtine Jean-François. La critique schellingienne de l'ontothéologie. In *La questio de Dieu selon Aristote et Hegel*. Edited by Konninck Thomas de and Planty-Bonjour Guy. Paris: Presses Universitaires de France 1991. pp. 217-257
20. Courtine Jean-François, "Heidegger et Thomas d'Aquin," *Quaestio. The Yearbook of the History of Metaphysics* 1: 213-233 (2001).
21. Courtine Jean-François. La critique heideggérienne de l'*Analogia entis*. In *Les catégories de l'être. Études de philosophie ancienne et médiévale*. Paris: Presses Universitaires de France 2003. pp.

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22. Courtine Jean-François. *Inventio analogiae. Métaphysique et ontothéologie*. Paris: Vrin 2005.
23. Esposito Costantino, "Heidegger, Suárez e la storia dell'ontologia," *Quaestio. The Yearbook of the History of Metaphysics* 1: 407-430 (2001).
24. Ferretti Giovanni. *Ontologia e teologia in Kant*. Torino: Rosenberg & Sellier 1997.
25. Ficara Elena. *Heidegger e il problema della metafisica*. Roma: Casini Editore 2010.
26. Frede Dorothea. The question of Being: Heidegger's project. In *The Cambridge Companion to Heidegger*. Edited by Guignon Charles. Cambridge: Cambridge University Press 1993. pp. 42-69  
Second revised edition of the book 2006.
27. Gadamer Hans-Georg, "Heidegger et l'histoire de la philosophie," *Cahiers de l'Herne*: 169-176 (1983).
28. Gourinat Michel, "La querelle de l'ontothéologie. L'interprétation de la théologie médiévale par Heidegger," *Cahiers de Recherches Médiévales* 2: 87-93 (1996).
29. Guignon Charles. The history of Being. In *A Companion to Heidegger*. Edited by Dreyfus Hubert and Wrathall Mark. Malden: Blackwell Publishers 2005. pp. 392-406
30. Hatab Lawrence J., "Heidegger and myth: a loop in the History of Being," *Journal of the British Society for Phenomenology* 22: 45-64 (1991).  

"The basic aim of Heidegger's thought is often stated in the following way: to uncover the meaning of Being, in its history, beginning with the first thinkers in Greece. Western history, we are told, begins with the philosophical question What are beings?, the question concerning beings as such, beings as a whole. Although this view of history is, of course, appropriate for Heidegger's enterprise, it is a limited view because of a restricted historical sense that I submit even Heidegger does not intend. Before the advent of philosophy in Greece, a fully constituted world was in place, a world disclosed through myth and poetry. Furthermore, there was an historical relation between Greek myth and philosophy, regardless of whether this relation is seen as an evolutionary development, a devolutionary decline or a contest between different modes of disclosure. Consequently one might ask: What role does pre-philosophical myth play in the "history of Being"?

Moreover, since the history of philosophy, for Heidegger, is at once a disclosure of Being and a concealing of that which "grants" disclosure by withdrawing itself (and the history of this concealment includes the great Presocratic thinkers) then one might further ask: Since philosophy to a certain extent displaced myth in Greek history, was there any connection between that displacement and concealment? That is to say, did pre-philosophical myth express a kind of openness that philosophy closed off? Put another way: Was Greek myth in any sense a prefiguration of Heidegger's alternative to philosophy, namely poetical thinking, that which seeks an openness to what is concealed in the disclosure of Being? Finally then: In what sense can Heidegger's later thought be called mythical?

My paper will explore these questions in the following way. Part One will examine myth in relation to Heidegger's thought by selecting certain Heideggerian themes and showing how Greek myth presents a pre-philosophical expression of these themes. Part Two will examine Heidegger's thought in relation to myth by first focusing on references to mythical disclosure in Heidegger's early thought, and then sketching the ways in which Heidegger's later thought itself approached a mythical form. In general, by relating Heidegger's thought and myth, I want to suggest a broader scope and somewhat looping shape for the history of Being, because of certain pre-philosophical echoes in Heidegger's post-philosophical thought."
31. Henrich Dieter. *Der ontologische Gottesbeweis. Sein Problem und seine Geschichte in der Neuzeit*. Tübingen: Mohr 1960.  
Translated in Italian.
32. Inwood Michael. *A Heidegger dictionary*. Oxford: Blackwell Publishers 1999.
33. Jaran François, "Heidegger et la constitution onto-théologique de la métaphysique cartésienne," *Heidegger Studies / Heidegger Studien* 19: 65-80 (2003).
34. Jaran François, "L'onto-théologie dans l'oeuvre de Martin Heidegger. Récit d'une confrontation avec la pensée Occidentale," *Philosophie* 91: 37-62 (2006).  

"F. Jaran examine la thèse de la constitution onto-théologique de la métaphysique, qui s'est transformée ces dernières années en un outil exégétique que les historiens de la philosophie

n'hésitent plus à reprendre, fût-ce en le critiquant. Il s'attache à en retracer l'élaboration silencieuse dans les textes du début des années 1920, offrant ainsi un éclairage nouveau à la " métaphysique du Dasein " que Heidegger déploie immédiatement après la publication d'Être et temps."

35. Kockelmans Joseph J. '*Der Brauch*' als der älteste Name für das Sein des Seienden: Heidegger über den Spruch des Anaximander. In *Philosophie und Poesie. Band 2. Otto Pöggeler zum 60. Geburtstag*. Edited by Gethmann-Siefert Annemarie. Stuttgart-Bad Cannstatt: Frommann-Holzboog 1988. pp. 77-103
36. Laffoucrière Odette. *Le destin de la pensée et "la mort de Dieu" selon Heidegger*. La Haye: Martinus Nijhoff 1968.  
 "Le travail de Mademoiselle Laffoucrière, *Le destin de la pensée et la mort de Dieu* se distingue par un exposé clair et pertinent de ma pensée, Il écarte des malentendus nombreux et répandus. Du même coup, il fournit une bonne introduction à la droite intelligence de l'interrogation sur l'essence de la métaphysique.  
 Je recommande donc vivement la publication de ce travail; à bien des égards, il peut servir de commentaire aux traductions de mon oeuvre jusqu'alors parues en France. Martin Heidegger, 9 novembre 1964." p. IV.
37. Lefebvre René, "L'image onto-théologique de la *Métaphysique* d'Aristote," *Revue de Philosophie Ancienne* 8: 123-173 (1990).
38. Mabile Bernard. *Hegel, Heidegger et la métaphysique. Recherches pour une constitution*. Paris: Vrin 2004.
39. Magnus Bernd. *Heidegger's metahistory of philosophy. Amor fati, Being and Truth*. The Hague: Martinus Nijhoff 1970.  
 "Although a few excellent studies of Heidegger's thought have appeared in English in the last decade, they tend to focus on *Being and Time* and, secondarily, on the relationship of the later works to it. To my knowledge, only one book has appeared to-date [1970] in English which treats an aspect of Heidegger's understanding of the history of philosophy, and not a single critical study. This book endeavors to begin to remedy that deficiency.  
 It is not the case that Heidegger's understanding of the history of philosophy is merely a theme in his works. It is *the* theme of his later works in my view. If *Being and Time* is correctly characterized as a phenomenological description of *Dasein*, of the human way of being, then Heidegger's subsequent works, in the main, attempt to show how the question of Being (*Sein*) has been (mis)understood from Plato to Nietzsche. Presumably, the tradition's failure to grasp the human way of being is grounded in its more fundamental failure to articulate clearly the sense of Being, "to be," in general. It is not at all accidental, in short, that the projected second volume of *Being and Time* was to take as its subject-matter a recapitulation and destruction of the history of ontology. (1)  
 This book, then, is not intended as still another introduction to the philosophy of Martin Heidegger. It is a critical analysis and exposition of the second phase of his thought.  
 Heidegger's provocative interpretations of the pre-Socratic philosophers, Plato, Aristotle, Descartes, Kant, Hegel, and Nietzsche, are all conditioned by his inquiry into the meaning of Being. That inquiry determines the character of his historical studies. And although there have been frequent grumblings about the "validity" of such an approach, no sustained efforts have hitherto been made to come to grips with the methodological questions which Heidegger's hermeneutic occasions.  
 I do not want to suggest that this study covers the full range of problems raised by Heidegger's metahistorical interpretation of the history of philosophy. It does not. I have been forced to circumscribe the range of analysis very sharply. Nietzsche is the center of gravity, point of focus, and, finally, the touchstone for Heidegger's interpretations, in this study. A number of considerations dictated this choice. First, Heidegger has devoted more attention to Nietzsche than he has to all other philosophers combined. His interpretation of Nietzsche as the last metaphysician of the West helps to account for the inordinate amount of material Heidegger has produced concerning Nietzsche. Second, as a consequence of the first, we have a more adequate basis for judging the value of Heidegger's approach to Nietzsche. Third, it is my opinion that Nietzsche's philosophy is inherently more susceptible of conflicting interpretations than is, say, Kant's or Aristotle's. Rather than serving as a deterrent in explicating and critically assessing Heidegger's interpretation of Nietzsche, I found this to be an asset. It forces one to make difficult decisions and to be

painstakingly careful in advancing an interpretation of Nietzsche, rather than merely passing on accepted, allegedly "standard" interpretations. At the same time it affords the reader a point of reference from which to compare methods of historical-textual criticism." pp. IX-XI.

(1) *Sein und Zeit*. Tübingen: 7. Aufl., 1953. Cf. Introduction.

40. Magnus Bernd, "Heidegger's metahistory of philosophy revisited," *Monist* 64: 445-466 (1981). Reprinted in: Hubert Dreyfus, Mark Wrathall (eds.) - *Heidegger reexamined* - vol. II - *Truth, realism and the history of Being* - New York, Routledge, 2002, pp. 139-160
41. Maly Kenneth, "Translating Heidegger's works into English: the history and the possibility," *Heidegger Studies / Heidegger Studien* 16: 115-138 (2000).
42. Marion Jean-Luc, "Descartes et l'onto-théologie," *Bulletin de la Société Française de Philosophie* 76: 117-158 (1982).  
Discussion pp. 159-171.  
English translation: *Descartes and onto-theology* - in: Phillip Blond (ed.) - *Post-secular philosophy* - London, Routledge, 1998. pp. 67-106.
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45. Marion Jean-Luc. Heidegger and Descartes. In *Critical Heidegger*. Edited by Macann Christopher. New York: Routledge 1996. pp. 67-96
46. McNeill William, "Metaphysics, fundamental ontology, metontology 1925-1935," *Heidegger Studies / Heidegger Studien* 8: 63-79 (1992).
47. Narbonne Jean-Marc. Remarques sur une interprétation heideggerienne de l'Un plotinien. In *La métaphysique: son histoire, sa critique, ses enjeux*. Paris: Vrin 2000. pp. 127-138  
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48. Narbonne Jean-Marc. *La métaphysique de Plotin, suivi de Henôsis et Ereignis: Rémarques sur une interprétation heideggérienne de l'Un plotinien*. Paris: Vrin 2001.  
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49. Narbonne Jean-Marc. *Hénologie, ontologie et Ereignis (Plotin - Proclus - Heidegger)*. Paris: Les Belles Lettres 2001.
50. Narbonne Jean-Marc, "Heidegger et le néoplatonisme," *Quaestio. The Yearbook of the History of Metaphysics* 1: 55-82 (2001).
51. Noreña Carlos G., "Heidegger on Suárez: the 1927 Marburg Lectures," *International Philosophical Quarterly* 23: 407-424 (1983).  
"Heidegger's thought on Suarez has been studied for the most part by scholastic philosophers with a particular doctrinal intent, in the context of Heidegger's views on the history of ontology, and on the narrow basis of a few passing remarks in some of Heidegger's works.(a) The 1975 publication of Heidegger's (Summer Semester, 1927) lectures on *Die Grundprobleme der Phänomenologie*, and their recent translation into English by Professor Hofstadter, make possible a better documented and more conclusive analysis of the subject. (b) Unfortunately, other relevant sources still remain unpublished, such as Heidegger's lectures and seminars on the history of philosophy from St. Thomas to Kant, medieval mysticism, St. Augustine, and Renaissance scholasticism. All of them, however, give a clear indication of Brentano's influence upon Heidegger's early thought and demonstrate an interest in medieval philosophy which one seldom finds among contemporary thinkers. In this essay we intend (1) to summarize Heidegger's views on medieval scholastic philosophy in general and those of Suarez in particular, and (2) attempt to retrieve from the Marburg lectures what Heidegger left unsaid and unthought on the scholastic distinction between essence and existence."

(a) Some scholars have argued that Heidegger's criticism of medieval ontology was fully justified when directed against Suarez, but radically unfair to St. Thomas. To this group belong: G. Siewerth, *Das Schicksal der Metaphysik von Thomas zu Heidegger* (Einsiedeln, 1959); R. Echaury, *Heidegger y la Metafisica Tomista* (Buenos Aires, 1970); B. Rioux, *L'être et la vérité chez Heidegger et Saint*

*Thomas d'Aquin* (Montreal-Paris, 1963); C. Fabro, *Participation et causalité selon S. Thomas d'Aquin* (Louvain, 1961); J. P. Doyle, "Heidegger and Scholastic Metaphysics", *The Modern Schoolman*, 49 (1972), 201-221; O. N. Derisi, "Aproximaciones y diferencias entre la fenomenología existencialista de Martin Heidegger y la ontología de Santo Tomás," *Sapientia*, 22 (1967), 185-192; W. R. Korn. "La question de l'être chez Martin Heidegger," *Revue Thomiste*, 71 (1971), 33-58.

More favorable to Suarez were H. Meyer, *Heidegger und Thomas von Aquin* (Munich, 1968); and M. Schneider. "Der angebliche Essentialismus des Suarez." *Wissenschaft und Weisheit*, 24 (1961), 40-68. Finally, there are those philosophers who think that both St. Thomas and Suarez fully deserve Heidegger's criticism. See. e.g., H. Siegfried, *Die Wahrheit und Metaphysik bei Suarez* (Bonn, 1967). Heidegger's references to Suarez can be found in *Seitz und Zeit* (Gesamtausgabe, ed. by F. W. von Herrmann, vol. 2. Frankfurt am Main, 1977), 30; *Die Frage nach der Ding* (Tübingen, 1962), 77; and *Nietzsche* (Pfullingen, 1961), 11.418.

(b) *The lectures Grundprobleme der Phänomenologie* were published in 1975 as vol. 24 of the Gesamtausgabe. They were reviewed by M. E. Zimmermann in the *International Philosophical Quarterly*, 17 (1977), 235-237, and in *Philosophy and Phenomenological Research*, 39 (1979), 537-550. Professor A. Hofstadter's excellent translation was published in 1981 by Indiana University Press under the title *Basic Problems of Phenomenology*.

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53. Peacocke John. Heidegger and the problem of onto-theology. In *Post-secular philosophy: between philosophy and theology*. Edited by Blond Phillip. New York: Routledge 1998. pp. 177-194
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61. Starr David E. *Entity and existence. An ontological investigation of Aristotle and Heidegger*. New York: Burt Franklin & Co. Inc. 1975.
62. Taminiaux Jacques, "The interpretation of Greek philosophy in Heidegger's Fundamental Ontology," *Journal of the British Society for Phenomenology* 19: 3-14 (1988).
63. Tanzer Mark Basil, "Heidegger on Being's oldest name: "to chreón", " *Heidegger Studies / Heidegger Studien* 15: 81-96 (1999).
64. Thomson Iain, "Ontotheology? Understanding Heidegger's *Destruktion* of metaphysics," *International Journal of Philosophical Studies* 8: 297-327 (2000).  
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65. Thomson Iain. *Heidegger on ontotheology. Technology and the politics of education*. Cambridge: Cambridge University Press 2005.
66. Tilliette Xavier, "L'argument ontologique et l'histoire de l'ontothéologie," *Archives de Philosophie* 25: 128-149 (1962).
67. Vick George, "Heidegger's linguistic rehabilitation of Parmenides' "Being", " *American Catholic Philosophical Quarterly* 8 (1971).

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69. Volpi Franco. La romanité philosophique et son vocabulaire. In *Philosopher en français. Langue de la philosophie et langue nationale*. Edited by Mattei Jean-François. Paris: Presses Universitaires de France 2001. pp. 487-499
70. Westphal Merold, "Aquinas and onto-theology," *American Catholic Philosophical Quarterly* 80: 173-191 (2006).

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