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Autore	Welsby Alison <1983->
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Nota di contenuto	Front matter -- Acknowledgements -- Contents -- Figures and Tables -- Part One: Analysis of Seventeen Manuscripts in the Gospel of John -- Introduction -- 2. The Core Group: Codices 1, 565, 884, 1582, and 2193 -- 3. The Venice Group: Codices 118, 205abs, 205, 209 and 2713 -- 4. A Manuscript Subgroup: Codices 22, 1192, 1210, 1278 and 2372 -- 5. Miscellaneous Manuscripts -- 6. Conclusion and Family Stemma -- Part Two: The Text of Family 1 in John -- 7. Reconstructing the Text -- 8. The Reconstructed Text of Family 1 in John -- Appendix A: Full Family 1 Collation -- Appendix B: Lists of Selected Readings -- Bibliography -- Author Index -- General Index
Sommario/riassunto	This textual study of the Gospel of John in seventeen Greek manuscripts offers a fresh investigation into the textual group known as Family 1. Since Kirsopp Lake's 1902 study, Codex 1 of the Gospels and its Allies, Family 1 has been considered an important textual witness by all major critical editions of the the New Testament; however, with the exception of a recent study of Matthew (Amy Anderson, The Textual Tradition of the Gospels: Family 1 in Matthew), little further research has been conducted into the family's text. By analysis of a full collation of John, this study examines manuscripts: Gregory-Aland 1, 22, 118, 131, 205abs, 205, 209, 565, 872, 884, 1192, 1210, 1278, 1582, 2193, 2372, and 2713. The study has confirmed the place of codices 1 and 1582 as core members of Family 1, but has demonstrated the existence of a new core subgroup,

represented by codices 565, 884 and 2193, that rivals the textual witness of 1 and 1582. The discovery of this subgroup has broadened the textual contours of Family 1, leading to many new readings, both text and marginal, that should be considered Family 1 readings. The reconstructed Family 1 text with critical apparatus is based on the witness of this wider textual group and is offered as a replacement to Lake's 1902 text of John.

2. Record Nr.	UNINA9910813871603321
Autore	Agamben Giorgio <1942->
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Nota di contenuto	Contents; Translator's Note; Prefatory Note; Prologue; I. The Use of Bodies; 1. The Human Being without Work; 2. Chresis; 3. Use and Care; 4. The Use of the World; 5. Use-of-Oneself; 6. Habitual Use; 7. The Animate Instrument and Technology; 8. The Inappropriable; Intermezzo I; II. The Archeology of Ontology; 1. Ontological Apparatus; 2. Theory of Hypostases; 3. Toward a Modal Ontology; Intermezzo II; III. Form-of-Life; 1. Life Divided; 2. A Life Inseparable from Its Form; 3. Living Contemplation; 4. Life Is a Form Generated by Living; 5. Toward an Ontology of Style 6. Exile of One Alone with One Alone7. "That's How We Do It"; 8. Work and Inoperativity; 9. The Myth of Er; Epilogue: Toward a Theory of Destituent Potential; Bibliography

Giorgio Agamben's *Homo Sacer* was one of the seminal works of political philosophy in recent decades. It was also the beginning of a series of interconnected investigations of staggering ambition and scope, investigating the deepest foundations of Western politics and thought. *The Use of Bodies* represents the ninth and final volume in this twenty-year undertaking, breaking considerable new ground while clarifying the stakes and implications of the project as a whole. It comprises three major sections. The first uses Aristotle's discussion of slavery as a starting point for radically rethinking notions of selfhood; the second calls for a complete reworking of Western ontology; and the third explores the enigmatic concept of "form-of-life," which is in many ways the motivating force behind the entire *Homo Sacer* project. Interwoven between these major sections are shorter reflections on individual thinkers (Debord, Foucault, and Heidegger), while the epilogue pushes toward a new approach to political life that breaks with the destructive deadlocks of Western thought. *The Use of Bodies* represents a true masterwork by one of our greatest living philosophers.
