

References

- Abbate, M. 1998. 'Parypóstasis: il concetto di male nella quarta dissertazione del *Comento alla Repubblica* di Proclo.' *Rivista di storia della filosofia* 1: 109-115.
- Abbate, M. 2016. 'Die dynamische und lebendige Natur des intelligiblen Seins bei Plato und in der neuplatonischen Überlieferung.' In *Selbstbewegung und Lebendigkeit: die Seele in Platons Spätwerk*, edited by M. Abbate, J. Pfefferkorn, and A. Spinelli, 227-42. Berlin.
- Ackrill, J. L. 1955. 'ΣΥΜΠΛΟΚΗ ΕΙΔΩΝ'. *Bulletin of the Institute of Classical Studies* 2: 31-35.
- Ackrill, J. L. 1957. 'Plato and the Copula: *Sophist* 251-259'. *Journal of Hellenic Studies* 77 (1): 1-6.
- Ackrill, J. L. 1973. 'Anamnesis in the *Phaedo*'. In *Exegesis and Argument*, edited by E. N. Lee, A. P. D. Mourelatos, R. M. Rorty, 177-95. *Phronesis* suppl. vol. 1. Reprinted in Ackrill 1997, 13-32.
- Ackrill, J. L. 1997. *Essays on Plato and Aristotle*. Oxford.
- Adam, J. 1963. *The Republic of Plato*. Vol. I. Cambridge.
- Alekniènè, T. 2017. 'Le skopos du *Philèbe*'. *EPlaton* 13
- Alieva, O. 2024. 'Xenocrates on the Number of Syllables: A Reconstruction of the Argument'. *Ancient Philosophy* 44: 123-46
- Alikan, N. F. 2017. 'The good, the bad and the ugly: does Plato make room for negative forms in his ontology?' In *The Journal of Natural and Social Philosophy* 13-3: 154-91.
- Allen, R. E. 1980. 'Ideas as Thought: *Parmenides* 132bc'. *Ancient Philosophy* 1: 29-38.
- Allen, R. E. 1983. *Plato's Parmenides, Translation and Analysis*. Minneapolis.
- Allen, R.E. 1997, *Plato's Parmenides*, 2nd ed., New Haven.
- Ambuel, D. 2007. *Image and Paradigm in Plato's Sophist*. Las Vegas.
- Annas, J. 1981. *An Introduction to Plato's Republic*. Oxford.
- Amden, B., P. Flensted-Jensen, T. H. Nielsen, A. Schwartz, and C. G. Tortzen, eds. 2002. *Noctes Atticae. 34 Articles on Graeco-Roman Antiquity and Its Nachleben. Studies Presented to Jørgen Mejer*. Copenhagen.
- Anton, J. P. 1968. 'The Aristotelian Doctrine of Homonymy in the *Categories* and Its Platonic Antecedents'. *Journal of the History of Philosophy* 6: 315-26
- Apelt, O. 1897. *Platonis Sophista, Recensuit, Prelegomenis et Commentariis*. Leipzig.
- Arruzza, C. 2019. *A Wolf in the City. Tyranny and the Tyrant in Plato's Republic*. Oxford.
- Assaturian, S. 2020. 'What the Forms Are Not: Plato on Conceptualism in *Parmenides* 132b-c'. *Philosophical Studies* 177: 353-368.
- Astius, F. 1820. *Platonis Quae Extant Opera, Accedunt Platonis Quae Feruntur Scripta*. Vol. 2. Leipzig.
- Aubenque, P. 1991. Une occasion manquée. In *Études sur le Sophiste de Platon*, edited by P. Aubenque. Napoli, 365-385

- Aubenque, P. 1991. *Études sur le Sophiste de Platon*. Napoli.
- Aubenque, P. 2009. *Problèmes Aristotéliens: Philosophie Théorique*. Paris.
- Badham, C. 1865. *Platonis Euthydemus et Lache*. London.
- Baltzly, D. 2017. 'The Skopos Assumption: Its Justification and Function in the Neoplatonic Commentaries on Plato'. *The International Journal of the Platonic Tradition* 11: 173–95.
- Barney, R. 2001. *Name and Nature in Plato's Cratylus*. New York.
- Bechtel, G. 2002. 'Dihairesis, Definition, Analysis, Synthesis: Betrachtungen zu Jamblichs Skopos-Lehre und zur Interpretation des platonischen *Sophistes* (253d1–e5)'. *Wiener Studien* 115: 175–218.
- Beere, J. 2009. *Doing and Being: An Interpretation of Aristotle's Metaphysics Theta*. Oxford.
- Beierwaltes, W. 1957. *Lux intelligibilis. Untersuchung zur Lichtmetaphysik der Griechen*. Diss. München.
- Benardete, S. 1963. 'Some Misquotations of Homer in Plato'. *Phronesis* 8 (2): 173–178.
- Benardete, S. 1984. *The Being of the Beautiful: Plato's Theaetetus, Sophist, and Statesman*. Chicago.
- Benardete, S. 1993. 'Sophist'. *The Review of Metaphysics* 46, 747–80.
- Benardete, S. 2000. "On Plato's *Sophist*". In *The Argument of the Action: Essays on Greek Poetry and Philosophy*, edited by R. Burger and M. Davis, 323–353. Chicago.
- Benitez, E. 1996. 'Characterisation and Interpretation: The Importance of Drama in Plato's *Sophist*'. *Literature & Aesthetics* 6: 27–39.
- Berthiaume, G. 1982. *Les rôles du mégéiros. Étude sur la boucherie, la cuisine et le sacrifice dans la Grèce ancienne*. Leiden.
- Berger, F. 1965. 'Rest and Motion in the *Sophist*'. *Phronesis* 10: 70–77.
- Bird, A. and E. Tobin. 2016. 'Natural Kinds'. In *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta. Accessed August 9, 2016, URL = <<http://plato.stanford.edu/archives/spr2015/entries/natural-kinds/>>.
- Blackson, T. A. 1991. 'Plato and the Senses of Words'. *Journal of the History of Philosophy* 29: 169–82.
- Blondell, R. 2002. *The Play of Character in Plato's Dialogues*. Cambridge.
- Blondell, R. 2003. 'The Man With No Name. Socrates and the Visitor from Elea'. In *Plato As Author: The Rhetoric of Philosophy*, edited by A. Michelini, 247–66. Leiden.
- Bluck, R. 1957. 'Forms as Standards'. *Phronesis* 2: 155–127.
- Bluck, R. 1975. *Plato's Sophist*. edited by G.C. Neal. Manchester.
- Bonazzi, M. 2022. 'Political, All Too Political. Again on Protagoras' Myth in Its Intellectual Context'. *Polis* 39: 425–45.
- Bondeson, W. B. 1976. 'Some Problems about Being and Predication in Plato's *Sophist* 242–249'. *Journal of the History of Philosophy* 14 (1):1–10.
- Bossi, B. 2005. 'Is Socrates Really Defending Conceptualism in *Parmenides* 132b3–d4?'. In *Plato's Parmenides: Proceedings of the Fourth Symposium Platonicum Pragense*, edited by Ales Havlíček, 58–74. Prague.

- Bossi, B. 2013. 'Back to the Point: Plato and Parmenides – Genuine Parricide?'. In *Plato's Sophist Revisited*, edited by B. Bossi. and T. Robinson, 157-74. Berlin.
- Bossi, B. and Robinson T., eds. 2013. *Plato's 'Sophist' Revisited*. Berlin.
- Bostock, D. 1984. 'Plato on "Is Not"'. *Oxford Studies in Ancient Philosophy* 2: 89–119.
- Bradley, F. H. 1916. *Appearance and Reality. A Metaphysical Essay*. London.
- Braga da Silva, A. L. 2017. *Plato, the Good, and the fragility of human raft*. São Paulo.
- Braga da Silva, A. L. 2022. 'The "Ideas as Thoughts" Hypothesis of Parmenides 132b-c: A Historical Approach'. In *Plato's Parmenides*, edited by L. Brisson, A. Macé and O. Renaut, 59–66. Baden-Baden.
- Brancacci, A. 1990. *Oikeios logos. La filosofia del linguaggio di Antistene*. Napoli.
- Brancacci, A. 1993. 'Antisthène et la tradition antiplatonicienne au IV siècle'. In *Contre Platon I. Le platonisme dévoilé*, edited by M. Dixsaut, 31–53. Paris.
- Brancacci, A. 1999. 'Eutidemo e Dionisodoro, gli opsimateis del Sophista e un passo dell' Eutidemo'. *Elenchos* 20: 381-96.
- Brancacci, A. 2005. 'Episteme and Phronesis in Antisthenes'. *Méthexis* 18: 7-28.
- Brann, E., P. Kalkavage, and E. Salem, trans. 1996. *Plato: Sophist or The Professor of Wisdom*. Newburyport, MA.
- Bremer, D. 1973. 'Hinweise zum griechischen Ursprung und zur europäischen Geschichte der Lichtmetaphysik'. *Archiv für Begriffsgeschichte* 17: 7–35.
- Bremond, M. 2019. 'Melissos, Gorgias et Platon dans la première hypothèse du Parménide'. *Revue de Philosophie Ancienne* 37-1: 61–99.
- Brisson, L. 1982. *Platon, Les mots et les mythes*. Paris.
- Brisson, L. 1994. *Platon, Parménide, traduction inédite, introduction et notes*. Paris.
- Brisson, L. 2008. 'La définition de l'être par la puissance: un commentaire de *Sophiste* 247B-249D'. In *Dunamis: autour de la puissance chez Aristote*, edited by M. Crubellier, A. Jaulin, D. Lefebvre, and P.-M. Morel, 172–187. Louvain la neuve.
- Brisson, L. 2016. 'La notion de *phthónos* chez Platon'. In *Lectures de Platon*, L. Brisson, 219–234. Paris.
- Brisson, L. and O. Renaut. 2017. *Érotique et politique chez Platon. Erôs, genre et sexualité dans la cité platonicienne*. Sankt Augustin.
- Broadie, S. 2021. *Plato's Sun-Like Good. Dialectic in the Republic*. Cambridge.
- Brown, L. 1986. 'Being in the Sophist: A Syntactical Enquiry'. *Oxford Studies in Ancient Philosophy* 4: 49-70. Reprinted in *Plato I: Metaphysics and Epistemology*, ed. G. Fine, 455-478. 1999.
- Brown, L. 1994. 'The verb "to be" in greek philosophy'. In: Everson, S. (ed.). *Language*. Cambridge.
- Brown, L. 1998. 'Innovation and Continuity: The Battle of Gods and Giants', *Sophist* 245-249'. In *Method in Ancient Philosophy*, edited by J. Gentzler, 181–207. Oxford.
- Brown, L. 2008, 2019. 'The Sophist on Statements, Predication and Falsehood'. In *The Oxford Handbook of Plato*, edited by G. Fine, 437-62. Updated version in 2019, 2nd edition, 309-336.
- Brown, L. 2010. 'Definition and Division in Plato's Sophist'. In *Definition in Greek Philosophy*, edited by D. Charles, 151-171. Oxford.

References

- Brown, L. 2012. 'Negation and Not-Being: Dark Matter in the *Sophist*'. *Presocratics & Plato*, edited by R. Patterson, V. Karasmanis, and A. Hermann, 233-54. Las Vegas.
- Brown, L. 2018. 'Aporia in Plato's *Theaetetus* and *Sophist*'. In *The Aporetic Tradition in Ancient Philosophy*, edited by G. Karamanolis and V. Politis, 91-111. Cambridge.
- Brunschwig, J. 2000. 'Metaphysics Λ 9'. In *Aristotle's Metaphysics Λ , Symposium Aristotelicum*, edited by D. Charles and M. Frede, 275-306. Oxford.
- Blondell, R. 2002. *The Play of Character in Plato's Dialogues*. Cambridge.
- Bluck, R. 1975. *Plato's Sophist. A commentary*. Edited by G. C. Neal. Manchester.
- Buchheim, T. 2013. 'Megista genê und Weisen der Gemeinschaft in Platons *Sophistes* (249d-259e)'. *Zeitschrift für philosophische Forschung* 67 (4): 538-65.
- Buckels, C. 2016. 'The Ontology of the Secret Doctrine in Plato's *Theaetetus*'. *Phronesis* 61: 243-59.
- Burkert, W. 1962. 'Γόης. Zum griechischen 'Schamanismus''. *Rheinisches Museum für Philologie*, 105: 36-55.
- Burnet, J., ed. 1900. *Platonis Opera*, Vol. 1. Oxford.
- Burnet, J. 1914. *Greek Philosophy, I, Thales to Plato*. London.
- Burnyeat, M. 1990. *The Theaetetus of Plato, with a translation of Plato's Theaetetus by M. J. Levet*. Indianapolis.
- Burnyeat, M. 1997. 'First Words: A Valedictory Lecture', *Proceedings of the Cambridge Philological Society* 43: 1-20.
- Burnyeat, M. F. 2003. 'Socrates, Money and the Grammar of GIGNESTHAI'. *Journal of Hellenic Studies* 123: 1-25
- Buxton, R. 2013. 'Wolves and Werewolves in Greek Thought'. In *Myths and Tragedies in their Ancient Greek Contexts*, Oxford.
- Capizzi, A. 1955. *Protagora. Le testimonianze e i frammenti*. Firenze.
- Carone, G. R. 2005. *Plato's Cosmology and Its Ethical Dimensions*. Cambridge.
- Carroll, N. 2009. *On Criticism*. London.
- Calzolari, V., Barnes, J. 2009. *L'œuvre de David l'Invincible*, Leiden.
- Campbell, L. 1867. *The Sophistes and Politicus of Plato, with a Revised Text and English Notes*. Oxford.
- Cambiano, G. 1991. *Platone e le tecniche*. Roma.
- Casadesús Bordoy, F. 2013. 'Why is it so Difficult to Catch a Sophist? Pl. *Sph.* 218d3 and 261a5'. In *Plato's Sophist Revisited*, edited by B. Bossi and T. M. Robinson, 15-27. Berlin.
- Casertano, G. 2007. *Paradigmi della verità in Platone*. Roma.
- Cassin, B. 1980. *Si Parménide. Le traité anonyme «De Melisso Xenophane Gorgia»*. Lille. *Cahiers de Philologie* 4.
- Centrone, B. 1998. *Platone. Fedro. Traduzione di Piero Pucci. Introduzione e note di Bruno Centrone*. Roma.
- Centrone, B. 2005. 'L'eidos come holon in Platone e i suoi riflessi in Aristotele'. In *Eidos - Idea. Platone, Aristotele e la tradizione platonica*, edited by F. Fronterotta and W. Leszl, 103-114. Sankt Augustin.

- Centrone, B. 2008. *Platone*. Sofista. Torino.
- Centrone, B. 2009. *Platone. Simposio. Traduzione e commento di Matteo Nucci. Introduzione di Bruno Centrone*. Torino.
- Chantraine, P. 1968-1980. *Dictionnaire étymologique de la langue grecque*, 4 vols. Paris. Reissued in 1999 in one vol.
- Cherniss, H. 1944. *Aristotle's Criticism of Plato and the Academy*. Baltimore.
- Chiaradonna, R. 2008. 'Energeia et Kinêsis chez Plotin et Aristote (Enn. VI 1, [42], 16, 4-19)'. In *Dunamis: autour de la puissance chez Aristote*, 471-91. Louvain-la-Neuve.
- Classen, C.J. 1959. *Sprachliche Deutung als Triebkraft platonischen und sokratischen Philosophierens*. München.
- Classen, C. J. 1960. *Untersuchungen zu Platons Jagdbildern*. Berlin.
- Cohen, S. M. 1973. 'Plato's Method of Division'. In *Patterns in Plato's Thought*, edited by J. M. E. Moravcsik, 181-191. Boston.
- Collobert, C. 2020. *Territoire philosophique, territoire poétique : l'annexion platonicienne*. Grenoble.
- Cooper, J. M., ed. 1997. *Plato, Complete Works*. Indianapolis. 'Sophist', 235-93; 'Theaetetus', 157-234.
- Corcilius, K. 2018. 'Ideal Intellectual Cognition in *Tim.* 37a2-c5', *Oxford Studies in Ancient Philosophy* 54: 51-106.
- Cordero, N.-L. 1991. 'L'invention de l'école éleatique: Platon, *Sophiste*, 242 d'. In *Études sur le Sophiste de Platon*, edited by P. Aubenque & M. Narcy, 91-124. Napoli.
- Cordero, N.-L. 1993. *Platon, Le Sophiste. Traduction inédite, introduction et notes*. Paris.
- Cordero, N.-L. 2007. 'Il faut retabliir la version originale de *Sophiste* 240b7-9'. *Elenchos* 28: 403-13.
- Cordero, N.-L. 2013. 'The relativization of "separation" (*chorismos*) in the *Sophist*'. In *Plato's Sophist Revisited*, edited by B. Bossi and T. Robinson, 187-201.
- Cordero, N.-L. 2014a. *Cuando la realidad palpataba. La concepción dinámica del ser en la filosofía griega*. Buenos Aires.
- Cordero, N.-L. 2014b. *Platón contra Platón. La autocrítica del Parménides y la ontología del Sofista*. Buenos Aires.
- Cordero, N.-L. 2020. 'Parménides y la concepción ante-predicativa de la verdad'. *Revista Archai* 30: 1-21.
- Cornford, F. M. 1935. *Plato's Theory of Knowledge*. London. Reprinted: 1957, 2000, 2010, 2013.
- Cornford, F. M. 1939. *Plato and Parmenides*. London.
- Corradi, M. 2012. *Protagora tra filologia e filosofia. Le testimonianze di Aristotele*. Pisa.
- Corradi, M. 2022. 'Πρὸς τοὺς ἐν τὸ ὄν εἰσάγοντας. Protagora davanti a Parmenide e Zenone'. In *Le vie dell'essere. Studi sulla ricezione antica di Parmenide*, a cura di Enrico Volpe, 87-108. Baden-Baden.
- Corradi, M. 2023. 'Protagoras on Being: Between ὀρθοέπεια and the Eleatic Legacy'. *Rhizomata* 11: 189-207.
- Coulter, J. A. 1976. *The Literary Microcosm. Theories of Interpretation of the Later Neoplatonists*. Leiden.

References

- Crivelli, P. 2012. *Plato's Account of Falsehood: A Study of the Sophist*. Cambridge.
- Crivelli, P. 2019. 'Plato's Philosophy of Language'. In *The Oxford Handbook of Plato*, edited by G. Fine, 481-505. Oxford.
- Alessandro and Carmen Cusinato, G. 2023. *Periagoge: Theory of Singularity and Philosophy as an Exercise of Transformation*, trans. R. Shibuya and K. Whittle, Leiden
- da Motta, G. D. 2019. 'What Beauty is Socrates Seeking by Chasing Handsome Youths?' In *Looking at Beauty to Kalon in Western Greece*, edited by H. L. Reid and T. Leyh, 149-160. Sioux City, Iowa.
- Delcomminette, S. 2014. 'Odysseus and the Home of the Stranger from Elea'. *Classical Quarterly* 64: 533-541.
- Denniston, J. D. 1952. *Greek Prose Style*. Oxford.
- Derbolav, J. 1972. *Platons Sprachphilosophie im Kratylos und in den späteren Schriften*. Darmstadt.
- de Rijk, L. M. 1986. *Plato's Sophist: A Philosophical Commentary*. Amsterdam.
- de Romilly, J. 1975. *Magic and Rhetoric in Ancient Greece*. Cambridge, Mass.
- Derrida, J. 1972. *La dissémination*. Paris.
- Detel, W. 1972. *Platons Beschreibung des falschen Satzes im Theätet und Sophistes*. Göttingen.
- Detienne, M., and J.-P. Vernant. 1989. *The Cuisine of Sacrifice among the Greeks*. Translated by Paula Wissing. Chicago.
- Deuschle, J. 1857. *Platons Werke*. Stuttgart.
- Deussen, P. 1869. Bonn: Adolphus Marcus.
- Diès, A. 1909. *La définition de l'être et la nature des Idées dans le Sophiste de Platon*. Paris.
- Diès, A. 1923. *Platon. Œuvres complètes*, t. VIII, 1^{ère} partie, *Parménide* ; 1925. 3^{ème} Partie, *Le Sophiste*. Paris.
- Dillon, J. 1973. *Iamblichus Chalcidensis in Platonis Dialogos Commentariorum Fragmenta*. Leiden.
- Dinan, M. 2013. 'Of Wolves and Dogs: The Eleatic Stranger's Socratic Turn in the *Sophist*'. In *Socratic Philosophy and Its Others*, edited by C. Dunn and D. Schaeffer, 115-139. Lanham, Md.
- Dixsaut, M. 1997. 'What is it Plato Calls "Thinking"?' In *Proceedings of the Boston Area Colloquium in Ancient Philosophy* 13: 1-27. Leiden.
- Dixsaut, M. 2000. *Platon et la question de la pensée*. 'Qu'appelle-t-on penser ? Du dialogue intérieur de l'âme selon Platon', 45-70; 'L'analogie intenable: le Soleil et le Bien', 121-51; 'Platon, Parménide et le logos', 175-223. Paris.
- Dixsaut, M. 2001. *Le Naturel philosophe : Essai sur les dialogues de Platon, 3e édition, revue et corrigée*. Paris.
- Dixsaut, M. 2001. *Métamorphoses de la dialectique dans les dialogues de Platon*. Paris.
- Dixsaut, M. 2006. 'Platon et ses deux mémoires'. In *Mémoire et souvenir. Six Études sur Platon, Aristote, Hegel et Husserl*, edited by A. Brancacci and G. Gigliotti, 13-45. Napoli.
- Dixsaut, M. 2015. *Platon-Nietzsche: L'autre manière de philosopher*. Paris.
- Dixsaut, M. 2022. *Platon, le Sophiste*. Intro., texte grec, trad. et commentaire. Paris.

- Dixsaut, M., D. El Murr, M.-A. Garavay, A. Hasnaoui, E. Helmer, A. Larivée, A. de la Taille, F. Tesseirenc. 2018. *Platon. Le Politique. Introduction, traduction (texte grec vis à vis) et commentaire*. Paris.
- Dominick, Y.H. 2018, 'The image of the noble sophist'. *Epoche* 22: 203-220.
- Dorion, L.-A. 1990. 'La subversion de l'"elenchos" juridique dans l'"Apologie de Socrate"'. *Revue philosophique de Louvain* 88: 311-43.
- Dorion, L.-A. 2011. *Xénophon. Memorables. Livre IV*, Paris.
- Dorion, L.-A. 2012. 'Aristotle's definition of elenchus in the light of Plato's *Sophist*'. In *The Development of Dialectic from Plato to Aristotle*, edited by J. L. Fink, 251-69. Cambridge.
- Dorter, K. 1994. *Forms and Good in Plato's Eleatic Dialogues: The Parmenides, Theaetetus, Sophist, and Statesman*. Berkeley.
- Dorion, Louis-André. 2016. 'La critique de l'*elenchos* socratique dans *La République* (VII 537D-539D)'. In *Logique et dialectique dans l'antiquité*, ed. by J.-B. Gourinat and J. Lemaire, 43-66. Paris.
- Dover, K. J. 1978. *Greek Homosexuality*. London.
- Duerlinger, J. 2009. *A Translation of Plato's Sophist with an Introductory Commentary..* New York.
- Duke, E. A., W. F. Hicken, W. S. M. Nicoll, D. B. Robinson, and J. C. D. Strachan, eds. 1995. *Platonis Opera*, Vol. 1. Oxford.
- Duncombe, M. 2020. *Ancient Relativity: Plato, Aristotle, Stoics, and Sceptics*. Oxford.
- Ebert, T. 2004. *Platon. Phaidon*. Göttingen.
- Eckroth, G. 2007. 'Meat in Ancient Greece: Sacrificial, Sacred or Secular?' *Food & History* 5: 249-72.
- El Murr, D. 2016. 'Logique ou dialectique? La puissance normative de la division platonicienne'. In *Logique et dialectique dans l'antiquité*, edited by J.-B. Gourinat et J. Lemaire, 107-133. Paris.
- Else, G. F. 1972. *The structure and date of Book X of Plato's Republic*. Heidelberg.
- van Emde Boas, E., A. Rijksbaron, L. Huitink, and M. de Bakker. 2019. *The Cambridge Grammar of Classical Greek*. Cambridge.
- Enache, C. 2008. 'Der unsichtbare Totengott. Platons Namendeutung des Hades im Phaidon (80d-81c) und im Kratylos (403a-404b)'. *Rheinisches Museum für Philologie* 151: 61-82.
- Erler, M. 1987. *Der Sinn der Aporien in den Dialogen Platons*. Berlin.
- Erler, M. 2003. 'To Hear the Right Thing and to Miss the Point: Plato's Implicit Poetics'. In *Plato as Author: The Rhetoric of Philosophy*, edited by A. N. Michelini, 153-73. Leiden.
- Esses, D. 2019. 'Philosophic Appearance and Sophistic Essence in Plato's *Sophist*: A New Reading of the Definitions', *Ancient Philosophy* 39: 295-317.
- Fait, P. 2007. *Aristotele. Le confutazioni Sofistiche*. Roma.
- Fait, P. 2021, 'Protagoras' Attack on Wrestling and the Other Arts: The Cradle of Antilogic and Eristic'. In *L'eristique: définitions, caractérisations et historicité*, textes réunis et édités par Sylvain Delcomminette et Geneviève Lachance, 47-81. Bruxelles.

- Ferber, R. 1989. *Platos Idee des Guten, Zweite, durchgesehene und erweiterte Auflage*. St. Augustin.
- Ferber, R. 2020a. *Platonische Aufsätze*. Berlin.
- Ferber, R. 2020b. “Auf diese Weise nun gebe ich selbst meine Stimme ab” – Einige Bemerkungen zu Platons später Ideenlehre unter besonderer Berücksichtigung des Timaios’. *Gymnasium: Zeitschrift für Kultur der Antike und Humanistische Bildung* 105: 419–44. Reprinted with modifications in R. Ferber. 2020. *Platonische Aufsätze*, 219–37. Berlin.
- Ferber R. 2021. “Second Sailing towards Immortality and God: On Plato’s Phaedo, 99e4-100a3, with an Outlook on Descartes’ Meditations, AT VII, 67.” *Mnemosyne*, 74: 371-400
- Ferrari, F. 2000. ‘Teoria delle idee e ontologia’. In *Platone. La Repubblica*. Traduzione e commento a cura di M. Vegetti. Vol. IV. Libro V, 365–91. Napoli.
- Ferrari, F. 2003. ‘L’idea del bene: collocazione ontologica e funzioni causale’. In: *Platone. La Repubblica*. Trad. e comm. a cura di M. Vegetti. Vol. V. Napoli, 289-325.
- Ferrari, F. 2013. ‘L’interpretazione del *Teeteto* e la natura della epistemologia platonica. Alcune osservazioni’. *Elenchos* 34: 399–422.
- Ferrari, F. 2020. ‘Die ‚Seele‘ des Seienden bei Platon *Sophistes* 248e–249a und *Timaios* 30a–31c’. In *Anima Mundi: On the Origins and Fortune of a fundamental idea*, edited by C. Helmig, 77–90. Berlin.
- Ferrari, F. 2022. ‘La maschera di Parmenide: riduzionismo ed equiparazionismo nella prima parte del *Parmenide* di Platone’. *Philologia Philosophica* 1: 63–89.
- Ferrari, F. 2023. ‘Al di là dei nomi e del pensiero: Platone di fronte all’indecibile e all’ineffabile’. *Eranos Yearbook* 75 [2019–2020–2021], 37–83. Einsiedeln.
- Ferrari, J. 2007. ‘The Three-Part Soul’. In *The Cambridge Companion to Plato’s Republic*, edited by J. Ferrari, 165-201. Cambridge.
- Ferro, F. 2022. ‘The Eleatic Palamedes: Zeno’s Defence of the Eleatic Doctrine of the One-all in the *Phaedrus*’. *Méthexis* 34: 1–23.
- Foucault, M. 1966. *Les Mots et les Choses, Une archéologie des sciences humaines*. Paris.
- Fournier, H. 1946. *Les Verbes “dire” en grec ancien*. Paris.
- Fowler, H. N., trans. 2006. *Plato: In Twelve Volumes. 7: Theaetetus. Sophist*. Reprinted. The Loeb Classical Library 123. Cambridge, Mass.
- Frances, B. 1996. ‘Plato’s Response to the Third Man Argument in the Paradoxical Exercise of the *Parmenides*’, *Ancient Philosophy* 16: 47–64.
- Fraser, C. 2020. ‘Paradoxes in the School of Names’. In *Dao Companion to Chinese Philosophy of Logic*, edited by Yiu-ming Fung, 285-307. Cham.
- Frede, M. 1962. ‘Bemerkungen zum Text der Aporienpassage in Platon’s “*Sophistes*”’. *Phronesis* 7: 132-36.
- Frede, M. 1967. *Prädikation und Existenzaussage*. Göttingen.
- Frede, M., Brunschwig, J. 1989. ‘Les Origines de la Notion de Cause’. *Revue de Métaphysique et de Morale* 4, 483-511.
- Frede, M. 1992. ‘Plato’s *Sophist* on False Statements’. In *The Cambridge Companion to Plato*, edited by Richard Kraut, 397–424. Cambridge.
- Frede, M. 1996a. ‘Die Frage nach dem Seienden: *Sophistes*’. In *Platon*, edited by T. Kobusch and B. Mojsisch, 181-99. Darmstadt.

- Frede, M. 1996b. 'The Literary Form of the *Sophist*'. In *Form and Argument in Late Plato*, edited by C. Gill and M. M. McCabe, 135-51. Oxford.
- Frede, D. 2005. *Platons Phaidon: Der Traum von der Unsterblichkeit der Seele*. Darmstadt.
- Frege, G. 1884. *Die Grundlange der Arithmetik: Eine logisch-mathematische Untersuchung überden Begriff der Zahl*. Breslau.
- Frege, G. 1892a. 'Über Begriff und Gegenstand', *Vierteljahrsschrift für wissenschaftliche Philosophie* 16: 192-205.
- Frege, G. 1892b. 'Über Sinn und Bedeutung'. *Zeitschrift für Philosophie und philosophische Kritik* 100: 23-50. Quoted from G. Frege. 1967. *Kleine Schriften*, edited by I. Angelelli, Hildesheim, 43-162. Beany, M., ed. 1997. 'On Sinn and Bedeutung'. In *The Frege Reader*, trans. By M. Black, 151-71. Oxford.
- Frege, G. 1918-19, 'Die Verneinung: Eine logische Untersuchung', *Beiträge zur Philosophie des deutschen Idealismus* 1: 143-57.
- Friedländer, P. 1975. *Platon*. III. Berlin-New York.
- Fronterotta, F. 1995. 'L'être et la participation de l'autre: une nouvelle ontologie dans le *Sophiste*'. *Les Études philosophiques* 3: 311-353.
- Fronterotta, F. 2007. *Platone: Sofista. Introduzione, traduzione e note*. Milano.
- Fronterotta, F. 2008. 'La Notion de Δύναμις Dans Le Sophiste'. In *Dunamis: Autour de La Puissance Chez Aristote*, edited by M. Crubellier, A. Jaulin, D. Lefebvre, and P.-M. Morel, 187-224. Louvain-la-Neuve.
- Fronterotta, F. 2013. 'Theaetetus Sits –Theaetetus Flies: Ontology, predication and truth in Plato's *Sophist*'. In *Plato's Sophist Revisited*, edited by B. Bossi and T. M. Robinson, 204-24.
- Fronterotta, F. 2018. "‘Movimento, Vita, Anima e Intelligenza’". La ΣΕΜΝΟΤΗΣ deo ΠΑΝΤΕΛΩΣ ON Nel *Sofista* Platonico'. *Antiquorum Philosophia* 12: 27-36.
- Fung, Y.-M. 2009. 'The School of Names'. In *History of Chinese Philosophy*, edited by Bo Mou, 164-188. London.
- Gallop, D. 1975. *Plato. Phaedo*. Oxford.
- Gallop, D. 1984. *Fragments. Parmenides of Elea: a text and translation with an introduction*. Toronto
- Garfield, J. L. & Priest, G. 2021. 'Knots in the Dao'. In *What Can't Be Said: Paradox and Contradiction in East Asian Thought*, edited by Y. Degushi, J. L. Garfield, G. Priest and R. H. Sharf, 13-41. Oxford.
- Gavray, M.-A. 2021, 'Protagoras, la lutte et les *Discours terrassants*'. In *L'éristique: définitions, caractérisations et historicité*, textes réunis et édités par Sylvain Delcomminette et Geneviève Lachance, 23-46. Bruxelles.
- Ge, T. 2019. 'The Status of Xenocrates in the History of the Text of Plato's Corpus Reconsidered'. *Phoenix* 73, 372-87.
- Gerson, L. (ed.) 2010. *The Cambridge History of Philosophy in Late Antiquity*. Cambridge.
- Gerson, L. 2022. 'Review of Broadie' 2021. In *Ancient Philosophy* 42 (1): 307-11.
- Gertz, S. 2010. 'Do Plato and Aristotle Agree on Self-Motion in Souls?' In *Conversations Platonic and Neoplatonic: Intellect, Soul and Nature*, edited by J. F. Finamore and R. M. Berchman, 73-87. Sankt Augustin.

- Giannantoni, G. 1990. *Socratis et Socraticorum Reliquae*. Napoli.
- Giannopoulou, Z. 2022. 'Socratic Midwifery and Noble Sophistry: An Intertextual Reading'. In *New Explorations in Plato's Theaetetus: Belief, Knowledge, Ontology, Reception*, edited by D. Zucca, 163-176. Leiden.
- Gill, M. L. and P. Ryan. 1996. *Plato*, Parmenides. Indianapolis.
- Gill, M. L. 2002. 'Plato on Being a Not-Being: The Text of *Parmenides* 162a-b', In *Noctes Atticae*, edited by B. Amden, P. Flensted-Jensen, T. H. Nielsen, A. Schwartz, and C. G. Tortzen, 121-29. Copenhagen.
- Gill, M. L. 2010. 'Division and Definition in Plato's *Sophist* and *Statesman*'. In *Definition in Greek Philosophy*, edited by D. Charles, 172-200. Oxford.
- Gill, M. L. 2012. *Philosophos: Plato's Missing Dialogue*. Oxford.
- Gill, M. L. 2021. 'Images of Wisdom in the Prologue of Plato's *Sophist*'. *Journal of Greco-Roman Studies* 60: 137-152.
- Gili, L. 2017. 'Plato's *Sophist* 216a3-4'. *Méthexis* 29: 171-73.
- Gómez-Lobo, A. 1977. 'Plato's Description of Dialectic in the *Sophist*, 253d1-e2'. *Phronesis* 22 (1): 29-47
- Gonzalez, F. 2001. 'The Eleatic Stranger: His Master's voice?'. In *Who Speaks for Plato? Studies in Platonic Anonymity*, edited by G. A. Press, 161-181. Lanham, Md.
- Gonzalez, F. 2011. 'Being as Power in Plato's *Sophist* and Beyond.' In *Plato's Sophist: Proceedings of the Seventh Symposium Platonicum Pragense*, edited by A. Havlíček and F. Karfik, 63-95. Prague.
- Gonzalez, F. J. 2019. 'Being as Activity: A Defense of the Importance of *Metaphysics* 1048b18-35 for Aristotle's Ontology'. *Oxford Studies in Ancient Philosophy* 56: 123-91.
- Gonzalez, F. J. 2020. 'Thinking as Conversation in Plato's *Theaetetus*'. In *Plato's Theaetetus Revisited*, edited by B. Bossi and T. M. Robinson, 173-92. Berlin.
- Goodwin, W. W. 1890. *Syntax of the Moods and Tenses of the Greek Verb*. Boston.
- Gordon, J. 2012. *Plato's Erotic World. From Cosmic Origins to Human Death*. Cambridge.
- Grasso, E. 2008. 'Socrate dans le *Sophiste* : Platon, le juge et le prétendant'. In *Socratica 2005 : Studi sulla Letteratura socratica antica*, edited by L. Rossetti, 305-25. Bari.
- Graeser, A. 2003. 'Platons Parmenides'. In *Akademie der Wissenschaften und Literatur, Mainz, Abhandlungen der geistes- und sozialwissenschaftlichen Klasse* 3. Stuttgart.
- Granieri, R. 2023. 'Hermodorus of Syracuse and Sextus Empiricus' "Pythagoreans" on Categories and Principles'. *Classical Quarterly* 73: 1-15.
- Grote, G. 1875. *Plato and the Other Companions of Sokrates*. London.
- Grote, G. 1884. *Plato and the Other Companions of Socrates*, vol. III. London.
- Guglielminetti, E. 2012. 'Gemelli diversi : Sulla "piccola differenza" tra il sofista e il filosofo'. *Spazio Filosofico* 4: 115-124.
- Guthrie, W. K. C. 1965. *A History of Greek Philosophy*. Vol. II. *The Presocratic Tradition from Parmenides to Democritus*. Cambridge.
- Guthrie, W. K. C. 1975. *History of Greek Philosophy*. Vol. IV. Cambridge.
- Gutiérrez, R. 2002. "'La Lógica de la Decadencia". En torno a las formas deficientes de gobierno en la República de Platón'. *Estudios de Filosofía* 26: 43-60.

- Gutiérrez, R. 2012. 'The Three Waves of Dialectic in Plato's *Republic*'. In *Plato's Styles and Characters. Between Literature and Philosophy*, edited by G. Cornelli, 12–32. Berlin.
- Gutiérrez, R. 2017. *El arte de la conversión. Un estudio sobre la República de Platón*. Lima.
- Gutiérrez, R. 2022. *Koinōnía y Justicia. De la República al Parménides*. *Areté* 34: 201–213.
- Hackforth, R. 1945. *Plato's Examination of Pleasure*. Cambridge.
- Hadot, P. 1960. 'Être, vie et pensée chez Plotin et avant Plotin'. In *Les Sources des Plotin*, 107–57. Vandoeuvres-Genève.
- Halfwassen, J. 1992. *Der Aufstieg zum Einen. Untersuchungen zu Platon und Plotin*. Stuttgart.
- Halfwassen, J. 2001. 'Monismus und Dualismus in Platons Prinzipienlehre'. In *Platonisches Philosophieren*, edited by T. A. Szlezák, 67–85. Zürich.
- Halper, E. (forthcoming). 'Dynamis and Agency in the *Sophist*'. In *Platonic Power*, edited by C. Araujo.
- Hansen, C. 1983. *Language and Logic in Ancient China*. Ann Arbor.
- Harte, V. 2002. *Plato on Parts and Wholes. The Metaphysics of Structure*. Oxford.
- Haskins, C. E. 1891. 'On Homeric Fishing-Tackle'. *The Journal of Philology* 19: 238–40.
- Heath, M. 1989. 'The Unity of Plato's *Phaedrus*'. *Oxford Studies in Ancient Philosophy* 7: 151–73.
- Heinaman, R. 1981. 'Self-Predication in the *Sophist*'. *Phronesis* 26: 55–66.
- Heinaman, R. 1983a. 'Being in the *Sophist*'. *Archiv für Geschichte der Philosophie* 65: 1–17.
- Heinaman, R. 1983b. 'Communion of Forms'. *Proceedings of the Aristotelian Society* n.s 83: 175–90.
- Heindorf, L.F. 1806, *Platonis dialogi selecti – Cratylus Parmenides Euthydemus*, Berlin.
- Helmig, C. 2007. 'Plato's Arguments against Conceptualism. *Parmenides* 123b3–c11 Reconsidered'. *Elenchos, Rivista di Studi sul Pensiero antico* 28: 303–336.
- Henry, D. 2012. 'A Sharp Eye for Kinds: Plato on Collection and Division'. *Oxford Studies in Ancient Philosophy* 41: 229–55.
- Hermannus, C. 1865. *Platonis Dialogi Secundum Trasylly Tetralogias Dispositi Ex Recognitione Caroli Friderici Hermanni*. Vol. 1. Leipzig.
- Herrmann, F.-G. 1998. 'On Plato's *Sophist* 226B–231B'. *Hermes* 126: 109–117.
- Horky, P. 2022. 'Aristotle's Intermediates and Xenocrates' Mathematics'. *Revue de philosophie ancienne* 40: 79–112.
- Horn, C. 1997. 'Platons *epistêmê–doxa*–Unterscheidung und die Ideetheorie (Buch V 474b–480a und Buch X 595c–597e)'. In: *Platon–Politeia*, edited by Otfried Höffe, 291–312. Berlin.
- Höls, V. 2019. 'The Tübingen School'. In *Brill's Companion to German Platonism*, edited by A. Kim, 328–48. Leiden.
- Howland, J. 1997. *The Paradox of Political Philosophy*. Lanham, Md.
- Ildefonse, F. 1997. *La naissance de la grammaire dans l'antiquité grecque*. Paris.
- Ildefonse, F. and J. Lallot. 2002. *Aristote. Catégories*. Paris.

- Ionescu, C. 2013. 'Dialectic in Plato's *Sophist*: Division and the Communion of Kinds'. *Arethusa* 46 (1): 41-64.
- Irani, T. 2022. 'Perfect Change in Plato's *Sophist*'. *Oxford Studies in Ancient Philosophy* 60: 45-93.
- Irwin, E. 2005. *Solon and Early Greek Poetry*. Cambridge.
- Isaac, D. 2003. *Proclus. Trois études sur la providence. De l'existence du mal (III), traduction*. Paris.
- Jankélévitch, V. 1957. *Le Je-ne-sais-quoi et le presque-rien*. Paris.
- Johnston, M. 2006. 'Hylomorphism'. *Journal of Philosophy* 103: 652-698.
- Jones, R.M. 1916. *The Platonism of Plutarch*, Menasha, Wis. 2nd ed. 1980. New York.
- Jouanna, J. 1988, *Hippocrates. Des vents – De l'art*. Paris.
- Jürgasch, T. 2013. *Theoria versus Praxis? Zur Entwicklung eines Prinzipienwissens im Bereich der Praxis in Antike und Spätantike*. Berlin.
- Kahn, C. H. 1966. 'The Greek Verb "To Be" and the Concept of Being'. *Foundations of Language* 2 (3): 245-65.
- Kahn, C. H. 1981. 'Some Philosophical Uses of "To Be" in Plato'. *Phronesis* 26: 105-34.
- Kahn, C. H. 1988. 'Being in Parmenides and Plato'. *La parola del passato* 43: 237-61.
- Kahn, C. H. 1996. *Plato and the Socratic Dialogue: The Philosophical Use of a Literary Form*. Cambridge.
- Kahn, C. H. 2013. *Plato and the Post-Socratic Dialogues: The Return to the Philosophy of Nature*. Cambridge.
- Karfik, F. 2011. 'Pantelôs on and megista genê (Plato, *Soph.* 242c-259b)'. In *Plato's Sophist: Proceedings of the Seventh Symposium Platonicum Pragense*, edited by A. Havlíček and F. Karfik, 120-145. Prague.
- Kerferd, G. B. 1954. 'Plato's Noble Art of Sophistry'. *Classical Quarterly* 4: 84-90.
- Keyt, D. 1969. 'Plato's Paradox That the Immutable Is Unknowable'. *Philosophical Quarterly* 19: 1-14.
- Keyt, D. 1973. 'Plato on falsity : *Sph.* 263b'. In *Exegesis and Argument, Studies in Greek Philosophy presented to G. Vlastos*, edited by E. N. Lee, A. P. D. Mourelatos, and R. M. Rorty. *Phronesis* suppl. vol. 1, 285-305. Assen.
- Kohnke, F. W. 1957. 'Plato's conception of τὸ οὐκ ὄντως οὐκ ὄν'. *Phronesis* 2: 32-40.
- Kolb, P. 1997. *Platons Sophistes: Theorie des Logos und Dialektik*. Würzburg.
- Konstantakos, I. M. 2017. 'Aristophanic Shape-Shifters: Myth, Fairytale, Satire'. *Λογῆιον/Logeion* 7: 108-44.
- Kostman, J. 1989. 'The Ambiguity of "Partaking" in Plato's *Sophist*'. *Journal of the History of Philosophy* 27: 343-63.
- Krämer, H.-J. 1959. *Arete bei Platon und Aristoteles*, Heidelberg.
- Krämer, H.J. 1964. *Der Ursprung der Geistmetaphysik: Untersuchungen zur Geschichte des Platonismus zwischen Platon und Plotin*. Amsterdam.
- Krämer, H. J. 1969. 'Epekeina tês ousías'. *Archiv für Geschichte der Philosophie* 51, 1-30.

- Kraus, M. 2018. 'Δοκεῖν, δόξα and εἰκός in the *Phaedo*'. In *Plato's Phaedo. Selected Papers from the Eleventh Symposium Platonicum*, edited by G. Cornelli, T. M. Robinson, F. Bravo, 268–72. Sankt Augustin.
- Künne, W. 2004. 'Die „Gigantomachie“ in Platons *Sophistes*: Versuch Einer Analytischen Rekonstruktion'. *Archiv für Geschichte der Philosophie* 86 (3): 307–21.
- Labarbe, J. 1949. *L'Homme de Platon*. Liège.
- Laks, A. 2000. 'Metaphysics Λ 7'. In *Aristotle's Metaphysics Lambda. Symposium Aristotelicum*, edited by M. Frede and D. Charles, 207–44. Oxford.
- Lane, M. 2021. 'Statecraft as a Ruling, Caring, and Weaving *dunamis*: 303d4–305e7'. In *Plato's Statesman: A Philosophical Discussion*, edited by P. Dimas, M. Lane, S. Sauvé Meyer, 195–216. Oxford.
- Langbein, W. 1911. *De Platonis ratione poetas laudandi*. Jena.
- Larsen, K. 2007. 'The Soul of Sophistry: Plato's *Sophist* 226a9–231b9 revisited'. *Filosofiske Studier* 102: 1–14.
- Larsen, J. K., V. V. Haraldsen, and J. Vlasits, eds. 2022. *New Perspectives on Platonic Dialectic: A Philosophy of Inquiry*. New York.
- Lefebvre, D. 2018. *Dynamis. Sens et genèse de la notion aristotélicienne de puissance*. Paris.
- Lafrance, Y. 2015. *La théorie platonicienne de la doxa*. 2nd ed. Paris.
- Lee, E. N. 1972. 'Plato on Negation and Not-Being in the *Sophist*'. *The Philosophical Review* 81 (3): 267–304.
- Leigh, F. 2008. 'The Copula and Semantic Continuity in Plato's *Sophist*'. *Oxford Studies in Ancient Philosophy* 34, 105–21.
- Leigh, F. 2010. 'Being and Power in Plato's *Sophist*'. *Apeiron* 43: 63–85.
- Leigh, F. 2012. 'Restless Forms and Changeless Causes'. *Proceedings of the Aristotelian Society* 112: 239–261
- Lévystone, D. 2005. 'La figure d'Ulysse chez les Socratiques: Socrate *polutropos*'. *Phronesis* 50 (3): 181–214.
- Lloyd, A. C. 1987. 'Parhypostasis in Proclus'. In *Proclus et son influence. Actes du Colloque de Neuchâtel (1985)*, edited by G. Boss and G. Steel, 145–157. Zürich.
- Long, A. A. 2004. 'Parmenides on Thinking Being'. In *Frühgriechisches Denken*, edited by V. G. Rechenauer, 227–251. Göttingen.
- Long, A. A. 2015. 'Who Let the Dogs Out? Tracking the Philosophical Life Among the Wolves and Dogs of Plato's *Republic*'. In *Plato's Animals: Gadflies, Snakes, Stingrays, Swans, and Other Philosophical Beasts*, edited by Jeremy Bell and Michael Naas. Bloomington, IN.
- Long, A. A. 2020. 'What is the Principle of Movement, the Self-Moved (Plato) or the Unmoved (Aristotle)? The Exegetic Strategies of Hermias of Alexandria and Simplicius in Late Antiquity'. In *Studies in Hermias' Commentary on Plato's Phaedrus*, edited by J. F. Finamore, C.-P. Manolea, and S. K. Wear, 115–141. Leiden.
- Louis, P. 1945. *Les Métaphores de Platon*. Paris.
- Lucas, T. 2005. 'Later Mohist Logic, "Lei", Classes, and Sorts', *Journal of Chinese Philosophy*, 32-3: 349–365.

- Lucas, T. 2012. 'Why White Horses are not Horses and other Chinese Puzzles', *Logique et Analyse* 218: 185-203.
- Luz, M. 2015. 'Socrates, Alcibiades, and Antisthenes in PFlor 113'. In *From the Socratics to the Socratic Schools*", edited by U. Zilioli, 192-210. New York.
- Macé, A. 2006. *Platon, Philosophie de L'Agir et du Pâtir*. Sankt Augustin.
- Magee, J. 1998. *Anicii Manlii Severini Boethii De Divisione Liber*. Leiden.
- Mainoldi, C. 1984. *L'image du loup et du chien dans la Grèce ancienne. D'Homère à Platon*. Paris.
- Malcolm, J. 2006. 'Some cautionary remarks on the "is"/"teaches" analogy'. *Oxford Studies in Ancient Philosophy* 31: 281-296.
- Mann, J. E. 2012. *Hippocrates. On the Art of Medicine*. Leiden.
- Mansfeld, J. 1986. 'Aristotle, Plato and the Preplatonic Doxography and Chronography'. In *Storiografia e dossografia nella filosofia antica*, edited by G. Cambiano, 61-85. Torino.
- Mansfeld, J. 2016. 'Melissus in the ancient tradition, from Isocrates to Simplicius'. In *Eleatica 2012: Melissus between Miletus and Elea*, edited by M. Pulpito, 85-94. Sankt Augustin.
- Marcos, G. 1991. 'Aporías del no ser y aporías de lo falso en *Sofista* 237b-239c'. *Revista Latinoamericana de Filosofía* 27-3: 259-74.
- Marmodoro, A. 2021. *Forms and Structure in Plato's Metaphysics*. Oxford.
- Marsico, C. 2005. *Platón, Crátilo*. Introducción, traducción y notas. Buenos Aires.
- Marsico, C. 2007. *Polémicas y paradigmas en la invención de la gramática*. Córdoba.
- Marsico, C. 2014a. *Filósofos Socráticos: Testimonios y fragmentos II. Antístenes, Fedón, Esquines y Simón*. Buenos Aires.
- Marsico, C. 2014b. 'The methodologic dimension of antisthenic philosophy'. In *Antisthenica, Cynica, Socratica*, edited by V. Suvak, 226-245. Prague.
- Marsico, C. 2024. 'Preeminent in *phronesis*: Xenophon and Aristotle on the Intellectual Virtues'. In *Xenophon and Aristotle on the Virtues*, edited by G. Danzig et al.
- Mawford, K. E. 2020. *Changing Shapes and Fluid Forms: Shapeshifters in Greek Poetry*. PhD diss. Univ. of Manchester.
- McCabe, M. M. 2000. *Plato and his Predecessors*. Cambridge.
- McDowell, J. 1973. *Plato, Theaetetus*. Trans. with notes. Oxford.
- Meijer, P. Stork, P. 2017. *A New Perspective on Antisthenes*.
- Meinwald, C. 1991. *Plato's Parmenides*, Oxford.
- Meinwald, C. 1992. 'Good-bye to the Third Man'. In *The Cambridge Companion to Plato*, edited by R. Kraut, 365-96. Cambridge.
- Mesch, W. 2011. 'Die Bewegung des Seienden in Platons *Sophistes*'. In *Plato's Sophist: Proceedings of the Seventh Symposium Platonicum Pragense*, edited by A. Havlíček and F. Karfik, 96-119. Prague.
- Mesquita, P. 2018. 'La Koinōnía en Platón'. *Areté* 30 (2): 209-224.
- Mié, F. 2001. 'Identidad, definición y clases naturales en el método platónico de la división'. *Methexis* 14 (1): 87-99.

- Migliori, M. 1990. *Dialettica e Verità. Commentario filosofico al "Parmenide" di Platone*. Milano.
- Migliori M. 2007. *Plato's Sophist, Value and Limitation on Ontology*, Sankt Augustin.
- Migliori M. 2013. *Il disordine ordinato. La filosofia dialettica di Platone. 2 vols., I. Dialettica, metafisica e cosmologia; II. Dall'anima alla prassi etica e politica*. Brescia.
- Miller, D. 2004. 'Fast and Loose about Being: Criticism of Competing Ontologies in Plato's *Sophist*'. *Ancient Philosophy* 24 (2): 339–63.
- Miller, M. 2016. 'What the Dialectician Discerns: A New Reading of *Sophist* 253d-e'. *Ancient Philosophy* 36 (2): 321-52.
- Molas, J. M. and Villarroel, P. S. 2013. 'Plato's Enquiry Concerning the Sophist as a Way towards "Defining" Philosophy'. In *Plato's Theaetetus Revisited*, edited by B. Bossi and T. M. Robinson, 29-39. Berlin.
- Moore, H. 2015. 'Animal Sacrifice in Plato's Later Methodology'. In *Plato's Animals: Gadflies, Horses, Swans, and Other Philosophical Beasts*, edited by J. Bell and M. Naas, 179-192. Bloomington.
- Moravcsik, J. M. E. 1962. 'Being and Meaning in the *Sophist*'. *Acta Philosophica Fennica* 14: 23–78.
- Moravcsik, J. M. E. 1973. 'Plato's Method of Division'. In *Patterns in Plato's Thought*, edited by J. M. E. Moravcsik, 158-180. Boston.
- Moreschini, C. 1966, *Platonis Parmenides – Phaedrus*, Rome.
- Morgan, M. L. 1993. 'Philosophy in Plato's *Sophist*'. *Proceedings of the Boston Area Colloquium in Ancient Philosophy* 9: 83-111.
- Morrow, G. and J. Dillon. 1987. *Proclus' Commentary on Plato's Parmenides*. Princeton.
- Motta, A. 2014. *Prolegomeni alla filosofia di Platone*. Roma.
- Motta, A. 2018. *λόγους ποιεῖν. L'eredità platonica e il superamento dell'aporia dei dialoghi*. Napoli.
- Motta, A. & Petrucci, F.M. 2022. 'Introduction: Towards the Isagogical Crossroads'. In *Isagogical Crossroads from the Early Imperial Age to the End of Antiquity*, edited by A. Motta and F. M. Petrucci, 1–15. Leiden.
- Mou, B. 2009. 'On some methodological issues concerning Chinese philosophy: an introduction'. In *History of Chinese Philosophy*, edited by B. Mou, 1-39. London.
- Mouze, L. 2020. *Chasse à l'homme et faux-semblants dans le Sophiste de Platon*. Paris.
- Movia, G. 1991. *Apparenze essere e verità. Commentario storico-filosofico al 'Sofista' di Platone*. Milan.
- Müller, H. and Steinhardt K. 1852. *Platon's Sammtliche Werke, Übersetzt von Hieronimus Müller mit Einleitungen Begleitet von Karl Steinhardt*. Vol. 3. Leipzig.
- Muniz F. and Rudebusch G. 2018. 'Dividing Plato's Kinds'. *Phronesis* 63: 392-407.
- Muniz F. and Rudebusch G. 2023. 'Genos and Eidos in Plato'. *Ancient Philosophy*. 43: 35-50
- Murgatroyd, P. 2007. *Mythical Monsters in Classical Literature*. London.
- Murphy, D. J. 2023. 'The Sophist's Puzzling *Epistēmē* in the *Sophist*', *Classical Quarterly* 73 (1): 53-65.
- Murray, A. T. 1924. *The Iliad with English Translation*. Cambridge, Mass.

References

- Nails, D. 1995. *Agora, Academy and the Conduct of Philosophy*. Boston.
- Narcy, M. 2013a. 'Pourquoi l'erreur?'. In *La mesure du savoir: Études sur le "Théétète" de Platon*, edited by D. El Murr, 95–128. Paris.
- Narcy, M. 2013b. 'Remarks on the First Five Definitions of the Sophist (*Soph.* 221c–235a)'. In *Plato's Sophist Revisited*, edited by B. Bossi and T. M. Robinson, 57–70. Berlin.
- Nehamas, A. 1982. 'Participation and Predication in Plato's Later Thought'. In: *Review of Metaphysics* 36: 343–74.
- Nehamas, A. 1999. 'Eristic, Antilogic, Sophistic, Dialectic: Plato's Demarcation of Philosophy from Sophistry', In Id., *Virtues of Authenticity. Essays on Plato and Socrates*, 108–122. Princeton.
- Notomi, N. 1999. *The Unity of Plato's Sophist: Between the Sophist and the Philosopher*. Cambridge.
- Notomi, N. 2007. 'Plato against Parmenides: *Sophist* 236D - 242B'. In *Reading Ancient Texts. Volume I: Presocratics and Plato. Essays in Honour of Denis O'Brien*, edited by S. Stern-Gillet and K. Corrigan, 167–187. Leiden.
- Notomi, N. 2011. 'Image-Making in *Republic X* and the *Sophist*'. In *Plato and the Poets*, edited by P. Destrée and F.-G. Herrmann, 299–326. Leiden.
- Notomi, N. 2017. 'Reconsidering the Relations between the Statesman, the Philosopher, and the Sophist'. In *Plato's Statesman: Dialectic, Myth, and Politics*, edited by J. Sallis, 183–195. Albany.
- Notomi, N. 2018. 'The Soul and Forms in Plato's *Phaedo*'. In *Plato's Phaedo: Selected Papers from the Eleventh Symposium Platonicum*, edited by G. Cornelli, T. M. Robinson and F. Bravo, 288–293. Sankt Augustin.
- Notomi, N. 2019. 'Imagination for Philosophical Exercise in Plato's *Republic*: The Story of Gyges' Ring and the Simile of the Sun'. In *Psychology and Ontology in Plato*, edited by L. Pitteloud and E. Keeling, 1–13. Cham.
- Notomi, N. 2022. 'Homonymy and Similarity in Plato's *Parmenides*'. In *Plato's Parmenides: Selected Papers of the Twelfth Symposium Platonicum*, edited by L. Brisson, A. Macé, and O. Renaut, 211–219. Sankt Augustin.
- Nussbaum M., ed. 1986. *Logic, Science and Dialectic: Collected Papers in Greek Philosophy*. Itacha, N.Y.
- Oberhammer, A. A. 2016. *Buchstaben als 'Paradigma' in Platons Spätdialogen: Dialektik und Modell im "Theaitetos", "Sophistes", "Politikos" und "Philebos"*. Berlin.
- O'Brien, D. 1995. *Le non-être. Deux études sur le Sophiste de Platon*. Sankt Augustin.
- O'Brien, D. 2000. 'Parmenides and Plato on what is not'. In *The Winged Chariot. Collected Essays on Plato and Platonism in Honour of L.M. de Rijk*, edited by M. Kardaun and J. Spruyt, 19–104. Leiden.
- O'Brien, D. 2005. 'La forma del non essere nel Sofista di Platone'. In *Eidos - Idea. Platone, Aristotele e la tradizione platonica*, edited by W. Leszl and F. Fronterotta, 115–59. Sankt Augustin.
- O'Brien, D. 2007. 'L'hypothèse de Parménide (Platon, *Parménide* 137 a7–b 4)'. *Revue des Études Grecques* 120 (2): 414–480.

- O'Brien, D. 2011. 'The Stranger's Farewell (258E6-259A1)'. In *Plato's Sophist*, edited by A. Havlíček and F. Karfík, 199-220. Prague.
- O'Brien, D. 2013a. 'Forms and Concepts'. In *Plato, Poet and Philosopher*, edited by E. Moutsopoulos and M. Protopapas-Marneli, 193-244. Athens.
- O'Brien, D. 2013b. 'A Form that 'is' of what 'is not'. Existential *einai* in Plato's Sophist'. In *The Platonic Art of Philosophy*, edited by G. Boys-Stones, D. El-Murr and C. Gill, 221-248. Cambridge.
- O'Brien, D. 2013c. 'Does Plato Refute Parmenides?'. In *Plato's Sophist Revisited*, edited by B. Bossi and T. M. Robinson, 117-155. Berlin.
- O'Brien, D. 2017. 'Plotinus on Evil: Proclus and the Author of the Divine Names'. In *Defining Platonism, Essays in honor of the 75th birthday of John M. Dillon*, edited by J. F. Finamore and S. K. Wear, 130-161. Steubenville, Ohio.
- O'Meara, D. J. 2005. 'The Metaphysics of Evil in Plotinus: Problems and Solutions'. In *Agonistes. Essays in Honour of Denis O'Brien*, edited by J. Dillon and M. Dixsaut, 179-85. London.
- Opsomer, J., Steel, C. 2014. *Proclus. On the Existence of Evils, translation*. London, New York.
- Opsomer, J. 2020. 'The Platonic Soul, from the Early Academy to the First Century CE'. In *Body and Soul in Hellenistic Philosophy*, edited by B. Inwood, and J. Warren, 171-98. Cambridge.
- Oscanyan, F. S. 1972. 'On six definitions of the sophist: *Soph.* 221c- 231e'. *The Philosophical Forum* 4: 241-58.
- Owen, G. E. L. 1960. 'Eleatic Questions'. *The Classical Quarterly* 10: 84-102.
- Owen, G. E. L. 1966. 'Plato and Parmenides on the Timeless Present'. *Monist* 50 (3): 317-40.
- Owen, G. E. L. 1971. 'Plato on Not-Being'. In *Plato 1: Metaphysics and Epistemology*, edited by Gregory Vlastos, 223-67. New York. Reprinted 1971. Garden City, N.Y.
- Owen, G. E. L. 1986. 'Dialectic and Eristic in the treatment of Forms'. In *Logic, Science and Dialectic*, edited by M. Nussbaum. Itacha, N.Y.
- Palumbo, L. 2021. 'Mimêsis teorizzata e mimêsis realizzata nel Sofista platonico'. In *Platonic Mimesis Revisited*, edited by J. Pfefferkorn and A. Spinelli, 193-209. Sankt Augustin.
- Palmer, J. A. 1999. *Plato's Reception of Parmenides*. Oxford.
- Palmer, J. A. 2009. *Parmenides and Presocratic Philosophy*. Oxford.
- Paparella, F. 2014. *Proclo. Tria Opuscola. Provvidenza, Libertà, Male, traduzione*. Milano.
- Parry, R. D. 1996. *Plato's Craft of Justice*. Albany.
- Parry, R. D. 2021. 'Episteme and Techne'. *The Stanford Encyclopedia of Philosophy* (Winter 2021 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/win2021/entries/episteme-techne/>>.
- Patterson, R. 1985, *Image and Reality in Plato's Metaphysics*, Indianapolis.
- Patterson, R. 2023. 'εἰκων'. *The Bloomsbury Handbook of Plato*, 2nd ed., edited by G. Press and M. Duque. London.

- Pelletier, F. J. and Zalta, E. N. 2000. 'How to Say Goodbye to the Third Man', *Nous* 34 (2): 165–202.
- Petraki, Z. 2022. 'Alcibiades' epiphanic experience in Plato's *Symposium*'. *Illinois Classical Studies* 47: 45-73.
- Petridou, G. 2015, *Divine Epiphany in Greek Literature & Culture*. Oxford.
- Pfefferkorn, J. & Spinelli, A., eds. 2021. *Platonic Mimesis Revisited*. Sankt Augustin.
- Pippin, R. B. 1979. 'Negation and not-being in Wittgenstein's *Tractatus* and Plato's *Sophist*'. *Kant-Studien* 70-1-4: 179-196.
- Polansky, R. M. 1992. *Philosophy and Knowledge: A Commentary on Plato's Theaetetus*. Lewisburg, Penn.
- Politis, V. 2006a. 'Aporia and Searching in the Early Plato'. In *Remembering Socrates*, edited by L. Judson and V. Karasmanis, 88-109. Oxford.
- Politis, V. 2006b. 'The Argument for the Reality of Change and Changelessness in Plato's *Sophist* (248e7-249d5)'. In *New Essays on Plato*, edited by F. G. Herrmann, 149–75. Swansea.
- Praechter, K. 1910. 'Richtungen und Schulen in Neuplatonismus'. In *Genethliakon Carl Robert*, edited by G. Halensis, 105-56. Berlin.
- Prince, S. 2015. *Antisthenes of Athens: Text, Translations, and Commentary*. Ann Arbor.
- Priou, A. 2013. 'The Philosopher in Plato's *Sophist*'. *Hermathena* 195: 5-30.
- Priou, A. 2023. *Defending Socrates: Political Philosophy Before the Tribunal of Science*. Macon.
- Queneau, R. 1933. *Le Chiendent*. Paris.
- Quine, W.V. 1969. *Ontological Relativity and Other Essays*. New York.
- Remes, P. 2021. 'The *Prooimion* and the *Skopos*. Proclus' *Commentary of the Alcibiades I*'. In *Framing the Dialogues: How to Read Openings and Closures in Plato*, edited by E. Kaklamanou, M. Pavlou, A. Tsakmakis, 263–79. Leiden.
- Renaud, F. 2021. 'Homère interlocuteur ? La citation dialectique chez Platon'. In *Platon citeur: un exemple de réappropriation par la philosophie des discours de savoir antérieurs*, edited by M.-L. Desclos, 79–101. Paris.
- Renaud, F. 2022. *La Justice du dialogue et ses limites : Étude du Gorgias de Platon*. Paris.
- Rickless, S. C. 2017. *Plato's Forms in Transition. A Reading of the Parmenides*. New York.
- Roberts, J. 1986. 'The Problem about Being in the *Sophist*'. *History of Philosophy Quarterly* 3: 229-243.
- Robinson, D. B. 1999. 'Textual Notes on Plato's *Sophist*'. *Classical Quarterly* 49 (1): 139–60.
- Robinson, D. B. 2001. 'The Phantom of the *Sophist*: τὸ οὐκ ὄντως οὐκ ὄν (240a-c)'. *Classical Quarterly* 51: 435-57.
- Robinson, R. 1941. *Plato's Earlier Dialectic*. Ithaca, N.Y. 2nd edition. 1953. Oxford.
- Robinson, R. 1942a. 'Plato's Consciousness of Fallacy'. *Mind* 51: 97-114.
- Robinson, R. 1942b. 'Plato's *Parmenides* II'. *Classical Philology* 37: 159-86.
- Robinson, T. M. 2013, 'Protagoras and the Definition of "Sophist"'. In *Plato's Sophist Revisited*, edited by B. Bossi and T. M. Robinson, 3-13. Berlin.

- Rochol, H. 1971. 'The Dialogue *Parmenides*: An Insoluble Enigma in Platonism'. *International Philosophical Quarterly* 11: 496–520.
- Rosen, S. 1983. *Plato's Sophist: The Drama of Original and Image*. New Haven.
- Ross, D. 1951. *Plato's Theory of Ideas*. Oxford.
- Rowe, C. 1995. *Plato, Statesman, with translation and commentary*. Warminster.
- Rowe, C. 2005. *Plato, Phaedrus, translated with an introduction and notes*. London.
- Rowe, C. 2013. "La fin du Théétète." In *La Mesure du savoir, Études sur le Théétète de Platon*, edited by D. El Murr, 173-187. Paris.
- Rowe, C. 2015¹. *Plato: Theaetetus and Sophist*. Cambridge.
- Rowe, C. 2015². 'Plato, Socrates, and the *genei gennaia sophistikê* of *Sophist* 231b'. In *Second Sailing: Alternative Perspectives on Plato*, edited by D. Nails and H. Tarrant, 149-67. Helsinki.
- Russell, B. 1903. *Principles of Mathematics*. Cambridge.
- Russell, B. 1919. *Introduction to Mathematical Philosophy*. London.
- Russell, B. 1945. *A History of Western Philosophy; And Its Connection with Political and Social Circumstances from the Earliest Times to the Present Day*. New York.
- Ryle, G. 1939. 'Plato's "Parmenides" (II)'. *Mind* 48: 302-25.
- Ryle, G. 1966. *Plato's Progress*. Cambridge.
- Sabrier, P. 2016. *The Role of Kinêsis and Stasis in Plato's Sophist: An Inquiry into the Two Forgotten Megista Gene of the Sophist*. PhD Dissertation.
- Sabrier, P. 2019. 'Parts, Forms, and Participation in the *Parmenides* and *Sophist*: A Comparison'. *EPlaton* 13
- Santas, G. 1980. The Form of the Good in Plato's Republic. *Philosophical Inquiry* 2 (1).
- Sassi, M. M. 2020. 'The indiscreet charm of brightness: from early Greek thought to Plato'. In *Colour Psychology in the Graeco-Roman World*, edited by K. Ierodiakonou. *Entretiens sur l'antiquité Classique* 66. Vandoeuvres.
- Sayre, K. M. 1969. *Plato's Analytic Method*. Chicago.
- Sayre, K. M. 1983. *Plato's Late Ontology: A Riddle Resolved*. Princeton.
- Schleiermacher, F. 1824. *Platons Werke*. 2nd ed. Vol. 2. Berlin.
- Schnapp, A. 1984. 'Éros en chasse'. In *La Cité des images : religion et société en Grèce antique*, edited by Institut d'archéologie et d'histoire ancienne (Lausanne) and Centre Louis Gernet (Paris), 67–83. Lausanne.
- Schnapp, A. 1997. *Le chasseur et la cité. Chasse et érotique dans la Grèce ancienne*. Paris.
- Schofield, M. 1974. 'Plato on Unity and Sameness'. *Classical Quarterly* 24: 33-45.
- Schofield, M. 1996. 'Likeness and Likenesses in the *Parmenides*', In *Form and Argument in Late Plato*, edited by C. Gill and M. M. McCabe, 49-77. Oxford.
- Schwabe, W. 2001. 'Der Geistcharakter des "überhimmschlichen Raumes"'. In *Platonisches Philosophieren. Zehn Vorträge zu Ehren von Hans Joachim Krämer*, edited by T. A. Szlezák, 181–331. Hildesheim.
- Scolnicov, S. 2003. *Plato's Parmenides*. Berkeley.
- Scott, D., 1995, *Recollection and Experience*. Cambridge.
- Sedley, D. 1998. 'Platonic Causes'. *Phronesis* 43: 114-132.

- Sedley, D. 2006. 'Plato on Language'. In *A Companion to Plato*, edited by H. Benson, 214-27. Oxford.
- Sedley, D. 2021a. 'Xenocrates' Invention of Platonism'. In *Authority and Authoritative Texts in the Platonist Tradition*, edited by M. Erler, J. E. Heßler, and F. M. Petrucci, 12-37. Cambridge.
- Sedley, D. 2021b. 'An Iconography of Xenocrates' Platonism'. In *Authority and Authoritative Texts in the Platonist Tradition*, edited by M. Erler, J. E. Heßler, F. M. Petrucci, 38-63. Cambridge.
- Seeck, G. A. 2011. *Platons Sophistes. Ein kritischer Kommentar*. München.
- Shorey, P. 1891. 'On Parmenides 162 A. B.'. *American Journal of Philology* 12: 349-53.
- Shorey, P. 1895. *The Idea of Good in Plato's Republic*. Chicago.
- Shorey, P. 1900. 'Review of: A. Patin, *Parmenides im Kampf gegen Heraklit*, Leipzig 1899'. *American Journal of Philology* 1: 200-216.
- Shorey, P. 1930. 'Plato Sophist 255C and τὸ δισσοῦν'. *Classical Philology* 25: 80.
- Sidgwick, H. 1872. 'The Sophists'. *Journal of Philology* 4: 228-307.
- Sidgwick, H. 1873. 'The Sophists'. *Journal of Philology* 5: 66-68.
- Skemp, J. B. 1963. 'Sophist'. In *The Collected Dialogues of Plato*, edited by E. Hamilton and H. Cairns. Princeton: Princeton University Press.
- Skemp, J. B. 1967. *The Theory of Motion in Plato's Later Dialogues*. Amsterdam.
- Smyth, H.W. 1956, *Greek Grammar*, rev. by G.M. Messing. 1984. Cambridge, Mass.
- Speliotis, E. 2013. 'Sophist and Philosopher in Plato's *Sophist*'. In *Socratic Philosophy and its Others*, edited by C. Dunn and D. Schaeffer, 197-215. Lanham, Md.
- Stallbaum, G. 1839. *Platonis Parmenides*, Leipzig.
- Stallbaum, G. 1840. *Platonis Opera Omnia Vol. Viii, Sect. Ii Continens Sophistam*. Vol. viii, sect. ii. Gotha.
- Starobinski, J. 2000. 'Jalons pour une histoire du concept d'imagination'. In *L'Œil Vivant II: La Relation critique*. Paris.
- Steel, C. 1998. 'Proclus. On the Existence of Evil'. *Proceedings of the Boston Area Colloquium in Ancient Philosophy* 14: 83-102.
- Stenzel, J. 1931. *Studien zur Entwicklung der platonischen Dialektik von Sokrates zu Aristoteles*. Leipzig.
- Stenzel, J. 1940. *Plato's Method of Dialectic*, translated and edited by D. J. Allan. Oxford.
- Stewart, M. A. and R. K. Sprague. 1977. 'Plato's Sophistry'. *Aristotelian Society Supplementary Volume* 51: 21-62.
- Stover, J. 2016. *A New Work by Apuleius: The Lost Third Book of the De Platone*. Oxford.
- Strobel, B. 2014. *Proklos. Tria opuscula, Textkritisch kommentierte Retroversion der Übersetzung Wilhelms von Meorbeke*. Berlin.
- Strobel, B. 2021. 'Bild und falsche Meinung in Platons *Sophistes*'. In *Platonic Mimesis Revisited*, edited by J. Pfefferkorn and A. Spinelli, 249-273. Sankt Augustin.
- Suter, R., L. Indraccolo, and W. Behr., eds. 2020. *The Gongsun Longzi and Other Neglected Texts. Aligning Philosophical and Philological Perspectives*. Berlin.
- Syropoulos, S. 2018. *A Bestiary of Monsters in Greek Mythology*. Oxford.

- Szaif, J. 1996. *Platons Begriff der Wahrheit*. Freiburg.
- Szaif, J. 2000. 'Platon über Wahrheit und Kohärenz'. *Archiv für Geschichte der Philosophie* 82: 119-148.
- Szaif, J. 2018. 'Socrates and Benefits of Puzzlement'. In *The Aporetic Tradition in Ancient Philosophy*, ed. by G. Karamanolis and V. Politis, 29-47. Cambridge.
- Szaif, J. 2022. 'Aporetic Discourse and Protreptic in Plato's *Lysis*'. *Revista Archai* 32, supplementum: *Studies on Plato's Lysis*. <https://impactumjournals.uc.pt/archai/issue/view/754>
- Szlezák, T. A. 1989. *Platon und die Schriftlichkeit der Philosophie*. Berlin.
- Szlezák, T.A. 2004. *Das Bild des Dialektikers in Platons späten Dialogen*. Berlin/New York: De Gruyter.
- Szlezak, T. A. 2011. 'Die Aufgabe des Gastes aus Elea: Zur Bedeutung der Eingangsszene des *Sophistes* (216a-218a)'. In *Plato's Sophist: Proceedings of the Seventh Symposium Platonicum Pragense*, edited by A. Havlíček and F. Karfik, 11-34. Prague.
- Szlezák, T. A. 2019 'The Indefinite Dyad in Sextus Empiricus's Report and Plato's *Parmenides*'. In: *Aufsätze zur griechischen Literatur und Philosophie*, 601-614. Baden Baden..
- Szlezák, T. A. 2021. *Platon: Meisterdenker der Antike*. Munich.
- Tarrant, H. 2020. 'Answering early critics of the *Phaedrus*' styles and strategies'. In *Studies in Hermias' Commentary on Plato's Phaedrus*, edited by J. Finamore, C. Manolea and S. Wear, 187-201. Leiden.
- Tarrant, H. and Baltzly, D. 2018. 'Hermias and the Interpretation of the *Phaedrus*'. In *Brill's Companion to the Reception of Plato in Antiquity*, edited by H. Tarrant, D.A. Layne, D. Baltzly, and F. Renaud, 486-497. Leiden.
- Tarrant, H. (forthcoming). 'Hermias and Alexandrian Platonists on early *Phaedrus*-Reception'. In *Plato's Phaedrus: Eros, Philosophy, and the Mysteries*, edited by M. Bizoń and A. Serafin. Leiden.
- Taylor, A. E. 1926. *Plato: The Man and His Work*. London.
- Taylor, A. E. 1928. *A Commentary on Plato's Timaeus*. Oxford.
- Taylor, A. E. 1949. *Plato. The Man and his Work*. London.
- Taylor, C. C. W. 2006. 'Socrates the Sophist'. In *Remembering Socrates*, edited by R. L. Judson and V. Karasmanis, 157-168. Oxford.
- Teisserenc, F. 2007. 'Consonnes et voyelles : les fonctions de l'Être et de l'Autre dans *Le Sophiste* de Platon (251a-259e)'. *Dialogue* 46: 231-64.
- Thesleff, H. 1967. *Studies in the Styles of Plato*. Helsinki.
- Thesleff, H. 1982. *Studies in Platonic Chronology*. Helsinki.
- Tomin, J. 1988. 'Dating of the *Phaedrus* and interpretation of Plato'. *Antichthon* 22: 26-41.
- Trabattoni, F. 1998. '*Parmenide*, I, 31-32'. *Hyperboreus. Studia Classica* 4: 5-20.
- Trevaskis, J. R. 1955. 'The Sophistry of Noble Lineage (Plato, *Sophist* 230a5-232b9)'. *Phronesis* 1: 36-49.
- Trevaskis, J. R. 1966. 'The μέγιστα γένη and the vowel analogy of Plato, *Sophist* 253'. *Phronesis* 11: 99-116.

References

- Tuozzo, Thomas M. 2021. "Rethinking Deduction Five of Plato's Parmenides (160b5-163b6)." *PLATO JOURNAL* 22: 69-77
- Untersteiner, M. 1947-1948. 'Studi sulla sofistica. *Le Antilogie di Protagora*'. *Antiquitas* 2 (3) (1947-1948), 34-44 (= *Scritti minori*. I, 388-402. Brescia).
- Usacheva, A. 2012. 'Concerning the date of Plato's *Phaedrus*'. *Hermathena* 189 (1): 53-70.
- Van Eck, J. 1995. 'Falsity without Negative Predication: On *Sophistes* 255e-263d'. *Phronesis* 40 (1): 20-47.
- Van Eck, J. 2000. 'Plato's Logical Insights: On *Sophist* 254d-257a'. *Ancient Philosophy* 20: 53-79.
- Van Eck, J. 2002. 'Not-Being and Difference: On Plato's *Sophist*, 256d5-258e3'. *Oxford Studies in Ancient Philosophy* 23: 68-84.
- Van Eck, J. 2009. 'Moving Like a Stream: Protagoras' Heracliteanism in Plato's *Theaetetus*'. *Oxford Studies in Ancient Philosophy* 36: 199-248.
- Van Norden, B. W. 2011. *Introduction to Classical Chinese Philosophy*. Indianapolis.
- Vázquez, D. 2018. 'Argumentation and Reflection in Plato's Gigantomachia (*Sophist* 245e6-249d5)'. *Archiv für Geschichte der Philosophie* 100 (3): 241-85.
- Vegetti, M. 2003. Megiston mathema. In *Pl. La Repubblica. Vol. V*. Napoli.
- Vimercati, E. 2016. 'Che senso ha dialogare in Filosofia? Note a margine del metodo socratico e platonico'. In *Discernere e scegliere nella Chiesa. Atti della Giornata Canonistica Interdisciplinare*, edited by P. Gherri, 323-36. Città del Vaticano.
- Vlasits, J. 2021. 'The Puzzle of the *Sophist*'. *Archiv für Geschichte der Philosophie* 105 (3): 359-387.
- Vlastos, G. 1954 'The Third Man Argument in the *Parmenides*'. *Philosophical Review* 63: 319-349.
- Vlastos, G. 1969. 'Plato's "Third Man"-Argument (*Prm.* 132a1-b2): Text and Logic'. *Philosophical Quarterly* 19: 289-301.
- Vlastos G., ed. 1971. *Plato: A Collection of Critical Essays*, 2 vols., Garden City, N.Y.
- Vlastos, G. 1981a. 'The "Two-Level Paradoxes" in Aristotle'. In *Platonic Studies*, 323-34. Princeton.
- Vlastos, G. 1981b. 'An Ambiguity in the *Sophist*'. In *Platonic Studies*, 270-322. Princeton.
- Vlastos, G. 1981c. 'Reason and Causes in the *Phaedo*'. In *Platonic Studies*, 76-110. Princeton.
- Vlastos, G. 1991. *Socrates: Ironist and Moral Philosopher*. Ithaca.
- Vlastos, G. 1994. *Socratic Studies*. Cambridge.
- Vogel, de. C. J. 1953. 'Platon a-t-il ou n'a-t-il pas introduit le mouvement dans son monde intelligible?' In *Actes du XIème Congrès International de Philosophie, Bruxelles, 20-26 Août 1953*, Amsterdam/Louvain, edited by E. Nauwelaerts, 61-67. Repr. in de Vogel. 1970. *Philosophia, Part I, Studies in Greek Philosophy*, 176-182. Assen.
- Von Fritz, K. 1971. 'The Philosophical Passage in the Seventh Platonic Letter and the Problem of Plato's "Esoteric" Philosophy'. In *Essays in Ancient Greek Philosophy*, edited by J. Anton and G. Kustas, 408-47. Albany.
- Von Kutschera, F. 1995. *Platons Parmenides*. Berlin.

- Wagner, F. W. 1856. *Platons Werke. Griechisch und Deutsch, Mit Kritischen und Erklärenden Anmerkungen. Zweiundzwanzigster Theil, Der Sophist*. Vol. 22. Leipzig.
- Wagner, F. W. 1857. 'Zu Platon'. *Rheinisches Museum für Philologie* 11: 316–20.
- Weiss, R. 2018. 'Pity or Pardon: Plato, Xenophon, and Aristotle on the Appropriate Response to Intentional Wrongdoing'. In *Plato and Xenophon: Comparative Studies*, edited by G. Danzig, D. Johnson and D. Morrison, 277–317. Leiden.
- White, N. P. 1993. *Plato. Sophist*. Indianapolis.
- Wiehl, R. and Apelt O., trans. 1985. *Der Sophist*. Philosophische Bibliothek 265. Hamburg.
- Wiggins, D. 1971. 'Sentence Meaning, Negation, and Plato's Problem of Non-Being'. In *Plato. A Collection of Critical Essays*. I, *Metaphysics and Epistemology*, edited by G. Vlastos, 268–303. Garden City, N.Y.
- Wiitala, M. 2018. 'The Argument against the Friends of the Forms Revisited: *Sophist* 248a4–249d5'. *Apeiron* 51 (2): 171–200.
- Wilamowitz-Moellendorf, U. v. 1919. *Platon, II, Beilagen und Textkritik*. Berlin.
- Wittgenstein, L. 1922. *Tractatus Logico-Philosophicus*. Translated by C. K. Ogden. London.
- Wittgenstein, L. 1961. *Notebooks, 1914–1916*. New York.
- Wolff, F. 1991. 'Le chasseur chassé. Les définitions du sophiste'. In *Études sur le Sophiste*, edited by P. Aubenque, 19–52. Naples.
- Zaks, N. 2018. 'Socratic Elenchus in the *Sophist*'. *Apeiron* 51: 271–390.
- Zaks, N. 2023. *Apparences et dialectique. Un commentaire du Sophiste de Platon*. Leiden.
- Zeller, E. 1889. *Die Philosophie der Griechen in ihrer geschichtlichen Entwicklung dargestellt. Sokrates und die Sokratiker. Plato und die alte Akademie*. 4th ed. Vol. II, 1. Leipzig.
- Zuckert, K. 2000. 'Who's a Philosopher? Who's a Sophist? The Stranger vs. Socrates'. *Review of Metaphysics* 54: 65–97.
- Zucchetti, N. 2020. 'An unexplained overlap between *Sophist* 232b1–236d4 and *Republic* X. The case of the sophist as a painter'. *Revista Archaï* 30: 1–27.

