

Theory and History of Ontology (www.ontology.co) by Raul Corazzon | e-mail: rc@ontology.co

Bibliography on Plotinus' Criticism of Aristotle's Categories

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The Neoplatonic Doctrine of Categories

This part of the section [History of the Doctrine of Categories](#) includes of the following pages:

[Ancient Greek Commentaries on Aristotle's *Categories*](#)

[Selected bibliography on the Ancient Greek Commentaries on Aristotle's *Categories*](#)

[Index of the Pages on Ancient Philosophy until Hellenistic Period](#)

Bibliographical resources on Plotinus

1. Mariën, Bert. 1949. "Bibliografia Critica Degli Studi Plotiniani Con Rassegna Delle Loro Recensioni." In *Plotino. Enneadi*, 389-651. Bari: Laterza.

In: Plotino, *Enneadi*. Prima versione integra e commentario critico a cura di Vincenzo Cilento. Vol. I: *Enn.* I, II, 1947; Vol. II: *Enn.* III, IV, 1948; Vol. III, Parte I, *Enn.* V, VI, 1949; Vol. III, Parte II Commento ad *Enn.* V, VI e Bibliografia, 1949. Pubblicata anche in volume a parte (1463 titoli).

2. Bonetti, Aldo. 1971. "Studi Intorno Alla Filosofia Di Plotino." *Rivista di Filosofia Neo-Scolastica* no. 63:487-511.

Review of the most significant studies on Neoplatonism beginning with Eduard Zeller (1903) up to Pietro Prini (1968).

3. Blumenthal, Henry J. 1987. "Plotinus in the Light of Twenty Years' Scholarship, 1951-1971." In *Aufstieg Und Niedergang Der Römischen Welt (Anrw). Teil Ii: Principat. Band 36: Philosophie, Wissenschaften, Technik. I. Teilband: Philosophie (Historische Einleitung; Platonismus)*, edited by Haase, Wolfgang, 528-570. Berlin: de Gruyter.

"The text of this article was completed in January 1973. - Though some important work appeared thereafter, the general picture remained substantially the same four years later, when the bibliography was added. This, combined with supervening pressures, dissuaded me from attempting to rewrite the whole *Forschungsbericht* at that time (April 1977). Details of work known to me up to the beginning of 1977

which had not been taken into account in the article itself will be found in the bibliography, which was compiled then, at the editors' request. It also includes some works that were not thought worth mentioning in the original article. In view of the constantly impending but repeatedly delayed imminent publication of the volume in which it appears, I have made no further changes since 1977." p. 528

"The year 1951 easily chose itself for the start of a survey of recent work on Plotinus. It saw two events of outstanding importance. First the appearance of the first volume of HENRY and SCHWYZER'S edition, undoubtedly the most important contribution to Plotinian scholarship since Porphyry published the 'Enneads'. In the same year was published SCHWYZER'S article 'Plotinos' in PAULY-WISSOWA, the first comprehensive and scholarly survey of Plotinus. It remains the best and most reliable introduction to the study of Plotinus even after the considerable progress that has been made over the last twenty years. This article will not attempt to emulate SCHWYZER'S work, or to produce what could be little more than a condensed version of it, but will refer the reader to it for an introduction, and much more, to the subject: he will find that all work of any importance up to that time has there been taken into account. Instead it will try to show what has been done since, against a background of the hitherto accepted position, and to indicate some of the more important tasks for the immediate future." p. 529.

4. Corrigan, Kevin, and O'Cleirigh, Pdraigh. 1987. "The Course of Plotinian Scholarship from 1971-1986." In *Aufstieg Und Niedergang Der Römischen Welt (Anrw). Teil Ii: Principat. Band 36: Philosophie, Wissenschaften, Technik. I. Teilband: Philosophie (Historische Einleitung; Platonismus)*, edited by Haase, Wolfgang, 571-623. Berlin: de Gruyter.

See in particular: *The Categories and the genera of Being* pp. 579-580.

5. Dufour, Richard. 2001. "Plotinus: A Bibliography 1950-2000." *Phronesis. A Journal for Ancient Philosophy* no. 46:235-411.

Compiled by Richard Dufour with help in translation from Hanneke Teunissen. Contents: Acknowledgments 235; Introduction; 237-239; Reference Works 241; Abbreviations 243; List of collected volumes, miscellanea and Conference proceedings 253; Greek text and translations 257; Studies 271 [1542 entries] 271; Index of themes 395; Index of Authors and Themes 401; Index of Treatises 409; Index of Greek Words 411.

Reprinted as separate volume: Leiden, Brill, 2002.

From the Introduction: "This bibliography covers the fruits of Plotinian scholarship over the last fifty years (1950-2000). Completed with four different indexes, it will provide students and scholars with easy access to modern Plotinian studies.

My work derives much inspiration from Luc Brisson's bibliography of Plato, which served as an exemplary model and the principles of which have guided me throughout the compilation of this bibliography. With the exception of the indexes, the presentation of my bibliography follows the general principle of Luc Brisson's work in *Lustrum* (now published by Vrin).

This bibliography aims to be exhaustive. References were systematically taken from indexes, bibliographies, journals, conference proceedings, annuals and collections of articles. A full list of these is given later.

Fewer references are listed for 1995 and the following years due to the fact that most Bibliographical reference works have not yet reached the Year 2000. *L'Année Philologique*, for example, has just published the volume covering the year 1997. For this reason we not only miss three full years of indexing up to 2000, but also supplements to the preceding years. It is possible, in fact, that the volume covering the year 2000 will provide bibliographic references from 1995 to 2000. In order to

close the gap, I studied library catalogues, frequented bookshops and consulted most recent issues of the major journals. These efforts, however, can never contend the incredible amount of work by institutions like *L'Année Philologique*. As a result, the exhaustiveness of this bibliography is slowly reduced as we near the new millennium.

(...)

Four different indexes may be consulted referring to all information in the respective entries. In order, these indexes are arranged by:

- 1) Theme. Key-words are arranged in alphabetical order.
- 2) Author-theme. All entries which include an author other than Plotinus are listed in this index. Sub-categories have been added in order to facilitate specific searches. It is thus possible to search for all articles pertaining to, for example, Plotinus and Aristotle.
- 3) Treatise. Adhering to the Porphyrian system of classification of the *Enneads*, a list of studies concerning a specific treatise has been assembled. Only references which explicitly refer to one treatise are listed. For example, not every article concerning the Gnostics is automatically included in Column II, 9. All references to Gnostics may be found in the index "Author-theme" under the heading "Gnostics".
- 4) Greek word. All words and expressions in ancient Greek occurring in the entries are listed in transliterated form." pp. 237-239.

6. ———. 2009. "Bibliographie Plotinienne: 2000-2009." *Études Platoniciennes* no. 6:295-365.

Critical editions of the *Enneads*

1. Plotinus. 1951. *Plotini Opera*. Paris: Desclée de Brouwer.

Editio maior: vol. I: Porphyrii *Vita Plotini / Enneades* 1-3 (1951); vol. II *Enneades* 4-5. / *Plotiniana Arabica [The Theology of Aristotle]* / ad codicum fidem anglice vertit Geoffrey Lewis (1959); vol.III: *Enneas* 6 (1973).

2. ———. 1964. *Plotini Opera*. Oxford: Clarendon Press.

Editio minor: vol. I: Porphyrii *vita Plotini. Enneades* 1-3 (1964); vol. II; *Enneades* 4-5 (1977); vol. III: *Enneas* 6 (1982).

Translations of *Enneads* VI 1-3 [42-44]

1. Plotinus. 1966. *Enneads*. London: Heinemann.

Greek text with and English translation by A. H. Armstrong in seven volumes.

2. ———. 2008. *Traité 42-44. Sur Les Genres De L'être, I, II Et III*. Paris: GF Flammarion.

Présentés, traduits et annotés par Luc Brisson.

3. ———. 1994. *Plotino. Enneadi Vi 1-3. Trattati 42-44 Sui Generi Dell'essere*. Napoli: Loffredo.

Introduzione, testo greco, traduzione, commento a cura di Margherita Isnardi Parente.

Selected bibliography on the Categories in Plotinus

1. Anton, John P. 1976. "Plotinus' Approach to Categorical Theory." In *The Significance of Neoplatonism*, edited by Harris, Ramson Baine, 83-100. Norfolk: International Society for Neoplatonism Studies.
2. Aubenque, Pierre. 1985. "Plotin et Dexippe, exégètes des *Catégories* d'Aristote." In *Aristotelica. Mélanges offerts à Marcel de Corte*, 7-40. Bruxelles: Ousia
Repris P. Aubenque, *Problèmes aristotéliens. I: Philosophie théorique*, Paris: Vrin 2009, pp. 281-304.
3. ———. 1991. "Une occasion manquée: la genèse avortée de la distinction entre l' "étant" et le "quelque chose"." In *Études sur le Sophiste de Platon*, edited by Aubenque, Pierre, 365-387. Napoli: Bibliopolis
Repris dans P. Aubenque, *Problèmes aristotéliens. I: Philosophie théorique*, Paris: Vrin 2009, pp. 307-320.
4. Baltzly, Dirk C. 1998. "Porphyry and Plotinus on the reality of relations." *Journal of Neoplatonic Studies* no. 6:49-75
"Porphyry and Plotinus disagree over the question whether Aristotle was successful in dividing the world at its joints in the *Categories*, with Plotinus (*Enn. VI, 1-3*) arguing that he was not successful, Porphyry (in his commentary on the *Categories*) arguing that he was. Porphyry, however, has the clearer account of relations and relational properties and, consequently, Plotinus' account does not adequately meet objections to the autonomy of Aristotle's category of relation. This is a problem for Plotinus because he retains the category of relation in his own five-fold scheme of categories."
5. Bauloye, Laurence, and Rutten, Christian. 2004. "Genres et catégories chez Aristote, chez Plotin et chez Averroès." In *Platon et Aristote. Dialectique et Métaphysique*, edited by Tsimbidaros, Ilias, 103-119. Bruxelles: Ousia.
6. Caluori, Damian. 2008. "Plotinus on Primary Being." In *Substantia - Sic et Non. Eine Geschichte des Substanzbegriffs von der Antike bis zur Gegenwart in Einzelbeiträgen*, edited by Gutschmidt, Holger, Lang-Balestra, Antonella and Segalerba, Gianluigi, 85-103. Frankfurt: Ontos Verlag.
7. Charles-Saget, Annick. 1988. "Polémique et philosophie: Plotin, *Ennéades*, VI. I, 4-5, Aristote, *Catégories*, 6." *Les Études Philosophiques*:157-165.
8. Chiaradonna, Riccardo. 1996. "Porfirio e Giamblico critici di Plotino nei commenti alle *Categorie* di Dexippo e Simplicio." *Florentia Iiberitana* no. 7:77-91.
9. ———. 2002. *Sostanza Movimento Analogia. Plotino critico di Aristotele*. Napoli: Bibliopolis.
10. ———. 2004. "The categories and the status of the physical world: Plotinus and the Neo-Platonic commentators." In *Philosophy, Science and Exegesis in Greek, Arabic and Latin Commentaries. Vol. One*, edited by Adamson, Peter, Baltussen, Han and Stone, M.W.F., 121-136. London: Institute of Classical Studies, University of London.
11. ———. 2004. "Le categorie in Plotino: tra logica e fisica: il caso della *sostanza* (*Enn. VI 3[44], 8.12-37*)." In *Metafisica logica filosofia della natura. I termini delle*

- categorie aristoteliche dal mondo antico all'età moderna*, edited by Canone, Eugenio, 137-154. Sarzana: Agorà Edizioni.
12. Cilento, Vincenzo. 1973. "Categorie del sensibile." In *Saggi su Plotino*, 83-96. Milano: Mursia
Recensione di Christian Rutten, *Les catégories du monde sensible dans les Ennéades de Plotin*, Paris: Les Belles Lettres 1961.
 13. Collette, Bernard. 2002. *Dialectique et hénologie chez Plotin*. Bruxelles: Ousia
"Qu'est que le monde intelligible pour Plotin et comment l'homme peut-il y accéder ? Telles sont les deux questions à la base de cet ouvrage dans lequel l'auteur a choisi de confronter le dire et le faire, la doctrine métaphysique et la pratique philosophique. Pour y répondre, il analyse, dans un premier temps, la théorie des facultés de connaître et celle du langage telles qu'elles se laissent dessiner au fil des Ennéades, afin de mettre en évidence à la fois les potentialités propres à chacune de ces facultés et le type de discours philosophique le plus apte à révéler le monde intelligible dans toute sa complexité. De la première recherche, il ressort que : ce que Platon, dans le Sophiste, appelle la " science des hommes libres " apparaît, chez Plotin, comme la "partie précieuse de la philosophie" dont le lieu propre est le Noûs. Dans la deuxième partie de l'ouvrage, l'auteur explique comment, dans le traité VI.2 (43) intitulé *Des genres premiers de l'Être*, Plotin se sert de la méthode dialectique pour révéler les cinq genres premiers que sont l'être, le mouvement, le repos, le même et l'autre. Par là, il nous donne l'occasion de rentrer dans l'un des plus difficiles traités plotiniens et aussi l'un des moins commentés, où le monde intelligible se dévoile comme une suntaxis, un système d'ordonnement, à travers les deux structures hénologiques que sont le genre-espèces et le tout-parties."
 14. ———. 2007. *Plotin et l'ordonnement de l'être*. Paris: Vrin.
 15. Donini, Pierluigi. 2006. "Plotino e la tradizione dei neoplatonici e dei commentatori aristotelici." In *Plotino e l'ontologia*, edited by Bianchetti, Matteo, 17-32. Milano: Albo Versorio.
 16. Dufour, Richard. 2006. "Plotin et les stoïciens." *Études Platoniciennes* no. 3:177-194.
 17. Elsby, Charlene. 2014. "Plotinus on the Reality of the Category of Reality." *Quaestiones Disputatae* no. 4:42-57.
 18. Evangelidou, Christos. 1982. "The ontological basis of Plotinus' criticism of Aristotle's theory of categories." In *The Structure of Being. A Neoplatonic Approach*, edited by Harris, Ramson Baine, 73-82. Albany: State University of New York Press.
 19. ———. 1985. "Aristotle's doctrine of predicables and Porphyry's Isagoge." *Journal of the History of Philosophy* no. 23:15-34
"Porphyry's Isagoge was intended as an introductory study to the dialectical methods by way of clarifying the meanings and logical functions of the five predicable terms. To consider the Isagoge as an introduction to Aristotle's Topics or Categories and to criticize Porphyry for failing to present accurately the doctrines of Aristotle is therefore unfair and misleading."
 20. ———. 1987. "The Plotinian reduction of Aristotle's Categories." *Ancient Philosophy* no. 7:147-162
Reprinted in: A. Preus, J. P. Antony (eds.), *Aristotle's Ontology. Essays in Ancient Greek Philosophy, Vol. V* - Albany: State University of New York Press, 1992, pp. 47-67.
 21. ———. 1988. *Aristotle's Categories and Porphyry*. Leiden: Brill.
 22. ———. 1994. "Plotinus on the Stoic set of categories." *Journal of Neoplatonic Studies* no. 2.

23. ———. 2001. "Plotinus' criticism of materialism." In *Neoplatonism and Indian Philosophy*, edited by Gregorios, Paulos, 199-209. New York: State of New York University Press
 "In *Ennead* VI. 1, Plotinus criticized not only Aristotle's set of categories, but also what he considered as the Stoic set of categories. He found both sets of categories unacceptable for many reasons, but especially for their inapplicability to the intelligible realm of being which, for him, is more important than the realm of sensible becoming. The study examines critically the reasons for Plotinus's criticism of the Stoic doctrine of categories, to the logic of which he objected primarily because of its presupposed ontological materialism."
24. ———. 2002. "Plotinus' Set of Categories for the κόσμος αισθητός." In *Neoplatonism and Nature. Studies in Plotinus' Enneads*, edited by Wagner, Michael F., 209-239. Albany: State University of New York Press
 "In *Ennead* VI. 1, Plotinus criticized Aristotle's categories one by one. He found the Aristotelian doctrine of categories as a whole unacceptable for many reasons, but especially for its inapplicability to the intelligible realm of being and its superficiality regarding the sensible realm of becoming, for which it was intended. In *Ennead* VI.3, he proposed a new set of categories for the *kosmos aisthetos*, which is characterized by a reduction of Aristotle's set by fifty per cent and by the introduction of motion as one of the five categories. The study examines critically Plotinus's reasons for such a radical reduction and such a Platonic innovation."
25. Gerson, Lloyd P. 1994. *Plotinus*. New York: Routledge
 See in particular Chapter Five: *Categories and the tradition* pp. 79-103: 1. The criticism of Stoic categories 79; 2. The criticism of Aristotle's categories 84; 3. Aristotelian essentialism 93, 4. The Plotinian categories 96-103 (Notes to Chapter Five: 256-261).
26. Graeser, Andreas. 1972. *Plotinus and the Stoics. A Preliminary Study*. Leiden: Brill Part II. Essays - Chapter IV: *Plotinus on the Stoic Categories of Being*, pp. 87-100.
27. Gurtler, Gary M. 1988. "The origin of genera. *Ennead* VI, 2,[43],20." *Dionysius* no. 12:3-15
 "Plotinus' apparent incapability of accomplishing his general purpose in VI, 1-3 [42-44] and his specific task in VI, 2[43] 20 of relating Neoplatonic ontology and Aristotelian logic is due to a mistranslation and misinterpretation of two sections, vi, 2, 20, 4-6 and vi, 2, 20, 20-32."
28. Haas, Frans A.J.de. 2001. "Did Plotinus and Porphyry Disagree on Aristotle's *Categories*?" *Phronesis. A Journal for Ancient Philosophy* no. 46:492-526
 "In this paper I propose a reading of Plotinus *Enneads* VI.1-3 [41-43] On the genera of being which regards this treatise as a coherent whole in which Aristotle's *Categories* is explored in a way that turns it into a decisive contribution to Plotinus' Platonic ontology. In addition, I claim that Porphyry's *Isagoge* and commentaries on the *Categories* start by adopting Plotinus' point of view, including his notion of genus, and proceed by explaining its consequences for a more detailed reading of the *Categories*. After Plotinus' integration of the *Categories* into the Platonic frame of thought Porphyry saw the possibilities of exploiting the Peripatetic tradition both as a means to support the Platonic interpretation of the *Categories* and as a source for solutions to traditional questions. His allegiance to a division of being into ten, and his emphasis on semantics rather than ontology can be explained from this orientation. In the light of our investigation the alleged disagreement between Plotinus and Porphyry on the *Categories* changes its appearance completely. There are differences, but these can be best explained as confirmation and extension of Plotinus' perspective on the *Categories* and its role in Platonism." (p. 492)
29. ———. 2004. "Context and strategy of Plotinus' treatise on *The Genera of Being* (*Enn.* VI 1-3 [42-44])." In *Aristotele e i suoi esegeti neoplatonici. Logica e ontologia nelle interpretazioni greche e arabe*, edited by Celluprica, Vincenza and D'Ancona, Cristina, 39-53. Napoli: Bibliopolis

- Atti del Convegno Internazionale. Roma 19-20 ottobre 2001.
30. Hadot, Pierre. 1974. "L'harmonie des philosophies de Plotin et d'Aristote selon Prophyre dans le Commentaire de Dexippe sur les *Catégories*." In *Plotino e il neoplatonismo in Oriente e in Occidente*, edited by Cerulli, Vincenzo, 31-47. Roma: Accademia nazionale dei Lincei.
 31. Hartmann, Eduard von. 1899. *Geschichte der Metaphysik*. Leipzig: Hermann Haacke
Erste Band:
Plotin als Wendepunkt der alten und mittelalterlichen Philosophie.
Plotins Verhältnis zu den Vorgängern 106; a) Die Kategorien der Sinnenwelt 108; Die relativistischen Kategorien und die Usia 108; Der Stoff 111; Quantität 113; Qualität 115; Kraft 117; Bewegung und Ruhe 118; Zeit 120; Raum 122; Relation 123; Kausalität 125; Universelle Sympathie 127; Teleologischer Panlogismus 128; Notwendigkeit 129; Aktive und passive Möglichkeit 131; Die Lehre vom intelligiblen Stoff 133; b) Die Kategorien der intelligiblen Welt 135; Das Problem 135; Quantität, Qualität und Relation vom Intelligiblen ausgeschlossen 137; Das intelligible Ineinandersein der Ideen 139; Ständigkeit und intelligible Bewegung 141; Die intellektuelle Anschauung und ihr Geschautes 144; Energie und Hypostase 145; Nus, Logos und Sophia 147; Aufstieg vom Nus zum Einen 149; c) Das Eine im Verhältnis zu den Kategorien 153; Das Ringen nach dem Substanzbegriff 153; Das Eine als überseiender Grund des Seins 155; Die positiven Bestimmungen des Einen 157; Die "analogen" Bestimmungen des Einen 159; d) Das Verhältnis der drei Kategoriensphären 160; Unterschied und Verwandtschaft der Kategorien der drei Sphären 160; Richtiges und Unrichtiges in Plotins Kategorienlehre 162; Die Kategorien in der Weltseele 164; Das Intelligible in der Weltseele und im Nus 166; Der Nus als logische Allmöglichkeit 169; Die Immanenz des Einen in den übrigen Sphären 172; Die Stufenreihe der Hypostasen 174-186.
 32. Henry, Paul. 1973. "Trois apories orales de Plotin sur les *Catégories* d'Aristote." In *Zetesis. Festschrift für E. de Strycker*, 234-265. Antwerpen/Utrecht: De Nederlandsche Boekhandel.
 33. ———. 1987. "Apories orales de Plotin sur les *Catégories* d'Aristote." In *Aristoteles. Werk und Wirkung. Paul Moraux zum 65 Geburtstag gewidmet - Band 2: Kommentierung, Überlieferung, Nachleben*, edited by Wiesner, Jürgen, 120-156. Berlin: Walter de Gruyter.
 34. Lask, Emil. 1911. *Die Logik der Philosophie und die Kategorienlehre: eine Studie über den Herrschaftsbereich der Logischen Form*. Tübingen: J. C. B. Mohr
Second edition 1923 (E. Lask - *Werke* - Vol. 2); reprinted in 1993 and in 2003 by Dietrich Scheglmann Reprintverlag, Jena, with the essay *Die Lehre vom Urteil*.
On Plotinus see the IV Chapter: *Die philosophischen Kategorien in der Geschichte der theoretischen Philosophie*. pp. 222-243.
 35. ———. 2002. *La logique de la philosophie et la doctrine des catégories. Étude sur la forme logique et sa souveraineté*. Paris: Vrin
Traduit de l'allemand par Jean-François Courtine, Marc de Launay, Dominique Pradelle et Philippe Quesne.
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Sur Plotin voir: Chapitre IV, Première section. *Aristote. Plotin. Le Moyen Age* pp. 226-243.

36. Maskaleut, Steve. 2005. "Critique du relatif par Plotin: le traité des genres de l'être VI, 1[42], 6-9." *Dionysius* no. 23:7-29
 "Plotinus' treatise on the kinds of being (VI, 1[42]) criticizes the category of the relative (*pros ti*) found in Aristotle and in Stoic writers. Starting from a different foundation, Plotinus postulates certain Platonic principles which control his own theory of the relative -- a theory he does not explain, but which he uses in part in order to support his criticism. Examination of the premises of Plotinus' criticism, its logic, and its limitations allows us to evaluate its pertinence compared with the two other theories of the relative against which it argues. Plotinus effects a separation between two different kinds of relative. From this premise come certain consequences : 1) Plotinus does not succeed in giving sense and unity to the relative except by way of detour into the Forms. 2) Thus Plotinus does not respond directly to the problem posed by the relative. 3) The unity of the relative in Aristotle implicates a necessary variability which Plotinus has not taken into account, because it conflicts with the idea of a homogenous ordered sequence. 4) The question of what relation the Forms have to each other remains open."
37. Montet, Danielle. 1996. *Archéologie et Généalogie. Plotin et la théorie platonicienne des genres*. Grenoble: J. Millon.
38. Nebel, Gerhard. 1929. *Plotins Kategorien der intelligiblen Welt. Ein Beitrag zur Geschichte der Idee*. Tübingen: J. C. B. Mohr
 The first part is on the theory of forms; the second on the theory of categories.
39. Rutten, Christian. 1961. *Les catégories du monde sensible dans les Ennéades de Plotin*. Paris: Les Belles Lettres.
40. Schroeder, Frederic M. 2020. "The Categories and Plotinian Aesthetics." *Science et Esprit* no. 72:115-136
 Summary: "Aristotle regards the informed particular as primary substance and real. Plotinus as a Platonist sees intelligible substance as real and the particulars that belong to a genus as secondary substance and ontically deficient. To avoid the infinite regress involved in predicating the Form both of the particular and the Form Aristotle locates the Form in the particular. Plotinus preserves the transcendence of Form by replacing the Aristotelian predication by synonymy with a system of predication built on *pros hen* equivocity. The Form then becomes *eidos aneideon*, "formless form." This formless form is, not a restricted entity, but rather as an ocean of possibility. As such it dismisses the world of Aristotelian science and opens up new possibilities for understanding art. The Form is regarded as an individual aspect of the intelligible world which is expressed in a P-series which extends from the intelligible world to sensible reality."
41. Strange, Steven K. 1987. "Plotinus, Porphyry, and the Neoplatonic Interpretation of the *Categories*." In *Aufstieg und Niedergang der römischen Welt, Teil II: Principat. Band 36: Philosophie, Wissenschaften, Technik. II. Teilband: Philosophie (Historische Einleitung, Platonismus)*, edited by Haase, Wolfgang, 955-974. Berlin: Walter de Gruyter.
42. Szlezák, Thomas Alexander. 1975. "[Rezenzion:] K. Wurm, *Substanz und Qualität. Ein Beitrag zur Interpretation der Plotinischen Traktate VI 1, 2 und 3*, 1973." *Göttingische Gelehrte Anzeigen* no. 227:216-225.
43. Wurm, Klaus. 1973. *Substanz und Qualität. Ein Beitrag zur Interpretation der Plotinischen Traktate VI 1, 2 und 3*. Berlin: Walter de Gruyter
 Inhalt: Vorwort V; Einleitung und Übersicht 1; Erster Teil. Substanz und Qualität bei Platon und Aristoteles; Kapitel I. Der kategoriale Gegensatz von Sein und ERscheinung und die Form seiner Vermittlung bei Platon 7; Kapitel II. Die aristotelische Kategorienlehre als Theorie der bewegten Wirklichkeit 60; Zweiter Teil. Substanz und Qualität bei Plotin; Kapitel III. Die kategoriale Unterschiedenheit von geistigen und sinnlich wharnehmbarem Sein als Ausgangspunkt der plotinischen Aristoteles-Kritik 133; Kapitel IV. Die Trennung von Seinsaussage und Seinsbegründung als Voraussetzung für die Anerkennung

- der aristotelischen Kategorien durch die Platoniker 167; Kapitel VC. Plotinus Frage nach der Leistung des diskursiven Denkens bei der Seinserkenntnis als Grundlage seiner Aussagen zum Kategorienproblem 221-262.
44. Zeller, Eduard. 1903. *Die Philosophie der Griechen in ihrer geschichtlichen Entwicklung dargestellt*. Leipzig: Fues Verlag IV. Edition Band III, 2.
 45. Zhyrkova, Anna. 2004. "The Doctrine of Categories in Neoplatonism." In *Being or Good? Metamorphoses of Neoplatonism*, edited by Kijewska, Agnieszka. Lublin: Wydawnictwo KUL.

A selection of studies on Plotinus (in progress...)

1. *Les sources de Plotin. Dix exposés et discussions*. 1960. Genève: Fondation Hardt.

Table des matières: E. R. Dodds: Numenius and Ammonius; W. Theiler: Plotin zwischen Platon und Stoa; Pierre Hadot: Être, vie, pensée chez Plotin et avant Plotin; H: C. Puech: Plotin et les gnostiques; H. Dorrie: Die Frage nach dem Transzendenten im Mittelplatonismus; V. Cilento: Mito e poesia nelle Enneadi di Plotino; R. Harder: Quelle oder Tradition?; H: R. Schwyzer: "Bewusst" und "unbewusst" bei Plotin; A. H. Armstrong: The background of the doctrine "That the intelligibles are not outside the intellect"; P. Henry: Une comparaison chez Aristote, Aléxandre et Plotin.

2. Abbate, Michele. 2016. "Il *noeîn* parmenideo (DK 28 B3) nella concezione plotiniana del *Noûs*." *Methodos. Savoirs et Textes* no. 16:1-21.

English abstract: "The present paper aims to show how Plotinus, in a perspective that remains essentially Platonic, interprets the notion of *noeîn* in Parmenides, especially in the light of the well known Fr. 3 DK, on the identity of being and thought. It needs to point out that Plotinus, with Clement of Alexandria, is our source of this fragment. The plotinian interpretation is essential to understand the nature and the ontological-metaphysical function of Plotinus' hypostasis *Nous*. The Parmenidean conception of the identity of *eînai* and *noeîn* is profoundly reshaped by Plotinus and integrated into a perspective compatible with the Platonic and Neoplatonic ontology. According to the plotinian theory, in the hypostasis of *Noûs*, i.e. in the intelligible reality as a whole, being and thought are connected to each other in a dynamic and not motionless identity, which characterizes the nature of *Noûs* as uni-multiplicity (*hen pollá*). In accordance with what Plato states in *Sophist*, Plotinus conceives the intelligible reality as something intrinsically living and alive. Plotinus' conception of *Noûs* and his interpretation of Parmenidean *noeîn* in Fr. 3 DK appear to be central in the whole Neoplatonic tradition and in particular in Proclus' reflection on the nature of intelligible world."

3. Armstrong, Arthur Hilary. 1940. *The Architecture of the Intelligible Universe in the Philosophy of Plotinus*. Cambridge: Cambridge University Press.

Reprint: Amsterdam, Hakkert, 1967.

4. ———. 1967. "Plotinus." In *The Cambridge History of Later Greek and Early Medieval Philosophy*, 193-268. Cambridge: Cambridge University Press.
5. ———. 1979. *Plotinian and Christian Studies*. London: Variorum Reprints.
6. Bales, Eugene. 1983. "A Heideggerian Interpretation of Negative Theology in Plotinus." *The Thomist* no. 47:197-208.
7. Bréhier, Émile. 1928. *La philosophie de Plotin*. Paris: Vrin.

Dernière réimpression: 2000.

8. Brisson, Luc. 1985. "Temps et éternité dans la philosophie grecque." In *Mythes et représentations du temps*, edited by Tiffeneau, Dorian, 59-85. Paris: Éditions du Centre national de la recherche scientifique.

Résumé: "Le concept d'éternité tel qu'on le rencontre chez Plotin ne se trouve chez aucun de ses prédécesseurs. Or, c'est Plotin lui-même qui a occulté ce fait d'histoire, en se donnant pour le disciple fidèle de Parménide et de Platon, qu'il s'évertue à défendre contre le matérialisme d'Aristote.

En vérité, Platon et Aristote ont ceci de commun qu'ils pensent l'éternité comme absence de temps et de changement, et non comme absence de durée. Plotin, au contraire, oppose le temps à l'éternité comme la durée à son absence, introduisant ainsi le concept d'éternité qui sera celui de Boèce et de tout le Moyen Age."

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11. Bussanich, John. 1988. *The One and Its Relation to Intellect in Plotinus. A Commentary on Selected Texts*. Brill: Leiden.
12. Charles-Saget, Annick. 1988. "Polémique et philosophie: Plotin, Ennéades, VI. I, 4-5, Aristote, Catégories, 6." *Les Études Philosophiques*:157-165.
13. Charrue, Jean-Michel. 1978. *Plotin, lecteur de Platon*. Paris: Les Belles Lettres.
14. Chiaradonna, Riccardo. 2002. *Sostanza Movimento Analogia. Plotino critico di Aristotele*. Napoli: Bibliopolis.
15. ———. 2004. "Plotino e la teoria degli universali. *Enn. VI 3 [44], 9.*" In *Aristotele e i suoi esegeti neoplatonici. Logica e ontologia nelle interpretazioni greche e arabe. Atti del Convegno internazionale Roma 19-20 ottobre 2001*, edited by Celluprica, Vincenza and D'Ancona Costa, Cristina, 1-35. Napoli: Bibliopolis.
16. ———. 2009. *Plotino*. Roma: Carocci.
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18. Cilento, Vincenzo. 1973. *Saggi su Plotino*. Milano: Mursia.
19. Collette, Bernard. 2002. *Dialectique et hénologie chez Plotin*. Bruxelles: Ousia.
20. Collette-Ducic, Bernard. 2007. *Plotin et l'ordonnement de l'être. Étude sur les fondements et les limites de la "détermination"*. Paris: Vrin.
21. Corrigan, Kevin. 1987. "Amelius, Plotinus and Porphyry on Being, Intellect and the One. A Reappraisal." In *Aufstieg und Niedergang der römischen Welt, vol. 36: Philosophie, Wissenschaften, Technik. II. Teilband: Philosophie (Platonismus, [Forts.]; Aristotelismus)*, edited by Haase, Wolfgang, 975-993. Berlin: Walter de Gruyter.
22. ———. 2005. *Reading Plotinus. A Practical Introduction to Neoplatonism*. West Lafayette: Purdue University Press.
23. D'Ancona, Cristina. 2006. "The Arabic version of *Enn. IV 7[2]* and its Greek model." In *Arabic Theology, Arabic Philosophy. From the Many to the One: Essays in Celebration of Richard M. Frankk*, edited by Montgomery, James E., 127-155. Leuven: Peeters.
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25. Fielder, John. 1982. "Plotinus and self-predication." In *The Structure of Being. A Neoplatonic Approach*, edited by Harris, Ramson Baine, 83-89. Albany: State University of New York Press.
26. Gerson, Lloyd P. 1994. "Plotinus and the Rejection of Aristotelian Metaphysics." In *Aristotle in Late Antiquity*, edited by Schrenk, Lawrence P., 3-21. Washington: Catholic University Press of America.
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"This paper is a study of Plotinus's analysis of the idea behind Parmenides' famous claim that "it is the same thing for thinking and for being". Plotinus's analysis depends on his reading of Plato as well as his co-option of Aristotle in the service of Platonism. It also depends on his original insights into self-consciousness as a property of cognition and on his non-representationalist theory of knowledge."

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"This passage provides a statement of the distinction between dialectic and logic which aids the understanding of the subsequent development of the latter as a separate

discipline. Plotinus also sets up a contrast between the philosophy of the Stoics and the Peripatetics."

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"All mentions of the notion of participation ('methexis') prior to Plotinus have influenced his considerations on it, primarily, but not exclusively ontologically, the architectonic of the Plotinian system being directly inspired from Plato's *Sophist*. The eclosion of the notion of 'methexis' seems to have followed a long itinerary before its flourishing within the framework of Neoplatonism."

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