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Annotated bibliography on Plato's *Parmenides*

Contents of this Section

The Philosophy of Plato

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

[Plato: Bibliographical Resources on Selected Dialogues](#)

[Plato's *Parmenides* and the Dilemma of Participation](#)

[Selected bibliography on Plato's *Parmenides* \(Current page\)](#)

[Semantics, Predication, Truth and Falsehood in Plato's *Sophist*](#)

Selected and Annotated bibliography of studies on Plato's *Sophist* in English:

[Plato's *Sophist*. Annotated bibliography \(A - Buc\)](#)

[Plato's *Sophist*. Annotated bibliography \(Can - Fos\)](#)

[Plato's *Sophist*. Annotated bibliography \(Fra - Kah\)](#)

[Plato's *Sophist*. Annotated bibliography \(Kal - Mig\)](#)

[Plato's *Sophist*. Annotated bibliography \(Mil - Pec\)](#)

[Plato's *Sophist*. Annotated bibliography \(Pel - San\)](#)

[Plato's *Sophist*. Annotated bibliography \(Say - Zuc\)](#)

Bibliographies on Plato's *Sophist* in other languages:

[Platon: *Sophiste*. Bibliographie des études en Français \(A - L\)](#)

[Platon: *Sophiste*. Bibliographie des études en Français \(M - Z\)](#)

Platon: *Sophistes*. Ausgewählte Studien in Deutsch

Platone: *Sofista*. Bibliografia degli studi in Italiano

Platón: *Sofista*. Bibliografía de estudios en Español

Platão: *Sofista*. Bibliografia dos estudos em Português

Index of the Section: Ancient Philosophy from the Presocratics to the Hellenistic Period



Annotated bibliography of the studies in English: Complete PDF Version on the website [Academia.edu](https://www.academia.edu)

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N.B. For the critical editions and translations of the Dialogue see: [Plato: Bibliographical Resources on Selected Dialogues](#)

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"In the relatively naive early theory of forms, Plato uses unreflectively such words as "one," "being," "whole," "same," "other"; when he came to reflect on these words and to treat them as signifying forms, he encountered many difficulties -- especially in view of his principle of "self-predication," that the form (being) is itself. An attempt is here made to delineate the "new" theory involved in the "Sophist" and "Parmenides", in two main aspects: participation of one form in another, and negation and incompatibility. A constructable model for these relations of forms is described. "

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"The paper challenges the view that in both the "Parmenides" and the "Sophist" Plato suffers from confusion about identity and predication. I claim that the arguments of part II of the "Parmenides" are not infected with this confusion. Further, I argue that part II of the "Parmenides" explores and investigates ideas (especially about being and not-being) that are crucial to the solution of the problem of not-being in the "Sophist" (a solution that does not depend on distinguishing identity and predicative senses of 'to be')."
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- as justice itself and good itself, while the older Socrates of other dialogues presents forms as central to philosophy; the dialogue thus raises the question whether its criticism of forms signals Plato's revision of views expressed in previous writings. The *Parmenides* is the only dialogue in which forms are the main topic. The dialogue's second part, 137c-166c, is the longest passage of unrelenting argument in Plato's writings. Its arguments are his most puzzling." (p. 383)
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 "The aim of this paper is to give a synthetic and overview interpretation of what Plato intends by "participation" in several dialogues. "*Phaedo*", 100 sqq.: participation is the effect of the Forms' presence in things and of their having something in common. "*Parmenides*", 248-249: participation consists of things "being-caused-as-images-of Forms," where "cause" will in later dialogues be disclosed to be the Forms as models and goals and intellects as agents. "*Sophist*", 219 sqq. and 266a sqq.: by productive art intelligent agents -- human and divine -- cause products to participate through contemplation of Forms as models. "*Timaeus*", 26b-30d and 47e sqq.: working with the receptacle as the participant underlying all participation, the divine craftsman uses the Forms as models and telic causes in producing individual souls and bodies, together with the entire visible universe itself. "*Symposium*", 210e-211b, "*Phaedo*", 79d and "*Republic*", vi, 511d suggest that Plato's philosophy is not a phenomenology."
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