



## NOTE FROM THE PUBLISHER

Welcome to our second catalog! Parmenides is proud to announce the upcoming release of our 20th title, in what will be our third year of publications. 2006 was our fourth year on display at BookExpo America, and our sixth year exhibiting at the International Frankfurt Book Fair in Germany. More importantly, there were many exciting firsts in 2006: We celebrated the release of our first set of audiobooks – projects that were six years in the making: Stanley Lombardo's *Iliad, Odyssey*, the *Essential Iliad* and the *Essential Homer* are now available! Through rights agreements and collaborations with other publishers, a number of our titles will soon be available in foreign languages (including in Modern Greek). The first Parmenides title was up for debate at an Author-Meets-Critics Session during the APA Pacific Conference in Portland, Oregon in March (J. Angelo Corlett's *Interpreting Plato's Dialogues*).

As this catalog is going to press, we are reflecting on yet another successful year of steady progress towards our goals. In the face of disturbing trends—certain university as well as independent presses have been forced to reduce or completely close down their philosophy divisions—we make it a point to demonstrate commitment to and enthusiasm for this subject and particularly its origins in Ancient Greece. By doing so, and by doing so persistently, we hope to affect a wider, more profound counter-trend in the publishing world and beyond.

In this spirit, our thanks and appreciation go out to our authors, our readers, our friends, colleagues and associates in the publishing, book selling and distribution industry as well as in the academic community. It is a joy to work in this field and, together with these people, to be contributing to the revival of a passion for thought.

Sara Hermann  
Publisher & CEO  
PARMENIDES PUBLISHING

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*The aim of  
Parmenides Publishing is to  
renew interest in the origins and  
scope of thinking as method.*



**David Ambuel**  
is Associate Professor of Philosophy and the Kurt F. Leidecker Chair of Asian Studies at Mary Washington College, Fredericksburg, VA. He specializes in Ancient Greek and Indian & Asian Philosophy. He is the co-editor of *Philosophy, Religion and the Question of Intolerance* (1997).

"It is generally supposed that the *Sophist* contains the core of Plato's later metaphysics, which must then have identified not-being and difference. David Ambuel undertakes to show that this identification implies that determination is negation, a doctrine which destroys the distinction between accidental and essential determination, and thereby the theory of forms. As doctrine, the *Sophist* points toward Speusippus, not Plato. By analyzing its treatment of resemblance and participation, Ambuel concludes that its structure is aporetic. This account is highly original. It is also very likely true."

— **R. E. Allen**  
Emeritus Professor of Classics and Philosophy,  
Northwestern University

*"Ambuel's reading strikes me as eminently plausible."*

"Ambuel has given us an accurate and enduring Plato's *Sophist*—a translation based on the newly revised OCT text, accompanied by a scholarly commentary rich in philosophical detail. The translation is lucid, untainted by jargon, and unaffected by the implicit assumptions of any of the dominant "schools" of Platonic interpretation. Its helpful commentary, focusing on the text instead of the secondary literature, makes it perfect for the classroom."

— **Debra Nails**  
Professor of Philosophy,  
Michigan State University

*"... perfect for the classroom."*

"In his study of Plato's *Sophist* David Ambuel has given us a minutely detailed and exhaustive textual analysis amply buttressed by well chosen comparisons taken from practically all the middle and late dialogues. Boldly stated, completely original, all of a piece, provoking, it confronts the world of Platonic scholarship with a new height that fairly cries out to be attempted."

— **David Marshall**  
Ludwig-Maximilians University of Munich

## IMAGE AND PARADIGM IN PLATO'S SOPHIST'

**David Ambuel**

*The 'Sophist' is presented now not as an artefact of the intellectual past or precursor of late 20th century philosophical theories, but as living philosophy.*

The *Sophist* sets out to explain what the sophist does by defining his art. But the sophist has no art. Plato lays out a challenging puzzle in metaphysics, the nature of philosophy, and the imitation of philosophy that is unraveled in this new and unconventional interpretation.

Here is a new translation of this important late Platonic dialogue, with a comprehensive commentary that reverses the dominant trends in the scholarship of the last fifty years. The *Sophist* is shown to be not a dry exposition of doctrine, but a rich exercise in dialectic, which reveals both the Eleatic roots of Platonic metaphysics and Plato's criticism of unrevised Eleaticism as a theoretical underpinning for sophistry.

The *Sophist* is presented now not as an artefact of the intellectual past or precursor of late 20th century philosophical theories, but as living philosophy. In a new translation and interpretation, this late dialogue is shown to be a defense of and not a departure from Plato's metaphysics.

The book is intended to provide

a complete interpretation of Plato's *Sophist* as a whole. Central to the methodology adopted is the assumption that all elements of the dialogue to be understood must be understood in the context of the dialogue as a whole and in its relation to other works in the Platonic corpus.

Three main points are argued: (1) the dialogue does not present a definitive or positive doctrine of the late Plato, but has the structure of a *reductio ad absurdum*; (2) the figure of the sophist is employed to critically examine the metaphysics of Parmenides. While acknowledging a core of metaphysical insight in Parmenides, the argument implies that, by failing to account for resemblance, Eleaticism implies an inadequate theory of relations, which makes impossible an adequate understanding of essence. Consequently, Eleaticism unrevised can be taken as the philosophical underpinning for the antithesis of philosophy, lending legitimacy to sophistry; (3) the criticism constitutes an indirect argument for Platonic metaphysics, which has roots in Eleaticism, that is, for the Theory of Forms.

*"This account is highly original. It is also very likely true."*

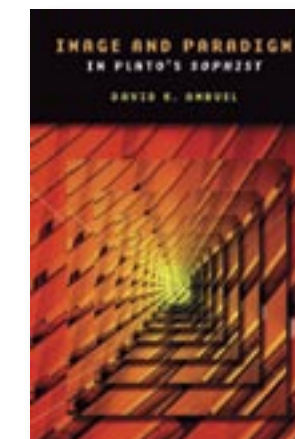


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David Ambuel
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**Scott Austin**

received his Ph.D. from the University of Texas. He has taught at Boston and at Texas A&M University, and has been a Visiting Fellow in the Princeton University philosophy department and at Clare Hall in the University of Cambridge. Professor Austin has won a Fulbright Fellowship as well as awards for teaching and academic advising. His first book, *Parmenides: Being, Bounds, and Logic* was published by Yale University Press.

“Highly original....Other scholars have puzzled over Parmenides’ apparently self-refuting use of negation in the Way of Truth and have noticed—without in the end making much philosophical capital from—his use of modalities. Austin is the only scholar to have diagnosed the highly controlled logical/methodological system he sets out. Similarly others have recognized a genuinely Parmenidean structure to the second part of Plato’s *Parmenides*, but Austin has worked out a more thoroughgoing and programmatic account of what this might consist in. [His] proposals about Parmenides’ heritage in Western metaphysics are wholly novel.

Austin offers a different way of looking at Parmenides, Plato, and the Western tradition of metaphysics and theology. His work is freshly and distinctively conceived, taking as its central preoccupation Parmenides’ ambition of mapping systematically all the different fundamental ways—modalities of denial and affirmation—in which truth can be stated, and following out its impact on Platonic dialectic in Plato himself and a succession of later thinkers. A book for scholars of ancient Greek philosophy.”

—**Malcolm Schofield**  
Professor of Ancient Philosophy,  
University of Cambridge

**PARMENIDES AND  
THE HISTORY OF DIALECTIC:  
THREE ESSAYS**

**Scott Austin**

*A study of the form of Parmenides’ argument in relation to the form of Plato’s dialogue ‘The Parmenides’ and to the form of subsequent dialectic in the Western tradition.*

Parmenides and the History of Dialectic is a study of Greek philosophical method as it affects contemporary philosophical issues. What was distinctive about the method of Parmenides, the inventor of philosophical argument as we know it? How did Parmenides’ method affect Plato’s dialectic, which was supposed to provide the solution to all ultimate philosophical problems? How, in turn, did Plato influence Hegel and our subsequent tradition?

There are many studies of Parmenides’ text, its philosophical content, and its influence. This study aims to do something differ-

ent, to look at the form of the argument, the scope of its positive and negative language, the balanced structure its author generates, and the clear parallels with Plato’s *Parmenides*.

Along the way, Austin considers issues like these: was Parmenides, an absolute monist, entitled to speak at all, and in many negative words at that? How did he think that his own language related to the reality that he was trying to describe? What was his notion of the use of metaphor? What logical techniques did he invent? Has his type of philosophy come to an end?

Praise for Scott Austin’s *Parmenides: Being, Bounds, and Logic* (Yale University Press, 1986):

“It is a major virtue of Scott Austin’s *Parmenides: Being, Bounds, and Logic*, that Austin attempts to present a Parmenides who is of philosophical, and not merely antiquarian interest.”

—*Noûs*, September 1989



<b>Parmenides and the History of Dialectic</b>
Scott Austin
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**Edward C. Halper**

Edward C. Halper is Professor of Philosophy at the University of Georgia. He is the author of *Form and Reason: Essays in Metaphysics* (1993), and *One and Many in Aristotle's Metaphysics: The Central Books* (1989, 2nd edition 2005), as well as more than forty papers in academic journals and books. Professor Halper was recently honored with an appointment to the General Sandy Beaver Professorship at Georgia, which he held from 2002-2005.

Praise for *The Central Books*:

"This brilliant book should be welcomed as a major contribution to Aristotle scholarship. Halper offers a lucid interpretation of Books VI-IX of the *Metaphysics*. His interpretive key is the thesis that for Aristotle the measure of being is unity; hence the search for being in the primary sense is an inquiry into what is itself most one and, in turn, the cause of unity in other things. Halper brings this thesis to bear on every chapter of the central books, and the results are deep and exciting. I know of no more helpful companion for anyone undertaking serious study of *Metaphysics* VI-IX."

— **Mitchell Miller**  
Professor of Philosophy,  
Vassar College

"Ed Halper's book on Aristotle's *Metaphysics* is beyond question the outstanding major study of that work that has appeared in the last fifty years. Halper understands that the *Metaphysics* is a one and not a many, not a didactic exposition but a single sustained inquiry into the deepest questions about things. Aristotle challenges his readers to reopen all the piecemeal assumptions on which our ordinary thinking and questioning rests; Halper accepts that radical demand as few scholars do, and he guides us along an intricate and exhilarating journey."

— **Joe Sachs**  
Tutor at St. John's College,  
Annapolis, Maryland

**ONE AND MANY IN  
ARISTOTLE'S METAPHYSICS**  
**Books Alpha—Delta**

**Edward C. Halper**

*Aristotle ultimately undermines the problem of the one and many, but understanding how he treats the problem provides a surprising amount of cogency and coherence to Aristotle's often difficult text and shows why he thinks a science of metaphysics exists.*



*One and Many in Aristotle's Metaphysics: Books Alpha to Delta* is sequentially the first volume of a three volume set, the second of which was first published by Ohio State University Press in 1989 and was reprinted with revisions by Parmenides Publishing in 2005. The final volume, *Iota to Nu*, is scheduled for release in 2009. (See page 19 for the *Central Books*.)

Most treatments of the opening books of Aristotle's *Metaphysics* aim to elucidate Aristotle's doctrines of being and substance or to discover, within his accounts of his philosophical predecessors, their doctrines of being. In this first volume of *One and Many*, Halper argues that books Alpha to Delta should be read as a coherent treatment, within the larger whole of the *Metaphysics*, that addresses the problem of how there can be a science of metaphysics. At issue is whether the topics that should be treated by metaphysics can fall under a single science, and this question turns on whether these topics constitute the sort of unity that can be the subject matter of an Aristotelian science. Aristotle shows that metaphysics exists by showing that these topics do indeed constitute the appropriate unity.

Halper argues that Aristotle poses and

pursues the problem of the existence of metaphysics as a version of the problem of the one and the many. However, Aristotle resolves this problem by introducing doctrines of being and substance, and it is these latter that he continues to explore in the next portion of the *Metaphysics*, treated in the second volume, *The Central Books*. Hence, the opening books of the *Metaphysics* show, Halper argues, Aristotle's transformation of metaphysics from a treatment of the problem of the one and the many to a treatment of being and substance. Understanding the one/many problem that these doctrines resolve is the key to understanding Aristotle's arguments in the opening books of the *Metaphysics* and, consequently, the doctrines they support.

Many of the details in these well worked books of the *Metaphysics* are, of course, well known. What Halper does here is fit them together into a coherent treatment of the problem of the one and many. In doing so, he locates the *Metaphysics* firmly in the tradition of Presocratic and Platonic metaphysical speculation. Aristotle undermines this tradition, but understanding how he does so is essential for understanding his argument in the *Metaphysics*.

<b>One and Many in Aristotle's Metaphysics</b> Books Alpha — Delta
Edward C. Halper
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**Arnold Hermann**

is an independent researcher and philosopher specializing in Presocratic philosophy, Metaphysics, and methods of thinking. He is the author of *To Think Like God: Pythagoras and Parmenides—The Origins of Philosophy* (Parmenides Publishing, 2004), both the illustrated as well as the fully annotated edition. He is currently working on *Above Being: Plato's Parmenides* (forthcoming in 2008).

**Sylvana Chrysakopoulou**

teaches Ancient Philosophy at the Universities of Patras and Crete, Greece. She received her PhD from the Department of the History of Philosophy at Paris IV, Sorbonne. Dr. Chrysakopoulou is currently working on *Theology versus Physics in Presocratic Poetry: From Xenophanes to Empedocles*. She was recently granted a visiting fellowship to the Scuola Normale Superiore, in Pisa, Italy.



**Glenn W. Most**

is Professor of Ancient Greek at the Scuola Normale Superiore in Pisa and teaches at the University of Chicago in the Committee on Social Thought and in the Departments of Classics and of Comparative Literature. His edited works include F.A. Wolf: *Prolegomena to Homer*, ed. with A.T. Grafton and J.E.G. Zetzel (Princeton University Press, 1985), Theophrastus, *Metaphysics*, ed. with A. Laks (Les Belles Lettres, 1993), and *Studies on the Derveni Papyrus*, ed. with A. Laks (Oxford University Press, 1997). Professor Most has recently completed the new Loeb edition of Hesiod, *Theogony. Works and Days. Testimonia* (Loeb Classical Library, December 2006). He has edited this translation.

**Douglas Hedley**

is Senior Lecturer in the Philosophy of Religion, Fellow and Graduate Tutor at Clare College, University of Cambridge. He is a past Secretary of the British Society for the Philosophy of Religion and past President of the European Society for the Philosophy of Religion. In 1995 he taught at Nottingham University and in 1996 moved to the Divinity Faculty in Cambridge. Professor Hedley's book, *Coleridge, Philosophy and Religion: Aids to Reflection and the Mirror of the Spirit*, was published by Cambridge University Press in 2000. He has written an introduction to this translation.



**PLATO'S PARMENIDES:  
A NEW TRANSLATION**

**Arnold Hermann  
Sylvana Chrysakopoulou**  
EDITED BY GLENN W. MOST

*A new translation of one of the most influential of all Platonic dialogues, aiming at philosophical clarity and accessibility.*

Plato's *Parmenides* is known to be one of the most influential of all Platonic dialogues while at the same time being notoriously difficult to understand. This new translation is the result of an intensive collaboration between Arnold Hermann, who has spent the last fifteen years researching the philosophy of Parmenides and its relation to that of Plato, and Dr. Sylvana Chrysakopoulou, Professor of Ancient Greek Philosophy, whose previous translations include Pierre Hadot's *Exercices Spirituels et Philosophie Antique and Apprendre à Philosopher dans l'antiquité* from French into Modern Greek. The translation is edited by Professor Glenn W. Most (University of Chicago, Department of Classics and Scuola Normale Superiore di Pisa, Italy.) Hermann and Chrysakopoulou's new translation of Plato's *Parmenides* aims at philosophical clarity and consistency. The goal is to provide an edition of the text that elucidates its philosophical content, making it more accessible, while remaining faithful to the original Greek.

As such it differs from previous versions in that the translation is not as literal, but rather is shaped by a painstaking attention to the ideas and arguments it explores. Included in the volume are three introductions that help place the dialogue in its historical, linguistic, and philosophical contexts, informed in each case by up-to-the-minute scholarship. Professor Chrysakopoulou provides an overview of the text from a philologist's perspective, while Mr. Hermann explains its historical background, specifically addressing the question of its style in relation to other works in the Platonic corpus. Professor Douglas Hedley (University of Cambridge) gives an insightful account of the way in which *The Parmenides* has been received by different cultures and philosophical schools throughout the centuries to the present day. The translation is thoroughly footnoted throughout and the appendix includes an index of keywords, both in Greek and English, as well as an extensive bibliography.



<b>Plato's Parmenides: A New Translation</b>
Arnold Hermann Sylvana Chrysakopoulou
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### Alexander P. D. Mourelatos

is Professor of Philosophy and of Classics at the University of Texas at Austin. For many years he was the director of the Joint Classics-Philosophy Graduate Program in Ancient Philosophy, widely recognized as one of the best such programs in North America. His *Route of Parmenides* was first published by Yale University Press in 1970. He is also the editor of *The Pre-Socratics: A Collection of Critical Essays* (Doubleday Anchor, 1974; Princeton University Press, 1993).

"*The Route of Parmenides* caused a sensation when it appeared in 1970 and it is still one of the most original and suggestive studies of Parmenides' philosophy ever written. Mourelatos presents a rich and attractive reconstruction of the 'cognitive quest' into the nature of 'what is' that Parmenides both undertook and recommended to others. A work every serious student of ancient Greek philosophy will want to read, and read again."

—**James H. Lesher**

Professor of Philosophy and  
Distinguished Scholar-Teacher,  
University of Maryland

"*The Route of Parmenides* is one of the most important books ever written on Parmenides and is thus required reading for any student of Greek philosophy. Mourelatos is a master of the tools of analytic philosophy, but at the same time he achieves a more sophisticated understanding of Parmenides' philosophy through careful consideration of his position in the epic and philosophical traditions, insightful semantic and syntactical analysis of his language and illuminating discussion of the imagery of the poem. Mourelatos' *Route* is one from which students of Greek philosophy, both new and old, will bring back rich tidings each time they follow it."

—**Carl Huffman**

Edwin L. Minar Professor of Classics,  
DePauw University

"*The Route of Parmenides* constitutes a major signpost on the road to understanding not just the great Eleatic thinker but the whole trajectory of early Greek philosophical thought as well. It is a cause of serious joy that it is now available to a new generation of scholars as their guide through the twisting paths along which western philosophy took its very first and most important steps."

—**Alexander Nehamas**

Professor of Philosophy of the  
Humanities and Comparative Literature,  
Princeton University

"Alexander Mourelatos puts Parmenides in his historical, literary, and philosophical context in a way that has seldom been done before or since. [*The Route*] combines subtle philological and literary inquiry with rigorous philosophical analysis to create a remarkable synthesis.... In the thirty-five years since its publication it has become a classic in its own right."

—**Daniel W. Graham**

Professor of Philosophy,  
Brigham Young University

## THE ROUTE OF PARMENIDES

### A STUDY OF WORD, IMAGE, AND ARGUMENT IN THE FRAGMENTS

Alexander P. D. Mourelatos

*A new, revised edition of one of the most important books ever written on Parmenides, including a previously unpublished essay by Gregory Vlastos.*



This study of the fragments of Parmenides' poem, "On Nature" (early 5th century b.c.e.), combines traditional philological reconstruction with the approaches of literary criticism and philosophical analysis to reveal the thought structure and expressive unity of the best preserved and most important, influential, and coherent text of Greek philosophy before Plato. Originally published in 1970 and widely cited and discussed since then in the literature on Parmenides and on the pre-Socratics, *The Route of Parmenides* has been out of print for nearly three decades. This new edition—the first in paperback—includes a new introduction, and it reprints three essays by the author that significantly enhance and extend the argument of the original edition. Also included is a previously unpublished essay by Gregory Vlastos, "Names of Being in Parmenides," which serves both as a complement and as a

foil to the corresponding argument in *Route*.

Combining the approaches of philosophical, philological, and literary analysis, Alexander Mourelatos examines the morphology of images and metaphors in the fragments of Parmenides' poem "On Nature" with the aim of articulating and interpreting the poem's key concepts and component arguments. Relevant antecedents and parallels from the tradition of epic poetry, especially of Homer's *Odyssey*, are explored in depth.

Apart from the contribution the book makes toward understanding Parmenides' thought, it offers philosophically substantial analyses of the Greek concept of *alêtheia*, "truth, reality," and of the thematically important cluster of Greek terms that center, respectively, on the concepts of "persuasion" (*peithein*, *pistis*, *peithô*) and "seeming/belief" (*dokein*, *doxa*).

"Mourelatos has crafted a splendid chariot to convey the student of Parmenides from the abode of Night into Light."

—**Wallace Matson**

Professor of Philosophy Emeritus,  
University of California, Berkeley

#### The Route of Parmenides

Alexander P. D.  
Mourelatos

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**Matthew R. Silliman** earned his B.A. from Earlham College, and his M.A. and Ph.D. from Purdue University (1986). He has taught as a professor of philosophy at the Massachusetts College of Liberal Arts since 1993, specializing in Ancient Greek philosophy as well as social and political philosophy. He has also served as Editorial Reviewer for the *Social Philosophy Today* book series since 1987.

“Matt Silliman’s *Sentience and Sensibility* reads as a casual dialogue without sacrificing the philosophical rigor of thorny perennial issues; Intrinsic and Instrumental Value; Fact/Value dichotomy; personal identity; environmental ethics; animal rights are among the issues he discusses in an inviting manner. [He] presents a theory of “Value Incrementalism” that serves as the focal point through which he assesses the weaknesses of traditional ethical theories in responding to dichotomies. An incremental value perspective, although time consuming, embraces all levels of value that holistically provide a better understanding of decisions that are made. The richness of this approach is showcased in the creative dialogue between a latter day Kant and J.S. Mill (Harriet Taylor) that moves quickly and with wise humor that gives glimpses of the author’s voice in the characters. All in all, this work shall be used well in courses especially pitched to entice student interest in philosophy as a ‘living subject.’”

— **G. John M. Abbarno**  
Professor of Philosophy,  
D’Youville College

“Silliman’s resuscitation of the art of the philosophical dialogue breathes substance into conversation and drama into ideas. This wonderfully urbane and well-written dialogue about the moral life captures the reader’s attention early and never lets it go.”

— **John Lachs**  
Centennial Professor of Philosophy,  
Vanderbilt University

*“This wonderfully urbane and well-written dialogue about the moral life captures the reader’s attention early and never lets it go.”*

“This is a lively philosophical dialogue on the moral status of living things, human and otherwise. The protagonist defends a multi-level account on which we have direct moral obligations to all and only sentient beings, but stronger obligations to those that are self-conscious to some degree than to those that are barely sentient. The view is well defended, and yields plausible conclusions about such questions as whether we ought to be vegetarians, and whether abortion is always or sometimes morally wrong. The dialogue format adds dramatic interest and guides the reader through the complexities of the subject. It enables the objections and responses to be forcefully expressed and answered, but within a context of mutual respect. These features make it useful for either graduate or undergraduate ethics courses. It will also be of interest to anyone who has been troubled by the ambiguous moral status of nonhuman animals, human embryos and fetuses, and other puzzling cases.”

— **Mary Anne Warren**  
Professor Emeritus of Philosophy,  
San Francisco State University

## SENTIENCE AND SENSIBILITY: A CONVERSATION ABOUT MORAL PHILOSOPHY

**Matthew R. Silliman**

*Silliman’s ‘Sentience and Sensibility’ achieves a powerful blend: It is at once engaging, learned, and provocative. One is readily swept up in the debate and vigilance for details and nuances is well rewarded.*  
— **Joe Cruz**, Professor of Philosophy and Cognitive Science, Williams College

*Sentience and Sensibility* is a dialogue that engages a number of issues in moral theory in a rigorous and original manner, while remaining accessible to students and other nonspecialist readers. It accomplishes this by means of the time-honored (if presently dormant) medium of philosophical dialogue, in which its characters actively challenge each other to clarify their ideas and defend their reasoning. In this manner the conversation develops and weighs some proposed solutions, in largely non-technical language, to a number of current and traditional moral problems (including the nature and origin of moral value, the moral status of nonhuman animals, problems of partiality, and other vexed topics).

Moral philosophy and theory can seem as remote and intimidating as everyday ethical matters and moral intuitions are pressing. *Sentience and Sensibility* proposes that these two should

meet. The book’s characters gently challenge each other to clarify their thinking and defend their reasoning, and in this rigorous yet personable manner explore traditional and fresh takes on morality. The conversation aims not only to discover thoughtful answers to such questions, but to do so while being respectful of both philosophical theory and ordinary moral intuitions.

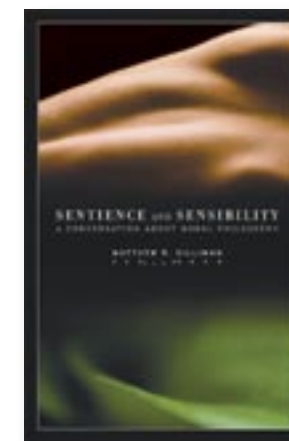
David Weissman of CCNY believes this “may be the best use of the very difficult medium of philosophical dialogue” he has read, and that the book “deserves a wide audience.” Kay Mathiesen of the University of Arizona compares the appeal of the book to that of Jostein Gaarder’s bestselling novel about the history of philosophy, with the difference that *Sentience and Sensibility* develops original ideas in moral thought: “It’s like a *Sophie’s World* for grownups.”

*“It’s like a Sophie’s World for grownups.”*

— **Kay Mathiesen**  
Senior Lecturer on Ethical Theory  
University of Arizona

*“I have probably never read a better use of dialogue form.”*

— **David Weissman**  
City College of New York



**Sentience and Sensibility:**  
a conversation  
about moral  
philosophy

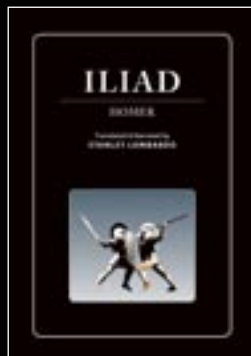
Matthew R. Silliman

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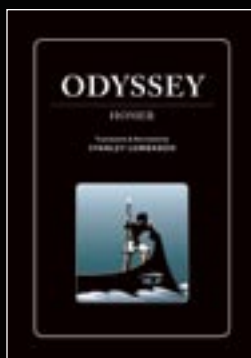
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# HOMER

*The most daring, rapid and colloquial translation of Homer's Iliad that I know.*

— **Richard Janko**  
University College, London

More than almost any other book, **Homer's Iliad** is meant to be spoken aloud, so it's a natural fit for audiobooks. With his fluid translation of ancient Greek into the rhythms of contemporary conversation, Lombardo has rendered the story of the final stretch of the Trojan War more boldly modern and recognizable than the remote marble tableaux conjured by most other versions. ... Lombardo's *Iliad* both sings to 21st century ears and holds true to Homer's original vision; the blind bard would be proud.

— **Publishers Weekly**, October 2006 © 1997-2005

*"The excellence of Stan's performance can't be lauded too much. There's no other translator of the world's greatest poetry that is also a world-class reader."*

— **Douglass Parker**  
University of Texas at Austin



**Stanley Lombardo** is Professor of Classics at the University of Kansas. His translations of the *Iliad* and the *Odyssey* were originally published by Hackett Publishing Company in 1997 and 2000, respectively.



# AUDIOBOOKS

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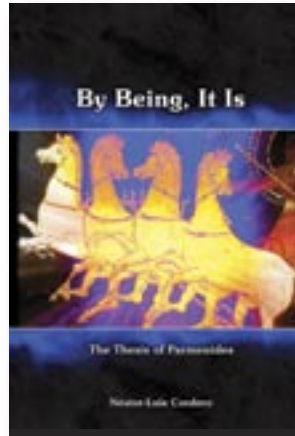
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## BY BEING, IT IS THE THESIS OF PARMENIDES

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*A step-by-step introduction into the Parmenidean problematic and why his main thesis "by being, it is" served as a conceptual foundation for all later ontology.*

The adventure of philosophy began in Greece, where it was gradually developed by the ancient thinkers as a special kind of knowledge by which to explain the totality of things. In fact, the Greek language has always used the word *onta*, "beings," to refer to things. At the end of the sixth century b.c.e., Parmenides wrote a poem to affirm his fundamental thesis upon which all philosophical systems should be based: that there are beings.

In *By Being, It Is*, Néstor-Luis Cordero explores the richness of this Parmenidean thesis, which became the cornerstone of philosophy. Cordero's textual analysis of the poem's fragments reveals that Parmenides' inten-

tion was highly didactic. His poem applied, for the first time, an explicative method that deduced consequences from a true axiom: by being, it is. To ignore this reality meant to be a victim of opinions.

This book explains how without this conceptual base, all later ontology would have been impossible. It offers a clear and concise introduction to the Parmenidean doctrine and helps the reader appreciate the imperative value of Parmenides' claim that "by being, it is." Another important issue treated in this work is related to the analysis of Parmenidean doxa and the defense of the thesis that doxa is not appearance.

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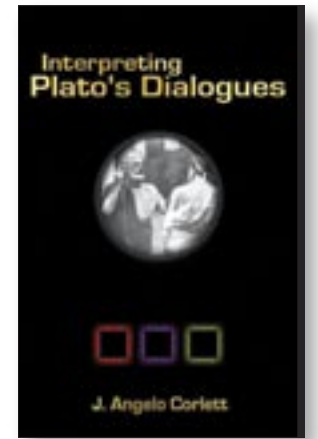
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**Néstor-Luis Cordero** is Professor of Ancient Philosophy at the University of Rennes, France. He is the author of *Les deux chemins de Parménide*.

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*Interpreting Plato's Dialogues* introduces readers to some key problems in understanding Plato's writings, and explores in-depth and critically the various ways of approaching Plato. The problem of how to interpret Plato's dialogues dates back to Plato's Academy, and Plato's interpreters ought not to forego this important discussion. For how one approaches texts will inevitably influence how one interprets their contents. This is especially true of Plato's writings, as they are, with few exceptions, dialogues. For the sake of historical accuracy, then, it is crucial that the most plausible interpretation of Plato's works is articulated and well defended. And this is precisely what this book provides: an articulation and critical evaluation of the various ways to approach Plato's dialogues, along with the articulation and defense of a plausible new way to interpret Plato.

This new way of approaching Plato neither sees Plato's words as doctrines according to which the dialogues are to

be interpreted, nor does it reduce Plato's dialogues to dramatic literature. Rather, it seeks to interpret the aim of Plato's writings as being influenced primarily by Plato's respect for his teacher, Socrates, and the manner in which Socrates engaged others in philosophical discourse. It places the focus of philosophical investigation of Plato's dialogues on the content of the dialogues themselves, and on the Socratic way of doing philosophy.

This book contains a comprehensive bibliography of philosophical sources on the interpretation of Plato's corpus of writings, as well as some important works in the field of classical studies and philology. *Interpreting Plato's Dialogues* provides both an analytical, scholarly, and thorough treatment of what is perhaps the most long-standing problem in Plato studies. The book will serve well as a companion text to Plato's dialogues and is of special interest to philosophers, classicists, and philologists.

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**J. Angelo Corlett** is Professor of Philosophy at San Diego State University. He is the Editor-in-Chief of the *Journal of Ethics*, Founder and President of the Society for Ethics, and a Fellow at the Institute for Ethics & Public Affairs.



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Parmenides of Elea was the most important and influential philosopher before Plato. Patricia Curd here reinterprets Parmenides' views and offers a new account of his relation to his predecessors and successors.

In the traditional interpretation, Parmenides argues that generation, destruction, and change are unreal and that only one thing exists. He therefore rejected as impossible the scientific inquiry practiced by the earlier Presocratic philosophers. But the philosophers who came after Parmenides attempted to explain natural change and they assumed the reality of a plurality of basic entities. Thus, on the traditional interpretation, the later Presocratics either ignored or contradicted his arguments. In this book, Patricia Curd argues that Parmenides

sought to reform rather than to reject scientific inquiry and offers a more coherent account of his influence on the philosophers who came after him.

*The Legacy of Parmenides* provides a detailed examination of Parmenides' arguments, considering his connection to earlier Greek thought and how his account of "what-is" could serve as model for later philosophers. It then considers the theories of those who came after him, including the Pluralists (Anaxagoras and Empedocles), the Atomists (Leucippus and Democritus), the later Eleatics (Zeno and Melissus), and the later Presocratics (Philolaus of Croton and Diogenes of Apollonia). The book closes with a discussion of the importance of Parmenides' views for the development of Plato's Theory of Forms.

**Patricia Curd** is Professor at Purdue University where she works primarily in Ancient Philosophy. She is a co-editor of *Readings in Ancient Greek Philosophy*.

*"The Legacy of Parmenides* represents a milestone along the way of Parmenides' interpretation. It is full of ideas and tells a coherent story about Parmenides and early Greek thought."

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"Professor Curd offers a genuinely and possibly correct interpretation of the core thesis of the poem of Parmenides in a field so well worked over that saying something both new and true is profoundly difficult. This is a notable achievement."

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## ONE AND MANY IN ARISTOTLE'S METAPHYSICS

*The Central Books*

**Edward C. Halper**

*Using the problem of the one and the many as a lens, Halper reconstructs nearly all the arguments of the Central Books of Aristotle's Metaphysics.*



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The problem of the one and the many is central to ancient Greek philosophy, but surprisingly little attention has been paid to Aristotle's treatment of it in the *Metaphysics*. This omission is all the more surprising because the *Metaphysics* is one of our principal sources for thinking that the problem is central and for the views of other ancient philosophers on it.

The *Central Books* of the *Metaphysics* are widely recognized as the most difficult portion of a most difficult work. Halper uses the problem of the one and the many as a lens through which to examine the *Central Books*. What he sees is an extraordinary degree of doctrinal cogency and argumentative coherence in a work that almost everyone else supposes to be some sort of patchwork. Rather than trying to elucidate Aristotle's doctrines—most of which have little explicitly to do with the problem, Halper holds that the problem of the one and the many, in

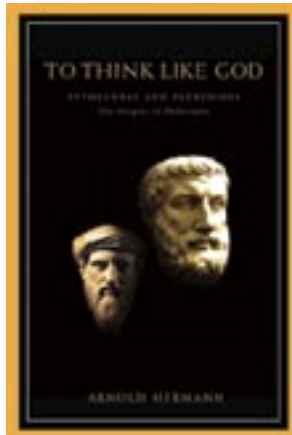
various formulations, is the key problematic from which Aristotle begins and with which he constructs his arguments.

Thus, exploring the problem of the one and the many turns out to be a way to reconstruct Aristotle's arguments in the *Metaphysics*. Armed with the arguments, Halper is able to see Aristotle's characteristic doctrines as conclusions. These latter are, for the most part, supported by showing that they resolve otherwise insoluble problems. Moreover, having Aristotle's arguments enables Halper to delimit those doctrines and to resolve the apparent contradiction in Aristotle's account of primary *ousia*, the classic problem of the *Central Books*. Although there is no way to make the *Metaphysics* easy, this very thorough treatment of the text succeeds in making it surprisingly intelligible. (See pages 6-7 for Books *Alpha—Delta*.)

"Halper is an authority I respect. He manages to combine originality of thinking and accuracy of interpretation. His *One and Many in Aristotle's Metaphysics* is a must read for any serious student of Aristotle."

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**Edward C. Halper** is Professor of Philosophy at the University of Georgia. He is the author of *Form and Reason: Essays in Metaphysics* (1993).



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The Pythagoreans sought to approach this otherworldly knowledge by studying numerical relationships, believing them to govern the universe, and that those who know the number of a thing know its true nature. Yet their quest was a hopeless one, bogged down by cultism, numerology, political conspiracies, bloody uprisings, and exile. Above all, number did not turn out as the most reliable of mediums; it was certainly not a key to the realm of the divine. Thus, their contributions to philosophy's inception, while much better publicized, was not the most significant.

That particular role was reserved for an unusual challenge that came from Xenophanes, who had argued that reliable truth was beyond mortal reach. He said that even if by accident a human being should state the exact truth, he had no way of knowing that he did, all things being susceptible to opinion. This dilemma is sure to have bothered a legislative mind like that of Parmenides, and we find him introducing techniques for testing the veracity of statements. These methods were meant to be carried out by reasoning and argument alone, without relying on physical evidence or mortal sense-perception. Reason was that one faculty shared by gods and humans alike. In time, Parmenides' ingenious arguments have earned him the title of the first logician and metaphysician whose influence on subsequent thinkers was immeasurable. Parmenides taught us that philosophy was not about claims but about proof, which also makes him the father of theoretical science—which, curiously, began as a quest into the mind of God.

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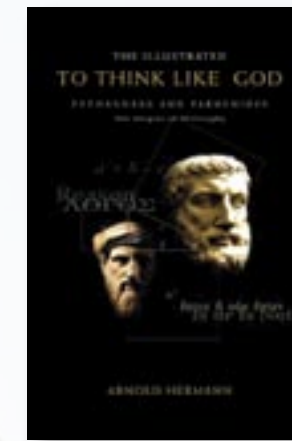
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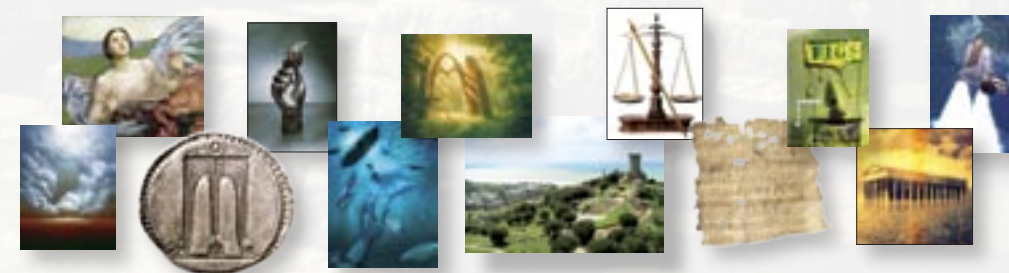


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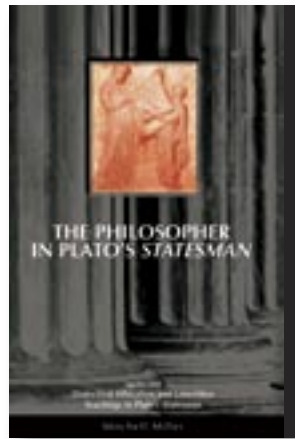
tragic failure. The emerging hero is Parmenides, who introduces for the first time a technique for testing the truth of a statement that was not based on physical evidence or mortal sense-perception, but instead relied exclusively on the faculty we humans share with the gods: the ability to reason.



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**Arnold Hermann** is an independent researcher and philosopher. He specializes in Presocratic Philosophy, Metaphysics, and methods of thinking.



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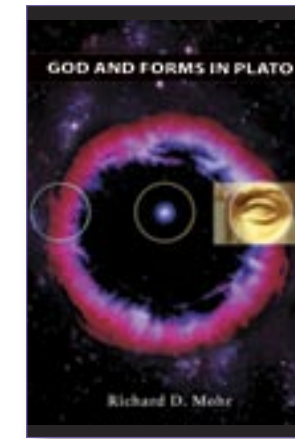
**Mitchell Miller** is Professor of Philosophy at Vassar College. He is also the author of *Plato's Parmenides* (1986).

## GOD AND FORMS IN PLATO

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This book is a collection of dovetailing essays which together interpret and assess the chief arguments and texts which make up Plato's cosmology. Arguments in the *Timaeus*, *Sophist*, *Statesman*, *Philebus*, and *Laws X* are analyzed with an eye to problems which affect the wider understanding of Plato's metaphysics, theology, epistemology, psychology, and physics. New interpretations are given to Plato's views on the role and characteristics of his craftsman God, the nature and status of Forms, the nature of time and eternity, the status and nature of space and the phenomenal realm, and the nature of and relations between reason, souls, bodies, and motion.

The book is critically sympathetic to the Platonic project, at least to the extent that it argues that many (though not all) features of the Platonic cosmology are more intelligible and coherent than usu-

ally supposed by critics. It defends the view that for Plato God makes the world in the way that a carpenter cuts a board to be exactly a yard long – by applying a yard stick to the board and removing the excess wood. This view of a making requires that there be standards or measures that exist independently both of the agent who creates and the world on which he works. These standards are Plato's Forms. Transcendent Forms cannot be excised from the Platonic metaphysics as many modern critics have been trying to do in an attempt to make Plato respectable by today's criteria of philosophical decency.

Parts of this work were previously published in 1985 by E. J. Brill (Leiden) under the title *The Platonic Cosmology*. This new edition includes four published essays by the author as well as one as of yet unpublished essay titled "Extensions."

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The present book is a reprint of *Plato's Late Ontology* along with a recent article showing that a subset of these theses can also be found in the section of measurement appearing in the middle of the *Statesman*. The argument to this effect is an extension of that in *Plato's Late Ontology*, but is supported by a much expanded list of synonyms from the Greek commentators. The appearance of the theses in question in the *Statesman* augments the original argument for their presence in the *Parmenides* and the *Philebus*.

**Kenneth M. Sayre** is Professor of Philosophy at the University of Notre Dame. He is the author of *Plato's Analytic Method* (1969), *Plato's Literary Garden: How to Read a Platonic Dialogue* (1995), and *Parmenides' Lesson: Translation and Explication of Plato's Parmenides* (1996).

"The re-publication of Kenneth Sayre's *Plato's Late Ontology* is most welcome, for it is a seminal work and its implications for our understanding of Plato have yet to be fully appreciated."

— **Mitchell Miller**  
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"This work is absolutely essential for historians of philosophy and classicists, of interest to historians of mathematics, and obliquely to theologians because of its treatment of Plato's idea of the Good and the Demiurge. Argued with meticulous cogency, it takes into account ancient commentaries and summaries as well as modern secondary literature."

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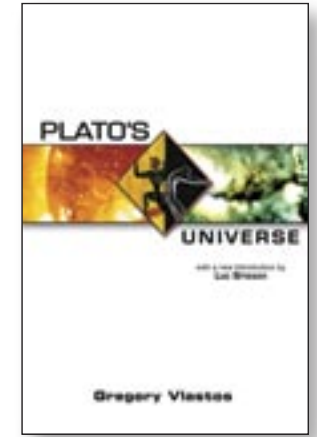
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**Gregory Vlastos** was Stuart Professor of Philosophy at Princeton University and the author of *Platonic Studies* (1973) and many articles and monographs on the Presocratics and Plato.

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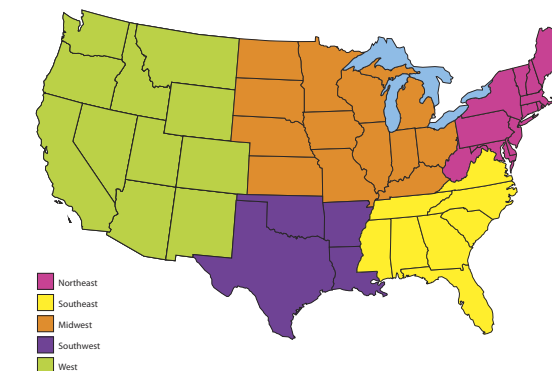
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