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.
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."

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

... perfect for the classroom."

"In his study of Plato's Sophist David Ambuel has given us a minutely detailed and exhaustively 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

"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 Speussippos, 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

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 unreviewed Eleaticism as a theoretical underpinning for sophistry.

The Sophist is presented now not as a precursor of late 20th century philosophical theories, but as living philosophy.

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 unreviewed 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.

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.

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

David Ambuel

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— David Marshall
Ludwig-Maximilians University of Munich

PLATO’S ‘SOPHIST’

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.
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 distinctly 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 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 different, 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
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

Edward C. Halper

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 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.
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 Exercises Spirituels et Philosophie Antique and Apprendre à Philosopher dans l’antiquité. 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 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 literal, but rather is shaped by a pains-taking 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.
This study of the fragments of Parmenides’ poem, “On Nature” (early 5th century B.C.E.), combines traditional philological reconstruction 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 parallel the extensive commentary provided in its predecessor. 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 _alētheia_, “truth, reality,” and of the thematically important cluster of Greek terms that center, respectively, on the concepts of “persuasion” (_peirētheia_), “names of being” (_poiesis_, _pistas_, _prōtēidê_), 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

“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

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—Daniel W. Graham
Professor of Philosophy, Brigham Young University

“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 undertook and recommended to others. A work every serious student of ancient Greek philosophy will want to read, and read again.”
—James H. Leshner
Professor of Philosophy and Distinguished Scholar-Teacher, University of Maryland
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 philo-
sophical rigor of tormented 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 incre-
mental value perspective, although time consum-
ing, embraces all levels of value that holistically pro-
vide 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 well-written dialogue about 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."
— G. John M. Abbarno
Professor of Philosophy, D'Youville College

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<th>Matthew R. Silliman</th>
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<td>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.</td>
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<td>Joe Cruz, Professor of Philosophy and Cognitive Science, Williams College</td>
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"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

"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

Sentence and Sensibility: A Conversation about Moral Philosophy
Matthew R. Silliman

Sentience and Sensibility is a dialogue that engages a number of issues in moral theory in a rigorous and origi-
nal manner, while remaining accessible to students and other nonprofessional readers. It accomplishes this by means of the time-honored (if presently dormant) medium of philosophical dia-
logue, 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 in-
tuitions are pressing. Sentence and Sensibility proposes that these two should meet. The book’s characters gently chal-
lenge 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 Ma-
thesien 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 Sentence 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

Recent Releases Order: 1-800-621-2736
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

**The story of The Odyssey is laden with archetypal images and themes, Stanley Lombardo provides a welcome translation, contemporary in its rhythms, assurance, and clarity. His knowledgeable pacing and warm voice reflect his strong sensibilities for both academics and live performance.**

—B.P. © *AudioFile* 2006, Portland, Maine

**A ‘must' for school and community library audiobook collections.”**

—*Midwest Book Review*
By Being, It Is
The Thesis of Parmenides

Néstor-Luis Cordero

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 “ontos,” “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’ intention 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.

“Cordero’s meticulous discussion of one of the most puzzling theses in the history of philosophy focuses on topics such as the grammar of the verb ‘to be’ and the defense of the thesis that doxa is not appearance.”

— Luc Brisson
National Council for Scientific Research, France

“Coletto’s thoughtful engagements with and criticisms of others’ views deserve our attention; his presentation of his own proposed interpretative methodology is cogent and plausible. I recommend this book to you with confidence and enthusiasm.”

— Nicholas D. Smith
Professor of Philosophy, Lewis & Clark College

“...makes a timely and important contribution to contemporary platonism scholarship.”

— Thomas C. Brickhouse
Professor of Philosophy, Lynchburg College

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 sought not to forge 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.
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 a 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 (Philo 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.

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 here uses the problem of the one and the many as a lens through which to examine Aristotle’s characteristic doctrines as conceptions. 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.

“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.”
— Thomas M. Robinson
Professor of Philosophy, Emory University

“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.”
— Alexander Nehamas
Professor of Philosophy, Princeton University

“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.”
— May Sim
Associate Professor of Philosophy, College of the Holy Cross

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).
Arnold Hermann

Fascinating illustrations contribute to this illuminating account of how and why philosophy emerged and make it a must-read for any inquisitive thinker unsatisfied with prevailing assumptions on this timely and highly relevant subject.

To Think Like God
Pythagoras and Parmenides
The Origins of Philosophy

Arnold Hermann

By taking the reader back to the Greek colonies of Southern Italy more than 500 years B.C.E., the author, with unparalleled insight, tells the story of the Pythagorean quest for otherworldly knowledge—a tale of cultism, political conspiracies, and bloody uprisings that eventually culminated in 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.

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.

“Arnold Hermann brings fresh life into the specialists’ debates.... A blow of wind that dissipates much fog.”
—Walter Burkert
Emeritus Professor of Classics, University of Zurich

“Hermann’s approach deserves to be taken seriously as an alternative to standard interpretations.”
—Richard D. McKirahan
Edward Clarence Norton Professor of Classics, Professor of Philosophy, Pomona College

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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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The Philosopher in Plato’s “Statesman”

Mitchell Miller

A full interpretation of Plato’s brilliant dialogue, addressing the central issues of political rule, of dialectical methodology, and of the metaphysical order through which Plato approaches them.

In his 1980 study, reprinted here, Mitchell Miller deploys both literary theory and conceptual analysis in order to expose the philosophical, political, and pedagogical conflict that is the underling context of the dialogue, with the consequence that its chaotic variety of movements now come to light as a carefully harmonized act of realizing the mean. The one major question this study leaves outstanding—what, specifically, in the metaphysical order of things motivates the Visitor to abandon bifurcation for his consuming non-bifurcatory division of fifteen kinds at the end of the dialogue?—Miller addresses in a separate essay, first published in 1999 and reprinted here, in which he opens the horizon of interpretation to include the new metaphysics of the Parmenides, the Philebus, and the “unwritten teachings.”

In the Statesman, Plato brings together—only to challenge and displace—his own crowning contributions to philosophical method, political theory, and drama: not irresolvable Socrates, now relegated to the status of silent observer, but the nameless Visitor from Elea challenges his own most sophisticated practice of collection and bifurcatory division by dry humor, a cosmological myth, and the abandonment of bifurcation for a seemingly unprincipled process of distinctions; and in the process he displaces the idea of the philosopher-king, recalled by his opening portrayal of the ruler as a shepherd of the human flock, first with the figure of the weaver and then with the rule of law.

The Statesman emerges as a culminating expression of Plato’s lifelong effort, both in Athens and in the Academy, to bring metaphysical insight to bear on the unending political crisis of his time.

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 usually 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 and these are Plato’s Forms.

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 and these are Plato’s Forms.
Prior to the publication of Plato's Late Ontology in 1983, there was general agreement among Plato scholars that the theses attributed to Plato in Book A of Aristotle’s Metaphysics cannot be found in the dialogues. Plato’s Late Ontology presented a textually based argument that in fact these theses appear both in the Philebus and in the second part of the Parmenides, which link the contents of these dialogues with other long-standing puzzles of Platonic scholarship. The pivotal point of the argument is a number of synonyms for the expressions used by Aristotle in reporting Plato’s views, found in the Greek commentators on Aristotle writing during the 3rd to the 6th Centuries A.D. These synonyms are also used by Plato himself in discussing the theses in question.

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.

A distinguished Platonic scholar discusses the impact of the Greek discovery of the “cosmos” on man’s perception of his place in the universe, describes the problems this posed, and interprets Plato’s response to this discovery.

Starting with the Presocratics, Vlastos describes the intellectual revolution that began with the cosmogonies of Thales, Anaximander, and Anaximenes in the sixth century B.C.E. and culminated a century later in the atomist system of Leucippus and Democritus. What united these men was that for all of them nature remained the inviolate, all-inclusive principle of explanation, precluding any appeal to a supernatural cause or ordering agency.

In a detailed analysis of the astronomical and physical theories of the Timaeus, Vlastos demonstrates Plato’s role in the reception and transmission of the discovery of the new conception of the universe. Plato gives us the chance to see that movement from a unique perspective: that of a fierce opponent of the revolution who was determined to wrest from its brilliant discovery, annex its cosmos, and redesign it on the pattern of his own idealistic and theistic metaphysics.

This book is a reprint of the edition published in 1975 by the University of Washington Press. It includes a new Introduction by Luc Brisson.
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