

Bibliography

- Ackrill, J. L. (1963) *Aristotle's Categories and De Interpretatione*, Oxford.
- (1997) 'An amnesia in the Phaedo: Remarks on 73c–75c' in *Essays on Plato and Aristotle*, Oxford.
- (1971) 'SYMPLOKE EIDON' repr. in G. Vlastos (ed.), *Plato 1: Metaphysics and Epistemology*, Garden City NY, 201–9.
- Algra, K. (2003) 'Zeno of Citium and Stoic Cosmology: Some Notes and Two Case Studies', *Elenchos* 24: 9–32.
- (2015) 'Place: *M* 10.1–36', in Algra and Ierodiakonou (2015), 184–216.
- Algra, K. and Ierodiakonou, K. (2015) (eds), *Sextus Empiricus and Ancient Physics*, Cambridge.
- Allen, R. E. (1965) 'Participation and Predication in Plato's Middle Dialogues', in Allen, R. E. (ed.), *Studies in Plato's Metaphysics*, New York.
- (1966) 'A Note on the Elenchus of Agathon: Symposium 199c–201c', *Monist* 50: 462–63.
- (1983/1998) *Plato's Parmenides*, Oxford.
- Annas, J. (1981) *An Introduction to Plato's Republic*, Oxford.
- Annas, J. and Barnes, J. (1994/2000) *Sextus Empiricus, Outlines of Scepticism, Cambridge Texts in the History of Philosophy*, Cambridge.
- (1985) *The Modes of Scepticism: Ancient Texts and Modern Interpretations*, Cambridge.
- Année, M. (2020) *Alcméon de Crotonne. Fragments. Traité scientifique en prose ou poème médical?*, Paris.
- Apostle, H. G. (1981) *Aristotle's Posterior Analytics*, Iowa.
- Apostolopoulos, Ch. (2007) 'Die Rolle der *Epinoia* nach Eunomius und Gregor und die theologisch–philosophischen Hintergründe (CE II 171–195)', in L. Karfikova et al., *Gregory of Nyssa Contra Eunomium ii, Suppl. Vigiliae Christianae*, Leiden–Boston, 239–46.
- Armstrong, A. H. (1988) (trans.) *Plotinus. Ennead VI.6–9*, Cambridge MA.
- Asmis, E. (1981) 'Lucretius' Explanation of Moving Dream Figures at 4.768–76', *American Journal of Philology* 102: 138–145.
- (1984) *Epicurus' Scientific Method*, Ithaca NY and London.
- (2009) 'Epicurean Empiricism', in Warren (2009), 84–104.
- Atherton, C. (2005) 'Lucretius On What Language is Not', in Frede and Inwood (2005), 101–38.

- (2009) 'Epicurean Philosophy of Language', in Warren (2009), 197–215.
- Ayer, A. J. (1963) *The Concept of a Person and Other Essays*, London.
- Bailey, C. (1926) *Epicurus: The Extant Remains*, Oxford.
- Babut, D. (1969) *Plutarque et le stoïcisme*, Paris.
- Babut, D. and Casevitz, M. (2002) *Plutarque : Œuvres morales. Traité 72. Sur les notions communes contre les stoïciens*, Paris.
- Bailey, D. T. J. (2014) 'The Structure of Stoic Metaphysics', *Oxford Studies in Ancient Philosophy* 46: 253–309.
- Baltussen, H. (2000) *Theophrastus Against the Presocratics and Plato. Peripatetic Dialectic in the De sensibus*, Leiden, Boston and Cologne.
- Baltzly, D. (1997) 'Plato, Aristotle and the ΛΟΓΟΣ ΕΚ ΤΩΝ ΠΡΟΣ ΤΙ', *Oxford Studies in Ancient Philosophy* 15: 177–206.
- Barnes, J. (1975/1994) Aristotle. *Posterior Analytics*, Oxford.
- (1984) *The Complete Works of Aristotle. The Revised Oxford Translation*, 2 vols, Princeton, NJ.
- (1988) 'Epicurean Signs', *Oxford Studies in Ancient Philosophy suppl.*: 91–134.
- (1988) 'Scepticism and Relativity', *Philosophical Studies* 32: 1–31.
- (1995) 'Metaphysics', in J. Barnes (ed.), *The Cambridge Companion to Aristotle*, Cambridge, 66–108.
- (2003) *Porphyrus. Introduction*. Translated with an introduction and commentary, Oxford.
- (1993a) Aristotle. *Posterior Analytics* 2nd ed., Oxford.
- (1993b) 'Epicurus: Meaning and Thinking', in Giannantoni and Gigante (1993), 197–220.
- Bastianini, G. and Sedley, D. N. (1995) 'Commentarium in Platonis Theaetetus', in *Corpus dei papiri filosofici greci e latini, parte III: Commentari*, Florence, 227–562.
- Bénatouïl, T. (2005) 'Force, fermeté, froid: la dimension physique de la vertu stoïcienne', *Philosophie antique* 5: 5–30.
- (forthcoming), 'Epictetus' Practical Strategy Against Scepticism and the Early Imperial Philosophical Scene'.
- Bénatouïl, T. and Ierodiakonou, K. (2019) (eds), *Dialectic After Plato and Aristotle*, Cambridge.
- Berchmann, R. M. (1984) *From Philo to Origen: Middle Platonism in Transition*, Chico, CA.
- Bertier, J., Brisson, L., Charles, A., Pépin, J., Saffray, H.–D., and Segonds, Ph., (1980) (eds), *Plotin, Traité sur les nombres (Ennéade vi 6 [34])*, Paris.
- Betegh, G. (2006) 'Epicurus' Argument for Atomism', *Oxford Studies in Ancient Philosophy* 30: 266–84.
- (2015) 'Body: *M* 9.359–440', in Algra and Ierodiakonou (2015), 130–83.
- Bett, R. (1997) *Sextus Empiricus, Against the Ethicists*, Oxford.
- (2009) 'Sextus Empiricus', in Graham Oppy and Nick Trakakis (eds.), *The History of Western Philosophy of Religion, vol. 1: Ancient Philosophy of Religion*, Durham, UK 173–85.

- (2011) 'How Ethical Can an Ancient Sceptic Be?', in Diego Machuca (ed.), *Pyrrhonism in Ancient, Modern, and Contemporary Philosophy*, 3–17.
- (2012) Review of Corti 2009, *Ancient Philosophy* 32: 217–23.
- (2013) 'The Pyrrhonist's Dilemma: What to Write if you have Nothing to Say', in Michael Erler and Jan Erik Hessler (eds.), *Argument und Literarische Form in antiker Philosophie*, Akten des 3. Kongresses der Gesellschaft für antike Philosophie 2010, Berlin, 389–410.
- (2015) 'God: *M* 9.13–194', in Algra and Ierodiakonou (2015), 33–73.
- (2019) 'Humor as Philosophical Subversion, Especially in the Skeptics', in P. Destrée and F. Trivigno (eds.), *Laughter, Humor, and Comedy in Ancient Philosophy*, Oxford, 208–26.
- Biondi, P. C. (1999) *Aristotle, Posterior Analytics ii.19*, Montreal.
- Blank, D. (1993) 'Philodemus on the Technicity of Rhetoric', in Giannantoni and Gigante (1993), 585–96.
- Blumenthal, H. J. (1991) '*Nous pathêtikos* in Later Greek Philosophy', *Oxford Studies in Ancient Philosophy* suppl.: 191–205.
- Bobzien, S. (2015) 'Time: *M* 10.169–247', in Algra and Ierodiakonou (2015), 275–323.
- Bodéüs, R. (2001) *Aristote. Les Catégories. Traduction et Notes*, Paris.
- (2008) *Porphyre. Commentaire aux Catégories d'Aristote*, Paris.
- Boeri, M. D. (2001) 'The Stoics on Bodies and Incorporeals', *The Review of Metaphysics* 54, 723–52.
- Bollack, J. (1968) 'Une histoire de σοφία', *Revue des Études Grecques* 81: 550–54.
- (1997) 'Réflexions sur les interprétations du logos héraclitéen', in J. Bollack, *La Grèce de Personne*, Paris, Seuil, 288–308 (English translation as 'The Heraclitean Logos' in J. Bollack (2016), *The Art of Reading. From Homer to Paul Celan*, Cambridge MA. and London, 217–45.)
- Bolton, R. (1991) 'Aristotle's Method in Natural Science: *Physics* I', in L. Judson (ed.), *Aristotle's Physics: A Collection of Essays*, Oxford, 1–29.
- Bonazzi, M. (2003) *Academici e Platonici. Il dibattito antico sullo scetticismo di Platone*, Milan.
- (2013) 'Le commentateur anonyme du *Théétète* et l'invention du platonisme', in D. El Murr (ed.), *La mesure du savoir. Études sur le Théétète de Platon*, Paris, 309–33.
- (2015) *À la recherche des Idées. Platonisme et philosophie hellénistique d'Antiochus à Plotin*, Paris.
- (2017) 'The Platonist Appropriation of Stoic Epistemology', in T. Engberg-Pedersen (ed.), *From Stoicism to Platonism. The Development of Philosophy 100BCE–100CE*, Cambridge, 120–41.
- Bonhöffer, A. (1890) *Epiktet und die Stoa. Untersuchungen zur stoischen Philosophie*, Stuttgart.
- Bostock, D. (1986) *Plato's Phaedo*, Oxford.
- (1994) 'Plato on Understanding Language', in S. Everson (ed.), *Companions to Ancient Thought 3. Language*, Cambridge.
- Bown, A. (2016) 'Epicurus on Truth and Falsehood', *Phronesis* 61: 463–503.

- Boys–Stones, G. (1997) ‘Thyrus–bearer of the Academy or Enthusiast for Platon? Plutarch’s *de Stoicorum repugnantiis*’, in J. Mossman (ed.), *Plutarch and his Intellectual World*, London, 41–58.
- (1998) ‘Plutarch on ΚΟΙΝΟΣ ΛΟΓΟΣ: Towards an Architecture of *De Stoicorum Repugnantiis*’, *Oxford Studies in Ancient Philosophy* 16: 299–329.
- (2001) *Post–Hellenistic Philosophy. A Study of its Development from the Stoics to Origen*, Oxford.
- (2005) ‘Alcinoos, *Didaskalikos* 4. In defence of dogmatism’, in M. Bonazzi and V. Celluprica (eds.), *L’eredità platonica. Studi sul platonismo da Arcesilao a Proclo*, Naples, 201–34.
- (2018) *Platonist Philosophy 80 BC to AD 250. An Introduction and Collection of Sources in Translation*, Cambridge.
- Brandom, R. B. (1994) *Making It Explicit: Reasoning, Representing, and Discursive Commitment*, Cambridge MA.
- (2000) *Articulating Reasons. An Introduction to Inferentialism*, Cambridge MA.
- (2002) *Tales of the Mighty Dead: Historical Essays in the Metaphysics of Intentionality*, Cambridge MA.
- Bréal, M. (1913) *Essai de sémantique*, Paris.
- Bremmer, J. (1983) *The Early Greek Concept of the Soul*, Princeton NJ.
- Brennan, T. (2000) ‘Criterion and Appearance in Sextus Empiricus’, in J. Sihvola (ed.), *Ancient Scepticism and the Sceptical Tradition, Acta Philosophica Fennica* 66, Helsinki, 63–92.
- Brentano, F. (1862) *Von der Mannigfachen Bedeutung des Seienden nach Aristoteles*, Freiburg.
- Brisson, L. (1999) ‘Logos et *logoi* chez Plotin, Leur nature et leur rôle’, *Les Cahiers Philosophiques de Strasbourg* 8: 87–108.
- Brittain, C. (2005) ‘Common Sense: Concepts, definition and meaning in and out of the Stoa’, in Frede and Inwood (2005), 164–209.
- (2006) *Cicero: On Academic Scepticism*, Indianapolis.
- Broadie, S. and Rowe, C. J. (2002) (trans.) *Aristotle Nicomachean Ethics*, Oxford.
- Bronowski, A. (2013) ‘Epicureans and Stoics on Universals’, in Chiaradonna and Galluzzo (2013), 255–97.
- Bronstein, D. (2010) ‘Comments on Gregory Salmieri, ‘Αἰσθησις, Ἐμπειρία and the Advent of Universals in *Posterior Analytics* II.1 19’, in Leshner (2010b), 187–94.
- (2012) ‘The Origin and Aim of *Posterior Analytics* II.19’, *Phronesis* 57: 29–62.
- (2016) *Aristotle on Knowledge and Learning*, Oxford.
- Brown, L. (2012) ‘Negation and Not–Being: Dark Matter in the *Sophist*’ in R. Patterson, V. Karasmanis and A. Hermann (eds.), *Presocratics and Plato. Festschrift at Delphi in Honour of C. Kahn*, Las Vegas, 269–91.
- (2018) ‘*Aporia* in Plato’s *Theaetetus* and *Sophist*’ in V. Karasmanis and V. Politis (eds.), *The Aporetic Tradition in Greek Philosophy*, Cambridge, 91–111.
- Bruun, O. and Corti, L. (2005) (eds.) *Les Catégories et leur histoire*, Paris.

- Bruno, I. (1887) *Alexandri Aphrodisiensis praeter commentaria scripta minora De anima liber cum mantissa. Supplementum Aristotelicum ii pars i, Academia Litterarum Regiae Borussica*, Berlin.
- Brunschwig, J. (1988/1994a) 'La théorie stoïcienne du genre suprême', in J. Barnes and M. Mignucci (eds.), *Matter and Metaphysics*, Naples, 20–127. (English translation: 'The Stoic Theory of the Supreme Genus and Platonic Ontology', in his *Papers in Hellenistic Philosophy*, Cambridge 1994, 92–157).
- (1988/1994b) 'Sextus Empiricus on the Criterion: The Skeptic as Conceptual Lsegatee', in J. M. Dillon and A. A. Long (eds.), *The Question of 'Eclecticism': Studies in Later Greek Philosophy*, Berkeley/Los Angeles/London, 145–75. (Reprinted in J. Brunschwig, *Papers In Hellenistic Philosophy*, Cambridge, 224–43).
- (1990/1994) 'La formule ὄσον ἐπὶ τῷ λόγῳ chez Sextus Empiricus', in A. J. Voelke (ed.), *Le Scepticisme antique, Cahiers de la Revue de Théologie et de Philosophie* 15, Geneva/Lausanne/Neuchâtel, 107–21. (Reprinted in English translation as 'The ὄσον ἐπὶ τῷ λόγῳ Formula in Sextus Empiricus', in J. Brunschwig, *Papers In Hellenistic Philosophy*, Cambridge, 244–58).
- (2003) 'Stoic Metaphysics', in B. Inwood (ed.), *The Cambridge Companion to the Stoics*, Cambridge, 206–33.
- Burkert, W. (1959) 'ΣΤΟΙΧΕΙΟΝ. Eine semasiologische Studie', *Philologus* 103: 167–197.
- Burnyeat, M. F. (1987) 'Platonism and Mathematics: A Prelude to Discussion', in A. Graeser (1987), 213–40.
- (1990) *The Theaetetus of Plato*, Indianapolis.
- (2000) 'Plato on Why Mathematics is Good for the Soul', in T. Smiley (ed.), *Mathematics and Necessity*, Oxford, 1–81.
- (2002) 'De anima II.5', *Phronesis* 47: 28–90.
- Burnyeat, M. F. and Frede, M. (1997) (eds.) *The Original Sceptics: A Controversy*, Indianapolis/Cambridge.
- Caluori, D. (2015) *Plotinus on the Soul*, Cambridge.
- Cambiano, G. (2012) 'The Desire to Know (*Metaphysics* A 1)' in Steel, C. (ed.), *Aristotle's Metaphysics Alpha*, Oxford, 1–42.
- Carey, S. (2004) 'Bootstrapping and the Origin of Concepts', *Daedalus* 133: 59–68.
- Cassin, B. and Narcy, M. (1989), *La Décision du sens. Le livre Gamma de la Métaphysique d'Aristote, introduction, texte, traduction et commentaire*, Paris.
- Castagnoli, L. (2018) 'Dialectic in the Hellenistic Academy', in Bénatouil and Ierodiakonou (2018), 168–217.
- Castelli, L. M. (2013) 'Universals, Particulars and Aristotle's Criticism of Plato's Forms' in Chiaradonna and Galluzzo (2013), 139–84.
- Caston, V. (1998) 'Aristotle and the Problem of Intentionality', *Philosophy and Phenomenological Research* 58: 249–98.
- (1999) 'Something and Nothing: The Stoics on Concepts and Universals', *Oxford Studies in Ancient Philosophy* 17: 145–213.

- (2012) *Alexander of Aphrodisias On the Soul. Part 1: Soul as Form of the Body, Parts of the Soul, Nourishment, and Perception*, Bristol.
- Cattanei, E. (2003) 'Le matematiche al tempo di Platone e la loro riforma', in M. Vegetti (ed.), *La Repubblica: Traduzione e Commento Vol V, Libro vi–vii*, Naples, 473–539.
- Charles, D. (2000) *Aristotle on Meaning and Essence*, Oxford.
- (2010a) (ed) *Definition in Greek Philosophy*, Oxford.
- (2010b) 'The Paradox in the *Meno* and Aristotle's Attempt to Resolve It', in Charles (2010a), ch. 3.
- Chase M. (2010) 'Porphyry on the Cognitive Process', *Ancient Philosophy* 30: 383–405.
- Cherniss, H. (1944) *Aristotle's Criticism of Plato and the Academy*, 2 vols., Baltimore.
- (1976) *Plutarch's Moralia xiii, part ii: 1033A–1086B*, Cambridge MA.
- Chiaradonna, R. (2007) 'Platonismo e teoria della conoscenza stoica tra II e III secolo d.C.', in M. Bonazzi and C. Helmig (eds.), *Platonic Stoicism – Stoic Platonism. The Dialogue between Platonism and Stoicism in Antiquity* (eds.), Leuven, 209–41.
- (2008) 'What Is Porphyry's *Isagoge*?', *Documenti e studi sulla tradizione filosofica medievale* 19: 1–30.
- (2010) 'La conoscenza dell' anima discorsiva. *Enn.* v 3 (49) 2–3', in M. Barbanti and L. Cardullo (eds.), *Anima e libertà in Plotino*, Catania, 36–64.
- (2012a) 'Porphyre. Commentaire aux *Harmoniques* de Ptolémée', in R. Goulet (ed.), *Dictionnaire des philosophes antiques. T. VIb, De Plotina à Rutilius Rufus*. Paris, 1376–81.
- (2012b) 'Plotinus' Account of the Cognitive Powers of the Soul: Sense perception and discursive thought', *Topoi* 30: 191–207.
- (2016) 'Porphyry and the Aristotelian Tradition', in Andrea Falcon (ed.), *Brill's Companion to the Reception of Aristotle*, Leiden, 321–40.
- (2018) 'Galen and Middle Platonists on Dialectic and Knowledge', in Bénatouïl and Ierodiakonou (2018), 320–49.
- Chiaradonna, R. and Galluzzo G. (2013) (eds.) *Universals in Ancient Philosophy*, Pisa.
- Cole, T. (1967) *Democritus and the Sources of Greek Anthropology*, Chapel Hill, NC.
- Collette, B. (2020) 'Division et articulation chez Épictète et Marc Aurèle', in S. Delcomminette and R. Van Daele (eds.), *La Méthode de division de Platon à Jean Scot Erigène*, Paris, 85–104.
- Corcilius, K. (2009), 'How are Episodes of Thought Initiated According to Aristotle?', in G.V. Riel and P. Destrée. (eds.), *Ancient Perspectives on Aristotle's de Anima*, Leuven, 1–17.
- (2018). 'Ideal Intellectual Cognition in *Timaeus* 37 A 2–C 5', *Oxford Studies in Ancient Philosophy* 54: 51–105.
- Corkum, P. (2009) 'Aristotle on Non-Substantial Individuals', *Ancient Philosophy* 29: 289–310.

- Cornford, F. M. (1939) *Plato and Parmenides: Parmenides' Way of Truth and Plato's Parmenides; Parmenides Fragment 2. Translated with Commentary*, London.
- (1965) 'Mathematics and Metaphysics in *Republic* v–vii', in R. E. Allen (1965), 61–96.
- Corti, L. (2009) *Scepticisme et langage*, Paris.
- Crivelli, P. (2007) 'The Stoics on Definitions and Universals', *Documenti e Studi sulla Tradizione Filosofica Medievale* 18, 89–122.
- (2008) 'Plato's Philosophy of Language' in G. Fine (ed.), *Oxford Handbook of Plato*, Oxford, 217–42.
- (2010) 'The Stoics on Definition', in Charles (2010a), 359–423.
- (2012) *Plato's Account of Falsehood: A Study of the Sophist*, Cambridge.
- Cross, R. C. and Woosley, A. D. (1966) *Plato's Republic: A Philosophical Commentary*, London.
- Cuomo, S. (2000) *Pappus of Alexandria and the Mathematics of Late Antiquity*, Cambridge.
- Dancy, R. (2004) *Plato's Introduction of Forms*, Cambridge.
- Daniélou, J. (1956) 'Eunome l'arien et l'exégèse neo-platonicienne du *Cratyle*' *REG* 69: 412–32.
- De Haas, F. A. J. (2002) 'Modifications of the Method of Inquiry in Aristotle's *Physics* 1.1. An essay on the dynamics of the ancient commentary tradition' in C. H. Leijenhorst, C. H. Lüthy and J. M. M. Thijssen (eds.), *The Dynamics of Aristotelian Natural Philosophy*, Leiden, 31–56.
- (2018a) 'Potentiality in Aristotle's Psychology and Ethics' in K. Engelhard and M. Quante (eds.), *Handbook of Potentiality*, Dordrecht, 71–91.
- (2018b) 'Themistius [on the relations between intellects, soul, and body]' in A. Marmodoro and S. Cartwright (eds.), *A History of Mind and Body in Late Antiquity*, Cambridge, 111–128.
- (2020) 'Aristotle and Alexander of Aphrodisias on Active Intellectual Cognition' in V. Decaix and A.–M. Mora Márquez (eds.), *Active Cognition. Challenges to an Aristotelian Tradition*, Dordrecht, 13–36.
- (2021) 'Deduction and Common Notions in Alexander's Commentary on Aristotle's *Metaphysics* A 1–2', *History of Philosophy & Logical Analysis* 24, 71–102.
- (2023) 'Alexander of Aphrodisias on the Ancient Debate on Hylomorphism and the Development of Intellect' in D. Charles (ed.), *The History of Hylomorphism. From Aristotle to Descartes*, Oxford, 174–96.
- De Harven, V. (2015) 'How Nothing Can be Something: The Stoic Theory of Void', *Ancient Philosophy* 35: 405–29.
- (forthcoming) *Everything Is Something: The Unity of Metaphysics*, ch. 5.
- De Lacy, P. and De Lacy, E. A. (1958) 'Epicurean ἐπιλογισμός', *American Journal of Philology* 79: 179–83.
- (1978) *Philodemus on Methods of Inference*, 2nd ed. Naples.
- Delattre, D. and Pigeaud, J. (2010) (eds.) *Les épicuriens. Bibliothèque de la Pléiade*, Paris.

- Delcogliano, M. (2010) *Basil of Caesarea's Anti-Eunomian Theory of Names*, Leiden.
- Delcomminette, S. (2014) 'Qu'est ce—que l'intelligence selon Platon?', *Revue des études grecques* 127: 55–73.
- Detel, W. (1993) *Aristoteles Werke in deutscher Übersetzung, Bd. 3 Teil ii, Analytica Posteriora*, Berlin.
- (1998) *Aristoteles Werke in deutscher Übersetzung, Bd. 3 Teil ii, Analytica Posteriora*, Berlin.
- Diels, H. (1879) *Doxographi Graeci*, Berlin (photomechanically reprinted by Berlin, 1965).
- (1899) *Elementum, eine Vorarbeit zum griechischen und lateinischen Thesaurus*, Leipzig.
- (1903) *Die Fragmente der Vorsokratiker*, Griechisch und Deutsch von H. Diels (revised by W. Kranz), Berlin, 3 vols. 1951/52⁶ (first edition by Diels Berlin, 1903; reprint of the revised edition 1989¹⁸) = DK.
- Dillon, J. (1993) *Alcinous: The Handbook of Platonism*, Oxford.
- (1996) *The Middle Platonists*, 2nd ed., London.
- (2011) 'The Ideas as Thoughts of God', *Études platoniciennes* 8: 31–42.
- (2019) *The Roots of Platonism*, Cambridge.
- Donini, P. L. (2011) *Commentary and Tradition. Aristotelianism, Platonism, and Post-Hellenistic Philosophy*, Berlin.
- Dooley, W. E. (1989) *Alexander of Aphrodisias On Aristotle Metaphysics I*, London.
- Dörrie, H. and Baltes, M. (1987–2008) *Der Platonismus in der Antike*. (8 vols.), Stuttgart–Bad Cannstatt, 6.1–2 (2002).
- Dover, K. J. (1980) *Symposium*, Cambridge.
- Duncombe, M. (2013) 'The Greatest Difficulty at Parmenides 133c–134e and Plato's Relative Terms'. *Oxford Studies in Ancient Philosophy* 45: 43–62.
- (2015a) 'The Role of Relatives in Plato's Partition Argument, *Republic* 4, 436b9–439c9', *Oxford Studies in Ancient Philosophy* 48: 37–60.
- (2015b) 'Aristotle's Two Accounts of Relatives in *Categories* 7,' *Phronesis* 60 (4): 436–61.
- (2018) 'Aristotle's *Categories* 7 Adopts Plato's View of Relativity', in J. Warren, R. Wardy, and J. Bryan *Authors and Authorities in Ancient Philosophy*, Cambridge, 120–28.
- (2020) *Ancient Relativity: Plato, Aristotle, Stoics, and Sceptics*, Oxford.
- Dye, G. and Vitrac, B. (2009) 'Le Contre les géomètres de Sextus Empiricus: sources, cible, structure', *Phronesis* 54: 155–203.
- Dyson, H. (2009) *Prolepsis and Ennoia in the Early Stoa*, Berlin.
- Emilsson, E. K. (2007) *Plotinus on Intellect*, Oxford.
- (1988) *Plotinus on Sense-Perception*, Cambridge.
- Esfeld, M. (2000) 'Aristotle's Direct Realism in *De Anima*', *Review of Metaphysics* 54: 321–36.
- Fabricius, A. (1840) *Sexti Empirici Opera Graece et Latine*, Leipzig. (Revised edition Kuehniana – originally published 1718).

- Falcon, A. (2018) 'Physics 1.1', in D. Quarantotto (ed.), *Aristotle's Physics Book I. A Systematic Exploration*, Cambridge, 41–59.
- Ferejohn, M. (2006) 'Knowledge, Recollection, and the Forms in *Republic* VII', in G. Santas (ed.), *The Blackwell Guide to Plato's Republic*, Oxford, 214–33.
- Ferrari J. R. F. (1996) 'La teoria delle idee in Plutarco', *Elenchos* 17: 121–42.
- Fine, G. (1984) 'Separation', *Oxford Studies in Ancient Philosophy* 2: 31–87.
- (1990) 'Knowledge and Belief in *Republic* 5–7', in S. Everson (ed.), *Epistemology*, Cambridge, 85–115, reprinted in G. Fine (1999), 215–46.
- (1993) *On Ideas*, Oxford.
- (1999) (ed.) *Plato I: Metaphysics and Epistemology*, Oxford.
- (2000) 'Sceptical Dogmata: Outlines of Pyrrhonism I 13', *Méthexis* 13: 81–105.
- (2010) 'Sceptical Enquiry', in Charles (2010a), 342–77.
- (2014) *The Possibility of Inquiry: Meno's Paradox from Socrates to Sextus*, Oxford.
- (2017) 'Plato on the Grades of Perception: Theaetetus 184–186 and the Phaedo', *Oxford Studies in Ancient Philosophy* 53: 65–110.
- Fish, J. and Sanders, K. R. (2011) (eds.) *Epicurus and the Epicurean Tradition*, Cambridge.
- Forrester, J. W. (1974) 'Arguments and (Sic) Able Man Colud (Sic) Refute: *Parmenides* 133b–134e', *Phronesis*: 233–37.
- Fowler, D. H. F. (1999) *The Mathematics of Plato's Academy*, Oxford.
- Frankena, W. K. (1939) 'The Naturalistic Fallacy', *Mind* 48: 464–74.
- Frede, D. (1989) 'The Soul's Silent Dialogue: A non-aporetic reading of the *Theaetetus*', *Proceedings of the Cambridge Philological Society* 215: 20–49.
- (1996) 'The Philosophical Economy of Plato's Psychology: Rationality and Common Concepts in the *Timaeus*' in M. Frede and G. Striker (eds.), *Rationality in Greek Thought*, Oxford, 29–58.
- Frede, D. and Inwood, B. (2005) (eds.) *Language and Learning*, Cambridge.
- Frede, M. (1967) *Prädikation und Existenzaussage*, Göttingen.
- (1987) 'Stoics and Skeptics on Clear and Distinct Impressions' in M. Frede, *Essays in Ancient Philosophy*, Minneapolis, 151–76.
- (1994a) 'The Stoic Notion of a *lekton*', in S. Everson (ed.), *Language, Companions to Ancient Thought* 3, Cambridge, 109–28.
- (1994b) 'The Stoic Conception of Reason', in K. Boudouris (ed.), *Hellenistic Philosophy*, vol. 2, Athens, 50–63.
- (1999) 'Stoic Epistemology', in K. Algra et al. (eds.), *The Cambridge History of Hellenistic Philosophy*, Cambridge, 295–322.
- (2005) 'Les Catégories d'Aristote et les pères de l'église Grecs' in Bruun and Corti (2005), 135–73.
- (1990) 'An Empiricist View of Knowledge: Memorism' in S. Everson (ed.), *Epistemology. Companions to Ancient Thought* 1, Cambridge, 225–50.
- (1999) 'Stoic Epistemology', in K. Algra et al. (eds.), *The Cambridge History of Hellenistic Philosophy*, Cambridge, 295–322.

- Frege, G. (1974) *The Foundations of Arithmetic, German Text with English Translation by J. L. Austin*, Oxford.
- (1984a) 'Concept and Object', in B. McGuinness (ed.) *Collected Papers on Mathematics, Logic, and Philosophy*, Oxford 182–194.
- (1984b) 'Function and Concept', in B. McGuinness (ed.) *Collected Papers on Mathematics, Logic, and Philosophy*, Oxford, 137–56.
- Fried, M. N. and Unguru, S. (2001) *Apollonius of Perga's Conica: Text, Context, Subtext*, Leiden.
- Fritz, K. von (1945–1946), 'ΝΟΥΣ, Noein, and Their Derivatives in Pre-Socratic Philosophy (Excluding Anaxagoras)': Part I. From the Beginnings to Parmenides and Part II. The Post-Parmenidean Period, *Classical Philology* 40: 223–42 and 41 12–34.
- Gallie, W. B. (1956) 'Essentially Contested Concepts', *Proceedings of the Aristotelian Society*, N. S. vol. 56: 167–98.
- Galluzzo, G. (2013) 'Universals in Aristotle's *Metaphysics*' in Chiaradonna and Galluzzo (2013), 209–54.
- Gasser-Wingate, M. (2019) 'Aristotle on the Perception of Universals', *British Journal for the History of Philosophy* 27: 446–67.
- Geach, P. T. (1956) 'The Third Man Again', *Philosophical Review* 65: 72–82
- Gerson, L. P. (1994) *Plotinus*, London–New York.
- (1999) 'The Concept in Platonism', in J. J. Cleary (ed.), *Traditions of Platonism. Essays in Honour of John Dillon*, Aldershot, 65–80.
- (2005) *Aristotle and other Platonists*, Ithaca NY.
- (2009) *Ancient Epistemology. Key Themes in Ancient Philosophy*, Cambridge.
- (2013) *From Plato to Platonism*, Ithaca NY.
- Giannantoni, G. and Gigante, M. (1996) (eds.) *Epicureismo greco e romano* 3 vols, Naples.
- Gill, M. L. (2005) 'Aristotle's *Metaphysics* Reconsidered', *Journal of the History of Philosophy* 43: 223–51.
- (2012) *Philosophos. Plato's Missing Dialogue*, Oxford.
- Gill, M. L. and Ryan, P. (1996) *Plato, Parmenides*, Indianapolis.
- Gladigow, B. (1965) *Sophia und Kosmos. Untersuchungen zur Frühgeschichte von sophos und sophiē*, Hildesheim.
- Glasner, R. (1992) 'Proclus' Commentary on Euclid's Definitions 1, 3 and 1, 6', *Hermes*, 320–33.
- Glidden, D. K. (1983) 'Epicurean Semantics', in *SYZETESIS: Studi sull' epicureismo Greco e romano offerti a Marcello Gigante*, 2 vols., Naples, 185–226.
- Glidden, D. (1985) 'Epicurean Prolepsis', *Oxford Studies in Ancient Philosophy* 3: 175–217.
- Goldin, O. (2009) *Philooponus on Aristotle Posterior Analytics* 2, London.
- Goldschmidt, V. (1972) "Υπόρχειν et ὑπιστάσθαι dans la philosophie stoïcienne", *Revue des Etudes Grecques* 95: 331–44.
- (2006) 'Remarques sur l'origine épicurienne de la "prenotion"', in J. Brunschwig (ed.), *Les Stoïciens et leur logique*, 2nd ed., Paris, 41–60.
- Gould, J. B. (1970) *The Philosophy of Chrysippus*, Leiden.

- Goulet-Cazé, M-O. and Pépin, J. (2005) 'Notes sur les *Sentences*' (notes on Sentence 16) in L. Brisson (ed.), *Porphyre. Sentences*. Paris, 449–457.
- Gourinat, J.-B. (2000) *La dialectique des stoïciens*, Paris.
- (2019) 'Stoic Dialectic and its Objects', in Bénatouil and Ierodiakonou (2018), 134–67.
- Graeser, A. (1977) 'On Language, Thought and Reality in Ancient Greek Philosophy' in A. Graeser, *Issues in the Philosophy of Language, Past and Present: Selected Papers*, Bern, 1999.
- (1978) 'The Stoic Categories', in J. Brunschwig (ed.), *Les Stoïciens et Leur Logique*, Paris, 199–222.
- (1987) (ed.) *Mathematics and Metaphysics in Aristotle, Symposium Aristotelicum*, Bern.
- Gregorič, P. and Grgič, F. (2006) 'Aristotle's Notion of Experience', *Archiv für Geschichte der Philosophie* 88: 1–30.
- Hackforth, R. (1955) *Plato's Phaedo: Translated with Introduction and Commentary*, Cambridge.
- Hammerstaedt, J. (1996) 'Il ruolo della Prolepsis epicurea nell' interpretazione di Epicuro, Epistula ad Herodotum 37 SG', in Giannantoni and Gigante (1996), 221–37.
- Hankinson, R. J. (1997) 'Natural Criteria and the Transparency of Judgement: Antiochus, Philo and Galen on Epistemological Justification', in B. Inwood and D. Frede (eds.), *Assent and Argument*, Leiden, 161–216.
- (2015) 'Motion: *M* 10.37–168', in Ålgra and Ierodiakonou (2015), 217–74.
- Harari, O. (2006) 'Mathesis and Geometrical Reasoning in Proclus' Commentary on Euclid's *Elements*', *Oxford Studies in Ancient Philosophy* 30: 361–89.
- (2011) 'The Unity of Aristotle's Category of Relatives', *The Classical Quarterly (New Series)* 61: 521–37.
- Hare, R. M. (1960) 'Philosophical Discoveries', *Mind* 69: 145–62.
- Hart, H. L. A. (1961) *The Concept of Law*, Oxford.
- Harte, V. (2002) *Plato on Parts and Wholes: The Metaphysics of Structure*, Oxford.
- (2006) 'Beware of Imitations: Image Recognition in Plato', in F.-G. Herrmann (ed.), *New Essays on Plato*, Swansea, 21–42.
- (2007) 'Language in the Cave', in D. Scott (ed.), *Maieusis: Essays in Ancient Philosophy in Honour of Myles Burnyeat*, Oxford, 195–215.
- (2008) 'Plato's Metaphysics', in G. Fine (ed.), *The Oxford Handbook of Plato*, Oxford, 191–216.
- Havelock, E. A. (1983) 'The Linguistic Task of the Presocratics', in K. Robb (ed.), *Language and Thought in Early Greek Philosophy*, La Salle IL, 7–82.
- Havrda, M. (2016) *The So-Called Eighth Stromateus by Clement of Alexandria, Philosophia Antiqua* 144, Leiden.
- (2012) 'Categories in *Stromata* VIII', *Elenchos* 33: 199–225.
- Heath, T. L. (1925) *The Thirteen Books of Euclid's Elements*, 2nd ed., Cambridge.
- Heiberg, J. L. (1886) *Euclid. Opera Omnia Vol. iii*, Leipzig.
- (1915) *Archimedes, Opera Vol. iii*, Leipzig.
- Heintz, W. (1932) *Studien zu Sextus Empiricus*, Halle.

- Helmig C. (2009) 'The Truth can Never be Refuted. Syrianus' view(s) on Aristotle reconsidered', in A. Longo (ed.), *Syrianus et la métaphysique de l'Antiquité tardive*, Naples, 347–80.
- Helmig, C. (2012) *Forms and Concepts. Concept Formation in the Platonic Tradition*, Berlin and Boston.
- Hengstermann, C. (2016) *Origenes und der Ursprung der Freiheitsmetaphysik*, Münster.
- Hood, P. (2004) *Aristotle on the Category of Relation*, Lanham, MD.
- Horn, C. (1995) *Plotin über Sein, Zahl und Einheit*, Stuttgart and Leipzig.
- Huffman, C. (2005) *Archytas of Tarentum: Pythagorean, Philosopher and Mathematician King*, Cambridge.
- Huisman, T. (2016) 'Aristotle on Accidental Causation', *Journal of the American Philosophical Association* 2: 561–75.
- Hultsch, F. (1877) *Pappus. Collectionis Quae Supersunt Vol. ii.*, Berlin.
(1878) *Pappus. Collectionis Quae Supersunt Vol. iii.*, Berlin.
- Hutchinson, D. (1986) *The Virtues of Aristotle*, London and New York.
- Ierodiakonou, K. (2011) 'The Notion of *enargeia* in Hellenistic Philosophy', in B. Morison and K. Ierodiakonou (eds), *Episteme etc.: Essays in Honour of Jonathan Barnes*, Oxford, 60–73.
(2015) 'Wholes and Parts: *M* 9.331–358', in Algra and Ierodiakonou (2015), 105–29.
(2018) 'Dialectic as a Subpart of Philosophy', in Bénatouïl and Ierodiakonou (2018), 114–33.
(2019) (ed.) *Topics in Theophrastus' De sensibus*. Special issue of *Rhizomata: A Journal for Ancient Philosophy and Science*, 7.2.
- Imbert, C. (2006) 'Théorie de la représentation et doctrine logique dans le stoïcisme ancien', in J. Brunschwig (ed.), *Les Stoïciens et leur logique*, 2nd ed., Paris, 79–108
- Inwood B. (2005) 'Getting to Goodness' in *Reading Seneca. Stoic Philosophy at Rome*, Oxford, 271–301.
- Irwin, T. H. (1977) *Plato's Moral Theory*, Oxford.
(1995) *Plato's Ethics*, Oxford.
(2006) 'Socrates and Euthyphro: The Argument and Its Revival' in L. Judson and V. Karasmanis (eds.), *Remembering Socrates*, Oxford.
(2019) 'The Platonic Corpus', in G. Fine (ed.), *The Oxford Handbook of Plato*, 2nd ed. Oxford.
- Jackson-McCabe, M. (2004) 'The Stoic Theory of Implanted Preconceptions', *Phronesis* 49: 323–47.
- Jackson, F. (1998) *From Metaphysics to Ethics*, Oxford.
- Janko, R. (2000) *Philodemus: On Poems I*, Oxford.
- Johansen, T. K. (2012) *The Powers of Aristotle's Soul*, Oxford.
(2017) 'Aristotle on the *Logos* of the Craftsman', *Phronesis* 62: 97–135.
- Jones, R. M. (1926) 'The Ideas as the Thoughts of God', *Classical Philology* 21: 317–36.
- Jouanna, J. (2003), *Hippocrate, La maladie sacrée*, Paris.

- Kahn, C. (1981) 'The Role of Nous in the Cognition of First Principles in *Posterior Analytics* II.19' E. Berti (ed.), *Aristotle on Science*, Padua, 385–414.
- Kalligas, P. (2011) 'The Structure of Appearances: Plotinus on the Constitution of Sensible Objects', *The Philosophical Quarterly* 61: 762–82.
- Karamanolis, G. (2006) *Plato and Aristotle in Agreement? Platonists on Aristotle from Antiochus to Porphyry*, Oxford.
- (2016) 'Early Christian Philosophers on Aristotle', in A. Falcon (ed.), *Brill's Companion to the Reception of Aristotle*, Leiden, 460–79.
- (2021) *Philosophy of Early Christianity*, London.
- Karfikova, L. (2007) 'Der Ursprung der Sprache nach Eunomius und Gregor vor dem Hintergrund der Antiken Sprachtheorien CE II 387–444, 543–553', in Karfikova, Douglas, and Zachhuber (2007), 279–306.
- Karfikova, L., Douglas, S. and Zachhuber, J. (2007) (eds), *Gregory of Nyssa: Contra Eunomium ii*, Suppl. to VC 82, Leiden.
- Kechagia, E. (2011) *Plutarch against Colotes: A Lesson in History of Philosophy*, Oxford.
- (2017) 'Plutarch's Dialogues: Beyond the Platonic Model?', in A. Cameron and N. Gaul (eds.), *Dialogues and Debates from Late Antiquity to Late Byzantium*, London–New York, 8–19.
- Kenny, A. (2010) 'Concepts, Brains, and Behaviour', *Grazer Philosophische Studien* 81: 105–113.
- Kerschenssteiner, J. (1962) *Kosmos. Quellenkritische Untersuchungen zu den Vorsokratikern*, Munich.
- King, R. (2004) *Aristoteles De Memoria et Reminiscentia*, Berlin.
- (2009) *Aristotle and Plotinus on Memory*, Berlin.
- Klein, J. (2011) Review of H. Dyson's *Prolepsis and Ennoia in the Early Stoa*, *Journal of the History of Philosophy* 49: 115–16.
- Kleingünther, A. (1933) *Prōtos heurētēs, Untersuchungen zur Geschichte einer Fragestellung Philologus* Suppl. 26/1, Leipzig.
- Knorr, W. R. (1986) *The Ancient Tradition of Geometric Problems*, Boston.
- Konstan, D. (2008) 'Commentary on Morel' *Proceedings of the Boston Area Colloquium in Ancient Philosophy* 23: 49–54.
- Laks, A. (1990) 'The More and the Full: On the Reconstruction of Parmenides' Theory of Sensation in Theophrastus, *De Sensibus*, 3–4', *Oxford Studies in Ancient Philosophy* 8: 1–18.
- (1999) 'Soul, Sensation and Thought', in A. Long (ed.), *The Cambridge Companion to Early Greek Philosophy*, Cambridge, 250–70.
- (2018) 'How Preplatonic Worlds Became Ensouled', *Oxford Studies in Ancient Philosophy* 55: 1–33.
- (2019) 'The Lever, or How to Act at a Distance: A backdrop to Theophrastus' *De sensibus*', in Ierodiakonou (2019), 168–87.
- (2023) 'Autour d'une charnière (Parménide B8.50–61 DK = D8.55–66LM). Une discussion posthume avec Jean Bollack', *Dionysius* 39, 1–35.
- Laks, A. and Most, G. W. (2016), *Early Greek Philosophy. 9 vols. Loeb Classical Library*, Cambridge MA.

- Lanza, D. (1964) L'enkephalos e la dottrina anassagorea della conoscenza, *Maia* 16: 71–78.
- Lautner, P. (2009) 'Different Types of logoi and their Place in Empirical Knowledge and Noetic Understanding in Syrianus', *Ancient Philosophy* 29: 373–405.
(2015) 'Mental Images in Porphyry's Commentary on Ptolemy's *Harmonics*', *Apeiron* 48: 220–251.
- Lavaud, L. (2006) 'La *dianoia* médiatrice entre le sensible et l'intelligible', *Études Platoniciennes* 3: 29–55.
- Leigh, F. (2010) 'Being and Power in Plato's *Sophist*', *Apeiron* 43: 63–85.
- Leshner, J. H. (1973) 'The Meaning of NOUS in the *Posterior Analytics*', *Phronesis* 18: 44–68.
(1994) 'The Emergence of Philosophical Interest in Cognition', *Oxford Studies in Ancient Philosophy* 12: 1–34.
(2010a) 'Just as in Battle': The Simile of the Rout in Aristotle's *Posterior Analytics* II 19', *Ancient Philosophy* 30: 95–105.
(2010b) (ed.) *From Inquiry to Demonstrative Knowledge. New Essays on Aristotle's Posterior Analytics*, *Apeiron* 18/2–3 (special issue).
(2010c) 'Comments on Tuominen, 'Back to *Posterior Analytics* II 19: Aristotle on the Knowledge of Principles', in Leshner 2010b, 145–54.
- Lévy, C. (1984) 'La dialectique de Cicéron dans les livres II et IV du *De finibus*', *Revue des Études latines* 62, 111–27.
(1986) 'Le "scepticisme" de Philon d'Alexandrie: une influence de la Nouvelle Académie?', in A. Caquot, M. Hadas-Label, J. Riaud (eds.), *Hellenica et Judaica. Hommage à Valentin Nikiprowtzky*, Paris, 29–41.
- Lewis, F. A. (1979) 'Parmenides on Separation and the Knowability of the Forms: Plato Parmenides 133a ff', *Philosophical Studies* 35: 105–127.
- Linguiti, A. (1990) *L'ultimo platonismo greco. Principi e conoscenza*, Florence.
- Lloyd, A. C. (1990) *The Anatomy of Neoplatonism*, Oxford.
- Lo Presti, R. (2009) 'Between Distinction and Separation. Rethinking the centrality of the brain in Alcmaeon's theory of sense-perception and cognition', in *Antike Naturwissenschaft und ihre Rezeption* 19: 9–30.
(2010) 'The Matter of Sense, the Sense of Matter: What does the *enkephalohermeneus* perform in *On the Sacred Disease's* encephalocentric doctrine?', *Rhizai* 7: 147–80.
- Long, A. A. (1971) 'Aisthēsis, Prolēpsis and Linguistic Theory in Epicurus', *Bulletin of the Institute of Classical Studies* 18: 114–33.
(1988) 'Ptolemy on the Criterion. An epistemology for the practicing scientist', in J. Dillon and A.A. Long (eds.), *The Question of 'Eclecticism'. Studies in Later Greek Philosophy*, Berkeley CA, 176–207.
(2002) *Epictetus. A Stoic and Socratic Guide to Life*, Oxford.
- Long A. A. and Sedley, D. N. (1987) *The Hellenistic Philosophers, 2 vols*, Cambridge.
- Longo-Aurricchio F. (1977) *Φιλοδήμου Περὶ Πηγορικῆς libros primum et secundum*, Naples.
- Loux, M. J. (2009) 'Aristotle on Universals' in G. Anagnostopoulos (ed.), *A Companion to Aristotle*, Oxford, 186–96.

- Mackie, J. L. (1977) *Ethics: Inventing Right and Wrong*, New York.
- Mann, W. R. (2000) *The Discovery of Things. Aristotle's Categories and their Context*, Princeton NJ.
- Mansfeld, J. (1994) *Prolegomena: Questions to be Settled before the Study of an Author, or a Text*, Leiden.
- (2003a) 'Aspects of Epicurean Theology', *Mnemosyne* 46: 172–210.
- (2003b) 'Zeno on the Unity of Philosophy', *Phronesis* 48: 116–31.
- (2014) 'Ps.Plutarch/Aëtius Plac. 4.11. Some Comments on Sensation and Concept Formation in Stoic Thought', *Mnemosyne* 67: 613–30.
- Mansfeld, J. and Runia, D. (2020) *Aetiana V. An Edition of the Reconstructed Text of the Placita with a Commentary and a Collection of Related Texts*, 4 vol., Leiden.
- Manuwald, A. (1972) *Die Prolepsislehre Epikurs*, Bonn.
- Margolis, E. and Laurence, S. (2011) 'Concepts', *Stanford Encyclopedia of Philosophy*, online: <https://plato.stanford.edu/entries/concepts/>
- Martijn, M. (2010a) 'Proclus on the Order of Philosophy of Nature', *Synthese* 174: 205–23.
- (2010b) *Proclus on Nature. Philosophy of Nature and Its Methods in Proclus' Commentary on Plato's Timaeus*, Leiden–Boston.
- Mateo-Seco, L. F. and Maspero, G. (2009) *The Brill Dictionary of Gregory of Nyssa*, Leiden.
- McCabe, M. M. (1994) *Plato's Individuals*, Princeton NJ.
- McKirahan, R. (1983) 'Aristotelian *Epagōgē* in *Prior Analytics* 11.21 and *Posterior Analytics* 1.1,' *Journal of the History of Philosophy* 21: 1–13.
- (1992) *Principles and Proofs. Aristotle's Theory of Demonstrative Science*, Princeton NJ.
- (1993) 'Epicurean Doxography in Cicero, *De natura deorum* Book I', in Giannantoni and Gigante (1993), 865–78.
- (2018) 'As in a Battle when a Rout has Occurred (*Posterior Analytics* 2.19, 100a12)' in D. Sfondoni-Menzou (ed.), *Aristotle – Contemporary Perspectives on his Thought. On the 2400th Anniversary of Aristotle's Birth*, Berlin, 297–322.
- McPherran, M. (1983) 'Plato's *Parmenides*' Theory of Relations', in F. J. Pelletier and J. King-Farlow (eds.), *Canadian Journal of Philosophy* 9, *Supplementary Volume. New Essays on Plato*, Guelph, Ontario, 149–64.
- Meinwald, C. (2016) *Plato*, London.
- Menn, S. (1995) 'Metaphysics, Dialectic, and the *Categories*', *Revue de Métaphysique et de Morale* 100: 311–37.
- (1999) 'The Stoic Theory of Categories', *Oxford Studies in Ancient Philosophy* 17: 215–47.
- (2002) 'Aristotle's Definition of the Soul and the Programme of the *De Anima*', *Oxford Studies in Ancient Philosophy* 22: 83–139.
- (forthcoming) *The Aim and Argument of Aristotle's Metaphysics*.
- Mignucci, M. (1986) 'Aristotle's Definitions of Relatives in *Cat.* 7', *Phronesis* 31: 101–27.

- (1988) 'The Stoic Notion of Relatives', in J. Barnes and M. Mignucci (eds.), *Matter and Metaphysics: Proceedings of the Fourth Symposium Hellenisticum*, Naples, 129–221.
- Modrak, D. K. W. (1987) *Aristotle. The Power of Perception*, Chicago.
- Morales, F. (1994) 'Relational Attributes in Aristotle', *Phronesis* 39: 255–74.
- Morau, P. (1984) *Der Aristotelismus bei den Griechen, vol. 2: Der Aristotelismus im i. und ii. Jh. n. Chr.*, Berlin.
- (2000) *L'aristotelismo presso I greci*, Temi metafisici e problemi del pensiero antico, vol. 82, Milan.
- Moravcsik, J. M. E. (1962) 'Being and Meaning in the *Sophist*', *Acta Philosophica Fennica* 14: 23–78.
- Morel, P.-M. (2008) 'Method and Evidence: On Epicurean Preconception', *Proceedings of the Boston Area Colloquium in Ancient Philosophy* 23: 25–48.
- (2013) *Lecture du Contre Colotes de Plutarque*, *Aitia* 3, online May 30, 2013, accessed July 19, 2019. URL : <http://journals.openedition.org/aitia/599>; DOI : 10.4000/aitia.599
- Most, G. W. (1986) 'Pindar, O. 2.83–90', *Classical Quarterly* 36: 304–316.
- Mourelatos, A. P. D. (1973), 'Heraclitus, Parmenides, and the Naïve Metaphysics of Things' in A. P. D. Mourelatos, *The Route of Parmenides* (revised and expanded edition), Las Vegas, 2008, 299–332.
- Mueller, I. (1982) 'Geometry and Scepticism', in J. Barnes and J. Brunschwig (eds.) *Science and Speculation*, Cambridge, 69–95.
- (1983) 'Parmenides 133a–134c: Some Suggestions', *Ancient Philosophy* 3: 3–7.
- (1995) 'Syrianus and the Concept of Mathematical Number', in G. Bechtel and D. J. O' Meara (eds.), *La philosophie des mathématiques de l'antiquité tardive*, Fribourg, 72–83.
- (1991) 'Mathematics and Education: some notes on Platonic programme' in I. Mueller (ed.), 'Peri Tōn Mathēmatōn', *Apeiron* 24: 85–104.
- Mure, G. R. G. (1928) 'The Marriage of Universals', *Philosophy* (11): 313–23.
- Mutschmann, H. (1911) 'Inhaltsangabe und Kapitelüberschrift im antiken Buch', *Hermes* 46: 93–107.
- Mutschmann, H., rev. Mau, J. (1958) *Sexti Empirici Opera, vol. I, Purrhōneion Hupotupōseis*, Leipzig.
- Natali, C. (1995) 'Oikonomia in Hellenistic Political Thought', in A. Laks, A. and M. Schofield (eds.), *Justice and Generosity. Studies in Hellenistic Political Philosophy*, Cambridge, 95–128.
- Nawar, T. (2017) 'The Stoics on Identity, Identification, and Peculiar Qualities', *Proceedings of the Boston Area Colloquium in Ancient Philosophy* 32: 113–59.
- Nehamas, A. (1975) 'Plato on the Imperfection of the Sensible World', *American Philosophical Quarterly* 12: 105–17.
- Németh, A. (2017) *Epicurus on the Self*, London.
- Netz, R. (1999) *The Shaping of Deduction in Greek Mathematics: A Study in Cognitive History*, Cambridge.

- (2002) 'It's Not That They Couldn't', *Revue d'histoire des mathématiques*: 263–89.
- (2009) *Ludic Proof: Greek Mathematics and the Alexandrian Aesthetic*, Cambridge.
- (2017) 'Mathematical Concepts? The View from Ancient History', in E. de Freitas, N. Sinclair, A. Coles (eds.), *What is a Mathematical Concept*, Cambridge, 36–52.
- (2020) *Scale, Space and Canon in Ancient Literary Culture*, Cambridge.
- Netz, R., Saito, K. and Tchernetska, T. (2002–2003) 'A New Reading of Method Proposition 14: Preliminary Evidence from the Archimedes Palimpsest', *SCIAMVS* 2: 9–29, 3, 109–126.
- Noble, C. I. (2016) 'Plotinus Unaffected Soul', *Oxford Studies in Ancient Philosophy* 51: 231–81.
- Obbink, D. (1989) 'The Atheism of Epicurus', *Greek, Roman and Byzantine Studies* 30: 187–223.
- (1992) 'What All Men Believe – Must Be True: Common Conceptions and *consensio omnium* in Aristotle and Hellenistic Philosophy', *Oxford Studies in Ancient Philosophy* 10: 192–232.
- (1996) *Philodemus 'On Piety' Part I*, Oxford.
- O'Brien, D. (2013) 'Forms and Concepts', in E. Moutsopoulos and M. Protopapas-Marneli (eds.), *Plato, Poet and Philosopher. In Memory of Ioannis Theodorakopoulos*, Athens, 193–244.
- O'Meara, D. J. (1989) *Pythagoras Revived*, Oxford.
- Opsomer, J. (1998) *In Search of the Truth. Academic Tendencies in Middle Platonism*, Brussels.
- (2017) 'Is Plutarch Really Hostile to the Stoics', in T. Engberg-Pedersen (ed.), *From Stoicism to Platonism. The Development of Philosophy 100bc–100ce*, Cambridge, 296–321.
- Owen, G. E. L. (1957). 'A Proof in the *Peri Ideon*', *Journal of Hellenic Studies* 77: 103–11.
- (1965) 'Inherence', *Phronesis* 10: 97–105.
- (1970) 'Plato on Not-Being', in G. Vlastos (ed.), *Plato. A Collection of Critical Essays, Vol. I*, London, 223–67. Reprinted in Fine (1999), 416–54.
- Pasquino, P. (1978) 'Le statut ontologique des incorporels dans l'ancien stoïcisme', in J. Brunschwig (ed.), *Les stoïciens et leur logique*, Paris, 333–46.
- Pellegrin, P. (1997) *Sextus Empiricus, Esquisses pyrrhoniennes: Introduction, traduction et commentaires*, Paris.
- (2005) *Aristote. Seconds Analytiques*, Paris.
- Penner, T. (1973a) 'Socrates on Virtue and Motivation', in E. N. Lee, A. P. D. Mourelatos, and R. Rorty (eds.), *Exegesis and Argument: Essays for Gregory Vlastos, Phronesis*, Supp. 1, 133–51.
- (1973b) 'The Unity of Virtue', *Philosophical Review* 82: 35–68.
- (1992) 'Socrates in the Early Dialogues', in R. Kraut (ed.), *Cambridge Companion to Plato*, Cambridge, ch. 4.
- Perin, C. (2010) 'Scepticism and Belief', in R. Bett (ed.), *The Cambridge Companion to Ancient Scepticism*, Cambridge, 145–64.

- Peterson, S. (1981) 'The Greatest Difficulty for Plato's Theory of Forms: The Unknowability Argument of *Parmenides* 133c–134c', *Archiv Für Geschichte Der Philosophie* 63: 1–16.
- Phillips, J. (1987) 'Stoic "common notions" in Plotinus', *Dionysius* 11: 33–52.
- Pigeaud, J. (1980) 'Quelques aspects du rapport de l'âme et du corps dans le Corpus hippocratique', in M. D. Grmek (ed.), *Hippocratica. Actes du 3ième Colloque international hippocratique*, Paris, 417–33.
- Pohlenz, M. (1939) 'Plutarchs Schriften gegen die Stoiker', *Hermes* 74: 1–33. Republished in M. Pohlenz (1965), *Kleine Schriften* I, Hildesheim, 448–80.
- Primavesi, O. (2012) 'Aristotle, *Metaphysics* A: A New Critical Edition with Introduction', in Steel 2012.
- Prinz, J. (2006) 'Concepts', in Donald M. Borchert (ed.), *Encyclopedia of Philosophy*, 2nd ed., Detroit, 414–30.
- Prior, W. J. (1985) *Unity and Development in Plato's Metaphysics*, London.
- Radde-Gallwitz, A. (2009), *Basil of Caesarea, Gregory of Nyssa, and the Transformation of Divine Simplicity*, *Oxford Early Christian Studies*, Oxford.
- (2010) 'Epinomia and Initial Concepts: Re-assessing Gregory of Nyssa's defense of Basil' *Studia Patristica* XLVII, Leuven.
- (2018) *Gregory of Nyssa's Doctrinal Works. A Literary Study*, Oxford.
- Rawls, J. (1971) *A Theory of Justice*, Cambridge MA.
- Reesor, M. E. (1957) 'The Stoic Categories', *The American Journal of Philology* 78: 63–82.
- Reinhardt, K. (1912) 'Hekataios von Abdera und Demokrit', in K. Reinhardt., *Vermächtnis der Antike. Gesammelte Essays zur Philosophie und Geschichtsschreibung*, Göttingen. Reprinted in 1960, Göttingen, 114–32.
- Reinhardt, T. (2018) 'Pithana and Probabilia', in Bénatouil and Ierodiakonou (2018), 218–53.
- (2019) 'Linguistic Naturalism in Cicero's *Academica*', in G. Pezzini and B. Taylor (eds.), *Language and Nature in the Classical Roman World*, Cambridge, 153–70.
- Remes, P. (2007) *Plotinus on Self. The Philosophy of the 'We'*, Cambridge.
- Reydams-Schils, G. (2013) 'The Old Academy, the Stoics, Antiochus of Ascalon, and Cicero on Plato's *Timaeus*', in A. G. Long (ed.), *Plato and the Stoics*, Cambridge, 29–58.
- Rini, E. (2010) 'L'analisi Aristotelica Dei Relativi', *Rivista Di Storia Della Filosofia* 4: 623–56.
- Robertson, C. (2004) 'Chrysippus on Mathematical Objects', *Ancient Philosophy* 24: 169–91.
- Roskam, G. (2012) 'Two Controversial Passages in Damascius (*In Phd.* I 275–92 and II 28)', *Greek, Roman, and Byzantine Studies* 52: 469–92.
- Ross, W. D. (1924) (ed.) *Aristotle's Metaphysics*, *Oxford Classical Texts*, Oxford.
- (1949) (ed.) *Aristotle's Prior and Posterior Analytics. A Revised Text with Introduction and Commentary*, Oxford.
- Rowett, C. (2018) *Knowledge and Truth in Plato*, Oxford.

- Rudolph, K. (2011) 'Democritus' Perspectival Theory of Vision', *The Journal of Hellenic Studies* 131: 67–83.
- Runciman, W. G. (1962) *Plato's Later Epistemology*, Cambridge.
- Russell B. (1946) *A History of Western Philosophy*, London.
- Ryle, G. (1949) *The Concept of Mind*, London.
- Saito, K. (1985) 'Book II of Euclid's *Elements* in the Light of the Theory of Conic Sections,' *Historia Scientiarum*: 31–60.
- Salmieri, G. (2010) 'Αἰσθησις, Ἐμπειρία and the Advent of Universals in *Posterior Analytics* II 19' in *Leshner* 2010, 155–85.
- Sandbach, F. H. (1930) 'Ennoia and prolepsis in the Stoic Theory of Knowledge', *Classical Quarterly* 24: 44–51.
- Sandford, S. (2010) *Plato and Sex*, Cambridge.
- Santoro (2000) [*Demetrio Lacone*]. [*La forma del dio*] (PHerc. 1055), Naples.
- Sassi, M.–M. (1978) *Le teorie della percezione in Democrito*, Florence.
- Schofield, M. (1980) 'Preconception, Argument and God' in M. Schofield, M. Burnyeat and J. Barnes (eds), *Doubt and Dogmatism: Studies in Hellenistic Epistemology*, Oxford, 283–308.
- (1984) 'Ariston of Chios and the Unity of Virtue', *Ancient Philosophy* 4: 83–96.
- (1996) 'Likeness and Likenesses in the *Parmenides*', in C. Gill and M. M. McCabe (eds.), *Form and Argument in Late Plato*, Oxford, 49–77.
- (1997) 'APXH', *Hyperboreus* 3: 218–36.
- Schoppe, C. (1994), *Plutarchs Interpretation der Ideenlehre Platons Münsteraner Beiträge zur klassischen Philologie Vol. 2*, Münster.
- Schreckenberg, H. (1964) *Ananke. Untersuchungen zur Geschichte des Wortgebrauchs*, Munich.
- Schrenk, L. P. (1991a) 'A Middle Platonic Reading of Plato's Theory of Recollection', *Ancient Philosophy* 11: 103–10.
- (1993) 'The Middle Platonist Reception of Aristotelian Science', *Rheinisches Museum* 136: 342–59.
- Schultz, J. (2019) 'Contradictory Appearances in Plato's *Republic*', *Ancient Philosophy* 39: 69–87
- Scott, D. (1988) 'Innatism and the Stoa', *Proceedings of the Cambridge Philological Society* 33: 123–53.
- (1995) *Recollection and Experience. Plato's Theory of Learning and its Successors*, Cambridge.
- Sedley, D. N. (1985) 'The Stoic Theory of Universals', *The Southern Journal of Philosophy* 23: 87–92.
- (1993) 'A Platonist Reading of the *Theaetetus*', *Proceedings of the Aristotelian Society – Suppl.* 67: 125–49.
- (1996a), 'Three Platonist Interpretations of the *Theaetetus*' in C. Gill and M. M. McCabe (eds.), *Form and Argument in Late Plato*, Oxford, 79–103.
- (1996b) 'Alcinous' epistemology', in K. Algra, P. van der Horst and D. Runia (eds.), *Polyhistor. Studies in the History and Historiography of Ancient Philosophy Presented to Jaap Mansfeld on his Sixtieth Birthday*, Leiden, 300–12.

- (1998a) *Lucretius and the Transformation of Greek Wisdom*, Cambridge.
- (1998b) 'Platonic Causes', *Phronesis* 43: 114–32.
- (2002) 'Aristotelian Relativities' in M. Canto-Sperber and P. Pellegrin (eds.), *Le Style de La Pensée: Recueil de Textes En Hommage à Jacques Brunschwig*, Paris, 324–52.
- (2005) 'Stoic Metaphysics at Rome', in R. Salles (ed.), *Metaphysics, Soul and Ethics in Ancient Thought*, Oxford, 117–42.
- (2006a) 'Plato on Language' in H. H. Benson (ed.), *A Companion to Plato*, London.
- (2006b) 'The Speech of Agathon in Plato's *Symposium*', in B. Reis (ed.), *The Virtuous Life in Greek Ethics*, Cambridge, 47–67.
- (2007) 'Equal Sticks and Stones', in D. Scott (ed.), *Maieusis: Essays in Ancient Philosophy in Honour of Myles Burnyeat*, Oxford, 68–86.
- (2011) 'Epicurus' Theological Innatism', in Fish and Sanders (2011), 29–52.
- (2013a) 'Plato and the One-over-Many Principle', in Chiaradonna and Galluzzo (2013), 113–37.
- (2013b) 'The *theoretikos bios* in Alcinoüs', in T. Bénatouïl and M. Bonazzi (eds.), *Theoria, Praxis and the Contemplative Life after Plato and Aristotle*, Leiden, 163–81.
- (2016) 'An Introduction to Plato's Theory of Forms' in A. O'Hear (ed.), *The History of Philosophy, Royal Institute of Philosophy Supplement 78*, Cambridge, 3–22.
- (2018) 'Epicurean Theories of Knowledge', in F. Verde and M. Catapano (eds.), *Lexicon Philosophicum. International Journal for the History of Texts and Ideas. Special Issue: Hellenistic Theories of Knowledge*, Rome, 106–21.
- (2019) 'Epicurus on Dialectic', in T. Bénatouïl and K. Ierodiakonou (eds.), *Dialectic after Plato and Aristotle*, Cambridge, 82–113.
- (2021) 'Lucretius on Imagination and Mental Projection', *AITIA* online journal.
- Sefrin-Weis, H. (2010) *Pappus of Alexandria: Book 4 of the Collection, Sources and Studies in the History of Mathematics and Physical Sciences*, Dordrecht.
- Sharples, R. W. (1989) 'The Criterion of Truth in Philo Judaeus, Alcinoüs, and Alexander of Aphrodisias', in P. Huby and G. Seal (eds.), *The Criterion of Truth. Essays written in Honour of George Kerferd*, Liverpool, 231–56.
- (1990) *Alexander of Aphrodisias Ethical Problems*, London.
- (2004) *Alexander of Aphrodisias Supplement to On the soul, Ancient Commentators on Aristotle*, London.
- (2005) 'Alexander of Aphrodisias on Universals: Two Problematic Texts', *Phronesis* 50: 43–55.
- (2008) *Alexander Aphrodisiensis De anima libri mantissa. A new edition of the Greek text with introduction and commentary*, Berlin.
- Shields, C. (2016) *Aristotle De anima*, Oxford.
- Shuppe, C. (1994) *Plutarchs Interpretation der Ideenlehre Platons*, Münster.
- Shorey, P. (1935) *The Republic*. 2 vols., Cambridge MA.

- Sidoli, N. (2015) 'Mathematics Education,' in W. M. Bloomer (ed.), *A Companion to Ancient Education*, Oxford, 387–400.
- Sieben, H. (1998) 'Vom Heil in den vielen Namen Christi zur Nachahmung derselben. Zur Rezeption der Epinoiai-Lehre des Origenes durch die kappadokischen Väter', *Theologie und Philosophie* 73: 1–28.
- Silverman, A. (2002) *The Dialectic of Essence*, Princeton NJ.
- Sirkel, R. (2011) 'Alexander of Aphrodisias's Account of Universals and Its Problems', *Journal of the History of Philosophy* 49: 297–314.
- Slaveva-Griffin, S., (2009), *Plotinus on Numbers*, Oxford.
- Smith, M. F. (1992) *Diogenes of Oinoanda: The Epicurean Inscription*, Naples.
(2003) *Supplement to Diogenes of Oinoanda: The Epicurean Inscription*, Naples.
- Smith, R. (2000) 'Aristotle's Logic', in E. N. Zalta and U. Nodelman (eds.), *The Stanford Encyclopedia of Philosophy*.
- Snell, B. (1924) *Die Ausdrücke für den Begriff des Wissens in der vorplatonischen Philosophie*, Berlin. Reprint New York 1976.
(1952) *Der Aufbau der Sprache*, Hamburg.
(1953) *The Discovery of the Mind; the Greek Origins of European Thought*, Cambridge MA.
- Sorabji, R. (1992) 'Intentionality and Physiological Processes: Aristotle's Theory of Sense-Perception' in A. O. Rorty and M. C. Nussbaum (eds.), *Essays on Aristotle's De Anima*, Oxford, 195–225.
(2004) *Aristotle on Memory* (2nd ed.) Bristol.
(2006) 'Universals Transformed: The First Thousand Years after Plato', in P. F. Strawson and A. Chakrabarty (eds.), *Universals, Concepts and Qualities. New Essays on the Theory of Predication*, Aldershot–Burlington, 105–27.
(2010), 'The Ancient Commentators on Concept Formation', in F. A. J. de Haas, M. Leunissen and M. Martijn (eds.), *Interpreting Aristotle's Posterior Analytics in Late Antiquity and Beyond*, Leiden–Boston, 3–26.
- Stalnaker, R. C. (2001) 'Metaphysics Without Conceptual Analysis', *Philosophy and Phenomenological Research* 72: 631–6.
- Steel, C., (1978) *The Changing Self. A Study on the Soul in Later Neoplatonism: Iamblichus, Damascius and Priscianus*, Brussels.
(1997) 'Breathing Thought. Proclus on the Innate Knowledge of the Soul', in J. Cleary (ed.), *The Perennial Tradition of Neoplatonism*. Leuven, 293–309.
(2012) (ed.) *Aristotle's Metaphysics A, with an Edition of the Greek Text by O. Primavesi*, Oxford.
(2018) "'The soul never thinks without a phantasm". How Platonic Commentators Interpret a Controversial Aristotelian Thesis', in B. Strobel (ed.), *Die Kunst der philosophischen Exegese bei den spätantiken Platon- und Aristoteles-Kommentatoren*, Berlin, 185–224.
- Stenzel, J. (1921/1956) 'Über den Einfluss der griechischen Sprache auf die philosophische Begriffsbildung', in J. Stenzel, *Kleine Schriften zur griechischen Philosophie*, Darmstadt (1956), 72–84. [= *Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Litteratur und für Pädagogik* 24, 1921, 152–64]

- Strange, S. K. (1994), 'Plotinus on the Nature of Eternity and Time', in L. P. Schrenk (ed.), *Aristotle in Late Antiquity*, Washington DC, 22–53.
- Stratton, G. M. (1917), *Theophrastus and the Greek Physiological Psychology before Aristotle*, London (photomechanical reprint 1967 Chicago).
- Striker, G. (1974) 'Κριτήριο τῆς ἀληθείας', *Nachrichten der Akademie der Wissenschaften zu Göttingen* 2: 48–110. Reprinted in Striker (1996), 22–76. (1996) *Essays on Hellenistic Epistemology and Ethics*, Cambridge.
- Studer, B. (2007) 'Der theologieggeschichtliche Hintergrund der Epinoiai-Lehre Gregors von Nyssa' in Karfikova, Douglas, Zachhuber (2007), 21–42.
- Taormina, D. (1993) 'Dynamique de l'écriture et processus cognitive dans la néoplatonisme (Jamblique, Plutarque d'Athènes, Priscien de Lydie et Proclus)', in M. Dixsaut (ed.), *Contre Platon, I. Le platonisme dévoilé*, Paris, 215–45.
- Tarrant, H. (1985) *Scepticism or Platonism. The Philosophy of the Fourth Academy*, Cambridge.
(1993) *Thrasyllan Platonism*, Ithaca NY.
(2005) *Recollecting Plato's Meno*, London.
- Taylor, C. C. W. (1998) 'Platonic Ethics' in S. Everson (ed.), *Companions to Ancient Thought: Ethics*, Cambridge, ch.3.
- Taylor, B. (2016) 'Definition and Ordinary Language in Cicero *De Finibus* 2', *Classical Philology* 111: 54–73.
- Thomson, W., and G. Junge (1930) *The Commentary of Pappus on Book X of Euclid's Elements*. Cambridge MA.
- Thümmel, H. G. (2011) *Origenes' Johanneskommentar Buch I–V*, Tübingen.
- Tieleman, T. (1996) *Galen and Chrysippus on the Soul. Argument and Refutation in the De Placitis Books ii–iii*, Leiden, New York and Cologne.
- Todd, R. B. (1973) 'The Stoic Common Notions: A Re-Examination and Reinterpretation', *Symbolae Osloenses* 48: 47–75.
- Towey, A. (1999) *Alexander of Aphrodisias On Aristotle. On Sense Perception*, London.
- Tredennick H. and E. S. Forster, (1960) *Posterior Analytics. Topica*, Cambridge MA.
- Tredennick, H. (1966) *Aristotle: Posterior Analytics*, Loeb Classical Library, Cambridge MA.
- Tricot, J. (1970) *Aristote. Organon IV Les seconds analytiques*, 2nd ed. Paris.
- Trizio, M. (2008) 'Neoplatonic Source-material in Eustratios of Nicaea's Commentary on Book VI of the *Nicomachean Ethics*', in C. Barber and D. Jenkins (eds.), *Medieval Greek Commentaries on the Nicomachean Ethics*, Leiden, 71–110.
- Tsouana, V. (2006) 'Philodemus and the Epicurean Tradition', in Ioppolo, A.-M. and Sedley, D. N. (eds.), *Philosophers, Politicians, and Patrons*, Rome, 341–400.
(2007) *The Ethics of Philodemus*, Oxford.
(2012) *Philodemus: On Property Management*, Atlanta.
(2016) 'Epicurean Preconceptions', *Phronesis* 61: 160–221.

- (2019) 'Le Scepticisme Pyrrhonien et le concept de raison', in D. Machuca and S. Marchand (eds.), *Les raisons du doute: études sur le scepticisme antique*, Paris, 91–125.
- (2020) 'The Epicureans on *technē* and the *technai*', in T. K. Johansen (ed.), *Productive Art in Ancient Philosophy*, Cambridge, 191–225.
- (2021) 'The Epicurean Notion of *epibolē*', *Rhizomata* 9 (Special Issue: *Ancient Philosophy of Mind*): 179–201.
- (2022) *Charmides*, Cambridge.
- Tuominen, M. (2010a) 'Receptive Reason: Alexander of Aphrodisias on Material Intellect,' *Phronesis* 55: 170–90.
- (2010b) 'Back to *Posterior Analytics* II.19: Aristotle on the Knowledge of Principles' in Leshner 2010, 115–43.
- Tweeddale, M. M. (1984) 'Alexander of Aphrodisias' Views on Universals', *Phronesis* 2: 279–303.
- Vaggione, R. (1987), *Eunomius: The Extant Works*, Oxford.
- van den Berg, R. M. (2004) "'A remark of genius and well worthy of Platonic principles': Proclus' Criticism of Porphyry's Semantic Theory', in G. Van Riel and C. Macé with the assistance of L. Van Campe (eds.), *Platonic Ideas and Concept Formation in Ancient and Medieval Thought*. Leuven, 155–69.
- (2009) "As we are always speaking of them and using their names on every occasion', Plotinus, *Enn.* III.7 [45]: Language, experience, and the philosophy of time in Neoplatonism', in R. Chiaradonna and F. Trabattoni (eds.), *Physics and Philosophy of Nature in Greek Neoplatonism*, Leiden–Boston, 101–20.
- Verde, F. (2016) 'Epicuro nella testimonianza di Cicerone: la dottrina del criterio', *Testo e Forme del Testo. Ricerche di Filologia Classica* VII (a cura di M. Tulli), Pisa and Rome, 335–68.
- Veres, M. (2017) 'Theology, Innatism, and the Epicurean Self', *Ancient Philosophy* 3: 129–52.
- Verlinsky, A. (2005) 'Epicurus and his Predecessors on the Origin of Language', in Frede and Inwood (2005), 56–100.
- Vlastos, G. (1981a) 'Plato's "Third Man" Argument (*Parm.* 132A1–B2): text and logic', in G. Vlastos, *Platonic Studies*. 2nd ed., Princeton NJ, 342–65.
- (1981b) 'What did Socrates Understand by his "What is F?" question?', in *Platonic Studies*, 2nd. ed., Princeton NJ, ch. 19.
- Vogt, K. (2009) 'Sons of the Earth: Are the Stoics metaphysical brutes?', *Phronesis* 54: 136–54.
- (2012) *Belief and Truth: A Skeptic Reading of Plato*, New York.
- Warren, J. (2009) (ed.) *The Cambridge Companion to Epicureanism*, Cambridge.
- (2009) 'Aristotle on Speusippus on Eudoxus on Pleasure,' *Oxford Studies in Ancient Philosophy*: 249–81.
- Warrington, J. (1964) *Prior and Posterior Analytics*, London.
- Wedin, M. (1988) *Mind and Imagination in Aristotle*, New Haven and London.
- Whittaker, J. (2002) (ed.) *Alcinoos. Enseignement des doctrines de Platon*, Paris.

- Wieland, W. (1972) 'Bemerkungen zum Problem der philosophischen Begriffsbildung', in S. M. Stern, A. Hourain and V. Brown (eds), *Islamic Philosophy and the Classical Tradition; Essays Presented by his Friends and Pupils to Richard Walzer on his Seventieth Birthday*, Columbia, 503–15.
- Wiitala, M. (2018) 'The Argument against the Friends of the Forms Revisited' *Apeiron* 51: 171–200.
- Zachhuber, J. (2000) *Human Nature in Gregory of Nyssa: Philosophical Background and Theological Significance*, Leiden.
- (2005) 'Once Again: Gregory of Nyssa on Universals', *Journal of Theological Studies* 56: 98–75.