

SELECT BIBLIOGRAPHY OF FURTHER READING

General

The major commentaries on the *Theaetetus* are all in English. [1] is a commentary on the Greek text, [2] and [3] on English translations which readers may sometimes find it useful to compare with Miss Levett's.

[1] Lewis Campbell, *The Theaetetus of Plato* with a revised text and English notes, 2nd edition (Oxford: 1883).

[2] Francis Macdonald Cornford, *Plato's Theory of Knowledge. The Theaetetus and the Sophist of Plato* translated with a commentary (London: 1935).

[3] John McDowell, *Plato: Theaetetus*. Translated with notes (Oxford: 1973).

Almost any general book on Plato's philosophy will have a fair amount to say about the *Theaetetus*. Those which contain substantial discussions of the dialogue include

[4] A. E. Taylor, *Plato—the Man and His Work* (London: 1926).

[5] W. G. Runciman, *Plato's Later Epistemology* (Cambridge: 1962).

[6] I. M. Crombie, *An Examination of Plato's Doctrines*, Vol. II: *Plato on Knowledge and Reality* (London & New York: 1963).

[7] Kenneth M. Sayre, *Plato's Analytic Method* (Chicago & London: 1969).

[8] Nicholas P. White, *Plato on Knowledge and Reality* (Indianapolis: 1976).

A book-length study of the dialogue is contributed by

[9] David Bostock, *Plato's Theaetetus* (Oxford: 1988).

Prologue and Introductory Conversation

146d–147c: The role of examples in Socratic dialectic is debated by [10] P. T. Geach, 'Plato's *Euthyphro*: An Analysis and Commentary', *Monist* 50 (1966), 369–82; repr. in his *Logic Matters* (Oxford: 1972), 31–44.

[11] Gerasimos Santas, 'The Socratic Fallacy', *Journal of the History of Philosophy* 10 (1972), 127–41.

[12] M. F. Burnyeat, 'Examples in Epistemology: Socrates, Theaetetus and G. E. Moore', *Philosophy* 52 (1977), 381–96.

147c–148d: Readers who would like to know more about Theaetetus' mathematical achievements, so far as they can be reconstructed from Plato's testimony and other evidence, may like to consult

[13] M. F. Burnyeat, 'The Philosophical Sense of Theaetetus' Mathematics', *Isis* 69 (1978), 489–513.

148e–151d: Socrates' comparison of himself to a midwife is the subject of a special study in

[14] M. F. Burnyeat, 'Socratic Midwifery, Platonic Inspiration', *Bulletin of the Institute of Classical Studies* 24 (1977), 7–16.

Part I

151d–184a: Interpretations of the overall strategy are given by [2], [3], [7], and by

[15] Konrad Marc-Wogau, 'On Protagoras' *homomensura*-thesis in Plato's *Theaetetus*', in his *Philosophical Essays* (Copenhagen: 1967), 3–20.

[16] M. F. Burnyeat, 'Idealism and Greek Philosophy: What Descartes Saw and Berkeley Missed', *Philosophical Review* 90 (1982), 3–40; also in Godfrey Vesey ed., *Idealism Past and Present* (Royal Institute of Philosophy Lecture Series 13, Cambridge: 1982), 19–50.

A subtle reconstruction of the theory of perception, with a critique of [16], [21] and [28], is given by

[17] Mohan Matthen, 'Perception, Relativism, and Truth: Reflections on Plato's *Theaetetus* 152–160', *Dialogue* 24 (1985), 33–58.

For a classic debate on the place of the *Theaetetus* in the development of Plato's philosophy, especially his views about flux in the sensible world, see

[18] G.E.L. Owen, 'The Place of the *Timaeus* in Plato's Dialogues', *Classical Quarterly* N.S. 3 (1953), 79–95; repr. in his *Logic, Science and Dialectic: Collected Papers in Greek Philosophy*, ed. Martha Nussbaum (London: 1986), 65–84.

[19] H. F. Cherniss, 'The Relation of the *Timaeus* to Plato's Later Dialogues', *American Journal of Philology* 78 (1957), 225–66; repr. in his *Selected Papers*, ed. Leonardo Tarán (Leiden: 1977), 298–339.

Both these papers are reprinted in R. E. Allen, *Studies in Plato's Metaphysics* (London & New York: 1965), 313–38 and 339–78.

153d–154b: For historical and philosophical material which may shed light on the perennial appeal of the argument from conflicting appearances, see

[20] Anthony Kenny, 'The Argument from Illusion in Aristotle's *Metaphysics* (Γ, 1009–10)', *Mind* 76 (1967), 184–97.

[21] M. F. Burnyeat, 'Conflicting Appearances', *Proceedings of the British Academy* 65 (1979), 69–111.

[22] Julia Annas & Jonathan Barnes, *The Modes of Scepticism: Ancient Texts and Modern Interpretations* (Cambridge: 1985).

166a–168c: Conflicting interpretations of the Defence of Protagoras have played a large part in determining accounts of Protagorean relativism. See especially

[23] G. B. Kerferd, 'Plato's Account of the Relativism of Protagoras', *Durham University Journal* 42 (1949), 20–26.

[24] Gregory Vlastos, Introduction to: *Plato's Protagoras*, B. Jowett's translation extensively revised by Martin Ostwald; edited, with an Introduction by Gregory Vlastos (Indianapolis & New York: 1956).

[25] A. T. Cole, 'The Apology of Protagoras', *Yale Classical Studies* 19 (1966), 101–18.

170a–171d: Attempts to analyze and assess the argument that Protagoras' relativism is self-refuting include

[26] John Passmore, *Philosophical Reasoning* (London: 1961), chap. 4.

[27] Edward N. Lee, "'Hoist with His Own Petard": Ironical and Comic Elements in Plato's Critique of Protagoras (*Tht.* 161–171)', in E. N. Lee, A.P.D. Mourelatos, R. M. Rorty edd., *Exegesis and Argument: Studies in Greek Philosophy Presented to Gregory Vlastos* (Assen: 1973), 225–61.

[28] M. F. Burnyeat, 'Protagoras and Self-Refutation in Plato's *Theaetetus*', *Philosophical Review* 85 (1976), 172–95.

[29] Sarah Waterlow, 'Protagoras and Inconsistency', *Archiv für Geschichte der Philosophie* 59 (1977), 19–36.

171d–177c: The sense and purpose of the Digression is discussed by [30] A. Barker, 'The Digression in the "Theaetetus"', *Journal of the History of Philosophy* 14 (1976), 457–62.

Valuable material relating to its historical context and subsequent influence may be found in

[31] Werner Jaeger, 'On the Origin and Cycle of the Philosophic Ideal of Life', Appendix 2 in W. Jaeger, *Aristotle: Fundamentals of the History of his Development*, trans. by Richard Robinson, 2nd edition (Oxford: 1948), 426–61.

[32] John Passmore, *The Perfectibility of Man* (London: 1970).

177c–179b: I know of no sustained philosophical analysis of the extremely important argument about the future (though see [35]). In view of this gap, the adventurous reader may like to find out something about the way in which, in later antiquity, arguments from the necessities of action were used to combat, not relativism, but its close rival, scepticism:

[33] Gisela Striker, 'Sceptical Strategies', in Malcolm Schofield, Myles Burnyeat, & Jonathan Barnes edd., *Doubt and Dogmatism: Studies in Hellenistic Epistemology* (Oxford: 1980), 54–83.

179c–183c: The final refutation of Heraclitean flux is discussed in [9], [18], [19], and in

[34] Robert Bolton, 'Plato's Distinction between Being and Becoming', *Review of Metaphysics* 29 (1975/6), 66–95.

184a–186e: the relation of perception and judgement, and other issues in the interpretation of this section, are discussed in [9] and in [35] J. M. Cooper, 'Plato on Sense Perception and Knowledge: *Theaetetus* 184 to 186', *Phronesis* 15 (1970), 123–46.

[36] A. J. Holland, 'An Argument in Plato's *Theaetetus*: 184–6', *Philosophical Quarterly* 23 (1973), 110–16.

[37] M. F. Burnyeat, 'Plato on the Grammar of Perceiving', *Classical Quarterly* N.S. 26 (1976), 29–51.

[38] D. K. Modrak, 'Perception and Judgement in the *Theaetetus*', *Phronesis* 26 (1981), 35–54.

Part II

187d–200d: The whole discussion of false judgement is surveyed and analyzed by [8] and by

[39] Richard Robinson, 'Forms and Error in Plato's *Theaetetus*', *Philosophical Review* 59 (1950), 3–30; repr. in his *Essays in Greek Philosophy* (Oxford: 1969), 39–73.

[40] John Ackrill, 'Plato on False Belief: *Theaetetus* 187–200', *Monist* 50 (1966), 383–402.

[41] G. Rudebusch, 'Plato on Sense and Reference', *Mind* 104 (1985), 526–37.

On the puzzle of 188ac, see

[42] J. H. McDowell, 'Identity Mistakes: Plato and the Logical Atomists', *Proceedings of the Aristotelian Society* N. S. 70 (1969/70), 181–95.

Studies which treat together the puzzle of 188ac and the discussion of 'other-judging' (189b–190e) are

[43] C.F.J. Williams, 'Referential Opacity and False Belief in the *Theaetetus*', *Philosophical Quarterly* 22 (1972), 289–302.

[44] F. A. Lewis, 'Two Paradoxes in the *Theaetetus*', in J. M. E. Moravcsik ed., *Patterns in Plato's Thought* (Dordrecht: 1973), 123–49.

[45] Gail Fine, 'False Belief in the *Theaetetus*', *Phronesis* 24 (1979), 70–80. [N.B.: page 77, line 34 of this paper should read: 'Theaetetus' definition follows. The discussion of false belief thus explores'.]

188d–189b: An important discussion of the puzzle about saying what is not, and of Plato's eventual solution to it in the *Sophist*, is

[46] G.E.L. Owen, 'Plato on Not-Being', in Gregory Vlastos ed., *Plato I: Metaphysics and Epistemology*, *Modern Studies in Philosophy* (New York: 1970), 223–67; repr. in his *Logic, Science and Dialectic: Collected Papers in Greek Philosophy*, ed. Martha Nussbaum (London: 1986), 104–37.

189b–190e: The various possibilities for making sense of the section on 'other-judging' are best approached by comparing the treatment in [9] with that in

[47] Gareth B. Matthews, 'A Puzzle in Plato: *Theaetetus* 189b–190e', in David F. Austin ed., *Philosophical Analysis: A Defense by Example* (Dordrecht: 1988), 3–15.

196d–200c: The problems of the Aviary are discussed by

[48] Frank A. Lewis, 'Foul Play in Plato's Aviary: *Theaetetus* 195B ff.', in E. N. Lee, A.P.D. Mourelatos, & R. M. Rorty edd., *Exegesis and Argument: Studies in Greek Philosophy Presented to Gregory Vlastos* (Assen: 1973), 262–84.

200d–201c: The Jury passage is debated by

[49] M. F. Burnyeat and [50] Jonathan Barnes, 'Socrates and the Jury: Paradoxes in Plato's Distinction between Knowledge and True Belief', *Aristotelian Society Supplementary Volume* 54 (1980), 173–91 and 193–206 respectively. [N.B.: the word 'not' should be deleted from page 197, line 7.]

Part III

201c–210d: Interpretations of the Dream are often conjoined with an assessment of the overall achievement of Part III. Such are

[51] Glenn R. Morrow, 'Plato and the Mathematicians: An Interpretation of Socrates' Dream in the *Theaetetus*', *Philosophical Review* 79 (1970), 309–33.

[52] Gail J. Fine, 'Knowledge and Logos in the *Theaetetus*', *Philosophical Review* (1979), 366–97.

[53] Julia Annas, 'Knowledge and Language: The *Theaetetus* and the *Cratylus*', in Malcolm Schofield & Martha Craven Nussbaum edd., *Language and Logos: Studies in ancient Greek philosophy presented to G.E.L. Owen* (Cambridge: 1982), 95–114.

201c–203b: More narrowly and textually focussed on the Dream is

[54] M. F. Burnyeat, 'The Material and Sources of Plato's Dream', *Phronesis* 15 (1970), 101–22.

201c–205e: For Ryle's epoch-making treatment of the Dream, see first

[55] Gilbert Ryle, 'Plato's Parmenides', *Mind* 48 (1939), 129–51 and 302–25; repr. in R. E. Allen ed., *Studies in Plato's Metaphysics* (London & New York: 1965), 97–147, esp. 136–41.

Next in the order of writing is the famous, and for a long time unpublished, paper which Ryle read to the Oxford Philological Society in 1952:

[56] Gilbert Ryle, 'Logical Atomism in Plato's *Theaetetus*', *Phronesis* 35 (1990); 21–46.

Certain special themes of [56] are developed, in connection with the *Sophist* and *Philebus* as well as the *Theaetetus*, in

[57] Gilbert Ryle, 'Letters and Syllables in Plato', *Philosophical Review* 69 (1960), 431–51.

Some of the details in [57] are criticized by

[58] D. Gallop, 'Plato and the Alphabet', *Philosophical Review* 72 (1963), 364–76.

Conclusions

The conclusions proposed in [2]–[9] may be compared with four further attempts to sum up the results of the dialogue as a whole:

[59] H. F. Cherniss, 'The Philosophical Economy of the Theory of Ideas', *American Journal of Philology* 57 (1936), 445–56; repr. in his *Selected Papers*, ed. Leonardo Tarán (Leiden: 1977), 121–32.

[60] Winifred F. Hicken, 'Knowledge and Forms in Plato's *Theaetetus*', *Journal of Hellenic Studies* 77, Part I (1957), 48–53.

These two papers are reprinted in R. E. Allen ed., *Studies in Plato's Metaphysics* (London & New York: 1965), 1–12 and 185–98.

[61] May Yoh, 'On the Third Attempted Definition of Knowledge, *Theaetetus* 201c–210b', *Dialogue* 14 (1975), 420–42.

[62] Alexander Nehamas, 'Episteme and Logos in Plato's Later Thought', *Archiv für Geschichte der Philosophie* 66 (1984), 11–36.