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***Human Types in Plato.
The Poet, the Sophist, the Philosopher.***

SUMMARY OF THE DOCTORAL THESIS

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Keywords: Socrates, Plato, logos, question, poet, sophist, philosopher, between / among, being, human being, orality, writing, knowledge, aletheia, transcendence, vertical, contingency, horizontal, ethics, rhetoric, social space, turning upwards, anamnesis, intelligence, beginning and end.

Why this subject? Because we are interested in ancient philosophy and in everything that is old and very old. Plato is a reference point since understanding him requires both having a glance at the Pre-Socratic philosophical, cultural and historical context, and following up the development of his interpretations and influences throughout history until now. The value of Plato's thinking lies in its richness, in the quality and quantity of its consequences. Even if he did not think it all, he made us capable to discover.

Everything in Plato is related to, starts from and reaches his idea of knowledge. Thus, we paid special attention to this topic. According to many opinions, Plato builds his ontology and gnoseology starting from his desire to create the ideal city. Even so, this does not deny the centrality and thus the principality / main character of gnoseology and ontology of his philosophical system. His relationship with the ideal city is only tangentially of interest for us, to the extent that we believe that it brings additional meaning to the three human types with which we are concerned.

A recurring theme that we noticed in the philosophical literature about is his attitude towards speech and writing. We have interpreted the discussion on this subject through the filter of Humboldt and Wittgenstein.

The bibliography on Plato is "endless" and so the choice is inevitable. Much has been written about his philosophy, of course often relevant, even in many controversial cases. We evaluate the controversies, as errors of interpretation, as challenging, stimulating for seeking new clarifications.

What we consider that it has written about the subject depends mainly on the way we perceive this subject. Where does its circumscription begin and where does it end? It seems obvious to us that it is a matter of subjective choice, of setting in a certain paradigm of thinking. Thus, it is likely that, of the large number of authors and texts explicitly addressed to this subject we have probably missed some, which may be assessed as significant. At the same time, several authors and texts which we considered and sometime even insisted upon may be assessed as

insignificant by some of our readers. We specified this as we want to emphasize that any approach of a research is inevitably the outcome of our readings, thoughts, life experiences.

This paper is the result of a glance on Plato's thinking. A glance that, no matter how many re-glances / re-thinking it would contain, it still is a particular point of view. From the beginning, we declare our human, finite, relative position to a given and assumed cultural and historical space-temporal context. We have tried to be aware of our prejudices, as much as we could, but we guess that we have not succeeded completely and totally. In the study of various authors and their texts, we were surprised to encounter several confusions, to the clarification of which depends even the understanding of our subject. Thus, we have undertaken the task of making these clarifications.

Since Plato is not present to confirm or deny those that we think of his writings, we may say that all the discussions and even our arguments are only hypotheses. Usually, speaking in modern terms, a scientific research starts from a hypothesis. Which is our hypothesis? What do we research? Three human types of Plato. What is the hypothesis? The hypothesis (sub-thesis) is a statement that we make about a so-called area of reality or about a thing. Once made, the statement is to be confirmed or denied by observation, experiment, and research. We confess that when we have found the option of researching Plato's three human types, we have not thought of assumptions. Is the interest in researching a specific area of reality, the interest in researching something, a theme or subject, dependent on the presence of a hypothesis? The research undertaken on Plato gave us an answer: yes. In any of our state / movement we are on / in: some hypotheses (sub-theses), some assumptions, prejudices, pre-thinking, excuses. If we were not so, we would be nothing. Those mentioned above build desires, wishes and needs. These are guiding us. And they rely on assumptions (sub-theses). We do not know them, as they are unconscious. Thus, we may notice that the call to explicit formulation of a hypothesis tries to make us more aware of our own assumptions, namely, to be more aware of ourselves, our own position. Here is the timeless value of Socrates. Any genuine experience begins with ourselves.

We are back where we have started. What is the hypothesis of this research? If we are faithful to Socrates, the focus on one hypothesis may give us the illusion of objectivity of our research. Hence, the so-called scientific objectivity. If we see only one hypothesis, we forget that, in fact, we already find ourselves in many other hypotheses. In this case, what is it to be done? We may leave the hypotheses (sub-theses) only as scientific objectivity attempts, namely,

through awareness and, therefore, conscious / explicit formulation of the hypotheses. However, Socrates teaches us not to forget, to keep our attention awake, upon attention, not only on its content. We should not forget that there still are hypotheses not explicitly expressed, of which we are not aware, which will also affect the course and outcome of the research. What we see and discover depends on where we are ontologically and gnoseologically, and it depends on the direction of motion, that is our ethics. So, it depends on our hypotheses. If and when we want to see things as correctly / accurately / objectively as we can, then we are aware of the assumptions, we express them explicitly to be able to control and maintain them in attention. In modern scientific language, the assumptions / prejudices of which we are aware are called hypotheses. Yet, it means only what Socrates said, that we have to start with ourselves. Therefore, an objective research begins with a research of the subject.

Of so many possible hypotheses, which shall we choose? Our first hypothesis is that any agreement, and therefore understanding, depends on the hypothesis with which we start, on which and in which we stand and move. The second hypothesis is that understanding Plato's thinking depends on the awareness of his hypotheses. The third hypothesis is that the image of Plato's three human types is dependent on his ontological, gnoseological, ethical suppositions. Thus, our research will try to answer the question: what are Plato's theories, in his image, on the three human types?

What are the limits of the research? Our research seeks Plato's assumptions regarding the three human types: poet, sophist, philosopher. As we stated the question that we ask Plato, we understand that our research is circumscribed to look for answers to this question. Firstly, the limits of our research are given by the limits of the question. Secondly, they are given by our previous experience and readings.

In our opinion, any selection is subjective. Anyway, the result obtained, namely the work in this phase, is due to the study of this bibliography, at the end of the paper. It would be appropriate to point out here a few other limitations of the paper, at least those of which we are aware at present.

The problem of distinguishing / discerning between Socrates and Plato is not included in our discussion; we will consider the writings of Plato as a whole, which we will address as such. We will not distinguish between Socrates of Plato and Socrates of Xenophon and Aristophanes.

The problem of Plato's unwritten doctrine has caused much discussion, taking stands, debates. We will remotely address this problem and with the specific interest circumscribed to the paper.

Addressing the three human types is not intended to be exhaustive, nor could it be. We will analyze the three human types in terms of Plato's assumptions.

Since Plato's assumptions included in the stated hypothesis are ontological, gnoseological and ethical, we contextualized the three human types within and in relation to these assumptions.

In the first chapter, we make a few clarifications, we present the research method, we discuss about the theme and we get to the typological research. This chapter contains sub-chapters that will be briefly presented, as they have an introductory and explanatory purpose. This does not mean that their importance is unimportant. On the contrary, they are essential to the understanding of the work progress and style. We discovered this style during this research. It is not something foregoing, it has been created during the study. We mean the thinking that has been free to wander through thoughts, texts and authors. The coherence of the text of this work is given by the intention we aimed at; to ask in order to understand. This chapter is important as this is the place and the beginning of the question about question. For us, the moments that may be considered text inconsistency have been very enlightening and prolific. Thus, we announce the reader that the moments of coming back, return, and leap in time, across texts and authors have been moments of awakening the question. If the question is awake, the answer is still a question. The "guilty" for the ideas contained in this paper are, first of all, Socrates and Plato. This, even when we choose to think the thoughts of Humboldt, Heidegger and Wittgenstein.

In the chapter about the poet and poetry (the second), we bring information about the poet of Plato's time to the attention of the reader. Our thinking and interpretation may also be found among this information. In fact, the interpretation is already present in the selection of information and quotations. The thought about the poet will trigger new questions and thoughts.

The third chapter, about the sophist, is developed broadly similarly to the previous chapter. Information, contradictions, negations, questions and reflections. Of all, the questions and reflections seem to have been the main and revealing part.

The chapter about the philosopher (the fourth) is dedicated to questions about knowledge, truth, ethics and logos. We will pay particular attention to these questions, as in our opinion, here are Plato's basic assumptions. The perception of the three human types and their relations is

connected to these assumptions. However, the reader will find that the delimitation of the discussions about these questions is not strict. We will talk and think about all in each chapter, depending on our thoughts. We preferred to leave this evolution, noticing its help in clarification, comparison, contextualization. In fact, it helps even the question.

We divided the last chapter into two parts. In the first part, thinking, along with the reader, we go through some perspectives on Plato's philosophy: Wittgenstein, Aristotle, Heidegger and Popper. Going through these points of view will allow us to understand the philosophy of Plato, in a broader context, and mainly what we search, namely the clarification of Plato's assumptions, in relation to other contexts of thought and, hence, other assumptions. For the same purpose, in the first part of the last chapter, we placed a sub-chapter to clarify the concepts of Plato's philosophy; we associated these concepts, we reviewed them in comparison with concepts of other points of view. We felt that the right place for these clarifications is at the end, whereas only mature getting through discussions and thoughts throughout this work allows understanding of these clarifications.

Finally, in the second part of the last chapter, we presented some comparative outlines, with a few explanations about the relationships of the three human types that we have researched in this paper. The sub-chapter is dedicated to the observation of the convergences and divergences among the poet, sophist, and philosopher. The distinguishing of these convergences and divergences is done only after having a glance at the entire paper. It is not enough to look at the comparative outlines offered. These are only orientative / informative. There is no a total or complete inclusion of these three human types in these outlines. The outlines are an attempt to present schematically, clarify the relationship among the poet, sophist and philosopher. They are presented at the end of the paper just to clarify that the understanding of the three human types and their relationship in Plato is the result of the entire work as a whole.

The entire work is conceived and written as a dialogue with the reader. The findings of this work, if any, are due to the research in dialogue. If we had not maintained the awareness and sensation of dialogue with the reader in the thinking and practice of this research, it is not very likely, but certain that the result would have been different. So, we believe this paper to be the result of a dialogue or, more properly, it is a dialogue. Of course, it starts with a dialogue with ourselves, and thus it begins with the question.

As the paper is thought as a dialogue, we are open to any question. The opening also shows us that although the work has conclusions, it is not closed. It is a beginning, at least for this type of approach.

Having a research method means having a way, it means to be on a way. Any way implies purpose and distance. Perhaps we have several. Any time / any place / any way we would be, we find ourselves at a crossroad, as Plato might say, we are *metaxy*. So we have to ask and ask ourselves: where to? There may be several purposes to the extent that they contain one another, are coextensive and convergent. Our option regarding this research subject is to understand the thinking of Plato. As Plato is "endless", we restricted the target to the three human types. The research has shown that this is also much, so it is understood that the approach is adapted to the size of this paper. So, we have sought to understand and explain the significance of the three human types and the relationships among them in the wider context of Plato's thinking.

The research objectives are searching for answers to the following questions:

1. Who is each of the three human types in Plato? - discovering and clearly formulating Plato's image of the three human types;
2. How are these three human types situated within his philosophy? – taking out of the context of his entire thinking system causes a series of misunderstandings, which we discuss in Chapter 5;
3. What are the convergences and divergences among the three human types subject of our research?

These three questions are all contained in the question that we asked at the end (temporary) of the reflections on the hypothesis: *what are Plato's presuppositions, in his image, of the three human types?*

The way we have chosen and that has chosen us has gone through the following steps:

1. The research and identification of the occurrences of the three human types: the poet, the sophist, the philosopher in Plato's writings. For this purpose, we used *Thesaurus Linguae Graecae* with Diogenes software. In this first stage, we studied all Plato's writings that we have. We conducted a study as follows:

- a) We read the translations from ancient Greek into Romanian, of course with the accompanying notes and interpretations;

- b) We read again the translations from ancient Greek into Romanian, this time comparing the text with the translations into English and Italian;
- c) We read exegeses on the texts written by Plato, with preferential focus on the three human types; here, we may say that not the diversity of interpretations as such, but the diversity and misunderstandings of Plato's writings led us to pay special attention to the clarifications;
- d) Any time we thought it was necessary, we studied the text and the words in ancient Greek, compared to the modern translations. *Thesaurus Linguae Graecae* and Diogenes software and *Antiquarium* seem to be very useful.
- e) We used frequently the dictionaries indicated in the Bibliography at the end of the paper.

2. We researched three human types as they are presented in the exegesis of Plato's writings. We tried to read as much as we could of what it was written on the subject. Obviously, we may say that we were able to read only a small part of the literature that we had proposed for reading. We made a selection based on what we considered most relevant for the researched theme.

3. The understanding of the three human types involved their research in the historical and cultural context of the ancient Greeks.

4. We made a comparative analysis of the three human types and their relationships as they are presented in Plato's writings and in the context mentioned previously.

5. We started our research open and receptive to everything that we could find and we tried to remain so throughout the entire undertaking. This caused surprises that, during the research, changed the content several times depending on what we found. The present content, so the final structure of the thesis, reflects the phase of the research right now. So, we are aware that the rethinking of the thesis structure may be done anytime, depending on the development of the research. What we are presenting now is only a possible optional variant.

In our research, we asked the reader *the question* (we refer here to the question as question, not to a specific question). Why are questions important? In our case, they are even more important, since Socrates is a prototype of the question. The source and the basis of all knowledge is in the question upon itself. From Socrates to Descartes and Kant, the question sets the path of knowledge. As long as we have questions, we are on the right track, even from a psychological perspective, not just gnoseologically and ontologically. Plato's philosopher is the one who asks questions; the search, research, question is the very nature of the wisdom lover. As

Socrates taught us, the answer to the question: What? is then the answer the question: Who? Wisdom means to know yourself. What does it mean to know yourself? It means to seek the answer to the question: Who am I? To whom does I relate to? Understanding Plato's thinking may be achieved only if we stand within the context of his language.

What is the theme of our research? The theme of our research is the question referring to Plato's three human types: The Poet. The Sophist. The Philosopher. And if this question raises other questions, as it actually happened, then we discussed them, too. So, we started with the mention that the questions about the object of knowledge (namely the question: what?) will be accompanied by questions about subject of knowledge (who?).

The first and most important conclusion we reached because of Socrates - Plato is about the question. All knowledge begins with a question. Any statement is subsequent to the question. Without question, there is no awareness. The question is the awakening. Then, walking through questions, great Socrates offered us the question upon question. This leads to being, human being, be / being Hence, Socrates returns to the cave to show us the way.

Our second conclusion is the effect / follow-up of the question that we have asked. What are the assumptions of Plato, concerning the three human types? These assumptions are the basis of his philosophy. They are following:

1. The being exists /is and it is not possible not to be;
2. The truth is the same as the being, eternal, timeless, above to all things;
3. The good is on the same level with the being and the truth. Its interpretation, as existing beyond the being, is a confusion caused by the identification of the being with a determinate being, and the contradiction being - non-being, which in our view, is analogous to the relation: Aletheia-lethe. In our view, the truth / reality should be beyond the unity of opposites, and at the same time to include them. Of course, these are not explicitly presented as such in Plato's works. We present our conclusions, which are a result of this research on the three human types in Plato. Everything that we express in this work is an interpretation, we cannot be ex-act / precise, because we are not within Plato's ex-actness /preciseness;
4. The logos is divine.

From a horizontal point of view, these are just assumptions. They may even be considered true within a thinking paradigm or another. From the point of view of Socrates, these

are not just assumptions, not even conscious assumptions. These are expressions / impressions of the experience of the being and the truth.

We have discovered these assumptions of Plato together with the reader and we discussed them briefly. We paid more attention to the concept of knowledge, as here, we have noticed the most explicit differences between the poet, sophist and philosopher. From the point of view of Plato, the Truth is in knowledge. There is no knowledge without truth. What we mean by knowledge is discussed in the chapters about the sophist and the philosopher. We have also paid attention to the relation of the three human types and the logos, as this is a privileged point of meeting for all three, poet, sophist, philosopher. The study of the three human types may be made in from many points of view: philosophical, philological, historical, literary, psychological, sociological, etc.

Of all these and other possible points of view, we chose a philosophical approach. If it is about the three human types in Plato, then it is suitable that the three to be seen of and in relation to this philosophy. What does Plato's philosophy contain? In our view, it includes: ontology, gnoseology, ethics, political theory, the problem of language, etc.

Of the multiple possibilities of analysis offered by Plato's philosophy, the development of this research has led us to the analysis of the three human types from four points of view: ontological, gnoseological, ethical and in terms of logos. We do not argue that these would be the most important; for example, Plato's political theory has essential importance. However, we chose not to deal with it, exactly because of the size of such possible research.

So, we view the poet, sophist, philosopher from the four points of view above mentioned. In our opinion, argued in this paper, Plato's assumptions about ontology, gnoseology, ethics, logos are those that build his image about the three human types researched. Thus, we tried an analysis of these points of view.

What are the relations among the three human types in Plato? As three sets intersected and intersectable as they are intersection. The intersection *among them* is the social level and the logos. Here, we meet all human types, nor could it be otherwise, this is the definition of the humane. As we have noticed, the social level and the logos represent the meeting place even for the sophist and the philosopher, and this meeting here is so strong and intense that it intermingles.

Understanding all aspects of the three human types, the poet, the sophist, the philosopher and their relations, in Plato, involves the presence of an aware question addressed to the subject discussed in this paper. As we have presented in this paper, understanding takes place only within goal, purpose and presupposition. With respect to our subject, could we say that we have reached the goal / purpose? Have we understood all aspects of the poet, sophist, philosopher and their relationships? Obviously not. As understanding takes place within a goal, we will understand only when we reach the end.

The study of the poet, sophist, and philosopher discovered a Plato in search of the most suitable type of human to rule the city. The research on the three human types has shown that Plato also sought to distinguish among the poet, sophist and philosopher. As we have noticed, all three undertake the role and ability to educate, teach, transmit knowledge and virtue. The question that Plato also asked arises here: who of the three, of three human types is the one that truly offers what he says? Plato's selection and option of the three human types is the subject of this paper, since this selection is based, starts from his ontological, gnoseological, ethical and logos presuppositions.

In the last chapter, viewing Plato's philosophy through the writings of several philosophers gave us some advantages: first, it helped us see through many eyes the same thing, namely Plato's thoughts; secondly, it helped us contextualize, integrate his philosophy in other areas of thinking, and therefore make it more accessible in those areas of thinking; thirdly, it helped us discover and clarify the assumptions of Plato's philosophy by relating them to the presuppositions of other points of view.

The work is just a beginning. We realize that we have missed many ideas, thoughts on Plato's image of the poet, sophist and philosopher, unspoken and not discussed here. The research shall remain open.

Annexes – Occurrences of the Three Human Types

The poet and poetry

Apărarea lui Socrate: 22 c 4; 22 d 5; 26 e 2;

Criton

Alcibiade

Charmides: 162 d 3;

Lahe: 183 a 7; 180 c 6;

Gorgias: 451 e 5; 485 d 6; 502 d 3; 502 c 12;

Protagoras: 327 d 4; 339 b 10; 339 e 5; 339 a 2; 344 b 1;

Hippias Minor: 364 e 2; 364 e 6; 370 e 1;

Hippias Maior

Ion: 530 c 5; 534 b 4; 536 a 1; 530 b 8; 531 c 3; 531 d 4; 533 e 6; 534 a 7; 534 e 4;
535 a 5; 538 e 4; 532 c 8;

Euthyphron: 12 a 7;

Lysis: 206 b 8; 212 e 1; 219 d 6;

Menexenos: 239 c 3; 239 b 7;

Menon: 77 b 3;

Euthydemos: 305 b 8; 275 d 1;

Cratylus: 394 e 10; 398 b 9; 410 b 3;

Phaidon: 61 b 4;

Phaidros: 245 a 7; 247 c 4; 258 b 3; 258 d 10; 65 b 3; 112 c 7; 113 c 8; 257 b 6;
265 b 4;

Republica: 382 d 9; 392 e 3; 393 a 6; 393 c 11; 596 d 4; 597 d 2; 599 c 3; 601 b 9;
601 e 7; 605 a 2; 606 e 3; 328 e 6; 330 c 3; 366 b 1; 373 b 7; 377 d 5;
378 e 7;
392 a 13; 393 b 3; 393 c 9; 397 c 8; 401 b 1; 414 c 5; 460 a 1; 568 b 4;
568 b 5; 598 b 1; 599 a 3; 607 d 7; 606 d 4; 607 b 6; 607 c 5; 608 b 7;

Parmenide

Theaitetos: 194 e 2; 167 e 4; 173 c 4;

Sofistul: 219 b 11; 219 d 1; 265 a 4; 265 a 11; 265 b 4; 265 b 8; 265 e 5; 266 a 1;
266 a 11; 266 d 3; 266 d 5;

Omul politic: 301 c 1;

Philebos: 62 d 5;

Timaios: 21 d 2;

Critias: 108 b 5;

Banchetul: 196 e 1, e 2, e 4; 186 e 3; 205 c 2; 205 c 4; 205 c 9; 209 a 4;

The sophist and sophism

Apărarea lui Socrate: 20 a 4;

Criton

Alcibiade

Charmides

Lahe: 186 c 3; 197 d 4; 197 d 6;

Gorgias: 463 b 6; 465 c 2; 465 c 5; 519 c 3; 520 a 7; 520 b 2; 520 b 4;

Protagoras: 311 e 4; 311 e 5; 312 a 4; 312 a 6; 312 c 1; 312 c 5; 312 d 4; 312 d 9;
312 e 2; 312 e 5; 313 c 1; 313 c 4; 313 c 8; 314 d 1; 314 d 3; 314 d 8;
315 a 5; 316 d 3; 316 d 10; 316 e 3; 317 b 4; 317 c 1; 318 d 9; 342 b 1;
342 b 4; 342 c 5; 342 c 7; 349 a 2; 357 e 6;

Hippias Minor

Hippias Maior: 281 d 5; 282 b 5; 282 e 8;

Ion

Euthyphron

Lysis: 204 a 7;

Menexenos

Menon: 85 b 4; 91 b 8; 92 b 5; 92 d 2; 92 e 5; 95 b 9; 95 c 5; 96 b 6;

Euthydemos: 271 c 1; 277 e 3; 288 b 8; 297 c 9; 297 c 4;

Cratylos: 391 b 11; 397 a 1; 398 e 2; 403 e 4;

Phaidon

Phaidros

Republica: 492 a 6; 492 a 7; 492 b 1; 492 d 6; 492 d 9; 493 a 7; 596 d 1;

Parmenide

Theaitetos: 154 e 1; 167 a 6; 167 c 7;

Sofistul: 216 d 1; 217 a 3; 218 b 7; 218 c 7; 218 d 4; 221 c 5; 221 d 2; 221 d 11; 222 a 2;

223 a 8; 223 b 7; 224 c 7; 224 d 2; 224 e 4; 225 e 5; 226 a 4; 231 a 1; 231 b 8;

231 c 2; 231 d 2; 232 b 3; 233 a 8; 233 c 11; 234 e 7; 235 b 10; 236 c 10;

239 c 6; 239 e 1; 240 c 4; 241 a 3; 241 b 5; 241 c 2; 253 c 8; 254 a 1; 254 b 4;

258 b 6; 260 c 11; 261 a 2; 261 a 5; 264 c 7; 264 d 7; 264 e 2; 267 e 4; 268 b 10;

268 c 4; 268 d 3;

Omul politic: 258 b 2; 266 d 5; 284 b 7; 286 b 10; 291 c 3; 299 b 8; 303 c 4;

303 c 5;

Philebos

Timaios: 19 e 2;

Critias

Banchetul: 177 b 2; 203 d 8; 208 c 1; 248 e 3; 257 d 8;

The philosopher and philosophy

Apărarea lui Socrate

Criton

Alcibiade

Charmides: 153 d 3; 154 e 8;

Lahe:

Gorgias: 481 d 4; 482 a 4; 482 a 7; 484 c 5; 485 a 4; 485 c 4; 486 a 7; 500 c 8;

Protagoras: 335 d 7; 342 a 7; 342 d 5; 343 b 4;

Hippias Minor: 363 a 5;

Hippias Maior

Ion

Euthyphron

Lysis: 213 d 7;

Menexenos: 234 a 5;

Menon

Euthydemos: 275 a 1; 288 d 8; 304 e 7; 305 b 6; 305 d 1; 305 d 8; 306 b 2; 306 c 4;
307 a 2; 307 b 7;

Cratyllos: 406 a 5;

Phaidon: 59 a 3; 61 a 3; 63 e 10; 64 a 5; 66 d 2; 68 c 11; 81 b 7; 82 b 2; 82 d 5,
82 e 1; 83 a 2; 84 a 3; 114 c 3; 61 c 6; 64 e 2; 65 a 1; 68 b 3; 68 c 1;
95 c 1;

Phaidros: 239 b 4; 249 a 2; 256 a 7; 257 b 3; 259 d 4; 279 a 9; 252 e 3;

Republica: 407 c 3; 411 c 5; 473 d 3; 474 c 1; 486 b 3; 487 c 6; 489 b 4; 489 d 1; 489 d 3;
489 d 11; 490 a 3; 491 a 5; 491 b 9; 494 e 2; 495 c 1; 495 d 3; 495 d 6;
496 b 1; 496 c 2; 497 a 6; 497 d 8; 498 b 4; 498 b 6; 499 c 1; 499 c 7; 500 b 1;
500 b 5; 521 b 2; 521 c 7; 529 a 6; 535 c 5; 536 b 5; 536 c 2; 539 c 3; 540 b 2;
543 a 5; 548 c 1; 561 d 2; 587 a 7; 607 b 5; 611 e 1; 619 d 1; 375 e 10;
376 c 4; 410 e 1; 456 a 4; 485 e 1; 491 b 1; 500 c 9; 525 b 8; 582 b 1; 582 b 8;
582 e 8;

Parmenide: 130 e 2; 135 c 5;

Theaitetos: 143 d 3; 155 d 3; 168 a 5; 172 c 5; 172 c 9; 173 c 8; 174 b 1;

Sofistul: 260 a 6; 254 a 8;

Omul politic: 272 c 1;

Philebos: 56 e 8;

Timaios: 20 a 4; 47 b 1; 88 c 5; 91 e 3; 24 d 1; 47 b 4;

Critias: 109 c 7;

Banchetul: 173 c 3; 182 c 1; 183 a 1; 184 d 1; 205 d 5; 210 d 6; 218 a 5;

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