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Places the development of Anaximander's thought within social, political, cosmological, astronomical, and technological contexts.

Plato's late dialogues have often been neglected because they lack the literary charm of his earlier masterpieces. Charles Kahn proposes a unified view of these diverse and difficult works, from the *Parmenides* and *Theaetetus* to the *Sophist* and *Timaeus*, showing how they gradually develop the framework for Plato's late metaphysics and cosmology. The *Parmenides*, with its attack on the theory of Forms and its baffling series of antinomies, has generally been treated apart from the rest of Plato's late work. Kahn shows that this perplexing dialogue is the curtain-raiser on Plato's last metaphysical enterprise: the step-by-step construction of a wider theory of Being that provides the background for the creation story of the *Timaeus*. This rich study, the natural successor to Kahn's earlier *Plato and the Socratic Dialogue*, will interest a wide range of readers in ancient philosophy and science.

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Explaining the Cosmos is a major reinterpretation of Greek scientific thought before Socrates. Focusing on the scientific tradition of philosophy, Daniel Graham argues that Presocratic philosophy is not a mere patchwork of different schools and styles of thought. Rather, there is a discernible and unified Ionian tradition that dominates Presocratic debates. Graham rejects the common interpretation of the early Ionians as "material monists" and also the view of the later Ionians as desperately trying to save scientific philosophy from Parmenides' criticisms. In Graham's view, Parmenides plays a constructive role in shaping the scientific debates of the fifth century BC. Accordingly, the history of Presocratic philosophy can be seen not as a series of dialectical failures, but rather as a series of theoretical advances that led to empirical discoveries. Indeed, the Ionian tradition can be seen as the origin of the scientific conception of the world that we still hold today.

This volume presents a series of essays published by Charles Kahn over a period of forty years, in which he seeks to explicate the ancient Greek concept of Being. He addresses two distinct but intimately related problems, one linguistic and one historical and philosophical. The linguistic problem concerns the theory of the Greek verb *einai*, 'to be': how to replace the conventional but misleading distinction between copula and existential verb with a more adequate theoretical account. The philosophical problem is in principle quite distinct: to understand how the concept of Being became the central topic in Greek philosophy from Parmenides to Aristotle. But these two problems converge on what Kahn calls the veridical use of *einai*. In the earlier papers he takes that connection between the verb and the concept of truth to be the key to the central role of Being in Greek philosophy. In the later papers he interprets the veridical in terms of a more general semantic function of the verb, which comprises the notions of

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existence and instantiation as well as truth.

Volume 35 of Heidegger ' s Complete Works comprises a lecture course given at the University of Freiburg in 1932, five years after the publication of Being and Time. During this period, Heidegger was at the height of his creative powers, which are on full display in this clear and imaginative text. In it, Heidegger leads his students in a close reading of two of the earliest philosophical source documents, fragments by Greek thinkers Anaximander and Parmenides. Heidegger develops their common theme of Being and non-being and shows that the question of Being is indeed the origin of Western philosophy. His engagement with these Greek texts is as much of a return to beginnings as it is a potential reawakening of philosophical wonder and inquiry in the present.

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