

Contents

<i>Acknowledgements</i>	<i>page</i> ix
Introduction	I
1 Why cannot the <i>ti esti</i> question be answered by example and exemplar? <i>Hippias Major</i>	17
2 Why cannot essences, or Forms, be perceived by the senses? <i>Hippias Major. Phaedo. Republic</i>	23
3 Why are essences, or Forms, unitary, uniform and non-composite? Why are they changeless? Eternal? Are they logically independent of each other? <i>Phaedo</i> and <i>Republic</i>	49
4 The relation between knowledge and enquiry in the <i>Phaedo</i>	69
5 Why are essences, or Forms, distinct from sense-perceptible things? <i>Phaedo</i> 74 and <i>Republic</i> V. 478–479	90
6 Why are essences, or Forms, the basis of all causation and explanation? <i>Phaedo</i> 95–105	110
7 What is the role of essences, or Forms, in judgements about sense-perceptible and physical things? <i>Republic</i> VII. 523–525	147

viii	<i>Contents</i>	
8	Why does thinking of things require essences, or Forms? <i>Parmenides</i>	179
9	Why are essences, or Forms, separate from physical things? Also <i>Timaeus</i> and <i>Philebus</i>	202
10	What yokes together mind and world? <i>Phaedo</i> 99–100 and <i>Republic</i> VI. 505–509	224
	Conclusion: Forms simply are essences, not things that have essences	230
	<i>Bibliography</i>	235
	<i>General Index</i>	243
	<i>Index Locorum</i>	246