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| Nota di contenuto | Front Matter -- Copyright Page -- Acknowledgements -- Abbreviations -- Notes on Contributors -- Introduction -- Early Developments in Reception -- Speusippus and Xenocrates on the Pursuit and Ends of Philosophy / Phillip Sidney Horky -- The Influence of the Platonic Dialogues on Stoic Ethics from Zeno to Panaetius of Rhodes1 / Francesca Alesse -- Plato and the Freedom of the New Academy / Charles E. Snyder -- Return to Plato and Transition to Middle Platonism in Cicero1 / François Renaud -- Early Imperial Reception of Plato -- From Fringe Reading to Core Curriculum: Commentary, Introduction, and Doctrinal Summary / Harold Tarrant -- Philo of Alexandria / Sami Yli-Karjanmaa -- Plutarch of Chaeronea and the Anonymous Commentator on the Theaetetus / Mauro Bonazzi -- Theon of Smyrna: Re-thinking Platonic Mathematics in Middle Platonism / Federico M. Petrucci -- Cupid's Swan from the Academy (De Plat. 1.1, 183): Apuleius' Reception of Plato / Geert Roskam -- Alcinous' Reception of Plato / Carl S. O'Brien -- Numenius: Portrait of a Platonist / Polymnia Athanassiadi -- Galen and Middle Platonism: The Case of the Demiurge1 / Julius Rocca -- Variations of Receptions of Plato during the Second Sophistic1 / Ryan C. Fowler -- Early Christianity and Late Antique Platonism -- Origen to Evagrius / Ilaria Ramelli -- Sethian Gnostic Appropriations of Plato / John D. Turner -- Plotinus and Platonism / Lloyd P. Gerson -- Porphyry / Michael Chase -- The Anonymous Commentary on the Parmenides / Dennis Clark -- |

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Sommario/riassunto

Brill's Companion to the Reception of Plato in Antiquity offers a comprehensive account of the ways in which ancient readers responded to Plato, as philosopher, as author, and more generally as a central figure in the intellectual heritage of Classical Greece, from his death in the fourth century BCE until the Platonist and Aristotelian commentators in the sixth century CE. The volume is divided into three sections: 'Early Developments in Reception' (four chapters); 'Early Imperial Reception' (nine chapters); and 'Early Christianity and Late Antique Platonism' (eighteen chapters). Sectional introductions cover matters of importance that could not easily be covered in dedicated chapters. The book demonstrates the great variety of approaches to and interpretations of Plato among even his most dedicated ancient readers, offering some salutary lessons for his modern readers too.
