

Reviews and Citations (selection)

1. *Die erste "zweite Fahrt". Sein des Seienden und Erscheinen der Welt bei Parmenides*. Munich: Wilhelm Fink Verlag 1997, 301 pp.

- Review by J. Mansfeld: *Phronesis* 45 (2000), 344-6.
"Thanassas' thought-provoking and well-argued study provides an original and very philosophical interpretation [...]"
- Review by S.-T. Teodorsson: *The Classical Review* 50 (2000), 482-4.
"He has achieved an imposing exposition of Parmenides' philosophy [...]"
- Review by A. Laks: *Revue de Métaphysique et de Morale* 2000, 108.
- Review by G. Rechenauer: *Philosophische Rundschau* 48 (2001), 208-30.
"Alles in allem: Ein überaus anregendes, ja faszinierendes Buch, das in souveränem Zugriff ein neues Parmenidesbild entwirft und dies durch eine ausgezeichnete Argumentationsbasis absichert. Dass im streng Philologischen gelegentlich Schwächen zu konstatieren sind, trübt diesen Eindruck nicht wesentlich. Es bleibt zu wünschen, dass die Parmenidesforschung die hier gegebenen Impulse entsprechend aufgreift".
- Citations by S. Sellmer: *Argumentationsstrukturen bei Parmenides*. Frankfurt: Peter Lang 1998, 5, 29, 54, 58, 92, 100, 115, 126, 155, 180, 199.
- Citations by P. Fuchs:
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"Die Form des Körpers". *Soziologie des Körpers* (ed. M. Schroer). Frankfurt: Suhrkamp 2005, 61.
- Citations by M. Fleischer: *Anfänge europäischen Philosophierens. Heraklit, Parmenides, Platons "Timaios"*. Würzburg: Königshausen 2001, 137, 140, 143, 149-51.
- Citations by W. Mesch:
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Reflektierte Gegenwart. Frankfurt: Klostermann 2003, 292.
- Citation by G. Figal: "Parmenides", *Religion in Geschichte und Gegenwart*, vol. 6, 42003, 945.
- Citations by M. Marcinkowska-Rosól: "Fragment B3 Parmenidesa". *Meander* 3 (2005), 285-99, *passim*.
- Citation by M. Kraus: "Nyn estin homou pan. Sein, Raum und Zeit im Lehrgedicht des Parmenides". *Frühgriechisches Denken* (ed. G. Rechenauer). Göttingen: Vandenhoeck & Ruprecht 2005, 267.
- Citation by M.M. Sassi: "Da Senofane al Timeo: il problema del discorso 'verosimile'". *Senofane ed Elea tra Ionia e Magna Grecia* (ed. M. Bugno). Napoli: Luciano 2005, 146.
- Citation by S. Vietta: *Europäische Kulturgeschichte: Eine Einführung*. Munich: Wilhelm Fink Verlag 2005, 90 / 2007, 94.
- Citation by M. Steinmann: "Die Humanität des Seins. Das Denken des späten Heidegger und sein Verhältnis zu Parmenides". *Heidegger und die Griechen* (ed. M. Steinmann). Frankfurt: Klostermann 2007, 72.
- Citations by M. Marcinkowska-Rosól: "Zur Syntax von Parmenides Fr. 1.31-32". *Hermes* 135 (2007), 134-48, *passim*.
- Citations by D. Zucchello: http://www.noein.net/recensioni/recensione_robiano.pdf, 2007, 2, 7.
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- Citation by D. Zucchello: Review of G. Scuto, *Parmenides' Weg*. *Nova Tellus* 26 (2008), 377.

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- Citations by M. Marcinkowska-Rosól: "The Idea of Circular Thought in the Philosophy of Parmenides of Elea (DK 28 B 5)". *Annals of Philosophy (Roczniki Filozoficzne)* 56 (2008), 327, 328, 332.
- Citations by M. Kuhle & S. Kuhle: "Zenons Paradoxien der Bewegung und die Disjunktion zwischen Kalkül und Information", <http://www.uni-goettingen.de/de/document/download/938e5e9753f418278a05b488fad391df.pdf/Zenon1.pdf>, Göttingen 2009, *passim*.
- Citation by M.L. Gemelli Marciano: *Die Vorsokratiker, Band II*. Düsseldorf: Artemis & Winkler 2009, 73.
- Citations by M. Gabriel: *Skeptizismus und Idealismus in der Antike*. Frankfurt: Suhrkamp 2009, 70, 75, 76.
- Citation by L. Couloubaritsis: *La pensée de Parménide*. Bruxelles: Ousia 2009, 147.
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- Citation by J. Bollack: "From Being to the World and Vice Versa". *"Parmenides, Venerable and Awesome"* ed. N.-L. Cordero). Las Vegas: Parmenides Publishing 2011, 16.
- Citations by M. Kraus: "Parmenides". *Die Philosophie der Antike [Ueberweg], Bd. 1: Frühgriechische Philosophie* (ed. H. Flashar, D. Bremer & G. Rechenauer). Basel: Schwabe 2013, 444, 446, 458-9, 461, 463, 464, 468, 475, 477, 480, 482-8, 491, 494-5.
- Citation by C. Rapp: "Melissos". *Die Philosophie der Antike [Ueberweg], Bd. 1: Frühgriechische Philosophie* (ed. H. Flashar, D. Bremer & G. Rechenauer). Basel: Schwabe 2013, 594.
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- Citations by J. Backman: *Complicated Presence: Heidegger and the Postmetaphysical Unity of Being*. Albany: State University of New York Press 2015, 255.
- Citations by G. Rechenauer: "Meditative Aspekte in der vorsokratischen Philosophie". *Gymnasium* 122 (2015), 269.
- Citations by H. Vetter: *Parmenides: Sein und Welt*. Freiburg: Alber 2016, 74, 90, 91, 98, 196-8.
- Citations by M. Kraus: "Sind die δοκοῦντα? Grammatisch-Textkritisches zu Parmenides, Fr. 1, 32". *Physiologia. Topics in Presocratic Philosophy and Its Reception in Antiquity* (ed. C. Vassallo). Trier: Wissenschaftlicher Verlag 2017, 66-72, *passim*.

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- Review by A. Bayonas: *Kathimerini tis Kyriakis*, 25/4/1999. "the indispensable *vade mecum* [...]"
 - Review by S. Rangos: *Vima tis Kyriakis*, 10/10/1999.
 - Citations by A. Manos: *Pre-Socratic, Platonic und Post-platonic Thought*. Athens: Typothito 2001, 51-62.
 - Citation by K. Vamvakas: *The Founders of the Occidental Thought*. Heraclion: Crete University Press 2001, 318.
 - Citations by V. Liapis: *Unknown God. Limits of Human Knowledge in the Pre-Socratics and in "Oedipus Rex"*. Athens: Stigma 2003, 48-9.
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 - Citation by Z. Tsirikas: *Jenseits von Phänomenologie und Dialektik. Das Heilige und Plötzliche bei Martin Heidegger*. Göttingen: Vandenhoeck & Ruprecht 2004, 139.

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- Citation by Z. Tsirikas: *The Non-ontological Region of Truth*. Athens: Harnos 2007, 123, 148.
- Citation by M. Bakaoukas: *From Pre-socratic Ontology to Gorgias' Agnosticism*. Athens: Grigoris 2008, 67.
- Citation by T. Simotas: *On Phantasy*, vol. II. Athens: Agra 2009, 149.
- Citations by L. Couloubaritsis: *La pensée de Parménide*. Bruxelles: Ousia 2009, 10, 146-51 and *passim*.
- Citation by Th. Samartzis: "Introduction" to E. Gilson, *L'être et l'essence*. Heraclion: Crete University Press 2009, 24.
- Citations by N. Avgelis: *Introduction to Philosophy*. Thessaloniki: Stamoulis 2012, 140-57.
- Citations by Th. Christidis: *Parmenides. A Philosopher of Being and of Becoming*. Athens: Exantas 2012, *passim* (over 100 citations).
- Citations by Th. Christidis: "Heraclitus and Parmenides, Philosophers of Becoming and Being". *Philosophical Inquiry* 36 (2012), 31, 37.

3. M. Heidegger, *What is Metaphysics?* Athens: Patakis 2000, ⁴2009, 198 pp.

- Review by P. Theodorou: *Deucalion* 20 (2002), 135-49.
- Citation by M. Veneti: "Theoretical Knowledge" and *Metaphysics*. Athens: Papadimas 2003, 141.
- Citations by J. Manoussakis: *God in Philosophy*. Athens: Ellinika Grammata 2004, 96-7.
- Citation by G. Iliopoulos: "Appendix" to: H.-G. Gadamer: *The Beginning of Philosophy*. Athens: Patakis 2005, 294.
- Citations by P. Theodorou: "The Phenomenology of Anxiety and Nothingness. Ontology and Logic in M. Heidegger". *Hypomnema* 5 (2006), 46, 57.
- Citation by G. Kakolyris: "Hermeneutic and destructive reading. Heidegger and Derrida as Nietzsche-readers". *Hypomnema* 5 (2006), 72.
- Citation by G. Iliopoulos: "Appendix" to: H.-G. Gadamer: *The Beginning of Knowledge*. Athens: Patakis 2008, 298.
- Citation by M. Theodosiou & K. Loukos: "Tractatus, Carnap and the Meaninglessness of Metaphysics". *Deucalion* 30 (2013), 114.

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- Citations by D. Angelis: *To the Sources of Byzantine Philosophy*. Athens 2007, 111, 113.
- Citation by G. Papisotiriou: *Homo Americanus*. Athens: Kastaniotis 2008, 260.
- Citation by F. Terzakis: "Mind vs. Spirit". *Planodion*, no. 45 (2008), 180. – Response by P. Thanassas in no. 46 (2009), 489.
- Citation by T. Penolidis: "Epilogue" to: Hegel, *The Science of Logic. The Doctrine of Essence (a)*. Athens: Krateros 2010, 364-5.

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- Review by M. Marcinkowska-Rosól: *Przegląd Filozoficzny*, N.S. 17 (2008), 158-65.
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"Thanassas' challenging book belongs with the attempt in recent scholarship to think its way out of a Platonic and Neoplatonic way of reading Parmenides and to make a pluralistic cosmology part of Parmenides' intention instead of something that he would be willing merely to discard. It is sophisticated, deep, and something to be grappled with in scholarly discourse from now on. One eagerly awaits an extended history of ancient Greek philosophy from this author".
- Review by P. Šegedin: *Rhizai* 6 (2009), 67-70.
"Written as a precise and detailed analysis of the text in a steady polemic dialogue with the dominant routes of interpretation, Thanassas's book is recommendable to every student of Parmenides [...] The book is an intelligent and accurate analysis that brings up the central questions and problems not only of Parmenides' poem but of the history of philosophy in general".
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 - Review by A.A. Long: *Phronesis* 56 (2011), 88-9.
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 - Review by M. Pulpito: «Il crocevia ontologico e i due volti della Doxa. Un'apologia della terza via in Parmenide». *Peitho. Examina Antiqua* 6 (2015), 285-293.
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