

JHP AUTHOR'S STYLE SHEET

GENERAL

- **File format:** Microsoft Word™ in .docx format
 - **Margins:** 1 inch all around; gutter 0, header/footer 0.5 inches
 - **Line spacing:** *exactly 24 point* throughout body, bibliography, and endnotes
 - **Font:** Times New Roman, 12 point throughout body, bibliography, and endnotes
 - **Paragraphs:** left-justified (*not* centered), first line of section or subsection *not* indented, but first line of remaining paragraphs in section or subsection *indented* (0.5 inches); no extra space between paragraphs
 - **Headings:** 2 return-spaces before, centered, 1 return-space after; Arabic numerals; no boldfacing, no italics; headline-style capitalization (i.e. first letters only for nouns, pronouns, verbs, adjectives, adverbs, and some conjunctions [see *Chicago* 17th edition 8.159])
- Example:

4. Defeating the Deceiving God Argument

- **Subheadings:** 2 return-spaces before, left-justified, 1 return-space after; Arabic numerals; italics; no boldfacing; provide a title for subheading; headline-style capitalization (i.e. first letters only for nouns, pronouns, verbs, adjectives, adverbs, and some conjunctions)
- Example:

4.1. *Dialectical Skepticism*

- **Spacing** between all words, punctuation marks, etc. is *no more than one space*
- **Endnotes** (not footnotes; they will appear as footnotes in print, however): **must be fewer than 350 words each**; Arabic numerals
- **Bibliography:** first line of each entry left-justified; additional lines of each entry hanging 0.5” (see examples below); use the 3 em-dash (—) for multiple entries by same author; ensure that the bibliography is arranged alphabetically (NB: “the,” “a,” “an” etc. do not count for purposes of alphabetization)
- **For Greek**, use Unicode
- **Spelling:** Use American English spelling only

First Page Information (see Sample ms. for an illustrated example)

- For longer titles, please add an abbreviated title that will appear on the top of the right hand page in print:

RH: Abbreviated Title

- Please include biographical information as follows (left-justified, top of page):

BIO: Jane Smith is Professor of Philosophy at Somesuch University

- Include paper title (headline-style capitalization, no boldfacing, no italics)
- Include an **abstract of about 100 words:**

Abstract: In this paper I argue that . . .

- Include keywords (capitalize the first word only and use commas, not semi-colons):

Keywords: Kant, a priori, transcendental idealism, cognition, object

- No endnotes are to be attached to the first page information, but must instead occur in the main body of the paper; if applicable, **acknowledgements** should appear in the **final endnote**

CITATIONS

The *Journal* follows the 17th edition of the *Chicago Manual of Style (Chicago)*. For detailed rules regarding construction of notes and bibliographies, consult chapter 14 of *Chicago*.

Citations are to appear in an abbreviated format in endnotes gathered at the end of the paper (they will appear as footnotes when published). The endnotes are to be supplemented by a separate section at the end of the paper entitled “Bibliography and Abbreviations,” in which complete bibliographic information and abbreviations (if used) are provided for all works cited.

In both the endnotes and the bibliography, use the same font and spacing as main text.

The bibliographic information should include the author’s last name, first name (or initial, but **only in cases where the author publishes under initials**), title of work, pagination range (for articles or chapters in collected works), the place of publication and the publisher, and the date of publication, followed by the abbreviation (if any) being used [*in brackets*] and italics, using double-quotation marks for abbreviated essay titles. Format should be Hanging by 0.5". Please follow this format exactly, including punctuation between elements:

Example:

Garber, Daniel. *Descartes’ Metaphysical Physics*. Chicago: University of Chicago Press, 1992.
[*Metaphysical Physics*]

***For works with especially long titles**, you should use an abbreviated title in your endnotes and ensure that your bibliography entry reflects this; if the title is already short, you do not need to abbreviate.

Examples:

Bibliography entries:

Radcliffe, Elizabeth. "Hume on the Generation of Motives: Why Beliefs Alone Never Motivate." *Hume Studies* 25 (1999): 101–22. ["Hume on the Generation of Motives"]

Wood, Allen. *Kantian Ethics*. Cambridge: Cambridge University Press, 2008.

Endnote entries:

Elizabeth Radcliffe, "Hume on the Generation of Motives," 110.

Allen Wood, *Kantian Ethics*, 34.

Subsequent entries for the same authors will omit the first name (see below).

When you do use an abbreviation, please follow these two rules:

- (1) Avoid using acronyms unless they are standard conventions (e.g. 'GP' is standard for *Die philosophischen Schriften von Gottfried Wilhelm Leibniz*, ed. C. I. Gerhardt)
- (2) Avoid providing identical abbreviated titles for different works having the same or similar titles.

Citations appearing in endnotes should normally feature the author's last name, the title, and page- and/or section-numbers. **The first mention of an author in the endnotes should include the author's first name as well.** All subsequent references should give the last name only. If in the body of your text a direct reference to the author precedes the quote for which the endnote citation is given, the author's name may be omitted from the endnote, but in no case may the title of the work be omitted. For further guidelines on citations to page- and section-numbers, see below.

Shortened citations to multivolume works:

For shortened citations of multivolume works, *JHP* allows one of two systems of citing volume and page number, depending on whether volume number is given in Roman or Arabic numerals; when there is a choice, use Arabic.

1. Roman: period follows Roman numeral; page number follows period without spacing.
Example: AT III.23 (AT = *Oeuvres de Descartes*, ed. Adam and Tannery)
2. Arabic: colon follows Arabic numeral; page number follows colon without spacing.
Example: G 2:195 (G = *Spinoza Opera*)

*Please note that the abbreviation for multi-volume works is not italicized in endnote (or in-text) citations. (No comma follows acronym abbreviations for multi-volume works (e.g. AT III.23), but a comma does follow shortened-title abbreviations for single-volume works (e.g. Locke,

Essay, III.2.1). See ISSUES OF FORMAT 8 below.

Citations to book, chapter, section, subsection, page number, etc. within a work:

It is standard to refer to some philosophical works by the organizational scheme established by the author. In an endnote, the title of the work (usually abbreviated) is followed by a comma (unless the abbreviated title is an acronym, in which case no comma is used), and then the citation is given. **The citation scheme must be made clear in a footnote with the first reference to the work.**

Example:

First endnote citation: *Essay*, Book II, Chapter viii, Section 8. Citations from this work are according to book, chapter, and section number in Peter Nidditch's edition published by Oxford.

Subsequent endnote citations: *Essay*, II.viii.9.

If a page number is given in addition to these divisions, it is separated by a comma and a space, and your explanation of the citation method should reflect this as well.

Example: Hutcheson, *System*, I.ii.7.iii–viii, 122–34.

Citing notes from original sources: No intervening space or punctuation between pagination/note numbers. For example,

Zuckert, *Beauty and Biology*, 161n44.

Combined references to the translation and the original text:

Authors choosing to refer to both the original language edition of a work and a translation should follow these rules:

1. Abbreviated titles must be used for each edition.
2. In both in-text and endnote citations, the **original language version of the text should be cited first**, separated by a forward-slash from the translation. Note that there is no intervening space on either side of the forward slash.
3. No commas separate acronym abbreviations from page numbers, but commas do separate shortened-title abbreviations from page numbers.

Example 1: “Furthermore, *Dasein* is an entity which in each case I myself am” (*SZ* 53/*BT* 78).

Example 2: Europe was in danger, Husserl said repeatedly (e.g. Hua. VI.348/*Crisis*, 299), and his aim was to secure philosophy “in times of danger” (Hua. VI.510/*Crisis*, 392).

General Citation Formats:

A. Authored Books

Bibliography entry:

Harte, Verity. *Plato on Parts and Wholes: The Metaphysics of Structure*. Oxford: Clarendon, 2002. [*Parts and Wholes*]

Endnote citation:

Harte, *Parts and Wholes*, 273–81. (NB: **en-dash between page numbers, and not a hyphen; see Issues of Format 16, below for pagination ranges**)

B. Edited or Translated Books with No Author

Bibliography entry:

Apelt, Otto, ed. *Aristotelis quae feruntur De plantis, De mirabilibus auscultationibus, Mechanica, De lineis insecabilibus, Ventorum situs et nomina, De Melisso, Xenophane, Gorgia*. Leipzig: Teubner, 1888. [MXG]

First endnote citation:

Apelt, MXG 980b3.

Subsequent endnote or in-text citations:

(MXG 980b3)

C. Edited or Translated Books with Original Author

Bibliography entry:

Adorno, Theodor W., and Walter Benjamin. *The Complete Correspondence, 1928–1940*. Edited by Henri Lonitz. Translated by Nicholas Walker. Cambridge, MA: Harvard University Press, 1999. [*Correspondence*]

Endnote citation:

Adorno and Benjamin, *Correspondence*, 122–48.

D. Articles in Edited Books

There are different ways of citing articles in edited books, depending on whether multiple articles from the same edited book are referenced in the author's paper.

(i) *Bibliography entry if there is a citation of only a single contribution from an edited, multi-author book:*

Curley, Edwin. "Hobbes versus Descartes." In *Descartes and His Contemporaries: Meditations, Objections, and Replies*, edited by Roger Ariew and Marjorie Grene, 97–109. Chicago: University of Chicago Press, 1995.

* Note that the page range of the article must be given *after* the editors.

Endnote citation:

Curley, “Hobbes versus Descartes,” 98.

(ii) *Bibliography entry if there are several contributions from an edited, multi-author book:*

* The editor of the multi-author book receives a separate bibliographic entry; the publication details of the book appear with the editor’s entry; the full-page range of the article must be given after the title of the multi-author book:

Marenbon, John. “Life, Milieu, and Intellectual Contexts.” In Brower and Guilfooy, *Companion*, 13–44. [“Life, Milieu”]

Jacobi, Klaus. “Philosophy of Language.” In Brower and Guilfooy, *Companion*, 126–57. [“Language”]

Brower, Jeffrey E., and Kevin Guilfooy, ed. *The Cambridge Companion to Abelard*. Cambridge: Cambridge University Press, 2004. [*Companion*]

Endnote citation:

Marenbon, “Life, Milieu,” 36.

E. Journal Articles

* Please supply only the volume number of the journal (i.e. leave out the issue number)

Bibliography entry:

Devereaux, Daniel, and David Demoss. “Essence, Existence, and Nominal Definition in Aristotle’s *Posterior Analytics* II 8–10.” *Phronesis* 33 (1988): 133–54. [“Essence”]

Endnote citation:

Devereaux, “Essence,” 151.

F. Unpublished and Informally Published Material (Theses, Dissertations, and Papers)

* See Chicago 14.215–220. Titles of unpublished works appear in quotation marks—not italics. If consulted online, provide a URL. For documents retrieved from a commercial database, give the name of the database and, in parentheses, the identification number provided by the database.

Guilfooy, Kevin. “Peter Abelard’s Theory of the Proposition.” PhD diss., University of Washington, 1998. Available from ProQuest Dissertations & Theses Global. (304538427). [*Theory*]

For unpublished manuscripts, include the words “unpublished manuscript” and the date of the version consulted in parentheses. End the citation with an indication of the format (e.g. Portable Document File or Microsoft Word Format).

Steinberger, Florian. “Three Ways Logic May Be Normative” (unpublished manuscript, April 13, 2017), Portable Document Format.
https://www.academia.edu/29587582/Three_ways_in_which_logic_might_be_normative_Draft.
[“Three Ways”]

G. Articles from Online Databases (e.g. *The Stanford Encyclopedia of Philosophy*)

Kelly, Thomas. “Evidence.” In *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta, URL = <http://plato.stanford.edu/archives/fall2014/entries/evidence/>, 2014.

PUNCTUATION AND QUOTATIONS

Quotation marks: Please follow American (*not* British) conventions regarding quotation marks.

1. Use double quotes
 - a. for titles of essays, poems, plays, etc. (Use single quotes for titles within double-quoted titles.)
 - b. for direct quotations of sentences, phrases, or, in some cases, words.
Example: Linguistic “parameters,” says Chomsky, are the basis of UG.
 - c. to indicate a word is being used in a special (e.g. metaphoric, metonymic, obscure) sense.
Example: One could hardly say he “understood” the argument’s thrust.
2. Use single quotes
 - a. for quotes within quotes.
 - b. to indicate that a word is being mentioned.
Examples: (a) He used the term ‘belief.’ (b) I know what ‘thinking’ means.

Extended (or block) quotations should be spaced like the main body of the text, and are left-justified. To clarify where a block quote starts and ends, please insert <ext> and </ext> tags at the beginning and end of each quote. There should be one return space between the body of the text and the <ext> and </ext> symbols (i.e. one return space before <ext> and one return space after </ext>). The source of a block quotation should be given in parentheses after the final punctuation mark of the quoted material.

Example:

<ext>

Furthermore there are other remarks in those writings that suggest, if only weakly, a genuine distinction between motion and rest. In the *Rules*, for example, ‘rest’ is listed as a simple nature, and distinguished from the simple nature of motion (AT X.420).

(Garber, *Metaphysical Physics*, 163–64)

</ext>

Please also use <ext> and </ext> for any lists you provide that you would like indented from the main text (e.g. if you are providing a reconstruction of an argument with numbered points). Do not indent.

Example:

<ext>

P1: All humans are mortal

P2: Socrates is a human

C: Socrates is mortal

</ext>

The <ext> and </ext> indicate to the typesetter that the text is to be indented from the main text.

Quotes in foreign languages: both in the body of the paper and in footnotes, quotes in foreign languages that are cases of use should *not* be italicized. Quotes of foreign words that are cases of mention should be italicized and without quotation marks. Citations follow appropriate formatting.

1. Example 1 (use): Fichte says, “Ich finde mich als wirkend in der Sinnenwelt. Davon hebt alles Bewusstseyn an” (SW IV.3).
2. Example 2 (mention): Fichte’s use of the term *Sinnenwelt* is significant.

Periods and commas precede closing quotation marks. Colons, semicolons, question marks, and exclamation points all follow closing quotation marks unless a question mark or an exclamation point belongs within the quoted matter.

1. For example:
 - a. Who said, “The unexamined life is not worth living for a human being”?
 - b. Crito asked Socrates, “How shall we bury you?”

Commas: *Chicago* calls for the serial comma. See 6.19.

1. Example 1: She had read Plotinus, Porphyry, Iamblicus, and Plutarch.
2. Example 2: Descartes, Leibniz, and Spinoza are known as rationalists.

Ellipses: see *Chicago* 13.50–56.

Insert full spaces before, after, and between the periods: “xxxx . . . xxxx” and **not** “xxxx . . . xxxx”

Part of sentence before deletion constitutes a complete sentence: use 4 dots with no initial space:

“xxxx. . . . xxxx”

Do not begin or end a quote with ellipses, and **do not** place brackets around ellipses. **Exception:** Ellipses may appear at the end of a quote in cases where the sentence is deliberately incomplete (See *Chicago* 13.55).

ABBREVIATIONS

1. No italics, no comma follows: **viz.**; **cf.**; **esp.** (see Issues of Format 13 below)
2. No italics, no comma precedes: **et al.**; **etc.**
3. No italics, no comma follows: **i.e.**; **e.g.** (see Issues of Format 13 below)
4. Internal endnote/footnote references: **n. x.** or **ns. x and y.**
5. In endnotes, volume = **vol(s).**; chapter = **ch(s).**; edition = **ed.**; revised = **rev.**; reprinted = **repr.**; circa = **ca.**; paragraph = **para.** or ¶; section = **sect.** or §; editor(s) = **ed.**; translator(s) = **trans.**
6. **No use** of **p.** or **pp.**
7. **No use** of **f.** or **ff.**
8. **No use** of **sic.**
9. **No use** of **ibid.** or **op. cit.**

ISSUES OF FORMAT

1. Titles within titles: un-italicize title within title.
2. No title should be in both italics and quotation marks.
3. Generic pronoun usage—“he or she,” exclusive male or exclusive female, male/female alteration etc.—should vary according to each author’s preference. However, “s/he” is unacceptable.
4. Variables (objects, times, persons): no quotes, italicize.
5. Initial textual (substantive) reference: full name, last name only thereafter. Exceptions are names of renowned figures, e.g. Descartes, Kant.
6. External and internal references (in the main text) to chapters and sections: no caps, Arabic numerals, “**chapter 6**”; “**section 5**.”
7. References to years: range **1787–90**; decade **1780s**. “**’80s**” is also acceptable in certain cases, e.g. “**1960s, ’70s, and ’80s.**”
8. Acronyms for titles should be italicized: *Nicomachean Ethics (NE)*; acronyms for multivolume works should not: *Kants gesammelte Schriften (Akademie-Ausgabe) (AA)*
9. Use italics
 - a. for book, magazine, or journal titles
 - b. for emphasis (but please use sparingly, and only when necessary)
 - c. for non-English words or phrases. Exception: words or phrases common in English are **not** italicized. E.g. ‘a priori,’ ‘qua,’ ‘prima facie,’ etc. (see *Chicago*

7.54)

10. When the original language is referenced in a quote from a text translated into English, the original language is set in italics and inside parentheses, should the original language appear outside the quote marks, but inside square brackets, should the original language appear inside the quote marks.
 - a. Example 1: “Universals are principles of cognizing [*principia cognoscendi*].”
 - b. Example 2: Heidegger distinguishes between ‘Being’ (*das Sein*) and ‘being’ (*das Seiende*).
11. **Do not use contractions!!** (e.g. “don’t do it”)
12. Possessives: the *Chicago* rules on possessives have changed in the 17th edition (see especially 7.18–20). Two changes are noteworthy: possessives of words and names ending in an unpronounced ‘s’ and possessives of names such as ‘Parmenides’ now are given with an apostrophe-s.
 - a. Example 1: Descartes’s three dreams
 - b. Example 2: Socrates’s companion
13. Abbreviations such as ‘e.g.’, ‘i.e.’, ‘viz.’ should occur in endnotes and parentheses only. In the main text, spell out ‘for example/for instance,’ ‘that is,’ ‘namely’ etc. (see *Chicago* 10.42).

14. **Caps in original quotes:**

JHP AVOIDS introducing square brackets, for example, {He holds that “[t]he will is the person” (83).}

JHP ALLOWS, for example, {He holds that “The will is the person” (83).}

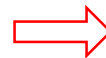
JHP PREFERS constructions that leave no doubt about the original, for example, {He holds, “The will is the person” (83).}

15. *JHP PREFERS* the active voice when possible

16. **Pagination ranges** (see *Chicago* 9.60):

<i>First number</i>	<i>Second number</i>	<i>Examples</i>
Less than 100	Use all digits	3–10
		71–72
		96–106
100 or multiples of 100	Use all digits	100–105
		1100–1113
101 through 109 201 through 209 etc.	Use changed part only	101–8
		808–33
		1103–4
110 through 199 210 through 299 etc.	Use two digits unless more are needed to include all changed parts	321–28
		498–532
		1087–89
		11564–1664

Samples from a pseudo-ms. that will produce the example on the upper right in print. In ms., no bold anywhere; no more than one space anywhere. Text, bibliography, and notes: line spacing exactly 24 pt 12-pt Times New Roman type.



The Regress, the Circle, and the Slab:
Plato's Justified True Belief
is Knowledge After All

JANE SMITH *

ABSTRACT The view that knowledge is justified true belief is regularly attributed to Plato, based on the notion that grasping Platonic forms leads to absolute certainty. Such an attribution gives rise to questions from more than one source. One problem is textual variation: while Socrates says he *knows* that mere true belief is different from knowledge in the *Meno*, Plato never provided a succinct, sound argument for the position, and in the *Theaetetus* Socrates declares it a wind-egg not worth rearing. A second problem emerges from the accounts of two contemporary epistemologists who make explicit reference to the *Meno*: those of Edmund Gettier and Robert Nozick. A third problem is whether human beings can grasp Platonic forms at all; if not, then absolute certainty is only for the gods. I argue that an attractive account of *anamnēsis*—the version offered in Leibniz's *Discourse on Metaphysics*—dispenses with preexistence and supports Plato's view that knowledge is justified true belief.

KEYWORDS Plato, *Meno*, *Theaetetus*, knowledge, Gettier, Nozick, judgment, Leibniz, *Discourse on Metaphysics*, belief, forms

I. KNOWLEDGE AS JUSTIFIED TRUE BELIEF

SOCRATES MAKES A RARE CLAIM IN THE *MENO*, namely, that he *knows* true belief is different from knowledge (98b1–5). Similarly, in the *Theaetetus*, he describes knowledge as “of what always is and cannot be false” (152c5–6).¹ Note that Socrates is not attempting to define the term “knowledge,” account of knowledge, despite the absence of a clear and sound argument for the claim that knowledge is justified true belief.

Let us begin with the passage that has sparked most interest among contemporary

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[1]

RH: Regress, Circle, Slab
BIO: Jane Smith is Assistant Professor of Philosophy at Somesuch University

The Regress, the Circle, and the Slab: Plato's Justified True Belief is Knowledge After All
Jane Smith

Abstract: The view that knowledge is justified true belief is regularly attributed to Plato, based on the notion that grasping Platonic forms leads to absolute certainty. Such an attribution gives rise to questions from more than one source. One problem is textual variation: while Socrates says he *knows* that mere true belief is different from knowledge in the *Meno*, Plato never provided a succinct, sound argument for the position, and in the *Theaetetus* Socrates declares it a wind-egg not worth rearing. A second problem emerges from the accounts of two contemporary epistemologists who make explicit reference to the *Meno*: those of Edmund Gettier and Robert Nozick. A third problem is whether human beings can grasp Platonic forms at all; if not, then absolute certainty is only for the gods. I argue that an attractive account of *anamnēsis*—the version offered in Leibniz's *Discourse on Metaphysics*—dispenses with preexistence and supports Plato's view that knowledge is justified true belief.

Keywords: Plato, *Meno*, *Theaetetus*, forms, Gettier, Nozick, knowledge, belief, judgment, Leibniz, *Discourse on Metaphysics*

1. Knowledge as Justified True Belief

Socrates makes a rare claim in the *Meno*, namely, that he *knows* true belief is different from knowledge (98b1–5). Similarly, in the *Theaetetus*, he describes knowledge as “of what always is and cannot be false” (152c5–6).¹ Note that Socrates is not attempting to define the term

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two lines skipped before body of paper begins (no new page), before each subheading, and before the Bibliography and Abbreviations (no new page); no new page before notes

one line skipped between subheadings and text; one line skipped before and after an indented quotation

“knowledge,” but offering an account of the concept. Later in the same dialogue, however, he says that attempts to prove that knowledge is justified true belief have failed (210b8–9). I will argue that Leibniz's interpretation of *anamnēsis* on Plato's behalf yields all that we expect of a full account of knowledge, despite the absence of a clear and sound argument for the claim that knowledge is justified true belief.

Let us begin with the passage that has sparked most interest among contemporary epistemologists Edmund Gettier and Robert Nozick.² The passage immediately follows the point in the dialogue that establishes that, although one might be guided successfully in action by a true belief (or its synonym, right opinion), the two nevertheless differ in that beliefs can be unstable in isolation. A belief acquired by rote, for example, might be forgotten; or novel circumstances might prove the belief inadequate. It may be true, and I may be right to believe that taking the road through the Dipylon gate leads to Larissa, but that one true belief in will be inadequate if an earthquake has destroyed that particular route.

<ext>
Indeed, I too speak as one who does not have knowledge but is guessing. However, I certainly do not think I am guessing that right opinion is a different thing from knowledge. If I claim to know anything else—and I would make that claim about few things—I would put this down as one of the things I know. (*Meno* 98b1–5)
</ext>

<ext>
Και μὴν καὶ ἐγὼ ὡς οὐκ εἰδὼς λέγω, ἀλλὰ εἰκάζων· ὅτι δὲ ἐστὶν τι ἄλλοιοῦν ὀρθῆ δόξῃ καὶ ἐπιστήμῃ, οὐ πᾶν μοι δοκᾷ τοῦτο εἰκάζειν, ἀλλ' ἐπεὶ τι ἄλλο φαίην ἂν εἰδέναι—ὄλγῃ δ' ἂν φαίην—ἔν δ' οὖν καὶ τοῦτο ἐκείνου θεῖναι ἂν ὄν οἶδα.
</ext>

Is this difference between a true belief that x, and knowledge that x, one of degree—or kind? If

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The slave needs dialectical practice to put the Pythagorean theorem in the context of other geometrical truths; and only then will Socrates grant he has knowledge. Dialectical questioning leads to *anamnēsis*, the recognition of (as Nozick would say) the cementing context for a belief by making it explicit and inferring its formal causes qua conditions.

Bibliography and Abbreviations

Gettier, Edmund. “Is Justified True Belief Knowledge,” *Analysis* 23 (1963), 121–3. [“Is Justified”]

Leibniz, G. W. *Discourse on Metaphysics*. Translated by Daniel Garber and Roger Ariew. Cambridge: Hackett Publishing, 1991. [*Discourse*]

Nozick, Robert. *Philosophical Explanations*. Cambridge: Harvard University Press, 1981.

Plato. *Meno*. Edited by John Burnet. Oxford Classical Texts. Oxford: Clarendon Press, 1903.

———. *Meno*. Translated by G. M. A. Grube, revised by John M. Cooper. 2nd ed. Cambridge: Hackett Publishing, 2002.

———. *Theaetetus*. Edited by E. A. Duke, W. F. Hicken, W. S. M. Nicholl, D. B. Robinson, and J. C. G. Strachan. Oxford Classical Texts. Oxford: Clarendon Press, 1995.

Smith, Nicholas D. “Plato on Knowledge as a Power,” *Journal of the History of Philosophy* 38 (2000), 145–68. [“Knowledge as a Power”]

¹ *Meno* translations are John Cooper's revision of G. M. A. Grube; and the Greek text is the edition of John Burnet. *Theaetetus* translations are my own from the text of E. A. Duke, et al. Note that in the first cited passage, Cooper uses the term “right opinion” where I use “true belief” throughout for ὀρθῆ δόξα.

² See Gettier, “Is Justified,” and Nozick, *Philosophical Explanations*.

³ When Socrates then says (98c10–d1) that neither belief nor knowledge comes by nature, I take him to be referring to the achieved *objects* of the capacities to believe and to know. That is, the

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