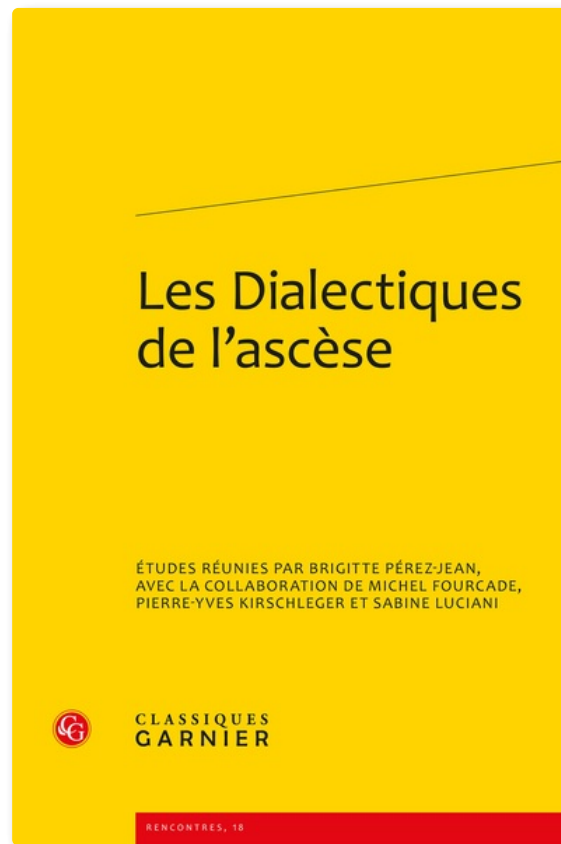




Ascèse, contemplation et dialectique définitionnelle dans le portrait du philosophe du *Théétète*

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Abstract: A structural study of the digression concerning the philosopher (*Theaetetus*, 172c-174a) should allow a better understanding of the meaning that Plato grants to contemplative asceticism and his method of reviewing the discussions of prior *dialogues* and ancient philosophic traditions. The progress in three parts of the extract reveals that the author follows a precise methodology, from philosophers as members of the chorus through the coryphaeuses, to end with a reduction to a unique model with theatrical character. This reduction operates through a double plan : positively with the contemplative asceticism and negatively with the neighbouring theme of the philosophic ridiculousness. Such a method of integration by reduction is truly dialectical. Plato seems thus to summarize a definitional research on the Philosopher, announced at the beginning of the *Sophist*, but not represented by a complete *dialogue* comparable to the *Sophist* and the *Statesman*.

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