

## Protagoras

Plato's dialogues show Socrates at different ages, beginning when he was about nineteen and already deeply immersed in philosophy and ending with his execution five decades later. By presenting his model philosopher across a fifty-year span of his life, Plato leads his readers to wonder: does that time period correspond to the development of Socrates' thought? In this magisterial investigation of the evolution of Socrates' philosophy, Laurence Lampert answers in the affirmative. The chronological route that Plato maps for us, Lampert argues, reveals the enduring record of philosophy as it gradually took the form that came to dominate the life of the mind in the West. The reader accompanies Socrates as he breaks with the century-old tradition of philosophy, turns to his own path, gradually enters into a deeper understanding of nature and human nature, and discovers the successful way to transmit his wisdom to the wider world. Focusing on the final and most prominent step in that process and offering detailed textual analysis of Plato's *Protagoras*, *Charmides*, and *Republic*, *How Philosophy Became Socratic* charts Socrates' gradual discovery of a proper politics to shelter and advance philosophy. *Protagoras* is a dialogue by Plato. The traditional subtitle (which may or may not be Plato's) is "or the Sophists". The main argument is between the elderly Protagoras, a celebrated Sophist, and Socrates. The discussion takes place at the home of Callias, who is host to Protagoras while he is in town, and concerns the nature of Sophists, the unity and the teachability of virtue. A total of twenty-one people are named as present. The dialogue begins with an unnamed friend of Socrates asking him how his pursuit of the young Alcibiades, just now reputed to be growing his first beard, was proceeding. Socrates explains that while he has just been in the company of Alcibiades, his mind is now on more interesting matters. He says that the Sophist Protagoras, the wisest man alive (309c-d), is in town. Socrates relates the story of how his young friend, Hippocrates, son of Apollodorus, came knocking on his door before daybreak and roused him out of bed. Hippocrates was in a big hurry to be present when Protagoras held court, as he was expected to do, at the home of Callias, and wanted Socrates to introduce him as a potential student to the old Sophist, as Protagoras had a great reputation as a teacher. Are human beings antithetical in nature? Is there a radical difference between pleasure, efficiency, and moral good, or is the conflict only imaginary? These have traditionally been considered the central questions of Plato's most vivid dialogue, the *Protagoras*. Many interpreters have seen this dialogue as a confrontation between the moralist (Plato) and the relativist (Protagoras). This dichotomy is manifest when Plato and Protagoras discuss theoretical questions concerning either knowledge of facts or knowledge of values. Through a careful examination of the text, specifically of practical questions about values, Oded Balaban breaks with tradition by concluding that Plato and Protagoras do not exemplify characteristic moralism or relativism at all. He finds that the issue at the crux of the discussion is instead that of the criterion for knowledge and valuation; the Protagoras thus describes the search for a standard by which anything may be known and valued. Balaban applies the fundamental question of standards to that of the entire field of rhetoric: Should a discourse be short or long, simple or complex? What is the standard for conducting literary criticism? The author's revolutionary approach to the *Protagoras* also involves a study of the myth of Protagoras and situates the dialogue within its framework.

"In this book, Clerk Shaw removes this apparent tension by arguing that the *Protagoras* as a whole actually reflects Plato's anti-hedonism"--

Presents the translation of a dialogue on virtue, wisdom, and the nature of sophistic teaching. This title provides an introduction that illuminates the dialogue's perennial interest, its Athenian political background, and the particular difficulties and ironic nuances of its argument.

This volume contains new translations of two dialogues of Plato, the *Protagoras* and the *Meno*, together with explanatory notes and substantial interpretive essays. Robert C. Bartlett's translations are as literal as is compatible with sound English style and take into account important textual variations. Because the interpretive essays both sketch the general outlines of the dialogues and take up specific theoretical or philosophic difficulties, they will be of interest not only to those reading the dialogues for the first time but also to those already familiar with them. The *Protagoras* and the *Meno* are linked by the attention each pays to the idea of virtue: the latter dialogue focuses on the fundamental Socratic question "What is virtue?," the former on the specific virtue of courage, especially in its relation to wisdom. An appendix contains a short extract from Xenophon's *Anabasis of Cyrus* that vividly portrays the figure of *Meno*.

The presocratic philosopher Protagoras of Abdera (490–420 BC), founder of the sophistic movement, was famously agnostic towards the existence and nature of the gods, and was the proponent of the doctrine that 'man is the measure of all things'. Still relevant to contemporary society, Protagoras is in many ways a precursor of the postmodern movement. In the brief fragments that survive, he lays the foundation for relativism, agnosticism, the significance of rhetoric, a pedagogy for critical thinking and a conception of the human being as a social construction. This accessible introductory survey by Daniel Silvermintz covers Protagoras' life, ideas and lasting legacy. Each chapter interprets one of the surviving fragments and draws connections with related ideas forwarded by other sophists, showing its relevance to an area of knowledge: epistemology, ethics, education and sociology.

This translation of four of Plato's dialogues brings these classic texts alive for modern readers. Allen introduces and comments on the dialogues in an accessible way, inviting the reader to re-examine the issues Plato continually raises.

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also shared, as well as Alcibiades and Critias, both of whom said a few words—in the presence of a distinguished company consisting of disciples of Protagoras and of leading Athenians belonging to the Socratic circle. The dialogue commences with a request on the part of Hippocrates that Socrates would introduce him to the celebrated teacher. He has come before the dawn had risen—so fervid is his zeal. Socrates moderates his excitement and advises him to find out 'what Protagoras will make of him,' before he becomes his pupil. They go together to the house of Callias; and Socrates, after explaining the purpose of their visit to Protagoras, asks the question, 'What he will make of Hippocrates.' Protagoras answers, 'That he will make him a better and a wiser man.' 'But in what will he be better?'—Socrates desires to have a more precise answer. Protagoras replies, 'That he will teach him prudence in affairs private and public; in short, the science or knowledge of human life.'

Protagoras was an important Greek thinker of the fifth century BC, the most famous of the so called Sophists, though most of what we know of him and his thought comes to us mainly through the dialogues of his strenuous opponent Plato. In this book, Ugo Zilioli offers a sustained and philosophically sophisticated examination of what is, in philosophical terms, the most interesting feature of Protagoras' thought for modern readers: his role as the first Western thinker to argue for relativism. Zilioli relates Protagoras' relativism with modern forms of relativism, in particular the 'robust relativism' of Joseph Margolis, gives an integrated account both of the perceptual relativism examined in Plato's Theaetetus and the ethical or social relativism presented in the first part of Plato's Protagoras and offers an integrated and positive analysis of Protagoras' thought, rather than focusing on ancient criticisms and responses to his thought. This is a deeply scholarly work which brings much argument to bear to the claim that Protagoras was and remains Plato's subtlest philosophical enemy.

Arieti and Barrus' new edition of Plato's Protagoras provides a rigorously clear and accurate translation that communicates Plato's puns, metaphors, figures of speech, and other verbal techniques naturally, allowing scholars to feel the full scope of Plato's rhetoric. This new edition confronts and discusses the critical linguistic choices made in rendering difficult or obscure terms into an easily readable and understandable rendition. The commentary, introduction, glossary, and appendices elucidate the dialogue's many issues, especially those concerning rhetoric, education, and literary interpretation.

Protagoras and Logos brings together in a meaningful synthesis the contributions and rhetoric of the first and most famous of the Older Sophists, Protagoras of Abdera. Most accounts of Protagoras rely on the somewhat hostile reports of Plato and Aristotle. By focusing on Protagoras's own surviving words, this study corrects many long-standing misinterpretations and presents significant facts: Protagoras was a first-rate philosophical thinker who positively influenced the theories of Plato and Aristotle, and Protagoras pioneered the study of language and was the first theorist of rhetoric. In addition to illustrating valuable methods of translating and reading fifth-century B.C.E. Greek passages, the book marshals evidence for the important philological conclusion that the Greek word translated as rhetoric was a coinage by Plato in the early fourth century. In this second edition, Edward Schiappa reassesses the philosophical and pedagogical contributions of Protagoras. Schiappa argues that traditional accounts of Protagoras are hampered by mistaken assumptions about the Sophists and the teaching of the art of rhetoric in the fifth century. He shows that, contrary to tradition, the so-called Older Sophists investigated and taught the skills of logos, which is closer to modern conceptions of critical reasoning than of persuasive oratory. Schiappa also offers interpretations for each of Protagoras's major surviving fragments and examines Protagoras's contributions to the theory and practice of Greek education, politics, and philosophy. In a new afterword Schiappa addresses historiographical issues that have occupied scholars in rhetorical studies over the past ten years, and throughout the study he provides references to scholarship from the last decade that has refined his views on Protagoras and other Sophists.

This 1893 book contains the text of the Socratic dialogue Protagoras, which discusses a variety of Sophistic and Socratic tenets.

These first philosophers paved the way for the work of Plato and Aristotle - and hence for the whole of Western thought. This is a unique and invaluable collection of the works of the Presocratics and the Sophists. Waterfield brings together the works of these early thinkers with brilliant new translation and exceptional commentary. This is the ideal anthology for the student of this increasingly appreciated field of classical philosophy.

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This is an English translation of four of Plato's dialogues (Protagoras, Euthydemus, Hippias Major, and Cratylus) that explores the topic of sophistry and philosophy, a key concept at the source of Western thought. Includes notes and an introductory essay. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a

glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Plato's immediate audience.

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Is virtue teachable? What should we value as an ideal? Is pleasure or perception the highest good that ought to be the object of our lives? Three of Plato's most important dialogues are brought together in a single volume to address these concerns which continue to occupy serious minds today. In the Protagoras Plato attempts to answer questions about the nature of virtue and whether it is inherent in humans or a subject capable of being taught. In the Philebus he addresses the nature and content of the good and whether wisdom or pleasure is to be preferred. The Gorgias applies what is learned from the previous discussions to address larger issues, such as the proper functioning of society and the state and the individual's appropriate place within them.

This book provides an English commentary on the Greek text of this important work, giving full assistance with literary, linguistic and philosophical questions. The last such edition of the Protagoras was first published over a century ago.

Protagoras of Abdera: The Man, His Measure makes a case for the Sophist Protagoras as a philosopher in his own right, while at the same time giving due weight to the complicated doxographical situation.

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This book presents a thorough study and an up to date anthology of Plato's Protagoras. International authors' papers contribute to the task of understanding how Plato introduced and negotiated a new type of intellectual practice – called philosophy – and the strategies that this involved. They explore Plato's dialogue, looking at questions of how philosophy and sophistry relate, both on a methodological and on a thematic level. While many of the contributing authors argue for a sharp distinction between sophistry and philosophy, this is contested by others. Readers may consider the distinctions between philosophy and traditional forms of poetry and sophistry through these papers. Questions for readers' attention include: To what extent is Socrates' preferred mode of discourse, and his short questions and answers, superior to Protagoras' method of sophistic teaching? And why does Plato make Socrates and Protagoras reverse positions as it comes to virtue and its teachability? This book will appeal to graduates and researchers with an interest in the origins of philosophy, classical philosophy and historical philosophy.

What existed before the Universe was created? Where does self-worth come from? Do the ends always justify the means? The Philosophy Book answers the most profound

questions we all have. It is your visual guide to the fundamental nature of existence, society, and how we think. Discover what it means to be free, whether science can predict the future, or how language shapes our thoughts. Learn about the world's greatest philosophers, from Plato and Confucius to modern thinkers such as Chomsky and Derrida and follow charts and timelines that graphically show the progression of ideas and logic. Written in plain English, with concise explanations of branches of philosophy such as metaphysics and ethics, it untangles complicated theories and makes sense of abstract concepts. It is an ideal reference whether you're a student or a general reader, with simple explanations of big ideas, including the four noble truths, the soul, class struggle, moral purpose, and good and evil. If you're curious about the deeper questions in life, The Philosophy Book is both an invaluable reference and illuminating read.

"Plato's fame as a philosopher prevents many from reading him far enough to discover that he is also a teacher of the folk. He is one of very few who can speak at times for the masters alone, and at other times so that the "common people hear him gladly." The historic Socrates drew about him all sorts and conditions of men, from the philosopher to the rake, each by the proper magic; and all sorts and conditions of men may yet feel something of his magic through the dialogues of Plato. To help publish the open secret that Plato speaks with simplicity and charm and power to all of us, is the purpose of this book. The Apology is placed first as the best possible introduction to the life and spirit of Socrates. The Euthydemus shows Socrates in contrast with the baser Sophists, the Protagoras in contrast with the superior Sophists. The Symposium and Phdrus show philosophically and dramatically Plato's conception of love as the basis of science and of teaching. This is Plato's most important contribution to Education. The Republic gives Plato's entire scheme of education, as determined by the individual and by his social relations. This is an inexhaustible mine of wisdom for the teacher. The Phdo is introduced partly for its own sake and partly because all Plato's thought about the education of man was determined by his conception of the absolute nature and destiny of man. The introductions to the several dialogues are intended only to give a few suggestive clues which may prove useful to elementary readers. The introduction to the Phdo is an outline for the study of that dialogue"--Preface. (PsycINFO Database Record (c) 2012 APA, all rights reserved).

The "Protagoras," like several of the Dialogues of Plato, is put into the mouth of Socrates, who describes a conversation which had taken place between himself and the great Sophist at the house of Callias-'the man who had spent more upon the Sophists than all the rest of the world'-and in which the learned Hippias and the grammarian Prodicus had also shared, as well as Alcibiades and Critias, both of whom said a few words-in the presence of a distinguished company consisting of disciples of Protagoras and of leading Athenians belonging to the Socratic circle. The dialogue commences with a request on the part of Hippocrates that Socrates would introduce him to the celebrated teacher. He has come before the dawn had risen-so fervid is his zeal. Socrates moderates his excitement and advises him to find out 'what Protagoras will make of him, ' before he becomes his pupil. Presented here is the classic introduction and translation of Benjamin Jowett.

"Relativism was first formulated in Western philosophy by Protagoras in the fifth century BC. Protagoras is famous for his claim that 'man is the measure of all things'. Mi-Kyoung Lee examines this and the work of Plato, Aristotle, and Democritus"--Provided by publisher.

Presented in the popular Cambridge Texts format are three early Platonic dialogues in a new English translation by Tom Griffith that combines elegance, accuracy, freshness and fluency. Together they offer strikingly varied examples of Plato's critical encounter with the culture and politics of fifth and fourth century Athens. Nowhere does he engage more sharply and vigorously with the presuppositions of democracy. The Gorgias is a long and impassioned confrontation between Socrates and a succession of increasingly heated interlocutors about political rhetoric as an instrument of political power. The short Menexenus contains a pastiche of celebratory public oratory, illustrating its self-delusions. In the Protagoras, another important contribution to moral and political philosophy in its own right, Socrates takes on leading intellectuals (the 'sophists') of the later fifth century BC and their pretensions to knowledge. The dialogues are introduced and annotated by Malcolm Schofield, a leading authority on ancient Greek political philosophy.

One of the central challenges to contemporary political philosophy is the apparent impossibility of arriving at any commonly agreed upon "truths." As Nietzsche observed in his Will to Power, the currents of relativism that have come to characterize modern thought can be said to have been born with ancient sophistry. If we seek to understand the strengths and weaknesses of contemporary radical relativism, we must therefore look first to the sophists of antiquity—the most famous and challenging of whom is Protagoras. With Sophistry and Political Philosophy, Robert C. Bartlett provides the first close reading of Plato's two-part presentation of Protagoras. In the "Protagoras," Plato sets out the sophist's moral and political teachings, while the "Theaetetus," offers a distillation of his theoretical and epistemological arguments. Taken together, the two dialogues demonstrate that Protagoras is attracted to one aspect of conventional morality—the nobility of courage, which in turn is connected to piety. This insight leads Bartlett to a consideration of the similarities and differences in the relationship of political philosophy and sophistry to pious faith. Bartlett's superb exegesis offers a significant tool for understanding the history of philosophy, but, in tracing Socrates's response to Protagoras' teachings, Bartlett also builds toward a richer understanding of both ancient sophistry and what Socrates meant by "political philosophy."

A revised, expanded and updated edition with contributions by 325 renowned authorities in the field of ethics. All of the original articles have been newly peer-reviewed and revised, bibliographies have been updated throughout, and the overall design of the work has been enhanced for easier access to cross-references and other reference features.

This book is about Protagoras' political art, Homer in Plato's Protagoras. The meaning of Socratic intellectualism, Aristotle's Metaphysics of action, deliberation and choice in Aristotle and translation of Aristotle's Nicomachean Ethics.

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