

Protagoras

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. 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 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.

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.

Ion, Hippias Minor, Laches, Protagoras

Plato's Protagoras

Plato: Protagoras

Plato Or Protagoras?

Containing The Apology of Socrates, Crito, Phaedo, and Protagoras

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.

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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.

Plato often rejects hedonism, but in the Protagoras, Plato's Socrates seems to endorse hedonism. In this book, J. Clerk Shaw removes this apparent tension by arguing that the Protagoras as a whole actually reflects Plato's anti-hedonism. He shows that Plato places hedonism at the core of a complex of popular mistakes about value and especially about virtue: that injustice can be prudent, that wisdom is weak, that courage is the capacity to persevere through fear, and that virtue cannot be taught. The masses reproduce this system of values through shame and fear of punishment. The Protagoras and other dialogues depict sophists and orators who have internalized popular morality through shame, but who are also ashamed to state their views openly. Shaw's reading not only reconciles the Protagoras with Plato's other dialogues, but harmonizes it with them and even illuminates Plato's wider anti-hedonism.

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.

Plato's Subtlest Enemy

Protagoras

Translation, Commentary, and Appendices

Essays in Ancient Moral Philosophy

Proceedings of the Third Symposium Platonicum Pragense

Protagoras (circa 490 BC – 420 BC) was a pre-Socratic Greek philosopher and is numbered as one of the Sophists by Plato. In his dialogue Protagoras, Plato credits him with having invented the role of the professional Sophist or teacher of virtue. He is also believed to have created a major controversy during ancient times through his statement that "man is the measure of all things". This idea was revolutionary for the time and contrasted with other philosophical doctrines that claimed the Universe was based on something objective, outside the human influence. Plato (circa 424 BC – 348 BC) was a philosopher in Classical Greece. He was also a mathematician, student of Socrates, writer of philosophical dialogues, and founder of the Academy in Athens, the first institution of higher learning in the Western world. Along with his mentor, Socrates, and his student, Aristotle, Plato helped to lay the foundations of Western philosophy and science. Protagoras Plato - The Protagoras is one of Plato's most entertaining dialogues. It represents Socrates at a gathering of the most celebrated and highest-earning intellectuals of the day, among them the sophist Protagoras. In flamboyant displays of both rhetoric and dialectic, Socrates and Protagoras try to out-argue one another. Their arguments range widely, from political theory to literary criticism, from education to the nature of cowardice; but in view throughout this literary and philosophical masterpiece are the questions of what part knowledge plays in a successful life, and how we may acquire the knowledge that makes for success. This edition contains the first commentary in English on the Greek text for almost a hundred years.

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. 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' (Apol. 20 A), 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. Aeterna Press

Protagoras' Challenge to Socrates

The Man, His Measure

Dialogues of Plato

Protagoras (Greek Philosophy Classics) Large Print Edition

Protagoras (???????)

"A Seminar on Plato's Protagoras offers the transcript of Leo Strauss's seminar on Plato's Protagoras edited and introduced by the renowned scholar Robert Bartlett. In this dialogue, Socrates engaged with the sophist Protagoras. In the lectures, Strauss discusses Protagoras and the sophists in relation to the dialogue Gorgias in which Socrates engages with the meaning of rhetoric, all in light of Socrates' pursuit of the question "How ought one to live?" While Strauss regarded himself as a Platonist and published some work on Plato, including his last book, he published little on the dialogues. In these lectures Strauss treats many of the great Platonic and Straussian themes: the difference between the Socratic political science or art and the Sophistic political science or art of Protagoras; the character and teachability of virtue, its relation to knowledge, and the relations among the virtues, courage, justice, moderation, and wisdom; the good and the pleasant; frankness and concealment; the role of myth; and the relation between freedom of thought and freedom of speech"--

Three Dialogues is a collection of three Socratic dialogues by the philosopher Plato: Protagoras, Philebus, and Gorgias. Protagoras is an argument between the elderly and celebrated sophist Protagoras and Socrates about the nature of sophists and virtue. Philebus, written between 360 and 347 BC and one of the last Socratic dialogues, features Socrates (rare for a late dialogue), Philebus, and Protarchus. It centers on the value of pleasure versus knowledge, and focuses in the end on the inherent value of philosophy and reason over drama and poetry: a wholly philosophical idea. Finally, Gorgias is an argument between a philosopher and rhetorician, emphasizing the art of persuasion as necessary for gaining legal and political advantages. All three dialogues are also available in the Cosimo omnibus editions of The Works of Plato. One of the greatest Western philosophers who ever lived, PLATO (c. 428-347 B.C.) was a student of Socrates and teacher of Aristotle. Plato was greatly influenced by Socrates' teachings, often using him as a character in scripts and plays (Socratic dialogues), which he used to demonstrate philosophical ideas. Plato's dialogues were and still are used to teach a wide range of subjects, including politics, mathematics, rhetoric, logic, and, naturally, philosophy.

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leading Athenians belonging to the Socratic circle.

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."

Socrates and the Sophists

Protagoras and the Challenge of Relativism

A Socratic Commentary

Epistemology After Protagoras

Responses to Relativism in Plato, Aristotle, and Democritus

Lombardo and Bell have translated this important early dialogue on virtue, wisdom, and the nature of Sophistic teaching into an idiom remarkable for its liveliness and subtlety. Michael Frede has provided a substantial introduction that illuminates the dialogue's perennial interest, its Athenian political background, and the particular difficulties and ironic nuances of its argument.

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

ProtagorasAnd, MenoCornell University Press

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Platonis Protagoras

Sophistry and Political Philosophy

Being a Critical Examination of the Protagoras Speech in the Theætetus with Some Remarks Upon Error

Original Text

How Philosophy Became Socratic

"First published as a World's classics paperback 1996; reissued as an Oxford world's classics paperback 2002; reissued 2009"--T.p. verso.

This is an English translation of four of Plato's dialogue (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.

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 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.

Essays on the Confrontation of Philosophy and Sophistry

Protagoras, Philebus, and Gorgias

Protagoras and Logos A Study in Greek Philosophy and Rhetoric

A Study in Greek Philosophy and Rhetoric

Protagoras, Philebus & Gorg

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

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

In this commentary the author presents a reading of Plato's Protagoras with a special concern for the fact that the work shows how the intentions of both Socrates and Protagoras, and the specific dramatic circumstances, affect the discussion of the teachability of virtue. Mr. Goldberg contends that in order to grasp the order of the arguments about the unity of virtue, and democracy, continence, and hedonism, one must consider all the seemingly casual incidents and inter- changes. In part in Socrates' ironic analysis of a poem of Simonides a response to the famous speech of Protagoras which contains the so the Promethean creation myth. The differences between sophistry and philosophy are clarified, and Socrates emerges as t doing his best for democratic Athens.

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A Study of Plato's "Protagoras," "Charmides," and "Republic"

Protagoras and Logos

Three Dialogues

Leo Strauss on Plato's "Protagoras"

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.

R.E. Allen's superb new translations of four Socratic dialogues—Ion, Hippias Minor, Laches, and Protagoras—bring these classic texts to life for modern readers. Allen introduces and comments on the dialogues in an accessible way, inviting the reader to reexamine the issues continually raised in Plato's works. In his detailed commentary, Allen closely examines the major themes and central arguments of each dialogue, with particular emphasis on Protagoras. He clarifies each of Plato's arguments and its refutation; places the themes in historical perspective; ties each theme to interpretations of rival translations; and links the philosopher's thought to trends in late modern philosophy. Topics discussed include: whether virtue is an art, whether wisdom and courage are logically equivalent, whether virtue is knowledge, and whether to know the good is to do it. Allen connects his discussion of these issues to the Benthamite tradition of hedonism and utilitarianism and to the ethical theories of Mill, Sidgwick,

Moore, and Freud.

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.

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Plato's Anti-hedonism and the Protagoras

Plato's Protagoras

Protagoras of Abdera

The Dialogues of Plato, Volume 3

Plato: Gorgias, Menexenus, Protagoras

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.

From Protagoras to Aristotle

Morality and self-interest in Protagoras, Antiphon, and Democritus

And, Meno

Plato's Protagoras, Euthydemus, Hippias and Cratylus

A Commentary on Plato's Protagoras