

## 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.

Method in Ancient Philosophy brings together fifteen new, specially written essays by leading scholars on a broad subject of central importance. It is characteristic of human beings that they direct their activities by reasoning. Methods of reasoning, even toward the same ends, vary. Self-conscious reflection on the methods of reasoning marks the beginning of philosophy in the West; examination of how the ancient Greeks reasoned, and how they thought about methods of reasoning, helps us to see how they came to hold the views they did, and how we have come to think as we do. For the views of the ancients have had a considerable influence upon our own assumptions about the demarcations between different kinds of enquiry and the sorts of methods that are appropriate for them. The aims of the volume are thus both exegetical and philosophical. Most of the essays focus on Socrates, Plato, or Aristotle, but earlier and later ancient philosophy is brought into the picture by essays on Eleatic and Epicurean thought.

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.

Examines Old Comedy's representation of the citizen in fifth-century democratic Athens

Contract Law: A Case & Problem-Based Approach is a unique casebook that provides an organizational structure introducing students to each major area of contract law before exploring these areas in greater depth later in the casebook. Specifically, the casebook is broken into three major parts, each of which is designed not only to orient the students to the major subject areas of contract law but also meant to help them appreciate the connections and relationships between and among these various subject areas. Part I, the "30,000-foot view," familiarizes students with contract law, discusses the sorts of problems with which contract law is concerned, and introduces them to some of the basic rules and theories governing contract law. Part II, the "10,000-foot view," exposes students to each major substantive area of contract law in more depth by discussing one classic case in each area, along with additional historical, theoretical, and contextual materials to supplement the black-letter doctrine. After finishing Parts I and II, the student will have a basic understanding of each major area of contract law, along with a good understanding of how these parts fit together. Part III is therefore designed to explore each of the major subject areas in greater depth, and is organized along the lines of a traditional contracts casebook, including a healthy mix of classic and modern cases, short problems, and exercises. New to the Second Edition: Additional materials and cases added to explore the contract doctrines of impossibility and impracticability in light of past and current epidemics (in the case of polio) and pandemics (in the case of COVID-19). Additional case added to explore the relationship between Contract Law, Civil Rights, and Constitutional Law. Reorganization of some materials in Chapter 8 (defenses). More focused notes and appendices Professors and student will benefit from: Organization exposes students to main concepts, and gives professors a number of choices about how to teach their course. Helpful doctrinal introductions to each new major substantive section. Historical, theoretical, and comparative materials are presented to help students understand and think critically about the black-letter rules. "Thinking tools" feature that helps the student think critically about the law, along with theoretical, historical, doctrinal, contextual, and practice-oriented notes enrich the students' black-letter experience. Enjoyable, contextual materials that are included after a number of classic cases help to bring to light fascinating background information.

'What exactly is knowledge?' The Theaetetus is a seminal text in the philosophy of knowledge, and is acknowledged as one of Plato's finest works. Cast as a conversation between Socrates and a clever but modest student, Theaetetus, it explores one of the key issues in philosophy: what is knowledge? Though no definite answer is reached, the discussion is penetrating and wide-ranging, covering the claims of perception to be knowledge, the theory that all is in motion, and the perennially tempting idea that knowledge and truth are relative to different individuals or states. The inquirers go on to explore the connection between knowledge and true judgement, and the famous threefold definition of knowledge as justified true belief. Packed with subtle arguments,

the dialogue is also a work of literary genius, with an unforgettable portrait of Socrates as a midwife of wisdom. This new edition uses the acclaimed translation by John McDowell. It includes a valuable introduction that locates the work in Plato's oeuvre, and explains some of the competing interpretations of its overall meaning. The notes elucidate Plato's arguments and draw connections within the work and with other philosophical discussions. ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.

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. Translated by B. Jowett.

Early Greek Ethics is the first volume devoted to philosophical ethics in its "formative" period. It explores contributions from the Presocratics, figures of the early Pythagorean tradition, sophists, and anonymous texts, as well as topics influential to ethical philosophical thought such as Greek medicine, music, friendship, and justice.

In Gorgias and the New Sophistic Rhetoric, Bruce McComiskey achieves three rhetorical goals: he treats a single sophist's rhetorical technê (art) in the context of the intellectual upheavals of fifth-century bce Greece, thus avoiding the problem of generalizing about a disparate group of individuals; he argues that we must abandon Platonic assumptions regarding the sophists in general and Gorgias in particular, opting instead for a holistic reading of the Gorgianic fragments; and he reexamines the practice of appropriating sophistic doctrines, particularly those of Gorgias, in light of the new interpretation of Gorgianic rhetoric offered in this book. In the first two chapters, McComiskey deals with a misconception based on selective and Platonic readings of the extant fragments: that Gorgias's rhetorical technê involves the deceptive practice of manipulating public opinion. This popular and ultimately misleading interpretation of Gorgianic doctrines has been the basis for many neosophistic appropriations. The final three chapters deal with the nature and scope of neosophistic rhetoric in light of the non-Platonic and holistic interpretation of Gorgianic rhetoric McComiskey postulates in his opening chapters. He concludes by examining the future of communication studies to discover what roles neosophistic doctrines might play in the twenty-first century. McComiskey also provides a selective bibliography of scholarship on sophistic rhetoric and philosophy in English since 1900.

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.

In this study of the relationship between a modern philosophical idea and an ancient historical moment, Lauren Apfel explores how the notion of pluralism, made famous by Isaiah Berlin, features in the Classical Greek world and, more specifically, in the thought of three of its most prominent figures: Protagoras, Herodotus, and Sophocles.

To those of us who have been privileged to call him colleague, Georges Estes Barton is perhaps best and most fondly remembered as the man with a camera. At the beginning of every semester he could be observed carefully photographing each of his arriving students, and while we used to chaff him about this practice, all of us respected the motive behind it. For George Barton was and is a dedicated teacher and in his courses no student ever would be suffered to remain simply a face in the crowd. His favorite teaching technique has always been Socratic discourse, and he is, as Professors Roberts and DuBose remind us in their essays for this volume, a master of the method. In his chosen field of philosophy of education he has long been recognized as a leader, serving several terms on the Executive Committee of the Philosophy of Education Society and in 1963 as its President. In 1966 St. Edwards University conferred upon him the honorary degree LL.D in recognition of his significant contributions to curriculum development. Following a distinguished career in general education and educational research at the Rochester Institute of Technology and at the University of Chicago, Professor Barton was appointed in 1956 to direct Tulane's Inter-Disciplinary Program for the Preparation of Liberally Educated Teachers. In February 1962, having seen the program through to a successful conclusion, he joined the Department of Philosophy at Newcomb College as Associate Professor of Philosophy.

Papers presented to the Society for Ancient Greek Philosophy since its beginnings in the 1950's.

In the Platonic work Alcibiades I, a divinely guided Socrates adopts the guise of a lover in order to divert Alcibiades from an unthinking political career. The contributors to this carefully focussed volume cover aspects of the background to the work; its arguments and the philosophical issues it raises; its relationship to other Platonic texts, and its subsequent history up to the time of the Neoplatonists. Despite its ancient prominence, the authorship of Alcibiades I is still unsettled; the essays and two appendices, one historical and one stylometric, come together to suggest answers to this tantalising question.

Graham Priest presents an expanded edition of his exploration of the nature and limits of thought. Embracing contradiction and challenging traditional logic, he engages with issues across philosophical borders, from the historical to the modern, Eastern to Western, continental to analytic.

At a time when faculty roles are under great scrutiny and faculty work itself has an uncertain future, this book offers a new approach to examining academic professionalism. This collection of essays applies a philanthropic lens to contemporary debates and considers academic work completed out of a moral responsibility to the public good. It provides a counterpoint to narrow conceptions of appropriate faculty work as limited to the production of credit hours and research dollars and offers evidence that faculty can have a wider role both within and beyond the “ivory tower.” By examining faculty members’ many contributions, not only to students but to society-at-large, *Faculty Work and the Public Good* provides an alternate perspective on America’s colleges and universities that will help preserve and expand professorial contributions to the public good. Although not all faculty are philanthropically inclined, highlighting those who are will help preserve valuable aspects of faculty work and encourage more such contributions to society. This volume is an essential read for higher education policymakers, trustees, and administrators; students and scholars of higher education and philanthropy; and individual faculty concerned about their profession. Contributors: Ann E. Austin, J. Herman Blake, Dwight F. Burlingame, Denise Mott DeZolt, Sean Gehrke, Audrey J. Jaeger, Adrianna Kezar, Jia G. Liang, Elizabeth Lynn, Michael Moody, Emily L. Moore, Thomas F. Nelson-Laird, Jason F. Perkins, William M. Plater, Gary Rhoades, R. Eugene Rice, John Saltmarsh, Lorilee R. Sandmann, Paul Shaker, Marty Sulek, William G. Tierney, Richard C. Turner “The contributors to this volume provide unique insights into this under-appreciated but significant dimension of academic work and culture.” —Jack H. Schuster, professor emeritus, education and public policy, senior research fellow, Claremont Graduate University “Provides a powerful rationale for broadening the definition of what are the valued contributions faculty members can make to their institutions, disciplines, and the public at large” —Judith M. Gappa, professor emerita, Purdue University

Explores how *politeia* (constitution) structures both political and extra-political relations throughout the entire range of Greek and Roman thought. Topics include the vocabulary of politics, the practice of politics, the politics of value, and the extension of constitutional order to relations with animals, gods and the cosmos.

ProtagorasAnd, MenoCornell University Press

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.

*Many Sides* is the first full-length study of Protagorean antilogic, an argumentative practice with deep roots in rhetorical history and renewed relevance for contemporary culture. Founded on the philosophical relativism of Protagoras, antilogic is a dynamic rather than a formal approach to argument,

focused principally on the dialogical interaction of opposing positions (anti-logoi) in controversy. In ancient Athens, antilogic was the cardinal feature of Sophistic rhetoric. In Rome, Cicero redefined Sophistic argument in a concrete set of dialogical procedures. In turn, Quintilian inherited this dialogical tradition and made it the centrepiece of his own rhetorical practice and pedagogy. Many Sides explores the history, theory, and pedagogy of this neglected rhetorical tradition and, by appeal to recent rhetorical and philosophical theory, reconceives the enduring features of antilogical practice in a dialogical approach to argumentation especially suited to the pluralism of our own age and the diversity of modern classrooms.

This book meets the need to revise the standard interpretations of an apparently aporetic dialogue, full of eloquent silences and tricky suggestions, as it explores, among many other topics, the dramatis personae, including Plato's self-references behind the scene and the role of Socrates on stage, the question of method and refutation and the way dialectics plays a part in the dialogue. More specifically, it contains a set of papers devoted to perception and Plato's criticism of Heraclitus and Protagoras. A section deals with the problem of the relation between knowledge and thinking, including the aviary model and the possibility of error. It also emphasizes some positive contributions to the classical Platonic doctrines and his philosophy of education. The reception of the dialogue in antiquity and the medieval age closes the analysis. Representing different hermeneutical traditions, prestigious scholars engage with these issues in divergent ways, as they shed new light on a complex controversial work.

This is a collection of essays written by leading experts in honour of Christopher Rowe, and inspired by his groundbreaking work in the exegesis of Plato. The authors represent scholarly traditions which are sometimes very different in their approaches and interests, and so rarely brought into dialogue with each other. This volume, by contrast, aims to explore synergies between them. Key topics include: the literary unity of Plato's works; the presence and role of his contemporaries in his dialogues; the function of myth (especially the Atlantis myth); Plato's Socratic heritage, especially as played out in his discussions of psychology; his views of truth and being. Prominent among the dialogues discussed are Euthydemus, Phaedo, Phaedrus, Republic, Theaetetus, Timaeus, Sophist and Laws.

In *Politics, Money, and Persuasion*, distinguished philosopher John Russon offers a new framework for interpreting Plato's *The Republic*. For Russon, Plato's work is about the distinctive nature of what it is to be a human being and, correspondingly, what is distinctive about the nature of human society. Russon focuses on the realities of our everyday experience to come to profoundly insightful assessments of our human realities: the nature of the city, the nature of knowledge, and the nature of human psychology. Russon's argument concentrates on the ambivalence of logos, which includes reflections on politics and philosophy and their place in human life, how humans have shaped the environment, our interactions with money, the economy, and the pursuit of the good in social and political systems. *Politics, Money, and Persuasion* offers a deeply personal but also practical kind of philosophical reading of Plato's

classic text. It emphasizes the tight connection between the life of city and the life of the soul, demonstrating both the crucial role that human cognitive excellence and psychological health play in political and social life.

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.

Through Rhetoric and Power, Nathan Crick dramatizes the history of rhetoric by explaining its origin and development in Classical Greece beginning the oral displays of Homeric eloquence in a time of kings following its ascent to power during the age of Pericles and the Sophists, and ending with its transformation into a rational discipline with Aristotle in a time of literacy and empire. Crick advances the thesis that rhetoric is primarily a medium and artistry of power, but that the relationship between rhetoric and power at any point in time is a product of historical conditions, not the least of which is the development and availability of communication media. With chapters in chronological order investigating major works by Homer, Heraclitus, Aeschylus, Protagoras, Gorgias, Thucydides, Aristophanes, Plato, Isocrates, and Aristotle, Rhetoric and Power tells the story of the rise and fall of classical Greece while simultaneously developing rhetorical theory from the close criticism of particular texts. As a form of rhetorical criticism, this volume offers challenging new readings to canonical works like Aeschylus's Persians, Gorgias's Helen, Aristophanes's Birds, and Isocrates's Nicocles by reading them as reflections of the political culture of their time. Through this theoretical inquiry, Crick uses these criticisms to articulate and define a plurality of rhetorical genres and concepts, such as heroic eloquence, tragicomedy, representative publicity, ideology, and the public sphere, and their relationships to different structures and ethics of power, such as monarchy, democracy, aristocracy, and empire. Rhetoric and Power thus provides the foundation for rhetorical history, criticism, and theory that draws on contemporary research to prove again the incredible richness of the classical tradition for contemporary rhetorical scholarship and practice.

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.

Studies Plato's Republic and other dialogues.

Scholarship on Plato's dialogues persistently divides its focus between the dramatic or literary and the philosophical or argumentative dimensions of the texts. But this hermeneutic division of labor is naive, for Plato's arguments are embedded in dramatic dialogues and developed through complex, largely informal exchanges between literary characters. Consequently, it is questionable how readers can even attribute arguments and theses to the author himself. The answer to this question lies in transcending the scholarly divide and integrating the literary and philosophical dimensions of the texts. This is the task of Trials of Reason. The study focuses on a set of fourteen so-called early dialogues, beginning with a methodological framework that explains how to integrate the argumentation and the drama in these texts. Unlike most canonical philosophical works, the early dialogues do not merely express the results of the practice of philosophy. Rather, they dramatize philosophy as a kind of motivation, the desire for knowledge of goodness. They dramatize philosophy as a discursive practice, motivated by this desire and ideally governed by reason. And they dramatize the trials to which desire and reason are subject, that is, the difficulties of realizing philosophy as a form of motivation, a practice, and an epistemic achievement. In short, Trials of Reason argues that Plato's early dialogues are as much works of meta-philosophy as philosophy itself.

## Online Library Protagoras

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 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.

Political Thinkers is the most comprehensive introduction to Western political thought written by a team of internationally renowned scholars. The third edition provides students with a clear and engaging introduction to the canon of great theorists, from Socrates and the Sophists to contemporary thinkers such as Rawls and Arendt. Each chapter begins with a helpful chapter guide, a biographical sketch of the thinker, a list of their key texts, and their key ideas. Part introductions and a concluding chapter enable readers to understand the social and political contexts that inspired political thinkers to write. The third edition features two brand new chapters on Hannah Arendt, one of the most influential philosophers of the twentieth century, and Hugo Grotius, whose work on just war continues to inform international law today.

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.

Plato's Moral Psychology is concerned with Plato's account of the soul and its impact on our living well or badly, virtuously or viciously. The core of Plato's moral psychology is his account of human motivation, and Rachana Kamtekar argues that throughout the dialogues Plato maintains that human beings have a natural desire for our own good, and that actions and conditions contrary to this desire are involuntary (from which follows the 'Socratic paradox' that wrongdoing is involuntary). Our natural desire for our own good may be manifested in different ways: by our pursuit of what we calculate is best, but also by our pursuit of pleasant or fine things - pursuits which Plato assigns to distinct parts of the soul. Kamtekar develops a very different interpretation of Plato's moral psychology from the mainstream interpretation, according to which Plato first proposes that human beings only do what we believe to be the best of the things we can do ('Socratic intellectualism') and then in the middle dialogues rejects this in favour of the view that the soul is divided into parts with some good-dependent and some good-independent motivations ('the divided soul').

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.

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