

Protagoras

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.

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.

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.

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.

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.

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.

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.

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.

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

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.

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.

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.

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.

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."

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.

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. 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.' This, as Socrates admits, is a noble profession; but he is or rather would have been doubtful, whether such knowledge can be taught, if Protagoras had not assured him of the fact, for two reasons: (1) Because the Athenian people, who recognize in their assemblies the distinction between the skilled and the unskilled in the arts, do not distinguish between the trained politician and the untrained; (2) Because the wisest and best Athenian citizens do not teach their sons political virtue. Will Protagoras answer these objections?

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. 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.' This, as Socrates admits, is a noble profession; but he is or rather would have been doubtful, whether such knowledge can be taught, if Protagoras had not assured him of the fact, for two reasons: (1) Because the Athenian people, who recognize in their assemblies the distinction between the skilled and the unskilled in the arts, do not distinguish between the trained politician and the untrained; (2) Because the wisest and best Athenian citizens do not teach their sons political virtue. Will Protagoras answer these objections? Protagoras explains his views in the form of an apologue, in which, after Prometheus had given men the arts, Zeus is represented as sending Hermes to them, bearing with him Justice and Reverence. These are not, like the arts, to be imparted to a few only, but all men are to be partakers of them. Therefore the Athenian people are right in distinguishing between the skilled and unskilled in the arts, and not between skilled and unskilled politicians. (1) For all men have the political virtues to a certain degree, and are obliged to say that they have them, whether they have them or not. A man would be thought a madman who professed an art which he did not know; but he would be equally thought a madman if he did not profess a virtue which he had not. (2) And that the political virtues can

be taught and acquired, in the opinion of the Athenians, is proved by the fact that they punish evil-doers, with a view to prevention, of course—mere retribution is for beasts, and not for men. 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.

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 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.

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.

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. 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.' This, as Socrates admits, is a noble profession; but he is or rather would have been doubtful, whether such knowledge can be taught, if Protagoras had not assured him of the fact, for two reasons: (1) Because the Athenian people, who recognize in their assemblies the distinction between the skilled and the unskilled in the arts, do not distinguish between the trained politician and the untrained; (2) Because the wisest and best Athenian citizens do not teach their sons political virtue. Will Protagoras answer these objections?

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.

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.

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 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. Socrates warns the excitable Hippocrates that Sophists are dangerous. He tells him that the words of the Sophists go straight into the soul (psuche) and can corrupt a person straightaway. Socrates says that buying wisdom from a Sophist is different from buying food and drink at the market. With food and drink, you never know what you are getting, but you can consult experts for advice before consuming anything that might be dangerous (313a-314c).

"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.

In this new edition, two of Plato's most accessible dialogues explore the question of what exactly makes good people good.

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. 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.'

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.

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 Socrates and the elderly Protagoras, a celebrated sophist and philosopher. 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.

[Copyright: 62799f159963ada6465d388f3d59838b](#)