Plato's Anti-hedonism and the Protagoras

Plato's Anti-hedonism and the Challenge of Relativism
A Commentary on Plato's Protagoras
The Virtuous Life in Greek Ethics
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Plato: Gorgias, Menexenus, Protagoras
How Philosophy Became Socratic
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.

**Protagoras**

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.

Protagoras and the Challenge of Relativism

A Commentary on Plato's Protagoras

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.

**The Virtuous Life in Greek Ethics**

The Classic Greek Philosopher Plato is one of the most important and recognized western philosophers to exert influence in both historic and modern foundations of politics, ethics, metaphysics and epistemology. His work lay the foundation of western philosophy and science. We have formatted the book for an easy reading experience if you enjoy historic classic literary work.

**Protagoras**

There is now a renewed concern for moral psychology among moral
philosophers. Moreover, contemporary philosophers interested in virtue, moral responsibility and moral progress regularly refer to Plato and Aristotle, the two founding fathers of ancient ethics. The book contains eleven chapters by distinguished scholars which showcase current research in Greek ethics. Four deal with Plato, focusing on the Protagoras, Euthydemus, Symposium and Republic, and discussing matters of literary presentation alongside the philosophical content. The four chapters on Aristotle address problems such as the doctrine of the mean, the status of rules, equity and the tension between altruism and egoism in Aristotelian eudaimonism. A contrast to classical Greek ethics is presented by two chapters reconstructing Epicurus' views on the emotions and moral responsibility as well as on moral development. The final chapter on personal identity in Empedocles shows that the concern for moral progress is already palpable in Presocratic philosophy.

**Plato: Protagoras**

In this commentary the author presents a reading of Plato's Protagoras with a special concern for the fact that the work is a dialogue. He shows how the intentions of both Socrates and Protagoras, and the specific dramatic circumstances, affect the
discussion concerning the teachability of virtue. Mr. Goldberg contends that in order to grasp the order of the arguments about the unity of virtue, Athenian education and democracy, continence, and hedonism, one must consider all the seemingly casual incidents and interchanges. In particular, he sees in Socrates' ironic analysis of a poem of Simonides a response to the famous speech of Protagoras which contains the sophist's version of the Promethean creation myth. The differences between sophistry and philosophy are clarified, and Socrates emerges as the dutiful citizen doing his best for democratic Athens.

**Plato's Protagoras**

**Plato's ›Theaetetus‹ Revisited**

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.

**Plato - Protagoras**

**Epistemology After Protagoras**

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

**Socrates and the Sophists**

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.

**Ion, Hippias Minor, Laches, Protagoras**

**Protagoras (annotated)**

**Plato’s Protagoras**
This exceptional book examines and explains Plato's answer to the normative question, "How ought we to live?" It discusses Plato's conception of the virtues; his views about the connection between the virtues and happiness; and the account of reason, desire, and motivation that underlies his arguments about the virtues. Plato's answer to the epistemological question, "How can we know how we ought to live?" is also discussed. His views on knowledge, belief, and inquiry, and his theory of Forms, are examined, insofar as they are relevant to his ethical view. Terence Irwin traces the development of Plato's moral philosophy, from the Socratic dialogues to its fullest exposition in the Republic. Plato's Ethics discusses Plato's reasons for abandoning or modifying some aspects of Socratic ethics, and for believing that he preserves Socrates' essential insights. A brief and selective discussion of the Statesmen, Philebus, and Laws is included. Replacing Irwin's earlier Plato's Moral Theory (Oxford, 1977), this book gives a clearer and fuller account of the main questions and discusses some recent controversies in the interpretation of Plato's ethics. It does not presuppose any knowledge of Greek or any extensive knowledge of Plato.

Plato Or Protagoras?
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.

PROTAGORAS Plato

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.

**Platonis 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.

Plato's 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.
"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 clews 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).

**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.

**Protagoras and Meno**

"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.

**Plato and Protagoras**

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, Philebus & Gorg**
Protagoras is a dialogue by Plato. The traditional subtitle 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.

**Plato's Protagoras**

It was Nietzsche who first identified the similarities between the radical sophistry of antiquity and the contemporary relativism that has come to characterize modern thought. The anti-foundationalism of contemporary thought can be said to have been born with the Sophists, and, of all the Sophists who have come down to us, Protagoras is the most famous and challenging of them. Robert Bartlett’s masterful book is the first to examine Plato’s Protagoras and Theaetetus together to uncover what lies at the heart of Protagoras teaching, both its moral and political components and its theoretical and epistemological groundings. His superb exegesis of these two dialogues allows one to see more clearly the power of radical relativism: its strengths and its deficiencies. Bartlett notes that political philosophy has been
supplanted in the modern era either by the study of the history of political philosophy or by relativism. Although "Understanding Political Philosophy and Sophistry" can certainly be taken as an example of the former, it is much more than that. It seeks to uncover what Socrates, in responding to that teaching, begins to reveal of his own understanding and characteristic activity. It helps us begin to understand, in other words, the phenomenon of philosophy, not just as a system of thought, but as Socrates lived it."

**Sophistry and Political Philosophy**

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.

**Platonis Protagoras**

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.

**Dialogues of Plato**

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.

Meno

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
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relativism examined in Plato's Theaetetus and the ethical or social
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**Plato's Protagoras**

Protagoras Plato A Dialogue by Plato Translator: Benjamin Jowett
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. Of the twenty-one people who are specifically said to be present, three are known Sophists. In addition to Protagoras himself, there are Hippias of Elis and Prodicus of Ceos. Two of the sons of Pericles are said to be there, Paralus and Xanthippus. With the exception of Aristophanes, all of Socrates' named friends from the Symposium are in attendance:
Eryximachus the doctor, and Phaedrus are there, and so are the lovers Pausanias and Agathon (who is said to be a mere boy at this point), and Alcibiades. Additionally, there are several unnamed foreigners whom Protagoras is said to have picked up in his travels and a servant (a eunuch) in the employ of Callias.

**Protagoras and Logos**

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**

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.

**Plato's Ethics**

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

**Platonis 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.

Plato's Anti-hedonism and the Protagoras

Protagoras and the Challenge of Relativism

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.

Protagoras

Plato the Teacher

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

**Plato: Gorgias, Menexenus, Protagoras**

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.

**How Philosophy Became Socratic**

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