

## Early Socratic Dialogues Plato

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Written by Plato as an act of homage to Socrates, these dialogues attempt to define bravery, discuss the relationship between philosophy and politics, and include a debate on poetic inspiration.

This book offers a new interpretation of Plato's early and middle dialogues as the expression of a unified philosophical vision. Whereas the traditional view sees the dialogues as marking successive stages in Plato's philosophical development, we may more legitimately read them as reflecting an artistic plan for the gradual, indirect and partial exposition of Platonic philosophy. The magnificent literary achievement of the dialogues can be fully appreciated only from the viewpoint of a unitarian reading of the philosophical content.

A provocative close reading revealing a radical, proto-phenomenological Socrates. Modern interpreters of Plato's Socrates have generally taken the dialogues to be aimed at working out objective truth. Attending closely to the texts of the early dialogues and the question of virtue in particular, Sean D. Kirkland suggests that this approach is flawed—that such concern with discovering external facts rests on modern assumptions that would have been far from the minds of Socrates and his contemporaries. This isn't, however, to accuse Socrates of any kind of relativism. Through careful analysis of the original Greek and of a range of competing strands of Plato scholarship, Kirkland instead brings to light a radical, proto-phenomenological Socrates, for whom “ what virtue is ” is what has always already appeared as virtuous in everyday experience of the world, even if initial appearances are unsatisfactory or obscure and in need of greater scrutiny and clarification.

Offers an alternative interpretation and defends a radically new view of Plato's method of argument in the early dialogues.

A re-reading of Plato's early dialogues from the interlocutors' point of view.

In Plato's *Apology*, Socrates says he spent his life examining and questioning people on how best to live, while avowing that he himself knows nothing important. Elsewhere, however, for example in Plato's *Republic*, Plato's Socrates presents radical and grandiose theses. In this book Sandra Peterson offers a hypothesis which explains the puzzle of Socrates' two contrasting manners. She argues that the apparently confident doctrinal Socrates is in fact conducting the first step of an examination: by eliciting his interlocutors' reactions, his apparently doctrinal lectures reveal what his interlocutors believe is the best way to live. She tests her hypothesis by close reading of passages in the *Theaetetus*, *Republic* and *Phaedo*. Her provocative conclusion, that there is a single Socrates whose conception and practice of philosophy remain the same throughout the dialogues, will be of interest to a wide range of readers in ancient philosophy and classics.

Opening an entirely new dimension of Platonic studies, this volume addresses major themes: the nature of law, property, and acquisitiveness; Socrates' famous demonic voice; the poetic claim to inspiration; and the

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psychology of the tyrannic.

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