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Melissa Lane is the Class of 1943 Professor of Politics at Princeton University, and director of the University Center for Human Values. She is also an associated faculty member in the Department of Classics and the Department of Philosophy. She is co-convenor of the Climate Futures Initiative, supported by the Princeton Institute for

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has often been found structurally puzzling by commentators because of its apparent diffuseness and disjointed transitions. In this book David White interprets the dialogue in ways which account for this problematic structure, and which also connect the primary themes of the dialogue with two subsequent dialogues The Philebus and The Laws. The central interpretive focus of the book is the extended myth, sometimes called the 'myth of the reversed cosmos'. As a result of this interpretative approach, White argues that The Statesman can be recognized (a) as both internally coherent and also profound in implication-the myth is crucial in both regards - and (b)

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as integrally related to the concerns of Plato's later dialogues.

Explores the interplay between the dramatic form of the dialogue and the basic themes it addresses. The Statesman is among the most widely ranging of Plato's dialogues, bringing together in a single discourse disparate subjects such as politics, mathematics, ontology, dialectic, and myth. The essays in this collection consider these subjects and others, focusing in particular on the dramatic form of the dialogue. They take into account not only what is said but also how it is said, by whom and to whom it is said, and when and where it is said. In this way, the



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The contributors approach the text in a manner that responds to the dialogue itself rather than bringing preconceived questions and scholarly debates to bear on it. The essays are especially attuned to the comedic elements that run through much of the dialogue and that are played out in a way that reveals the subject of the comedy. In the Statesman, these comedies reach their climax when the statesman becomes a participant in a comedy of animals and thereby is revealed in his true nature. . .

This volume tackles both the apparent lack of unity and the perplexing philosophical content of the Statesman as it explores, in what is now Plato's second

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the account, subsequent to that of the Republic, of what would constitute the best society, the role and nature of the statesman in it; the art of governance of it; the role and nature of its laws; the role and status of its female citizens; and how the virtues are interwoven within it, along with many other topics, including (in a major Myth) that of the origins of the universe and of humankind. Coming as they do from often widely differing hermeneutical traditions, the authors in the volume offer responses to substantive and intriguing questions that the dialogue raises which are frequently divergent, but by that very token of much value in any attempt to interpret a complex and multifaceted work.

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In this international and interdisciplinary collection of critical essays, distinguished contributors examine a crucial premise of traditional readings of Plato's dialogues: that Plato's own doctrines and arguments can be read off the statements made in the dialogues by Socrates and other leading characters. The authors argue in general and with reference to specific dialogues, that no character should be taken to be Plato's mouthpiece. This is essential reading for students and scholars of Plato. Visit our website for sample chapters!

The Statesman is a difficult and puzzling Platonic dialogue. In A Stranger's Knowledge Marquez

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The *Republic* abandons here the classic idea, prominent in the *Republic*, that the philosopher, qua philosopher, is qualified to rule. Instead, the dialogue presents the statesman as different from the philosopher, the possessor of a specialist expertise that cannot be reduced to philosophy. The expertise is of how to make a city resilient against internal and external conflict in light of the imperfect sociality of human beings and the poverty of their reason. This expertise, however, cannot be produced on demand: one cannot train statesmen like one might train carpenters. Worse, it cannot be made acceptable to the citizens, or operate in ways that are not deeply destructive to the

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city's stability. Even as the political community requires his knowledge for its preservation, the genuine statesman must remain a stranger to the city. Marquez shows how this impasse is the key to understanding the ambiguous reevaluation of the rule of law that is the most striking feature of the political philosophy of the Statesman. The law appears here as a mere approximation of the expertise of the inevitably absent statesman, dim images and static snapshots of the clear and dynamic expertise required to steer the ship of state across the storms of the political world. Yet such laws, even when they are not created by genuine statesmen, can often provide the

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city with a limited form of cognitive capital that enables it to preserve itself in the long run, so long as citizens, and especially leaders, retain a &quot;philosophical&quot; attitude towards them. It is only when rulers know that they do not know better than the laws what is just or good (and yet want to know what is just and good) that the city can be preserved. The dialogue is thus, in a sense, the vindication of the philosopher-king in the absence of genuine political knowledge.

Mary Louise Gill presents a bold new explanation of the fact that the dialogue which Plato promised to write on the Philosopher, complementing the

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Sophist and the Statesman, is missing. Gill argues that he left it unwritten in order to stimulate his readers and encourage them to work out, for themselves, the portrait it would have contained.

Plato is the best known, and continues to be the most widely studied, of all the ancient Greek philosophers. The updated and original essays in the second edition of the Oxford Handbook of Plato provide in-depth discussions of a variety of topics and dialogues, all serving several functions at once: they survey the current academic landscape; express and develop the authors' own views; and situate those views within a range of alternatives. The result is a useful

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state-of-the-art reference to the man many consider the most important philosophical thinker in history. This second edition of the Oxford Handbook of Plato differs in two main ways from the first edition. First, six leading scholars of ancient philosophy have contributed entirely new chapters: Hugh Benson on the Apology, Crito, and Euthyphro; James Warren on the Protagoras and Gorgias; Lindsay Judson on the Meno; Luca Castagnoli on the Phaedo; Susan Sauvé Meyer on the Laws; and David Sedley on Plato's theology. This new edition therefore covers both dialogues and topics in more depth than the first edition did. Secondly, most of the original chapters have been revised and updated, some in



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This is the second volume in the Plato Dialogue Project series: it is devoted to the Statesman, and offers a comprehensive philosophical analysis of that dialogue. A team of scholars scrutinize the Statesman section by section, bringing to the forefront each one of the dialogue's many themes.

This book examines the relationship between Plato's views on psychology and his political philosophy, focusing on his reflections on the spirited part of the tripartite soul, or thumos, and spirited motivation over the course of his career. Spirit is the distinctively social or political part

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of the human soul for Plato, in the sense that it is the source of the desires, emotions, and sensitivities that make it possible for people to form relationships with one another, interact politically, and cooperate together in and protect their communities. Such emotions prominently include not only the aggressive or competitive qualities for which thumos is well known, but also the feelings of attachment, love, friendship, and civic fellowship that bind families and communities together and make cities possible in the first place. Moreover, as spirit is the political part of the soul in this sense, two social and political challenges that occupy Plato throughout his works—namely,

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how to educate citizens properly in virtue and how to maintain unity and stability in political communities—cannot be addressed and resolved, on his view, without proper attention to the spirited aspects of human psychology.

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