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EDITORIAL

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The present volume contains six articles, two of which are dedicated to Plato's *Symposium* and represent revised versions of papers presented at the X Symposium Platonicum in Pisa in July 2013. The volume also contains articles on Socrates in Plato's dialogues, on the preface of the *Crito*, on the preface of the *Timaeus*, and on the *Phaedrus*, along with two reviews of recent publications. We start with an article by Thomas C. Brickhouse (Lynchburg College, Virginia) and Nicholas D. Smith (Lewis & Clark College, Portland, Oregon) on 'Socrates on the Emotions'. The article begins with the analysis of a passage in Plato's *Protagoras*, which indicates, according to some scholars, that Socrates believes that the only way to change how others feel about things is to engage them in rational discourse. Brickhouse and Smith show, on the contrary, that Socrates can consistently be a cognitivist about emotion, while also recognizing different etiologies of belief and appealing to non-rational strategies for dealing with emotions. In the article 'Socrates, wake up! An analysis and exegesis

of the "preface" in Plato's *Crito*' (43a1-b9) Yosef Z. Liebersohn (Bar-Ilan University, Israel) offers a close analysis of the first scene of Plato's *Crito*. Liebersohn argues that the two apparently innocent questions Socrates asks at the beginning of the *Crito* are an essential part of the philosophical discussion, by showing that they anticipate *Crito*'s main problems in the dialogue. In the third article Nathalie Nercam (Independent Scholar, Île-de-France) deals with 'L'introduction problématique du *Timée* (17a-27a)'. The aim of the article is to reconsider the prologue of the *Timaeus* in order to show that with this preface Plato invites the reader to demystify the discourses of the Greek political elite of the fifth century B.C. According to Nercam, the chōra of Critias' story, compared with *Republic*, is in fact the phobic projection of the aristocracy's desires. Christopher Moore (The Pennsylvania State University) is the author of the fourth article in the present volume: 'Philosophy in Plato's *Phaedrus*'. Moore identifies in the *Phaedrus* fourteen remarks about philosophy and argues, in opposition to other scholars, that none of them are parodies of Isocrates' competing definition of philosophy. He then reassesses the *Republic*-inspired view that philosophy refers essentially to contemplation of the Forms, arguing that the term mainly refers to conversations that aim at mutual self-improvement. Laura Candiotta (University of Edinburgh) opens the section on the *Symposium* with an article on 'Plato's cosmological medicine in the Eryximachus' discourse of the *Symposium*. The responsibility of a harmonic technê'. By comparing the role of harmony in Eryximachus' discourse with other Platonic passages, Candiotta aims to provide textual evidence concerning Plato's conception of cosmological medicine as "harmonic technê". According to Candiotta, Eryximachus' thesis is consistent with Plato's cosmology, as it is an expression of a dialectical and erotic cosmos. In other words, Eryximachus' speech can be approached as an essentially Platonic passage for establishing

the need for a medicine to cure disorder. In the last article 'Why the Final Step of the Lover's Ascent is a Generalizing Step' Anthony Hooper (The University of Sydney) deals with the *Scala Amoris* (210a-212b) in the *Symposium*. Hooper agrees with the recent scholarship in presenting an 'inclusive' reading of the lover's ascent. However, he wants to make a step forward by giving a theoretical grounding of this reading. We close the volume with two book reviews: William H. F. Altman (Independent Scholar, Brazil) on Christopher P. Long 'Socratic and Platonic Political Philosophy: Practicing a Politics of Reading' (2014) and Franco Ferrari (Università degli Studi di Salerno) on M. Tabak, 'Plato's *Parmenides* Reconsidered' (2015). As this survey shows, the volume is a collection of substantial papers and book reviews. They have been submitted to a double-blind peer-review process and display a diversity of languages and approaches, in conformity with the international tradition of the *Plato Journal*. We would like to thank the contributors for choosing the *Plato Journal* as the venue for their work. This volume could not have been published without the dedicated and expert work of the anonymous referees. We would like to sincerely thank them for their help in reviewing the submission to the journal.