The Stanford Program in
STRUCTURED LIBERAL EDUCATION
Syllabus
Autumn 1981

Course Number: 091
Department Code: 999
"One should not study contemporaries and competitors, but the great men of antiquity whose works have for centuries received equal homage and consideration. Indeed, a man of really superior endowments will feel the necessity of this, and it is just this need for intercourse with great predecessors which is the sign of a higher talent. Let us study Molière, let us study Shakespeare, but above all things, the old Greeks, and always the Greeks."

-- Goethe
(Gespräche mit Goethe in den letzten Jahren seines Lebens)

"Sapere aude!" (Dare to be wise)

-- Horace
(Epodes 1,2)

"Each one of us must organize the chaos in himself by 'thinking himself back' to his true needs. He will want all his honesty, all the sturdiness and sincerity in his character to help him revolt against secondhand thought, secondhand learning secondhand action. And he will begin then to understand that culture can be something more than, a 'decoration of life'.... And thus the Greek idea...will be discovered in him, the idea of a culture as a new and finer nature, without distinction of inner and outer, without convention or disguise, as a unity of thought and will, life and appearance."

-- Friedrich Nietzsche
(The Use and Abuse of History)

Cover: "Euryale, Schwester der Medusa" - Euryale, Medusa's sister, fleeing from Perseus. From a Greek vase, ca. 520-420 BCE. This picture approximately 3/4 of the original size. From Karl Reichhold, Attische Vasenbilder. (Verlag C.H. Beck, München, 1975). Chosen as cover design at the displeasure of, but final gentlemanly agreement of, Professor John Goheen.
Introduction

This syllabus contains the academic calendar for the Program in Structured Liberal Education, the weekly reading assignments, lectures, discussions, films, etc. In this way it can guide you in preparing for the work of the program. By studying it sooner rather than later, you can pace yourself to ensure that you are prepared for participation in discussion sections.

It is a feature unique to the SLE program that our week begins on Thursday with a plenary session to introduce the texts you will be reading and the themes we will be discussing. Our experience has shown that since most students do their SLE reading from Friday through Monday, the most effective way to introduce that material is during a plenary session on the day before. Monday evenings are reserved for lectures or films, and Tuesday and Wednesday afternoons are devoted to seminar discussions of the texts you have read, while the evenings are set aside for course films or additional lectures. Thursday then begins the new theme and texts for the following week.

The fall quarter is organized around five general themes (Moral and Religious Beliefs, Knowledge and Explanation, Human Nature/Nature, Political and Economic Organization, and Aesthetic Expression) in order to focus the reading materials in ways most conducive to raising a problem or problems that require explanation and analysis. The order of presenting one theme after another every two weeks should not obscure the fact that elements of each theme operated contemporaneously in the ancient world; it is only for emphasis and convenience that one theme is chosen for a given period of exposition and study. Since the assigned texts are not necessarily presented in chronological order, the dates of their authors are given in parentheses next to the title of the text.

This syllabus contains another feature which deserves your close attention: the "Study Questions" listed each week. These questions are intended to stimulate your thinking about the topic or text which they concern. They do not require specific answers, nor will they appear on an examination. They may not necessarily be used during your discussion sections. They are meant, rather, to illustrate the kinds of questions you should be asking yourself about the topics and the texts. You should think about them not only because they are valuable and relevant in and of themselves but also because they are means to learn how to generate questions. After all, a question that is asked, and the way in which it is formed, often is as important as the answer that is provided.
SLE Faculty

Mark Mancall, Director of SLE - Professor of History, Director of Overseas Studies. Research interests in Chinese History, Third-World History, Marxism, Structuralism, and Linguistics. 497-3555 (office) 327-1275 (home)

John Goheen - Professor Emeritus of Philosophy, University Ombudsman Research interests in the pre-Socratic philosophers, Plato, Aquinas, Alfred Whitehead. 497-3682

Larry Ryan - Winter, Spring - Professor of English, Director of Humanities Special Programs. Research interests in Dante, Castiglione, Chaucer, Shakespeare. 497-3413

Amy Sims - Lecturer in SLE, Assistant to the Director of SLE and Overseas Studies. Ph.D. in Modern European History. Research interests in the Third Reich, Modern German cultural and political history, historiography. 497-3555

Michael Carter - Lecturer in SLE, Special Assistant to the Director of CIT. Ph.D. in Modern European History. Research interests in Modern French history, Terrorism and Violence, the French Revolution. 497-2868

Nicholas Burbules - Acting Instructor in SLE. M.A. in Philosophy, doctoral candidate in Education. Research interests in philosophy of language, ideology, philosophy of science, philosophy of social research. 497-4205

George Cattermole - Lecturer in SLE, Lecturer in the Freshman Seminars Program. Ph.D. in Philosophy. Research interests in Marxism and alienation, political philosophy and the philosophy of education. 497-2472

Ed Cohen - autumn quarter - Acting instructor in SLE. Graduate student in Modern thought and literature. Interested in Literary theory, Literature as social practice, and modern film. 856-4036
REQUIRED TEXTS

Aeschylus, Aeschylus One: Oresteia (Univ. of Chicago).
Aristotle, Introduction to Aristotle (Modern Library).
Politics (Penguin Classics).

Butler, O'Mealy, Writing, Writing
Packer,

Euripides, Ten Plays (Bantam Books).

Hesiod, Theogony (Bobbs-Merrill).

Homer, The Odyssey (Anchor).

Lattimore, Greek Lyric Poets (Univ. of Chicago).

Plato, The Collected Dialogues of Plato (Princeton Univ.).

Pollitt, Art & Experience in Classical Greece (Cambridge Univ.).

Queneau, Exercises in Style

Robinson, Hellas (Beacon Press).

Sophocles, Sophocles One: Oedipus and Antigone (Univ. of Chicago).
Course Requirements

In addition to participation in scheduled SLE activities, the formal requirements of the program this quarter include four written papers and a final examination.

All papers should be 5 pages in length.

Paper #1 -- Due Monday, October 12 at 5:00 p.m. (Week 3).

Myths are ways of illustrating moral lessons by telling stories. In the Odyssey, Odysseus endures a series of adventures (Calypso, the Lotus-eaters, Cyclops, Circe, the Sirens, Scylla & Charybdis) which can be seen as moral lessons for the audience and/or as stages in the moral development of the hero. Choose one of these encounters and analyze it in detail, putting it in context of the larger work. What are the moral themes or dilemmas that it presents?

Paper #2 -- Due Monday, November 9 at 5 p.m. (Week 6).

At the end of the Meno, Socrates apparently leaves open the answer to the question whether virtue can be taught. In the Republic, Book VI, he develops further the distinction between opinion and knowledge introduced in the Meno. Does this development logically resolve the question whether virtue can be taught? Do you think virtue is a kind of knowledge or opinion?

Paper #3 -- Due Monday, November 23 at 5 p.m. (Week 9).

How valid do you find the social and psychological arguments used by Plato and Aristotle to criticize "democracy" as a form of political organization?

Paper #4 -- Due Monday, December 7 at 5 P.m. (Week 11).

The plots of Greek tragedies frequently use family structure to discuss socio-political change. Choose two plays by different authors and explain how they use the traditional bonds of family members to analyze and justify change in society.

Papers are due at 5:00 p.m. on each of the above dates; lateness will be penalized. Make three copies of each paper: one should be put in Nick Burbules' box in the main lounge, outside of his office. Two copies should be given to your tutor, who will keep one and return the other to you with comments. Always keep the original or one copy for yourself in case of loss or other catastrophe.
SLE STYLE SHEET

1. Papers should be typed, double-spaced, with 1½ inch margins on all sides to allow for readers' comments. You should neither pad your paper nor fail to develop your ideas fully in order to meet the proper length. Use your judgment.

2. Papers should be stapled together, not paper-clipped. Do not use plastic folders.

3. Papers should have a title page which includes the following information: (1) title. (2) In the lower right hand corner, list in order: your name, your tutor's name, your discussion leader(s), the date, the number of the paper assignment.

4. Correct spelling, punctuation, and typing are essential and will be taken into account in grading. On questions of grammar, punctuation, and usage, Nancy Packer's Writing, Writing or Strunk and White's Elements of Style should be consulted. Read Writing, Writing every week; absorb it into your soul.

5. The SLE staff is not interested in your mastery of proper footnote form at this time. We want you to spend your time thinking and writing. Therefore when dealing with sources, you may use this simple shortcut: if you are using a primary source such as Plato or Homer, put the work and the standard line number (not the page number) immediately after the quotation, in parentheses. For example: As Plato says, "then a just man too will not differ at all from a just city..." (Republic IV, 435b). If you are citing a secondary source, give the author and the page number. For example: "Plato's philosophy must not be thought of as a rigid system." (Robinson, P. 144).

6. If you do not use sources other than assigned readings, you do not need a bibliography. However, if you do use additional sources, you should list them at the end of your paper in proper form, including the date and place of publication. Ideally, you should not need to use any additional sources this quarter. We are more interested at this stage in your own thinking not your ability to do library research or summarize the work of other scholars. Of course, you are free to consult any materials you choose.

7. If you learn to use the text editing features of LOTS (the computer), you may have the computer print out the copies of your paper. Some students have found that this saves time and energy in the long run. However, the computer is often crowded and frequently breaks down when you need to use it. It is very risky to depend on it. Overcrowding and breakdowns are not acceptable excuses for late papers. Similarly, the unavailability of copy machines, or an inadequate supply of change at 4:45 P.M. on any given Monday, are unacceptable excuses.
Week 1 - Sept. 30

Theme: Introduction to the Course and Structure

3:15  Plenary: Introduction (Prof. John Goheen, Prof. Mark Mancall)
7:00  Film: Black Orpheus

see next page

Reading

Plato (427-347 BCE), Crito. - to be discussed in sections next week.
Robinson, Hellas.

Begin reading Queneau, Exercises in Style. Think about it and discuss it with your tutors in tutorials.
Week II  
November 1- November 7

Theme: Moral and Religious Beliefs

The first week on "Moral and Religious Beliefs", is designed to show how myths often serve as an interpretation of man and nature. As you read the texts for this week, some questions to think about are how myths establish and perpetuate individual, social and religious values, how myth functions in the Odyssey, and what is distinctive about mythical thinking as opposed to other forms of thought. The selections raise other issues: the distinction between myth and religion, as well as the nature of the human mind and personality.

The reading in the second week explores conflict between and criticism of traditional values. How are such conflicts resolved? The appeal to reason by Socrates and Aristotle raises the problem of whether rationality can replace the need for myth and religious belief. Can it overcome the irrational in human behavior?

Oct. 1 Thu 3:15 Plenary: The function of Myth (Prof. Bruce Rosenstock, Classics)
7:00 Film: Orphée
Oct. 5 Mon 7:00 Lecture - (Prof. Mark Mancall)
Oct. 6 Tue 3:15 Discussion Sections
7:00 "What is Good Writing" - Nancy Packer (Bldg. 420, Room 40)
Oct. 7 Wed 3:15 Discussion Sections
7:00 Tutorials

Reading
Homer (ca. 850 BCE), Odyssey.
Hesiod (ca. 750 BCE) Theogony.
Genesis (ca. 500 BCE) I-XI, v.9; XIV. (copied selections)
Hamilton, Orpheus Selections (Copied Selections).

Study Questions
1. How is personality defined in a mythic culture?
2. To what degree is a person (for example Odysseus) free to act independent of the influence of the gods?
3. In a world dominated by myth, what does it mean to be rational or reasonable?
Week III: October 8- October 14

Theme: Moral and Religious Beliefs

8 Thu 3:15 Plenary: "From Myth to Ethics" (Prof. John Goheen)
12 Mon 5:00 Paper #1 Due
7:00 Film: Antigone

13 Tue 3:15 Discussion Sections
7:00 "Reading the Precis"- Nancy Packer (Bldg. 420, Room 40)

Oct. 14 Wed 3:15 Discussion Sections
7:00 Lecture- Antigone (Prof. Marsh McCall, Classics)

Tutorials to be arranged.

Reading
Sophocles (496-406 BCE), Antigone.
Plato (427-347 BCE), Euthyphro.
Aristotle (384-322 BCE), Ethics. Book I, II

Study Questions
1. What factors in human experience might explain the emergence of a critical standpoint with regard to myth and religious beliefs?
2. Does morality necessarily require a religious justification?
3. Compare the status of women in Genesis and Antigone.
Week IV: October 15- October 21

Theme: Knowledge and Explanation

The Pre-Socratic philosophers began to formulate explanations of man and nature which were partially critical of the mythical account and which were often justified without reference to religion or myth. These efforts created new problems of how these explanations themselves can be justified. The epistemological problems are made explicit: what are the roles of experience, of thought, and of mind in the process of knowing? If, as the Greeks "discovered", experience as such is neither knowledge nor productive of knowledge, then how is knowledge attained?

In the second week, the subject shifts to analysis of the means of attaining knowledge. Plato believed firmly that dialectic is a means for attaining truth. He coupled this with logical deduction as basic instruments for attaining knowledge. How adequate is this view? What do the Atomists and Aristotle think about this view?

Oct. 15 Thu 3:15 Plenary: The Pre-Socratics (Prof. Goheen)
Oct. 20 Tue 3:15 Discussion Sections
  7:00 "Getting Started" - Nancy Packer (Bldg. 420, Room 40)
Oct. 21 Wed 3:15 Discussion Sections
  7:00 Film: Medea (Pasolini)
    (tutorials to be arranged)

Reading
Pre-Socratics (ca. 500 BCE), Copied Selections.
Euripides (480-406 BCE), Bacchae.
Plato (427-347 BCE), Memo.

Study Questions
1. Is a mythical explanation of an event as satisfactory as any other?
2. How do we normally attain knowledge: Is it a matter of experience?
3. What is the importance of Plato's use of geometry in defending his theory of knowledge? Is there any validity to his point of view?
4. What parallels can you draw between classical tragedy and pre-Socratic philosophy? Do they show a similar development away from the Homeric tradition?
5. What kind of religion is Dionysian? Is Euripides attacking the traditional anthropomorphic belief in the Homeric gods?
Week V: October 22- October 28

Theme: Knowledge and Explanation

22 Thu  3:15  Plenary: From Myth to Reason (Prof. Wilbur Knorr, Phil.)
26 Mon  7:00  Tutorials
27 Tue  3:15  Discussion Sections
          7:00  Lecture: Subject and Thesis- Nancy Packer (Bldg.420, Rm 40).
28 Wed  3:15  Discussion Sections
          7:00  Film: Iphigenia

Reading

Atomists (Leucippus, Democritus) ca. 5th century BCE - copied selections
Plato (427-347 BCE), Republic Book VI.
Aristotle (384-322 BCE), Metaphysics. Book I

Study Questions

1. How accurate is sense perception? What can be substituted for it?
2. Suppose Aristotle had dropped a stone from the top of the tower of Pisa. How would he explain its fall?
3. How does Aristotle justify his four causes as necessary for a complete explanation?
Week VI: October 29-November 4

Theme: Human Nature/Nature

Weeks VI and VII are concerned with the emergence in Greek thought of a way to distinguish human nature from the physical world. How can this be done? How satisfactory is the distinction? The discovery of mind or soul as distinct from the body forms the beginning of what today is called psychology. Plato's formulation of the nature of the soul in the *Phaedo* is open to serious question. What are Aristotle's criticisms of his teacher's view? Difficult as it is to distinguish the soul from the body, the notion that there is a soul becomes an essential element in conceiving of a human being as distinct from nature and other living organisms.

How to explain physical motion, change and growth, was a problem from the earliest Greek thinkers to Aristotle and beyond. Heraclitus made perhaps the most radical proposal by claiming that "everything changes". By far the most famous answer was Aristotle's, which claimed that motion and change are to be understood as passage from potentiality to actuality. How satisfactory is this explanation?

Oct. 29 Thu 3:15 Plenary: Plato's Conception of Human Nature (Prof. Goheen)
Nov. 2 Mon 5:00 Paper #2 due
Nov. 3 Tue 3:15 Discussion Sections
7:00 "Topic Sentence, Paragraphs" - Nancy Packer (Bldg. 420, Room 40)
Nov. 4 Wed 3:15 Discussion Sections
7:00 Film: The Trial of Socrates.
(tutorials to be arranged)

Reading
Plato (427-347 BCE), *Phaedo*.
*Republic* I, II.

Study Questions
1. Both Plato and Aristotle think that the soul is composed of three aspects. Is this entirely arbitrary or does it rest on some empirical observations?
2. What is the relation of Plato's theory of knowledge to his view of the human soul?
3. Does Plato have good reasons to think that society should be organized to reflect the three aspects of the soul?
4. What does Aristotle believe is the source of both celestial and terrestrial motion?
Week VII: November 5- November 11

Theme: Human Nature/Nature

5 Thu  3:15  Plenary: Greek Conception of Nature (Prof. Knorr, Phil.)

9 Mon  7:00  Lecture (Prof. Mancall)

10 Tue  3:15  Discussion Sections
           7:00  Lecture: Strategies: Developing Ideas (Bldg. 420, Rm. 40)

11 Wed  3:15  Discussion Sections
           7:00  Soul/Body Distinctions in Greek Thought (Prof. Bruce Rosenstock, Classics)

(tutorials to be arranged)

Reading

Plato (427-347 BCE), Republic, III, IV.

Aristotle (384-322 BCE), On The Soul, Book III

Metaphysics XII
How can you reconcile Pericles' praise of Athenian culture with such political actions as those reported by Thucydides against Milos and Mitylene? As you read the assigned texts, consider the problem of what is "just" political action. Does justice transcend a particular political system? Is it universal? It is around these ideas that Plato builds his concept of the next to ideal state. Both Plato and Aristotle raise the question of what assumptions one makes about human beings, their needs and society as a whole in justifying a political theory. What insights do Plato and Aristotle offer on such problems as political equality, private wealth, education and political power? Beyond these matters, both philosophers believed that a rational political theory was not only possible but necessary. Can this belief be challenged?

Plato and Aristotle are aware of the significance of economic factors in social life. Why do they consider economic factors as sources of destruction of the social good? How do they attempt to regulate the economy to avoid political disaster?

12 Thu 3:15 Plenary: The Oresteia (Prof. Mark Edwards, Classics)
4:15 Athenian Democracy (Prof. Mark Edwards, Classics)

Nov. 16 Mon 7:00 Lecture: (Prof. Mark Mancall)
Nov. 17 Tue 3:15 Discussion Sections
7:00 "Evidence" - Nancy Packer (Bldg. 420, Room 40)

18 Wed 3:15 Discussion Sections
7:00 Dramatic Reading: Lysistrata
(tutorials to be arranged)

Reading
Aeschylus (525-456 BCE), Oresteia.
Pericles (429 BCE), Oration (Copied Selections).
Thucydides (471-395 BCE), History (Copied Selections on Melos, Mitylene).
Plato (427-347 BCE), Republic V, VI.

Study Questions
1. Does the possibility for justice change in the second play of the Oresteia?
2. How do you interpret the last play of the Oresteia?
3. Plato agrees that the city-state should be ruled by "philosopher kings." How are they to be selected?
Week IX: November 19-November 25

Theme: Political and Economic Organization

19 Thu 3:15 Plenary: Platonic/Aristotelian conception of Social Order. (Prof. Michael Jameson, Classics)

23 Mon 5:00 Paper #3 Due

24 Tue 3:15 Discussion Sections
        7:00 Lecture: Argument and Logic (Bldg. 420, RM 40)

25 Wed 3:15 Plenary: Medea and Euripides (Prof. Edwards, Classics)

Thanksgiving Recess

Reading

Plato (427-347 BCE), Republic VII, VIII, IX
Aristotle (384-322 BCE), Politics I 1-8, II 1-6, IV, V 10-12
Austin & Vidal-Naquet, Economic and Social History of Ancient Greece (copied selections)

Study Questions

1. What do you understand by Plato's idea of the good?

2. How does Aristotle study states?

3. Why does Aristotle reject Plato's communism of wives and children? of property? How is his concept of happiness different from Plato's?


5. Aristotle bases his constitutional government on the ethical principle of the mean. A "mean" between what extremes?
Theme: Esthetic Expression

Poetry, whether in the poetic tradition as such or in the great dramatic tragedies (among other great artistic accomplishments of the Greeks), is extraordinarily beautiful. Surviving plays of Aeschylus, Sophocles and Euripides constitute a dramatic literature that has never been surpassed. The plays raise the question, what is beauty? Is it a form of knowledge with its own criteria as opposed to more literal forms of expression? These questions aroused the interest of Greek thinkers and, more particularly, the concern of Plato and Aristotle. They are also concerned with the power of poetry and the source of its appeal. As is already clear from the Republic, Plato's attitude towards poetry is mixed, but he recognizes its power. In the Symposium (a work of beauty itself), he traces the relationship of artistic appreciation to love. The problem shifts then to, what are "legitimate" objects of love? Plato proposes a very provocative but problematic answer.

In discussing tragedy, Aristotle finds the power of poetry in a particular form of tragic history. In that sense he thinks tragedy "imitates nature," and when that is successful the audience undergoes a "purgation" of pity and fear. This is another interesting but problematic view of poetry, perhaps raising more problems than it answers.

Nov. 26 Thu Thanksgiving Recess
Nov. 30 Mon 7:00 Lecture (Prof. Mark Mancall)
Dec. 1 Tue 3:15 Discussion Sections
    7:00 Constructing an Argument- Nancy Packer (Bldg. 420, Room 40)
Dec. 2 Wed 3:15 Discussion Sections
    7:00 Film: A Dream of Passion
    (tutorials to be arranged)

Reading
Sappho (ca. 630-570 BCE), Poems. (In Lattimore and in copied selections)
Euripides (480-406 BCE), Medea.
Plato (427-347 BCE), Symposium.
Pollitt, Art and Experience in Classical Greece Ch. 1-3.

Study Questions
1. Plato criticizes the dramatists. Why?
2. What are the implications of the doctrine in the Symposium for artistic expression such as drama and sculpture?
3. How does Socrates connect beauty and love? Is this a natural connection?
Week XI: December 3- December 9

Theme: Esthetic Expression

3 Thu  3:15  Plenary: Sophocles and the Meaning of Oedipus the King.
         (Prof. Marsh McCall, Classics).

7 Mon  5:00  4th paper due

8 Tue  3:15  Discussion Sections
         7:00  Greek Sculpture and Architecture

Dec  9 Wed  3:15  Discussion Sections
         7:00  Film: Oedipus

(tutorials to be arranged)

Reading

Sophocles (496-406 BCE), Oedipus the King
Plato (427-347 BCE), Republic Book X
Aristotle (384-322 BCE), Poetics
Pollit, Art and Experience in Classical Greece. Ch. 4,5.

Study Questions

1. Can you make some application of Aristotle's theory of tragedy to
   the Medea and Oedipus the King?

2. Are Plato's and Aristotle's evaluations of art related to their
   conceptions of the place of emotion in human behavior? How is the
   effect of poetry in purging the emotions related to the understanding
   of poetry?

3. How is art related to the notion of the good?

4. What is the function of form in art?

5. How do Aristotle and Plato differ in their use of the word imitation?

6. Is Oedipus the King more tragic than Aeschylus' plays in the Oresteia?
   Do they seem more modern? Why? What are the elements of tragedy?

7. Greek sculpture, architecture and drama are among the greatest artistic
   achievements in human history. To what factors in Greek culture
   do you attribute these achievements?
SELECTED GENERAL BIBLIOGRAPHY
(Ancient Greeks)

REFERENCE

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Knowledge of the Greek alphabet is a prerequisite.


*Peters, F.E., Greek Philosophical Terms. (New York: NYU Press, 1967). Major philosophical terms transliterated and defined according to their appearance in Greek philosophical works.

HISTORICAL


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Webster, T.B.L., Athenian Culture and Society. (Berkeley: Univ. of Calif. Press, 1973).


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*Barker, E., The Political Thought of Plato and Aristotle. (New York: Dover, 1906)


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*Burnet, J., Early Greek Philosophy. (Cleveland: Meridian, 1930).


*Dodds, E.R., The Greeks and The Irrational. (Berkeley: Univ. of Calif. Press, 1951)


RELIGIOUS


ART AND ARCHITECTURE


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**HOMER**


*Page, D., History and the Homeric Iliad. (Berkeley: Univ. of Calif. Press, 1965)


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*Kitto, H.D.F., Greek Tragedy. (New York: Anchor, 1939)

*Segal, E., ed., Euripides. (Englewood Cliffs: Spectrum)

Whitman, C., Sophocles. (Cambridge: Harvard Univ. Press, 1951)


**COMEDY**

*Cornford, F.M., Origins of Attic Comedy. (New York: Anchor)

**Socrates**

*Taylor, A.E., Socrates. (New York: Anchor, 1933)


**Plato**


Cross, R. & Woozley, A.D., Plato's Republic: A Philosophical Commentary.


*Grube, G.M.A., Plato's Thought. (Boston: Beacon Press, 1935)


*Shorey, P., What Plato Said. (Chicago: Univ. of Chicago Press, 1933)

(* Available in paperback editions).