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Alcibiade

*ou De la nature
humaine
ou De la prière*

Alcibiade Ou De La Nature Alicibiade Ou De La Priegravere

Platón



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Alcibiades I Plato, 2025-09-10 Plato's *Alcibiades I* written in the early 4th century BC presents a dialogue between Socrates and the young Athenian statesman Alcibiades. The work explores Alcibiades' political ambition while examining themes of virtue, self-knowledge, and the nature of wisdom in leadership. Though Alcibiades prides himself on his wealth, lineage, and appearance, Socrates exposes his ignorance about justice and virtue through questioning. Despite Alcibiades' confidence in advising the Athenians, Socrates compels him to realize he lacks the true knowledge required to govern effectively. The dialogue underscores self-knowledge as the foundation of political responsibility, suggesting that genuine leadership arises from understanding oneself and the essence of justice. *Alcibiade* Plato, 1999 **Alcibiade ...**

Rauquil-Lieutaud, 1789 **Proclus: Alcibiades I** Proclus Diadochus, 2013-12-11 This translation and commentary is based on the Critical Text and Indices of Proclus' Commentary on the First *Alcibiades* of Plato. Amsterdam 1954 by L. G. Westerink. Index II has been of great help in the translation and the commentary is much indebted to the critical apparatus. Dr. Westerink has also been kind enough to forward his views on the relatively few problems which the Greek text has presented. A further debt is owed to the review of Dr. Westerink's text by Prof. E. R. Dodds in *GNOMON* 1955 p. 164. I chiefly for some references and some emendations to the Greek text. W. R. M. Lamb's Loeb translation of *Alcibiades I* has helped considerably in construing the lemmata which Signor Antonio Carlini has found to have been inserted by a later hand from a Plato MSS of the W family. Evidence for this is their discrepancy with the text as read in the main body of the commentary. *Studi Classici e Orientali* vol. x Pisa 1961. On the personal side, the whole work has received the benefit of constant advice from Prof. A. H. Armstrong. It was he who first suggested the undertaking and he has been kind enough to read through the translation and commentary, making many corrections and helpful suggestions. In particular, I owe him the parallels with Plotinus and thanks for a Socratic patience in my more obtuse moments. *Alcibiade* August Gottlieb Meißner, 1789 *Alcibiades and Athens* David Gribble, Former Senior Scholar David Gribble, 1999. It is not the aim of this book to add to the extensive literature on Alcibiades' life and career. Instead, the author focuses on the explosive mix of fear and fascination excited by Alcibiades in his contemporaries and in particular in key literary texts: Thucydides the mysterious pseudo-Andocides 4 the encomium of Isocrates 16 the final scene of Plato's *Symposium*. The book is about the acute tension between the classical city and the individual of superlative power, status, and ambition. It looks at the way Alcibiades is approximated to archetypes of the individual outside the city: the tyrant, the athletic victor, the ostracism victim, the scapegoat, the barbarian. Whereas modern discussions of ancient Athens and Athenian civic texts stress collective ideology, this study focuses on the opposing strand in tension with this dominant ideology: the fascination with the powerful individual. The book is thus at once a contribution to the study of civic ideology and also to that of the individual and of the role of the individual in classical texts: rhetoric, the historiography of Thucydides, the Platonic dialogue. The book also considers the development of the post-classical depiction of

Alcibiades concluding with a study of Plutarch's reaction both to this tradition and to the classical texts *Alcibiade ...*, 1789
 Alcibiade, enfant... Platón, 1789 Alcibiade August Gottlieb Meißner, 1789 Lettres athéniennes Claude-Prosper
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