

Unit 10 - Classwork: Zeno & Protagoras

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In order to answer the following questions, read pages 8—14 in Unit 10.

1. Recall how Zeno of Elea discussed his Millet Seed Paradox with Protagoras of Abdera.

(i) According to Zeno, if only a single grain makes *no* sound *at all* when it falls on the ground, then does a pile of grains make a sound when it falls on the ground? Why or why not? Explain.

(ii) According to Zeno, if a pile of grains makes *some* sound when it falls on the ground, then does only a single grain make a sound when it falls on the ground? Why or why not? Explain.

(iii) According to Zeno, if only a single grain makes *some* sound when it falls on the ground, then does a pile of grains make a sound when it falls on the ground? Why or why not? Explain.

(iv) According to Zeno, if a pile of grains makes *no* sound *at all* when it falls on the ground, then does only a single grain make a sound when it falls on the ground? Why or why not? Explain.

(v) Why did Protagoras disagree with how Zeno answered each one of the four previous questions?

2. Zeno of Elea and Protagoras of Abdera disagreed about epistemology.

(i) Epistemologically, was Zeno a rationalist? Why or why not? Explain.

(ii) Epistemologically, was Zeno an empiricist? Why or why not? Explain.

(iii) Epistemologically, was Protagoras a rationalist? Why or why not? Explain.

(iv) Epistemologically, was Protagoras an empiricist? Why or why not? Explain.

3. Multiple Choice -

Protagoras said, “Out of motion and change, all things are becoming, but *becoming* is mistakenly called ‘being’. Indeed, this so-called ‘being’ is merely *becoming*, because nothing ever merely *is*.” By saying so, he was tacitly agreeing with *which* of the theories that was put forth by the Ionian philosopher Heraclitus of Ephesus? :—

The *logos* theory, the flux theory, or the unity of opposites theory?

4. Protagoras said, “You cannot truly call anything by any name, such as ‘big’ or ‘small’, because everything big is something small, and everything small is something big!” In saying so, why might he have been agreeing with the Ionian philosopher Anaxagoras of Clazomenae?

5. As a sophist, Protagoras taught civics (πολιτικὴν τέχνην), which he described as the political art of civic virtue (πολιτικὴ ἀρετὴ). According to Protagoras, what are the five civic virtues?