

My dissertation is dedicated to Gorgias :from Leontini and his presence in Plato's dialogues; his influence on the development of Plato's thinking and significance for [not only] platonic philosophy. This piece consists of one preparatory part and the two main parts.

The preparatory part firstly evaluates the ordinary input of Plato's views in Gorgias' rhetoric and subsequently gives a detailed analysis of Plato's opinion of the sophists. It is confronted with the similar expression: sophistes; and Plato's partial acceptance of them. Then, of course, the dissertation identifies the typical terminology used and which corresponds very well to the teachings of such historical sophists as Protagoras. Practically, the term does not correspond with the teachings of the historical Gorgias, which does correspond to Gorgias' wish not to be counted amongst the sophists. The preparatory work concludes that there are marked differences in the image of Gorgias and the sophists from Plato's view.

The first part briefly recapitulates the results of my Master thesis, i.e., a reconstruction of Gorgias' philosophy of not-being. On the basis of this I shall now place a detailed interpretation of Gorgias' Helen, present a proposal for the complex reconstruction of the tragic teachings of logos, i.e. Gorgianic rhetorical philosophy. The reconstruction's identification is confirmed by the teachings of Isokrates.

The second part represents the peak of the whole work and is dedicated to researching Plato's coming to terms with the period's very influential, and, according to the previous reconstruction, philosophically well grounded Gorgianic rhetoric. First of all, there is a thorough analysis of the dialogue Gorgias which profoundly changes the hitherto evaluated significance of Gorgias for Plato.

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