



CLASSICAL RHETORIC

MEMORIA PRESS

Aristotle's Principles of Persuasion



Answer Key

Martin Cothran

CLASSICAL TRIVIUM CORE SERIES



ANSWER KEY: LESSON I, pp. 1-3

Exercises for Day 1

1. What is rhetoric? As defined by the dictionary, rhetoric is the art of oratory, especially the persuasive use of language to influence the thoughts and actions of listeners. Aristotle defines rhetoric simply as the faculty of observing in any given case the available means of persuasion.
2. What is dialectic? Dialectic is the art of discussion or reasoning.
3. How does Aristotle justify his statement that everyone makes use of dialectic and rhetoric? Aristotle says that all men attempt to discuss statements and to maintain them, to defend themselves and to attack others.
4. How does Aristotle justify his belief that rhetoric is an art? Some people use rhetoric unintentionally and some purposefully and since it would be possible to determine systematically the reason for success behind both of these, Aristotle defines rhetoric as an art.
5. What is an art? An art is a specialized field, usually, but not always, related in some way to the senses and beauty. Aristotle's definition of an art is more broad. He sees any subject whose success can be studied and learned as an art. He seems to use the term to refer to a kind of systematic and objective discipline, with rules and an internal order.
6. What does Aristotle think is the chief defect of the way rhetoric was taught by the teachers of the time? He believes that the teachers of the time place too much emphasis on the nonessential manipulation of emotions and too little on enthymemes.

TRADITIONAL LOGIC REVIEW EXERCISE I-1:

- What are the four causes of rhetoric? Rhetoric is a faculty characterized by the ability to observe in any given case the available means of persuasion, which is the result of acquired habit and is designed to enable a person to more effectively discuss and maintain statements and to defend himself and to attack others.

Exercises for Day 2

7. What is the role of a judge, according to Aristotle, and how does it differ from that of a legislator? The judge must decide whether or not the alleged facts have occurred in a particular case without being swayed by emotional considerations such as anger or pity. The legislator, on the other hand, should survey a wide sweep of time and frame laws based on what is probable and general.
8. According to Aristotle, why do writers of rhetoric textbooks generally ignore political oratory? Aristotle says that in forensic oratory there is more inducement to talk about nonessentials, whereas in political oratory there is less. In deliberative speaking, the listener is assessing his own interests; it is only necessary to demonstrate that the situation is as the giver of advice is claiming. In forensic speaking, on the other hand, it is necessary to capture the hearer's sympathy since his judgment concerns the affairs of other men.
9. Which form of oratory does Aristotle think is nobler? Why? Aristotle thinks that political oratory is nobler because it is less given than forensic oratory to unscrupulous practices, since it is given to wider issue.

LATIN REVIEW EXERCISE I-1:

Translate the following quote into English. Give the form (tense, voice, and mood) for each of the verbs it contains. Indicate which of the two figures you studied this week it is an example of, then change it into the other figure and translate it back into Latin.

Translation: I came, I saw, I conquered.

Form: veni: 1st pers. perfect active indicative of venio, venire, veni, ventum

vidi: 1st pers. perfect active indicative of video, videre, vidi, visum

vici: 1st pers. perfect active indicative of vinco, vincere, vici, victus

Figure: Asyndeton

In form of other figure in English: I came and I saw and I conquered.

In form of other figure in Latin: Veni et vidi et vici

Exercises for Day 3

10. What form does demonstration take in rhetoric? Rhetorical proof takes the form of enthymemes.
11. What is an enthymeme? An enthymeme is a sort of syllogism. Students who have taken traditional logic will know that, more specifically, an enthymeme is a syllogism in which one of the premises is implicit.
12. What are the four uses of rhetoric given by Aristotle? Aristotle says that rhetoric is useful because: 1) truth and justice are naturally superior to their opposites so that, if the event of judgments is unseemly, then they must be self-defeating, which merits reproof; 2) it is also useful because, with some audiences, even if we should possess the most precise understanding of the question, we would more easily achieve persuasion by speaking rhetorically; 3) it is also necessary to be able to argue contradictory positions, not that we may adopt either of the two, but that we should be aware how the case stands; furthermore 4) although the use of rhetoric can do great harm, it can also produce great benefits.



13. If a judge rules improperly, who is at fault, according to Aristotle? Those at fault are the speakers (or advocates).

14. What reason does Aristotle give for the necessity in rhetoric of being able to argue both sides of a question? In order to allow us to see our opponent's arguments better so that we may refute them.

Exercises for Day 4

15. How does Aristotle differentiate the function of rhetoric from the function of dialectic? Aristotle once again describes the function of rhetoric as discovering real and apparent persuasiveness in subject matter, whereas the purpose of dialectic is to detect real and apparent syllogisms.

16. What was Aristotle's chief purpose in this first chapter? Aristotle's chief purpose was to give a brief introduction to the concept of rhetoric and explain its position as an art.

17. What does he say he is going to do in the next section? Aristotle says that he will define rhetoric and proceed from there in discussion of proper methodology.

ANSWER KEY: LESSON II, pp. 5-11

Exercises for Day I

1. What is Aristotle's definition of rhetoric? Aristotle defines rhetoric simply as the faculty of observing in any given case the available means of persuasion, or as the power to observe the persuasiveness of which any particular matter admits.

2. Explain how rhetoric differs from the other arts and sciences in terms of its subject matter. Other arts and sciences can persuade concerning their own subject matter, whereas rhetoric is concerned with the means of persuasion in any kind of subject matter.

3. Explain Aristotle's distinction between artistic and non-artistic proofs. Aristotle defines artistic proofs as those which we invent through method whereas non-artistic ones are preexistent.

4. What are the three means of persuasion? The three means of persuasion are:

1. The personal character of the speaker
2. The disposition or frame of mind of the audience; and
3. The words of the speech itself.

In other words, these are the ethical, emotional, and logical forms of persuasion.

NOTE: Although the translator does not use them in this translation, the terms commonly used for these three means of persuasion are *ethos* (concerning the personal character of the speaker), *pathos* (concerning the frame of mind of the audience), and *logos* (concerning the words of the speech itself).

5. Upon what does each depend?

1. Upon the words of the speaker that make him credible
2. Upon the feelings of the audience when the speaker stirs their emotions
3. Upon the persuasive arguments in the speech that are suitable to the case in question

6. Explain why personal character is important to persuasion. The character (or ethical) mode of persuasion involves a speech which, by its nature, disposes the audience to place trust in the speaker. Then, in cases of ambiguity, they are inclined to believe him.

7. Explain why putting the audience in a certain frame of mind is important to persuasion. The mode of persuasion related to the disposition of the audience involves a speech which manipulates the emotions of the audience to a desired tenor so that they more readily accept the speaker's point.

8. Which does Aristotle consider to be the most effective of the three means of persuasion? Aristotle considers character to be the most potent of the three means of persuasion.

9. What are the three things a man must be able to do in order to be in command of the three modes of persuasion? A man must:

1. Have mastered the syllogism
2. Be able to scientifically consider character and the virtues
3. Know what, and of what kind, each of the emotions is and how they are engendered.

10. Aristotle makes reference to two types of proof in dialectic (by which he means logic). What are they?

1. Induction
2. Enthymeme



11.	Argument Form in Logic	Argument Form in Rhetoric
	<u>Induction</u>	<u>Example</u>
	<u>Syllogism</u>	<u>Enthymeme</u>

12. When we base the proof of a proposition on a number of similar cases, what is it in dialectic? In dialectic, it is known as induction.
13. What is it in rhetoric? In rhetoric, it is known as example.
14. How does Aristotle compare example or enthymeme in terms of their effectiveness? Aristotle says that while arguments from examples are no less persuasive, those by enthymeme make more of an impression.
15. Under what conditions is a statement considered to be persuasive and credible? A statement is persuasive and credible either because it is directly self-evident or because it appears to be proved from other statements that are so.

Exercises for Day 2

16. According to Aristotle, what is the duty of rhetoric? The duty of rhetoric is to deal with such matters as we deliberate upon without arts or systems to guide us, in the hearing of persons who cannot take in at a glance a complicated argument, or follow a long chain of reasoning.
17. Aristotle says that enthymeme and example must deal with what is contingent. What does Aristotle mean by contingent? A clue is given further down in the text, between lines 25 and 30. Something that is contingent is something that is not determined by necessity.
18. Aristotle explains two kinds of premises from which logical syllogisms may be formed. Indicate what they are and why they are inadequate for persuasion.
1. Previous syllogisms
 2. Premises which have not been proved and that call for proof

READING EXERCISE 2-1:

Read and mark *How to Read a Book*, Chapter I, "The Activity and Art of Reading."

List the three goals of reading and which goal would be applicable to Aristotle's *Rhetoric*.

1. Acquisition of Information
2. Development of understanding
3. Entertainment of the reader

The goal applicable to Aristotle's *Rhetoric*: Development of understanding

19. Of what must the enthymeme consist? The enthymeme must consist of a few propositions, fewer often than those which make up the normal syllogism.
20. What must characterize the premises of enthymemes? Contingent statements will characterize most enthymemes.
21. What two things are the materials of enthymemes? Probabilities and Signs are the materials of enthymemes.
22. What is a probability? Probability is what happens for the most part and not necessarily what happens always.
23. What is a sign? A sign is something that is necessary.
24. What are the labels Aristotle attaches to the two kinds of signs?
1. Infallible signs
 2. Fallible signs
25. How does Aristotle define infallible signs? Infallible signs which bear to the proposition they support the relation of particular to universal and are complete proofs.
26. How does Aristotle define fallible signs? Fallible signs are signs which bear to the propositions they support the relation of particular to universal and are incomplete proofs that can be refuted.



27. Aristotle illustrates the difference between fallible and infallible signs by comparing and contrasting the following three statements:
1. fallible
 2. infallible
 3. infallible

TRADITIONAL LOGIC REVIEW EXERCISE 2-1:

If you found any of the statements in Question 27 to be infallible, supply the missing premise and write out the full syllogism.

Question 2. All people who have a fever are people who are ill
He has a fever
 Therefore, he is ill.

Question 3. All women who give milk are women who have lately borne a child
She is a woman who is giving milk.
 Therefore, she has lately borne a child.

28. Explain your answers in Question 27.

1. The fact that Socrates is wise and just is not a necessary indication that all the wise are just. There could be some wise men who are not just. Therefore, this is a fallible proof.
2. We know that all people who have a fever are ill. Therefore, it necessarily follows that if a person has a fever, he is ill. These are irrefutable arguments. Therefore this is an infallible proof.
3. We know that all women who give milk are women who have lately borne a child. Therefore, if a woman is giving milk, we know she has lately borne a child. Therefore this is an infallible proof.

Exercises for Day 3

29. What are the three divisions of rhetoric?

1. Political
2. Forensic
3. Ceremonial

30. What are the three elements in speechmaking?

1. Speaker
2. Subject
3. Audience

31. Which of these determines the speech's end and object? The last one: the audience.

32. List the three kinds of hearers of a speech and the time each is concerned with:

- | | |
|-----------------------|----------------------|
| 1. <u>Assemblyman</u> | Time: <u>Future</u> |
| 2. <u>Juror</u> | Time: <u>Past</u> |
| 3. <u>Observer</u> | Time: <u>Present</u> |

TRADITIONAL LOGIC REVIEW EXERCISE 2-2:

Take your answers to Questions 32, 33, and 34 on pp. 9-10, and indicate in each case the logical whole, the subjective parts, and the principle of division being used when we divide the concept rhetoric in these three different ways.

Question 32.	The Logical Whole:	<u>Hearers of a speech</u>
	The Subjective Parts:	<u>Assemblymen, jurors, observers</u>
	The Principle of Div.:	<u>Time concerned</u>
Question 33.	The Logical Whole:	<u>Speakers</u>
	The Subjective Parts:	<u>Political, forensic, ceremonial</u>
	The Principle of Div.:	<u>Aim of speaker</u>
Question 34.	The Logical Whole:	<u>Speakers</u>
	The Subjective Parts:	<u>Political, legal, ceremonial</u>
	The Principle of Div.:	<u>End of speaker</u>

33. Indicate the aim of each of the three kinds of speakers (in other words, what is each kind of speaker trying to do?):

- | | |
|----------------------|---------------------------------------|
| 1. <u>Political</u> | Aim: <u>to do or not do something</u> |
| 2. <u>Forensic</u> | Aim: <u>accusation or defense</u> |
| 3. <u>Ceremonial</u> | Aim: <u>praise or blame</u> |

34. Indicate the end of each of the three kinds of speech (in other words, what is the purpose of each kind of speech?):

- | | |
|----------------------|-------------------------------------|
| 1. <u>Political</u> | End: <u>expediency/inexpediency</u> |
| 2. <u>Legal</u> | End: <u>justice/injustice</u> |
| 3. <u>Ceremonial</u> | End: <u>honor/dishonor</u> |



EXERCISES FOR DAY 4:

35. List the three things of which rhetorical propositions consist and explain each:

1. Complete proofs

Explanation: Complete proofs (also called infallible signs) are ones on which syllogisms proper may be based and bear to the propositions they support the relation of particular to universal.

2. Probabilities

Explanation: Probabilities are things which usually happen, but not always.

3. Signs

Explanation: Signs (or infallible signs) are refutable and bear to the propositions they support the relation of particular to universal.

LATIN REVIEW EXERCISE 2-1:

Translation: Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, Thou who takest away the sins of the world, have mercy on us.

Parse: Domine: Vocative of Dominus, Lord

Patris: Genitive singular masculine of pater, father

tollis: 2nd person singular of tollere, sustuli, sublatus, to take away

nobis: Dative plural of nos, us

Figure: Hendiadys

Explanation: Hendiadys occurs where there are two or more words with the same meaning. In this case, several titles are used, all referring to Jesus.

36. Fill in the chart below. Note that the last two columns may require a review of Lesson I material.

<u>Mode of Persuasion</u>	<u>Audience of Speech</u>	<u>Time Concerned w/</u>	<u>Aim of Speech</u>	<u>End of Speech</u>	<u>Mode of Pers Dep. on</u>	<u>Able to Do Understand</u>
<u>Political</u>	<u>Assemblyman</u>	<u>Future</u>	<u>To do or not do something</u>	<u>Expediency or Inexpediency</u>	<u>Personal character</u>	<u>Virtue</u>
<u>Forensic</u>	<u>Juror</u>	<u>Past</u>	<u>To accuse or to defend</u>	<u>Justice or Injustice</u>	<u>Words of speech</u>	<u>Syllogism</u>
<u>Ceremonial</u>	<u>Observer/ Critic</u>	<u>Present</u>	<u>To praise or to blame</u>	<u>Honor or Dishonor</u>	<u>Disposition of audience</u>	<u>Emotions</u>

ANSWER KEY: LESSON III, pp. 13-17

Exercises for Day I

1. What does Aristotle say a political speaker must ascertain? The things, good or bad, about which the political speaker must offer counsel.

2. With what does the political speaker deal? The political speaker addresses only those things with which we have the power to deal and deliberate.

3. According to Aristotle, what are the five chief things upon which men deliberate?

1. Ways and means

2. War and peace

3. National defense

4. Imports and exports

5. Legislation

4. What does the political speaker need to know about ways and means? The speaker must know the number and extent of the country's resources of revenue, as well as all of its expenditures.



READING EXERCISE 3-1:

Read and mark *How to Read a Book*, Chapter 2, "The Levels of Reading."

· Explain the four levels of reading and which are applicable to Aristotle's *Rhetoric*.

1. *Elementary Reading* asks, "What does the sentence say?"
2. *Inspectional Reading* is the art of systematic skimming. It asks, "What is the book about?" and, "What kind of book is it?"
3. *Analytic Reading* is for the sake of understanding. It asks a number of organizational questions.
4. *Syntopical Reading* is the reading of many books at once. Its purpose is to construct an analysis that is derived from many books.

The level applicable to Aristotle's *Rhetoric*: All are applicable to Rhetoric

5. Why must the political speaker know these things? The political speaker must know these things in order to determine if there are any resources of revenue that are being overlooked so that they may be added or any that are excessive that may need to be subtracted.

6. What does it take on the part of a political speaker to advise on ways and means? In order for a political speaker to advise on the issue of ways and means he must be keenly interested in the methods worked out in other countries.

LATIN REVIEW EXERCISE 3-1:

Translate the following into English and parse the italicized words. Indicate which of the two figures you studied it exemplifies and why.

Translation: Glory to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and always, and in the age to come. Amen.

Parse: *Filio*: Dative singular masculine of *filius*, -i, son.

erat: 3rd person singular, imperfect active indicative of *sum*, I am.

principio: Ablative singular neuter of *principium*, -i, beginning

saeculorum: Genitive plural masculine of *saeculus*, -i, age

Figure: Polysyndeton

Explanation: Polysyndeton is the repetition of the word 'and' at the beginning of successive phrases. The first sentence in the translation is a classic example of this.

7. What does the political speaker need to know about war and peace? The speaker must know the extent and nature of the actual and potential strengths of his country. He also must know the histories of past wars for both his own country and others. He should also know the strengths of other countries which are near his country or with which war is likely.

8. Why must the political speaker know these things about war and peace? The political speaker must know these things about war and peace in order to keep peace with countries stronger than his and in order to know his country's strengths as they relate to the strengths of others.

9. What does the political speaker need to know about national defense? The political speaker must know the disposition of the defenses in his country.

10. Why must the political speaker know these things about national defense? The political speaker must know about these things so that his defensive forces may be redeployed if necessary for the better defense of his nation.

Exercises for Day 2

11. What must the political speaker know about imports and exports? The political speaker must know the degree of outlays that meets his country's needs, as well as what resources are produced at home and abroad. He should also know what must be imported and exported.

12. Why must the political speaker know these things about imports and exports? The political speaker must know these things in order that the appropriate agreements may be made with other countries.

13. What kinds of countries must the political speaker's own country be careful not to offend? The political speaker's country must be careful not to offend any country whose military is more powerful than his own and those with whom it is advantageous to trade.

14. What must the political speaker know about legislation? The political speaker must understand the many forms of constitution and the characteristics of each kind. Being widely traveled and familiar with the historical research of those who have written of such affairs are both useful.

15. Why must the political speaker know these things about legislation? Because it is on the country's laws that the whole of the nation's welfare depends.



Exercises for Day 3

16. What does Aristotle say is the end to which all men aim? Aristotle says that happiness is the end of all human action.
17. What does Aristotle say he is going to do in this section? He says he is going to discuss the nature of human happiness and its constituent parts.
18. What does Aristotle say his advice to do things or not to do them is concerned with? All advice to do things or not to do them is concerned with happiness and with the things that make for or against it.

TRADITIONAL LOGIC REVIEW EXERCISE 3-1:

Ensure that these answers provide the formal cause (what kind of thing it is), the material cause (what its characteristic features are), the efficient cause (what brought it about or sustains it in existence), and the final cause (what its purpose is).

Exercises for Day 4

19. Give a list of the things that Aristotle mentions in this section as the constituents or parts of (he really means things leading up to) happiness.
1. good birth
 2. plenty of friends
 3. good friends
 4. wealth
 5. good children
 6. plenty of children
 7. a happy old age
 8. health
 9. beauty
 10. strength
 11. large stature
 12. athletic powers
 13. fame
 14. honour
 15. good luck
 16. virtue

ANSWER KEY: CASE STUDY EXERCISES FOR LESSON 3, pp. 19-21

1. What divisions or elements are employed? Write a paragraph explaining your answer (See Questions 29 & 30).
Ulysses is here giving a political speech for the benefit of Achilles. He is urging Achilles to return to the battle. He does so by appealing both to his monetary interest as well as his honor. It is political because it has to do with expedient action in the future. Achilles responds by arguing that the one who fights is esteemed no more than the coward, and that he has access to all the riches he could want anyway.
2. What time does the speech address?
Both speeches address the future: whether Achilles should come back to the battle or not.
3. What is the aim of the speech?
The aim of Ulysses' speech is to convince Achilles to come back to the battle. The aim of Achilles' speech is to convince Ulysses that he has resolved not to come back to the battle because of the injustice done to him by Agamemnon, and that this resolve is no more dishonorable than fighting.
4. What is the end of the speech?
The end of Ulysses' speech is the conviction by Achilles that returning to the battle would be the expedient thing. He does this by offering the prospect of wealth and honor. The end of Achilles' speech is the understanding of Ulysses that it is no more expedient for him to leave than to fight, since honor will be no less his if he leaves than if he fights.
5. Indicate which of the persuasive appeals or modes of persuasion is employed in this passage. Ulysses utilizes ethos by indicating to Achilles that he is concerned about the outcome of the battle and the fate of the Greeks. He also appeals to ethos on the part of Achilles by invoking the honor that could be his if he fights. He invokes pathos by appealing to the charge given Achilles by Achilles' father. He also appeals to logos by arguing that, without the help of Achilles, the Greeks will be defeated. Achilles addresses the logos by refuting Ulysses' invocation of honor by pointing out that the coward is honored as much as the fighter. He also points out that he has been done an injustice by Agamemnon. He utilizes pathos by pointing out that the injustice done was to take away his woman, whom he cherished "as his own ... with my whole heart."



ANSWER KEY: LESSON IV, pp. 23-30

Exercises for Day 1

1. What does Aristotle say is the political orator's aim? Aristotle says that the political orator's aim is utility.
2. What does political rhetoric seek to determine? Political rhetoric does not seek to determine ends, but means to ends.
3. Explain how your answer to Question 1 relates to your answer to Question 2. Aristotle says that men do not deliberate about the ends to be attained, but only about the means to attaining them because he believes that everyone holds the same aim: happiness. There is no need for debate about the aim when everyone wants the same thing. The only debate is over how to get to that goal in the most expedient manner.
4. What is Aristotle's general definition of a good thing? Aristotle defines a good thing in general as that at which all men in common aim. [See 1360b, line 4]
5. List at least ten things Aristotle considers goods.
 1. utility
 2. that which ought to be chosen for its own sake
 3. that for the sake of which we choose something else
 4. that which is sought after by all things
 5. that which is sought after by all things that have sensation or reason
 6. that which will be sought after by any things that acquire reason
 7. that which must be prescribed for a given individual by reason generally
 8. that which is prescribed for him by his individual reason (this being his individual good)
 9. that whose presence brings anything into a satisfactory and self-sufficing condition
 10. self-sufficiency
 11. what produces, maintains, or entails characteristics of this kind, while preventing and destroying their opposites
6. What are the two ways in which one thing may entail another? Explain how.
 1. Subsequently or
 2. SimultaneouslyExplanation: One thing may entail another as learning produces knowledge subsequently, and health entails life simultaneously.
7. Indicate the three senses in which things are productive of other things.
 1. As being healthy produces health;
 2. As food produces health;
 3. As exercise produces health

READING EXERCISE 4-1:

Read, mark, and outline *How to Read a Book*, Chapter 5, "The Essence of Active Reading: The Four Basic Questions a Reader Asks."

- List the four questions a reader asks.
 1. What is the book about as a whole?
 2. What is being said in detail and how?
 3. Is the book true in whole or in part?
 4. What of it?
- What is Aristotle's Rhetoric about as a whole? Aristotle's Rhetoric is about the nature, characteristics, and purpose of the art of rhetoric.

Exercises for Day 2

8. List at least 15 other particular things that Aristotle considers goods. (Any 15 of those below are acceptable)
 1. The acquisition of a greater in place of a lesser good, or of a lesser in place of a greater evil
 2. The virtues
 3. Pleasure
 4. Beautiful things
 5. Happiness
 6. Justice
 7. Courage
 8. Temperance
 9. Magnanimity
 10. Magnificence
 11. Health
 12. Wealth



13. Friends and friendship
14. Honor and reputation
15. The faculty of speech and action
16. Good parts
17. Strong memory
18. Receptiveness
19. Quickness of intuition
20. The science and arts
21. Life
22. Justice (same as 6. above)
23. Pleasant things
24. Beauty

9. In those cases in which the Good is disputed, what are the different ways in which to argue? (Note that the student may find several more than are listed below.)

1. Whatever is contrary to the bad is good
2. Whatever is contrary to the good of our enemies is good
3. Whatever is not in excess is good and whatever is in excess is bad
4. Whatever has had much money and labor spent on it is good (since it is assumed that such a thing is an end, and all ends are good)
5. Whatever most people seek after and which is an object of contention is good
6. Whatever is praised is good
7. Whatever is praised by our enemies is good
8. Whatever has been distinguished by the favor of a discerning or virtuous man or woman
9. Whatever men deliberately choose to do is good
10. Whatever men wish is good
11. Whatever is possessed by a man and no one else is good
12. Whatever is easily affected is good
13. Whatever gratifies our friends or annoys our enemies is good
14. Whatever things chosen by those we admire are good
15. Whatever we are fitted to do by nature or experience is good
16. Whatever things in which no worthless man can succeed are good

TRADITIONAL LOGIC REVIEW EXERCISE 4-1:

Ensure that each of these is constructed according to the form of any of the 19 valid argument forms listed on p. 12 of Traditional Logic, Book II, by Martin Cothran

10. Explain why a knowledge of what people consider goods is important in political speech. Since the political orator is concerned with the means toward ends, and goods are kinds of ends toward which means can be found, it is therefore important for the political orator to know them.

Exercises for Day 3

11. How does Aristotle identify what it is to be greater? Aristotle says that a thing which surpasses another (and is therefore greater) may be regarded as being that other thing plus something more.

12. How does Aristotle identify what it is for a thing to be lesser? Aristotle says that a thing which is surpassed, as being what is contained in the first thing, is the lesser thing.

13. How does Aristotle define the Great? Aristotle defines the Great as that which surpasses the normal.

14. How does Aristotle define the Small? Aristotle defines the Small as that which is surpassed by the normal.

15. To what does Aristotle say we are applying the term good? Aristotle says that we are applying the term good to that which is desired for its own sake rather than the sake of something else.

16. Explain the difference between an end and a means. An end is a thing that is desired for its own sake; a means is that which is desired for the sake of something else.

Exercises for Day 4

17. Write down all the reasons Aristotle gives for one thing being considered greater than another.

1. A greater number of goods is a greater good than one or than a smaller number;
2. If the largest member of one class surpasses the largest member of another, then the one class surpasses the other;



3. Where one good is always accompanied by another, but does not always accompany it, it is greater than the other;
4. When two things each surpass a third, that which does so by the greater amount is the greater of the two;
5. A thing productive of a greater good than another is productive of itself a greater good than that other;
6. That which is produced by a greater good is itself a greater good;
7. A thing which is desirable in itself is a greater good than a thing that is not desirable in itself;
8. If one of two things is an end and the other is not, the former is the greater good, as being chosen for its own sake and not for the sake of something else;
9. Of two things, that which stands less in need of the other, or of other things, is the greater good;
10. That which is a beginning of other things is a greater good than that which is not;
11. That which is a cause is greater than that which is not;
12. Where there are two sets of consequences arising from two different beginnings or causes, the consequences of the more important beginning or cause are themselves the more important;
13. That beginning or cause is in itself greater which has the more important consequences;
14. What is rare is a greater good than what is plentiful; reversely, the plentiful is a better thing than the rare (because we can make more use of it);
15. Generally, the hard thing is better than the easy; reversely, the easy thing is better than the hard;
16. That is the greater good whose contrary is the greater evil, and whose loss affects us more;
17. Positive goodness and badness are more important than the mere absence of goodness and badness;
18. In proportion as the functions of things themselves are noble or base, the things themselves are good or bad: conversely, in proportion as the things themselves are good or bad, the functions also are good or bad;
19. Those things are greater goods, superiority in which is more desirable or more honorable;
20. Ordinary love of friends is greater than ordinary love of money; conversely, if one or two normal things is better or nobler than the other, an unusual degree of that thing is better or nobler than an unusual degree of the other;
21. One thing is more honorable or better than another if it is more honorable or better to desire it;
22. If one science is more honorable and valuable than another, the activity with which it deals is also more honorable and valuable;
23. The more valuable and honorable the object of a science, the more valuable and honorable the science itself is in consequence;
24. That which would be judged, or which has been judged, a good thing, or a better thing than something else, by all or most people of understanding, or by the majority of men, or by the ablest, must be so;
25. That is a better thing which attaches to better men, either absolutely, or in virtue of their being better;
26. That is a greater good which would be chosen by a better man, either absolutely or in virtue of his being better;
27. The pleasanter of two things is the better, since all things pursue pleasure, and things instinctively desire pleasurable sensation for its own sake;
28. One pleasure is greater than another if it is more unmixed with pain, or more lasting;
29. The nobler thing is better than the less noble;
30. Those things also are greater goods which men desire more earnestly to bring about for themselves or for their friends, whereas those things which they least desire to bring about are greater evils;
31. Those things which are more lasting are better than those which are more fleeting;
32. The more secure is better than the less secure;
33. If the action qualified by one term is more noble and desirable than the action qualified by another term;
34. That which is chosen by all is a greater good than that which is not, and that chosen by the majority than that chosen by the minority;
35. That is a better thing which is considered so by competitors or enemies or by authorized judges or those whom they select to represent them;
36. The more praiseworthy a thing is the nobler and therefore the better it is;
37. What all share is the better thing, and at other times, that what none or few share is better;
38. What is natural is better than what is acquired;
39. The best part of a good thing is better than another part of that thing;
40. Of two things that which leads more directly to the end in view is the better;
41. That which is better for people generally as well as for a particular individual is better;
42. What can be got is better than what cannot be got;
43. What is the end of life is better than what is not;
44. What aims at reality is better than what aims at appearance;
45. What a man wants to be is better than what a man wants to seem;
46. That is better than other things which is more useful than they are for a number of different purposes;
47. That is better than other things which is accompanied both with less pain and with actual pleasure;
48. Of two good things that is the better whose addition of a third thing makes a better whole than the addition of the other to the same thing will make;
49. Those things which we are seen to possess are better than those which we are not seen to possess;
50. That which is dearly prized is better than that which is not.

18. What are the three ways in which something may be accompanied by another?

1. simultaneously



- 2. subsequently
- 3. potentially

19. What example does Aristotle give of something that accompanies another thing in these three different ways?
- 1. Simultaneously: Life necessarily accompanies health (although health does not necessarily accompany life)
 - 2. Subsequently: Knowledge accompanies the act of learning
 - 3. Potentially: Cheating accompanies sacrilege (since a man who is willing to commit sacrilege is likely to be willing to cheat: probably a commentary by Aristotle on the importance of religion to morality)
20. Give your own examples of a thing accompanying other things in these three ways.
- 1. Simultaneously: This answer should be similar to that in Q. 19, 1
 - 2. Subsequently: This answer should be similar to that in Q. 19, 2.
 - 3. Potentially: This answer should be similar to that in Q. 19, 3.
21. What are the two "opposite points of view" from which one thing may appear to be more important than another?
- 1. Because it is a beginning and the other thing is not; and
 - 2. Because it is not a beginning and the other thing is

ANSWER KEY: CASE STUDY EXERCISES FOR LESSON IV, p. 31

1. Review your answers to Question 8 in this lesson and list four goods to which Ulysses appeals in his plea to Achilles. For each good, quote the relevant passage from Ulysses' speech:
- 1. Magnanimity; also: "Up, then, and late though it be, save the sons of the Achaeans who faint before the fury of the Trojans. You will repent bitterly hereafter if you do not, for when the harm is done there will be no curing it; consider ere it be too late, and save the Danaans from destruction."
 - 2. Magnificence, magnanimity; wealth: "Agamemnon will make you great amends if you will forgive him; listen, and I will tell you what he has said in his tent that he will give you ..."
 - 3. Beautiful things: "You can take twenty Trojan women, the loveliest after Helen herself. Then, when we reach Achaeam Argos, wealthiest of all lands, you shall be his son-in-law ..."
 - 4. Honor and reputation: "Moreover, though you hate both him and his gifts with all your heart, yet pity the rest of the Achaeans who are being harassed in all their host; they will honour you as a god, and you will earn great glory at their hands."
2. Review your answers to Question 9 and list two lines of argument used by Ulysses in appealing to Achilles. For each line of argument, quote a few words of the relevant passage from Ulysses' speech:
- 1. Whatever is contrary to the good of our enemies is good: "Up, then, and late though it be, save the sons of the Achaeans who faint before the fury of the Trojans. You will repent bitterly hereafter if you do not, for when the harm is done there will be no curing it; consider ere it be too late, and save the Danaans from destruction."
 - 2. Whatever most people seek after and which is an object of contention is good: "All these things he will give you now down, and if hereafter the gods vouchsafe him to sack the city of Priam, you can come when we Achaeans are dividing the spoil, and load your ship with gold and bronze to your liking."
3. List the one good to which Achilles appeals in rejecting Ulysses' plea. Life
4. In the second-to-the-last paragraph, he compares life favorably with one thing, and in the last paragraph he compares it favorably to another thing. Name these things.
- 1. Wealth
 - 2. Honor

ANSWER KEY: EXERCISES FOR LESSON V, pp. 33-38

Exercises for Day I

1. According to Aristotle, what is the most important and effective qualification for success in persuading audiences and speaking well on public affairs? The most important and effective qualification is to understand all the forms of government and to discriminate all their respective customs, institutions, and interests.
2. What reasons does he give for saying there is benefit in knowing these forms of government? He says that all are persuaded by considerations of their interest and their interest lies in the maintenance of the established order.

TRADITIONAL LOGIC REVIEW EXERCISE 5-1:

- In Question 3 indicate the logical whole Aristotle is dividing, the subjective parts, and the principle of division being used.
- 1. The Logical Whole: forms of government



Answer Key: Book I, Lesson V

2. The Subjective Parts or Members: *Democracy, Oligarchy, Aristocracy, and Monarchy*
 3. The Principle of Division: *the locus of authority*
3. What are the four forms of government as Aristotle numbers them?
1. *Democracy*
 2. *Oligarchy*
 3. *Aristocracy*
 4. *Monarchy*

Exercises for Day 2:

READING EXERCISE 5-1:

Read, mark, and outline *How to Read a Book*, Chapter 6, "Pigeonholing a Book."

- What is Rule #1 of analytical reading? *You must know what kind of book you are reading, and you should know this as early in the process as possible, preferably before you begin to read.*
- How, specifically, do you go about following the rule? *You go about following the rule by first by giving the book an inspectional reading, which includes reading the title and table of contents.*
- The first distinction in this chapter is between what two things? *The first distinction mentioned in the chapter is between fiction and expository books.*
- What is an expository book? *An expository book is a book that conveys knowledge, broadly construed.*
- What are some distinctions among expository works? *The main distinctions among expository works are between history, philosophy, science, and mathematics.*
- What are the two kinds of expository books, and how do they differ? *The two kinds of expository books are practical books and theoretical books. Practical books teach you how to do something you want to do. Theoretical books teach you that something is the case.*
- What are some distinctions among theoretical works? *Theoretical books can be categorized as historical, scientific, or philosophical.*
- Using the methods and classifications discussed in this chapter of *How to Read a Book*, classify Aristotle's *Rhetoric* (ie., what kind of book is it?), and explain. *Aristotle's Rhetoric is a theoretical book. See "Introduction" of this book for an explanation.*

4. Give a brief description of the first form of government discussed by Aristotle. *Democracy is that constitution in which offices are assigned by lot.*
5. Give a brief description of the second form of government discussed by Aristotle. *Oligarchy is that in which offices are assigned to men of property.*
6. Give a brief description of the third form of government discussed by Aristotle. *Aristocracy is that in which offices are assigned according to the individual's level of education (i.e., that education laid down by law).*
7. Give a brief description of the fourth form of government discussed by Aristotle. *Monarchy is the constitution in which one man has authority over all.*
8. What are the two forms of Monarchy? Describe each.
1. 1st Form of Monarchy: *Kingship*
Description: *That form of government which is limited by prescribed conditions.*
 2. 2nd Form of Monarchy: *Tyranny*
Description: *That form of government which is not limited by anything.*

LATIN REVIEW EXERCISE 5-1:

Translate the following passage from the Vulgate into English. Indicate the book, chapter, and verse it is from, and identify the zeugma contained in it.

Translation: *And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.*

Bible reference: *Isaiah 2:3*

Zeugma: *Zeugma in regular type: 'shall go'—'exhibit,' is yoked to both 'the law' and 'the word of the Lord.'*

TRADITIONAL LOGIC REVIEW EXERCISE 5-2:

Syllogism 1:

All actions as will lead to the realization of people's ends are things we must notice.

All ends which various forms of government pursue are actions as will lead to the realization of people's ends.

All ends which various forms of government pursue are things we must notice.



Syllogism 2:

All those things which are the means to the end of the ideal constitution are things which must be distinguished.

All those particular customs, institutions, and interests which tend to realize the ideal of each constitution are means to the end of the ideal constitution.

All those particular customs, institutions, and interests which tend to realize the ideal of each constitution are things that must be distinguished.

Syllogism 3:

All things which provide us with the most effective means of persuasion in dealing with a thing are things we should know.

All moral qualities characteristic of each form of government are things which provide us with the most effective means of persuasion in dealing with a thing.

All moral qualities characteristic of each form of government are things we should know.

9. Why is it important to notice the ends of various forms of government? It is important to notice the ends pursued by the various forms of government because people choose in practice such actions as will lead to the realization of their ends.

10. What are the respective ends of each form of government?

1. Democracy: The purpose of democracy is freedom.

2. Oligarchy: The purpose of oligarchy is wealth.

3. Aristocracy: The purpose of aristocracy is the maintenance of education and the preservation of customs.

4. Tyranny: The purpose of tyranny is security (preservation of himself).

11. Why must we distinguish those particular customs, institutions, and the interests which tend to realize the ideal of each constitution? Explain in your own words. See syllogism 2 in Traditional Logic Review Exercise 5-2 above.

12. Why should we know the moral qualities characteristic of each form of government? We should know the moral qualities characteristic of each form of government because this information provides us with the most effective means of persuasion in dealing with it.

Exercises for Day 3

13. Fill out this chart. Note that Aristotle does not explicitly address one of these, but it is provided here:

Form of Government	Supreme Authority	Method of Selection for Offices of State	Ends
Democracy	<u>people</u>	<u>by lot</u>	<u>freedom</u>
Oligarchy	<u>wealthy</u>	<u>by determination of propertied class</u>	<u>wealth</u>
Aristocracy	<u>educated class</u>	<u>by level of education</u>	<u>preservation of custom/tradition</u>
Monarchy (1) Kingship	<u>ordained successor</u>	<u>organized succession</u>	<u>preservation of monarch</u>
Monarchy (2) Tyranny	<u>most powerful</u>	<u>exercise of power</u>	<u>preservation of tyrant</u>

ANSWER KEY: EXERCISES FOR LESSON VI, pp. 39-44

Exercises for Day 1

1. What does Aristotle say he is discussing in this section? Aristotle says that he is discussing virtue and vice, and nobility and baseness, which are the objects of those who praise and blame.

2. Why do you think that creating the appropriate impression of the speaker's character is particularly relevant to ceremonial speech? This impression that the speaker is of a particular character is particularly relevant to ceremonial speech because the speaker's main topic is either character, or lack of it, in another. An audience will naturally not trust a speaker who has no perceived character and who discourses on the character of another.



3. How does Aristotle define 'nobility' or 'the Noble'? According to Aristotle, the Noble is that which is praiseworthy through being intrinsically eligible or what, being good, is also pleasant, because it is good.

TRADITIONAL LOGIC REVIEW EXERCISE 6-1:

What is Aristotle's argument that virtue is noble? Put the argument in the form of a syllogism.

Syllogism:

Anything that is good and praiseworthy is noble.

Virtue is good and praiseworthy.

Virtue is noble.

4. List the nine forms of virtue identified by Aristotle.

- | | | |
|----------------------|-----------------------------------|----------------------|
| 1. <u>justice</u> | 4. <u>magnificence (splendor)</u> | 7. <u>gentleness</u> |
| 2. <u>courage</u> | 5. <u>magnanimity</u> | 8. <u>prudence</u> |
| 3. <u>temperance</u> | 6. <u>liberality</u> | 9. <u>wisdom</u> |

5. Using a dictionary, give a brief definition of each of the elements of virtue listed in Question 4.

1. Justice: moral rightness or equity
2. Courage: the ability to face danger with self-possession, confidence, and resolution
3. Temperance: the ability to control oneself, especially the emotions
4. Magnificence: grandness or splendor
5. Magnanimity: nobleness of mind and heart and generosity in forgiving
6. Liberality: the tendency to give freely and generously
7. Gentleness: moderate in action; peaceful or docile (Aristotle does not elaborate on this virtue)
8. Prudence: careful management and economy
9. Wisdom: the understanding of what is true, right, or lasting

Exercises for Day 2

6. What does Aristotle say are the greatest virtues? Aristotle says the greatest virtues are those most useful to others. These are justice, courage, liberality, magnanimity, and prudence.

7. Give the reason Aristotle offers for the belief that each of these is a virtue, and indicate which ones he does not discuss in detail.

1. Justice: Justice is a virtue because through it each group of men retains their own things, in conformity with the law.
2. Courage: Courage is a virtue because by it men are productive of noble actions amid danger.
3. Temperance: Temperance is a virtue for by it men are so disposed towards bodily pleasures as custom decrees.
4. Magnificence: Magnificence is a virtue for it produces greatness in expenditure.
5. Magnanimity: Magnanimity is a virtue because it produces great benefactions.
6. Liberality: Liberality is a virtue because it is beneficent in regard to money.
7. Gentleness: He doesn't mention gentleness in this section.
8. Prudence: Prudence is a virtue because by it men are able to deliberate well about the good and bad things, with a view to achieving happiness.
9. Wisdom: No reason given.

LATIN REVIEW EXERCISE 6-1:

Translate the following passage from the Vulgate into English. Indicate the book, chapter, and verse it is from, and identify the aposiopesis contained in it.

Translation: And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:

Bible reference: Genesis 3:22

Aposiopesis: "to know good and evil"

8. List the things Aristotle considers noble.

1. Things productive of virtue
2. The effects of virtue
3. All deeds and signs of courage
4. What is just and actions done justly
5. Actions for which the reward is simply honor
6. Actions in which a man aims at something desirable for someone else's sake
7. Actions good absolutely
8. Actions good in their own nature
9. Actions that are not good simply for the individual



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