

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
ХАРКІВСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ ІМЕНІ В. Н. КАРАЗІНА

БЕВЗ Н. В., БЕЛЯЄВА Е. Ф.

ENGLISH FOR PHILOSOPHY STUDENTS

(ANCIENT GREEK PHILOSOPHY)



A TEXTBOOK

ХАРКІВ

2008

УДК 811.111 (076.6)
ББК 81.2 англ-923

*Рекомендовано Науково-методичною радою
Харківського національного університету імені В. Н. Каразіна
(протокол № від травня 2008)*

Рецензенти: кандидат педагогічних наук, доцент, завідувачка кафедри іноземних мов №2 ХАДІ Саєнко Н. В.;
кандидат педагогічних наук, доцент кафедри іноземних мов ХНЕУ Борова Т. А.

Е 55 **Англійська мова для студентів філософських факультетів (давньогрецька філософія):** Навчально-методичний посібник / Бевз Н. В., Беляєва Е. Ф. — Х., ХНУ імені В. Н. Каразіна, 2008. — 100 с.

Посібник призначений для студентів філософських факультетів вищих навчальних закладів.

Вправи уроків посібника спрямовані як на розуміння прочитаного, так і на розвиток навичок усного й письмового мовлення. Лексико-граматичні вправи, побудовані на матеріалі навчального тексту, носять комунікативний характер. Їхня мета полягає в засвоєнні й закріпленні лексичних одиниць, які відбивають специфіку матеріалу.

Посібник дозволяє розвинути такі види діяльності, як читання, лист, усне й писемне мовлення, переклад з англійської українською, з української англійською, анування й реферування.

УДК 811.111 (076.6)
ББК 81.2 англ-923

- © Харківський національний університет імені В. Н. Каразіна, 2008
- © Бевз Н. В., Беляєва Е. Ф.

ВСТУП

Даний посібник призначений для студентів філософських факультетів вищих навчальних закладів, які вивчають англійську мову на етапі навчання, коли студенти вже володіють основами граматики англійської мови і мають достатній запас загальнонавчальної лексики.

Посібник складається з 6 уроків і додатка. Кожний урок включає текст і вправи. У додатку дається транскрипція власних імен і географічних назв.

Основу навчальних текстів і текстового матеріалу вправ становлять оригінальні твори сучасних британських і американських авторів. При відборі текстів автори керувалися необхідністю створення цілісної картини розвитку людського суспільства в один з найважливіших історичних періодів його духовного формування — V—IV ст. до н. е.

Вправи уроків посібника спрямовані як на розуміння прочитаного, так і на розвиток навичок усного й писемного мовлення. Лексико-граматичні вправи, побудовані на матеріалі навчального тексту, носять комунікативний характер. Їхня мета полягає в засвоєнні й закріпленні лексичних одиниць, які відбивають специфіку матеріалу. Лексичний матеріал, призначений для активного оволодіння, наводиться в контексті. Вправи даного посібника спрямовані на засвоєння не окремих лексичних одиниць, а стійких репродуктивних полілексемних утворень.

Робота над граматикою ведеться як на основі окремих вправ, які є в кожному уроці, так і у зв'язному усному й писемному мовленні. Велика увага в посібнику приділяється розвитку навичок усного й письмового перекладу. Наведені додаткові тексти призначені для самостійної роботи зі словником і можуть бути використані для розвитку навичок реферування.

Даний посібник дозволяє розвинути такі види діяльності, як читання, лист, усне й писемне мовлення, переклад з англійської мови українською, з української англійською, анування й реферування.

PROTAGORAS

IN THE FIFTH CENTURY BC the term sophist meant a wise man or expert, or a sage. Gradually, however, the word came to be applied to a new profession. They consisted of teachers who spent their lives travelling from place to place and giving instruction that covered a wide range of subjects — rhetoric, logic, grammar, ethics, politics, physics, metaphysics, even military matters. These subjects were taught with the object of helping the pupils to get on in life, and become successful. Some of them also claimed to be able to teach “virtue” or excellence (practical success). One of the principal methods of achieving it was oratory. This was the chief path to a public, political reputation among the Greeks. And nowhere was this more esteemed than in democratic Athens, where public discussion was intense, and guided events, and the sophists were in keenest demand.

One of the most outstanding sophists was Protagoras. For four decades he travelled around the Greek states dispensing instruction. Protagoras established the sophistic tradition of teaching “virtue”. He became an influential friend of Pericles.

His treatise *On the Gods* Protagoras started off with a statement which showed his lack of sympathy for the unpractical cosmic speculation; “I know nothing about the gods, either that they are or they are not, or what are their shapes. For many things make certain knowledge impossible — the obscurity of the theme and the shortness of human life”. Although reflecting an agnostic suspension of judgment which doubted the truthfulness of all Greek mythology, these words do not indicate that Protagoras was an atheist.

Protagoras is especially famous for another statement, declaring that “the human being is the measure of all things: of things that are, that they are; and of things that are not, that they are not”. There has been endless discussion about what he meant by this dictum. But what he intended to assert was, surely, not only the central position of human beings in the universe but also the relativity of all perceptions and judgments emanating from each individual person, or any person you choose.

This view also, implicitly, involved skepticism about the claims of any philosophy or science to universal validity. And so Protagoras’ disciples forced this attitude to its logical conclusion by declaring that the whole range of orthodox opinions must be subject to fundamental re-examination and re-assessment. In his lost work *Contradictions* Protagoras prepared the way for the revolutionary doctrines. Its contents is rendered by Diogenes Laërtius. On every subject, Protagoras indicated that there are two potential antithetical arguments, one in favour and the other against. This conviction inspired a wide spread opinion that Prota-

goras and the sophists were willing enough to make the weaker statement the stronger and interpret the worse case as the better — to make wrong into right. Protagoras himself did not care to extend such skepticism into the field of morality. For he believed that a moral sense has been implanted in every one of us: but that this innate tendency in the right direction needs to be developed and strengthened by education.

And the form of morality to which he was referring included the laws and customs of a city-state: it is the duty of a citizen to respect and obey these laws and customs. Protagoras believed that human beings are moral, and that morality meant conformity with the legislation and customs of one's state. He explained it in a work entitled *On the Original Condition of Humankind*. In this study he offered an optimistic outline of what he took to have been the origins of civilization, explaining what he wanted to say in the form of a myth. Since primitive human beings, he suggested, were worse equipped than wild beasts in the struggle for survival, Zeus had commanded Hermes to bring them morality and a sense of justice, which started them along the path to political, social and cultural evolution. Here, then, was perhaps the earliest, rational theory of progress.

In his *Protagoras* Plato shows us Socrates who was going with a young friend to visit the distinguished sophist in order to enquire into the nature of the wisdom. Plato felt an extreme distaste for the sophists because he felt that they were more interested in intellectual and oratorical acrobatics than in the truth itself, confusing the force of reason with the power of the spoken word.

Nevertheless, Protagoras' outstanding intellect, and his success in Athens, had won him a profound influence on contemporary thought, inspiring progressives and conservatives alike. For he was a transitional phenomenon between the two groups. Other sophists developed various aspects of Protagoras' work independently, and carried them further.

Thus Hippias of Elis stressed the sophist's role as educator, claiming encyclopaedic competence throughout the entire field of human knowledge. Gorgias of Leontini in Sicily fastened on the importance of public speaking, as a means of ensuring a successful career. To this end he created an antithetical, rhythmical, flowery, exciting prose style that for all its extravagances served as a model for generations to come.

Prodicus of Iulis defined the sophist as halfway between philosopher and politician. He horrified conservatives by suggesting that religion is not natural, but had only come into existence as the response of human beings to their environment, the gods being man-made expressions of gratitude for the gifts that nature had provided to the human race.

Prominent among the "younger" and even more radical sophists was Antiphon. He came to the liberal conclusion that not only all Greeks but all human beings alike, are equal by nature, and act with entire selfishness, which is what one's own natural interest demands.

This subversive point of view was pursued further by Callicles, who, according to Plato, declared that it was natural for the stronger man to prevail over the weaker. Another late-fifth-century sophist, Thrasymachus of Chalcedon, is quoted as maintaining that justice is merely the interest of the superior and stronger — so that might is right, a doctrine enthusiastically adopted by the tougher kind of politicians. This, then, was what the sophists' arguments led to. Protagoras, intellectually, had paved the way to such a conclusion.

exercises

1 Transcribe the following words. Pay attention to the stress:

Sophist, atheist, sophistic, disciple, expert, orthodox, rhetoric, doctrine, civilization, contemporary, encyclopedic, phenomenon.

2 Give Ukrainian equivalents of the following expressions:

To cover a wide range of subjects; intense public discussion; to establish the sophistic tradition of teaching virtue; to show lack of sympathy for smth.; the obscurity of the theme; to reflect an agnostic suspension of judgment; the central position of a human being in the universe; implicitly; claims to universal validity; to be subject to fundamental re-examination and re-assessment; revolutionary doctrine; to inspire a wide spread opinion; rational theory of progress; to confuse the force of reason with the power of the spoken word; to be equal by nature.

3 Find in the text English equivalents to the following Ukrainian expressions:

Мудрець; проводити навчання з метою...; процвітати; затверджувати; користуватися підвищеним попитом; установлювати традиції й звичаї; трактат; ставити під сумнів правдивість міфології; нескінченні суперечки; вислів; відносність понять і суджень; послідовник, прихильник; довести до логічного висновку; зробити висновок; традиційний погляд, загально-

прийнята думка; протилежні доводи; за й проти; переконання; підкорятися закону; підпорядкування законодавству; походження цивілізації; первісна людина; боротьба за виживання; почуття справедливості; привести на шлях політичної, соціальної й культурної еволюції; досліджувати природу мудрості; із цією метою; наступне покоління; людство; підготувати ґрунт для висновку.

4 Answer the following questions to check how carefully you have read the text:

- a What does the term sophist mean? What was its original meaning?
- b Who was the “father of sophism”?
- c What did Protagoras claim? What works of Protagoras do you know?
- d How was Protagoras’ dictum “the human being is the measure of all things” interpreted?
- e Did the work of Protagoras *Contradictions* survive? What did he claim in it?
- f How did Protagoras understand morality?
- g What was Plato’s attitude to the sophists?
- h Why was Protagoras so influential in Athens?
- i Who carried further various aspects of Protagoras’ work and how?
- j What “younger” sophists do you know? What did they maintain?

5 Try to attribute the opinion with the sophist who held it.

- 1 *Protagoras stated that...*
 - 2 *Prodicus of Iulis suggested that...*
 - 3 *Antiphon came to the conclusion that...*
 - 4 *Callicles declared that...*
 - 5 *Thrasymachus of Chalcedon maintained that...*
- a ...it was natural for the stronger man to prevail over the weaker.
 - b ...religion is not natural, but had only come into existence as the response of human beings to their environment, the gods being man-made expressions of gratitude for the gifts that nature had provided to the human race.
 - c ...I know nothing about the gods, either that they are or they are not, or what are their shapes. For many things make certain knowledge impossible — the obscurity of the theme and the shortness of human life.
 - d ...justice is merely the interest of the superior and stronger — so that might is right.
-

- e ...not only all Greeks but all human beings alike, are equal by nature, and act with entire selfishness, which is what ones own natural interest demands.
- f ...the human being is the measure of all things: of things that are, that they are; and of things that are not, that they are not.
- g ...human beings are moral, and that morality meant conformity with the legislation and customs of one's state.

6 **Guess the meaning of the word according to its definition:**

- a any of a class of ancient Greek teachers of rhetoric, philosophy, and the art of successful living prominent about the middle of the 5th century BC for their adroit subtle and allegedly often specious reasoning;
- b the art of speaking or writing effectively;
- c conformity to a standard of right, a particular moral excellence;
- d a systematic exposition or argument in writing including a methodical discussion of the facts and principles involved and conclusions reached;
- e a principle or position or the body of principles in a branch of knowledge or system of belief;
- f a noteworthy statement as a formal pronouncement of a principle, proposition, or opinion, intended or regarded as authoritative;
- g a convinced adherent of a school or individual;
- h one who denies the existence of God;
- i a usage or practice common to many or to a particular place or class or habitual with an individual; a long-established practice considered as unwritten law;
- j a relatively high level of cultural and technological development; the stage of cultural development at which writing and the keeping of written records is attained, the culture characteristic of a particular time or place;

7 **Fill in the blanks with the words and phrases from the active vocabulary:**

- a Originally the term sophist meant a _____ or a _____.
- b Sophists traveled from place to place giving _____ that covered a wide _____ of subjects — _____, _____ with the object of helping the pupils to _____ in life.
- c Oratory was the chief path to a public, political reputation among the Greeks and in democratic Athens where public discussion was the sophists were in _____ .

- d Having settled in Athens, where he _____ among the youth, he became an _____ friend of Pericles.
- e It was Protagoras who _____ the sophistic tradition of teaching _____.
- f In his _____ *On the Gods* Protagoras _____ that one could not tell if the gods existed or not.
- g Protagoras stated that “the human being is the measure of all things and there has been _____ discussion about what he meant by this _____.
- h Protagoras’ declared that the whole range of orthodox opinions must be _____ to fundamental _____ and _____.
- i In his _____ work *Contradictions* Protagoras _____ the way for the revolutionary _____.
- j Protagoras proposed that there are two potential _____ arguments on every subject, one in _____ and the other against.
- k Some of the younger _____ of Protagoras and the other Older Sophists concluded that the arbitrary nature of human laws and _____ implies that they can be ignored at will, though Protagoras himself believed that human beings are moral, and the morality meant... with the _____ and _____ of the state.
- l In his work *On the Original Condition of Humankind* Protagoras speculated on the _____ of _____.
- m Protagoras was a very _____ figure in the Athenian politics. He exerted influence on both _____ and _____ alike, for he was a _____ phenomenon between the two groups.
- n Antiphon came to the _____ that not only Greeks but all human beings are _____.

8 Match the columns:

Protagoras held that	a moral sense has been implanted in every one of us: but that this innate tendency in the right direction needs to be developed and strengthened by education.
Protagoras stated that	primitive human beings were worse equipped than wild beasts in the struggle for survival, so Zeus had commanded Hermes to bring them morality and a sense of justice, which started them along the path to political, social and cultural evolution.
Protagoras claimed that	there are two potential antithetical arguments, one in favour and the other against.
Protagoras believed that	human beings are moral, and that morality

	meant conformity with the legislation and customs of one's state.
Protagoras speculated on	many things make certain knowledge impossible — the obscurity of the theme and the shortness of human life.
Protagoras asserted that	the human being is the measure of all things.
Gorgias fastened on	the importance of public speaking, as a means of ensuring a successful career.
Prodicus suggested that	religion is not natural, but had only come into existence as the response of human beings to their environment.
Antiphon came to the conclusion that	all human beings are equal by nature, and act with entire selfishness, which is what one's own natural interest demands.
Callicles declared that	it was natural for the stronger man to prevail over the weaker.
Thrasymachus maintained that	justice is merely the interest of the superior and stronger.

9 Give the plural of the following words:

Dictum, millennium, datum, stratum, curriculum, memorandum; phenomenon, criterion; genius, cactus, radius; analysis, crisis, basis, hypothesis, thesis; formula, antenna; appendix.

10 Translate the text without a dictionary. Summarize it.

Protagoras is known primarily for three claims (1) that man is the measure of all things, (2) that he could make the “worse (or weaker) argument appear the better (or stronger)”, and (3) that one could not tell if the gods existed or not. While some ancient sources claim that these positions led to his having been tried for impiety in Athens and his books burnt, these stories may well have been later legends. Protagoras’ notion that judgments and knowledge are in some way relative to the person judging or knowing has been very influential, and is still widely discussed in contemporary philosophy.

Protagoras, like Democritus, came from Abdera, on the Thracian coast. An ancient story relates that he was at first a porter and that Democritus of Abdera saw him, admired his poise, and decided to instruct him; but this story’s truth is doubtful. Protagoras reflected on language and developed a sys-

tem of grammar. Having settled in Athens, where he taught the youth, he won the respect of Pericles, who commissioned him to frame laws for the new colony of Thurii, in Italy. At the age of seventy he was accused and convicted of atheism and is said to have left for Sicily and to have drowned at sea.

Protagoras is primarily known for his claim that “of all things the measure is Man...” In the dialogues *Protagoras* and *Theaetetus*, Plato takes Protagoras to mean that each person, not humanity as a whole, is the measure of all things and so attacks Protagoras’ relativism.

Protagoras was the first of those travelling teachers of philosophy and rhetoric who became known as “Sophists”. Sophists were not as interested in metaphysical theories as they were in the skill of *arete*, or “excellence”, in the sense of bettering oneself. Many conservative Greeks, such as Aristophanes, considered proper speech and good manners the inherited characteristics of the upper classes. The Sophists, however, taught such skills for a fee — to the consternation of the aristocracy.

Plato considered it his task to oppose these men, and since his dialogues survived and most of their writings did not, his highly polemical pictures of the Sophists have been widely accepted as fair portraits. The very name “Sophist” has become a reproach. Yet one should not uncritically accept Plato’s image of Sophists. While many disagree with Sophist conclusions (e.g. Sophists’ idea of the impossibility of knowledge Plato found unacceptable), nevertheless their questioning of conventions, especially in ethics, and their critique of the limits of knowledge represent a milestone in the history of thought.

11 Translate the text into English:

Протагор з Абдер — один з родоначальників софістики в Древній Греції як напрямку у філософії. Спочатку слово «софіст» давньогрецькою означало «мудрець», що мав авторитет у різних галузях життя. Потім софістами стали називати платних викладачів, які заробляли собі на життя, навчаючи молодих людей азам суспільної діяльності. Вони вчили красномовству й усіляким наукам, щоб допомогти учням бути успішними в житті. Відкриваючи людям мистецтво переконливого слова, Протагор — один з перших і найбільш прославлених софістів — брав за це величезні для тих часів гроші. Повідомляється, що в 444 до н. е. Протагор склав закони для афінської колонії Фурії і що частину життя він провів на Сицилії, а іншу — в Афінах, подорожував іншими містами, навчаючи «чесноті».

Поступово слово «софіст» стало застосовуватися до тих учителів філософії, які доводили до крайності принцип про відносність нашого знання.

Вони, навчаючи ораторському мистецтву, викладали різні прийоми для переконання й доказу положень незалежно від істинності. В основі вчення лежить думка про відносність буквально всіх понять, норм, оцінок. Протагор жив в Афінах, багато мандрував. За книгу «Про богів» через обвинувачення у непошані автора було вигнано з Афін, а його трактати спалено. «Щодо богів неможливо знати ні того, що вони існують, ні того, що вони не існують. Перешкоджає цьому багато чого — як неясність предмета, так і короткотривалість людського життя». Із цієї заяви починається трактат Протагора «Про богів». Таке твердження ставило під сумнів правдивість всієї грецької міфології, але ми не можемо зробити висновок щодо того, був Протагор атеїстом чи ні. Протагор загинув по дорозі на Сицилію в результаті корабельної аварії. Повідомляється, що він написав кілька творів, але жоден з них не вцілів, і його вчення відновлюється головним чином за повідомленнями Платона (у якого є названий іменем Протагора діалог) і Діогена Лаєртія. Протагор стверджував, що об'єктивної істини не існує, а є лише суб'єктивна думка. Це зафіксовано у відомому вислові Протагора: «Людина — міра всіх речей: існуючих — у тому, що вони існують, і неіснуючих — у тому, що вони не існують». Протагор покладався не на науку, а на здоровий глузд, практичний політичний і соціальний досвід людства протиставляв вченням теоретиків. Він вважав, що навколишній світ суперечливий, і тому «щодо кожної речі можна виставити дві протилежні тези». За сприйняття явищ, згідно з Протагором, все залежить від конкретної людини: «Яким щось є мені, таким воно є вірним для мене, а яким тобі — таким — для тебе» (так пише про Протагора Платон).

12 Debate the propositions of Protagoras:

“There are two sides to every question”
“Man is the measure of all things”

13 Topics for discussion and essay writing:

Protagoras and his doctrines.
Protagoras' disciples.

14 Imagine you are a sophist. Persuade your pupils that:

- a All human beings alike, are equal by nature, and act with entire selfishness, which is what one's own natural interest demands.
- b It is natural for the stronger man to prevail over the weaker.
- c Justice is merely the interest of the superior and stronger.

supplementary reading

Surprisingly little is known of Protagoras' life with any certainty. Our main sources of information concerning Protagoras are:

1. Plato (427–347 BC): Protagoras is a leading character in Plato's dialogue *Protagoras* and Protagoras' doctrines are discussed extensively in Plato's *Theaetetus*. Plato's dialogues, however, are a mixture of historical account and artistic license, much in the manner of the comic plays of the period. Moreover, Protagoras died when Plato was quite young and Plato may have depended on not entirely reliable second-hand evidence for his understanding of Protagoras.
2. Diogenes Laërtius (third century BC): Diogenes' *Lives of the Philosophers* is probably our single most extensive source for many early Greek philosophers' works and biographies. Unfortunately, his work was compiled over six hundred years after Protagoras' death and is an uncritical compilation of materials from a wide variety of sources, some reliable, some not, and many hopelessly garbled.
3. Sextus Empiricus (late 2nd century BC): Sextus Empiricus was a skeptic of the Pyrrhonian school. Sextus wrote several books criticizing the dogmatists (non-skeptics). His treatment of Protagoras is somewhat favorable, but since his purpose is to prove the superiority of Pyrrhonism to all other philosophies, we cannot trust him to be "objective" in a modern sense; moreover, like Diogenes, he wrote several hundred years after Protagoras' death and may not have had completely reliable sources.

The first step in understanding Protagoras is to define the general category of "sophist", a term often applied to Protagoras in antiquity. In the fifth century, the term referred mainly to people who were known for their knowledge (e.g. Socrates, the seven sages) and those who earned money by teaching advanced pupils (e.g. Protagoras, Prodicus) and seemed to be a somewhat neutral term, although sometimes used with pejorative overtones by those who disapproved of the new ideas of the so-called "Sophistic Enlightenment". By the fourth century the term becomes more specialized, limited to those who taught rhetoric, specifically the ability to speak in assemblies or law courts. Because sophistic skills

could promote injustice (demagoguery in assemblies, winning unjust lawsuits) as well as justice (persuading the polis to act correctly, allowing the underprivileged to win justice for themselves), the term “sophist” gradually acquired the negative connotation of cleverness not restrained by ethics. Conventionally, the term “Older Sophist” is restricted to a small number of figures known from the Platonic dialogues (Protagoras, Gorgias, Prodicus, Hippias, Euthydemus, Thrasymachus and sometimes others). Whether these figures actually had some common body of doctrines is uncertain. At times scholars have tended to lump them together in a group, and attribute to them all a combination of religious skepticism, skill in argument, epistemological and moral relativism, and a certain degree of intellectual unscrupulousness. These characteristics, though, were probably more typical of their fourth century followers than of the Older Sophists themselves, who tended to agree with and follow generally accepted moral codes, even while their more abstract speculations undermined the epistemological foundations of traditional morality.

When we separate Protagoras from general portraits of “sophistic”, as most scholars recommend, our information about him is relatively sparse. He was born in approximately 490 BC in the town of Abdera in Thrace and died c. 420 BC (place unknown). He traveled around Greece earning his living primarily as a teacher and perhaps advisor and lived in Athens for several years, where he associated with Pericles and other rich and influential Athenians. Pericles invited him to write the constitution for the newly founded Athenian colony of Thurii in 444 BC. Many later legends developed around the life of Protagoras which are probably false, including stories concerning his having studied with Democritus, his trial for impiety, the burning of his books, and his flight from Athens.

If our knowledge of Protagoras’ life is sparse, our knowledge of his career is vague. Protagoras was probably the first Greek to earn money in higher education and he was notorious for the extremely high fees he charged. His teaching included such general areas as public speaking, criticism of poetry, citizenship, and grammar. His teaching methods seemed to consist primarily of lectures, including model orations, analyses of poems, discussions of the meanings and correct uses of words, and general rules of oratory. His audience consisted mainly of wealthy men, from Athens’ social and commercial elites. The reason for his popularity among this class had to do with specific characteristics of the Athenian legal system.

Athens was an extremely litigious society. Not only were various political and personal rivalries normally carried forward by lawsuits, but one special sort of taxation, known as “liturgies” could result in a procedure known as an “antidosis” (exchange). A liturgy was a public expense (such as providing a ship for the navy or supporting a religious festival) assigned to one of the richest men of the community. If a man thought he had been assigned the liturgy unfairly, because there was a richer man able to undertake it, he could bring a lawsuit either to exchange his property with the other man’s or to shift the burden of the liturgy to the richer

man. Since Athenians had to represent themselves in court rather than hiring lawyers, it was essential that rich men learn to speak well in order to defend their property; if they could not do so, they would be at the mercy of anyone who wanted to extort money from them. While this made the teachings of Protagoras extremely valuable, it also led a certain conservative faction (e.g. the comic playwright Aristophanes) to distrust him, in the same way that people now might distrust a slick lawyer.

DOCTRINES

Protagoras' doctrines can be divided into three groups:

1. Orthoepeia: the study of the correct use of words
2. Man-measure statement: the notion that knowledge is relative to the knower
3. Agnosticism: the claim that we cannot know anything about the gods

ORTHOEPEIA

Perhaps because the practical side of his teaching was concerned with helping students learn to speak well in the courtroom, Protagoras was interested in "orthoepeia" (the correct use of words). Later sources describe him as one of the first to write on grammar (in the modern sense of syntax) and he seems interested in the correct meaning of words, a specialty often associated with another sophist, Prodicus, as well. In the *Protagoras*, the Platonic dialogue named after the famous sophist which has both Protagoras and Prodicus as participants, Protagoras is shown interpreting a poem of Simonides, with special concern for the issue of the relationship between the writer's intent and the literal meanings of the words. This method of interpretation was one which would be especially useful in interpreting laws and other written witnesses (contracts, wills, etc.) in the courtroom. Unfortunately, we don't have any actual writings by Protagoras on the topic.

MAN-MEASURE STATEMENT

Of the book titles we have attributed to Protagoras, only two, "Truth" (or "Refutations") and "On the Gods" are probably accurate.

Of Protagoras' works, only a few brief quotations embedded in the works of later authors have survived. Of Protagoras' ipsissima verba (actual words, as opposed to paraphrases), the most famous is the homo-mensura (man-measure) statement: "Of all things the measure is man, of the things that are, that [or "how"] they are, and of things that are not, that [or "how"] they are not". This precise meaning of this statement, like that of any short extract taken out of context, is far from obvious, although the long discussion of it in Plato's *Theaetetus* gives us

some sense of how ancient Greek audiences interpreted it. The test case normally used is temperature. If Ms. X. says “it is hot”, then the statement (unless she is lying) is true for her. Another person, Ms. Y, may simultaneously claim “it is cold”. This statement could also be true for her. If Ms. X normally lives in Alaska and Ms. Y in Florida, the same temperature (e.g. 25°C) may seem hot to one and cool to the other. The measure of hotness or coldness is fairly obviously the individual person. One cannot legitimately tell Ms. X she does not feel hot — she is the only person who can accurately report her own perceptions or sensations. In this case, it is indeed impossible to contradict as Protagoras is held to have said. But what if Ms. Y, in claiming it feels cold, suggests that unless the heat is turned on the pipes will freeze? One might suspect that she has a fever and her judgment is unreliable; the measure may still be the individual person, but it is an unreliable one, like a broken ruler or unbalanced scale. In a modern scientific culture, with a predilection for scientific solutions, we would think of consulting a thermometer to determine the objective truth. The Greek response was to look at the more profound philosophical implications.

Even if the case of whether the pipes will freeze can be solved trivially, the problem of it being simultaneously hot and cold to two women remains interesting. If this cannot be resolved by determining that one has a fever, we are presented with evidence that judgments about qualities are subjective. If this is the case though, it has alarming consequences. Abstractions like truth, beauty, justice, and virtue are also qualities and it would seem that Protagoras’ dictum would lead us to conclude that they too are relative to the individual observer, a conclusion which many conservative Athenians found alarming because of its potential social consequences. If good and bad are merely what seem good and bad to the individual observer, then how can one claim that stealing or adultery or impiety or murder are somehow wrong? Moreover, if something can seem both hot and cold (or good and bad) then both claims, that the thing is hot and that the thing is cold, can be argued for equally well. If adultery is both good and bad (good for one person and bad for another), then one can construct equally valid arguments for and against adultery in general or an individual adulterer. What will make a case triumph in court is not some inherent worth of one side, but the persuasive artistry of the orator. And so, Protagoras claims he is able to “make the worse case the better”. The oratorical skills Protagoras taught thus had potential for promoting what most Athenians considered injustice or immorality.

AGNOSTICISM

While the pious might wish to look to the gods to provide absolute moral guidance in the relativistic universe of the Sophistic Enlightenment, that certainty also was cast into doubt by philosophic and sophistic thinkers, who pointed out the absurdity and immorality of the conventional epic accounts of the gods. Protago-

ras' prose treatise about the gods began "Concerning the gods, I have no means of knowing whether they exist or not or of what sort they may be. Many things prevent knowledge including the obscurity of the subject and the brevity of human life".

SOCIAL CONSEQUENCES AND IMMEDIATE FOLLOWERS

As a consequence of Protagoras' agnosticism and relativism, he may have considered that laws (legislative and judicial) were things which evolved gradually by agreement (brought about by debate in democratic assemblies) and thus could be changed by further debate. This position would imply that there was a difference between the laws of nature and the customs of humans. Although Protagoras himself seemed to respect, and even revere the customs of human justice (as a great achievement), some of the younger followers of Protagoras and the other Older Sophists concluded that the arbitrary nature of human laws and customs implies that they can be ignored at will, a position that was held to be one of the causes of the notorious amorality of such figures as Alcibiades.

Protagoras himself was a fairly traditional and upright moralist. He may have viewed his form of relativism as essentially democratic — allowing people to revise unjust or obsolete laws, defend themselves in court, free themselves from false certainties — but he may equally well have considered rhetoric a way in which the elite could counter the tendencies towards mass rule in the assemblies. Our evidence on this matter is unfortunately minimal.

The consequences of the radical skepticism of the sophistic enlightenment appeared, at least to Plato and Aristophanes, among others, as far from benign. In Aristophanes' play, the *Clouds*, a teacher of rhetoric (called Socrates, but with doctrines based to a great degree on those of the Sophists, and possibly directed specifically at Protagoras or his followers) teaches that the gods don't exist, moral values are not fixed, and how to make the weaker argument appear the stronger. The result is moral chaos — the main characters (Strepsiades and his son Pheidippides) in *Clouds* are portrayed as learning clever tricks to enable them to cheat their creditors and eventually abandoning all sense of conventional morality (illustrated by Pheidippides beating his father on stage and threatening to beat his mother). Although no one accused Protagoras himself of being anything other than honest — even Plato, who disapproved of his philosophical positions, portrays him as generous, courteous, and upright — his techniques were adopted by various unscrupulous characters in the following generation, giving sophistry the bad name it still has for clever (but fallacious) verbal trickery.

INFLUENCE

Protagoras' influence on the history of philosophy has been significant. Historically, it was in response to Protagoras and his fellow sophists that Plato began the search for transcendent forms or knowledge which could somehow anchor moral judgment. Along with the other Older Sophists and Socrates, Protagoras was part of a shift in philosophical focus from the earlier Presocratic tradition of natural philosophy to an interest in human philosophy. He emphasized how human subjectivity determines the way we understand, or even construct, our world, a position which is still an essential part of the modern philosophic tradition.

SOCRATES

SOCRATES (c. 470—399) exercised a gigantic influence on younger Athenian thinkers, and on men of later generations. And yet we know practically nothing about him, because he wrote nothing himself, and because the historical truthfulness of those who wrote about him is gravely suspect.

Socrates' death caught people's fancy even more than his life. He provided the subject matter for a host of discourses, which survived, from his junior Xenophon and Plato who differ in what they say and think about Socrates. Xenophon makes him a commonsensical saint purveying wise views, while Plato, in his "dialogues", builds him up as the founder of his own idealistic philosophy.

The historical reliability of descriptions of Socrates has been disputed for centuries. It is known that Socrates father was an Athenian sculptor or stonemason. Socrates himself married in later life, perhaps for the second time; his wife Xanthippe subsequently became notorious for her bad temper. He served in the army as an infantryman (hoplite), apparently on several occasions. He was on close terms with members of the inner Periclean circle. When young he was an associate of Archelaus, an Athenian pupil of the philosopher-scientist Anaxagoras. But then, claiming that Anaxagoras' Mind did not "plan the universe for the best" he turned away from these cosmological interests and spent the rest of his life inquiring into right and wrong human behaviour.

The most important of his opinions was the conviction that there is an eternal and unchanging *absolute standard*. In conformity with this, the achievement of "as good as possible" a condition for one's own soul — which Socrates saw as commanding the body — must be the end-product (*telos*) of all one's endeavours. Socrates seems to have been the creator of the "teleological" approach, the belief that all nature works towards a purpose, which is later so clearly detectable in Plato and played such a dominant part in Aristotle's thought.

Socrates' insistence on an absolute standard meant that he rejected the view that standards were relative, proposed by the sophists. He also believed that one must work hard if one wants to discover what is right and wrong — in other words, one must acquire knowledge; *virtue (moral goodness) is knowledge*, though one cannot be sure that he himself expressed it in precisely that provocative way. And Socrates went on to maintain, first, that knowledge means, above all, *self-knowledge* (know thyself), and secondly that *no one does wrong willingly*, which was another perverse, paradoxical idea. His insistence upon knowledge, his pioneer championship of the supremacy of the intellect, harmonizes with Aristotle's farther assertion that he innovated by seeking to arrive at definitions: even though he himself continued to insist that he knew nothing himself— that he was only a "midwife" who gave birth to knowledge in others.

This assertion was partly ironical mock-modesty, but it also conformed with his philosophical method. For instead of writing, or teaching, he adopted the famous “Socratic method” of cross-questioning everyone with whom he came into contact, particularly young men, as Aristophanes pointed out. Guiding these companions, he sought to arrive at the truth through rational inquiry, since “an unexamined life is not worth living” — though this technique must have proved irritating, especially when “he pulled the legs of his acquaintances”, as seems to have been his habit.

His religious views were outwardly orthodox, for Socrates was scrupulous in his observances, according to “the usage of the city”. However he applied his critical methods to some of the traditional beliefs of his time, notably foolish or immoral myths about the gods. Moreover, he claimed, on occasion, to be guided by a divine sign or voice. Whether this should be interpreted as an inner conscience or intuition or a mystic phenomenon, it was this sign that compelled him so urgently to philosophize.

Socrates had a devoted circle of friends and followers of varying types, ranging from respectable serious thinkers to destructive intellectual as Critias.

Critias engineered a successful revolution, installing the oligarchic government of the “Thirty Tyrants”, with the help of the Spartan General Lysander. But when Lysander’s influence and policies were undermined, the Athenian democracy was restored. The revived democracy was given a regular constitution, and it granted a comprehensive amnesty. Only the surviving leaders of the oligarchic party were outlawed. However there were a lot of lawsuits. The most famous of the lawsuits was the trial of Socrates. Socrates had never thought highly of the democratic form of Athenian government, observing that its use of the lot was stupid — and that most would-be politicians did not know what they were talking about. Moreover, in 406, he had openly opposed the popular will, when, as a member of the Council of Five Hundred, he tried, unsuccessfully, to prevent the execution of the generals after the battle of Arginusae. During the regime of the Thirty Tyrants Socrates was made a member of the oligarchic. And the subsequently reinstated democracy could scarcely have regarded him as its friend. In 399 BC the responsible, moderate, democratic general Anytus brought Socrates to trial for his life. Socrates was accused of not believing in the gods of Athens, and introducing new deities; and corrupting the young (by teaching them to question everything).

As for the first charge, it should be said that in Athens foreign gods were quite often introduced, without incurring penalties. Probably the point lies elsewhere. The real force of the indictment lay in the second charge. The existence of the amnesty made it impossible to bring him to trial as an oligarch. And his famous style of questioning may have seemed subversive to the precarious and sensitive new regime. The accounts of the trial, and its speeches, are fictitious, but Socrates was found guilty by 281 votes to 220. At this point, as earlier, he could

have escaped from Athens. But he declared that any such step would have been contrary to his civic duty.

As to the penalty, the law provided that a condemned man had the right to propose an alternative to whatever the prosecution demanded. In this case, its demand had been death, but if Socrates had proposed banishment as an alternative, the jury would not have demurred — indeed (now that ostracism was no longer practised) this may well have been what the prosecutors wanted, desiring merely to silence him. But Socrates refused to offer any proposal, and instead made a speech suggesting that he should be maintained for life as a public benefactor. The jury felt insulted by what sounded like flippancy, and voted for the death penalty by a larger majority than had originally decided upon his guilt. Thirty days after the verdict he died, by drinking poison.

Eternally significant because he seemed to have perished in the cause of freedom of conscience, he summoned up, through his death, the Socratic legend. There were those who defended his condemnation, and those who leapt to his defense and immortalized his last days. Plato held that Socrates was the first man ever to make people think about ethical questions and human behaviour does less than justice to his predecessors, it does appear to have been he who subjected these problems to critical analysis of an unprecedented quality and intensity, placing man at the centre of philosophical enquiry, and thus enlarging the horizons of the human spirit as few others have ever done before or since. And his meticulous examination, too, of the assumptions and definitions on which such analyses should be based showed equally formidable originality. He was not, of course, the first Greek questioner, but the supreme one.

His questioning assumed a peculiarly urgent character — he did not accept the relativism of the sophists, but believed that if one questioned hard enough there was an absolute truth somewhere to be found: and he was indifferent to everything except that.

exercises

1 Transcribe the following words. Pay attention to the stress:

Purvey, predecessor, endeavour, unprecedented, acquaintance, peculiarly, conscience, immortalize, oligarchic, scrupulous.

2 Give Ukrainian equivalents of the following expressions.

To provide the subject matter for; a commonsensical saint; to purvey wise views; to turn away from cosmological views; perverse idea; to arrive at assumptions and definitions; to pull the legs of smb.; traditional beliefs; to engineer a successful revolution; to grant a comprehensive amnesty; a would-be politician; the point lies elsewhere; precarious regime; meticulous examination.

3 Find in the text English equivalents to the following Ukrainian expressions.

Мислитель; історична точність, вірогідність (2 вар.); засновник (2 вар.) ідеалістичної філософії; прихильник; досліджувати; вічний і незмінний абсолютний критерій; відповідно до; цілеспрямований підхід; цілеспрямовано; відкидати точку зору; здобувати, отримувати знання; твердження; метод перехресного опитування; знайти істину; ретельно дотримувати обрядів; установити, призначити авторитарний уряд; підривати політичний курс; відновити (2 вар.) демократію; оголошувати поза законом; відкрито виступати проти волі народу; запобігти страті; божество; спричинити покарання; обвинувачення; притягнути до суду; визнати винним; засуджений; страта; вигнання, заслання; в ім'я свободи совісті, віросповідання; піддавати критичному аналізу.

4 Answer the following questions to check how carefully you have read the text.

- a Why our knowledge about Socrates is so scant?
 - b How come we know anything at all about Socrates? What are the main sources on Socrates? How reliable are they?
 - c What do we know about Socrates' life?
 - d What did Socrates claim? What was his theory about virtue? How far can it be defended?
 - e How did Socrates' views differ from the sophists' ones?
 - f What does the famous "Socratic method" presuppose?
 - g What was Socrates' attitude to religion?
 - h What do we know about Socrates' followers?
 - i What was Socrates' attitude to the Athenian government? Was he a democrat?
-

- j What was Socrates accused of? Was Socrates put on trial for political reasons?
- k Why did the jury vote for the death penalty for Socrates?
- l What is Socrates' legacy?

5 Decide whether the following statements are true or false; correct the wrong ones.

- a One problem with any attempt to discover the “real” Socrates is that at times the accounts written about him are contradictory.
- b Socrates was the founder of the idealistic philosophy.
- c The period in which Socrates lived was called the Golden Age of Athens.
- d Socrates upheld the doctrines of sophism.
- e It was Socrates' habit to make his associates believe something that was not true.
- f Socrates was an atheist.
- g Socrates was a democrat and he took an active part in the political life of Athens.
- h Socrates was always conscious of how much he knew, and claimed superiority to thinking people only in that he was aware of his own knowledge where they were not.
- i Socrates was accused of impiety and sentenced to death.
- j Socrates had a devoted circle of friends ranging from respectable thinkers to influential politicians, who helped him escape from Athens after the verdict.

6 Complete the following sentences.

- a Socrates claimed that _____.
- b Socrates upheld that _____.
- c Socrates believed that _____.
- d Socrates maintained that _____.
- e Socrates stated that _____.
- f Socrates considered that _____.
- g Socrates insisted that _____.

7 Explain the meaning of the following terms.

Idealistic philosophy; “teleological” approach; “Thirty Tyrants”; “Socratic method”; the Council of Five Hundred.

8 Guess the meaning of the word according to its definition. Note the difference.

- a Famous or important in history; having great and lasting importance; known or established in the past; dating from or preserved from a past time or culture.
- b Relating to, or having the character of history; based on history; used in the past and reproduced in historical presentations.

9 Fill in the blanks with a word “historic” or “historical”.

- a The _____ truthfulness of Platos’ “dialogues” is gravely suspected.
- b The _____ reliability of descriptions of Socrates has been disputed for centuries.
- c Herodotus regarded the Persian wars as the most important _____ event in the history of the ancient world.
- d Acropolis is a _____ spot.
- e Athens is rich in _____ buildings and traditions.
- f Greece gave many _____ personalities to the world.
- g It is a _____ fact that _____ writing originated in Greece.
- h Marathon is a _____ battlefield.
- i The _____ significance of the battles at Plataea and Mycale can’t be denied.
- j The _____ veracity of this document is out of the question.

10 Substitute the words and phrases in italics with the active vocabulary from the text.

- a The historical *veracity* of descriptions of Socrates has been disputed for centuries.

- b When young Socrates was *a collaborator* of Archelaus, a pupil of the philosopher-scientist Anaxagoras.
- c Socrates *gave up* Anaxagoras' cosmological interests and spent the rest of his life *investigating* human behaviour.
- d Socrates insistence on an absolute standard meant that he *declined the idea* that standards were relative.
- e Socrates *thought* that one must work hard if one wants to *find out* what is right and wrong — *to put it differently*, one must *obtain* knowledge.
- f Socrates' idea that no one does wrong *eagerly* was an inconsistent one.
- g Socrates *wanted to find the truth through logical investigation*.
- h Socrates is known to have *made fun of his acquaintances in a friendly way*.
- i Socrates *kept up rituals and customs conscientiously*.
- j Critias engineered a *triumphant* revolution, *establishing the autocratic regime*.
- k When Lysander's *authority* and policies were destabilized, the Athenian democracy was *reinstated*.
- l The restored democracy *conferred a complete official pardon*.
- m Socrates *had a low opinion* of the democratic form of Athenian government. According to him, most of the *probable* politicians didn't know what they were talking about.
- n Socrates was *explicitly against* the popular will. As a member of the Council of Five Hundred he tried *to avert putting to death* the generals after the battle of Arginusae.
- o Socrates was accused of *impiety*.
- p Socrates was charged with introducing new *gods*.
- q Socrates' famous style of questioning may have seemed *sedition to the unstable new rule*.
- r The accounts of the trial were *fabricated*.

11 Find in the text antonyms to the following words:

A sinner; to accept; an opponent; to overthrow; to support; to encourage; to acquit; stable; to agree; respect; average; careless, inexact.

12 Fill in the blanks with the given words and phrases:

Defense, Thirty Tyrants, founder, to question, rational inquiry, orthodox, foundational, account, to restore, comprehensive amnesty, reliability, philosophical, deities, to overthrow, accurate, to acquire, assertion, to reject the

view, the point lies elsewhere, to install, to outlaw, associates, trial, to point out, inquiry, to arrive at the truth, cross-questioning, virtue, in conformity with, observances, to corrupt, to execute, revived.

- a Socrates was the _____ of the history of ideas, but despite his ... place, he himself actually wrote nothing. Most of our knowledge of him comes from the works of Plato (427–347), and since Plato had other concerns in mind than simple historical _____ it is usually impossible to determine how much of his thinking actually derives from Socrates. The most _____ of Plato’s writings on Socrates is probably *The Apology*. It is Plato’s _____ of Socrates’s _____ at his _____ in 399 BC (the word “apology” comes from the Greek word for “defense-speech” and does not mean what we would think of as an apology). It is clear, however, that Plato dressed up Socrates’s speech to turn it into a justification for Socrates’s life and his death. In it, Plato _____ some of Socrates’s most famous _____ ideas: the necessity of doing what one thinks is right even in the face of universal opposition, and the need to _____ knowledge even when opposed. Socrates’ method of philosophical _____ consisted in _____ people on the positions they asserted and working them through questions into a contradiction, thus proving to them that their original _____ was wrong. Socrates sought to _____ through _____. Socrates and Plato referred to this method of questioning as elenchus, which means something like _____.
- b The one positive statement that Socrates seems to have made is a definition of _____: “_____ is knowledge.” If one knows the good, one will always do the good. _____ anyone who does anything wrong doesn’t really know what the good is. This, for Socrates, justifies tearing down people’s moral positions, for if they have the wrong ideas about virtue, morality, love, or any other ethical idea, they can’t be trusted to do the right thing.
- c Socrates _____ that standards were relative.
- d Socrates religious views were outwardly _____ for Socrates was scrupulous in his _____.
- e The Athenian democracy was _____ and replaced by a group of men, subsequently known as the _____, who were _____ by Sparta. Two close former _____ of Socrates had been involved in the tyranny. In the course of earning their name, the Tyrants _____ so many people that they lasted for only a year, though it was not until 401 that democracy was fully _____. The _____. democracy granted a _____. Only the surviving leaders of the oligarchic party were _____.
- f The _____ of Socrates took place in 399 BC when he was nearly 70. The charges were that he refused to recognise the official gods of the state, that he introduced new _____ and that he _____ the young. But the _____.

13 Insert the missing articles wherever necessary:

Socrates was ... true patriot. Deeply sensible of his debt to ... city in which he had been born and bred, he thought that in giving his life to ... teaching of sounder views in regard to ethical and political subjects he made no more than ... imperfect return; and, when in ... exercise of constitutional authority that city brought him to trial and threatened him with death, it was not so much his local attachment, strong though that sentiment was, as rather his sense of duty, which forbade him to retire into exile before ... trial began, to acquiesce in ... sentence of banishment when ... verdict had been given against him, and to accept ... opportunity of escape, which was offered him during his imprisonment. Yet his patriotism had none of ... narrowness which was characteristic of ... patriotism of his Greek contemporaries. His generous benevolence and unaffected philanthropy taught him to overstep ... limits of ... Athenian demos and ... Hellenic race, and to regard himself as ... “citizen of ... world”.

14 Insert the missing prepositions wherever necessary:

Inwardly Socrates was “so pious that he did nothing without taking counsel ... the gods, so just that he never did an injury ... any man, whilst he was the benefactor ... his associates, so temperate that he never preferred pleasure ... right, so wise that... judging ... good and evil he was never ... fault — ... a word, the best and the happiest of men.” “His self-control was absolute; his powers of endurance were unailing; he had so schooled himself ... moderation that his scanty means satisfied all his wants.” He practiced temperance and self-denial ... a degree which some thought ostentatious and affected. Yet the hearty enjoyment of social pleasures was another ... his marked characteristics; for to abstain ... innocent gratification ... fear ... falling ... excess would have seemed ... him to imply a pedantic formalism or a lack of self-control. ... short, his strength ... will, if by its very perfection it led to his theoretical identification of virtue and knowledge, secured him ... practice ... the ascetic extravagances ... his associate Antisthenes.

15 Translate from Ukrainian into English:

Сократ — давньогрецький філософ, один із родоначальників діалектики як методу відшукування істини шляхом постановки навідних запитань (так званого сократичного методу), був звинувачений у «поклонінні новим божествам» і «розбещенні молоді» і засуджений на смерть.

Сократ ніколи нічого не писав, він лише підтримував бесіди, був дуже популярним і мав величезний вплив на людей. Погляди Сократа на те, що таке краса, справедливість, дружба, мудрість, хоробрість, змушували людей замислюватися не тільки над філософськими поняттями, але і над існуванням справжніх життєвих цінностей. Сократ роз'яснював призначення людини в суспільстві, її обов'язки, її взаємини із законами, необхідність шанування богів, освіти.

Мудрець, згідно свідчень його учнів, постає в надзвичайно суперечливому вигляді. У поглядах Сократа уживаються критика влади більшості (демократії) і шанування законів, беззаперечне виконання громадянського обов'язку. Іронія й сумнів у нього — поруч із глибокою вірою в добру основу людини. Найголовніші джерела свідчень про Сократа — спогади Ксенофонта й діалоги Платона, який був одним із найвідданіших його послідовників. Але правдивість цих джерел ставилася під сумнів протягом багатьох віків.

Сократ був найпростішого походження. Відомо, що в молодості Сократ працював разом зі своїм батьком — каменотесом, і його навіть вважали непоганим скульптором. У віці приблизно двадцяти п'яти років він відправився набиратися софістичної премудрості до Продика Кеосського, свого ровесника, софіста, який надавав великого значення моральним принципам. Сократ був учнем Анаксагора, вивчав космологію, але наприкінці життя звернувся до вивчення етики. Сократ неухильно виконував свій громадянський обов'язок. Він служив в армії гоплітом. У Пелопоннеській війні він брав участь в облозі Потидеї (432—429 роки до н. е.), у боях при Делії (424 рік до н. е.) і Амфіполі (422 рік до н. е.), де поведився гідно й мужньо. Сократ був одружений на Ксантіппі, її ім'я стало загальним для позначення сварливої, невдоволеної дружини.

Згідно з Платоном, Херейфонт, один з найближчих і найбільш відданих друзів Сократа, відправився у священне місто Дельфи до оракула й запитав бога: «Чи є на світі хто-небудь мудріший за Сократа?» Піфія сказала про Сократа: «Мудрий, мудріше, Сократ же — наймудріший із всіх людей».

Таке визнання виняткової мудрості людини, що говорила про себе: «Я знаю те, що я нічого не знаю», глибоко на нього подіяло. У віці сорока років Сократ відчув у собі покликання вчителя істини. Особливе значення Сократ надавав пізнанню суті добродетності. За Сократом, добродетність — це знання, а знання, в першу чергу, — це самопізнання. Моральна

людина повинна знати, що таке добродетель. Мораль і знання із цього погляду збігаються; для того, щоб бути добродетельним, необхідно знати добродетель як таку, як «загальне», що служить основою всіх окремих добродетелей. Вирішенню задачі знаходження «загального» повинен був, за думкою Сократа, сприяти його особливий філософський метод.

Сократ був супротивником демократії. Він відкрито виступав проти волі народу. Ідеальним уважав правління аристократії.

У 399 році до н. е. Сократа звинуватили в тому, що він не визнає богів, яким вклоняється місто, і вводить інших, нових богів, а також у розбещенні молоді. Він був притягнутий до суду й визнаний винним. Сократа було засуджено до страти більшістю голосів присяжних. За законом засуджений на смерть мав право просити замінити покарання на альтернативне тому, якого вимагає обвинувачення. Якби Сократ запропонував вигнання, присяжні не заперечували б. Але Сократ відмовився. Через тридцять днів після винесення вироку його було страчено.

16 Translate the text without a dictionary. Summarize it.

The period in which Socrates lived was called the Golden Age of Athens. He was the son of Sophroniscus, a sculptor, and Phaenarete, a midwife. During the early part of his life, he seems to have followed in his father's footsteps, working as a sculptor. Socrates was married to Xanthippe (who is often depicted as a shrew) and she bore him three sons. Socrates was a student of Anaxagoras. At first he spent his time studying cosmology but later he devoted himself to ethics.

Socrates himself wrote absolutely nothing. Most of our knowledge of his life and philosophical thought comes from the testimonies of others. The accounts written about him are contradictory. In *The Clouds*, for example, Aristophanes portrays Socrates as the worst sort of Sophist and as an atheist. Plato and Xenophon, on the other hand, virtually transform Socrates into a secular saint and martyr. Moreover, Plato wrote numerous dialogues, using Socrates as the main character. While some of these dialogues do seem to represent Socrates' actual views, in others — particularly in the later dialogues — Plato uses Socrates simply as a mouthpiece for his own philosophical system.

In the *Apology* Socrates describes an event that helped to shape his approach to philosophy. His friend Chaerephon went to the shrine of Apollo at Delphi and asked the priestess of the shrine whether there was anyone wiser than Socrates. The priestess, speaking for Apollo, answered that no one was wiser than Socrates. Upon hearing this story, Socrates set out to prove the priestess wrong and began to question those in Athens who had a reputa-

tion for wisdom — politicians, poets and artisans. What he discovered was that although all these individuals claimed to have wisdom, they actually possessed very little. Socrates concluded that the goddess was in fact right: he was much wiser than his fellow citizens because he at least knew how ignorant he was, whereas they did not. This affirmation of his own ignorance is the starting point of Socrates' philosophy.

In Plato's early dialogues, the method of argumentation that Socrates uses is called the *elenchos* (eh-lenk-us) or examination. In these dialogues we find him asking questions of others in an attempt to lead them indirectly to the truth. Socrates' method serves both a negative as well as a positive function. Negatively, Socrates is attempting to show the individual with whom he is arguing that the view which he holds is untenable.

On the positive side his goal is to move closer to the *eidos* or universal definition of the thing being spoken about. In the *Euthyphro*, for example, the subject matter is piety, so he is looking for the *eidos* of piety — a standard for determining which actions are pious or impious in all circumstances. Once we have this standard, he believes, we will possess certain knowledge (*episteme*) about right and wrong/good and bad/virtue and vice. And with this knowledge, he is convinced that happiness is all but inevitable.

The corollary to this view is that all vice, then, must be due to ignorance. Nobody knowingly does what is wrong: they always think that what they are doing is right. Even the person who performs the most heinous acts imaginable always thinks that he is doing them for some good reason.

It follows that Socrates could never accept the possibility of what Aristotle would call "moral weakness" (*acrasia*) — that is "knowing the good and yet doing the evil". In his view, we deceive ourselves into thinking that the evil we do is actually good, so that we can justify our wicked actions. In this sense, the evil-doer neither really knows what the good is nor does he intentionally choose evil.

In the end Socrates believed that the life of virtue (*arete*) was always in a person's best interest. He did not think that anyone could be happy in life who was not also morally good. This fundamental belief is expressed in the following:

I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money and every other good of man, public as well as private.

It is the job of the philosopher, therefore, to strip away people's misconceptions, delusions and self-deceptions in order to bring them to a better understanding of the good and thus to help them attain the goal that all human beings desire — happiness (*eudaimonia*).

In a nutshell, then, here is a diagram to help you understand how the Socratic method inevitably leads to happiness:

Elenchos ⇒ Eidos ⇒ Episteme ⇒ Arete ⇒ Eudaimonia

17 Translate these famous quotations by Socrates. Which one appeals to you most of all? Account for your choice. Choose one of them for an essay.

“Thou shouldst eat to live; not live to eat.” “Having the fewest wants, I am nearest to the gods.” “True knowledge exists in knowing that you know nothing. And in knowing that you know nothing, that makes you the smartest of all.”

“As for me, all I know is that I know nothing.”

“I know nothing except the fact of my ignorance.”

“The only good is knowledge and the only evil is ignorance.”

“By all means marry; if you get a good wife, you’ll be happy. If you get a bad one, you’ll become a philosopher.”

“Children today are tyrants. They contradict their parents, gobble their food, and tyrannize their teachers. “

“Do not do to others what angers you if done to you by others.”

“Not life, but good life, is to be chiefly valued.”

“Remember that there is nothing stable in human affairs; therefore avoid undue elation in prosperity, or undue depression in adversity. Remember what is unbecoming to do is also unbecoming to speak of.”

“He is richest who is content with the least.”

“Envy is the ulcer of the soul.”

“I am not an Athenian or a Greek, but a citizen of the world.”

18 Expand on the following:

“But already it is time to depart, for me to die, for you to go on living; which of us takes the better course, is concealed from anyone except God.” (*The last words of Socrates’ speech to the court following the sentence of death imposed on him by the Athenians.*)

“I decided that it was not wisdom that enabled [poets] to write their poetry, but a kind of instinct or inspiration, such as you find in seers and prophets who deliver all their sublime messages without knowing in the least what they mean.”

19 Topics for discussion and essay writing:

- a Socrates — philosopher and martyr.
- b The Socratic method and doctrines.
- c The Socrates' legacy.

supplementary reading

THE TRIAL

THE TRIAL OF SOCRATES took place in 399 BC when he was nearly 70. The charges were that he refused to recognise the official gods of the state, that he introduced new gods and that he corrupted the young. There was a vivid political background to the trial, but this does not mean that the charges were a sham and that the trial was really a political one. Socrates was saying the wrong things at the wrong time.

Plato was at the trial; the *Apology* (or “defence-speech”) of *Socrates* which he wrote a few years afterwards was probably his first work. From a legal point of view, Socrates’s speech is a miserable performance. He begins by saying that he has no skill as a speaker; this is a standard rhetorical first move, but in this case one would have to agree with him, if his aim in speaking were simply to get himself acquitted. Almost everything he says to rebut the official charges is either irrelevant or else unpersuasive. For example, on the subject of religion he confines himself to mocking his accuser. He gets him to contradict himself by provoking him into saying that Socrates is a complete atheist who believes in no gods at all. But if that were so, Socrates points out, how could he also be guilty of introducing new gods? To the charge that he has corrupted the young, Socrates makes the unconvincingly convoluted reply that he cannot intentionally have done any such thing, since this would have been against his own interests. To corrupt someone is to harm him, he says, and if you harm someone then he will try to harm you back. So clearly he would not have risked that. This argument will have persuaded nobody.

Socrates knew that his judges were already prejudiced against him by the slanders of Aristophanes, and set out to correct these false impressions. He is not, he says, a man who teaches for money, like the professional “Sophists” with whom Aristophanes has confused him. He also tried to dismiss the slander that he taught people how to win arguments by trickery when they were in the wrong. Far from it, he protested, for he did not know enough to teach anybody anything.

This is the main theme of the *Apology*, which is more of a general defence of his way of life than a rebuttal of the official charges. The nub of this defence is Socrates's claim that he has positively benefited the Athenians by subjecting them to his philosophical cross-examinations, but that they have failed to realize this and merely been angered by it, which is why he has ended up on trial for his life. The superior wisdom of Socrates lies in the fact that he alone is aware of how little he knows. Of course, there is a little more to Socrates's wisdom than just that, as he is made to admit elsewhere in Plato's dialogues. Although, he claims, "the arguments never come out of me; they always come from the person I am talking with", he acknowledges that he is "at a slight advantage in having the skill to get some account of the matter from another's wisdom and entertain it with fair treatment". He describes himself as an intellectual midwife, whose questioning delivers the thoughts of others into the light of day. But this skill in elucidation and debate, which he obviously has in abundance, is not a form of real wisdom so far as Socrates is concerned. Real wisdom is perfect knowledge about ethical subjects, about how to live. When Socrates claims ignorance, he means ignorance about the foundations of morality; he is not asserting any general sort of scepticism about everyday matters of fact. His concern is solely with ethical reflection, and he cannot with a clear conscience abandon his mission to encourage it in others:

If I say that this would be disobedience to God, and that is why I cannot mind my own business, you will not believe that I am serious. If on the other hand I tell you that to let no day pass without discussing goodness and all the other subjects about which you hear me talking and examining both myself and others is really the very best thing that a man can do, and that life without this sort of examination is not worth living, you will be even less inclined to believe me. Nevertheless that is how it is.

The guardian spirit warned him off any involvement in politics, he says, because if he had made a public figure of himself, he would have been killed long before he could have done much good. That is why he chose to minister to the people privately:

I spend all my time going about trying to persuade you, young and old, to make your first and chief concern not for your bodies nor for your possessions, but for the highest welfare of your souls, proclaiming as I go, Wealth does not bring goodness, but goodness brings wealth and every other blessing, both to the individual and to the state.

This persuasion seems to have been rather strident at times. He implies that the Athenians should be "ashamed that you give your attention to acquiring as much money as possible, and similarly with reputation and honour, and give no attention or thought to truth and understanding and the perfection of your soul". He must have particularly annoyed them when he said, during his trial, that he

thought he was doing the Athenians “the greatest possible service” in showing them the errors of their ways. This was at a stage of the proceedings when he had already been voted guilty and was required to argue for a suitable penalty, to counter the prosecution’s proposal that he be put to death. Typically, he treats this responsibility with irony. What he actually deserves for doing the Athenians such a service, he says, is not a punishment but a reward. He suggests free meals for life at the expense of the state. Such an honour was usually reserved for victors at the Olympic games and suchlike; he has earned it even more than they have, he says, because “these people give you the semblance of success, but I give you the reality”. He ends this part of the speech by suggesting a fine instead, at the instigation of Plato and other friends who offer to pay it for him. But the Athenians had already lost their patience. They voted for the death penalty by a larger majority than that by which they had found him guilty. This means that some of them, having previously found him innocent, were so enraged by his cheek that they either changed their minds or else decided to get rid of him anyway.

One story has it that as Socrates was leaving the court, a devoted but dim admirer called Apollodorus moaned that the hardest thing for him to bear was that Socrates was being put to death unjustly. What said Socrates, trying to comfort him? “Would you rather wish I was put to death justly?”

XENOPHON

THE SON of an upper-class Athenian, Xenophon (c. 428 — c. 354), as a young man, served in the cavalry during the final years of the Peloponnesian War. He got to know and admire Socrates, and shared his right-wing oligarchic tastes, which accounts for Xenophon's withdrawal from Athens after the oligarchic revolution of the Thirty had been overthrown, and democracy was restored.

At the time of Socrates' execution, Xenophon was politically compromised at home because of his oligarchic views, and the Athenians sentenced him, in absentia, to banishment, involving the confiscation of his property. In 396 — 394 he served as one of the senior commanders of the King of Sparta. When he settled at Sparta the Spartans gave him an estate at Scillus, where he spent many years hunting and writing. But the battle of Leuctra removed Scillus from Sparta's control, and the family moved to the Isthmus of Corinth. In c. 365 relations between the Spartans and Athenians having improved, Xenophon was able to return to Athens, which had cancelled his sentence of exile.

The works relating to Socrates fall into a special category of his writings. *The Apology* describes Socrates' conduct before, during and after his trial, and endeavours to show that he was a man of great worth, who should never have been condemned to die.

The Symposium invents discussions at an imaginary party held at the house of the younger Callias. In 371 Callias, by then a man of advanced years arranged the peace between Athens and Sparta that bears his name.

Household Management (Oeconomicus), professes to reproduce discussions in which Socrates offered advice about household affairs and the behaviour of wives; the essay is designed to exhibit the virtues of a country gentleman. The work known since the Renaissance as *The Memoirs (Memorabilia)*, curiously combines its defence of Socrates with discussions on education, wealth and domestic management, which were subjects that had never occupied the philosopher's attention.

Xenophon was very proud to have known Socrates, although he was not a serious student. What he later had to say about his hero is just invention. A mild, prosaic, prudent, robustly common-sensical, commonplace Socrates emerges, reflecting, all too often, the known tastes and limitations of Xenophon himself. Xenophon is also eager to plunge into the already abundant literary controversies about Socrates' trial and death, refuting by implication a certain Polycrates, who had asserted that Socrates only got what he deserved.

As for Xenophon's surviving writings which do not concentrate on Socrates, the earliest of these pieces is *The Spartan Constitution*, written in c. 388. Here Xeno-

phon expresses admiration for the stable governmental system of the Spartans, who had given him his home at Scillus.

The *March Up Country (Anabasis)*, completed in 377 is a vivid account of the expedition of the Greek mercenaries to help Cyrus the younger against Artaxerxes II Mnemon.

The *Education of Cyrus* is in effect one of the earliest of many Greek treatises "On Kingship". It is a sort of historical novel, with Cyrus II the Great of Persia (559—529) as its model hero; and Xenophon, while expressing admiration for the monarch and for the other Cyrus the younger with whom he had served, takes the opportunity to express his own views on authority, organization, moral reform and family life. For centuries this discussion was regarded as his masterpiece.

The *Hiero* seems to constitute a postscript to *The Education of Cyrus*. It takes the form of a dialogue between Hiero I of Syracuse and the poet Simonides of Ceos, who visited his court; the two men discuss whether an autocrat can lead a happy life and gain his subjects' support. This is possible that the poorer a tyrant's subjects are, the more submissive they will be.

Xenophon's *Hellenica* is a Greek history, in seven books, covering the period from 411 to 362, and professing to continue Thucydides. It was written at intervals between c. 403 and the years after 362, and its contents reflect the author's places of residence at those various epochs. Although he is not a Spartan propagandist, his sources and tastes exhibit a pro-Spartan bias. The Second Athenian League, for example, is omitted altogether; and his concluding gloom about the hopeless situation after the battle of Mantinea is motivated by Sparta's downfall. Moreover there is too little emphasis on Epaminondas and too much on Agesilaus II.

On Ways and Means or *On Revenues* proposes practical methods of increasing Athens' resources by the encouragement of commercial and industrial enterprises, according to a somewhat free version of the sensible, peace-orientated policies of the financier-politician Eubulus. The work seems to refer to the Third Sacred War, which started in 356. Xenophon had written earlier *On Hunting*, and now came *On Horsemanship* and the *Hipparchicus*. Both these essays are professionally competent contributions to military science, written during an epoch when that subject was fashionable.

Xenophon's versatility was impressive — indeed he spread himself too widely. A man of deep reactionary political tastes, he held a simple belief in the virtues of strong leadership, which accounts for the various treatises in which he glorifies powerful leaders. As regards military life, he was not a soldier by training, but acquired considerable expert knowledge, especially in cavalry tactics, and this appears in the writings mentioned above. About the desirability of discipline among the troops he held rigorous views, but combined them with great sympathy towards ordinary soldiers, to whose day-by-day existences he devoted careful attention.

After his military career was over, he lived the life of an affluent landowner and the rural activities involved in such a position absorbed most of his interests. As a historian and continuator of Thucydides, the *Hellenica* showed Xenophon's deficiencies all too clearly — although his eye for a good scene and story cannot be denied, and received greatly admired illustration in his *March Up Country* (*Anabasis*). But in contrast to his mediocre performance as a general historian *On Ways and Means*, even if not wholly practical in its interpretation of Eubulus' policies, shows a reasonable assessment of what might currently be done at Athens. Xenophon was a generous, philanthropic man with an essentially optimistic outlook, but his frequent bouts of earnest moralizing reflect a lightweight amalgam of banal prejudice and pious superstition. Nevertheless, this same popular ethical uplift, conveyed in lucid, intelligible prose and sometimes gripping narrative, made him readable, and many Romans so warmly admired his combination of an active public life with literary achievement that he became the most popular of all Athenian prose writers.

exercises

1 Transcribe the following words. Pay attention to the stress:

To condemn, reform, to profess, to constitute, essay, postscript, renaissance, autocrat, controversy, epoch.

2 Give Ukrainian equivalents of the following expressions:

An upper-class Athenian; to share right-wing tastes; to be politically compromised; to arrange a peace; to plunge into literary controversies; a stable system of government; a vivid account; to exhibit a pro-Spartan bias; sensible, peace-oriented politics; to show a reasonable assessment; popular ethical uplift conveyed in lucid intelligible prose.

3 Find in the text English equivalents to the following Ukrainian expressions:

Конфіскація майна; маєток; скасувати вирок; вигаданий; вимисел; спростувати; епоха Відродження; у дійсності, у сутності; історичний роман; виражати свої погляди; двір; одержати підтримку підданих; покірний; описувати, висвітлювати період з ... по ...; епоха; пристрасть, необ'єктивність; крах, падіння Спарти; збільшувати прибутки; сприяння торговим і промисловим підприємствам; багатосторонність; прославляти могутніх правителів, вождів; дотримуватися строгих поглядів; багатий землевласник; демонструвати недоліки; на відміну від; упередження й релігійні заборони; захоплююче оповідання.

4 Answer the following questions to check how carefully you have read the text:

- a What do we know about Xenophon's life?
- b What were Xenophon's political opinions?
- c Which works by Xenophon fall into a special category? What are they? What is the plot?
- d How is Socrates presented in Xenophon's historical writings?
- e What is Xenophon's *Anabasis* devoted to?
- f What problems are raised in Xenophon's writings the *Education of Cyrus* and the *Hiero*?
- g What do we know about Xenophon's *Hellenica*?
- h Did Xenophon limit himself only to history? Illustrate your answer.
- i How can Xenophon's work be assessed? What was his contribution to the further development of historiography?

5 Decide whether the following statements are true or false; correct the wrong ones:

- a Xenophon was a helot.
 - b Xenophon was an eyewitness of the Peloponnesian War.
 - c Xenophon was a democrat and he was exiled from Athens by the oligarchic government of the Thirty Tyrants.
 - d Xenophon's historical writings are free from bias and invention.
 - e Xenophon was one of Socrates' devoted disciples but unlike Plato and others he didn't write anything about his great teacher.
-

- f Xenophon shared pro-Spartan views though he was an Athenian.
- g Oeconomicus, a treatise on the revenues of Athens, is designed to show how the public revenue of Athens may be improved.
- h Xenophon only mentioned the facts without any critical approach and speculation.

6 Substitute the words and phrases in italics with the active vocabulary from the text:

- a Xenophon, the son of *an Athenian aristocrat* held with Socrates' right-wing oligarchic tastes, which *provides an explanation* for his withdrawal from Athens after the restoration of democracy.
- b Xenophon was condemned *to be exiled*, involving deprivation of *private ownership*.
- c When Xenophon settled in Sparta the Spartans gave him a *manor* at Scillus.
- d Xenophon was very proud to have known Socrates but what he later had to say about him is *just figment*.
- e Xenophon is eager *to carry on the already plentiful polemics* on Socrates' trial and death.
- f Xenophon *admired the steady system of government* in Sparta.
- g Anabasis by Xenophon is a *colorful description* of the expedition of the Greek mercenaries to help Cyrus the younger against Artaxerxes II.
- h The Education of Cyrus is *virtually* one of the earliest of many Greek treatises "On Kingship".
- i In the Hiero Xenophon speculates whether a *dictator* can lead a happy life and *secure his citizens' backing*.
- j Hellenica's contents reflect the author's places of residence at various *periods*.
- k Xenophon was not a Spartan propagandist but his sources and tastes *display* a pro-Spartan *prejudice*.
- l On Revenues proposes practical methods of *augmenting Athens' wealth* by the *boosting* of commercial and industrial *ventures* according to a free version of the *reasonable, peaceful* policies of Eubulus.
- m Xenophon's *polygony* was impressive.
- n When Xenophon retired he lived the life of a *rich landlord*.
- o As a historian and *successor* of Thucydides the Hellenica showed Xenophon's *failures* all too clearly.

7 Fill in the blanks with the given words and phrases:

Mercenaries, barbarian, epoch, to increase resources, autocrat, to have an eye for, military, to profess, prejudice, to immortalize, charge of irreligion, robustly common-sensical, superstition, deficiencies, desirability of discipline, commonplace, bias, to elevate, revenues, to cover, downfall, treatise, to occupy attention, court, subjects, skirmishes, panegyric, rigorous views, prudent, to gain support, to deny.

The *Anabasis*, a history of the expedition of the Younger Cyrus, and of the retreat of the Greek _____ who formed part of his army. This work has _____ Xenophon. It was the first work which made the Greeks acquainted with some portions of the Persian Empire, and it showed the _____ of that extensive monarchy. The _____ of the retreating Greeks with their enemies, and the battles with some of the _____ tribes, are not such events as _____ the work to the character of a _____ history.

The *Hellenica* is divided into seven books, and _____ the forty-eight years of the _____ when the History of Thucydides ends to the battle of Mantinea which marked Sparta's _____.

The *Agesilaus* is a _____ on Agesilaus II, king of Sparta, the friend of Xenophon.

The *Hipparchicus* is a _____ on the duties of a commander of cavalry, containing military precepts. About the _____ among the troops Xenophon held _____.

The *Respublica Lacedaemoniorum* is a _____ on the Spartan states, and the *Atheniensium* on the Athenian States.

The *De Vectigalibus*, a treatise on the _____ of Athens, is designed to show how to _____ Athens' _____.

The *Memorabilia of Socrates*, in four books, was written by Xenophon to defend the memory of his master against the _____ of _____ and of corrupting the Athenian youth.. It is entirely a practical work which combines its defense of Socrates with discussions on the subjects which have never _____ the philosopher's _____. It _____ to show Socrates as he taught.

The *Apology of Socrates* is a short speech, containing the reasons which induced Socrates to prefer death to life. Socrates emerges as a _____ person and a mouthpiece of Xenophon's tastes and limitations.

The *Hiero* is a dialogue between King Hiero and Simonides, who visited his _____ in which the king speaks of the dangers and difficulties incident to an exalted station, and the superior happiness of a private man. The two men discuss whether an _____ can lead a happy life and _____ his _____.

The *Hellenica* _____ the period from 411 to 362 and exhibits a pro-Spartan _____. It can't be _____ that Xenophon had an for a good scene and story but his frequent bouts of earnest moralizing reflect a lightweight amalgam of banal _____ and pious _____.

8 Insert the missing prepositions wherever necessary:

Four ... Xenophon's works purport to record actual conversations ... Socrates, whom he had known as a young man. ... the *Anabasis*, Xenophon consulted ... his decision to join Cyrus. Socrates, advised him to consult the oracle of Delphi, as it was a hazardous matter ... him to enter the service ... Cyrus, who was considered to be the friend of the Lacedaemonians and the enemy ... Athens. Xenophon went to Delphi, but he did not ask the god whether he should go or not; he probably had made up his mind. He merely inquired ... what gods he should sacrifice so that he might be successful in his intended enterprise. Socrates was not satisfied ... his pupil's mode ... consulting the oracle; but as he had got an answer, he told ... him to go. He tells ... us frankly that Socrates rebuked him ... this evasion, and that is all we know ... their discussion. If there had been more to tell, Xenophon would have told it, for he was not averse ... talking ... himself. ... this time Xenophon was ... thirty, and Socrates had passed ... before his return ... Asia. Several ... the Socratic conversations he records are ... subjects we know Xenophon was specially interested and the views he offers ... them are just those he elsewhere expresses ... his own name or ... the mouth of Cyrus ... the *Cyropadia*. Accordingly, no one appeals ... such works as *Oeconomicus* ... evidence regarding the historical Socrates. His *Apology* and *Symposium* are similarly disregarded as sources ... information ... Socrates.

9 Insert the missing articles wherever necessary:

Since ... eighteenth century, however, it has been customary to make ... exception in favor of ... single work, ... *Memorabilia*, composed by ... exiled Xenophon with ... professed intention of showing that Socrates was not irreligious, and that, so far from corrupting the young, he did them ... great deal of good by his conversations. It makes sense that... eighteenth century should have preferred ... Socrates of ... *Memorabilia* to that of ... Platonic dialogues, for he comes nearer to their idea of what ... philosopher ought to be. In other respects it is hard to see what there is to recommend Xenophon. It is recognized that he is far from being ... trustworthy historian, and ... Cy-

ropaedia shows his turn for philosophical romance. It is methodologically unsound to isolate ... Memorabilia from Xenophon's other Socratic writings, unless there are strong reasons to do so. Thus, since it is impossible to get anything like ... complete picture of Socrates from ... Memorabilia alone, Xenophon supporters fill their outline with Plato's account.

10 Translate the following sentences from Ukrainian into English using the active vocabulary:

- a Відомо, що Ксенофонт походив з афінської аристократичної родини. Він був учнем Сократа й продовжувачем Фукідіда. Багато своїх праць Ксенофонт присвятив своєму вчителю, але все, що написано про Сократа, — вимисел.
- b У молодості Ксенофонт служив у кавалерії в останні роки Пелопоннеської війни, брав участь в експедиції грецьких найманців проти Артаксеркса II, коли Кир Молодший вирішив посісти на перський трон. Надалі ці події були відбиті в його трактаті «Анабасіс».
- c Ксенофонт розділяв праві авторитарні погляди Сократа.
- d Будучи людиною глибоко реакційних політичних поглядів, Ксенофонт був присуджений до вигнання з Афін з конфіскацією майна після усунення влади Тридцятьох Тиранів.
- e Праці Ксенофонта вражають своїм різноманіттям. Твори, що дійшли під його іменем, прийнято ділити на такі групи: 1) історичні: «Анабасіс», «Історія Греції», «Агесілай», «Кіропедія»; 2) філософські: «Спогади про Сократа», «Захист Сократа на суді», «Домострой», «Бенкет», «Гіерон»; 3) політичні: «Державний устрій Спарти», «Державний устрій Афін», «Прибутки (Атики)»; 4) дидактичні: «Гіппархик», «Про верхову їзду», «Кінегетик».
- f «Гіерон» — діалог, у якому сиракузький тиран Гіерон II описує поету Симоніду важке становище такого володаря, як він, а Симонід указує йому засоби, якими він все-таки може здобути любов і підтримку підданих. Тут Ксенофонт висловлює припущення, що чим бідніше піддані, тим вони покірніше.
- g У «Державному устрої Спарти» автор описує спартанські установи, встановлені Лікургом, у яких Ксенофонт вбачає ідеал державного ладу. Насправді ж у часи Ксенофонта спартанці далеко відійшли від цього ідеалу.
- h У трактаті «Прибутки» Ксенофонт дає поради афінянам, як збільшити державні прибутки шляхом збільшення числа метеків, які сплачують податок, або шляхом розробки срібних рудників за допомогою рабської праці.
- i Закінчивши воєнну кар'єру, Ксенофонт став багатим землевласником.
- j У працях Ксенофонта багато недоліків, банальних забобонів, релігійних марновірств, вимислу. Але не можна заперечувати той факт, що він був

прекрасним оповідачем. Його захоплюючі твори написано чіткою й зрозумілою мовою.

11 Translate from Ukrainian into English:

- I Безсумнівним фактом із першого періоду життя Ксенофонта є його знайомство із Сократом; збереглося навіть оповідання (втім, може бути вигаданим) про те, як відбулося це знайомство. Сократ нібито одного разу зустрів Ксенофонта у вузькому провулку, загородив йому шлях ціпком і запитав, де продаються різні їстівні припаси. Коли Ксенофонт відповів, Сократ запитав його знову про те, де люди робляться добродішними. Ксенофонт не знав, що відповісти. Тоді Сократ сказав: «У такому випадку йди зі мною й учися».
- II «Історія Греції» (в 7 книгах) містить у собі опис подій з 411 року до битви під Мантинеєю включно (362 рік). Цей твір розпадається на дві, різні за манерою викладу, частини. Перша частина є продовженням незакінченої історії Фукідіда; починається вона без вступу, з того моменту, на якому зупинився Фукідід. Виклад — короткий, сухий, у хронологічному порядку, як у Фукідіда. Друга частина, що починається із правління Тридцяти, навпаки, вирізняється живим, докладним, яскравим викладом, із наведенням багатьох, нерідко довгих, промов. Перша частина порівняно об'єктивна, але в другій відчувається велика пристрасть автора до Спарти, особливо до так шанованого ним Агесилаю, і вороже ставлення до Фів.
- III «Кіропедія» (тобто виховання Кіра) — це свого роду історичний роман, в якому розповідається про те, як виховувався Кір Старший, засновник перського царства, як він вирізвився серед інших як державний діяч, полководець і цар. Історичні факти тут перекручено до крайності; немає навіть достовірного зображення перських ідей і звичаїв; скоріше це — похвальне слово сократівським принципам і спартанській практиці; Кір сам — наполовину Сократ, наполовину Агесилай. У римлян, у Візантії й у новій Європі XVII століття «Кіропедія» мала великий успіх і спричинила появу численних філософських романів. Для нас вона цікава тому, що характеризує політичні, моральні й педагогічні ідеали Ксенофонта й слугує свідоцтвом його захоплення східним побутом і звичаями.

12 Translate the text without a dictionary. Summarize it.

An Athenian, the son of Gryllus, Xenophon was born about 444 BC. In his early life he was a pupil of Socrates; but the turning point in his career came when he decided to serve in the Greek contingent raised by Cyrus against Artaxerxes in 401. Xenophon himself mentions the circumstances under which he joined this army. Proxenus, a friend of Xenophon, was already with Cyrus, and he invited Xenophon to come to Sardis, and promised to introduce him to the Persian prince. He accompanied Cyrus into Upper Asia. In the battle of Cunaxa (401 BC.) Cyrus lost his life, his barbarian troops were dispersed, and the Greeks were left alone on the wide plains between the Tigris and the Euphrates. It was after the treacherous massacre of Clearchus and others of the Greek commanders by the Persian satrap Tissaphernes that Xenophon came forward. He had held no command in the army of Cyrus, nor had he, in fact, served as a soldier, yet he was elected one of the generals, and took the principal part in conducting the Greeks in their memorable retreat along the Tigris over the high table-lands of Armenia to Trapezus (Trebizond) on the Black Sea. From Trapezus the troops were conducted to Chrysopolis, which is opposite to Byzantium. The Greeks were in great distress, and some of them under Xenophon entered the service of Seuthes, king of Thrace. As the Lacedaemonians under Thimbrou (or Thibron) were now at war with Tissaphernes and Pharnabazus, Xenophon and his troops were invited to join the army of Thimbron, and Xenophon led them back out of Asia to join Thimbron (399). Xenophon, who was very poor, made an expedition into the plain of the Caicus with his troops before they joined Thimbrou, to plunder the house and property of a Persian named Asidates. The Persian, with his women, children, and all his movables, was seized, and Xenophon, by this robbery, replenished his empty pockets (Anab. 7:8, 23). He tells the story himself, and is evidently not ashamed of it.

In other ways also he showed himself the prototype of an adventurous leader of condottieri, with no ties of country or preference of nationality. He formed a scheme for establishing a town with the Ten Thousand on the shores of the Euxine; but it fell through. He joined the Spartans, as has been seen, and he continued in their service even when they were at war with Athens. Agesilaus, the Spartan, was commanding the Lacedaemonian forces in Asia against the Persians in 396, and Xenophon was with him at least during part of the campaign. When Agesilaus was recalled (394), Xenophon accompanied him, and he was on the side of the Lacedaemonians in the battle which they fought at Coronea (394) against the Athenians. As a natural consequence a decree of exile was passed against him at Athens. It seems that he went to Sparta with Agesilaus after the battle of Coronea, and soon after he settled at Scillus in Elis, not far from Olympia, a spot of which he has giv-

en a description in the *Anabasis*. Here he was joined by his wife, Philesia, and his children. His children were educated in Sparta.

Xenophon was now a Lacedaemonian so far as he could become one. His time during his long residence at Scillus was employed in hunting, writing, and entertaining his friends; and perhaps the *Anabasis* and part of the *Hellenica* were composed here. The treatise on hunting and that on the horse were probably also written during this time, when amusement and exercise of this kind formed part of his occupation. On the downfall of the Spartan supremacy, at Leuctra in 371, Xenophon was at last expelled from his quiet retreat at Scillus by the Elans, after remaining there about twenty years. The sentence of banishment from Athens was repealed on the motion of Eubulus, but it is uncertain in what year. There is no evidence that Xenophon ever returned to Athens. He is said to have retired to Corinth after his expulsion from Scillus, and as we know nothing more, we assume that he died there some time around 357.

13 Translate these famous quotations by Xenophon. Choose one you like most of all and develop the idea in the essay of your own.

“The sweetest of all sounds is praise.”

“The true test of a leader is whether his followers will adhere to his cause from their own volition, enduring the most arduous hardships without being forced to do so, and remaining steadfast in the moments of greatest peril.”

“There is small risk a general will be regarded with contempt by those he leads, if, whatever he may have to preach, he shows himself best able to perform.”

“Wherever magistrates were appointed from among those who complied with the injunctions of the laws, Socrates considered the government to be an aristocracy.”

“Excess of grief for the dead is madness; for it is an injury to the living, and the dead know it not.”

“A man’s praises have very musical and charming accents in the mouth of another, but sound very flat and untunable in his own.”

“Policy goes beyond strength, and contrivance before action; hence it is that direction is left to the commander, and execution to the soldier, who is not to ask Why? but to do what he is commanded.”

14 Debate the proposition of John W. Gardner:

“History never looks like history when you are living through it. It always looks confusing and messy, and it always feels uncomfortable.”

15 Topics for discussion and essay writing:

- a Xenophon’s writings on Socrates.
- b Xenophon’s life and career.
- c Xenophon — a historian and continuator of Thucydides.

PLATO

PLATO (c. 420—347) belonged to an Athenian family that was aristocratic on both sides. After aspiring to become a poet, he became an adherent of Socrates and devoted himself to philosophy. He took some part in political life during the oligarchic revolution of the Thirty. But the subsequent democratic restoration, followed by the traumatic experience of Socrates' condemnation to death, inspired him with disgust for democracy and for politics in general. So with some of his fellow students he took refuge with the philosopher Euclides of Megara. In 387 Plato visited the Pythagorean philosopher, mathematician and political leader Archytas at Taras, and Dionysius I of Syracuse in Sicily. On his way back to Greece, he may have been detained at Aegina, and released only after paying a ransom. After returning home, he instituted his Academy outside Athens, and spent most of the rest of his life teaching within its precincts. Plato wrote a lot of works.

Plato's *Republic*, *Statesman* and *Laws* can be grouped together as his major statements on political matters. The monumental work known to us as the *Republic* amalgamates ethics and politics and metaphysics in a spirit of creative crusading passion. The ostensible theme is justice: what is it, and can we show that it is always beneficial to its possessor? Can we show that moral distinctions are based upon a rational principle?

Plato answers the questions by describing an imaginary state, to be regarded as the embodiment of justice, under the direction of a governing class, the guardians, presided over by a philosophical ruler, the "philosopher-king". This state, which should be neither too rich nor too poor, must be based on the provision of an excellent education to the members of its dominant class, continually exposing them to the Good. Under Pythagorean influence, Plato believed that the mathematical sciences, led by arithmetic, should form the most prominent feature of this training. As regards other subjects, traditional modes of music and gymnastical methods must be preferred to novelties, as part of a general policy of shunning cultural innovation and licence. For that leads inevitably to social and political licence; seeing that art involves a kind of imitation, and imitation is not reality and can encourage further imitation, in the form of bad behaviour.

Justice in the state, he asserts, consists of the performance, by each of the three classes or castes of citizens, of its own proper functions. They include — in addition to the first, governing class of guardians — the auxiliaries, and the Third Class, or populace, consisting of farmers, traders, artisans and so forth. The education of this last group of people corresponds with their inferior status, since it will be restricted to the instruction that they need in order to perform their own

defined tasks; and in order to induce them to accept this inferior role in society it will be necessary to tell them “noble” lies.

And then Plato goes on to develop his familiar analogy between the state and the human soul: the state is merely the soul, since, ethics cannot be distinguished from politics. The soul, like the community, possesses three parts, reason, the will and sensation. And just as the guardians have the task of ruling the state, so reason ought to rule the soul.

The work ends with another myth of Plato’s own, the Myth of Er. He is a hero who was slain in battle and returns to tell his tale, offering a vision of the destiny of the just and unjust in the afterlife, so as to show, once and for all, that justice is not merely an arbitrary conception, but part of the structure of the universe.

The *Laws* takes up Plato’s plan for the best constitution of a city, jettisoning certain of his earlier and most obviously hypothetical conclusions, in favour of a second-best state. The *Republic’s* emphasis on education is reaffirmed, and the unity achieved by communism, too, remains a theoretical ideal, but is in practice abandoned, the family and its private property being recognized, subject to stringent regulations.

Plato’s writings are famous for their presentation of Socrates, although nothing they say about him can be regarded as authentic since Plato was not trying to recount historical facts about Socrates but to honour his thoughts and his career as a framework and background for his own philosophical opinions. And in so doing he erected the greatest literary monument any disciple has ever dedicated to his master. His earliest pieces were largely designed to refute the charges, put forward at Socrates’ trial, that he had been guilty of impiety and had corrupted Athenian youth. But many of these early dialogues also raise philosophical issues by bold, thought-provoking questions which only receive inconclusive or oblique or paradoxical answers. Plato’s second group of writings goes deeper into logical and metaphysical theory. In his final works, they offer monologues.

Socrates, by his questioning methods, had attempted to demonstrate the paradox that virtue, moral goodness, is knowledge, and Plato tried to explain what goodness is, and what kind of soul becomes good by understanding this. Socrates’ insistence on absolute standards was what impressed Plato, who also absorbed the Pythagorean convictions that there is a divine and unchanging reality transcending our senses, and that the soul is a fallen deity imprisoned in the body but capable, eventually, of realizing its divine character after death.

Such were the influences behind Plato’s *Theory of Forms* (Ideas), which pervaded so much of his thinking. These Forms are permanent, eternal realities, in contrast to the shifting, imperfect, material phenomena of the senses that echo and “participate in” them, or “imitate” them. There are Forms corresponding to every universal or general conception, but they are crowned by the Form of the Good, the supreme reality which provides the source and foundation of all the others — the objective standard by which knowledge is made possible, and men and women are enabled to govern their lives.

In his later works Plato shows that the Forms are apprehended by the Soul, which is their ultimate partner both in the macrocosm, which is God, the cause and explanation of the universe, and in the microcosm, which is the individual human soul. This human soul is far more real than the body and, being immortal, has always existed and will continue to exist in Pythagorean transmigrations. It is the soul, which bridges the gulf between unchanging reality and the changing world. And the health of the soul is the natural end of all movement and endeavour, so that his work laid the foundation of the “teleology” which plays so prominent a part in Aristotle and much subsequent European thought.

Although Plato was anxious to provide a rational, intellectual foundation for these views, he was the sponsor of idealism: the doctrine of a material world formed and governed by something non-material, so that behind perceived phenomena there is a true, eternal, unchanging reality. It is this idealistic conviction that has earned Plato overwhelming influence on the philosophical and religious thought of the later western world. With him began the central tradition of metaphysics; and he was also the forerunner of analytical philosophy.

No thinker before him had undertaken such a majestically wide-ranging survey of humankind and the universe. And yet, as the bewildering diversity of his writings suggests, he was the least systematic and most exploratory of philosophers. Moreover, much of what he said or made his speakers say seems unacceptable or even preposterous; and it can never be assumed that Plato, failed to realize it himself. None the less, his eloquent advocacies have compelled searchers after the truth, throughout the ages, to turn back to him again and again.

In the *Republic* and the *Laws* Plato insists that people must be governed by Reason. Since that is not their natural inclination, they must be compelled, to move in the required direction, by the enforcement of controls. It is not people’s natural inclination, Plato realized, to obey the promptings of Reason, because they are dominated by emotion instead. In consequence of this, he sees the training of the emotions as one of the most important functions of education, a function in which the teaching of art, music and poetry has to be scrupulously regulated. This is the necessity that made him insist on the cultural censorship.

Such coercive guidance seems undemocratic, but Plato was not a democrat. Although all forms of current politics incurred his disgust — since they were based on no absolute moral standard — and although he was humane and acute enough to note that increasing contrasts between wealth and poverty breed civil strife, his basic attitude remains opposed to democracy, displaying an aristocratic contempt for manual workers and slaves and barbarians.

Men are irredeemably unequal, it appeared to him; so educators are best advised to concentrate on the training of an elite — not of the masses which made up a democracy. And he felt a powerful distaste for what he regarded as the extreme democracy that governed Athens — the evil system that had executed Socrates, although later, paradoxically enough, this same system enabled Plato himself to

teach in uninhibited safety for many decades, and to teach anti-democratic doctrines at that.

exercises

1 Transcribe the following words. Pay attention to the stress:

Adherent, artisan, refuge, hypothetical, precincts, microcosm, caste, macrocosm, auxiliary, advocacy, elite, ostensible.

2 Find in the text English equivalents to the following Ukrainian expressions:

Знайти притулок; заарештовувати, брати під варту; сплачувати викуп; втілення справедливості; правлячий клас; простий народ, маси; торговці й ремісники; керувати державою; справедливість; справедливий; несправедливий; потойбічне життя; раз і назавжди; відкидати раніше зроблені висновки; приватна власність; достовірний; викладати історичні факти; спростовувати обвинувачення; нерухома вічна реальна сутність; що змінюється; недосконалий матеріальний світ; благо; закладати основу; провісник аналітичної філософії; абсурдна, безглузда теорія; внаслідок; примусовий; породжувати міжусобиці; виражати презирство; робітник фізичної праці; варвари.

3 Give Ukrainian equivalents of the following expressions:

In a spirit of creative crusading passion; general policy of shunning cultural innovations and licence; social and political licence; to correspond with the inferior status; arbitrary conception; subject to stringent regulations; to raise philosophical issues by bold, thought-provoking questions; a divine and unchanging reality; eloquent advocacy; increasing contrast between wealth and poverty; irredeemably unequal.

4 Answer the following questions to check how carefully you have read the text:

- a What do we know about Plato's life?
- b What were Plato's political views? What was his attitude to democracy?
- c What problems are raised in Plato's Republic?
- d What is justice according to Plato? How did Plato imagine an ideal state?
- e What emphasis did Plato place on education? What are the functions of education?
- f What was Plato's attitude to art, manual labour, property?
- g What analogy did Plato draw between the state and the human soul?
- h What is *The Laws* by Plato devoted to? How did Plato's first-best state differ from the second one?
- i What are Plato's writings famous for? Why can't we take anything written in them for granted?
- j In what way do Plato's early works on Socrates differ from the later ones?
- k How did Plato develop Socrates' doctrines?
- l What does Plato's Theory of Forms consist in?
- m What was Plato's contribution to the development of philosophy? What can he be criticized for?

5 Decide whether the following statements are true or false; correct the wrong ones:

- a The most famous of Socrates' pupils was a poor young man named Plato.
- b After the death of Socrates, Plato refuted much of his former teacher's doctrines and eventually founded his own school, the Academy, in 385. The Academy would become in its time the most famous school in the classical world, and its most famous pupil was Aristotle.
- c However, Plato later began to develop his own philosophy and the Socrates of the later dialogues does more teaching than he does questioning.
- d Plato made Socrates a mouthpiece for his own idealistic philosophy.
- e The Republic is one of the single most influential works in Western philosophy. Essentially, it deals with the central problem of how to live a good life; this inquiry is shaped into the parallel questions (a) what is equality in the State, or what would an ideal State be like, and (b) what is an ideal ruler?
- f The fundamental aspect of Plato's thought is the theory of "ideas" or "forms". Plato, like so many other Greek philosophers, was stymied by the question of change in the physical world. Plato claimed that all change, motion, and time were an illusion.

- g Plato denied private property.
- h Plato was a democrat.
- i Plato was a forerunner of metaphysics.

6 Explain the meaning of the following terms:

Idealism; metaphysics.

7 Fill in the blanks with the given words and phrases:

Defense, unity, fundamental, universe, cosmos, analogy, to postulate, supreme, just state, virtue, authentic, rational, justice, the Good, material, to assure, universe, caste, to enjoy, ideal state, reality, social class, absolute, to recount historical facts, to raise (an issue), soul, permanent, shifting, philosopher, to perform functions.

The earliest group of dialogues, called Socratic, include chiefly the *Apology*, which presents the _____ of Socrates; the *Meno*, which asks whether _____ can be taught; and the *Gorgias*, which concerns the _____ nature of right and wrong. These early dialogues present Socrates in conversations that illustrate his main ideas — the _____ of virtue and knowledge and of virtue and happiness, though nothing written in them about Socrates can be regarded _____ as Plato was not trying to _____. Each dialogue treats a particular problem without necessarily resolving the issue _____.

Plato was always concerned with the _____ philosophical problem of working out a theory of the art of living and knowing. Like Socrates, Plato began convinced of the ultimately harmonious structure of the _____, but he went further than his mentor in trying to construct a comprehensive philosophical scheme. His goal was to show the _____ relationship between the the state, and the _____. In the *Republic* he shows how the operation of _____ within the individual can best be understood through the _____ of the operation of justice within the state, which Plato proceeds to set out in his conception of the _____. However, justice cannot be understood fully unless seen in relation to the Idea of the which is the supreme principle of order and truth.

In the *Republic* and the *Phaedo* Plato _____ his theory of Forms. Ideas or Forms are the _____ immutable archetypes of all _____ phenomena, and only these Ideas are completely real; the _____ world possesses only relative _____. The Forms _____ order and intelligence in a world that is

in a state of constant flux. They provide the pattern from which the world of sense derives its meaning.

The _____ Idea is the Idea of the whose function and place in the world of Ideas is analogous to that of the sun in the physical world.

The *Republic*, the first Utopia in literature, asserts that the _____ is the only one capable of ruling the _____, since through his study of dialectic he understands the harmony of all parts of the _____ in their relation to the Idea of the Good. Each _____ or _____ happily _____ the _____ for which it is suited: the philosopher rules, the warrior fights, and the worker _____ the fruits of his labor.

Many of the late dialogues are devoted to technical philosophic issues. The most important of these are the *Theaetetus*; the *Parmenides*, which deals with the relation between the one and the many; and the *Sophist*, which discusses the nature of nonbeing. Plato's longest work, the *Laws*, written during his middle and late periods, discusses in practical terms the nature of the state.

8 Insert the missing prepositions wherever necessary:

Plato's teachings have been ... the most influential ... the history of Western civilization. ... pursuing the liberal studies ... his day, he became ... 407 BC a pupil and friend ... Socrates 388 BC he lived ... a time ... the court ... Dionysius the Elder, tyrant ... Syracuse. ... his return ... Athens, Plato founded a school, the Academy, where he taught mathematics and philosophy ... his death. His teaching was interrupted ... two more visits ... Syracuse (367 and 361 BC), which he made ... the vain hope ... seeing his political ideals realized ... Sicily.

Plato was a superb writer, and his works are part ... the world's great literature. His extant work is ... the form of dialogues and epistles. Some ... the dialogues and many ... the epistles attributed ... him are known to be spurious, while others are doubtful. ... the various dialogues he touched ... almost every problem that has occupied subsequent philosophers. The dialogues are divided ... three groups ... the probable order of composition.

- 9 a) Give the Past Indefinite, Participle I and Participle II of the verbs “лежати”, “класти” and “брехати”.
b) Fill in the gaps with the appropriate forms of the verbs “to lie” and “to lay”:
-

- a According to Plato the health of the soul is the natural end of all movement and endeavour, so that his work _____ the foundation of the “teleology” which plays so prominent a part in Aristotle and subsequent European thought.
- b After the news of the Sicilian disaster Athens was compelled at last to draw on the reserve of 1,000 talents which _____ untouched in the treasury.
- c A democratic rising in Samos prevented the rebellion of that island, which for the remainder of the Peloponnesian war was invaluable to Athens as a stronghold _____ between the two great centres of the struggle.
- d In 429 The Peloponnesians were deterred by the plague from invading Attica and _____ siege to Plataea in the interests of Thebes.
- e Plato is known to _____ special emphasis on education.
- f The permanent strength of the Peloponnesian confederacy _____ in the Peloponnesian states, all of which except Argos and Achaea were united under Sparta’s leadership.

10 Translate the following sentences from Ukrainian into English using the active vocabulary:

- a Замолоду Платон прагнув стати поетом. Надалі він став прихильником Сократа й присвятив себе філософії. У багатьох своїх працях Платон згадує свого вчителя. Але наведені факти ми не можемо вважати достовірними, тому що Платон намагався викладати не історичну хронологію подій, а основні ідеї своєї філософії.
- b Відомо, що Платон не був прибічником демократії, після усунення Тридцятьох утік з Афін і знайшов притулок у Мегарі.
- c Коли Платон повертався із Сіракуз, його було заарештовано і відпущено на волю тільки після того, як він заплатив викуп.
- d Платон — перший найбільший філософ, твори якого майже повністю дійшли до нас. Список творів, що збереглися в рукописі, включає 34 діалоги, «Апологію Сократа» і 13 листів, хоча деякі з діалогів вважають несправжніми щодо авторства.
- e Платона вважають родоначальником ідеалістичної філософії. Він стверджував, що матеріальний світ, який нас оточує і який ми пізнаємо органами чуття, є лише «тінню» і похідною від світу ідей, тобто матеріальний світ
-

є вторинним. Всі явища й предмети матеріального світу минучі: виникають, гинуть і змінюються. Ідеї є нерухомими й вічними, на відміну від недосконалого матеріального світу. За Платоном, першопричина — це благо.

- f Платон стверджував, що чеснота — це знання.
- g Кілька творів Платона присвячені соціально-політичним питанням. Це трактат «Республіка» і діалоги «Закони», «Політик». Автор описує неіснуючу державу, яка, на його думку, була втіленням справедливості. Платон уважав, що держава має ґрунтуватися на співіснуванні трьох станів: 1) правителів-філософів, 2) правлячих класів — стражів-воїнів, 3) селян, ремісників, торговців (представників так званого третього стану).
- h Платон зневажав робітників фізичної праці. У державі Платона особи, які займаються фізичною працею, ремісники, зберігаючи особисту свободу, виключаються із числа громадян.
- i У першому проекті ідеального поліса Платон визнавав необхідність знищити приватну власність для двох вищих станів. У другому проекті вже відсутнє поняття колективної власності. Комунізм як засіб досягнення єдності залишається теоретичним ідеалом.

11 Translate from Ukrainian into English:

До нас дійшли, очевидно, всі твори Платона. Повне їх зібрання нараховує 36 творів, поділених на 9 тетралогій, які наочно демонструють розвиток філософії Платона. Серед них знаходяться також неавтентичні діалоги. Авторство й хронологія творів Платона довго й ретельно досліджувалися, починаючи ще з епохи еллінізму (Аристофан Візантійський, II ст. до н. е.). Наприкінці XIX в. було встановлено послідовність платонівських діалогів у рамках чотирьох різних груп: сократичних, платонічних, середньоплатонічних і пізніх. Такий розподіл було прийнято повсюдно, однак деякі наполягають на існуванні тільки трьох груп: сократичні діалоги, діалоги середнього періоду й пізнього періоду.

У діалогах раннього періоду, так званих сократичних, основну увагу приділено Сократу. Диференціюючи етичні поняття разом із співрозмовниками, він указує, які визначення не слід вважати за правдиві, розбиває аргументи супротивника, відновлює спроби, жодна з яких його не задовольняє, і зрештою залишає питання відкритим. (На це згодом будуть посылатися скептики.) Тут ще не йдеться про ідеї.

Діалоги середнього періоду є найбільш зрілими в художньому плані («Бенкет», «Федр», «Держава»), їх вирізняють чіткість композиції й поетичне натхнення. Платон формулює в них принципи свого ідеалізму, виразником якого він робить Сократа.

Твори пізнього періоду містять модифіковане вчення про ідеї (концепція Світової Душі — «Філеб», «Тімей»). Сократу в них належить роль слухача, а вже в «Законах» про нього не згадується.

Усі твори Платона, крім «Апології» та «Листів», є діалогами. Саме його вважають творцем цього жанру літературної прози; ця форма здавалася найбільш придатною для розкриття діалектичного методу й індуктивних висновків Сократа, його спроб дефініції понять, до яких він удавався в розмовах і дискусіях на площах та вулицях Афін. У жодному з творів, які збереглися, Платон не виклав своєї ідеалістичної концепції систематично й вичерпно. Свої філософські пошуки він почав із твердження, що грецькі філософські теорії, які існували доти, не можуть бути правдивими, оскільки суперечать одна одній.

Діяльність Платона в Академії, яка стала школою майбутніх політиків і юристів, три його подорожі в Сіракузи й два найбільших твори — «Держава» й «Закони» — свідчать, що одну з головних задач свого життя він бачив у роботі з виправлення державного устрою. Теорію ідеальної держави найповніше представлено у «Державі» й розтлумачено у «Законах». Держава має слугувати ідеям миру й справедливості. Відповідно до з основних її функцій (управління, захист і виробництво матеріальних благ), населення ділиться на 3 касты: правлячі мудреці-філософи, воїни й ремісники. Справедливий державний устрій має забезпечити їхнє гармонійне співіснування. Твори Платона вирізняються прекрасним стилем, витриманою композицією, живим, повним несподіваних поворотів і напруги діалогом, а також поетичною уявою й польотом думки. Вони стали зразком філософського діалогу, знайшли численних наслідувачів і вплинули як на європейську філософію, так і на літературу.

12 Translate the text without a dictionary. Summarize it.

Plato was born in Athens in the year 428 or 427 BC He was of a noble family and was related through his father to Codrus and on his mother's side to Solon. His real name was Aristocles, but he was called Plato by his instructor in gymnastics because of his broad shoulders. Physically perfect, he had an artistic and dialectical temperament which remained with him through his whole life and made of him the philosopher-poet.

He was at first in the school of Cratylus, a follower of Heraclitus and the Sophists, and from him received his start in the study of poetry and an understanding of the philosophers.

At the age of twenty he came under the tutelage of Socrates; he felt profoundly the ethical influence of his master during the eight years he spent in his companionship. During his entire life he remained attached to Socrates,

having a profound admiration for him because of the teaching he had received from the master and also because of personal friendship. "I thank the gods for having been born a Greek and not a foreigner, a man and not a woman, free and not a slave, but above all for having been born during the time of Socrates".

We do not know whether Plato was in Athens during the trial of Socrates. It is certain that if not before that time then shortly afterward he left Athens where, after the demise of the great master, the air was not healthy for his disciples. With some friends Plato retired to Megara, to the school of Euclid. Between 390 and 388 BC. Plato began long voyages in order to place himself in contact with the principal schools which flourished at that time. He visited Egypt, whose venerable antiquity and political stability he admired. He also went to southern Italy, where he was in contact with the Pythagoreans and studied their doctrines. He then went to Sicily and was at the court of Dionysius the Elder, the tyrant of Syracuse. There he formed a friendship with Dion, brother-in-law of the tyrant.

Falling under suspicion, Plato was consigned by Dionysius as a prisoner of war to a Spartan ambassador and was then sold into slavery. Freed by a friend in 388 BC, he returned to Athens. There, about the year 387 BC, he founded his famous school, which was called the Academy from the gardens of Academus, where the classes took place. Here Plato imparted his philosophical teachings to his followers. He taught in the Academy for fifty years, that is, until he died.

During this period Plato left Athens twice to go to Syracuse. The first time was in 366 BC when, after the death of Dionysius, his successor, Dionysius the Younger, and Dion invited him to come there; he went with the hope of carrying out an experiment in his form of the ideal state. When Dion was sent into exile, the deluded philosopher returned to his native city. He returned again to Syracuse in 361 to reconcile Dionysius with Dion. His attempt failed, and he was held a prisoner by Dionysius. Plato was liberated, probably through the intercession of Archytas of Tarentum, general, scientist, and Pythagorean philosopher. After these unhappy attempts, Plato never left Athens again, but became absorbed in his teaching, in metaphysical speculations, and in the editing of his works. Death, which came in 347, interrupted this work. The philosopher was eighty years old.

Plato is one of the most accomplished geniuses humanity has ever known. In him are united the speculative and scientific spirit and the sense of artistic beauty, the influence of which have been felt in all times. All the known works of Plato remain extant, that is, thirty-six dialogues, thirteen letters and a collection of definitions. Critical study casts some doubt on a few — for example, the definitions, which appear apocryphal, and some of the letters. The most important part of Plato's literary activity is represented by the dialogues, which are authentic in their greater part. In default of the chrono-

logical order in which these works were published, they are commonly classified in four groups, representing the various developments of Plato's thought.

13 Translate the text with the help of a dictionary. Summarize it.

The Republic of Plato is the longest of his works with the exception of the Laws, and is certainly the greatest of them. There are nearer approaches to modern metaphysics in the Philebus and in the Sophist; the Politicus or Statesman is more ideal; the form and institutions of the State are more clearly drawn out in the Laws; as works of art, the Symposium and the Protagoras are of higher excellence. But no other Dialogue of Plato has the same largeness of view and the same perfection of style; no other shows an equal knowledge of the world, or contains more of those thoughts which are new as well as old, and not of one age only but of all. Nowhere in Plato is there a deeper irony or a greater wealth of humor or imagery, or more dramatic power. Nor in any other of his writings is the attempt made to interweave life and speculation, or to connect politics with philosophy. The Republic is the centre around which the other Dialogues may be grouped; here philosophy reaches the highest point to which ancient thinkers ever attained. Plato among the Greeks, like Bacon among the moderns, was the first who conceived a method of knowledge, although neither of them always distinguished the bare outline or form from the substance of truth; and both of them had to be content with an abstraction of science which was not yet realized. He was the greatest metaphysical genius whom the world has seen; and in him, more than in any other ancient thinker, the germs of future knowledge are contained. The sciences of logic and psychology, which have supplied so many instruments of thought to after-ages, are based upon the analyses of Socrates and Plato. The principles of definition, the law of contradiction, the fallacy of arguing in a circle, the distinction between the essence and accidents of a thing or notion, between means and ends, between causes and conditions; also the division of the mind into the rational, concupiscent, and irascible elements, or of pleasures and desires into necessary and unnecessary — these and other great forms of thought are all of them to be found in the Republic, and were probably first invented by Plato. The greatest of all logical truths, and the one of which writers on philosophy are most apt to lose sight, the difference between words and things, has been most strenuously insisted on by him, although he has not always avoided the confusion of them in his Own writings. But he does not bind up truth in logical formulae, logic is still veiled in metaphysics; and the science which

he imagines to “contemplate all truth and all existence” is very unlike the doctrine of the syllogism which Aristotle claims to have discovered.

14 Translate these famous quotations by Plato. Choose one you like most of all and develop the idea in the essay of your own.

“Be kind, for everyone you meet is fighting a hard battle.”

“Ignorance is the root and the stem of every evil.”

“Never discourage anyone...who continually makes progress, no matter how slow.”

“No human thing is of serious importance.”

“The price good men pay for indifference to public affairs is to be ruled by evil men.”

“Wise men talk because they have something to say; fools, because they have to say something.”

“You can discover more about a person in an hour of play than in a year of conversation.”

“No evil can happen to a good man, either in life or after death.”

“False words are not only evil in themselves, but they infect the soul with evil.”

“Friends have all things in common.”

“The direction in which education starts a man will determine his future life.”

“The people have always some champion whom they set over them and nurse into greatness...This and no other is the root from which a tyrant springs; when he first appears he is a protector.”

“There are three arts which are concerned with all things: one which uses, another which makes, and a third which imitates them.”

“When there is an income tax, the just man will pay more and the unjust less on the same amount of income.”

15 Debate the Greek proverb:

“If all men were just, there would be no need of valor.”

16 Topics for discussion and essay writing:

- a Plato's best state.
- b Plato's contribution to the development of philosophy.
- c Plato's Theory of Forms.
- d Plato's writings.
- e Plato's biography.

supplementary reading

THE ANALOGY OF THE IDEAL REPUBLIC

AFTER THRASYMACHUS leaves in a royal huff, Socrates starts the question all over again. If one could decide what a just state is like, one could use that as an analogy for a just person. Plato then embarks on a long exposition about how a state might embody the four great virtues: courage, wisdom, temperance, and justice. The remainder of the dialogue is a long exposition of what justice in a state is; this section is considered one of the first major, systematic expositions of abstract political theory. This type of thinking, that is, speculating about an ideal state or republic, is called “utopian” thinking (utopia is a Greek word which means “no-place”).

Plato (speaking through Socrates) divides human beings up based on their innate intelligence, strength, and courage. Those who are not overly bright, or strong, or brave, are suited to various productive professions: farming, smithing, building, etc. Those who are somewhat bright, strong, and especially courageous are suited to defensive and policing professions. Those who are extraordinarily intelligent, virtuous, and brave, are suited to run the state itself; that is, Plato's ideal state is an aristocracy, a Greek word which means “rule by the best”. The lower end of human society, which, as far as Plato is concerned, consists of an overwhelming majority of people in a state, he calls the “producers”, since they are most suited for productive work. The middle section of society, a smaller but still large number of people, make up the army and the police and are called “Auxiliaries”. The best and the brightest, a very small and rarefied group, are those who are in complete control of the state permanently; Plato calls these people “Guardians”. In the ideal state, “courage” characterizes the Auxiliaries; “wisdom” displays itself in the lives and government of the Guardians. A state may be said to have “temperance” if the Auxiliaries obey the Guardians in all things and the Producers obey the Auxiliaries and Guardians in all things. A state

may be said to be intemperate if any of the lower groups do not obey one of the higher groups. A state may be said to be just if the Auxiliaries do not simply obey the Guardians, but enjoy doing so, that is, they don't grumble about the authority being exercised over them; a just state would require that the Producers not only obey the Auxiliaries and Guardians, but that they do so willingly.

When the analogy is extended to the individual human being, Plato identifies the intellect with the Guardians, the spirit or emotions with the Auxiliaries, and the bodily appetites with the Producers. Therefore, an individual is courageous if his or her spirit is courageous and an individual is wise if his or her intellect is wise. Temperance occurs when the emotions are ruled over by the intellect, and the bodily appetites are ruled over by the emotions and especially the intellect. An individual may be said to be just when the bodily appetites and emotions are not only ruled over by the intellect, but do so willingly and without coercion.

QUESTIONS

- a Does this arrangement satisfy you?
- b Is this a fair division of the human soul?
- c Is this a fair division of society?
- d Before you even read Plato's critique of democracy, what do you think he would say about it?
- e Would a democratic state be courageous, wise, temperate, and just based on the system Plato sets up here?
- f What is Ukrainian democracy based on?
- g What would Plato think of Ukrainian democracy?
- h What is the "democratic individual" and how does this creature come about?
- i What happens to individuals in a democracy?

2 Write a project of your own ideal republic.

3 Discuss the questions:

- a Socrates said that the unexamined life is not worth living. What did he mean? To what extent do you agree or disagree with his statement? Have you ever examined your own role in society?

- b Plato indicated that he would not allow poets to be part of his ideal society. Why did he say this? Who would you be sure to include in a Utopia of your own design?
- c Explain Socrates' views on the qualities that make up a good and just person. How relevant are these qualities to the world today?
- d The rulers in *The Republic* have no money — they are denied. Why are those with money ineligible to rule? How does this differ from the rulers of today? What rules concerning money and leadership would you establish in your own Utopian society?
- e Plato makes the claim that we are “prisoners of our culture”. Discuss both the meaning and the implications of this idea.
- f What is justice from your point of view?
- g What should be the role of art in society?

4 Read extract from an essay on “Work” by the nineteenth-century English author and art critic John Ruskin. Discuss it.

...Here we have an inevitable distinction. There must be work done by the arms, or none of us could live. There *must* be work done by the brains, or the life we get would not be worth having. And the *same* men cannot do both. There is rough work to be done and rough men must do it; there is gentle work to be done and gentlemen must do it; and it is physically impossible that one class should do, or divide the work of the other. And it is of no use to try to conceal this sorrowful fact by fine words, and to talk to the workman about the honourableness of manual labour, and the dignity of humanity... Rough work, honourable or not, takes the life out of us; and the man who has been heaving clay out of a ditch all day, or driving an express train against the north wind all night, or holding a ship's helm in a gale, or whirling white-hot iron at a furnace mouth, that man is not the same at the end of his day, or night, as one who has been sitting in a quiet room, with everything comfortable about him, reading books, or classing butterflies, or painting pictures. If it is any comfort to you to be told that the rough work is the more honourable of the two, I should be sorry to take that consolation from you; and in some sense I need not. The rough work is at all events real, honest, and generally, though not always, useful; while the fine work is, a great deal of it, foolish and false as well as fine, and therefore dishonourable; but when both kinds are equally well and worthily done, the head's is the noble work and the hand's the ignoble (dishonourable)...

ROLE-PLAY

Imagine that Plato's publisher has announced a series of scheduled TV appearances for Plato to promote his new book, *The Republic*. Work in groups of two or three to prepare for and then role-play Plato's visit to a series of TV shows with different formats: news magazine show, daytime talk show, late-night show, evening news broadcast. One student can play the role of Plato, one of an interviewer, and one of a producer. Each group should submit in writing its plans to the teacher, the "executive producer", for advance approval. The plans must indicate what aspects of Plato's philosophy the program will explore, what quotations or paraphrases from *The Republic* Plato will include, and how the interviewer will challenge Plato or disagree with him. Then each group should present its three-to-five-minute segment to the rest of the class.

DEMOSTHENES

ABOUT 352 the Macedonian King Philip became the supreme menace to Athens and Greece. The Assembly was induced to resist the Macedonian inroads. At first Demosthenes supported the decisions, but then advocated a more forward policy.

In his *First Philippic* of 352 for the first time Demosthenes openly identified Philip II as the principal enemy, and attempted to rouse the Athenians to a consciousness of the peril directed against them by this bandit on their doorstep. In this attempt he failed, because the Athenians still believed in a balance of power.

After Athens had made the Peace of Philocrates with Philip in 346, Demosthenes condemned the agreement and insisted on this when Philip invaded Phocis immediately afterwards. In the *Second Philippic* he asserted that Philip's apparent friendship with certain Greek states was just a fraudulent device, and he declared that negotiations with the King were not worth while.

The *Third Philippic* of 341 — the most forceful speech Demosthenes ever delivered — reiterated the idea that there was now no longer any point in keeping the Peace, since Philip's actions already amounted to war.

He also sponsored a naval reform, distributing the cost of furnishing ships among the entire body of citizens in proportion to the value of each individual's wealth. In 340 he was placed in full charge of the war that he had been wanting for so long, and in his *Fourth Philippic* declared it ridiculous to distribute Theoric funds to the people in such an emergency. And he even proposed that Persia should be appealed to for help in stopping Philip. Then came the battle of Chaeronea. After its defeat, Demosthenes returned to Athens to organize the city's defences.

Once Philip was dead Demosthenes almost immediately tried to foment troubles for his successor Alexander — at the risk of his own life — and revived the idea that Persia should be called upon to liberate Greece. In 330 came his last and greatest speech *On the Crown*. Six years later he was convicted for annexing funds that were held in trust for Alexander. After Alexander's death Demosthenes tried, once again, to lead a movement against the Macedonians, whose leader Antipater, in consequence, made the Athenians condemn him to death, whereupon he took a fatal dose of poison.

Although Demosthenes was often seen to be jockeying for personal power against his rivals, the dominant feature of his political advocacy was hatred and suspicion of Macedonia, in the person of Philip until his death, and thereafter of Alexander and Antipater.

This attitude was one which, for a long time, he found difficulty in persuading the majority of his fellow Athenians to share. Subsequently, too, it has earned

him divergent reputations among people trying to see his career in terms of their own more recent times, varying from acclamation as a courageous and lonely champion of freedom to contemptuous man standing in the way of inevitable progress.

The principal question is this: was he right to regard Philip as a mortal threat to Athens and Hellenic civilization? Certainly, as he had warned, Philip did eventually destroy the power of Athens and other city-states. It could be argued, on the other side, that Philip became a menace only because Demosthenes made him one; that the king seriously turned against the city-states only because the sustained hostility of Demosthenes compelled him to do so. Yet the fact was that, despite Philip's reverence for the culture of Athens, and despite his persistent conviction that he might make use of the city, he had already, from the very first years of his reign, begun to work against its interests, by encroaching on its vital northern grain route.

It is not merely with hindsight that Demosthenes looks justified in seeing Philip's intentions towards the Athenians ageless continuously lethal. But this matter of hindsight questions as well. We can see that his struggle against Philip doomed to failure, the two sides were too unevenly matched.

It was, no doubt, an intellectual failure on the part of Demosthenes if he did not recognize this. But what was the alternative? The alternative was to give in, and submit to eclipse and downfall of the Greek city-state, which in the eyes of Demosthenes was the only thinkable, tolerable kind political institution, and which had sponsored such marvels, in a huge variety of fields, during the previous two centuries.

But was its day now past? Should Demosthenes, instead of resisting its fall, have accepted or even welcomed this demise? Certainly, disunity between the Greek states, as well as within them, had led to their present catastrophic weakness and vulnerability, which could become terminal. Theoretically there were two kinds of union between federated Greek states: a union of equality, in which no one state or person was pre-eminent, and unequal union, under a single strong leader. The former solution was impossible for the Greeks to achieve, as the whole course of Greek history had shown. That left the second, unequal solution. The bulk of the Greek population might have fared better, in the long run, if it had been attained, because its attainment would have enabled Hellenism to stand up against external aggressors, and during the centuries to come, to resist the Romans. However, this would have meant negating the whole city-state principle, which seemed to Demosthenes an intolerably high price to pay.

Demosthenes was great, and his greatness lay in his oratory. For he was a speaker whose eloquence was unequalled in the whole of classical antiquity — and, perhaps, in the entire history of the world. It is also confirmed by the quality of his extant speeches that have come down to us. His passionate sincerity contributed to the success of his orations. Demosthenes had a delicate ear for sound and rhythm, and made a deliberate and meticulous study of language as a device

for assaulting his hearers' emotions. The quantity of papyrus fragments of Demosthenes' speeches that have come to light indicates that, despite attacks from his contemporaries, it was not long before writers began to acclaim the superlative character of his oratory. His nearest competitor in this field, Cicero, acknowledging this pre-eminence, wrote of his variety, dignity and subtlety. Cicero's borrowing, however, of the name *Philippics* for his own speeches against Antony meant that an age-long confusion between Demosthenes the orator and Demosthenes the politician had already begun. Of course, the two roles were inextricably linked. But his oratory was unmistakably supreme — and received that accolade from a civilization by which speech-making was held in the highest esteem.

exercises

1 Transcribe the following words. Pay attention to the stress:

Philippic, courageous, inroad, hindsight, annex, demise, to annex, papyrus, advocacy, extant, lethal, to foment.

2 Give Ukrainian equivalents of the following expressions:

The supreme menace; to rouse to consciousness of the peril; negotiations are not worth while; to amount to war; to foment troubles for smb.; to jockey for personal power against one's rival, sustained hostility; to encroach on the grain route; a matter of hindsight; the eclipse and downfall of Greece; a papyrus fragment;

3 Find in the text English equivalents to the following Ukrainian expressions:

Відбивати набіги; загроза (з вар.); вірити в політичну рівновагу; відразу після; виголошувати переконливу промову; зберігати мир; підтримувати, сприяти здійсненню реформи флоту; надзвичайний стан; очолити рух проти македонців; політична пропаганда; борець за незалежність (свобо-

ду); стримувати неминуче просування вперед; шанування афінської культури; озираючись у минуле, у ретроспективі; бути приреченим на провал; весь хід історії Греції; зрештою; класична стародавність, античність; промови, що дійшли до наших днів.

4 Answer the following questions to check how carefully you have read the text:

- a What is “philippic”?
- b What was the First Philippic devoted to? The Second? The Third and the Fourth?
- c What was the essence of the naval reform sponsored by Demosthenes?
- d What was the dominant feature of Demosthenes’ political advocacy?
- e Was Demosthenes right to regard Philip as a mortal threat to Athens and Hellenic civilization?
- f Why was Demosthenes’ struggle against Philip doomed to failure? Was there any alternative?
- g Do you agree with the author that if an unequal union between the Greek states had been attained, it would have enabled Hellenism to stand up against external aggressors?
- h How can Demosthenes’ contribution to oratory and politics be assessed?

5 Decide whether the following statements are true or false; correct the wrong ones:

- a Demosthenes had a speech defect, “an inarticulate and stammering pronunciation” that he overcame by speaking with pebbles in his mouth and by reciting verses when running or out of breath. Despite this self-improvement program, his first youthful speaking efforts in the public Assembly were met with disaster; he was laughed at by his audiences.
- b In Demosthenes’ time Athens experienced a revival of prosperity.
- c Demosthenes insisted that the Peace of Philocrates should be signed to gain time to organize Athens’ defences.
- d Demosthenes proposed an elaborate revision of the method used to tax the wealthy to raise money for ships.
- e After the victory at Chaeronea Philip captured Athens and demolished it.
- f Demosthenes was an aspiring politician so he climbed to power by right or wrong.

- g The Athenians shared and upheld unanimously Demosthenes' policy of confrontation towards Macedonia.
- h In 336 Greece was stunned by the news that Philip had been assassinated. When his son Alexander succeeded him, Demosthenes believed that freedom was about to be restored.
- i Demosthenes called upon all the Greek city-states to unite against the common threat in the face of Macedonia and Persia.
- j Demosthenes' fame was such that, when the Roman orator Cicero delivered a series of speeches in 44 BC opposing Mark Antony, in circumstances not unlike those in which Demosthenes opposed Philip, Cicero's speeches were called Philippics too.
- k Roman schoolboys studied Demosthenes' speeches as part of their own oratorical training. During the Middle Ages and Renaissance, his name was a synonym for eloquence. Whatever the interpretation of his personality and work, he has in every age been regarded as one of the world's greatest orator-statesmen.

6 **Substitute the words and phrases in italics with the active vocabulary:**

- a About 352 the Macedonian King Philip became *the preeminent threat* to Athens and Greece. The Assembly was *brought about to repel* the Macedonian raids.
- b In his First Philippic Demosthenes attempted to *make* the Athenians *realize* the danger in the person of Philip but in this attempt he *was unsuccessful*.
- c In the Second Philippic he *claimed* that Philip's *seeming* friendship with certain Greek states was just a *deception* and he declared that negotiations with the King were not *advantageous*.
- d Demosthenes tried to incite disturbances against the Macedonians.
- e Demosthenes was often seen to be *fighting* for personal power against his rivals *by fair means or foul* but the *dominant* feature of his political advocacy was loathing and distrust of Macedonia.
- f Demosthenes' hatred of Macedonia *built him up a contradictory standing*.
- g Despite Philip's *admiration* of the culture of Athens he began to work against its interests by *infringing on* its vital northern grain route.
- h It is not merely *in retrospect* that Demosthenes looks justified in seeing Philip's intentions towards the Athenians as more or less continuously *lethal*.
- i Demosthenes' struggle against Philip *was destined to fail*.
- j Demosthenes couldn't *surrender and yield to the decline* of Greece and went on to resist its fall to his dying day.
- k It can't be denied that Demosthenes' *oratory was matchless* in *ancient times*. It is confirmed by the quality of his *existing* speeches.

- l Cicero, Demosthenes' nearest competitor in this field, wrote of his diversity, virtue and refinement.

7 Fill in the blanks with the given words and phrases:

To lie, Philippics, doorstep, to reiterate the idea, to amount, antiquity, a fraudulent device, to flee, eloquence, entire, to deliver, peace negotiations, unequalled, balance of power, inevitable progress, to throw off the yoke, to be doomed to failure, apparent friendship, forceful, to keep, extant, point, to come down, the supreme menace, to resist inroads, to direct, worth while, champion of freedom, to take poison.

Demosthenes was great and his greatness _____ in his oratory. He was a speaker whose _____ was _____ in the whole of classical _____ and, perhaps in the _____ history of the world. It is confirmed by the quality of his _____ speeches that have _____ to us. After years of private practice in law, he became a political orator in 351 BC when he _____ the first of three _____ Philip II of Macedon had been steadily building power, and Demosthenes saw clearly the _____ to Greek liberty in the great Macedonian state. He didn't believe in a _____ and urged the Athenians to _____ the Macedonian _____. The _____ (the second in 344, the third in 341) and the three *Olynthiacs* (349), in which he urged aid for Olynthus against Philip, were all _____ toward arousing Greece against the conqueror on their _____. He asserted that Philip's _____ was a _____ and he declared that _____ with Philip were not _____. The third of the *Philippics* is generally considered the most _____ of his orations. In *On the Peace* (346) Demosthenes _____ the _____ that there was no _____ in _____ peace since Philip's actions already _____ to war. Although Demosthenes had many rivals, who accused him of standing in the way of _____, he was greatly honored by his admirers, who regarded him as a lonely _____. Later he was involved in a complex and obscure affair involving money taken by one of the lieutenants of Alexander the Great; it ended with Demosthenes in exile. After the death of Alexander he was recalled and attempted to build Greek strength to _____ of Macedon, but his attempts were _____ and Antipater triumphed. Demosthenes _____ and _____ before he could be captured.

8 Insert the missing prepositions wherever necessary:

Cicero was ... natural temper very much disposed ... mirth and pleasantry, and always appeared ... a smiling and serene countenance. But Demosthenes had constant care and thoughtfulness ... his look, and a serious anxiety, which he seldom, if ever, laid ...; and therefore, was accounted ... his enemies, as he himself confessed, morose and ill-mannered.

Also, it is very evident, ... their several writings, that Demosthenes never touched ... his own praises but decently and ... offence when there was need ... it and for some weightier end; but ... other occasions modestly and sparingly. But Cicero's immeasurable boasting ... himself ... his orations argues him guilty ... an uncontrollable appetite ... distinction, his cry being evermore that arras should give place ... the gown, and the soldier's laurel ... the tongue. And ... last we find him extolling not only ... his deeds and actions, but ... his orations also, as well those that were only spoken ..., as those that were published; as if he were engaged ... a boyish trial ... skill, who should speak best, ... the rhetoricians, Isocrates and Anaximenes, not as one who could claim ... the task to guide and instruct ... the Roman nation, the "Soldier full-armed terrific ... the foe".

9 Insert the missing articles wherever necessary:

It is necessary, indeed, for ... political leader to be ... able speaker; but it is ... ignoble thing for any man to admire and relish ... glory of his ... own eloquence. And, in this matter, Demosthenes had ... more than ordinary gravity and magnificence of ... mind, accounting his talent in speaking nothing more than ... mere accomplishment and matter of practice, ... success of which must depend greatly on ... good-will and candour of his hearers, and regarding those who pride themselves on such ... accounts to be men of ... low and petty disposition.

... power of persuading and governing ... people did, indeed, equally belong to ... both, so that those who had armies and camps at command stood in need of their ... assistance; as ... Charas, Diopithes, and Leosthenes of Demosthenes's, Pompey and ... young Caesar of Cicero's, as ... latter himself admits in his ... Memoirs addressed to ... Agrippa and Maecenas. But what are thought and commonly said ... most to demonstrate and try ... tempers of men, namely, authority and place, by ... moving every passion, and discovering every frailty, these are things which ... Demosthenes never received; nor was he ever in ... position to give such proof of himself, having never ob-

tained any ... eminent office, nor led any of those armies into ... field against ... Philip which he raised by his eloquence.

10 Put the verbs given in brackets into the correct tenses:

Cicero (to send) quaestor into Sicily, and proconsul into Cilicia and Cappadocia, at a time when avarice (to be) at the height, and the commanders and governors who (to employ) abroad, as though they (to think) it a mean thing (to steal), (to set) themselves (to seize) by open force; so that it (to seem) no heinous matter (to take) bribes, but he that (to do) it most moderately (to be) in good esteem. And yet he, at this time, (to give) the most abundant proofs alike of his contempt of riches and of his humanity and good-nature. And at Rome, when he (to creat) consul in name, but indeed (to receive) sovereign and dictatorial authority against Catiline and his conspirators, he (to attest) the truth of Plato's prediction, that then the miseries of states (to be) at an end when, by a happy fortune, supreme power, wisdom, and justice should (to unite) in one.

It (to say), to the reproach of Demosthenes, that his eloquence (to be) mercenary that he privately (to make) orations for Phormion and Apollodorus, though adversaries in the same cause; that he (to charge) with moneys received from the King of Persia, and (to condemn) for bribes from Harpalus. And should we (to grant) that all those who (to make) these statements against him (to speak) what is untrue, yet that Demosthenes (to be) not the character (to look) without desire on the presents (to offer) him out of respect and gratitude by royal persons, and that one who (to lent) money on maritime usury (to be) likely (to be) thus indifferent, is what we cannot assert. But that Cicero (to refuse), from the Sicilians when he (to be) quaestor, from the King of Cappadocia when he (to be) proconsul.

11 Translate the following sentences. Pay attention to the grammar:

- a When Demosthenes was a youth in ancient Athens no one could have believed that he would become the greatest of the Greek orators. He had a speech impediment and people jeered at his stammering when he addressed his first large public assembly.
- b It was not very long before Demosthenes' oratorical skill made him, in effect, the leader of what today might be called the democratic party. Some interests, especially the wealthy, would have preferred an oligarchy instead of a

- democracy; many merchants would have preferred peace at almost any price.
- c In the “First Philippic” he reminded the Athenians that they had once defeated the Spartans, who were as strong as Philip, and sarcastically pointed out that Philip would never have conquered their territories if he had been as timid as the Athenians seemed to be. He concluded by challenging his countrymen to take their affairs in their own hands rather than let Philip win by default.
 - d Demosthenes’ tightly reasoned oration helped persuade the Athenians to build up their naval strength quietly to show the Persians that, though Athens would not launch an attack, it was ready to fight. He pointed out that, while Athens would have no allies if it attacked first, every other Greek city-state would join Athens if the Persians were the first to attack. Here, for the first time, Demosthenes sounded a theme that was to run through his whole public career — the policy that Athens could best keep its democratic freedom by remaining independent of all other cities while, on the other hand, being ready to make temporary alliances whenever danger threatened.
 - e Demosthenes’ “Second Philippic,” in 344, retorted that he would never have agreed to the Peace of Philocrates if he had known that Philip would not honour his word; moreover, he asserted, Aeschines and others had lulled the Athenians into a false sense of security.
 - f According to Plutarch, Demosthenes was in the battle at Chaeronea but fled after dropping his arms. Whether or not he disgraced himself in this way, it was Demosthenes whom the people chose to deliver the funeral oration over the bodies of those slain in the battle.
 - g A string of victories emboldened Alexander to demand that Athens surrender Demosthenes and seven other orators who had opposed his father and himself; only a special embassy to Alexander succeeded in having that order rescinded.

12 Translate the following sentences from Ukrainian into English using the active vocabulary:

- a Демосфен був неперевершеним оратором давнини. Цей історичний факт підтверджується промовами, які дійшли до наших днів. Численні фрагменти папірусів, що збереглися, вказують на те, що, не дивлячись на нападки сучасників, Демосфен став прикладом для наслідування наступними поколіннями ораторів.
 - b Демосфен був не тільки оратором, але й політиком. Беззаперечно, що ці два поняття нерозривно пов’язані. Стверджують, що Демосфен не гребував засобами у боротьбі за владу проти політичних супротивників. Але,
-

озираючись у минуле, сьогодні можна із упевненістю сказати, що боротьба за незалежність Греції була для нього вище за все.

- c Демосфен першим усвідомив, що оманлива дружба Філіпа II із грецькими полісами була всього-на-всього облудною витівкою. Македонія в особі Філіпа становила для Греції найнебезпечнішу загрозу.
- d Свої політичні виступи Демосфен відкрив «Першою Філіппікою» у 352 р. до н. е. Демосфен закликав своїх співгромадян протистояти вторгненню македонців. Спроби Демосфена переконати афінян у тому, що Філіп II становить небезпеку, були приречені. Афіняни все ще вірили в політичну рівновагу.
- e Демосфен вважав, що не варто провадити мирні переговори з Філіпом.
- f Відомо, що Демосфен провів реформу флоту, розподіливши вартість витрат для спорядження кораблів між всіма громадянами пропорційно їхнім прибуткам.
- g Відомо, що Філіп II із повагою ставився до афінської культури. Але з найперших днів свого правління він діяв проти інтересів Греції, що призвело до її остаточного розпаду.
- h Багато сучасників звинувачували Демосфена в тому, що він намагається перешкодити неминучому просуванню вперед.

13 Translate from Ukrainian into English:

- a Якби Демосфену зрештою вдалося об'єднати грецькі поліси для боротьби проти спільного ворога в особі Македонії, то, можливо, він змінив би весь хід історії Греції.
- b Якби греки спромоглися припинити міжусобиці й чвари, об'єднатися, то вони змогли б протистояти зовнішнім ворогам і в наступні сторіччя відбити вторгнення римлян.
- c Демосфен ніколи не погодився б на союз нерівних полісів, тому що це означало б відмову від основного принципу полісної системи.
- d Греки були великими творцями, винахідниками, ученими й математиками. Вони першими звернулися до розуму у тлумаченні законів природи. Без греків не було б західної культури.
- e Демосфен волів би не укладати Філократів мир.
- f Якби не міжусобиці, греки не були б настільки уразливі.
- g Демосфен наполягав на тому, щоб афіняни відбивали македонські набіги й не укладали мир.
- h Демосфен запропонував, щоб витрати на спорядження афінських кораблів розподілялися між громадянами пропорційно їхнім прибуткам.

- i Афіняни спорудили Демосфену мідну статую на міській площі. Напис на постаменті говорив: «Якби міць, Демосфен, ти мав таку саму, як розум, владу в Елладі не зміг би взяти македонський Арей».

14 Translate the text without a dictionary. Summarize it.

The decisive struggle between the Macedonians and the Athenians, Thebans and their allies took place on the southern border of Macedonia in the plain of Chaeronea. The Macedonian king, Philip II had with him some 30,000 infantry and about 2,000 cavalry, all trained veterans. The Athenians, Thebans and their allies were equally numerous, but of them only the mercenaries and Thebans could be called experienced soldiers. On the allied right wing were the Beotians, some 12,000 led by the Theban Sacred Band. On the left wing were stationed Athens' 10,000 hoplites. The center was made up from the remaining allied contingents, with a stiffening of 5,000 mercenaries.

The Macedonians knew that any serious opposition they got would come from the Thebans, and that the Athenians were without combat experience. Philip's tactical dispositions were made accordingly. He himself commanded the right wing, at the head of his Guards Brigade, with a strong, light-armed force to protect his flank. In the center he placed the regiments of the Phalanx. The command of the heavy cavalry on the extreme left wing, opposite the Sacred Band, went to his son, eighteen-year-old genius Alexander — an extraordinarily responsible appointment for somebody as young as the Prince was.

Philip's right wing slightly outflanked the Athenians left. Step by well-drilled step, the Guards Brigade moved back, facing to their front a hedgehog bristle of Sarissa holding the pursuit at bay. Presently two things happened for which Philip had been waiting. The Macedonians backed up on the rising ground by the banks of a small stream, the Haemus; and that fatal gap at last opened between the Alliance's center and Thebans brigades on their right. Into the gap thus opened, at the head of Macedonia's finest cavalry division, thundered the young crowned prince, while a second mounted brigade attacked the Sacred Band from the flank. Very soon the Thebans were completely surrounded. The Athenians had become badly disorganized during their advance. The Macedonians drove them headlong into the foothills, killed a thousand of them and a few thousand were captured. The entire allied army broke and fled. The young prince Alexander has been credited with playing a great part in the Macedonian victory as part of Philip's elite companion cavalry, but it was the awesome steadiness and drill of Philip's Phalanx of pikemen that won the battle.

After the total Macedonian victory in the battle of Chaeronea the defeated Athenians, Thebans and their allies fell under complete Macedonian control. Never again would they make foreign policy themselves without considering and following the wishes of Macedonia. Macedonia soon began on her road to the conquering of the known world, which later resulted in the Great Macedonian Empire.

15 Translate the text with the help of a dictionary. Summarize it.

These are the most memorable circumstances recorded in history of Demosthenes and Cicero, which have come to our knowledge. But omitting an exact comparison of their respective faculties in speaking, yet thus much seems fit to be said; that Demosthenes, to make himself a master in rhetoric, applied all the faculties he had, natural or acquired, wholly that way that he far surpassed in force and strength of eloquence all his contemporaries in political and judicial speaking, in grandeur and majesty all the panegyric orators, and in accuracy and science all the logicians and rhetoricians of his day; that Cicero was highly educated, and by his diligent study became a most accomplished general scholar in all these branches, having left behind him numerous philosophical treatises of his own on Academic principles as, indeed, even in his written speeches, both political and judicial, we see him continually trying to show his learning by the way. And one may discover the different temper of each of them in their speeches. For Demosthenes's oratory was without all embellishment and jesting, wholly composed for real effect and seriousness; not smelling of the lamp, as Pytheas scoffingly said, but of the temperance, thoughtfulness, austerity, and grave earnestness of his temper. Whereas Cicero's love of mockery often ran him into scurrility; and in his love of laughing away serious arguments in judicial cases by jests and facetious remarks, with a view to the advantage of his clients, he paid too little regard to what was decent: saying, for example, in his defence of Caelius, that he had done no absurd thing in such plenty and affluence to indulge himself in pleasures, it being a kind of madness not to enjoy the things we possess, especially since the most eminent philosophers have asserted pleasures to be the chiefest good. So also we are told that when Cicero, being consul, undertook the defence of Murena against Cato's prosecution, by way of bantering Cato, he made a long series of jokes upon the absurd paradoxes, as they are called, of the Stoic set; so that a loud laughter passing from the crowd to the judges, Cato, with a quiet smile, said to those that sat next him, "My friends, what an amusing consul we have."

16 Translate these famous quotations by Demosthenes. Choose one you like most of all and develop the idea in the essay of your own.

“All speech is vain and empty unless it be accompanied by action.”

“Beware lest in your anxiety to avoid war you obtain a master.”

“He who confers a favor should at once forget it, if he is not to show a sordid ungenerous spirit.”

“To remind a man of a kindness conferred and to talk of it, is little different from reproach.”

“Small opportunities are often the beginning of great enterprises.”

“The easiest thing of all is to deceive one’s self; for what a man wishes he generally believes to be true.”

“The facts speak for themselves.”

“The man who has received a benefit ought always to remember it, but he who has granted it ought to forget the fact at once.”

“Every advantage in the past is judged in the light of the final issue.”

“There is a great deal of wishful thinking in such cases; it is the easiest thing of all to deceive one’s self.”

“Nothing is easier than self-deceit. For what each man wishes, that he also believes to be true.”

17 Debate the proposition of Demosthenes:

“There is one safeguard known generally to the wise, which is an advantage and security to all, but especially to democracies as against despots. What is it? Distrust.”

18 Topics for discussion and essay writing:

- a Demosthenes the orator and politician.
- b The significance of the battle of Chaeronea.
- c The eclipse and downfall of the Greek city-states.

19 Speculate and write an essay on the topic:

“What might have happened if Demosthenes had managed to unite the Greeks.”

20 Translate from Ukrainian into English using the active vocabulary:

ФІЛІП II – ЦАР СТАРОДАВНЬОЇ МАКЕДОНІЇ

Цар Філіп II, якому судилося стати об'єднувачем всієї Еллади й закласти основи загальєллінського союзу, посів на трон македонських владик в 359 р. до н. е. Для цього йому прийшлося усунути всіх інших претендентів на престол, у тому числі й свого малолітнього племінника, прямого спадкоємця царської влади. Античні автори представляють Філіпа як людину розумну, здатну до управління, але водночас підступну, віроломну й жадібну. У політичних справах він був винахідливий і дотепний, однак не гребував ні обманом, ні прямим підкупом.

Майбутнього македонського царя Філіпа II було виховано у грецькому дусі. Замолоду навчався філософії у Фівах в одного з учнів великого філософа Платона. Непогано вивчив він і військову справу. Філіпа оточували надійні й віддані воєначальники, представники колишніх македонських царських родів і вищої аристократії. На самому початку свого царювання йому вдалося встановити й усталити владу македонян на великих територіях Північної Греції й Верхньої Македонії, де мешкали фессалійсько-фракійські племена. Греки поки не надавали великого значення зростанню могутності Македонського царства. Вони були зайняті своїми внутрішніми проблемами, намагаючись усіма можливими засобами, в тому числі й військовими, виправити економічне й зовнішньополітичне становище країни, порушене кризою полісної системи, що почалася.

Філіп II не приховував своїх планів щодо посилення впливу на грецькі справи. Але для цього йому необхідно було показати грекам зростаючу силу Македонського царства. Тому він здійснює реформу армії, бо лише силою зброї можна було домогтися права стати арбітром у загальногрецьких справах.

ARISTOTLE

ARISTOTLE studied at Plato's Academy at Athens, where he remained for twenty years, first as a student and then as a teacher and researcher. Later Aristotle left Athens, and took charge of the education of Alexander the Great. In 335 Aristotle returned to Athens, as a resident alien and founded his school, the Lyceum, where his group was known as the Peripatetics owing to the covered court round the building, in which instruction and discussion took place. After Alexander's death when an anti-Macedonian policy prevailed at Athens, Aristotle was moved out of the city.

Aristotle's writings were of unparalleled scope and dimensions; and out of a vast number of treatises no less than forty-seven have survived. Their basis was logical reasoning; for although Aristotle, unlike other ancient thinkers, did not regard logic as a science, he located it in the forecourt of the sciences, as a necessary preliminary to them all.

His *Organon* (*Instrument, Tool*) consists of six studies. *Categories* describes and classifies terms and phrases, offering ten basic forms of statements on Being. In the theoretical field, a group of fourteen of Aristotle's treatises known as the *Metaphysics* examines the nature of reality, that is to say its causes, the principles of existence, and the essential substance of the universe.

Aristotle thought more deeply about the political structure of Greek society than anyone ever before, and wrote about the subject at great length. His *Politics*, remains the most ample and searching investigation into the political conditions of ancient Greece. The treatise approaches the topic from the viewpoint of the city-state, which provided, Aristotle assumed, the fullest life for its individual citizens. Thus they are biologically defined, as city-state beings, social animals whose natural, highest goal (*telos*) is to live in a *polis*. A discussion of slavery which follows adopts the view that the servitude of slaves to the free, and of barbarians to the Greeks is condition of nature. Book II offers a historical survey of politics examining a number of "model" constitutions, especially to Sparta, Crete and Carthage, and discussing various legislators. In contrast with degenerate and undesirable types (tyranny, oligarchy). Then Aristotle analyses various defects that damage political life, and the ways of eliminating them. It is taken for granted that every state includes, within itself; two parties, divided on economic lines, and perpetually at daggers drawn with one another. Like Plato, Aristotle regards education, under state control, as the first essential. Aristotle regards the city-state as the natural, optimum kind of self-sufficient society.

His governing class, an exemplification of the Mean, would consist, for the sake of stability, of an aristocracy of intellect and virtue, comprising basically the middle class: those citizens who enjoyed moderate prosperity, and did not feel

discontented enough to want political convulsions or imprudent adventures. Citizenship would be restricted to a smaller minority than actually possessed this privilege at Athens; agricultural labourers and artisans and shopkeepers would not be allowed to become citizens at all, because manual labour makes a person coarse and leaves no time for a citizen's duties, which require leisure. The "natural slave" is another reactionary feature although Aristotle did qualify the severity of his definition by claiming that no Greek should enslave Greek.

Poetics remains the earliest and the most important of all Greek contributions to literary criticism. It exercised a dominant influence upon the French classical drama of the seventeenth century.

The problem which Aristotle was trying to tackle has remained insoluble, giving subsequent rise to speculative fanaticisms far more harmful than his own laborious, subtle endeavours. And when he came down to earth, his Ionian passion for investigation of natural phenomena — despite inevitable shortcomings by modern standards — illuminated innumerable subjects with his robust yet inspired passion for orderliness, displayed by inexhaustible classifications, but also, at the same time, accompanied by an unremitting responsiveness to the complexity and variety of nature and human beings. One of his eulogies of meticulous personal observation (of bees) has already been quoted. And Aristotle also remarked, in more general terms, that "those whom indulgence in long discussions has rendered unobservant of facts are too ready to dogmatize from a few observations".

This devotion to individual facts began to free the sciences from the domination of philosophy. Nevertheless, philosophers of the ensuing epoch relied on Aristotle extensively, and the debts owed to his work by Stoics and Epicureans have now been shown to be more substantial than was previously believed. An Aristotelian element also found its way into subsequent versions of Platonism, and this influenced early Christian thought. Then Latin translations of Aristotle's works, taken from Arabic versions, dominated the writings of the schoolmen" and all the *Summa* of St Thomas Aquinas (c. 1225—74). Later, too, Francis Bacon (1561—1626), adopting Aristotle's division and distinction between the Four Causes, paid him the compliment of entitling his own work the *Novum Organum*. Indeed, Aristotle was the man who established the major and still accepted divisions of philosophy; and whereas Plato gave leading categories their names, Aristotle added numerous, more detailed, definitions. And it is from him that philosophers and scientists, of one generation after another, have derived their philosophical terminology which has entered into the inherited vocabulary of educated men and women, so that we employ these terms continually without any longer recalling their source.

He has been seen throughout the ages as the supreme scholar pursuing the life of the intellect for its own sake; and his posthumous prestige has been more enduring than any other thinker's. Although there is little point in trying to draw up a list, in order of merit, of the astonishingly numerous personages of genius who

lived during the fifth and fourth centuries BC, it is impossible to think of any whose contribution to the world was greater than Aristotle's.

exercises

1 Give Ukrainian equivalents of the following expressions:

Resident alien; writings of unparalleled scope and dimensions; to examine the nature of reality; the principles of existence; the essential substance of the universe; in contrast with; to take for granted; self-sufficient society; imprudent adventure; an artisan; to remain insoluble; to come down to earth; to render smb. unobservant of facts

2 Find in the text English equivalents to the following Ukrainian expressions:

Дослідник; логічне мислення; на відміну від інших мислителів; буття; матерія; політичний устрій суспільства; докладно; ретельне й докладне дослідження; підходити до проблеми з погляду чого-небудь; приймати точку зору; рабство; поневолення; поневолювати; бути на ножах із ким-небудь; правлячий клас; політичні хвилювання (потрясіння); хлібороб (фермер); фізична праця; братися за розв'язання проблеми; вивчення явищ природи.

3 Answer the following questions to check how carefully you have read the text:

- a What do we know about Aristotle's life?
 - b What were Aristotle's writings devoted to? What treatises by Aristotle do you know?
 - c What did Aristotle investigate in his treatise *Politics*? What problems are raised in it? How did Aristotle tackle them?
 - d What kind of state did Aristotle stand up for? Prove your point of view.
 - e How did Aristotle explain natural phenomena?
-

- f Did Aristotle exert influence on philosophers of the ensuing epoch?
- g What was Aristotle's enduring contribution to the world?

4 Explain the meaning of the following terms:

The Lyceum; the Peripatetics; Organon; the Four Causes.

5 Decide whether the following statements are true or false; correct the wrong ones:

- a Aristotle joined the Academy and studied under Plato, attending his lectures for a period of twenty years.
- b At the death of Plato in 347, Aristotle succeeded to the leadership of the Academy.
- c Aristotle was a politician and the dominant feature of his political advocacy was hatred of Macedonia in the person of Philip until his death and thereafter of Alexander the Great.
- d Upon the death of Philip, Alexander succeeded to the kingship and prepared for his subsequent conquests. Aristotle's work being finished, he returned to Athens.
- e When teaching at the Lyceum, Aristotle had a habit of walking about as he discoursed. It was in connection with this that his followers became known in later years as the *peripatetics*, meaning "to walk about".
- f All the works by Aristotle came down to us intact.
- g Aristotle was a great thinker but he limited himself only to philosophy.
- h For Aristotle, the subject of metaphysics deals with the first principles of scientific knowledge and the ultimate conditions of all existence. More specifically, it deals with existence in its most fundamental state, and the essential attributes of existence.
- i Aristotle stood aside from politics.
- j According to Aristotle slavery is a natural institution because there is a ruling and a subject class among people related to each other as soul to body; however, we must distinguish between those who are slaves by nature, and those who have become slaves merely by war and conquest.
- k Aristotle demanded that all the residents should be admitted to citizenship.
- l Aristotle didn't make any attempt to investigate and explain natural phenomena.
- m Aristotle's theories about drama influenced later playwrights, especially in France.
- n Aristotle's works were held in the highest esteem in the Middle Ages.

6 Substitute the words and phrases in italics with the active vocabulary:

- a Aristotle's writings were of *unequaled range and extent*. Their basis was *rational thinking*.
- b Aristotle, *unlike* other ancient thinkers, didn't regard logic as science.
- c Aristotle wrote about the political structure of Greek society *in detail*. His *Politics* remains the most *sufficient* and *penetrating inquiry* into the political conditions of ancient Greece.
- d Aristotle maintained that *slavery* was a condition of nature but he claimed that no Greek should *subjugate* Greek.
- e *It is taken as a matter of course* that every state includes two parties divided on economic lines and *perpetually at sword's points*.
- f According to Aristotle the *ruling* class would consist, for the sake of stability, of the middle class: those citizens who enjoyed *reasonable affluence* and didn't feel *dissatisfied* enough to waul political *upheaval*.
- g Aristotle's *Poetics* *exerted a preeminent influence* on the French classical drama.
- h The problem which Aristotle was trying *to solve* has remained *inextricable*, giving *subsequent* rise to *theoretical* fanaticisms far more *damaging* than his own *arduous*, subtle *attempts*.
- i An Aristotelian element *also penetrated into ensuing* versions of Platonism, and this influenced early Christian thought.
- j Aristotle's *postmortal authority* has been more *durable* than any other thinker's.

7 Fill in the blanks with the given words and phrases:

Scholar, a resident alien, Peripatetics, to escape, unparalleled scope and dimensions, researcher, to found a school, field of knowledge, in contrast with, to exercise a dominant influence, political structure, to investigate natural phenomena, thinker, instruction, impiety, to survive, scope, the nature of reality, thought, to take charge of, logical reasoning, anti-Macedonian, to regard.

Greek philosopher, _____, _____ and physician, one of the greatest figures in the history of Western was born in Stagira, Macedonia. In 367 he went to Athens, where he was associated with Plato's Academy until Plato's death in 347 BC. He then spent time in Asia Minor and in Mytilene (on Lesbos). In 342 BC he was invited by Philip of Macedon to _____ the education of his son, Alexander (later, the Great). He returned to Athens as a

_____ in 335 BC and _____ (the Lyceum); his followers were called supposedly from his practice of walking up and down restlessly during his _____ and discussion. After Alexander's death (323 BC), there was a strong _____ sentiment in Athens; Aristotle was accused of _____ and, perhaps with Socrates' fate in mind, _____ to Chalcis in Euboea, where he died the next year. Aristotle's writings represented an enormous, encyclopedic output over virtually every _____: logic, metaphysics, ethics, politics, rhetoric, poetry, biology, zoology, physics, and psychology. They were of _____. Their basis was _____ other ancient thinkers, Aristotle didn't _____ logic as a science. He examined the _____ wrote about the _____ of Greek society at great length. He tried to _____ and explain the _____. The bulk of the work that _____ actually consists of unpublished material in the form of lecture notes or students' textbooks; but even this incomplete corpus is extraordinary for its originality, systematization, and sophistication, and his work _____ a _____ on mediaeval philosophy (especially through St Thomas Aquinas), Islamic philosophy, and indeed on the whole Western intellectual and scientific tradition.

8 **Insert the missing prepositions wherever necessary:**

The political and social upheaval caused ... the Persian Wars as well as continued strife between Athens and Sparta had ... least one unintended consequence the 5th century, a flood ... new ideas poured ... Athens. ... general, these new ideas came ... a result ... an influx ... Ionian thinkers ... the Attic peninsula. Athens had become the intellectual and artistic center ... the Greek world. Furthermore, ... the mid-5th century, it had become more common ... advanced thinkers to reject traditional explanations ... the world ... nature. ... a result ... the experience ... a century ... war, religious beliefs declined. Gods and goddesses were no longer held ... the same regard as they had been a century earlier. The Persian and Peloponnesian Wars taught that the actions ... men and women determine their own destiny. Meanwhile, more traditional notions ... right and wrong were called ... question, and all ... this was expressed ... Hellenic tragedy and comedy.

The Greeks used their creative energies to explain experience ... recourse ... history, tragedy, comedy, art and architecture. But their creative energies were also used to "invent" philosophy, defined as "the love of wisdom". ... general, philosophy came ... existence when the Greeks discovered their dissatisfaction ... supernatural and mythical explanations ... reality. ... time, Greek thinkers began to suspect that there was a rational or logical order to the universe.

9 Translate the following sentences from Ukrainian into English using the active vocabulary:

- a Аристотель — видатний учений, мислитель і дослідник давнини.
- b Твори Аристотеля торкаються практично всіх областей знання й вражають своїм різноманіттям. Але, на відміну від Платона, він не займався математикою.
- c Якби сьогодні нас попросили скласти список найвидатніших вчених старовини згідно заслуг, то Аристотель очолив би його.
- d Після смерті Олександра Македонського, коли в Афінах переважали антимакедонські настрої, Аристотеля було вигнано з міста.
- e В основі творів Аристотеля лежить логічне міркування, хоча сам Аристотель не вважав логіку окремою наукою.
- f Аристотель у своєму філософському вченні аналізував явища природи, розвиток людського суспільства, форми державного устрою.
- g Аристотель дуже докладно описав політичний устрій Греції. Його трактат «Політика» залишається найбільш докладним і ретельним дослідженням політичних засад Древньої Греції. Аристотель підходив до рішення цієї проблеми з погляду поліса. Усе, що пропонував Аристотель, було спрямовано на економічне і соціальне зміцнення грецького поліса в період його занепаду.
- h Аристотель дав визначення основним категоріям філософії. Саме його термінологією користуються вчені з покоління в покоління.
- i Філософія Аристотеля мала величезний вплив на розвиток філософської думки в епоху пізнього середньовіччя, набула в європейських країнах значення незаперечного авторитету з усіх напрямків наукового знання.
- j Аристотель вивчав основні проблеми розвитку природи й суспільства, запровадив термінологію, яка не втратила свого значення й понині.
- k Аристотель популяризував свої філософські погляди в мистецьки стилізованих діалогах, які втрачено. Збереглися деякі лекції й численні праці.
- l За Аристотелем, оптимальний державний устрій являє собою суміш олігархії й демократії, у якій демократичні елементи повинні переважати. Їхніми носіями повинні бути міцні верстви середніх власників, які не були ні багатими, ні бідними, тому що й ті й інші схильні до розбещеності й несправедливості. Аристотель усвідомлював, що людина може реалізуватися лише як член суспільства, яке він уявляв близьким до сучасного йому поліса. Ідеологічні забобони, обумовлені соціальною дійсністю, змушували Аристотеля виправдувати рабство, як породження самої природи.

ПОЛІТІЯ АРИСТОТЕЛЯ

Найбільш повно й послідовно, з урахуванням конкретних умов свого часу, склав проект ідеальної держави найвидатніший учений і мислитель IV ст. до н. е. — Аристотель. Він вивчив принципи державного устрою 153 грецьких полісів і написав теоретичний трактат «Політика». У ньому вчений спробував проаналізувати всі сучасні йому форми державного устрою й установити закономірності суспільного розвитку.

За Аристотелем, форми державного устрою можна розділити на три види: *монархію* (правління одного), *аристократію* (правління кількох) і *політію* (правління багатьох). Саме такі форми він називав «правильними». Ці три «правильні» форми в процесі свого розвитку могли переходити в перекручені, «неправильні»: монархія — у *тиранію*, аристократія — в *олігархію*, політія — в *охлократію* (влада юрби) або *демократію*.

Виходячи із запропонованої класифікації, Аристотель був прибічником ідеології заможних верств грецького суспільства, виявляючи чесноти монархії, аристократії і політії. Найкращою формою державного устрою він уважав політію, яка виражала його помірно-демократичні погляди, що збігалися з поглядами заможних греків, які були готові піти на поступки своїм незаможним співгромадянам. *Політія*, на думку Аристотеля, забезпечувала безконфліктне співіснування бідних і багатих громадян, передбачаючи перерозподіл матеріальних благ серед населення поліса. Тільки опора на торгово-ремісничий середній клас зможе забезпечити міць держави, в якій старше покоління буде управляти, а молодше — нести військову службу. Багатство громадян і неозорість території не можуть бути надмірними — аби тільки населення поліса залишалось помірним у своїх потребах.

У досконалому полісі Аристотеля зберігалось рабство. Справа в тому, що мислитель поділяв всіх людей на *повноцінних* — еллінів і *неповноцінних* — варварів і рабів. Вигідне географічне розташування Греції й уміння еллінів підкоряти й панувати, на думку Аристотеля, дає грекам право панування над іншими народами, для яких природний стан — рабство, а єдина форма правління — тиранічна влада, абсолютно неприйнятна для еллінів, що визнають лише традицію й закон. Звідси Аристотель робить висновок: греки могли б управляти всім світом, якби змогли об'єднатися в співтовариство. Громадяни досконалої держави забезпечені всім необхідним, але не займаються ні ремеслом, ні торгівлею. Аристотель вважає, що фізична праця — доля ремісників і рабів. Ремісники повинні бути вільними, але позбавленими громадянських прав. Земля може належати тільки громадянам,

причому безпосередні виробники — хлібороби й ремісники — прав на землю не мають.

Таким чином, політичний устрій ідеального поліса, проект якого запропонував Аристотель, мав бути *аристократичним*.

Усе, що пропонував Аристотель, було спрямовано на зміцнення економічних і соціальних основ грецького поліса в час занепаду.

11 Translate the text without a dictionary. Summarize it.

I At the death of Plato in 347, the pre-eminent ability of Aristotle would seem to have designated him to succeed to the leadership of the Academy. But his divergence from Plato's teachings was too great to make this possible, and Plato's nephew Speusippus was chosen instead. At the invitation of his friend Hermeas, ruler of Atarneus and Assos in Mysia, Aristotle left for his court. He stayed three year and, while there, married Pythias, the niece of the King. In later life he was married a second time to a woman named Herpyllis, who bore him a son, Nichomachus. At the end of three years Hermeas was overtaken by the Persians, and Aristotle went to Mytilene. At the invitation of Philip of Macedonia he became the tutor of his 13 year old son Alexander (later world conqueror); he did this for the next five years. Both Philip and Alexander appear to have paid Aristotle high honor, and there were stories that Aristotle was supplied by the Macedonian court, not only with funds for teaching, but also with thousands of slaves to collect specimens for his studies in natural science. These stories are probably false and certainly exaggerated.

Upon the death of Philip, Alexander succeeded to the kingship and prepared for his subsequent conquests. Aristotle's work being finished, he returned to Athens, which he had not visited since the death of Plato. He found the Platonic school flourishing under Xenocrates, and Platonism the dominant philosophy of Athens. He thus set up his own school at a place called the Lyceum. When teaching at the Lyceum, Aristotle had a habit of walking about as he discoursed. It was in connection with this that his followers became known in later years as the *peripatetics*, meaning "to walk about." For the next thirteen years he devoted his energies to his teaching and composing his philosophical treatises. He is said to have given two kinds of lectures: the more detailed discussions in the morning for an inner circle of advanced students, and the popular discourses in the evening for the general body of lovers of knowledge. At the sudden death of Alexander in 323 BCE., the pro-Macedonian government in Athens was overthrown, and a general reaction occurred against anything Macedonian. A charge of impiety was trumped up against him. To escape prosecution he fled to Chalcis in Euboea so that

(Aristotle says) “The Athenians might not have another opportunity of sinning against philosophy as they had already done in the person of Socrates.” In the first year of his residence at Chalcis he complained of a stomach illness and died in 322 BCE.

II The importance of Aristotle in the intellectual history of Europe is too well known to need explanation or defense. The range and power of his achievements place him without question in the shortest of short lists of the giants of Western thought. To many generations of thinkers he was known simply as “The Philosopher.” Dante, with reverence but without exaggeration, honored him with the proud title of “master of those who know.” Darwin testified to his huge achievement as a biologist: “Linnaeus and Cuvier have been my two gods, but they were mere schoolboys to old Aristotle.” All studies in formal logic until very recent times were footnotes to his work. In the study of ethics, politics, and literary criticism he set standards of sanity, urbanity, and penetration by which his successors two thousand years later may still be severely judged. His theological speculations are still the basis for the natural theology of the Roman Catholic Church. There is no problem in any of the branches of what is still called philosophy — ontology, epistemology, metaphysics, ethics — on which his remarks do not continue to deserve the most careful attention from the modern inquirer.

And yet, it can be claimed that his historical importance and influence do not constitute the most important reasons for continuing to study his writings at the present time. Indeed, there are two points of view from which his great historical influence can be charged to the debit side of the account. In the first place, the sheer weight of his authority has often inhibited his successors from making their own independent contributions to thought. In logic and the natural sciences especially, his disciples have been slow to see when the time had come to go further than their master, or in a different direction. Secondly (and this is more important for the purpose of this book), the *historical* interest of all his writings is inclined to obscure the interest that some of them have, not merely as documents for antiquarian study, but as living contributions to fields of inquiry in which the most important writings, however ancient, never go out of date.

12 Translate these famous quotations by Aristotle. Choose one you like most of all and develop the idea in the essay of your own.

“All men by nature desire to know.”

“Both oligarch and tyrant mistrust the people, and therefore deprive them of their arms.”

“Change in all things is sweet.”

“Democracy arises out of the notion that those who are equal in any respect are equal in all respects; because men are equally free, they claim to be absolutely equal.”

“Democracy is when the indigent, and not the men of property, are the rulers.”

“Education is an ornament in prosperity and a refuge in adversity.”

“Fear is pain arising from the anticipation of evil.”

“Happiness depends upon ourselves.”

“If liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be best attained when all persons alike share in government to the utmost.”

“In a democracy the poor will have more power than the rich because there are more of them, and the will of the majority is supreme.”

“It is unbecoming for young men to utter maxims.”

“Man is by nature a political animal.”

“Men acquire a particular quality by constantly acting in a particular way.”

“Men create gods after their own image, not only with regard to their form but with regard to their mode of life.

“Nature does nothing uselessly.”

“Of all the varieties of virtues, liberalism is the most beloved.”

“Republics decline into democracies and democracies degenerate into despotisms.”

“The roots of education are bitter, but the fruit is sweet.”

“The worst form of inequality is to try to make unequal things equal.”

“We are what we repeatedly do. Excellence, therefore, is not an act, but a habit.”

“We make war that we may live in peace.”

“Well begun is half done.”

“Wishing to be friends is quick work, but friendship is a slow ripening fruit.”

“Youth is easily deceived because it is quick to hope.”

13 Debate the proposition of Shelley:

“The period which intervened between the birth of Pericles and the death of Aristotle is undoubtedly, whether considered in itself or with reference to the effect which it has produced upon the subsequent destinies of civilized man, the most memorable in the history of the world.”

14 Write a report about Aristotle according to the plan:

- a Time
- b Biography
- c Ideas
- d Works
- e Contribution

4 Topics for discussion and essay writing:

- a The ideal states of Plato and Aristotle.
- b Aristotle and Alexander the Great.
- c Aristotle's contribution to the world.

POINTS FOR DISCUSSION

- a What are the most important contributions the ancient Greeks made to the world today? List the most impressive and beautiful accomplishments of the Greeks.
- b What are the subjects that interested the Greek philosophers? What ideas did they develop?
- c Was everyone eligible for citizenship in ancient Greece? If not, who was excluded? Would ancient Greece still be considered a democracy today? Why or why not?
- d Compare the myths of ancient Greece with other fables, folktales, or tall tales that you have studied. What are some common themes? How are Greek myths different?
- e Compare the modern Olympics to the Olympics in Ancient Greece.

supplementary reading

METAPHYSICS

by Aristotle

BOOK II

1. The study of the truth is in one way easy, in another difficult. An indication of this is that no single person can adequately understand it, although it cannot be the case that everybody fails to hit upon it. Everyone has something to say about nature; and, though one person's individual contribution is of little or no account, from all our joint contributions something substantial emerges. Thus, if this study seems to correspond with our proverb "Who can miss the gate?" in that sense it is easy. But the difficulty of the subject is shown by our being able to gain some grasp of it as a whole, but not of any particular part of it. Perhaps, since difficulty can be of two kinds, the cause of it here lies not in the content of the subject but in ourselves; for the intellectual faculty of our souls reacts to what are by nature the brightest of all things, as bats' eyes react to daylight.

But it is not only to those whose opinions we may share that we should be grateful, but also to those who have dealt with the subject more superficially. They, too, made a contribution by forming in us a disposition for the subject. If there had been no Timotheus, we should have missed a great deal of music; but if there had been no Phrynis, there would have been no Timotheus. It is the same with those who have talked about truth. From some we have received certain opinions; others have been the causes of their being in a position to hold these opinions.

It is quite right for philosophy to be described as the knowledge of the truth. Truth is the aim of a contemplative study, action that of a practical study; for even if practical men do study the state of a thing, they do not study its cause for its own sake, but for some immediate and relative purpose. We do not know the truth about anything without knowing its cause; and in every case that thing more than any other possesses a quality that causes other things to share its name and character; fire, for instance, is of all things the hottest and is the cause of heat in everything else. Hence, too, that thing is the truer that causes things subordinate to it to be true. Therefore, the first principles of things that exist forever must be of all things the truest. They are not just sometimes true, nor is anything else the cause of their being; rather, they are the cause of the being of everything else. Thus, everything has as much truth as it has being. [...]

2. Our attitude towards what we listen to is determined by our habits. We expect things to be said in the way in which we are accustomed to talk ourselves; things

that are said in some other way do not seem the same at all but seem, rather, incomprehensible and strange because of their unfamiliarity; for it is what is familiar that we find comprehensible. Some people will not listen to anyone who does not talk in the manner of a mathematician, others will not listen to anyone who does not use illustrations, others again expect a poet to be adduced as an authority. Some people want rigorous treatment in everything, whereas others are annoyed by it, either because they cannot follow it or because of its pettiness; for rigorousness does carry with it something that makes some people feel that in arguments, just as in business transactions, it is rather illiberal.

Thus, one needs already to have been educated in the way to approach each subject: it would be strange to be inquiring at one and the same time into a science and into the way in which it should be acquired, for it is not easy to grasp either of these things even on its own. We must not look for mathematical rigor in every subject, but only in those fields where there is no matter involved. So it is not the right way to approach nature, since all nature presumably contains matter. We must, then, first of all inquire what nature is, since in this Way it will become clear what natural science is about.

ALEXANDER THE GREAT

Alexander the Great or Alexander III, 356—323 BC, king of Macedon, conquered much of Asia. The son of Philip II of Macedon and Olympias, he had Aristotle as his tutor and was given a classical education. Philip saw to it that his only son had the best education. Alexander and his compatriots studied for three years under Aristotle. Alexander also received the very finest education in warfare and politics — Philip taught him.

Alexander was a bundle of contradictions and extremes. He was both mystical and practical, a dreamer and a pragmatist. He was capable of planning grand strategies, yet paid attention to the details of supply and logistics while on the march. He paid careful attention to his image and it is very difficult for us to separate fact from propaganda.

His soldiers adored him, as did most who met him. He was handsome, courageous, intelligent. He was tireless in the field, able to out-work most everyone around him. Yet, he was also a dreamer. He had visions. His mother told him that he was not the son of Philip but the son of Apollo. In short, he was everything a legend should be.

Alexander had no part in the murder of his father, although he may have resented him because he neglected Olympias for another wife. He succeeded to the throne in 336 BC and immediately showed his talent for leadership by quieting the restive cities of Greece, then putting down uprisings in Thrace and Illyria. Thebes revolted on a false rumor that Alexander was dead. The young king rushed south and sacked the city, sparing only the temples and Pindar's house.

Greece and the Balkan Peninsula secured, Alexander then crossed (334) the Hellespont (now the Dardanelles) and, as head of an allied Greek army, undertook the war on Persia that his father had been planning. The march he had begun was to be one of the greatest in history. At the Granicus River (near the Hellespont) he met and defeated a Persian force and moved on to take Miletus and Halicarnassus. For the first time Persia faced a united Greece, and Alexander saw himself as the spreader of Panhellenic ideals. Having taken most of Asia Minor, he entered (333) Syria and there in the battle of Issus met and routed the hosts of Darius III of Persia, who fled before him.

Alexander, triumphant, now envisioned conquest of the whole of the Persian Empire. It took him nearly a year to reduce Tyre and Gaza, and in 332, in full command of Syria, he entered Egypt. There he met no resistance. When he went to the oasis of Amon he was acknowledged as the son of Amon-Ra, and this may have contributed to a conviction of his own divinity. In the winter he founded Alexandria, perhaps the greatest monument to his name, and in the spring of 331 he returned to Syria, then went to Mesopotamia where he met Darius again in the battle of Guagamela. The battle was hard, but Alexander was victorious. He marched to Babylon, then went to Susa and on to Persepolis, where he burned the palaces of the Persians and looted the city.

He was now the visible ruler of the Persian Empire, pursuing the fugitive Darius to Ecbatana, which submitted in 330, and on to Bactria. There the satrap Bessus, a cousin of Darius, had the Persian king murdered and declared himself king. Alexander went on through Bactria and captured and executed Bessus. He was now in the regions beyond the Oxus River (the present-day Amu Darya), and his men were beginning to show dissatisfaction. In 330 a conspiracy against Alexander was said to implicate the son of one of his generals, Parmenion; Alexander not only executed the son but also put the innocent Parmenion to death. This act and other instances of his harshness further alienated the soldiers, who disliked Alexander's assuming Persian dress and the manner of a despot.

Nevertheless Alexander conquered all of Bactria and Sogdiana after hard fighting and then went on from what is today Afghanistan into North India. Some of the princes there received him favorably, but at the Hydaspes he met and defeated an army under Porus. He overran the Punjab, but there his men would go no farther. He had built a fleet, and after going down the Indus to its delta, he sent Nearchus with the fleet to take it across the unknown route to the head of the Persian Gulf, a daring undertaking. He himself led his men through the desert regions of modern Baluchistan, South Afghanistan, and South Iran. The march, accomplished with great suffering, finally ended at Susa in 324.

At Susa Alexander found that many of the officials he had chosen to govern the conquered lands had indulged in corruption and misrule. Meanwhile certain antagonisms had developed against Alexander; in Greece, for instance, many decried his execution of Aristotle's nephew, the historian Callisthenes, and the Greek cities resented his request that they treat him as a god. Alexander's Mace-

donian officers balked at his attempt to force them to intermarry with the Persians (he had himself married Roxana, a Bactrian princess, as one of his several wives), and they resisted his Eastern ways and his vision of an empire governed by tolerance. There was a mutiny, but it was put down. In 323, Alexander was planning a voyage by sea around Arabia when he caught a fever and died at 33. After his death his generals fell to quarreling about dividing the rule. His only son was Alexander Aegus, born to Roxana after Alexander's death and destined for a short and pitiful life.

Whether or not Alexander had plans for a world empire cannot be determined. He had accomplished greater conquests than any before him, but he did not have time to mold the government of the lands he had taken. He influenced the spread of Hellenism throughout the Middle East and into Asia, establishing city-states modeled on Greek institutions that flourished long after his death.

By his conquests, Alexander had changed the world. But what had not changed was the inclination to create myth. There are many legends about him, e.g., his feats on his horse Bucephalus and his cutting of the Gordian knot.

Even while Alexander lived, his court historian, Callisthenes had written of an incident in which the sea had retreated from before Alexander's path. Now myth makers colored their image of Alexander as they pleased. Some described Alexander as having had godly powers, but Zoroastrian priests demonized Alexander. They were jealous of foreign creeds and, reeling from the damage that Alexander had done to the prestige of their religion, they began a legend that described him as one of the worst sinners in history, as having slain many Persian teachers and lawyers and as having quenched many sacred fires. Some others in Persia would describe Alexander as a member of Persia's royal family — the Achaemenids: In Egypt, Alexander would become known as the son of the last pharaoh, Nectanebus. Arabs would come to know him as Iskander and would tell fanciful stories about him. And in Ethiopia, Christians would describe his father, Philip, as a Christian martyr, and they would describe Alexander as an ascetic saint.

Incontestably, he was one of the greatest generals of all time and one of the most powerful personalities of antiquity.

1 Discuss the questions:

- a The Iliad by Homer profoundly inspired Alexander. He carried a copy of The Iliad with him into every battle and tried to live by its theme of “might tempered by mercy.” Discuss what this theme means. Give examples of other events in history or current events when might was — or should have been — tempered by mercy.
- b Alexander was relatively young for a leader of such huge power and influence. Could a leader of his age be successful today? Can you name a young

leader in the military or in other areas? Would people take him seriously? Explain why.

- c Once Alexander conquered Egypt, he was crowned pharaoh and regarded as a divine leader, descended from the gods. Research other leaders, past and present, who have been regarded as divine, and evaluate the impact such a belief has had on these rulers and their people.
- d The number of leaders in the world history who have been called “the Great” is very small. What unique qualities in Alexander’s personality and heritage contributed to his “greatness” and popularity? Discuss the status of leadership in today’s world. Do we have a similar or different definition of “greatness” for today’s leaders?
- e During his 20,000-mile campaign, Alexander spread Greek culture throughout his conquests. Explain the strategy and methods he used to accomplish this, and evaluate the lasting effect of his efforts.
- f One significant by-product of Alexander’s reign was the establishment of Greek as a universal language throughout the empire. Historians say that a single, universally spoken language helped to simplify commerce, education, and daily communication in the vast empire Alexander created. In the 20th century, people often disagree over whether a single national language is still a beneficial concept in modern countries. Debate the advantages and disadvantages of having a national language today.

2 Write an essay in which you detail the qualities that made Alexander a successful statesman. What qualities are needed in statesmen or world leaders today?

ASIA MINOR

Alexander set out in spring 334, after having had to re-settle affairs in Greece and Macedonia after his father’s murder. One of the many puzzles about Alexander is whether he intended from the beginning to conquer the world. We know that he brought with him artists, geographers, historians, botanists, geologists and other scientists — something quite beyond the normal scope of a military expedition.

Ever the politician, his first act was to visit Troy — the site of the great victory of the Greeks over Asia. The visit was also due to personal interest, for he greatly admired Homer and the heroes of the Trojan War. It was a brilliant propaganda gesture, and he followed it with astute diplomacy. As he marched down the Ionian coast, he liberated the Greek cities, restoring democracy, rather than conquering them. By posing as a liberator and savior, he won allies and gained many recruits here.

The Persian satrap was unable to stop him at the first major battle at the Granicus River. This battle was in some ways the most important of Alexander's career, though others are more famous. It was important because it was his first real battle in Asia; it was really rather a mad gamble, one that his generals argued he should not have made. But the circumstances of the battle reveals not only his courage and confidence, but also his fine political sense and In enormous good fortune.

After his victory, Alexander rolled through Asia Minor, detouring to Gordium to meet up with his general Parmenio. Gordium was a town in Galatia, the ancient capital of the Phrygians. In the town was a wagon tied to a post. It was a very ordinary post and a very ordinary wagon with one exception: the yoke was fastened to the pole with a complex of knots so thoroughly tangled that it was impossible to unravel. The legend was that anyone who could loose the knot would be the conqueror of Asia.

Alexander the Great naturally had to try his hand at this fabled knot, since he was in town anyway. He had announced his intention of conquering Asia, and to leave Gordium without testing the knot was unthinkable. So, he and some of his men, and a large crowd of locals, all made their way to the acropolis and the wagon.

The Gordian Knot was an especially difficult one in that there were no loose ends showing. Alexander tried for a while but was completely stumped. His attendants were concerned, for failure here would make poor propaganda.

At last, Alexander cried out "What difference does it make how I loose it?" He pulled out his sword and cut the knot through. Thus did Alexander reveal that he was the one prophesied! It was a lovely play on words, for the Greek word was luein, which can mean "untie" but can also mean "sunder" or "resolve".

From that story of Alexander came a phrase that is still used occasionally. To "cut the Gordian knot" means to slice through a problem that appears hopelessly complex by some simply, bold stroke.

But the true test would come when he faced not a provincial but an imperial Persian army.

ДОДАТОК

PROPER AND GEOGRAPHICAL NAMES

Abdera	[æb'derə]
Alexander of Macedonia	[,æligz'ɑ:ndə əv ,mæsi'dəuniə]
Anaxagoras	[,ænæk'sægərəs]
Antipater	[,æn'tipətə]
Antiphon	[,æntifən]
Apollo	[ə'pɒləu]
Apollodorus	[,æpələ'dɔ:rəs]
Archelaus	[,ɑ:ki'leɪəs]
Aristophanes	[,æris'tɒfəni:z]
Aristotle	[,æris'tɒtl]
Artaxerxes	[,ɑ:təg'zɑ:ksi:z]
Asia Minor	[,eɪfə 'maɪnə]
Athenians	[ə'θi:niənz]
Athens	[,æθənz]
Attica	[,ætɪkə]
Byzantium	[bi'zæntɪəm]
Callicles	[,kæliklɪz]
Carthage	[,kɑ:θɪdʒ]
Chalcedon	[kæl'sedən]
Christian	[,kristʃən], [,kristiən]
Cicero	[,sɪsrəu]
Corinth	[,kɒrɪnθ]
Crete	[kri:t]
Cyrus	[,saɪrəs]
Dardanelles	[,dɑ:d'nɛlz]
Darius	[də'raɪəs]
Delphi	[,dɛlfi]
Demosthenes	[,dɛ'mɒsθəni:z]
Diogenes Laërtius	[dai'ɒdʒɪni:z lei'ɒtʃəs]
Dion	[,daɪən]
Dionysius	[,daɪə'nɪsiəs]
Egypt	[,i:ɟɪpt]
Elis	[,i:lɪs]
Epaminondas	[ə,pæmi'nɔ:ndəs]
Epicureans	[,epɪkjʊə'ri:ənz]
Epirus	[e'paɪrəs]

Er	[ə:]
Euclides	[ˈjuːklidəs]
Europe	[ˈjuərəp]
Galatia	[gəˈleɪʃiə]
Gordian	[ˈgɔːdiən]
Gorgias	[ˈgɔːdʒiəs]
Granicus	[grəˈnaɪkəs]
Greece	[ɡriːs]
Halicarnassus	[ˌhælikaːˈnæsəs]
Hellenic	[heˈlenɪk], [heˈliːnɪk]
Hellespont	[ˈhelɪspɒnt]
Hermes	[ˈhɜːmiːz]
Herodotus	[həˈrɔːdɒtəs]
Hiero	[ˈhaɪərəu]
Hippias	[ˈhɪpiəs]
Homer	[ˈhəʊmə]
Ionia	[aɪˈəʊniə]
Ionian	[aɪˈəʊniən]
Italy	[ˈɪtəli]
Iulis	[ˌaɪˈuːlɪs]
Latin	[ˈlætiːn]
Leontini	[ˌliɒnˈtiːni]
Leuctra	[ˈluːktrə]
Lyceum	[laɪˈsiːəm]
Lysander	[laɪˈsændə]
Macedonian	[ˌmæsiˈdəʊniən]
Mantineia	[ˌmæntiˈniːə]
Marathon	[ˈmærəθɒn]
Miletus	[miˈliːtəs]
Olympia	[əˈlɪmpɪə]
Olympias	[əˈlɪmpɪəs]
Olynthus	[əʊˈlɪnθəs]
Parmenio	[pɑːˈminiou]
Peloponnes	[ˌpeləpənˈiːs]
Peloponnesian	[ˌpeləpənˈiːʃən]
Pericles	[ˈperikliːz]
Peripatetic	[ˌperipəˈtetɪk]
Persia	[ˈpɜːʃə]
Persian	[ˈpɜːʃən]
Persians	[ˈpɜːʃənz]
Pharos	[ˈfærəs]
Phidias	[ˈfɪdiəs]
Philip	[ˈfɪlɪp]

Philippic	[fi'lipik]
Phocis	['fəʊsis]
Phrygia	['frɪdʒiə]
Pindar	['pɪndə]
Plataea	[plə'ti:ə]
Plato	['pleitəʊ]
Platonism	['pleitə,nɪzəm]
Plutarch	['plu:tɑ:k]
Prodicus	['prɒdikəs]
Protagoras	[prəu'tægərəs]
Pythagorean	[paɪ,θægə'ri:ən]
Roman	['rəʊmən]
Samos	['seɪməs]
Sicily	['sɪsɪli]
Socrates	['sɒkrətɪz]
Sparta	['spɑ:tə]
Spartans	['spɑ:tənz]
Stoic	['stəʊɪk]
Syracusan	[,saɪərə'kju:zən]
Syracuse	[,saɪərə'kju:z]
Theaetetus	[θi'eɪtətəs]
Theban	['θi:bən]
Thebes	['θi:bz]
Themistocles	[θi'mɪstəkli:z]
Thomas Aquinas	['tɒməs ə'kwɪnəs]
Thrace	['θreɪs]
Thracian	['θreɪʃiən]
Thrasymachus	[θre'zɪmækəs]
Thucydides	[θju'sɪdɪdɪz]
Thurii	['θjʊriai]
Troy	[trɔɪ]
Trojan	['trəʊdʒən]
Xanthippe	[zæn'θɪpɪ]
Xenophon	['zenəfən]
Zeus	[zju:s]

CONTENTS

ВСТУП	3
UNIT 1. PROTAGORAS	4
UNIT 2. SOCRATES	19
UNIT 3. XENOPHON	35
UNIT 4. PLATO	47
UNIT 5. DEMOSTHENES	64
UNIT 6. ARISTOTLE	78
ДОДАТОК	96

Навчальне видання

Бевз Надія Вікторівна
Беляєва Еліна Федорівна

ENGLISH FOR PHILOSOPHY STUDENTS

(ANCIENT GREEK PHILOSOPHY)

Відповідальний за випуск
Тепляков І. В.

Редактор
Агаркова І. Ю.

Коректор
Попій І. В.

Підписано до друку
Обл.-вид. арк.
Папір офсетний

Формат 60×84/16
Наклад прим.
Друк ризографічний

Умов.-друк. арк.
Ціна договірنا

61077, Харків, площа Свободи 4.
Харківський національний університет імені В. Н. Каразіна
Різо ХНУ імені В. Н. Каразіна