

The Final Exam will have four sections: (1) Chronology, (2) Greek Terms, (3) Short Essays, and (4) Long Essays. Explanations for the first two can be found below. For the third and fourth sections, questions will be chosen from those provided on the following pages (two for each section, four in total).

### Chronology (5 minutes)

You will be asked to arrange chronologically a list of ten items (whether authors, philosophers, historical events, dramatic dates or performance dates).

### Greek Terms (15 minutes)

From the Greek terms listed in the two columns below, you will be asked to provide for some an English translation—or, where appropriate, a range of English meanings—and then discuss their significance so far in this course, mentioning the Greek authors to whom they are most relevant, and then describing briefly their particular meaning for these authors. (For an example, see the Midterm Study Guide.) There will be three questions, but one question may have several terms which are best discussed together.

δίκη  
θεός  
θεοδίκη  
πόλις  
νόμος  
ἄνθρωπος  
ἀρετή  
ἐλεγχος  
ἀπορία  
τέχνη  
ἀπολογία  
δαίμων, δαιμόνιον  
ἐπιστήμη  
ἀκρασία  
τυραννός  
ἄρθρα  
αἰτία  
ὑλη  
μορφή  
τέλος  
ἀρχή  
κόσμος  
λόγος  
ἄπειρον  
φύσις  
φυσιολόγος  
τετρακτύς  
σῶμα  
ψυχή  
μετεμψύχωσις  
κάδαρσις  
φιλοσοφία

ὄν  
ἔρως  
φιλία, Φιλότης  
Ἔρις  
οὐδέν, δέν  
ἄτομον  
ἠδονή  
αἶμα  
φλέγμα  
χόλη  
μελανχόλη  
δισσοὶ λόγοι  
εὐνομία  
ἀνομία  
δῆμος  
ὀλίγος  
ἄριστος  
ἔργον  
παιδεία  
ὁ κρείττων λόγος  
ὁ ἥττων λόγος  
εὐδαιμονία  
σοφιστής  
διάλεκτος  
ῥητορική  
σοφία  
δικαιοσύνη  
ἀνδρεία  
σεβεία  
σωφροσύνη  
ἀφροσύνη  
καλός  
αἰσχροός

## Short Essays (50 minutes)

You will be given two of the following questions to answer (25 minutes each).

1. Present five features of Miletus and the Greeks who inhabited it in the early sixth century that made it fertile ground for the birth of Greek philosophy. Was this birth a parthenogenesis? In other words, was Greek philosophy an invention of the Greeks themselves, or were their minds inseminated from the older civilizations of the East? How might Eastern ideas—both from Mesopotamia and even from India—have entered Greek thought? What were the cultural repercussions of this event in Athens of the fifth century, if indeed it happened in the seventh and sixth centuries?
2. Present Parmenides' argument that *Nothing cannot be, thought of, or spoken of*. Next, present Gorgias's best argument to the effect that *Something cannot be, thought of, or spoken of*. Whose argument is superior? Is either sound? If not, what are their shortcomings? Are any of these shortcomings shared? In other words, might they both make the same fundamental errors?
3. It is often said that the Presocratics were merely speculative philosophers, without any sensitivity to empirical fact. Although true of the Eleatics, this cliché is false of many others. Discuss several instances when the Presocratics were, on the contrary, all-too-empirical. In other words, present instances where they took one empirical observation and extrapolated from it a whole cosmic theory. What lessons might we learn from these instances for the correct investigation of our cosmos today?
4. How did the Sophists integrate the thought of the Atomists and Physicians who preceded them? Start by describing the several facets of Democritus's Atomism that would influence the Sophists the most: their ontological distinction between *nomos* and *physis*, the relativism and skepticism of their epistemology, the role of pleasure and determinism in their ethics, and their agnosticism or even irreverence when it came to the gods. As for the physicians, do not neglect their theory of sickness and health, their prescription of regimens and drugs, and their exaction of a fee for services rendered. Show how particular Sophists adopted all these views and practices in one form or another.
5. What four hypotheses does Euthyphro offer in his attempt to define piety? Describe a Socratic objection to each of these hypotheses. When applicable, present Euthyphro's reply to any of these objections. In other words, convey the dialectical progression of *Euthyphro*.
6. The American culture war of the 1960's was exacerbated by a long, costly war: Vietnam. So too was the Athenian culture war exacerbated by the Peloponnesian War. How did the following events of the military war described by Thucydides either illustrate or corroborate developments in the culture war we have studied in this course: the Corcyrean civil war, the funeral oration of Pericles, the plague of Athens, the Mytilenean debate, and the Melian dialogue.

## Long Essays

You will be given two of the following questions to answer (55 minutes each).

1. Characterize the traditional world-view of Homer and Hesiod by describing their specific views on: (a) the gods, (b) the natural world, (c) humans, (d) ethics. With which of these views have we seen philosophers of the sixth and fifth centuries departing? Name the philosophers who have departed from these views and their reasons for doing so. You should not neglect Xenophanes, Heraclitus, Empedocles, Democritus, Protagoras, Socrates, and Critias. Your presentation of these philosophers should provide as many of the details of their positions and arguments as possible for the time allotted.
2. The physicians we studied in this course were synthetic thinkers, drawing together the thoughts of their predecessors. (1) How does Empedocles synthesize the thought of all the major Greek philosophers who preceded him: the Milesians, Xenophanes, the Pythagoreans, Parmenides, and Heraclitus? For his part, (2) how does Diogenes of Apollonia present an argument for unity that recalls the Ionian philosophers, an argument for design that recalls the theologies of Xenophanes and Heraclitus, and an argument for the supremacy of air that recapitulates an argument of Anaximenes? (3) What was the Hippocratic critique of unity, and how did the whole Hippocratic medical theory recall Pythagoreanism? Finally, what might it be about the mind of a physician that disposes him to synthesis rather than one bold idea, such as that of a physicist like Anaxagoras?
3. Naively we often assume that our language represents reality perfectly. If I say, for instance, “The cat is on the mat,” this is true if there is a cat on the mat, and false when there is no cat on the mat. But the Greek philosophers we have studied showed the relation between language and reality to be far more complex than this simple picture would have us believe. What were the contributions to this problem of Heraclitus, Parmenides, Gorgias, and the *Dissoi Logoi*? How might this philosophical separation of language from reality have produced the stark dichotomy, so often evinced by speakers in Thucydides, between *logos* and *ergon*? Discuss two instances where this stark dichotomy is exploited by a speaker in Thucydides.
4. How did Euripides’ *Hippolytus* and Aristophanes’ *Clouds* dramatize cultural conflict in Athens—specifically, the traditional world-view associated with epic poetry, on the one hand, and, on the other, the intellectual developments of early Greek philosophy?
  - a. For the first, present (a) the ways in which Phaedra tries to live in accordance with the traditional ethics. Show also (b) the ways in which young Hippolytus tries in some ways to live in accordance with something like Pythagorean ethics. Next, show (c) how the Nurse contemns traditional ethics, adopting the posture of a Sophist. Phaedra capitulates to her Nurse’s reasoning and is lost; Theseus proves ignorant of his son’s newfangled piety and ridicules him. In sum, then, (d) how does this mix of old and new in ethics—this dramatization of the Athenian culture war—propel the tragedy to its destined conclusion?
  - b. For the second, present (a) the many echoes of early Greek philosophy in the play. Then, describe in detail the clash between the two *Logoi*. Although it happens in a comedy, what element of real Athenian politics, especially as portrayed in several places by Thucydides, does this comedic clash parody? Moreover, what general, but nonetheless real, Athenian clash does it dramatize? What are the consequences of this clash for the

family of Strepsiades and for the character of Socrates? What are the consequences of the real clash for Athens and the real Socrates?

5. Oedipus is proud of his cleverness; Prometheus, of his knowledge; Socrates, of his special kind of wisdom. But the life of each is tragic. How may Sophocles' *Oedipous Tyrannos*, Aeschylus's *Prometheus Bound*, and finally Plato's *Apology* be read as parables of the risks of philosophy? In what ways do their protagonists resemble each other? In what ways do they differ? Must philosophy be tragic?
6. What are the three best arguments from the *Dissoi Logoi* to the effect that virtue is not teachable? What criticisms of these arguments does the *Dissoi Logoi* itself offer? What is Protagoras's initial position on this issue in his eponymous Platonic dialogue? What are his reasons? What is Socrates' initial position? What are his reasons? By the end of the dialogue they have reversed positions. How does this happen? In your explanation of the reversal, be sure to present not only Socrates' argument for the unity of the virtues, but also his argument against ἀκρασία. Does the fact that Socrates exchanged positions with a Sophist, without recognizing this until the end of the dialogue, lend weight to Aristophanes' conflation of him with the Sophists in *Clouds*?
7. Who was Socrates? Describe the three rival accounts of him that we have read in this course: Aristophanes', Xenophon's, and Plato's (not just *Apology*, but also *Euthyphro*, *Protagoras*, and *Gorgias*). How were these accounts similar, and how different? What lends each one some credibility, and what to some extent discredits each? Assess these similarities and differences, advantages and disadvantages, to present the most plausible reconstruction of this mysterious Athenian who, in so many ways, embodies the themes of our course.