

The Midterm Exam will have three sections: (1) Chronology, (2) Greek Terms, and (3) Essays. Explanations for the first two can be found below, under their respective titles. For the third section, questions will be chosen from those provided on the next two pages.

### 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 two columns below, you will be asked to provide for three 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 discussing briefly their particular meaning for these authors. Here is an example: *τιμή* . . .

‘Prize’ or ‘honor’: This appears in Homer and arose during our discussion of traditional Greek values. In the Homeric warrior ethic, warriors are owed prizes or honors according to their merits, especially on the battlefield. Thus, Achilles was owed Briseis as his prize or honor for his supremacy on the battlefield. Agammemnon disrupted this ethic by demanding Briseis for himself when Chryseis was taken from him. This incurred Achilles’ wrath, and precipitated the tragedy of the *Iliad*. This ethic is one facet of traditional Greek culture that will come into question during the Greek Enlightenment provoked by the philosophers of the sixth and fifth centuries.

δίκη  
θεός  
θεοδίκη  
πόλις  
νόμος  
ἄνθρωπος  
ἀρετή  
ἔλεγχος  
ἀπορία  
τέχνη  
ἀπολογία  
δαίμων, δαιμόνιον  
ἐπιστήμη  
ἀκρασία  
τυραννός  
ἄρθρα

αἰτία  
ἕλη  
μορφή  
τελός  
ἀρχή  
κόσμος  
λόγος  
ἄπειρον  
φύσις  
φυσιολόγος  
τετρακτύς  
σῶμα  
ψυχή  
μετεμψύχωσις  
κάθαρσις  
σοφία  
φιλοσοφία  
ἔρως  
φιλία, Φιλότης  
Ἔρις

## Essay Questions (55 minutes)

As you will see, each question more or less captures the main theme of one day's lecture. A few require short answers; most others, long. Thus, there will either be two long questions (of 25 minutes each), or two short questions (10-15 minutes each) and one long question (of 25 minutes).

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 already seen philosophers of the sixth and fifth centuries departing? Name the philosophers who have departed from these views and their reasons for doing so.
2. 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*.
3. In his defense, when we would expect him to be most clear, Socrates appears paradoxical. First of all, he says he has "no claim to being wise in anything great or small," and yet he claims he has acquired his bad reputation "because of nothing other than a sort of wisdom." Secondly, he protests that he has never been anyone's teacher, and yet he says that he is the humble servant of Apollo, stationed by the god to improve the souls of the Athenians. Finally, he asserts that wisdom is necessary for virtue, and yet, after denying that he is wise, he implies many times that he is virtuous. Present a portrait of Socrates that navigates between each of these apparent inconsistencies.
4. To what extent is Oedipus aware of the true significance of his actions at each of his life's pivotal moments? To what extent is he in control of himself—autonomous—throughout his life? What is the connection, if any, between his knowledge of the good and his doing it? Was Socrates right that to know the good is to do the good, and *vice versa*? Is wisdom necessary and sufficient for virtue, as he thinks?
5. 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 Near East? Provide historical arguments for your answer.
6. What was Aristotle's theory of four *αἰτίαι* (causes or explanations)? Illustrate this theory with an example. How has this theory affected the way the thought of the earliest Greek philosophers, especially that of the Milesians, has come down to us?

7. Describe the development of Milesian thought about the *ἀρχή* of the *κόσμος*. First name the candidate preferred by Thales and outline the arguments Aristotle presents on Thales' behalf. Next make two objections: one against the candidate itself, another against one of the arguments presented by Aristotle. What candidate did Anaximander then favor? What are two arguments against this candidate? Next name the candidate preferred by Anaximenes and present the two reasons he apparently offered to support it. Finally, make two objections: one against Anaximenes' candidate, another against one of his reasons. Did Milesian thought evolve, with each philosopher marking an advance over his predecessor?
8. What were five elements of Xenophanes' attack on traditional religion, and five elements of his positive theology? Recall analogies, images, or even quotations of Xenophanes himself to ground your claims about him in his own writing.
9. Describe the Pythagoreans' musical and mathematical investigations. How did these investigations provoke a new metaphysics, a radical departure from the natural philosophy of the Milesians? Applying the same revolutionary spirit to religion, how did the Pythagoreans depart from traditional Greek religion?
10. Present (a) the ways in which Phaedra tries to live in accordance with the traditional ethics we discussed in connection with Homer and Hesiod at the beginning of the course. Show also (b) the ways in which Hippolytus is also somewhat traditional, but more importantly, the ways in which he tries to live in accordance with something like Pythagorean ethics? Finally, show (c) how the Nurse contemns traditional ethics, and (d) Theseus proves ignorant of his son's newfangled piety. In sum, how does this mix of old and new in ethics propel the tragedy to its destined conclusion?
11. If you had to capture Heraclitus's account (*λόγος*) of the world in three or four words, what would they be? Explain their significance by paraphrasing several Heraclitean aphorisms, at least two for each word. Be sure to describe a few of the most important of his images and analogies. Now, what is the inherent problem with presenting *Heraclitus's account of the world*? Presuming that Heraclitus himself recognized this problem, what does he seem to have done to escape it? Did he succeed?
12. Present Parmenides' argument that the world is "like the bulk of a ball well-rounded from all sides, evenly balanced in every way from the middle." This argument has several separate stages, so be careful to present them in order. Where is this argument weakest: in one or more of its premises, or in the validity of its logic, or in both? What about the conclusion itself, how can it be challenged?
13. How does Empedocles synthesize the thought of all the philosophers who preceded him—or at least those which we have studied in this course: the Milesians, Xenophanes, the Pythagoreans, Parmenides, and Heraclitus?