

This exam will last two hours and have two sections: (I) Greek Philosophical Terms, and (II) Essays.

I. Greek Philosophical Terms (30 minutes total; 5 minutes each)

In this section, discuss Aristotle's use or coinage of Greek philosophical terms. There are six questions, and each question asks either about one term or one set of terms below. In each case, provide some English approximation(s) of each term. Then, in a paragraph, discuss their significance: that is, mention the Aristotelian context in which they occur, draw precise distinctions between them and neighboring terms, briefly show how they function in major Aristotelian arguments, provide some illustrative examples, where appropriate, and so on:

- i. *θεός*
- ii. *πάθος*
- iii. *ἡδονή*
- iv. *οἶκος, πόλις*
- v. *δημοκρατία, πολιτεία*
- vi. *καθάρσις*

II. Essay Questions (90 minutes total; 45 minutes each)

In this section, answer two essay questions: one from subsection IIa and one from subsection IIb. Do not answer two questions from one subsection, since this will result in failure of the exam. Endeavor to write clearly and legibly, providing sufficient details to demonstrate the depth of your understanding of Aristotle's philosophy. These details will often include distinctions and arguments, examples and analogies. Also, do not fail whenever called for to place the question in a wider context. What is its philosophical significance—for Aristotle, or for philosophy more generally?

### Subsection IIa

1. Two common positions in the philosophy of mind are *monism* and *dualism*. The first asserts that mind and body are the same substance, often reducing the mind to the body and its operations. The second asserts that mind and body are different, separable substances, often adding that the mind or soul survives bodily death. Which position, if either, does Aristotle advance in *De Anima*? Be sure to consider and explain his definition of soul at the beginning of Book 2, according to which “the soul...must be substance as the form of a natural body that is potentially alive.” (In this connection, you may find it helpful to present his analogies of the axe and the eye.) But be sure also to consider his distinction between active (or productive) *nous* and passive *nous* in 3.5.

or

2. What is first philosophy, the subject of Aristotle’s *Metaphysics*? What sort of questions does it investigate? Among these questions, and the most important of them, is the inquiry into being as being. Describe this inquiry: what does it mean to inquire into being as being, and why is it so important? Another way to characterize this inquiry is as the search for primary substance. Which candidates does Aristotle entertain for this honor? Which criteria does he assemble in order to judge the contest, and why are these his criteria? Which candidate emerges victorious from this contest? How does this victor underwrite Aristotle’s whole philosophy?

and

### Subsection IIb

3. Aristotle defines virtue as follows: “Virtue, then, is (a) a state that decides, (b) <consisting> in a mean, (c) the mean relative to us, (d) which is defined by reference to reason, (e) i.e., to the reason by reference to which the intelligent person would define it.” He then adds, “It is a mean between two vices, one of excess and one of deficiency.” Explain this definition by first discussing each of the theoretical concepts it involves. Next, illustrate this definition by presenting an example of an instance of virtue, say an instance of courage. Finally, explain how, once armed with this distinction, we not only understand virtue, but may more easily become virtuous.

or

4. Socrates held two paradoxical ethical doctrines: that *akrasia* was impossible, and that the virtues were a unity. According to the first, knowledge of the good is so powerful in the soul that it is both necessary and sufficient for doing the good. According to the second, possession of any one of the cardinal virtues is both necessary and sufficient for possessing the others. These two doctrines—summarized together under the title “Socratic intellectualism”—entailed one another: since knowledge of the good was necessary and sufficient for doing it, to have one virtue was necessary and sufficient for having knowledge of the good, and this entailed having all the virtues. As we saw in class, however, Aristotle developed sophisticated responses to both doctrines of Socratic intellectualism. Explain these responses, their inter-relation, and the way in which they epitomize Aristotle’s approach to philosophical paradoxes.