

ὄνομα \_\_\_\_\_

Midterm Exam

**Ancient Philosophy** (300-01)

10.20.06

1. Greek Philosophical Terms (5 minutes)

For the two following Greek philosophical terms, provide a few English approximations of the term. Then, in a few sentences, discuss the term's philosophical significance, mentioning one or more of the authors to whom it is relevant and the role it plays in their philosophy:

a. *φάρμακον*

b. *νοῦς*

## 2. Logical Terms (5 minutes)

Match one of the logical terms from each of the following lists with the corresponding passage of ancient philosophy, identifying the term most relevant to the passage, and explaining your choice.

“If you throw out any perception absolutely and fail to distinguish on the one hand what is believed with respect to what still awaits evidence and on the other what is already present with respect to perception, the feelings and every focusing of the mind on appearances—if you do this then you will confuse the other perceptions also with foolish belief, so as to throw out any standard. And if you firmly accept in your concepts involving belief everything that still awaits evidence, as well as what has not yet [got] confirmation, you will not escape falsity, so that you will have removed dispute and all judging of what is correct and what is not.” (Epicurus, *Principal Doctrine 24*)

*non sequitur*  
false dichotomy  
affirming the antecedent  
affirming the consequent  
*post hoc ergo propter hoc*  
some/all confusion  
anecdotal evidence  
counterexample  
iff

a.

“Reason itself, entrusted with the reins, is only powerful so long as it remains isolated from the affections. Mixed and contaminated with them, it cannot contain what it could previously have dislodged. Once the intellect has been stirred up and shaken out, it becomes the servant of the force which impels it. Some things at the start are in our power; thereafter they sweep us on with a force of their own and allow no turning back...The mind, if it throws itself into anger, love and other affections, is not allowed to restrain the impulse. It is bound to be swept along and driven to the bottom by its own weight and by the natural downward tendency of any failing.” (Seneca, *On Anger* 1.7)

*ad hoc* clauses  
devil’s advocate  
hypothesis  
truth by adage  
truth by authority  
truth by consensus  
slippery slope argument  
Socratic fallacy

b.

### 3. Specific Essay (20 minutes)

Imagine that I am Aristotle raised from the dead. Using my own scheme of the four *αἰτίαι*, explain to me these stange little things people carry with them everywhere, these things that make annoying sounds at random moments and which people cradle and even speak to like babies. And while you’re at it, please also explain to me these peculiar animals I see around town, perched in trees, scampering across roads, and collecting nuts. Recall that I believe animals are different from artifacts in an important way.

### 4. General Essay (20 minutes)

God’s omniscience seems to preclude human freedom. Why? Boethius claims to reconcile the two. How? The discussion of time in the work of his predecessor, Augustine, lends support to Boethius’s claim. How? Can human freedom be reconciled to divine omniscience?