

Midterm Exam Study Guide

Exam Date: 10.19.06

This exam will have four sections: (1) Greek philosophical terms; (2) logical terms; (3) specific essay; (4) general essay.

1. Greek Philosophical Terms (5 minutes)

This section will ask you to discuss two Greek philosophical terms. In each case, 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. The two terms on the exam itself will be chosen by me from the following list:

κόσμος	ἡδονή	πίστις	τέχνη
πόλις	ἀπαθεία	δόξα	ἐμπειρία
κοσμοπολίτης	ἀταραξία	διάνοια	ἔστι
λόγος	οἱ πολλοί	νόησις	εἶδος
ἐπιστήμη	ἀνδρεία	ἀρχή	γένος
ὄν, ὄντος	σωφροσύνη	αἰτία	ἰδέα
Στοά	δικαιοσύνη	ὑλη	ἄτομον
ψυχή	σοφία	μορφή	χολή
θυμός	φάρμακον	κινῶν	αἷμα
ἦθος	ἀποδείξεις	τέλος	φλέγμα
ἀρετή			νοῦς

2. Logical Terms (5 minutes)

This section will present you with two short passages of ancient philosophy and two short lists of logical terms. From this short list, you will be asked to identify the term most relevant to each passage, explaining your choice. These terms may be drawn from any of those listed on the syllabus up to the date of the exam.

3. Specific Essay (20 minutes)

This section will ask you to write an essay answering a question that I will choose from the following list of questions, each of which addresses a specific claim, argument, or theory we have read thus far in this course:

Psychology

1. What is Plato's argument that the soul has three parts?
2. Focusing on the emotion of anger, explain the role of emotions in Aristotle's moral theory. Be sure to discuss his doctrine of the mean, as well as why it is harder for people to be virtuous when it is too hot or too cold.
3. Seneca presents five arguments that we should eschew anger. Rehearse two of them. He also considers six objections to this moral view. Present two of these objections.

Epistemology

4. What is Meno's paradox, and what is Plato's solution to it? How effective is his argument?
5. What is Protagorean relativism, what are Plato's best objections against it, and how successfully can it answer these objections?
6. Describe either Plato's analogy between the Form of the Good and the Sun or the four divisions of the Divided Line to which he compares human cognition.
7. By use of a few examples, describe the "Modes" of Pyrrhonian Skepticism. To what ultimate use does a Skeptic like Sextus Empiricus deploy them?

Ontology

8. Imagine that you are the first anthropologist to visit a South Sea island where the inhabitants use *gloobles* in their everyday lives. Write a brief field report explaining these artifacts according to the scheme of Aristotle's four *aitiai*.
9. Explain the full depth of Parmenides' enigmatic saying that "the same thing is there for thinking and for being."
10. Rehearse Plato's two best arguments for his doctrine of Forms, and his two best arguments against this doctrine.
11. Present the Epicurean critique of teleology.

4. General Essay (20 minutes)

This section will ask you to write an essay answering a question that I will choose from the following list of questions, each of which addresses a general topic and its treatment by more than one author:

1. 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?
2. Present Zeno's paradox of the moving arrow. Next, present Aristotle's theory of time. How may Aristotle's theory be used to save the appearance of motion subverted by Zeno's paradox?
3. Describe Medea's decision to kill her children according to the psychological theories of Plato and the Stoics. Which theory provides a better account of her horrible deed?
4. What is the relationship between knowledge and virtue? In other words, if one is to do the good, is knowledge of it necessary, sufficient, both, or neither? What are the views of Socrates in *Meno*, Socrates in *Republic*, Aristotle, and the Stoics.
5. What is the flaw of "coherentism," as Aristotle understands it? What is the requirement of "foundationalism," if it is to avoid an infinite regress? How do Plato and the Epicureans think that their versions of foundationalism meet this requirement. Do either of them succeed?