

**PHIL 31: Ancient Philosophy**  
**Fall 2005; David O. Brink**  
**Final Exam Study Questions**  
**Monday, November 21**

The final exam will be held on Wednesday, December 7 from 8-11am in Center Hall 109. The exam questions will be drawn from these study questions. There will be no “surprise” questions. You'll notice overlap between some short and long answer questions. The exam itself will be closed-book, though you will be allowed to bring two pages (= two sides of paper) of notes to the exam (small fonts are ok). You may discuss the questions and answers with other students before the exam; however, you may not collaborate in writing out answers or outlines. Also, answers to essay questions (long answers) can draw on material from the handouts, but should paraphrase and analyze this material, rather than reproducing it verbatim (which is prohibited). We will hold two review sessions on Friday, December 2: one from 10-11:15am and one from 12:15-1:30pm; both will be held in H&SS 7077. Any student not able to make one of these two sessions is welcome to meet separately with one of the TAs or me. Please bring two empty blue books to the exam.

**SHORT ANSWER** (roughly, 50-100 words each or somewhere between a couple of sentences and a short paragraph)

1. What is the Heraclitean argument from flux (the succession of opposites) against persisting subjects?
2. What is the Parmenidean argument against the reality of change?
3. What is the Democritean argument from perceptual variation against the reality of secondary qualities?
4. What is Euthyphro's (third) definition of piety, and what is Socrates' objection to it?
5. What is Meno's paradox, and why is it a challenge to Socratic method?
6. In the Phaedo Plato defends the immortality of the soul by appeal to the doctrine of recollection. Explain what the "cloak objection" is and how it bears on the doctrine of recollection.
7. How do Glaucon and Adeimantus ask Socrates to defend justice in Republic ii? What role does their tri-partition of goods play in this demand?
8. Explain the fallacy that Plato seems to commit when he offers his Republic iv account of (psychic) justice as a reply to Glaucon and Adeimantus.
9. Explain the four causes that Aristotle discusses in Physics ii 3. Illustrate your explanation with an example.
10. In De Anima Aristotle identifies the soul of an organism with its function. With what functions does he identify the souls of plants, (nonrational) animals, rational animals, and gods?
11. What three common conceptions of eudaimonia does Aristotle consider in Nicomachean Ethics book i, and why does he reject them?
12. Explain the difference between strict intellectualist and comprehensive conceptions of eudaimonia in Aristotle's ethics.
13. Aristotle thinks that virtue depends upon the right relations between the rational and nonrational parts of the soul. How do the possible relations among the two parts of the soul give rise to the four main kinds of moral character (virtue, continence, incontinence, and vice)?

**LONG ANSWER** ((roughly, 175-300 words each or 2-3 blue book pages)

**A. PRESOCRATICS**

1. Heraclitus claims that everything is in flux. Sometimes he seems to have in mind the succession of opposites, sometimes the comprencence of opposites. Initially, the comprence of opposites may seem the more radical thesis. Explain his views about the different kinds of flux (illustrating with examples) and discuss which is the more radical doctrine.
2. Melissus defends Parmenidean monism by denying the possibility of change. What is Melissus's argument against change, how is its conclusion related to monism, and where does Aristotle think the argument goes wrong (Phys i 8)?
3. Democritus accepts a certain kind of skepticism about the senses.  
By convention sweet and by convention bitter, by convention hot and by convention cold, by convention color: in reality atoms and the void.  
What does he mean by this, and what considerations about the senses lead him to this conclusion? In what ways, if any, does skepticism about the senses threaten atomism?

**B. SOCRATES AND PLATO**

1. What, if anything, does Socrates object to in Euthyphro's definition of piety as what is loved by all of the gods? What assumption does Socrates's objection make about moral definitions? How does this assumption fit in with other assumptions Socrates makes in the Euthyphro?
2. What, if anything, does Socrates object to in Euthyphro's definition of piety as what is loved by all of the gods? What does this show about how Socrates views the relation between morality and religion (e.g. whether morality requires a religious foundation) or how he views Greek mythology?
3. What view about the relation among the virtues is defended in the Protagoras, and how is it defended? What role does this issue play in the overall argument of the dialogue?
4. What reason, if any, is there for thinking that Socrates or Plato endorses hedonism in the Protagoras? Does it serve a role in the dialogue that is essential to Socrates's purposes? If so, what role? Does it fulfill any function in Socratic ethics?
5. What is Meno's paradox, and why is it a challenge to Socratic method? What is his solution, and what roles do the distinction between knowledge and true belief and the Doctrine of Recollection play in this solution?
6. Explain and assess the Cloak and Attunement objections to Plato's account of the immortality of the soul in the Phaedo. How adequate are Plato's replies?
7. How do Glaucon and Adeimantus ask Socrates to defend justice in Republic ii? What role does their tri-partition of goods play in this demand? In what ways is their formulation of the demand significant, and what does it show about Plato's relation to Socrates?
8. Plato defends a tripartite division of the soul in Rep iv. What is the principle of division that he employs? Does it yield three parts of the soul? Why or why not? How does Plato's moral psychology here compare with Socratic claims?
9. What is Plato's account of (psychic-) justice in Rep iv? Does it satisfactorily answer the challenges of Thrasymachus and Glaucon and Adeimantus? What is the apparent fallacy in defending the value of psychic-justice as a response to their doubts about the other-regarding demands of justice? How, if at all, are Plato's claims about love (especially about

the relation between interpersonal love and immortality) relevant to acquitting Plato of this fallacy?

10. Plato claims that the city will be just only when philosophers rule (473d). What exactly does this mean, and why does he think this? Examine carefully Plato's arguments in Rep v for the claim that sightlovers have no knowledge. What is Plato's argument here?
11. What is the Two Worlds interpretation of Plato's views about knowledge and belief in Rep v-vii? Is this interpretation attractive? Are there any plausible rival interpretations?

### C. ARISTOTLE

1. In Physics i 7-8 Aristotle offers a general account of change. What is this account, how does it differ from Presocratic accounts, and how, if at all, does it reply to Parmenidean and Heraclitean claims about change?
2. Aristotle distinguishes between matter and form. What does this distinction involve, and why does he assign primacy to form?
3. In Physics ii 8 Aristotle defends natural teleology by arguing that nature, like art, is for something. How does he justify finding functions or purposes in nature as well as artifacts? Does he believe that the universe is the product of divine design? If so, why? If not, how can he defend natural teleology?
4. In De Anima Aristotle identifies the soul with an organism's form. What does he mean by this? How does this distinguish his view about the relation between soul and body from Presocratic and Platonic views? What does a human soul consist in, and how does this distinguish it from other kinds of souls?
5. In Nicomachean Ethics i 7 Aristotle appeals to the human function to argue that the principal ingredient in eudaimonia is virtue, conceived as activities of the soul that express reason. What does the function argument assume about the human function? If there is a human function, is it reasonable to think that people benefit from performing the human function well? Why or why not?
6. What three constraints on eudaimonia does Aristotle accept in NE i? What account of eudaimonia does he think these constraints support, and why?
7. Many commentators see a conflict between the strict intellectualist conception of eudaimonia in NE x, 7-8 and the comprehensive conception in the rest of NE and, especially, NE i. Explain these two conceptions and their apparent incompatibility. What are Aristotle's reasons for his apparently intellectualist claims? Do you see any way of reconciling his various claims about eudaimonia?