

Answer one question from A, one from B and one from C.

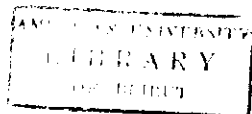
A. (Aristotle) Explain the meaning and significance of one of the following (concentrate on the key words or ideas in the passage.) Do not write more than 2 sides (4 in double space).

1. "That 'that for the sake of which' is found among the unmoveables is shown by making a distinction; for 'that for the sake of which' is both that *for* which and that *towards* which, and of these the one is unmovable and the other is not. Thus it produces motion by being loved, and it moves the other moving things. Now if something is moved it is capable of being otherwise than as it is. Therefore if the actuality of the heavens is primary motion, then in so far as they are in motion, in *this* respect they are capable of being otherwise, - in place, even if not in substance. But since there is something which moves while itself unmoved, existing actually, this can in no way be otherwise than as it is. For motion in space is the first of the kinds of change, and motion in a circle the first kind of spatial motion; and this the first mover *produces*. The first mover, then, of necessity exists; and in so far as it is necessary, it is good, and in this sense a first principle."

2. "Presumably to say that happiness is the supreme good seems a platitude [commonplace], and some more distinctive account of it is still required. This might perhaps be achieved by grasping what is the function of man. If we take a flautist or a sculptor or an artist - or in general any class of men who have a specific function or activity - his goodness and proficiency is considered to lie in the performance of that function; and the same will be true of man, assuming that man has a function. But is it likely that whereas joiners [carpenters] and shoemakers have certain functions or activities, man as such has none, but has been left by nature a functionless being? Just as we can see that eye and hand and foot and every one of our members has some function, should we not assume that in like manner a human being has a function over and above these particular functions? What, then, can this possibly be? Clearly life is a thing shared also by plants, and we are looking for man's *proper* function; so we must exclude from our definition the life that consists in nutrition and growth. Next in order would be a sort of sentient life; but this too we see is shared by horses and cattle and animals of all kinds. There remains, then, a practical life of the rational part."

B. (Lucretius, Virgil) Explain the meaning and significance of one of the following (concentrate on the key words or ideas in the passage.) Do not write more than 2 sides (4 in double space).

3. "If any feeling remains in mind or spirit after it has been torn from our body, that is nothing to us, who are brought into being by the wedlock of body and spirit, conjoined and coalesced. Or even if the matter that



composes us should be reassembled by time after our death and brought back into its present state – if the light of life were given to us anew – even that contingency would still be no concern of ours once the chain of our identity had been snapped. We who are now are not concerned with ourselves in any previous existence: the sufferings of those selves do not touch us. When you look at the immeasurable extent of time gone by and the multiform movements of matter, you will readily credit that these same atoms that compose us now must many a time before have entered into the self-same combinations as now. But our mind cannot recall this to remembrance. For between then and now is interposed a breach in life, and all the atomic motions have been wandering far astray from sentience."

4. "Then he [Jupiter] spoke to Mercury and gave him these instructions: 'Up with you, my son. Call for the Zephyrs [west winds], glide down on your wings and speak to the Trojan leader who now lingers in Tyrian Carthage without a thought for the cities granted him by the Fates. Take these words of mine down to him through the swift winds and tell him that this is not the man promised us by his mother, the loveliest of the goddesses. It was not for this that she twice rescued him from the swords of the Greeks. She told us he would be the man to rule an Italy pregnant with empire and clamouring for war, passing the high blood of Teucer [Aeneas' ancestor] down to his descendants and subduing the whole world under his laws. If the glory of such a destiny does not fire his heart, if he does not strive to win fame for himself, ask him if he grudges the citadel of Rome to his son Ascanius. What does he have in mind? ...'"

C. Answer one question (not more than four single-spaced sides, or eight double-spaced). Make an outline of your argument first. Evidence for your argument should be drawn from as many CS-201 readings as possible.

5. How are changes in the form of civil or political society reflected in writings from the time of the Odyssey to the time of the Aeneid?
6. The word for 'truth' in ancient Greek is *aletheia* which has the sense of 'not concealed' or 'not hidden'. Trace the development of the idea that truth has to be uncovered from behind appearances from the Odyssey onwards.
7. What are the special difficulties of understanding the thought of another age and another culture, particularly when read in translation?
8. Trace the development of the idea of cosmic order (whether rational or arbitrary) from the Odyssey to the Aeneid.