

CVSP 201

Final Exam

January 2005  
Prof. M. Amyuni

Your exam is in two parts:

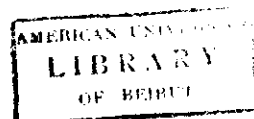
Part I:

1. Choose 5 out of the following quotations:
2. Analyze the main elements in each quotation.
3. Link these elements to the basic vision of each text, the basic ethos, the basic meaning or theme of each text.

Note: Do so in **one paragraph only (5-8 lines)** (50%).

I.

1. In The Republic, Socrates says:  
Justice is a principle of this kind; its real concern is not with external actions, but with a man's inward self, his true concern and interest. The just man will not allow the 3 elements which make up his inward self to trespass on each other's functions or interfere with each other, but, by keeping all 3 in tune... and so because of one instead of many, he will be ready for action of any kind... Injustice must be some kind of Civil war between these same 3 elements...
2. In The Apology Socrates says:  
This, I do assure you, is what my god commands; ... I spend all my time going about trying to persuade you, young and old, to make your first and chief concern not for your bodies or your possessions, but for the highest welfare of your souls...
3. In the Funeral Oration Pericles says:  
We do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has no business here at all. We Athenians, in our own persons, take our decisions on policy or submit them to proper discussions: for we do not think that there is an incompatibility between words and deeds... I declare that our city is an education to Greece...
4. Oedipus, says:  
O God –  
all come true, all burst to light!  
O light – now let me look my last on you!  
I stand revealed at last-  
cursed in my birth, cursed in marriage,





cursed in the lives I cut down with these hands!

5. In Book I of the Odyssey Zeus tells Athene:

Oh for shame, how the mortals put the blame upon us  
gods, for they say evils come from us, but it is they, rather,  
who by their own recklessness win sorrow beyond what is given ...

6. Gilgamesh dreamed and Enkidu said: "The meaning of the dream is this. The father of the gods has given you kinship, such is your destiny. Because of this do not be sad at heart, do not be grieved or oppressed. He has given you power to bind and to lose, to be the darkness and the light of mankind. He has given you unexampled supremacy over the people, victory in battle from which no fugitive returns... But do not abuse this power, deal justly with your servant in the palace, deal justly before shamash.

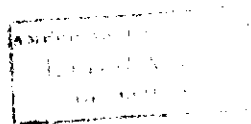
7. Aristotle writes:  
Yet it is not easy to define by rule for how long, and how much, a man may go wrong before he incurs blame; no easier than it is to define any other object of perception. Such questions of degree occur in particular cases, and the decision lies with our perception.

8. Lucretius writes:  
To stand aloof in a quiet citadel, stoutly (strongly) fortified by the teaching of the wise, and to gaze down from this elevation on others wandering aimlessly in a vain search for the way of life...

## Part II:

- II. Short essay:

Write an essay of 1 to 2 pages on the Greek concept of the Polis.



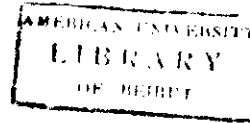
Final Examination for CS 201-13

**In your own interest please write in a way that I can read your text!**

**I. Choose between one of the two short questions on Aristotle. Answer in five to six sentences (20%).**

**Question 1:**

What are 'ethics' for Aristotle?



**OR**

**Question 2:**

Describe how according to Aristotle the human soul is structured.

**II. Choose between one of the two short questions on Virgil. Answer in five to six sentences (20%).**

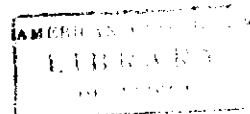
**Question 3:**

How is the underworld in the Aeneid described?

**OR**

**Question 4:**

What is the main difference between Odysseus and Aeneas?



### **III. Choose between one of the essay questions (60%)**

#### **Question 5:**

**Explain Aristotle's doctrine of the mean.**

**Aristotle, Nicomachean Ethics, p. 94:**

'For both excessive and insufficient exercise destroy one's strength, and both eating and drinking too much or too little destroy health, whereas the right quantity produces, increases and preserves it. So it is the same with temperance, courage and other virtues. The man who shuns and fears everything and stands up to nothing becomes a coward; the man who is afraid of nothing at all, but marches up to every danger, becomes foolhardy. Similarly the man who indulges in every pleasure and refrains from none becomes licentious: but if a man behaves like a boor and turns his back on every pleasure, he is a case of insensibility. Thus temperance and courage are destroyed by excess and deficiency and preserved by the mean.'

**or**

#### **Question 6:**

**Explain the concepts of 'fate', 'destiny' and 'duty' in the Aeneid. How are these concepts related to the idea of a 'free will' of human beings?**

**Virgil, The Aeneid (book 4, 224-237)**

'... 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 Italy pregnant with empire and clamoring for war, passing the high blood of Teucer 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? What does he hope to achieve dallying among a hostile people and sparing not a thought for the Lavinian fields and his descendants yet to be born in Ausonia? He must sail. That is all there is to say. Let that be our message.'

