



A. *Understanding primary texts.* Explain the meaning and significance of one passage from Aristotle and one from either Lucretius or Virgil, dividing each answer clearly into (a) key idea(s) or argument in the passage, and (b) relation to the work as a whole. If relevant you may add (c) a brief contrast with another author in CS-201. Maximum three sides per answer. 15% each. Make sure you say which passage you are analyzing.

1. "Since there were three kinds of substance, two of them natural and one unmovable, regarding the latter we must assert that it is necessary that there should be an eternal unmovable substance. (...)

But if there is something which is capable of moving things or acting on them, but is not actually doing so, there will not be movement; for that which has a capacity need not exercise it. Nothing, then, is gained even if we suppose eternal substances, as the believers in the Forms do, unless there is to be in them some principle which can cause movement; and even this is not enough, nor is another substance besides the Forms enough; for if it does not *act*, there will be no movement. Further, even if it acts, this will not be enough, if its substance is potentiality; for there will not be *eternal* movement; for this which is potentially may possibly not be. There must, then, be such a principle, whose very substance is actuality. Further, then, these substances must be without matter; for they must be eternal, at least if anything else is eternal. Therefore they must be actuality." (Aristotle, *Metaphysics*, Book XII Chapter 6)

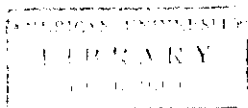
2. "Moral goodness ... is the result of habit, from which it has actually got its name, being a slight modification of the word *ethos*. This fact makes it obvious that none of the moral virtues is engendered in us by nature, since nothing that is what it is by nature can be made to behave differently by habituation. For instance, a stone, which has a natural tendency downwards, cannot be habituated to rise, however often you try to train it by throwing it into the air....

Again, of all those faculties with which nature endows us we first acquire the potentialities, and only later effect their actualization. (This is evident in the case of the senses. It was not from repeated acts of seeing or hearing that we acquired the senses but the other way round: we had these senses before we used them; we did not acquire them as the result of using them.) But the virtues we do acquire by first exercising them, just as happens in the arts. Anything that we have to learn to do we learn by the actual doing of it: people become builders by building and instrumentalists by playing instruments." (Aristotle, *Ethics*, p.91)

3. "If happiness is an activity in accordance with virtue, it is reasonable to assume that it is in accordance with the highest virtue, and this will be the virtue of the best part of us. Whether this is the intellect or something else that we regard as naturally ruling and guiding us, and possessing insight into things noble and divine — either as being actually divine itself or as being more divine than any other part of us — it is the activity of this part, in accordance with the virtue proper to it, that will be perfect happiness.

We have already said that it is a contemplative activity. This may be regarded as consonant both with our earlier arguments and with the truth. For contemplation is both the highest form of activity (since the intellect is the highest thing in us, and the objects that it apprehends are the highest things that can be known), and also it is the most continuous, because we are more capable of continuous contemplation than we are of any practical activity." (Aristotle, *Ethics*, p.328)

4. "Men feel plainly enough within their minds a heavy burden, whose weight depresses them. If only they perceived with equal clearness the causes of this depression, the origin of the lump of evil within their breasts, they would not lead such a life as we now see all too commonly — no one



knowing what he really wants and everyone for ever trying to get away from where he is, as though travel alone could throw off the load. Often the owner of some stately mansion, bored stiff by staying at home, takes his departure, only to return as speedily when he feels himself no better off out of doors.... In so doing the individual is really running away from himself. Since he remains reluctantly wedded to the self whom he cannot of course escape, he grows to hate him, because he is a sick man ignorant of the cause of his malady. If he did but see this, he would cast other thoughts aside and devote himself first to studying the nature of the universe. It is not the fortune of an hour that is in question, but of all time — the lot in store for mortals throughout the eternity that awaits them after death.” (Lucretius, pp.93-4)

5. “So ended the destiny of Priam. This was the death that fell to his lot. He who had once been the proud ruler over so many lands and peoples of Asia died with Troy ablaze before his eyes....

Then for the first time I knew the horror that was all about me. What was I to do? There came into my mind the image of my own dear father, as I looked at the king who was his equal in age breathing out his life with that cruel wound. There came into my mind also my wife Creusa whom I had left behind, the plundering of my home and the fate of young Iulus. I turned to look at the men fighting by my side. Exhausted, they had all deserted me and thrown themselves from the roof or given their suffering bodies to the flames.

Now that I was alone, I caught sight of Helen keeping watch on the doors of the temple of Vesta where she was staying quietly in hiding.... The passion flared in my heart and I longed in my anger to avenge my country even as it fell and to exact the penalty for her crimes. ‘... Although there is no fame worth remembering to be won by punishing a woman and such a victory wins no praise, nevertheless I *shall* win praise for blotting out this evil and exacting a punishment which is richly deserved...’

As I ran towards her ranting and raving, my loving mother suddenly appeared before my eyes. I had never before seen her so clearly, shining in perfect radiance through the darkness of the night. She revealed herself as a goddess as the gods in heaven see her, in all her majesty of form and stature. As she caught my right hand and held me back, she opened her rosy lips and spoke to me — ‘O my son, what bitterness can have been enough to stir this wild anger in you? Why this raging passion? Where is all the love you used to have for me? Will you not first go and see where you have left your father, crippled with age, and find whether your wife Creusa is still alive, and your son Ascanius? (...) It is not the hated beauty of the Spartan woman [Helen] .. that is overthrowing all this wealth and laying low the topmost towers of Troy, nor is it Paris although you all blame him, it is the gods, the cruelty of the gods. Look, for I shall tear away from all around you the dank cloud that veils your eyes and dulls your mortal vision. You are my son, do not be afraid to do what I command you, and do not disobey me.’” (Virgil, *Aeneid*, Book 2)

B. Comparative essay. Answer one question, drawing a contrast between two or three CS-201 texts. Maximum four sides. 20% of total grade.

1. How does knowledge of the self relate to knowledge of the cosmos in ancient Greek and/or Latin thought?
2. Compare/contrast the different senses of irrationality, being out of mind or being mistaken according to any three CS-201 authors.
3. Compare/contrast the different senses of injustice or of being unjust according to Thucydides, Socrates and Plato.
4. What happens to the soul after death according to Homer, Socrates, Virgil and, if you like, Enkidu?



40 'Our love of what is beautiful does not lead to extravagance; our love of the things of the mind does not make us soft. We regard wealth as something to be properly used, rather than as something to boast about. As for poverty, no one need be ashamed to admit it: the real shame is in not taking practical measures to escape from it. Here each individual is interested not only in his own affairs but in the affairs of the state as well: even those who are mostly occupied with their own business are extremely well-informed on general politics - this is a peculiarity of ours: 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; the worst thing is to rush into action before the consequences have been properly debated. And this is another point where we differ from other people. We are capable at the same time of taking risks and of estimating them beforehand. Others are brave out of ignorance; and, when they stop to think, they begin to fear. But the man who can most truly be accounted brave is he who best knows the meaning of what is sweet in life and of what is terrible, and then goes out undeterred to meet what is to come.

'Again, in questions of general good feeling there is a great contrast between us and most other people. We make friends by doing good to others, not by receiving good from them. This makes our friendship all the more reliable, since we want to keep alive the gratitude of those who are in our debt by showing continued goodwill to them: whereas the feelings of one who owes us something lack the same enthusiasm, since he knows that, when he repays our kindness, it will be more like paying back a debt than giving something spontaneously. We are unique in this. When we do kindnesses to others, we do not do them out of any calculations of profit or loss: we do them without afterthought, relying on our free liberality. Taking everything together then, I declare that our
41 city is an education to Greece, and I declare that in my opinion each single one of our citizens, in all the manifold aspects of life, is able to show himself the rightful lord and owner of his own person, and do this, moreover, with exceptional grace and

exceptional versatility. And to show that this is no empty boasting for the present occasion, but real tangible fact, you have only to consider the power which our city possesses and which has been won by those very qualities which I have mentioned. Athens, alone of the states we know, comes to her testing time in a greatness that surpasses what was imagined of her. In her case, and in her case alone, no invading enemy is ashamed at being defeated, and no subject can complain of being governed by people unfit for their responsibilities. Mighty indeed are the marks and monuments of our empire which we have left. Future ages will wonder at us, as the present age wonders at us now. We do not need the praises of a Homer, or of anyone else whose words may delight us for the moment, but whose estimation of facts will fall short of what is really true. For our adventurous spirit has forced an entry into every sea and into every land; and everywhere we have left behind us everlasting memorials of good done to our friends or suffering inflicted on our enemies.