

## ANCIENT PHILOSOPHY EXAM READING LIST

### 1. PLATO

*Complete Dialogues*, selected passages:

*Republic*

*Symposium* 201D-212C (Diotima)

*Meno*

*Phaedrus* 244A-257B (Charioteer)

*Phaedo*

*Parmenides* 126A-135D (Critique)

Topics

Ethics: The structure of the soul. Reason, desire and virtue. Happiness, virtue and the critique of pleasure. The philosophical life versus other ways of life.

Epistemology: Recollection and the paradox of learning. Hypothesis, dialectic and first principles. Knowledge versus belief.

Metaphysics: Forms and the explanation of change. Participation of particulars in forms. The *Parmenides* critique of participation.

### 2. ARISTOTLE

*Nicomachean Ethics* 1.1-3.5; 6; 10

*Metaphysics* 1; 7.1-8, 17; 8.1-2, 6; 9.6-8; 12.6-10

*De Anima* 2.1-3.8 *Physics* 1.1-3.3

Topics

Ethics: Happiness as the final good. Reason, desire, and virtue. Pleasure and activity.

Epistemology: Sense perception as a model of cognition. The mind's grasp of form.

Metaphysics: The four causes. Form and matter as principles of substance. The ontology of the soul. Actuality, potentiality and the prime mover.

### 3. HELLENISTIC

Epicureanism: Cicero, *De Finibus* 1-2; Long and Sedley, *The Hellenistic Philosophers*, vol. 1, pp. 78-90, sections 16-17 (includes commentary)

Stoicism: Cicero, *De Finibus* 3-4; Long and Sedley, pp. 236-259, sections 39-41 (includes commentary)

Academic Skepticism: Long and Sedley, pp. 438-67, sections 68-70 (includes commentary)

Plotinus *Enneads* 5.1.1-12 (The one as principle)

## SUGGESTED SECONDARY READINGS

For the student looking for a straightforward account of the main figures and topics, with helpful extracts of primary texts integrated into the exposition, we can recommend James N. Jordan, *Western Philosophy: From Antiquity to the Middle Ages* (New York 1987)

For Plato, two short useful general treatments are A.E. Taylor, *Plato* (New York, n.d.) and R. M. Hare, *Plato* (New York 1982); the essays in Richard Kraut, ed *The Cambridge Companion to Plato* (New York 1992) are also useful to the nonspecialist.

For Aristotle, a recent short general treatment is Jonathan Barnes, *Aristotle* (New York 1982); a better, more philosophically challenging treatment is Jonathan Lear, *Aristotle: The Desire to Understand* (New York 1988); a solid, classic student text is W.D. Ross, *Aristotle* (many editions, most recently New York 1995); the essays in Jonathan Barnes, *The Cambridge Companion to Aristotle* (New York 1995) are also useful to the nonspecialist.

For Epicureanism, Stoicism and Skepticism, Long and Sedley's commentary is the most convenient source, and Jordan's treatment of Plotinus is helpful.

## MEDIEVAL PHILOSOPHY EXAM READING LIST

### Texts:

Arthur Hyman and James J. Walsh (eds.), *Philosophy in the Middle Ages*, 2nd ed., Hackett, 1983.

Paul Spade (ed.), *Five Texts on The Mediaeval Problem of Universals*, Hackett, 1994.

### Readings:

#### Augustine (354-430)

Problem of Evil and Existence of God:

- *De libero arbitrio (On Free Choice)* I-III.3 and *Retractationes (Reconsiderations)*, in Augustine, *On Free Choice of the Will*, trans. Thomas Williams, Indianapolis: Hackett, 1993, pp. 1-78, 124-29.

Theory of Knowledge and Theory of Language:

- *De magistro*, in *Against the Academics* and *The Teacher*, trans. Peter King (Hackett, 1995).

Divine ideas:

- *De diversis quaestionibus 83 (Eighty-three Different Questions)*, Q. 46, in *The Essential Augustine*, ed. Vernon Burke (Hackett, 1974), pp. 62-63.

Moral Theory (The Ultimate End):

- *De civitate Dei (The City of God)*, Book XIX.

#### Anselm of Canterbury (1033-1109)

Natural Theology:

- *Prosologion* 1-4, *Pro insipiente (On Behalf of the Fool)*, and *Quid ad haec respondeat editor (Reply of the Author to Gaunilo)*, in Hyman and Walsh, pp. 149-63.

#### Peter Abelard (1079-1142)

Universals and Particulars:

- *Logica Ingredientibus (Logic for Beginners)*, *The Glosses on Porphyry's Isagoge*, in Spade, pp. 22-56.

#### Islamic and Jewish Philosophy

Philosophy of Mind:

- AVERROES (1126-1198) *Commentarium magnum in Aristotelis De anima libros (The Long Commentary on Aristotle's De anima)* III, comments 4 and 5, in Hyman and Walsh, pp. 324-334.

## Metaphysics

### Natural Theology:

- AVICENNA (980-1037), *The Metaphysics of the Healing*, trans. Michael E. Marmura, Provo, UT: Brigham Young, 2005:
  - Book I, Chapter 5, pp. 22-29 [Primary concepts and existence/essence]
  - Book I, Chapter 6, pp. 29-34. [Necessary being]
  - Book VI, Chapters 1-2, pp. 194-205 [Causality]
  - Book VIII, Chapter 1, pp. 257-62 [Proof of a first efficient cause.]
- MOSES MAIMONIDES (1135-1204), *The Guide of the Perplexed*, Book I, chapters 51-53 and 58-60, in Hyman and Walsh, pp. 373-390.

### Creation:

- AL-GHAZALI (1058-1111), *The Incoherence of the Philosophers*, Problem 17, in Hyman and Walsh, pp. 283-291.
- MOSES MAIMONIDES, *The Guide of the Perplexed*, Book II, chapters 13, 16, and 23-25, in Hyman and Walsh, pp. 390-401.

## Bonaventure (1221-1274)

### Theory of Knowledge:

- *Disputed Questions on the Knowledge of Christ*, q. 4, in Fairweather, Eugene (ed). *A Scholastic Miscellany: Anselm to Ockham*. The Library of Christian Classics, V. 10. Philadelphia: Westminster, 1956, pp. 379-401.

### Creation:

- *Commentary on the Sentences* II d.1, p.1, a.1, q.2 and short passages from the *Collationes in Hexaemeron (Sermons on the Six Days of Creation)* in Vollert, Cyril O. et al. (trans). *Thomas, Siger, Bonaventure, On the Eternity of the World: (De Aeternitate Mundi)*. Milwaukee, Wis.: Marquette University Press, 1964, pp. 105-117.

## Thomas Aquinas (1225-1274)

### Faith and reason:

- *Summa contra gentiles* I, chapters 1-9.

### Metaphysics:

#### Universals and Particulars:

- *De ente et essentia (On Being and Essence)*, chapters 1-3.

#### Natural Theology:

- *Summa contra gentiles* I, chapters 10-15, 21-22 and 28-35.

#### Creation:

- *Summa theologiae* I, question 45, articles 1-2 and 5.

### Theory of Knowledge:

- *Summa theologiae* I, questions 84-87.

## Philosophy of Mind

- *Summa theologiae* I, question 75, articles 1-4; question 76, articles 1-4.

Moral Theory:

Happiness:

- *Summa theologiae* I-II, questions 1-5, in Thomas Aquinas, *Treatise on Happiness*, trans. John A. Oesterle, Notre Dame, Ind.: University of Notre Dame Press, 1983.

Virtue:

- *Summa theologiae* I-II, questions 55-58, in Thomas Aquinas, *Treatise on the Virtues*, trans. John A. Oesterle, Notre Dame, Ind.: University of Notre Dame Press, 1984.

Law:

- *Summa theologiae* I-II, questions 90-97; question 100, articles 1-3, 8.

### John Duns Scotus (1265-1308)

Metaphysics:

Universals and Particulars:

- *Ordinatio (Oxford Commentary on the Sentences)* II, dist. 3, part 1, qq. 1, 5-6, in Spade, pp. 57-68, 93-113.

Univocity of Being

- *Ordinatio* I d. 3 q. 1 ‘second statement’, in Wolter, pp. 19-25.

Theory of Knowledge:

- *Ordinatio* I, dist. 3, question 4, in Duns Scotus, *Philosophical Writings* (Hackett), pp. 97-132

Moral Theory:

- *Ordinatio* III, dist. 37, in Allan Wolter, *Duns Scotus on the Will and Morality*, (Translation edition), Washington, D. C: Catholic University of America Press, 1998, pp. 198-207.

### William of Ockham (c. 1285-1347)

Logic:

Theory of terms:

- *Summa logicae* I, chapters 1-4, 10-12, 30-33, 63-66, in Michael J. Loux, *Ockham's Theory of Terms, Part I of the Summa logicae*, Notre Dame, Ind.: University of Notre Dame Press, (1974).

Theory of propositions:

- *Summa logicae* II, chapters 1-4, 7, 9-10, 12-14, in Alfred J. Freddoso and Henry Schuurman, *Ockham's Theory of Propositions: Part II of the Summa logicae*, Notre Dame: University of Notre Dame Press, 1980.

Metaphysics:

Universals:

- *Summa logicae* I, chapters 14-17, in *Ockham's Theory of Terms*.

Theory of Knowledge:

- *Quodlibeta Septem* I, questions 13-15; V, questions 5-6; VI, question 6, in William of Ockham, *Quodlibetal Questions*, trans. Alfred J. Freddoso and Francis E. Kelley, 2 vols., New Haven: Yale University Press, 1991.

Moral Theory:

- *Quodlibeta Septem* I, question 20; II, question 14; III, questions 14-16.

## SUGGESTED SECONDARY READINGS

*Routledge Encyclopedia of Philosophy*, ed. Edward Craig. London: Routledge:

- MacDonald, Scott and Norman Kretzmann (1998). *Medieval philosophy*. (With links to many topical articles and all figures.)
- Matthews, Gareth B. (1998, 2004). *Augustine*.
- Hopkins, Jasper (1998). *Anselm of Canterbury*.
- Tweedale, Martin M. (1998). *Abelard, Peter*.
- Kent, Bonnie (1998). *Bonaventure*.
- Kretzmann, Norman and Eleonore Stump (1998, 2003). *Aquinas, Thomas*.
- Dumont, Stephen D. (1998). *Duns Scotus, John*.
- Panaccio, Claude (1998). *William of Ockham*.

*The Cambridge Companion to:*

- Medieval Philosophy*. A. S. McGrade (2003).
- Augustine*. Eleonore Stump and Norman Kretzmann (2001).
- Anselm*. Brian Davies and Brian Leftow. (2004).
- Abelard*. Jeffrey Brower and Kevin Guilfooy. (2004).
- Arabic Philosophy*. Peter Adamson and Richard C. Taylor. (2005).
- Medieval Jewish Philosophy*. Daniel H. Frank and Oliver Leaman. (2005).
- Aquinas*. Norman Kretzmann and Eleonore Stump. (1993).
- Duns Scotus*. Thomas Williams. (2003).
- Ockham*. Paul V. Spade. (1999).

## MODERN PHILOSOPHY EXAM READING LIST

1. **Thomas Hobbes (1588-1679)**, *Leviathan*, ed. Curley (Hackett):

Introduction and chapters 1-6; 10-19

Possible Topics: mechanism, reason and passions, state of nature, laws of nature, contract, sovereign

2. **Rene Descartes (1596-1650)**, *The Philosophical Writings of Descartes*, eds. Cottingham, Stoothoff, and Murdoch (Vols. I and II, Cambridge):

*Meditations on First Philosophy* (entire)  
*Objections and Replies* (second and fourth set)  
*Principles of Philosophy* (Part One only)

Possible Topics: skepticism and justification; knowledge of God, the mind, and material objects, theory of ideas, mind-body relations

3. **Benedict (Baruch) Spinoza (1632-1677)**, *Ethics*, trans. Curley (Princeton)

Parts I-II: complete  
Part III: preface, definitions, propositions 1-7  
Part IV: preface, definitions, axiom, propositions 1-8; scholium to proposition 17  
Part V: preface and propositions 23-42

Possible Topics: God, substance monism, principle of sufficient reason, necessity and contingency, mind-body relations, theory of ideas; egoism; affects; eternity of the mind

4. **Gottfried Leibniz (1646-1716)**, *Philosophical Essays*, trans. Ariew and Garber (Hackett):

*Discourse on Metaphysics* (entire)  
*The Monadology* (entire)  
*Letters to Clark* (Letters 3 and 4, with Clarke's replies)

Possible Topics: God, the notion of a substance, necessary and contingent truths, principle of sufficient reason, nature of space and time, mind-body relations

5. **John Locke (1632-1704)**, *An Essay concerning Human Understanding*, ed. Peter Nidditch (Oxford, 1975/1990):

Epistle to the Reader; Bk. 1, Chs. 2 & 4;  
Bk. 2, Chs. 1-9, 12, 23, 26-27;  
Bk. 3, Ch. 3;  
Ch. 6, esp. Secs. 1-9, 12-20, 22-23, 25-29;  
Bk. 4, Ch. 1;  
Ch. 2, esp. Secs. 1-7, 9-11, 13-15;  
Ch. 3, esp. Secs. 1-6, 10-14, 16-19, 21;  
Ch. 9;  
Ch. 10, esp. Secs. 1-7;  
Ch. 15.

Possible Topics: theory of ideas; criticism of innate ideas; complex ideas of substances, of modes, and of relations; representation; causation; primary-secondary quality distinction; personal identity; real and nominal essences; intuitive, demonstrative, and sensitive knowledge; existence of God

6. **Isaac Newton (1642-1727)**, *Philosophical Writings*, ed. Andrew Janiak (Cambridge, 2004):

*The Mathematical Principles of Natural Philosophy* (1687) [extracts], pp. 40-93;  
Queries 28, 30, 31 to the *Opticks* (3rd edn., 1721), pp. 127-140.

Possible Topics: editor's summary of law of gravity (pp. 44-52); Newton on matter (p. 59); motion and forces (pp. 60-3); space and time (pp. 64-70); 3 laws of motion (pp. 70-2); 4 rules for the study of natural philosophy (pp. 87-9); gravity and God (pp. 90-3); atoms and God (pp. 132-40).

7. **George Berkeley (1685-1753)**, *A Treatise concerning the Principles of Human Knowledge*, ed. Kenneth Winkler (Hackett):

Introduction and Part I, esp. secs. 1-44, 50-2, 65-81.

Possible Topics: theory of ideas; criticism of abstract ideas; representation; causation; criticism of primary-secondary quality distinction; immaterialism; perception of distance; God and laws of nature.

8. **David Hume (1711-1776)**, *A Treatise of Human Nature*, ed. David Fate Norton & Mary Norton (Oxford, 2000):

Bk. 1, entire;  
Bk. 2, Pt. 1, Sec. 1;  
Pt. 3, Secs. 1-6 & 9;  
Bk. 3, Pt. 1, Secs. 1-2;  
Pt. 2, Secs. 1-2 & 5;  
Pt. 3, Sec. 1;  
Appendix to Bk. 3.

Possible Topics: theory of impressions and ideas; representation and the copy principle; natural relations vs. philosophical relations; knowledge; belief; cause and effect; idea of necessary connection; skepticism with regard to reason; skepticism with regard to the senses; liberty and necessity; the will and the passions; moral distinctions not derived from reason but from the moral sense; justice as an artificial virtue; the natural virtues.

9. **Jean-Jacques Rousseau (1712-1778)**, *On the Social Contract*, trans. Cress (Hackett)

Book One

Possible Topics: State of nature, liberty and society; natural rights; social contract; the sovereign

10. **Immanuel Kant (1724-1804)**, *Critique of Pure Reason*, trans. Wood and Guyer (Cambridge); *Practical Philosophy*, trans. Gregor (Cambridge)

*Critique of Pure Reason*

Avii-xxii A preface  
Bvii- B129 B preface, Intro, Aesth.  
B129- B169 Tr. Ded.  
B176-B187 Schematism  
B187- B279 Princ.  
B349- B406 Tr. Dial.  
B406- B488 Paral., Antin.  
B543- B595 Antin. Sol.  
B595- B642 Tr. Ideal.

*Groundwork of the Metaphysics of Morals* (sections 1 and 2)

*Critique of Practical Reason* (Book I, ch. 1; Book II, ch. 2, sec. 5)

Possible Topics: synthetic a priori, transcendental idealism, transcendental arguments, substance, causality, nature of mind and space and time, arguments for God's existence; the categorical imperative, freedom, justification of morality

11. **John Stuart Mill (1806-1873)**, *Utilitarianism*, ed. George Sher (Hackett)

Chapters 2-5

Possible Topics: utilitarianism; proof of the principle of utility; connection between justice and utility