



The Berkeley Plato:
c. 125 AD Herm after a
c. 360 BC original

HISTORY OF ANCIENT PHILOSOPHY

UCSD PHILOSOPHY 110

Fall 2015 MW 6-7:20pm
WLH 2208

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What is knowledge? How do we know that those who profess to have knowledge actually do have it? How can one inquire into anything one does not know? Is knowledge the same as the arts and sciences? How does knowledge relate to perception, belief, and truth? What kinds of account can we expect from someone who has knowledge? Is there any formal way to represent and criticize scientific reasoning and explanations? How do general principles of scientific knowledge relate to specific sciences, such as mathematics, physics, and psychology? We will examine these fundamental epistemological issues as they arise for the first time in the writings of Plato and Aristotle. We will begin by reading three aporetic dialogues of Plato concerned with knowledge: *Euthyphro*, *Meno*, and *Theaetetus*. We will then read fragments from a popular dialogue by Aristotle and selections from his *Organon*, followed by an in-depth examination of two of his most influential works: *Physics II* and *On the Soul II-III*.

Objectives

- Learn to interpret and criticize, both in discussion and in writing, English translations of primary works of Greek philosophy.
- Understand the techniques used to scrutinize ancient sources and reconstruct the insights and arguments of historical philosophers.
- Survey major topics and problems of ancient science, epistemology and logic, and the range of philosophical approaches to exploring and resolving them.
- Encounter active professional research in the field of Greek philosophy.
- Devise and execute an original research project on ancient philosophy using primary and secondary sources.

Required Texts (available at UCSD bookstore)

- *The Complete Works of Plato*, edited by J. Cooper and D. S. Hutchinson (Indianapolis and Cambridge: Hackett Publishing Company, 1997).
- *The Basic Works of Aristotle*, edited by R. McKeon (New York: Modern Library, 2001) ISBN-10: 0375757996.

Schedule of Readings

1. September 28: Greetings; Introduction.
2. Sep. 30: What is piety? Plato, *Euthyphro* (the whole dialogue).
3. October 5: What is virtue? Plato, *Meno* 70a-80e.
4. Oct. 7: An example of learning. Plato, *Meno* 81a-86d.
5. Oct. 12: Can virtue be taught? Plato, *Meno* 86d-100b.
6. Oct. 14: What is knowledge? Plato, *Theaetetus* 142a-151e.
7. Oct. 19: Is knowledge perception? Plato, *Theaetetus* 151e-186e.
8. Oct. 21: Is knowledge true belief? Plato, *Theaetetus* 187a-201c.
9. Oct. 26: Is knowledge true belief with an account? Plato, *Theaetetus* 201c-210d.
10. Oct. 28: Aristotle: Introduction and exhortation. Aristotle, *Protrepticus* (handout)
11. Nov. 2: Categories and judgment. Aristotle, *Categories* 1a21-2b21; 3b10-4a21; *On Interpretation* 16a3-17b23
12. Nov. 4: Forms of reasoning. Aristotle: *Topics* 100a18-102b26; *Prior Analytics* 24a16-25a13; 25b32-7; 26b34-27a3; 28a10-17; 68b9-69a19.
13. Nov. 9: Scientific reasoning. Aristotle: *Posterior Analytics* 71a1-72b25; 76a16-b5; 87b28-88a2; 99b17-100b17; *Metaphysics* 980a21-983a32.
14. Nov. 11: Veterans Day-- NO CLASS
15. Nov. 16: Causality and nature. Aristotle: *Metaphysics* 1013a24-1014a25; *Physics* 192b8-193b22.
16. Nov. 18: Causality, spontaneity, and luck. *Physics* 194b16-198b9.
17. Nov. 23: Causality, teleology, and necessity. Aristotle: *Physics* 198b10-200b10.
18. Nov. 25: Definition of the soul. Aristotle: *On the Soul* 412a3-415a13.
19. Nov. 30: Vegetation, sensation, and motion: Aristotle: *On the Soul* 415a14-b28; 416b32-418a26; 424a17-b3
20. Dec. 2: Thinking, reason, science, and wisdom: Aristotle: *On the Soul* 427a16-431b19; *Nicomachean Ethics* 1138b35-1141b23.
21. Dec. 7: (7-10pm) FINAL EXAM

Textual Citations and Use of Secondary Literature

References to Plato and Aristotle in all written and oral work must refer to the standard pagination used by professional scholars and not the arbitrary page numbers of particular translations.¹

A complete reference to Plato has four elements: work, book, page, column, and line. Since we are working in translation, we will give the name of the translator, but not use line numbers; and since we are not reading any multi-book works, reference to book numbers will only be relevant to your research essay. Thus a complete reference for our purposes will usually look like the following quotation from the *Crito*:

Socrates says that “the only valid consideration, as we were saying just now, is whether we should be acting rightly in giving money and gratitude to those who will lead me out of here, and ourselves helping with the escape, or whether in truth we shall do wrong in doing all of this” (*Crito* 48cd, tr. Grube).

The same citation could be employed in a paraphrase, as follows, but without reference to the translator:

Socrates says that money, reputation, and even the safety of his children are irrelevant, because the only thing that matters is whether escape from prison would be morally right or wrong (*Crito* 48c-d).

Since the quotation is contained in two columns, c and d, we write “c-d”. Were the quote to continue to the next page, we would write 48c-49a, in order to indicate that we are quoting from 48c to 49a.

For Aristotle, see the handout “The Aristotle Corpus and How to Cite it”.

All other sources must be cited by name of author, date, title of article (or book), title of journal (for an article), place of publication (for a book), or URL (for internet resources), and date of publication, and page numbers. For subsequent references, you may use a shortened form (such as name and date, or name an abbreviated title). Include a complete bibliography of all works consulted with each submission (including proposals, outlines, and drafts). Follow these examples:

Cornford, F. M. (1935). *Plato's Theory of Knowledge*. London and New York.

Frede, D. (2009; accessed September 20, 2015). “Plato’s Ethics”. *Stanford Encyclopedia of Philosophy*, <http://plato.stanford.edu/entries/plato-ethics/>

Sedley, D. (1998). “Platonic Causes”. *Phronesis* 43, 114-132.

¹ Known as the “Stephanus numbers” for Plato, because of the renaissance edition of Stephanus; and “Bekker numbers” for Aristotle, because of the nineteenth century edition of Bekker.