

Chronology of Major Historical Events

- c. 12th Century BCE: Trojan War, North Turkey, semi-mythical, the last year is recounted in Homer's *Iliad*
- 8th Century BCE: Greek colonies populate southern Italy, Ionia (western Turkey), and elsewhere, Greek religion described by Hesiod holds sway
- 585 BCE: Thales' alleged prediction of an eclipse, the "beginning" of ancient philosophy
- 6th–5th Century BCE: Presocratic Philosophy, centered around Asia Minor (Turkey), Greece, and Southern Italy
- 490 BCE: First Persian Invasion of Greece, under Darius 1
- 480 BCE: Second Persian Invasion of Greece, under Xerxes (famous Battle of the 300 at Thermopylae), Athens is becoming center of Greece
- 470/69 BCE: Socrates is born in Athens
- 431–404 BCE: Peloponnesian War between Athens and Sparta, ends with Athens' defeat
- 428/27 BCE: Plato is born, studies with Socrates
- 399 BCE: Socrates is executed for impiety and corrupting the youth of Athens
- 387 BCE: Plato establishes the Academy
- 384 BCE: Aristotle is born in Stagira, Macedonia
- c. 363 BCE: Aristotle goes to study at Plato's Academy
- 356 BCE: Alexander the Great, son of King Phillip of Macedonia, is born
- 348 BCE: Plato dies. Aristotle leaves the Academy and Athens, moves to the island of Lesbos and establishes the studies of botany and zoology
- 343–340 BCE: Aristotle tutor Alexander in Macedonia
- 334/35 BCE: Aristotle establishes the Lyceum in Athens
- 336–323 BCE: Alexander the Great conquers "all", initiating the Hellenistic Age (*Hêllas* = Greece)
- 323 BCE: Aristotle flees Athens
- 322 BCE: Aristotle dies
- 196–86 BCE: Gradual takeover of Greece (and "Asia") by Rome

- 31 BCE: Battle of Actium ends Roman civil wars; Octavian becomes *de facto* emperor (recognized more formally in 27 BCE); transition from Roman Republic to Empire
- 1st–5th Century CE: Spread of Christianity (towards the end of this period, it is adopted by many Roman elite, replacing dominance of polytheistic, “pagan” religion)
- 476 CE: Rome finally conquered, Western Roman Empire falls (but lives on in the East, centered around Constantinople until 1453 CE (when Conquered by Ottoman Empire and renamed “Istanbul”))
- 529 CE: Justinian, emperor of Eastern Roman Empire, declares all pagan schools closed, i.e., the Academy and the Lyceum, marking the end of “ancient” philosophy (but much of it lived on, for example in Islamic and Christian philosophy)

Major Philosophical Periods and Philosophers

- Presocratic: 6th–5th Century BCE (centered around Asia Minor (Turkey), Greece, and Southern Italy) (NB: Several of these thinkers were contemporary with or even younger than Socrates)
 - Thales’ alleged prediction of an eclipse in 585 BCE traditionally marks the “beginning” of Ancient Philosophy (so, Ancient Philosophy spans from 585 BCE–529 CE)
 - Major philosophers: Thales, Anaximander, Anaximenes, Xenophon, Heraclitus, Parmenides, Zeno, Anaxagoras, Empedocles, Leucippus, Democritus
 - Sophists: Mix of rhetoricians, politicians, and itinerant teachers who taught “success” at political life for a fee (much maligned by Plato)–Gorgias, Protagoras, Melissus
- Classical: 5th–4th Century BCE (centered around Athens)
 - Socrates: 470/69–399 BCE (executed for impiety and corrupting the youth)
 - Plato: 428/27–348 BCE (“student” of Socrates; founded the Academy appx. 387 BCE)
 - Aristotle: 384–322 BCE (went to study at Plato’s Academy at age 17, left after Plato’s death (aged 37); founded the Lyceum 335 BCE)
- Hellenistic: 3rd Century BCE–2nd Century CE (centered around Athens, (later) Alexandria, and (even later) Rome)

- Major philosophers and “schools”: Epicureanism (Epicurus, Lucretius), Stoicism (Zeno, Cleanthes, Chrysippus, Posidonius, Seneca, Marcus Aurelius), Skepticism (Plato’s Academy beginning under Arcesilaus, Cicero, Sextus Empiricus)
 - * Some people distinguish an “Imperial” period (corresponding to the time of the Roman Empire), containing Cicero, Seneca, Marcus Aurelius, and others. But, these thinkers mainly just advanced earlier Hellenistic philosophy.
- “Late Antiquity”: 2nd–6th Century CE
 - Neoplatonism (Plotinus); Rise of Christianity and Christian Philosophy; Many commentaries on Aristotle (Alexander of Aphrodisias, Simplicius, Philoponus)

The Central Task of the Historian of Philosophy

- Determine what view the historical figure is presenting
- Determine what reasons the historical figure offers to commend that view
- Determine why those reasons might have seemed to that figure to be good reasons to accept that view
- Determine whether and why you agree or disagree with the view

Methodological Principles

- Ancient ≠ Dumb
- Principle of Charity: If two interpretations are equally consistent with the text, attribute the more philosophically interesting view to the author.
- Principle of Humility: Be humble in your approach to these texts. If you have an interpretation that attributes an absurd view to a thinker, you should suspect that you haven’t exactly figured out what the view is. These views (like all views) can be challenged, but must be challenged *respectfully*.

Greek Alphabet

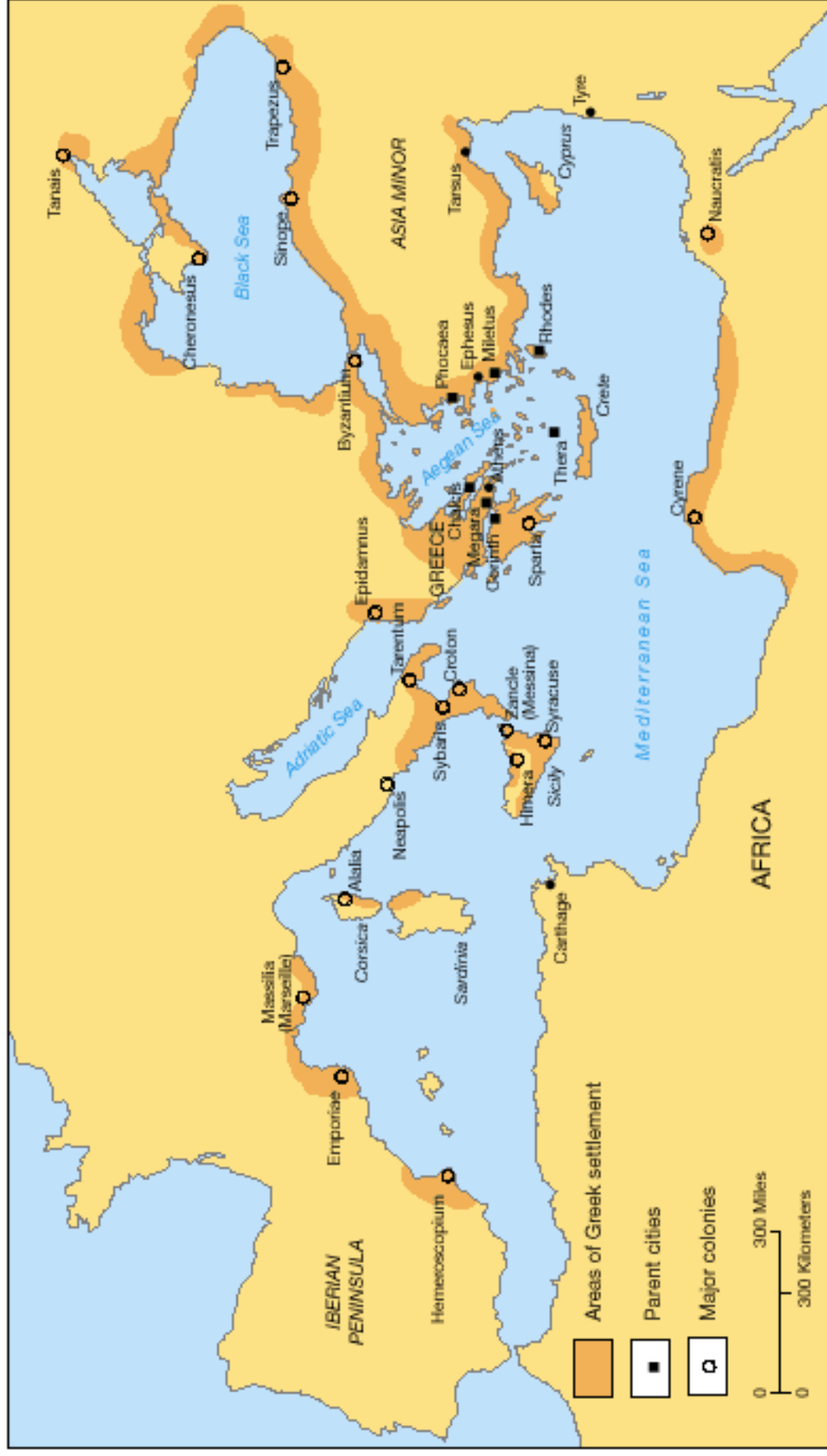
Greek Letter		Name	Equivalent	Pronunciation
A	α	Alpha	A	al-fah
B	β	Beta	B	bay-tah
Γ	γ	Gamma	G	gam-ah
Δ	δ	Delta	D	del-tah
E	ε	Epsilon	E	ep-si-lon
Z	ζ	Zeta	Z	Zay-tah
H	η	Eta	E	ay-tah
Θ	θ	Theta	Th	thay-tah
I	ι	Iota	I	eye-o-tah
K	κ	Kappa	K	cap-ah
Λ	λ	Lambda	L	lamb-dah
M	μ	Mu	M	mew
N	ν	Nu	N	new
Ξ	ξ	Xi	X	zzEye
O	ο	Omicron	O	om-ah-cron
Π	π	Pi	P	pie
Ρ	ρ	Rho	R	row
Σ	σ	Sigma	S	sig-ma
T	τ	Tau	T	tawh
Υ	υ	Upsilon	U	oop-si-lon
Φ	φ	Phi	Ph	figh
Χ	χ	Chi	Ch	kigh
Ψ	ψ	Psi	Ps	sigh
Ω	ω	Omega	O	o-may-gah


ΑΝΑΛΥΤΙΚΩΝ ΥΣΤΕΡΩΝ Α.

71^a Πᾶσα διδασκαλία καὶ πᾶσα μάθησις διανοητικὴ ἐκ προϋπαρχούσης γίνεται γνώσεως. φανερόν δὲ τοῦτο θεωροῦσιν ἐπὶ πασῶν· αἱ τε γὰρ μαθηματικαὶ τῶν ἐπιστημῶν διὰ τούτου τοῦ τρόπου παραγίνονται καὶ τῶν ἄλλων ἐκάστη τεχνῶν. 5 ὁμοίως δὲ καὶ περὶ τοὺς λόγους οἱ τε διὰ συλλογισμῶν καὶ οἱ δι' ἐπαγωγῆς· ἀμφότεροι γὰρ διὰ προγινωσκομένων ποι-οῦνται τὴν διδασκαλίαν, οἱ μὲν λαμβάνοντες ὡς παρὰ ξυνιέντων, οἱ δὲ δεικνύντες τὸ καθόλου διὰ τοῦ δήλου εἶναι τὸ καθ' ἕκαστον. ὡς δ' αὕτως καὶ οἱ ῥητορικοὶ συμπεύθουσιν· ἡ γὰρ 10 διὰ παραδειγμάτων, ὃ ἐστὶν ἐπαγωγή, ἡ δι' ἐνθυμημάτων, ὅπερ ἐστὶ συλλογισμός. διχῶς δ' ἀναγκαῖον προγινώσκειν· τὰ μὲν γάρ, ὅτι ἔστι, προὑπολαμβάνειν ἀναγκαῖον, τὰ δέ, τί τὸ λεγόμενόν ἐστι, ξυνιέναι δεῖ, τὰ δ' ἄμφω, οἷον ὅτι μὲν ἅπαν ἢ φῆσαι ἢ ἀποφῆσαι ἀληθές, ὅτι ἔστι, τὸ δὲ τρί- 15 γωνον, ὅτι τοδὶ σημαίνει, τὴν δὲ μονάδα ἄμφω, καὶ τί ση-μαίνει καὶ ὅτι ἔστιν· οὐ γὰρ ὁμοίως τούτων ἕκαστον δήλον 17 ἡμῖν.

17 Ἔστι δὲ γνωρίζειν τὰ μὲν πρότερον γνωρίσαντα, τῶν δὲ καὶ ἅμα λαμβάνοντα τὴν γνώσιν, οἷον ὅσα τυγχάνει ὄντα ὑπὸ τὸ καθόλου οὗ ἔχει τὴν γνώσιν. ὅτι μὲν γὰρ πᾶν τρί- 20 γωνον ἔχει δυσὶν ὀρθαῖς ἴσας, προήδει· ὅτι δὲ τόδε τὸ ἐν τῷ ἡμικυκλίῳ τρίγωνόν ἐστιν, ἅμα ἐπαγόμενος ἐγνώρισεν. (ἐνίων γὰρ τοῦτον τὸν τρόπον ἢ μάθησις ἐστὶ, καὶ οὐ διὰ τοῦ μέσου τὸ ἔσχατον γνωρίζεται, ὅσα ἤδη τῶν καθ' ἕκαστα τυγχάνει ὄντα καὶ μὴ καθ' ὑποκειμένου τινός.) πρὶν δ' ἐπαχθῆναι 25 ἢ λαβεῖν συλλογισμὸν τρόπον μὲν τινα ἴσως φατέον ἐπίστα-σθαι, τρόπον δ' ἄλλον οὐ. ὁ γὰρ μὴ ἤδει εἰ ἔστιν ἀπλῶς, τοῦτο πῶς ἤδει ὅτι δύο ὀρθὰς ἔχει ἀπλῶς; ἀλλὰ δήλον ὡς ὠδὶ μὲν ἐπίσταται, ὅτι καθόλου ἐπίσταται, ἀπλῶς δ' οὐκ ἐπίσταται. εἰ δὲ μή, τὸ ἐν τῷ Μένωνι ἀπόρημα συμβήσεται· 30 ἡ γὰρ οὐδὲν μαθήσεται ἢ ἂ οἶδεν. οὐ γὰρ δή, ὥς γέ τινες ἐγχειροῦσι λύειν, λεκτέον. ἄρ' οἶδας ἅπασαν δυνάδα ὅτι

71^a4 περιγίνονται C 5 διὰ+τῶν n 6 γὰρ om. n 8 τοῦ] τὸ
C²d 9 ὡσαύτως δὲ C: ὡσαύτως B 11 ὁ C 13 συνιέναι C
δεῖ] δὴ n¹ 14 ἅπαν μὲν B 17 πρότερα C γνωρίσαντα scripsi:
γνωρίζοντα codd. 19 οὐ scripsi, habent PT: ὦν codd. ἅπαν d
28 ὅτι+τὸ Cn



 *Greek Cities and Colonies of the Archaic Age. Greek civilization was never limited geographically but thrived in trading and agricultural colonies ringing the Mediterranean and Black Seas.*