I. (Ch. 1) Greek Ways of Thinking
(This chapter is largely background, but here are some particular points to look for)

A. What is the ancient Greek term for and conception of justice?
B. What is the ancient Greek term for and conception of virtue?
C. What is the meaning of the ancient Greek term, logos?

II. (Ch. 2) Matter and Form (Ionians and Pythagoreans)

A. The Ionians - 7th - 6th centuries B.C.E. - “What is the World Made of?” (22-23)
   1. Thales - 640?-546 B.C.E. (24-26) - Water
   2. Anaximander - 6th century B.C.E. (26-29) - Opposites and the Apeiron
   3. Anaxamines - 6th century B.C.E. (29-30) - Air
   4. Why did the Pre-Socratics think of the world as alive (30-33)

B. The Pythagoreans - 6th century B.C.E. - :What is it which Organizes the World? (33-42)
   1. The Pythagoreans as a Religious Cult (33-36)
   2. The Pythagoreans as a Philosophical Movement (36-42)
      a. What did they mean by speaking of the world as a “kosmos”?
      b. In what way is the soul a “microkosmos”?

III. (Ch. 3) The Problem of Motion (Heraclitus, Parmenides and the Pluralists)

   1. What did Heraclitus mean when he advised us to look to the “logos” within one’s soul for the truth about the world?
   2. What did Heraclitus mean when he argued that there is nothing permanent about the world?

B. Parmenides - 5th century B.C.E. (46-50)
   1. What are Parmenides’s arguments for his thesis that nothing ever really changes or moves?
   2. In what way does Parmenides exalt the intelligible over the sensible?

C. The Pluralists (50-62)
   a. How did Empedocles's conception of a principle of motion separate from the elements which compose the world enable him to develop a rudimentary theory of natural evolution in terms of natural selection?

2. Anaxagorus - 5th century B.C.E. - Materialism (56-62)

3. Democritus - 5th century B.C.E. - Atoms! (56-62)

IV. (Ch. 4) The Reaction Towards Humanism (The Sophists and Socrates)

A. How did Parmenides and Democritus set the stage for a more humanistic philosophy? (63-65)

B. The Sophists - teachers of virtue (66-71)
   1. Why were the sophists attracted to a version of cognitive scepticism about our ability to know the truth about the world?
   2. Why were the sophists attracted to a version of moral scepticism about our ability to know the truth about morality?

C. Socrates (72-80)

You might want to read this section as a brief introduction to Socrates's concerns. On the other hand, you might not. We’re going to be becoming familiar with his concerns well enough through our reading of the works of Plato.