

4. What maxim of his own does Aristotle exemplify, when he employs *πλεονεξία* to illustrate the existence and nature of justice, as an individual or separate virtue?
5. (α') How does he illustrate by geometrical progression, the nature of the equality which distributive justice endeavours to effect?
- (β') What Greek word does he use as synonymous with *geometrical*? How is it applicable?
- (γ') Explain the passage: "Ἔσται ἄρα ὡς ὁ α ἕρος πρὸς τὸν β, οὕτως ὁ γ πρὸς τὸν δ. καὶ ἐναλλάξ ἄρα, ὡς ὁ α πρὸς τὸν γ, ὁ β πρὸς τὸν δ. ὥστε καὶ τὸ ὅλον πρὸς τὸ ὅλον. ὅπερ ἡ νομὴ συνδυάζει· καὶ οὕτως συντετέθη, δικαίως συνδυάζει."
- (δ') How does Aristotle introduce the idea of proportion in discussing another of the virtues?
6. (α') What is the allusion in τὸ μνᾶς λυτροῦσθαι?
- (β') Quote the passage of Herodotus which mentions it.
7. (α') What new reading is proposed in τὸ αἶγα θέειν καὶ μὴ δύο πρόβατα?
- (β') Why is a different reading sought for?
- (γ') What reason is given and from what author for the proposed reading?
8. (α') Explain the allusion in τὸ θέειν Βρασιδα.
- (β') Why are ψηφισματώδη instances of νόμιμον δίκαιον?

II.

1. Give an analysis of the second division of *honestum* in Cicero de Officiis.
2. Sketch an essay, illustrating the different points of view from which Aristotle, Cicero and Paley regarded the art of government, and the causes and consequences of those diversities.