Here are a dozen Greek words relating to the teachings of the Presocratic philosophers. They are written here in Greek characters followed by the English transliteration and a brief definition. You should remember what each word means and the philosopher(s) for whom the term was of some importance. (The words written in capital letters are English words that derive from the Greek original.)

1. ἀρχή (archē)  
The 'starting point' or 'ruling principle' of a thing. Aristotle uses the term in reference to the Milesians’ competing views of the single basic material substance. (Compare the English words ARCHAIC and MONARCH).

2. τὸ ἀπειρον (to apeiron)  
'The indefinite', 'indeterminate' or 'unlimited' thing. The term is used by Anaximander to refer to the basic substance that produces, surrounds, and controls all things.

3. λόγος (logos)  
'Word', 'account', 'explanation' and (later) 'reason' or 'rational faculty'. The Ionian thinkers sought to give a correct logos of all things. Heraclitus’ logos was both his 'word' and the larger 'rational structure' of the universe. (LOGIC, THEOLOGY, COSMOLOGY, etc.).

4. κόσμος (kosmos)  
'Order', 'ordered world'. In Homer, the verb κοσμεῖναι (kosmeô) meant 'to order or arrange' (e.g. an army, or one’s clothing or hair). For the Ionian thinkers generally, and for Pythagoras and Heraclitus in particular, the kosmos is the order evident in the arrangement of nature as a whole (COSMOS, COSMOLOGY, COSMETIC).

5. θεωρία (theôria)  
'Viewing' or 'contemplation'. The activity identified by the Pythagoreans as the key to living well. (THEORY, THEATER).

6. ιστορία (historia)  
'Inquiry' or 'knowledge gained by inquiry'. Probably the term used by the Ionian thinkers to refer to the acquiring of knowledge through travel and direct observation (HISTORY, STORY).

7. Δίκη (Dikê)  
'Penalty', 'justice', or 'custom'. In Anaximander, it is the 'penalty' that must be paid by each overreaching opposite. In Heraclitus, it is the force that imposes order on the cosmos. (THEODICY).

8. νοῦς (noos)  
In Homer noos is a person’s 'mind', 'intention' or 'clever intelligence'. In Heraclitus, noos becomes the 'wisdom' or 'deep understanding' of the structure of the cosmos (as contrasted with a superficial familiarity gained through sense perception).

9. ψυχή (psychē)  
The 'soul' or 'life spirit' in a person. In Homer the psychē is simply the 'breath' or 'spirit' in a person that goes out of the body at the moment of death; the psychē becomes an object of interest for the Pythagoreans and Heraclitus; Socrates equates it with the whole person. (PSYCHIC, PSYCHOLOGY).
10. τὸ ἄτομον (*to atomon*)
   Literally: 'the uncuttable'. In the 5th century B.C., Leucippus and Democritus developed the idea of *to atomon* in part as a solution to the problems generated by the arguments of Parmenides. (ATOM).

11. φιλοσοφία (*philosophia*)
   'Love or pursuit of wisdom'. An expression coined by the Pythagoreans to refer to the way of life taught to them by their master--a life devoted to perfecting the *psychê* by means of *historia* and *theôria* of the *kosmos* (PHILOSOPHY).

12. τετράκτυς (*tetraktys*)
   The Pythagorean name for the sum of the first four numbers (from Greek τέτρας meaning 'four'); also the representation of these numbers in a triangle, as well as the various ‘four-fold progressions’ (point, line, surface, solid, etc.).

For additional information on how to transliterate ancient Greek see the supplemental handout on the course website.