

**PHILOSOPHY TRIPOS Part IB**

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Monday 26 May 2003

1.30 to 4.30

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Paper 4

**HISTORY OF ANCIENT PHILOSOPHY**

*Answer **three** questions only, at least **one** from **each** section.*

*Write the number of the question at the beginning of each answer. If you are answering an either/or question, indicate the letter as well.*

**You may not start to read the questions  
printed on the subsequent pages of this  
question paper until instructed that you  
may do so by the Invigilator**

SECTION A: Plato's *Republic*

- 1 **Either** (a) Does Plato convincingly demonstrate that there are good reasons to refrain from unjust action?
- Or** (b) How might Thrasymachus have responded to Socrates' defence of the just life?
- 2 'Philosophers would be capable of governing a state; they would simply not be willing to.' Discuss with reference to Plato's arguments in Books V–VII of the *Republic*.
- 3 In what ways does Plato think that exposure to the arts may be corrupting? Do his arguments justify the degree of censorship that he proposes?
- 4 **Either** (a) What roles do notions of knowledge and unity play in Plato's critique of democracy?
- Or** (b) Why does Plato think that philosopher rulers will include women? Are his arguments convincing?
- 5 Outline and critically assess Plato's use of the tripartite division of the soul to analyse the range of defective human character-states.

SECTION B: Aristotle's *Nicomachean Ethics*

- 6 **Either** (a) In what ways, in Aristotle's view, is rationality required for happiness (*eudaimonia*)?
- Or** (b) Does Aristotle offer a persuasive account of the extent to which a person's happiness (*eudaimonia*) can be affected after their death?
- 7 What difficulties does Aristotle identify concerning the concept of incontinence (*akrasia*)? Does he resolve them in book VII of the *Nicomachean Ethics*?
- 8 Does Aristotle think that a good friendship could exist between two bad people? Is his view correct?
- 9 **Either** (a) Is Aristotle right to think that every virtue of character is intermediate between two vices?
- Or** (b) Why is the notion of a courageous villain problematic within Aristotle's framework?
- 10 How are we able to overcome our own bad character, according to Aristotle? Is this account plausible?

END OF PAPER