

PHILOSOPHY TRIPOS Part IB

Tuesday 25 May 2004

9 to 12

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 Critically discuss Plato's method for dividing the soul into distinct parts. Do the parts he settles on credibly represent different sources of motivation?
- 2 **Either** (a) How might Thrasymachus respond to Socrates' defence of justice?
Or (b) Does Socrates mean to show that psychic harmony is both necessary and sufficient for conventional justice?
- 3 Plato has been accused of treating the state as an entity in its own right. Does Socrates commit this 'organic fallacy' in the *Republic*?
- 4 What reasons does Socrates give for requiring women as well as men to rule? Are these reasons good reasons?
- 5 Is the discussion of art in Book 10 of the *Republic* compatible with what has gone before?

SECTION B: Aristotle's *Nicomachean Ethics*

- 6 Is the function argument successful? What role does it play in Aristotle's account of virtue?
- 7 'Happiness (*eudaimonia*) extends, then, just so far as contemplation does, and those to whom contemplation more fully belongs are more truly happy ... Happiness, therefore, must be some form of contemplation' (*Nicomachean Ethics* X 8).

Does this passage square with what Aristotle claims elsewhere in the *Nicomachean Ethics*? What is the most plausible account of happiness that can be reconstructed from his various discussions?
- 8 Aristotle claims that it is impossible to have practical wisdom without being virtuous. Why does he think this is so and is he right?
- 9 **Either** (a) Explain Aristotle's distinction between virtue and continence (*encrateia*). Illustrate your answer with reference to temperance and courage.

[TURN OVER for continuation of question 9]

- Or** (b) '... so it turns out that a man behaves incontinently under the influence (in a sense) of reason and opinion, and of opinion not contrary to itself, but only incidentally – for the appetite is contrary, not the opinion – to right reason' (*Nicomachean Ethics* VII 3).

Explain and critically assess this passage.

- 10 'Ultimately, it is very hard in practice to distinguish between different types of friendship in the way Aristotle suggests.' Is this true? If it were, would it undermine Aristotle's account?

END OF PAPER