



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS Part IB

Paper 8

MODERN AND MEDIEVAL LANGUAGES TRIPOS Part IB

Paper GL 18

PHILOSOPHY TRIPOS Part IB

Paper 4

Friday 10 June 2022 11.00 to 16.00

GREEK AND ROMAN PHILOSOPHY

Answer **three** questions, at least **one** from each Section.

All questions carry equal marks.

All essays should be uploaded on the same document.

Clearly identify each question and write the question number before each answer.

Please provide a word count for each essay.

There is a word limit of 1750 words for each essay.

Write your **candidate number** (not your name) on the front page of the document you upload.

Irrelevance will be penalised.

For candidates who choose to provide hand-written answers: **candidates who do not write legibly may find themselves at a grave disadvantage.**

SECTION A

- A1** “We might as well argue that bodies are everlasting, since they change between the opposite states of being alive and being dead.” Is that a fair objection to the Argument from Opposites that souls are everlasting?
- A2** How, if at all, does the knowledge of forms that philosophers recollect in this life differ from the knowledge of forms that philosophers hope to have in the next?
- A3** Does Socrates disprove the Attunement Theory of soul?
- A4** How can forms be causes?
- A5** Describe and evaluate the method of hypothesis adopted in the *Phaedo*.
- A6** In what sense, if any, does the *Phaedo*’s Final Argument prove the immortality of the soul?
- A7** How should the fact that the *Phaedo* is a dialogue affect our assessment of its arguments?

SECTION B

B1 What is the world made of? Compare and contrast two or more pre-Socratic answers to this question.

B2 ὁδὸς ἄνω κάτω μία καὶ ὡυτή.
The way up and down is one and the same.

HERACLITUS B60, trans. C. H. Kahn

What is the point of such remarks, if not to suggest that some things are self-contradictory?

B3 οὔτε γὰρ ἂν γνοίης τό γε μὴ ἔδν (οὐ γὰρ ἀνυστόν)
οὔτε φράσαις.
... for you can neither know what is not (for it is impossible) nor tell of it.

PARMENIDES B2.7-8, trans. A. H. Coxon

Do Parmenides' arguments violate this principle when they invoke it?

B4 Which of the paradoxes of Zeno of Elea is the trickiest to solve? What is its solution?

B5 Does **either** Democritus **or** Empedocles **or** Anaxagoras have an adequate response to Eleatic arguments against plurality and change?

B6 Expound and assess **either** the claim in the *Protagoras* that desire is always for the pleasant **or** the claim in the *Symposium* that love is always for the beautiful.

B7 How plausible is the account of the virtues that is presented in the *Republic*?

B8 Does Aristotle's *Physics* have a sensible explanation of rainfall?

- B9** τὸ ἀνθρώπινον ἀγαθὸν ψυχῆς ἐνέργεια γίνεται κατ' ἀρετὴν, εἰ δὲ πλείους αἱ ἀρεταί, κατὰ τὴν ἀρίστην καὶ τελειοτάτην.

The human good turns out to be activity of soul in accordance with excellence (and if there are more excellences than one, in accordance with the best and most complete).

ARISTOTLE *Nicomachean Ethics* 1.7, 1098a16-18, trans. Christopher Rowe

What does Aristotle mean by this? Is it right?

- B10** **Either** (a)

εἰκότως δὲ μετὰ τὰς πρώτας οὐσίας μόνα τῶν ἄλλων τὰ εἶδη καὶ τὰ γένη δεύτεραι οὐσίαι λέγονται· μόνα γὰρ δηλοῖ τὴν πρώτην οὐσίαν τῶν κατηγορουμένων.

It is reasonable that, after the primary substances, their species and genera should be the only other things called (secondary) substances. For only they, of things predicated, reveal the primary substance.

ARISTOTLE *Categories* 5, 2b29-31, trans. J. L. Ackrill

How reasonable is this?

Or (b)

ἐντελέχεια ἡ πρώτη σώματος φυσικοῦ δυνάμει ζῶν ἔχοντος.

The first actuality of a natural body which has life potentially.

ARISTOTLE *De Anima* 2.1, 412a27-8, trans. D.W. Hamlyn

How good a definition of soul is this?

- B11** Expound and assess **either** the Stoic doctrine of the “cognitive impression” (καταληπτική φαντασία) **or** the Epicurean doctrine that all perceptions are true.

- B12** Which Hellenistic philosophers best explained the relationship between indeterminism and human freedom of action?

- B13** Who had the better of Hellenistic debates whether anything is valuable apart from virtue?

END OF PAPER