



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS PART IB

Paper 8

MODERN AND MEDIEVAL LANGUAGES TRIPOS PART IB

Paper GL18

PHILOSOPHY TRIPOS PART IB

Paper 4

Thursday 6 June 2019 9 to 12

GREEK AND ROMAN PHILOSOPHY

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

All questions carry equal marks.

Write your **number** (not your name) on the cover-sheet of **each** answer booklet.

Irrelevance will be penalised.

Candidates who do not write legibly may find themselves at a grave disadvantage.

STATIONERY REQUIREMENTS

20-Page Booklet x 2

Rough Work Pad x 1

Tags

SPECIAL REQUIREMENTS

None

**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

- A1** δυνάμεως δ' εἰς ἐκεῖνο μόνον βλέπω ἐφ' ᾧ τε ἔστι καὶ ὃ ἀπεργάζεται, καὶ ταύτη ἐκάστην αὐτῶν δύναμιν ἐκάλεσα.

"In the case of a faculty I can only look at it for its purpose and what it does, and that is how I call each of them a faculty" (*Republic* 5.477d1-3, trans. Emlyn-Jones and Preddy).

Is there a sense in which this is both true and capable of distinguishing knowledge from belief?

- A2** How plausible are the *Republic's* conclusions about the other positive attributes that a lover of wisdom can be expected to have?

- A3** Φιλόσοφον μὲν ἄρα, ἣν δ' ἐγώ, πλῆθος ἀδύνατον εἶναι.
 "So it is impossible, I said, for the masses to be philosophers."
 (*Republic* 6.494a3)

Is this anything more than mere snobbery?

- A4** Where, on the Line, would we find the form of the Good?

- A5** What makes a philosopher-ruler return to the Cave?

- A6** In what way is astronomy useful for philosopher-rulers?

SECTION B

- B1** Monists agreed that any stuff can change into any other. Why then did they insist that one stuff is fundamental? Discuss with reference to **one or more** monists.

- B2** "Heraclitus' philosophy is a tissue of contradictions and therefore cannot be true." Discuss.

- B3** ἡ δ' ὥς οὐκ ἔστιν τε καὶ ὥς χρεῶν ἐστι μὴ εἶναι,
 τὴν δὴ τοι φράζω παναπευθέα ἔμμεν ἀταρπόν·
 οὔτε γὰρ ἂν γνοίης τό γε μὴ ἐὼν (οὐ γὰρ ἀνυστόν)
 οὔτε φράσαις.

The other, that 'is not,' and that it is necessary that 'is not' —
 I show you that it is a path that cannot be inquired into at all.

For you could not know that which is not (for this is impracticable)
 Nor could you show it. (PARMENIDES DK B2.5-9, trans. Laks and Most).

If you cannot speak of 'what is not', what is Parmenides speaking of here?

- B4** Which is the trickiest to solve of Zeno's paradoxes, and why?
- B5** "Early Greek cosmology was far too anthropomorphic." Discuss with reference to Anaxagoras' *nous* **and/or** Empedocles' love and strife.
- B6** What prevents a Democritean atom from changing?
- B7** According to Plato, what is the connection between being courageous and understanding what is fearsome?
- B8** How successful is the *Republic's* analogy between cities and souls?
- B9** **Either**
 (a) "The soul is substance in the sense of being the form (οὐσία ὡς εἶδος) of a natural body that potentially has life." Discuss.
- Or**
 (b) How and why does Aristotle distinguish material from other kinds of explanation?
- B10** How might one use Aristotle's *Categories* to counter Plato?
- B11** Do we need good luck to be happy? Discuss one or more ancient answers to this question.
- B12** Expound and assess **either** the Stoic doctrine of the cognitive impression **or** the Epicurean doctrine that all perceptions are true.
- B13** **Either**
 (a) acutius Carneades, qui docebat posse Epicureos suam causam sine hac commenticia declinatione defendere.
 "More acutely, Carneades taught that the Epicureans could have maintained their position without this fictitious swerve." (CICERO *De fato* 23, trans. Sharples)
 Need there be swerves for things to be up to us?
- Or**
 (b) Can Stoics plausibly claim that we are responsible for our actions even though they are fated?

END OF PAPER

