



# UNIVERSITY OF CAMBRIDGE

**CLASSICAL TRIPOS Part IB**

**Paper 8**

**MODERN AND MEDIEVAL LANGUAGES Part IB**

**Paper GL 18**

**PHILOSOPHY Part IB**

**Paper 4**

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Thursday 8 June 2017 9 to 12

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## GREEK AND ROMAN PHILOSOPHY

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

Use a separate booklet for **each** section.

**The Examiners will give equal weight to each question.**

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

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

### STATIONERY REQUIREMENTS

8 Page Booklets x 3

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

1 How does Socrates argue for the distinction between knowledge and belief at the end of book 5 of the *Republic*?

2 Why does the Philosopher Ruler have to have knowledge of the Forms?

3 What are the characteristics of philosophic nature? Why are people with such nature prone to be corrupted?

4 Τοῦτο τοίνυν τὸ τὴν ἀλήθειαν παρέχον τοῖς γινωσκομένοις καὶ τῷ γινώσκοντι τὴν δύναμιν ἀποδιδὼν τὴν τοῦ ἀγαθοῦ ἰδέαν φάθι εἶναι.

“You can say that this thing which gives the things which are known their truth, and from which the knower draws his ability to know, is the Form of the Good.”

PLATO *Republic* 6.508e1-6 (trans. Griffith)

Explain the relationship between the Form of the Good, truth and knowledge.

5 Ταύτην τοίνυν, ἣν δ' ἐγώ, τὴν εἰκόνα, ᾧ φίλε Γλαύκων, προσαπτέον ἅπασαν τοῖς ἔμπροσθεν λεγομένοις...

PLATO, *Republic* 7.517a8-b1

““This image”, I said, “my dear Glaucon, must be fully fitted to what we said earlier...”

Does the Cave ‘fully fit’ the Line?

6 Σκέψαι τοίνυν, εἶπον, ὦ Γλαύκων, ὅτι οὐδ' ἀδικήσομεν τοὺς παρ' ἡμῖν φιλοσόφους γιγνομένους, ἀλλὰ δίκαια πρὸς αὐτοὺς ἐροῦμεν, προσαναγκάζοντες τῶν ἄλλων ἐπιμελεῖσθαι τε καὶ φυλάττειν.

“Examine, then,” I said, “Glaucón, that we won’t be doing injustice to those who have become philosophers in our city, and that it will be just what we’ll say to them, when we compel them to care for the others and guard them.”

PLATO, *Republic* 7.520a

How does Socrates argue that it is just to compel the philosophers to rule?

7 What is the role of mathematical studies in the educational curriculum of the Guardians?

## SECTION B

8 εἰ δ' ἄγ' ἐγὼν ἐρέω, κόμισαι δὲ σὺ μῦθον ἀκούσας,  
αἵπερ ὁδοὶ μοῦναι διζήσιός εἰσι νοῆσαι·  
ἢ μὲν ὅπως ἔστιν τε καὶ ὥς οὐκ ἔστι μὴ εἶναι,  
Πειθοῦς ἐστι κέλευθος (Ἀληθείη γὰρ ὀπηδεῖ),  
ἢ δ' ὥς οὐκ ἔστιν τε καὶ ὥς χρεὼν ἐστι μὴ εἶναι,  
τὴν δὴ τοι φράζω παναπευθέα ἔμμεν ἀταρπόν·  
οὔτε γὰρ ἂν γνοίης τό γε μὴ ἐόν (οὐ γὰρ ἀνυστόν)  
οὔτε φράσαις.

“But come now, I will tell <you>—and you, when you have heard the story, bring it away about those routes of investigation that are the only ones to be thought of: the one, both that ‘is’ and that ‘it is not the case that ‘is not,’ is the path of Persuasion, for it accompanies Truth, the other, both that ‘is not’ and that it is necessary for it not to be. This indeed I declare to you to be a track entirely unable to be investigated: for you cannot know what is not (for it cannot be accomplished) nor can you declare it.”

PARMENIDES fr. B2 DK (trans. McKirahan, modified)

What can the verb ‘to be’ (*esti*) mean in this fragment?

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9 Why does Parmenides' goddess explain the 'opinion of mortals'?

10 How does Anaxagoras explain the composition and characteristics of a piece of gold?

11 ἐπεὶ δὲ καὶ τάναντία τοῖς ἀγαθοῖς ἐνόητα ἐφαίνετο ἐν τῇ φύσει, καὶ οὐ μόνον τάξις καὶ τὸ καλὸν ἀλλὰ καὶ ἀταξία καὶ τὸ αἰσχρόν, καὶ πλείω τὰ κακὰ τῶν ἀγαθῶν καὶ τὰ φαῦλα τῶν καλῶν, οὕτως ἄλλος τις φιλίαν εἰσήνεγκε καὶ νεῖκος, ἐκάτερον ἐκατέρων αἴτιον τούτων. εἰ γάρ τις ἀκολουθοίη καὶ λαμβάνοι πρὸς τὴν διάνοιαν καὶ μὴ πρὸς ᾧ ψελλίζεται λέγων Ἐμπεδοκλῆς, εὐρήσει τὴν μὲν φιλίαν αἰτίαν οὔσαν τῶν ἀγαθῶν τὸ δὲ νεῖκος τῶν κακῶν.

Yet as the contraries of good things were also perceived to be present in nature – not only order and the fine, but also disorder and the base, and bad things more numerous than good, and ignoble things more numerous than fine – for this reason someone else introduced love and strife, as respectively the causes of these two kinds of thing. For if one were to follow out and interpret Empedocles according to his intended meaning and not according to the childishly inarticulate way he expresses himself, one should find that love is the cause of good things, strife of bad things.

ARISTOTLE, *Metaphysics* A4 984b33-985a7

Do you agree with Aristotle's interpretation of Empedocles? Explain.

12 What does it mean that Democritean perceptible qualities are 'by convention'?

13 What does Plato mean by the claim that the soul has parts? How does he argue for the claim in the *Republic*?

14 Assess Plato's argument for the immortality of the soul in the *Phaedrus*.

15 What are the functions of the soul of the cosmos according to the *Timaeus*?

16 What are the characteristics of substances according to Aristotle's *Categories*?

17 What is the relationship between form and nature according to Aristotle?

18 εἰ δὴ τι κοινὸν ἐπὶ πάσης ψυχῆς δεῖ λέγειν, εἴη ἂν ἐντελέχεια ἡ πρώτη σώματος φυσικοῦ ὁργανικοῦ.

If, then, we have to give a general formula applicable to all kinds of soul, we must describe it as an actuality of the first kind of a natural organized body.

ARISTOTLE, *De Anima* 412b5–6 (trans. Smith)

Explain Aristotle's characterisation of the soul.

19 Assess Aristotle's function (*ergon*) argument.

20 **Either** (a) Evaluate the Epicurean arguments for the claim that "all perceptions are true".

**Or** (b) Why does Epicurus allow multiple explanations in science?

21 What is the best Academic argument against the Stoic theory of cognitive impression (*phantasia katalēptikē*)?

22 **Either** (a) Are the Stoics successful in making determinism compatible with responsibility?

**Or** (b) How do the Epicureans make their physics compatible with responsibility?

END OF PAPER