



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**

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•• May 2016 •• to ••

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GREEK AND ROMAN PHILOSOPHY

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

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

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

**Irrelevance will be penalised.**

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

STATIONERY REQUIREMENTS

20 Page Booklets 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

- 1 οὐκοῦν ἔφαμεν ἐν τοῖς πρόσθεν, εἴ τι φανείη οἷον ἅμα ὄν τε καὶ μὴ ὄν, τὸ τοιοῦτον μεταξὺ κεῖσθαι τοῦ εἰλικρινῶς ὄντος τε καὶ τοῦ πάντως μὴ ὄντος, καὶ οὔτε ἐπιστήμην οὔτε ἄγνοιαν ἐπ’ αὐτῷ ἔσεσθαι, ἀλλὰ τὸ μεταξὺ αὐτῶν ἀγνοίας καὶ ἐπιστήμης;

Now we said that, if something could be shown, as it were, to be and not to be at the same time, it would be intermediate between what purely is and what in every way is not, and that neither knowledge nor ignorance would be set over it, but something between ignorance and knowledge?

PLATO *Republic* 5. 478d5–9, transl. G. M. Grube

What is the best interpretation of the claim that belief is “set over that which is and is not at the same time”? Explain your answer.

- 2 Why are only some of the people born in the ideal city potential philosophers? Why do only some of these become philosopher-rulers?
- 3 δυνάμεως δ’ εἰς ἐκεῖνο μόνον βλέπω ἐφ’ ᾧ τε ἔστι καὶ ὃ ἀπεργάζεται, καὶ ταύτῃ ἐκάστην αὐτῶν δύναμιν ἐκάλεσα, καὶ τὴν μὲν ἐπὶ τῷ αὐτῷ τεταγμένην καὶ τὸ αὐτὸ ἀπεργαζομένην τὴν αὐτὴν καλῶ, τὴν δὲ ἐπὶ ἐτέρῳ καὶ ἕτερον ἀπεργαζομένην ἄλλην.

In the case of a power, I use only what it is set over and what it does, and by reference to these I call each the power that it is: What is set over the same things and does the same I call the same power, what is set over something different and does something different I call a different one.

PLATO *Republic* 5. 477d1–5, transl. G. M. Grube

Is Socrates’ presentation of the Divided Line analogy consistent with this principle? Explain your answer.

- 4 How and why are the prisoners in the Cave mistaken about reality?
- 5 Why does Socrates think that studying mathematics is an aid to knowing the Good?

- 6 ἀπειθήσουσιν οὖν ἡμῖν οἷοι οἱ τρόφιμοι ταῦτ' ἀκούοντες, καὶ οὐκ ἐθελήσουσιν συμπονεῖν ἐν τῇ πόλει ἕκαστοι ἐν μέρει, τὸν δὲ πολὺν χρόνον μετ' ἀλλήλων οἰκεῖν ἐν τῷ καθαρῷ; ἀδύνατον, ἔφη· δίκαια γὰρ δὴ δίκαιοις ἐπιτάξομεν.

Socrates: Then do you think that those we've nurtured will disobey us and refuse to share the labours of the city, each in turn, while living the greater part of their time with one another in the pure realm?

Glaucon: It isn't possible, for we'll be giving just orders to just people.

PLATO *Republic* 7. 520d7–e1, transl. G. M. Grube

Is this a satisfactory reply to Glaucon's concerns? Explain your answer.

## SECTION B

- 7 What is the world made of? Compare and contrast at least two preSocratic answers to this question.

- 8 **either** (a)  
οὔτε γὰρ ἂν γνοίης τό γε μὴ ἔδν (οὐ γὰρ ἀνυστόν)  
οὔτε φράσαις.

For you could not know what-is-not (for that is not feasible).

Nor could you point it out.

PARMENIDES B2.7–8, transl. D. Gallop

Should we agree?

**or** (b)

Zeno once visited Athens for the Great Panathenaia. Does this show that he was insincere in presenting his paradoxes of motion? Explain your answer.

[TURN OVER

9 Does **either** Empedocles **or** Anaxagoras have a plausible theory of change?

10 ἐνούσης πολλάκις ἀνθρώπῳ ἐπιστήμης οὐ τὴν ἐπιστήμην αὐτοῦ ἄρχειν ἀλλ’ ἄλλο τι, τοτὲ μὲν θυμόν, τοτὲ δὲ ἡδονήν, τοτὲ δὲ λύπην, ἐνίοτε δὲ ἔρωτα, πολλάκις δὲ φόβον.

Often a man who possesses knowledge is ruled not by it but by something else, in one case passion, in another pleasure, in another pain, sometimes lust, very often fear.

PLATO *Protagoras* 352b5-8 transl. C.C.W. Taylor

How forceful are the arguments of the *Protagoras* against this view?

11 Compare and contrast **two** of Plato’s arguments for the immortality of the soul.

12 How plausible does the *Republic* make its doctrine of the tripartite soul?

13 Why is substance (οὐσία) the most important Aristotelian category?

14 ἔστιν ἄρα τὸ ἔνεκά του ἐν τοῖς φύσει γιγνομένοις καὶ οὖσιν.

Therefore *that for the sake of which* is present in things which come to be and exist by nature.

ARISTOTLE *Physics* 2.8, 199a7–8

Does Aristotle give good reasons for his belief in natural teleology?

15 How successful is Aristotle’s hylomorphism as a solution to the soul/body problem?

16 How does Aristotle elaborate on his definition of the human good as “activity of the soul in accordance with excellence” (*Nicomachean Ethics* 1.7, 1098a16–17) in later sections of the *Nicomachean Ethics*? Does he do so in a consistent way?

17 Can **either** the Epicureans **or** the Stoics give a clear distinction between those actions that are ‘up to us’ and those that are not?

- 18** Expound and assess **either** the Epicurean claim that every perception is true **or** the Stoic claim that some appearances are cognitive.
- 19** “If a Pyrrhonist aims at suspension of judgement (*epochē*) then he must believe it is a state worth pursuing. If he does not aim at suspension of judgement he has no reason to invoke the sceptical modes.” Discuss.
- 20** Who had the better of the Hellenistic debate about whether pleasure is good, or only an indifferent?

**END OF PAPER**