

PHILOSOPHY TRIPOS Part II

12:00 noon BST Thursday 27 May 2021 –
12:00 noon BST Friday 28 May 2021

Paper 5

PHILOSOPHY IN THE LONG MIDDLE AGES

*Answer **three** questions only.*

Write the number of the question at the beginning of each answer.

*For each question do not write more than **2000** words.*

1. 'Despite its title, Augustine's main aim in *Contra Academicos* is not to refute academic scepticism.' Discuss.
2. Is al-Ghazali a sceptic about causation?
3. How good a case does ibn Taymiyya make that the claims of Aristotelian logic are unjustified?
4. About what is Nicholas of Autrecourt sceptical, and about what isn't he?
5. According to Christine de Pizan, opinion plays a key role in the attainment of grace. Explain this role.
6. Was Montaigne a Pyrrhonian sceptic?
7. How far does Boethius's attempt to reconcile divine prescience with future contingents depend on his accepting the view that the present is necessary?
8. Why does Abelard argue that someone whom God cannot save can nonetheless be saved by God? How well does he justify this position?
9. Why does Scotus think that the will must have a capacity for opposites at the same instant? Why does Ockham disagree? And who has the better of this argument?
10. What are Maimonides's arguments to show that God does not act out of necessity? How successful are they?
11. 'God's knowledge is not taken from what is known, but brings about the existence of what is known.' Explain this distinction and discuss its importance for Crescas's thinking about determinism.
12. 'A thing can in no respect be called contingent, save in relation to the imperfection of our knowledge.' (SPINOZA) How does Spinoza justify this claim? Is his justification convincing?

END OF PAPER

