



**CLASSICAL TRIPOS Part IB**

**Paper 8**

**MODERN AND MEDIEVAL LANGUAGES TRIPOS**

**Paper GL 18**

**PHILOSOPHY TRIPOS Part IB**

**Paper 4**

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Tuesday 14 June 2011 9 to 12

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GREEK AND ROMAN PHILOSOPHY

Answer **three** questions: at least **one** and not more than **two** from Section **A**.

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 τί οὖν ἄν ἄμυν χαλεπαίνῃ οὗτος, ἄν φαμεν δοξάζειν ἄλλ' οὐ γινώσκειν, καὶ ἄμφισβητῇ ἃς οὐκ ἄληθῆ λέγομεν; ἄξιμόν τι παραμυθεῖσθαι αὐτῷ καὶ πείθειν ἄρῆμα, ἄπικρυπτόμενοι ἄτι οὐχ ἄγιάινει;

“Suppose, now, he who we say opines but does not know should be angry and challenge our statement as not true. Can we find any way of soothing him and gently winning him over, without telling him too plainly that he is not in his right mind?” (trans. P. Shorey)

*Republic 5.476d7–e2*

Should he who “opines but does not know” let himself be persuaded by Socrates’ argument?

- 2 ... μνήμων, ἐμαθής, μεγαλοπρεπής, εὐχαρίς, φίλος τε καὶ συγγενῆς ἄληθείας, δικαιοσύνης, ἄνδρείας, σωφροσύνης.

“... of good memory, quick apprehension, magnificent, gracious, friendly and akin to truth, justice, bravery and sobriety.” (trans. P. Shorey)

*Republic 6.487a4–5*

How plausible is it that one who loves wisdom will have all these other qualities?

- 3 Expound and assess Plato’s image of the ship of state.
- 4 Can any rational sense be attached to Plato’s comparisons between the sun and the good?
- 5 How plausible an account of our cognitive faculties is offered by the analogy of the divided line?

- 6 ταῦτα τοίνυν καὶ ἔρτι ἔπεχείρουν λέγειν, ὅς τῶ μὲν παρακλητικῶ τῶς διανοίας ἔστί, τῶ δ' οὐ, ὁ μὲν ἐξ τῶν ἀσθησίων ἔμα τοῦς ἔναντίους ἑαυτοῦς ἔμπίπτει, παρακλητικῶ ἔριζόμενος, ἔσα δὲ μή, οὐκ ἔγερτικῶ τῶς νοήσεως.

“This, then, is just what I was trying to explain a little while ago when I said that some things are provocative of thought and some are not, defining as provocative those things that impinge upon the senses together with their opposites, while those that do not I said do not tend to awaken reflection.” (trans. P. Shorey)

*Republic 7.524d1–4*

Exactly what is ‘provocative of thought’, and why?

- 7 προβλήμασιν ἔρα, ἔν δ' ἔγώ, χρώμενοι ἔσπερ γεωμετρίαν οὕτω καὶ ἔστρονομίαν μέτιμεν, τῶ δ' ἔν τῶ οὐρανῶ ἔάσομεν, ἐξ μέλλομεν ἔντως ἔστρονομίας μεταλαμβάνοντες χρήσιμον τῶ φύσει φρόνιμον ἔν τῶ ψυχῶ ἔξ ἔχρήστου ποιήσιν.

“It is by means of problems, then,” said I, “as in the study of geometry, that we will pursue astronomy too, and we will let be the things in the heavens, if we are to have a part in the true science of astronomy and so convert to right use from uselessness that natural indwelling intelligence of the soul.” (trans. P. Shorey)

*Republic 7.530b6–c2*

What is to be said for the claim that true astronomy ignores the things in the heavens? What is to be said against?

**[TURN OVER**

## SECTION B

8 **Either** (a) What kind of monist was Parmenides?

**Or** (b) Does Zeno refute himself by travelling to Athens from Elea? Explain your answer.

9 Describe and assess the roles of Love and Strife in Empedoclean cosmology.

10 τὸ δὲ γίνεσθαι καὶ ἐπόλλυσθαι οἱ κερθῆς νομίζουσιν οἱ Ἕλληες· οἱ δὲν γὰρ χρῆμα γίνεται οἱ δὲ ἐπόλλυται, ἄλλ' ἐπὶ ἐόντων χρημάτων συμμίσγεταί τε καὶ διακρίνεται. καὶ οὕτως ἐν κερθῆς καλοῦεν τό τε γίνεσθαι συμμίσγεσθαι καὶ τὸ ἐπόλλυσθαι διακρίνεσθαι.

“The Greeks are wrong to recognize coming into being and perishing; for nothing comes into being nor perishes, but is rather compounded or dissolved from things that are. So they would be right to call coming into being composition and perishing dissolution.”

ANAXAGORAS fr. 17, trans. G. Kirk, J. Raven, and M. Schofield

How successfully does Anaxagoras' cosmology explain coming to be and perishing?

11 What are Democritus' arguments for the conclusion that things are “in reality” (ἐτεῖ) atoms and void? Are they persuasive?

12 In Plato's *Republic*, does Socrates have a good argument for the analogy between justice in the soul and justice in the city? Explain your answer.

13 In Plato's *Parmenides*, Socrates wonders how best to explain how all large things are large by sharing in the Large itself. Why might this be a problem and how should Socrates solve it?

14 Explain and evaluate the criteria for being a substance (οὐσία) according to Aristotle's *Categories*.

- 15 τὸ ἄνθρωπινον ἀγαθὸν ψυχῆς ἐνέργεια γίνεται κατ' ἀρετήν.

“The human good turns out to be activity of soul in accordance with excellence.”

ARISTOTLE *Nicomachean Ethics* 1098a16–17, trans. C. Rowe

Outline and evaluate the argument that Aristotle offers for this conclusion.

- 16 Does Aristotle’s conception of form and matter allow him to offer a successful account of the relationship between the soul and the body? Explain your answer.

- 17 **Either** (a) Why did Epicurus worry that, if every proposition is either true or false, then our future actions are all predetermined? Was he right to worry?

**Or** (b) Can Stoic physics accommodate a satisfying account of moral responsibility? Explain your answer.

- 18 What is to be said in favour of the Epicureans’ notion that atoms are composed of “minimal parts” (ἐλάχιστα, *minima*)? What is to be said against?

- 19 **Either** (a) nullum esse uisum uerum a sensu profectum cui non adpositum sit uisum aliud quod ab eo nihil intersit quodque percipi non possit.

“There is no true impression derived from the senses that may not be paired with another impression that doesn’t differ from it at all but isn’t apprehensible.”

CICERO *Academica* 2.83, trans. C. Brittain

The Stoics wish to deny this Academic claim. How successful are their arguments?

**Or (b)** Does the existence of optical illusions undermine the Epicurean claim that “all perceptions are true”? Explain your answer.

**[TURN OVER**

**20** **Either (a)** Explain the role of the “Agrippan modes” in Pyrrhonism.

**Or (b)** Explain and assess the Pyrrhonist claim that a life of sceptical inquiry will lead to tranquility of mind (ἡσυχία).

**END OF PAPER**