

Part 1B Paper 8 (revised, specimen paper)

Answer **three** questions, of which at least **one** must be taken from Section A and at least **one** from Section B.

Section A: Plato, *Republic* 473c11-535a1

1. Τί οὖν ἐὰν ἡμῖν χαλεπαίνει οὗτος, ὃν φάμεν δοξάζειν ἄλλ' οὐ γινώσκειν, καὶ ἀμφισβητῆ ὡς οὐκ ἀληθῆ λέγομεν; ἔξομέν τι παραμυθεῖσθαι αὐτὸν καὶ πείθειν ἡρέμα, ἐπικρυπτόμενοι ὅτι οὐχ ὑγιαίνει;

Republic 5.476d7-e2

‘What if we this person who we say has opinion, not knowledge, gets cross with us and disputes the truth of what we say? Will we have any way of assuaging him and gently persuading him, while disguising the fact that he is not in a healthy state?’

Is Socrates’ ensuing argument for the difference between opinion and knowledge well conceived for achieving this goal?

2. ‘*Republic* VI-VII includes an exceptionally powerful critique of Athenian politics.’ Discuss.

3. Τοῦτο τοίνυν νοητὸν μὲν τὸ εἶδος ἔλεγον, ὑποθέσει δ' ἀναγκαζομένην ψυχὴν χρῆσθαι περὶ τὴν ζήτησιν αὐτοῦ...

Republic 6.511a4-5

‘Thus I spoke of this kind as “intelligible”, but of soul as compelled to use hypotheses in connection with its investigation...’

What limitation does the use of hypotheses impose, and how does dialectic move beyond that limitation?

4. Ταύτην τοίνυν, ἦν δ' ἐγώ, τὴν εἰκόνα, ᾧ φίλε Γλαύκων, προσαπτεόν ἅπασαν τοῖς ἔμπροσθεν λεγομένοις.

Republic 7.517a8-b1

“‘This image”, I said, “my dear Glaucon, should in its entirety be fitted to what we have said before...”

Can the Cave *in its entirety* be fitted to the Line?

5 ... τὰ μὲν παρκλητικὰ τῆς διανοίας ἐστί, τὰ δ' οὐ.

Republic 7.524d1-2

‘... some things are such as to stimulate the intellect, some not.’

Examine Socrates’ argument for this distinction. How significant a part does the distinction play in his advocacy of a mathematical curriculum?

6. Why is the Good the supreme Form, and why are the philosopher rulers required to study it?

7. Books V-VII of the *Republic* are presented as a digression, and are also omitted from the summary of the *Republic* in Plato's *Timaeus*. What difference would it have made to the *Republic*'s main argument if books V-VII had never been written?

Section B

- 8 Was Parmenides simply confused about the meaning of 'to be'?
- 9 Does Zeno's work 'come to the defence of Parmenides' argument' (Plato *Parmenides* 128c)? Explain your answer.
- 10 Explain and evaluate **either** Empedocles' **or** Anaxagoras' account of the formation of a cosmos.
- 11 Was Democritus a sceptic?
- 12 Why does Socrates think that in the ideal state outlined in the *Republic* poetry and drama should be carefully controlled and censored? Is he right?
- 13 Explain and evaluate Aristotle's distinction in the *Categories* between primary and secondary substance (οὐσία).
- 14 Discuss the role of the formal cause in Aristotle's account of change.
- 15 Examine and explain Aristotle's definition of a soul as 'the first actuality of a natural body potentially having life' (*De Anima* 2.1, 412b27-8).
- 16 Outline and evaluate Aristotle's function (ἔργον) argument in *Nicomachean Ethics* 1.7.
- 17 Which is the most powerful sceptical objection to the Stoic 'cognitive impression' (φαντασία καταληπτική)? Explain your choice.
- 18 The Stoics thought moral responsibility was compatible with determinism; the Epicureans thought it was not. Which of them was correct?
- 19 Outline and criticise the Epicurean theory of the composition of atoms by minimal parts.
- 20 Does ancient scepticism make credible the idea that knowledge is not necessary for living well?