



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS Part IB
Paper 8

MODERN AND MEDIEVAL LANGUAGES Part IB
Paper GL 17

Wednesday 14 June 2006 9 to 12

GREEK AND ROMAN PHILOSOPHY

*Answer **four** 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 Plato, *Republic* 473c11-535a1

1

Ἐὰν οὖν λέγομέν τι δόξαν εἶναι;
 Πῶς γὰρ οὐ;
 Πότερον ἄλλην δύναμιν ἐπιστήμης ἢ τὴν αὐτήν;
 Ἄλλην.

‘Do we say that there is such a thing as opinion?’

‘Of course.’

‘Do we say that it is a power different from knowledge, or the same?’

‘Different.’

Republic 5.477b4-7

Does Socrates’ deployment of the concept of a power obscure or illuminate the distinctions between cognitive states that he wants to argue?

2 Why does Plato think people as unworldly as philosophers would make the best politicians? Could he be right?

3 How are the prisoners in the cave ‘like us’?

4

Ἐπειτ', ἔφη, ἀδικήσομεν αὐτούς, καὶ ποιήσομεν χειρὸν ζῆν, δυνατὸν αὐτοῖς ὄν ἄμεινον;

‘In that case, will we be doing them an injustice, and making them live a worse life when they could have a better?’

Republic 7.519d8-9

How successful is Socrates’ response to the worry Glaucon expresses about the proposal that philosophers must descend again into the cave?

5

αἱ δὲ λοιπαί, ἃς τοῦ ὄντος τι ἔφαμεν ἐπιλαμβάνεσθαι, γεωμετρίας τε καὶ τὰς ταύτη ἐπομένους, ὁρῶμεν ὡς ὄνειρώττουσι μὲν περὶ τὸ ὄν, ὕπαρ δὲ ἀδύνατον αὐταῖς ἰδεῖν.

‘But as for those other sciences which we said have some grasp of reality – geometrical studies and those that go with geometry - we see that they are dreaming about reality, but that it is impossible for them to have waking vision of it.’

Republic 7.533b5-c2

What justification has Socrates for this claim?

SECTION B Ancient Philosophers and Philosophical Systems

- 6 What does Parmenides think is wrong with the 'opinions of mortals'? Is his own alternative any more coherent?
- 7 'Zeno's premises were drawn from people's unreflective assumptions.' Discuss with reference to one or more of Zeno's paradoxes.
- 8 Anaxagoras was criticised by Plato and Aristotle for calling *nous* ('mind' or 'intelligence') the cause of everything but then failing to make adequate use of it. Is the criticism justified?
- 9 Did Democritus' atomism lead him to scepticism, and if so why?
- 10 Explain the methodological importance of definition to Socrates.
- 11 What moral views can we credit to the historical Socrates?
- 12 'A sledgehammer to crack a nut.' Is this a fair description of Plato's theory of Recollection?
- 13 How justifiable is the city-soul analogy in Plato's *Republic*?
- 14 Does Plato's *Parmenides* raise any unanswerable objections to the theory of Forms?
- 15 What advantages does Aristotle find in distinguishing four different 'causes'?
- 16 What does Aristotle mean by calling soul the 'first actuality' of a certain kind of body?
- 17 Explain Aristotle's distinction in the *Categories* between primary and secondary substances.
- 18 Does Aristotle have a single coherent account of human happiness?
- 19 Is knowledge possible? Assess **one or more** of the responses to this question that were defended in the Hellenistic and Roman periods.
- 20 How do the Stoics argue for the existence of 'fate', and what do they take to be its moral implications?
- 21 What are the main principles of Epicurean atomism? How successfully are they argued?
- 22 What motivated Epicurus' theory of the atomic 'swerve'?

END OF PAPER