



UNIVERSITY OF  
CAMBRIDGE

**CLASSICAL TRIPOS Part II**  
**Group B Philosophy**

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Wednesday 7 June 2006 1.30 to 4.30

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Paper B1

PLATO

*Answer **three** questions including at least **one** from **Section A** and at least **one** from **Section B**.*

*You are not required to translate into English any of the passages quoted in the questions that you attempt, although you may if you wish make use of them when giving your answers.*

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

**Irrelevance will be penalised.**

**STATIONERY REQUIREMENTS**

20 Page Booklet x 1  
Rough Work Pad x 1

**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 **Either** κατὰ τί δὴ οὖν ποτε οὐ φασι θεμιτὸν εἶναι αὐτὸν ἑαυτὸν ἀποκτείνουσι, ὦ Σώκρατες;

'But whatever is the reason, Socrates, for people to say that it is not right to kill oneself?'

*Phaedo* 61 e 5-6

Why does Socrates say it is wrong to commit suicide? Is this stance compatible with the idea that the philosopher should strive to remove his soul from his body?

**Or** Critically examine the *Phaedo's* account of the relationship between the soul and the body.

2 'Socrates' "cyclical argument" for the immortality of the soul fails because he confuses "being dead" with "not being alive"; his "final argument" fails because he confuses "being immortal" with "not being dead". Discuss.

3 **Either** ἀλλ' ὅταν γε ἀπὸ τῶν ὁμοίων ἀναμνήσκηται τίς τι, ἄρ' οὐκ ἀναγκαῖον τόδε προσπάσχειν, ἐννοεῖν εἴτε τι ἐλλείπει τοῦτο κατὰ τὴν ὁμοιότητα εἴτε μὴ ἐκείνου οὐ ἀνεμνήσθη;

'But whenever someone recollects something because of similar things, must he not of necessity also experience a thought about whether or not it is somehow deficient in its similarity to that which he recollects?'

*Phaedo* 74 a 5-7

Why does Socrates include this step in the process of recollection?

**Or** What sort of learning does the theory of recollection explain?

4 How might one defend the 'harmony theory' of the soul against Socrates' attacks?

5 Explain the method of hypothesis outlined in the *Phaedo* (100a - 101a). What part does it play in the dialogue as a whole?

## SECTION B

6 **Either** What is the most challenging sophism in the *Euthydemus*, and how should one analyse it?

**Or** 'Socrates was the most insidious of the sophists.' Discuss.

7 What does the 'radical naturalism' of the *Cratylus* claim language can do?

8 **Either** Does the critique of the *Parmenides* deal a death blow to the hypothesis of Forms?

**Or** What is the moral of the second part of the *Parmenides*?

9 **Either** Why does the *Sophist* rehearse not only the Paradoxes of Not Being, but also the Paradoxes of Being?

**Or** How does the *Sophist* establish that falsehood is possible? You may, if you wish, compare and contrast its account with accounts of falsehood in other dialogues.

10 Does Socrates' 'most exquisite' argument against Protagoras in the *Theaetetus* beg the question?

11 What is Socrates' 'dream' in the *Theaetetus* about?

12 Explain and evaluate the argument of the *Philebus* in favour of a 'mixed' life.

13 How should one understand what the Athenian Stranger says about evil in *Laws X*?

14 What are the implications of Socrates' demotion to a minor interlocutor in or absence from some dialogues?

END OF PAPER