



CLASSICAL TRIPOS Part II
Group B Philosophy

Monday 4 June 2007 13.30 to 16.30

Paper B1

PLATO

Answer three questions including at least one from Section A and at least one from Section B. Candidates also taking B3, PLEASURE, are advised that they may not answer question 15.

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

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

Irrelevance will be penalized.

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** ὡς ἄτοπον, ἔφη, ὦ ἄνδρες, ἔοικέ τι εἶναι τοῦτο ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ. ὡς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τὸ ἅμα μὲν αὐτῷ μὴ ἐθέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ, ἐὰν δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ, σχεδόν τι ἀναγκάζεσθαι ἀεὶ λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς κορυφῆς ἡμμένω δὺ' ὄντε.

'How odd it seems, friends, this thing which men call "pleasant". And how curiously it's related to its supposed opposite, "painful": to think that the pair of them refuse to visit a person together, yet if anybody pursues one of them and catches it, he's always pretty well bound to catch the other as well, as if the two of them were attached to a single head.'

Phaedo 60 b3 – c1

Can one extract a viable theory of pleasure and pain from these remarks of Socrates?

Or Explain and examine Socrates' view that the philosophical soul should disdain and shun the body.

2 Reconstruct the 'recollection argument' and assess its logic.

3 **Either** How does the 'affinity argument' infer that what is incomposite is indestructible?

Or αὐτὴ ἡ οὐσία ἢς λόγον δίδομεν τοῦ εἶναι καὶ ἐρωτῶντες καὶ ἀποκρινόμενοι, πότερον ὡσαύτως ἀεὶ ἔχει κατὰ ταῦτα ἢ ἄλλοτ' ἄλλως;

'Is the being itself, whose being we give an account of in asking and answering questions, unvarying and constant, or does it vary?'

Phaedo 78 d1-3

What is the character of this invariance?

4 Does an adequate theory of causation emerge from Socrates' 'autobiography'?

5 Reconstruct and evaluate Socrates' final argument for the immortality of the soul.

SECTION B

- 6 **Either** What presumptions about language are necessary to generate the denial in the *Euthydemus* that falsehood is possible?
- Or** Analyze Socrates' attempt to persuade Cratylus that there are false names.
- 7 'The end of the *Cratylus* is an exhortation to the philosopher to transcend language.' Discuss.
- 8 **Either** Does the *Euthydemus* teach us anything about sophistic education?
- Or** Do the Platonic dialogues avoid the Platonic Socrates' censure of rhetoric?
- 9 **Either** Is the method of collection and division worthy of Socrates' enthusiasm?
- Or** 'Dialectic is nothing more than Plato's name for whatever philosophical method or ideal he favours at the time.' Discuss.
- 10 Why in the *Theaetetus* is Protagorean epistemology coupled with Heraclitean ontology?
- 11 Does the *Sophist* convince you that 'Theaetetus flies' makes sense?
- 12 Why do Platonists suppose that political competence demands knowledge of such topics as mathematics and cosmology?
- 13 What is a Platonic Form like? Could there be such a thing?
- 14 How do Platonists set about imitating god?
- 15 Does the *Republic* argue successfully that the philosophical life is the most pleasant?

END OF PAPER