

**ADVANCED SUBSIDIARY GCE
CLASSICAL GREEK**

Literature 1 (Commentary)
PLATO AND SOPHOCLES

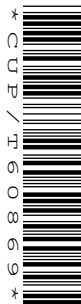
WEDNESDAY 21 MAY 2008

2976

Afternoon
Time: 1 hour

Additional materials (enclosed): None

Additional materials (required):
Answer Booklet (8 pages)



INSTRUCTIONS TO CANDIDATES

- Write your name in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Write your answers in the separate answer booklet provided.
- Read each question carefully and make sure you know what you have to do before starting your answer.
- Answer any **two** questions. You may, if you wish, answer both questions on the same author.
- Candidates are advised to spend **no more** than 30 minutes on **each** question.

INFORMATION FOR CANDIDATES

- The number of marks for each question is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **120**.

This document consists of **6** printed pages and **2** blank pages.

Answer any **two** questions.

You may, if you wish, answer both questions on the same author.

Group B: Non-Historical Prose Author

1 Answer the questions on the following passage:

μυρίας μὲν γὰρ ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν
 ἀναγκαίαν τροφήν· ἔτι δέ, ἂν τινες νόσοι προσπέσωσιν,
 ἐμποδίζουσιν ἡμῶν τὴν τοῦ ὄντος θήραν. ἐρώτων δὲ καὶ
 ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας
 ἐμπύμπλησιν ἡμᾶς πολλῆς, ὥστε τὸ λεγόμενον ὡς ἀληθῶς τῷ 5
 ὄντι ὑπ' αὐτοῦ οὐδὲ φρονήσαι ἡμῖν ἐγγίγνεται οὐδέποτε
 οὐδέν. καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο
 παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι. διὰ γὰρ τὴν
 τῶν χρημάτων κτήσιν πάντες οἱ πόλεμοι γίνονται, τὰ δὲ
 χρήματα ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα, δουλεύοντες 10
 τῇ τούτου θεραπείᾳ· καὶ ἐκ τούτου ἀσχολίαν ἄγομεν
 φιλοσοφίας πέρι διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι,
 εἴαν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα
 πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὖ πανταχοῦ
 παραπίπτει θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει, 15
 ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τὰληθές. ἀλλὰ τῷ ὄντι
 ἡμῖν δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἶσεσθαι,
 ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ
 πράγματα· καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὐ ἐπιθυμούμεν τε
 καὶ φαμεν ἐρασταὶ εἶναι, φρονήσεως, ἐπειδὴν τελευτήσωμεν, 20
 ὡς ὁ λόγος σημαίνει, ζῶσιν δὲ οὐ. εἰ γὰρ μὴ οἶον τε μετὰ
 τοῦ σώματος μηδὲν καθαρῶς γινῶναι, δυοῖν θάτερον, ἢ
 οὐδαμοῦ ἔστιν κτήσασθαι τὸ εἰδέναι ἢ τελευτήσασιν· τότε
 γὰρ αὐτὴ καθ' αὐτὴν ἡ ψυχὴ ἔσται χωρὶς τοῦ σώματος,
 πρότερον δ' οὐ. καὶ ἐν ᾧ ἂν ζῶμεν, οὕτως, ὡς ἔοικεν, 25
 ἐγγυτάτω ἐσόμεθα τοῦ εἰδέναι, εἴαν ὅτι μάλιστα μηδὲν
 ὁμιλώμεν τῷ σώματι μηδὲ κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη,
 μηδὲ ἀναμιμπλώμεθα τῆς τούτου φύσεως, ἀλλὰ καθαρεύομεν
 ἀπ' αὐτοῦ, ἕως ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς.

PLATO, *Phaedo* 66b–67a

- (a) Summarise the reasons Socrates has already given for saying that suicide is wrong but that philosophers should be ready and willing to die. [9]
- (b) Lines 1–12 (μυρίας . . . πέρι διὰ πάντα ταῦτα): show how Socrates' language is especially forceful in this passage, as he emphasises how the body prevents our pursuit of reality. You should support your discussion with **at least four** examples from the text. [30]
- (c) Lines 16–29 (ἀλλὰ τῷ ὄντι . . . ἀπολύσῃ ἡμᾶς): according to Socrates, how might the soul be able to perceive reality? Identify and discuss **three** ways in which he expresses this, referring closely to the Greek in your answer. [15]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

2 Answer the questions on the following passage:

“ὦ Σώκρατες, τὰ μὲν ἄλλα ἔμοιγε δοκεῖ καλῶς λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις μή, ἐπειδὴν ἀπαλλαγὴ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ, ἀλλ’ ἐκείνη τῇ ἡμέρᾳ διαφθείρηται τε καὶ ἀπολλύηται ἢ ἂν ὁ ἀνθρώπος ἀποθνήσκη, εὐθὺς ἀπαλλαττομένη τοῦ σώματος, καὶ ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ. ἐπεὶ, εἴπερ εἴη που αὐτὴ καθ’ αὐτὴν συνηθροισμένη καὶ ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νυνδὴ διήλθες, πολλὴ ἂν εἴη ἐλπίς καὶ καλή, ὦ Σώκρατες, ὥς ἀληθὴ ἔστιν ἃ σὺ λέγεις· ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγης παραμυθίας δεῖται καὶ πίστεως, ὥς ἔστι τε ἡ ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ φρόνησιν.”

...

“σκεψώμεθα δὲ αὐτὸ τῇδέ πη, εἴτ’ ἄρα ἐν Ἄιδου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων εἴτε καὶ οὐ. παλαιὸς μὲν οὖν ἔστι τις λόγος οὗ μεμνήμεθα, ὥς εἰσὶν ἐνθένδε ἀφικόμεναι ἐκεῖ, καὶ πάλιν γε δεῦρο ἀφικνοῦνται καὶ γίνονται ἐκ τῶν τεθνεώτων· καὶ εἰ τοῦθ’ οὕτως ἔχει, πάλιν γίνεσθαι ἐκ τῶν ἀποθανόντων τοὺς ζῶντας, ἄλλο τι ἢ εἶεν ἂν αἱ ψυχαὶ ἡμῶν ἐκεῖ; οὐ γὰρ ἂν που πάλιν ἐγίγνοντο μὴ οὔσαι, καὶ τοῦτο ἱκανὸν τεκμήριον τοῦ ταῦτ’ εἶναι, εἰ τῷ ὄντι φανερόν γίγνοιτο ὅτι οὐδαμότεν ἄλλοθεν γίνονται οἱ ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ δὲ μὴ ἔστι τοῦτο, ἄλλου ἂν του δέοι λόγου.”

PLATO, *Phaedo* 69e–70b, 70c–70d

- (a) Lines 1–13 (ὦ Σώκρατες . . . φρόνησιν): how forcefully does Cebes put his objection that the existence of the soul after death still has to be proven? You should make reference **both** to what he says **and** to how he says it, and support your discussion with **at least four** examples from the text. [30]
- (b) Lines 14–24 (σκεψώμεθα . . . δέοι λόγου): put into your own words the reply Socrates makes in these lines. [15]
- (c) Briefly summarise how Socrates goes on after this passage to use the idea of opposites to prove that our souls exist in Hades. [9]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

Group C: Tragedy

3 Answer the questions on the following passage:

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἡ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,
 ἢ χρῆν σ' ἀρήγειν, εἰ φρονοῦς' ἐτύγχανες.
 ἐπεὶ πατὴρ σὸς οὗτος, ὃν θρηνεῖς αἰεὶ,
 τὴν σὴν ὁμαιομον μῶνος Ἑλλήνων ἔτλη
 θύσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ 5
 λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτους' ἐγώ.
 εἶεν· δίδαξον δὴ με τοῦ χάριν, τίνων
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;
 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν 10
 τᾶμ' οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην;
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
 οὓς τῇσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν;
 ἢ τῶν ἐμῶν Αἰδῆς τιν' ἵμερον τέκνων 15
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνὴν;
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρός;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω. 20
 φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.

SOPHOCLES, *Electra* 528–548

- (a) Lines 1–11 (ἡ γὰρ Δίκη . . . δώσειν δίκην); how does Clytemnestra justify the killing of her husband in these lines? Identify and discuss **three** examples. [15]
- (b) Lines 12–21 (πότερον ἐκείνῳ . . . εἰ φωνὴν λάβοι): what argument is Clytemnestra making in these lines, and how does the language which she uses reinforce that argument? Support your discussion with **at least four** examples from the text. [30]
- (c) Summarise Electra's response to this speech in her long speech which follows this passage. [9]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

4 Answer the questions on the following passage:

ΟΡΕΣΤΗΣ ΗΛΕΚΤΡΑ ΧΟΡΟΣ

ΟΡ.	μέθες τόδ' ἄγγος νυν, ὅπως τὸ πᾶν μάθης.	
ΗΛ.	μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.	
ΟΡ.	πιθοῦ λέγοντι κοῦχ ἁμαρτήσῃ ποτέ.	
ΗΛ.	μὴ πρὸς γενείου μὴ 'ξέλῃ τὰ φίλτατα.	
ΟΡ.	οὐ φημ' ἐάσειν. ΗΛ. ὦ τάλαιν' ἐγὼ σέθεν,	5
	Ὀρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.	
ΟΡ.	εὐφημα φώνει· πρὸς δίκης γὰρ οὐ στένεις.	
ΗΛ.	πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω;	
ΟΡ.	οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.	
ΗΛ.	οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος;	10
ΟΡ.	ἄτιμος οὐδενὸς σύ· τοῦτο δ' οὐχὶ σόν.	
ΗΛ.	εἴπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.	
ΟΡ.	ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσκημένον.	
ΗΛ.	ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;	
ΟΡ.	οὐκ ἔστι· τοῦ γὰρ ζώντος οὐκ ἔστιν τάφος.	15
ΗΛ.	πῶς εἶπας, ὦ παῖ;	
ΟΡ.	ψεύδος οὐδὲν ὦν λέγω.	
ΗΛ.	ἦ ζῇ γὰρ ἀνήρ;	
ΟΡ.	εἴπερ ἔμψυχός γ' ἐγώ.	
ΗΛ.	ἦ γὰρ σὺ κείνος;	
ΟΡ.	τήνδε προσβλέψασά μου σφραγίδα πατρὸς ἔκμαθ' εἰ σαφὴ λέγω.	
ΗΛ.	ὦ φίλτατον φῶς.	
ΟΡ.	φίλτατον, ξυμμαρτυρῶ.	20
ΗΛ.	ὦ φθέγμ', ἀφίκου;	
ΟΡ.	μηκέτ' ἄλλοθεν πύθῃ.	
ΗΛ.	ἔχω σε χερσίν;	
ΟΡ.	ὥς τὰ λοιπ' ἔχοις ἀεί.	
ΗΛ.	ὦ φίλταται γυναῖκες, ὦ πολίτιδες,	
	ὄρατ' Ὀρέστην τόνδε, μηχαναῖσι μὲν	
	θανόντα, νῦν δὲ μηχαναῖς σεσωμένον.	25
ΧΟ.	ὀρώμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι	
	γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.	

SOPHOCLES, *Electra* 1205–1231

- (a) Briefly explain the situation the characters are in at the point where this passage begins. [9]
- (b) Lines 1–17 (μέθες τόδ' ἄγγος . . . ἔμψυχός γ' ἐγώ): show how Sophocles exploits the situation of Orestes and Electra for suspense. Refer **both** to the content of these lines and to the way in which it is expressed. You should refer closely to **at least four examples** from the Greek text. [30]
- (c) Lines 18–27 (ἦ γὰρ σὺ κείνος; . . . ὀμμάτων ἄπο): how does Sophocles convey the joy of his characters in these lines? Identify and discuss **three** examples, referring closely to the Greek in your answer. [15]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

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Acknowledgements:

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