

**ADVANCED GCE UNIT  
CLASSICAL CIVILISATION (JACT)**

Greek Tragedy 3

**FRIDAY 15 JUNE 2007**

**2751**

Afternoon

Time: 1 hour 30 minutes

Additional materials: Answer Booklet (8 pages)



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**INSTRUCTIONS TO CANDIDATES**

- Write your name, Centre number and Candidate number in the spaces provided on the answer booklet.
- You must answer **one** question from Section A and **one** question from Section B.
- Start your answer to each question on a new page.
- Use an 8 page answer booklet followed by a 4 page booklet if extra paper is required.

**INFORMATION FOR CANDIDATES**

- The number of marks for each question is given in brackets [ ] at the end of each question or part question.
- All questions are worth 50 marks in total including 5 marks for quality of written communication.
- The total number of marks for this paper is 100.

**ADVICE TO CANDIDATES**

- Read each question carefully and make sure you know what you have to do before starting your answer.

This document consists of **11** printed pages and **1** blank page.

**FOLD OUT THIS PAGE**

**Section A**

Answer **one** question from this section.

- A1** Read one translation from *Oedipus the King* and one from *Hippolytus* and answer the questions that follow.

**PASSAGE 1**

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Source: Sophocles, *Oedipus the King* 985-1006. From *The Three Theban Plays: Antigone, Oedipus the King, Oedipus at Colonus*, translated by R. Fagles, revised by B. Knox, 1984. Represented by Penguin Group (USA), <http://us.penguin.com/>

OEDIPUS: ... but since she lives I must  
still fear, although you talk so well, Jocasta.

JOCASTA: Still in your father's death there's light of comfort?

OEDIPUS: Great light of comfort; but I fear the living.

MESSENGER: Who is the woman that makes you afraid? 5

OEDIPUS: Merope, old man, Polybus' wife.

MESSENGER: What about her frightens the queen and you?

OEDIPUS: A terrible oracle, stranger, from the Gods.

MESSENGER: Can it be told? Or does the sacred law  
forbid another to have knowledge of it? 10

OEDIPUS: O no! Once on a time Loxias said  
that I should lie with my own mother and  
take on my hands the blood of my own father.  
And so for these long years I've lived away  
from Corinth; it has been to my great happiness; 15  
but yet it's sweet to see the face of parents.

MESSENGER: This was the fear which drove you out of Corinth?

OEDIPUS: Old man, I did not wish to kill my father.

MESSENGER: Why should I not free you from this fear, sir,  
since I have come to you in all goodwill? 20

OEDIPUS: You would not find me thankless if you did.

MESSENGER: Why, it was just for this I brought the news, –  
to earn your thanks when you had come safe home.

SOPHOCLES, *Oedipus the King* 985-1006 (D.Grene; University of Chicago)

## PASSAGE 2

NURSE: Oh, stop preaching! It's not high-sounding words you need, it's the  
man. We musn't beat about the bush any longer; let's speak the truth  
about you, no pretence! If your life were not in such danger and you  
were a woman in control of herself, I would never egg you on like this  
to get you into bed with your man; but our backs are against the wall 5  
now: your life's at stake and who would grudge me this?

PHAEDRA: What an appalling thing to say! Close your mouth! I never want to  
hear such vile talk from you again!

NURSE: Vile it may be but better for you than your lofty morals. Better to do the  
deed and stay alive than bask in your good name and die. 10

PHAEDRA: Oh no, I beg you – your words are clever but vile – stop there! Desire  
has tilled my heart as well as any field, and if you argue so well for  
what is wrong, I shall be consumed in what I am trying to shun.

NURSE: Well, if that's how you feel ... You shouldn't be in love at all; but as you  
are, do what I say; it's the next best way of obliging me. In the house 15  
I have a charm that is a spell for love – it only came into my mind this  
moment – it will rid you of this sickness and do no harm to your wits  
or your reputation, provided you don't turn coward. But we need to get  
some token from him, the one you long for, a lock of hair, or something  
from his clothes, and then join the two – token and spell – for a happy 20  
result.

PHAEDRA: This charm – is it an ointment or a potion?

NURSE: I don't know; a cure is what you should be after, my girl, not answers  
to questions.

EURIPIDES, *Hippolytus* 490-515 (J. Davie; Penguin)

NURSE:	This is high moralizing! What you want is not fine words, but the man! Come, let's be done. And tell your story frankly and directly. For if there were no danger to your life, as now there is – or if you could be prudent, I never would have led you on so far, merely to please your fancy or your lust. But now a great prize hangs on our endeavors, and that's the saving of a life – yours, Phaedra, there's none can blame us for our actions now.	5
PHAEDRA:	What you say is wicked, wicked! Hold your tongue! I will not hear such shameful words again.	10
NURSE:	O, they are shameful! But they are better than your noble-sounding moral sentiments. "The deed" is better if it saves your life: than your "good name" in which you die exulting.	15
PHAEDRA:	For God's sake, do not press me any further! What you say is true, but terrible! My very soul is subdued by my love and if you plead the cause of wrong so well I shall fall into the abyss from which I now am flying.	20
NURSE:	If that is what you think, you should be virtuous. But if you are not, obey me: that is next best. It has just come to my mind, I have at home some magic love charms. They will end your trouble; they'll neither harm your honor nor your mind. They'll end your trouble, ... only you must be brave.	25
PHAEDRA:	Is this a poison ointment or a drink?	
NURSE:	I don't know. Don't be overanxious, child, to find out what it is. Accept its benefits.	30

EURIPIDES, *Hippolytus* 490-515 (D. Grene; University of Chicago)

- (a) Briefly describe what has happened up to this point in *Hippolytus*. [10]
- (b) How does Sophocles make the passage from *Oedipus the King* dramatically effective? [15]
- (c) Using these passages as a starting point, explain whether you think the Messenger from Corinth plays a more significant part in *Oedipus the King* than the Nurse does in *Hippolytus*. [20]

[Quality of Written Communication: 5 marks]  
[Total: 50 marks]

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**A2** Read one translation from *Electra* and one from *The Bacchae* and answer the questions that follow.

**PASSAGE 1**

ORESTES:	If you please, good ladies, we are not sure if we are on the right road, or if we have misunderstood our directions.	
CHORUS:	Where are you bound for, sir, and what is your business?	
ORESTES:	I am trying to find the place where Aegisthus lives.	
CHORUS:	Then you have found it; your informant was quite correct.	5
ORESTES:	Which of you, I wonder, would be so good as to tell them within that a long expected visitor is here?	
CHORUS:	That should be the privilege of the nearest of kin; and here she is.	
ORESTES:	Please say that some gentlemen of Phocis are asking for Aegisthus.	
ELECTRA:	O the sad day! – Is this the confirmation of the news that we have just heard?	10
ORESTES:	I don't know what news that was, lady. My message is from our elder Strophius and concerns Orestes.	
ELECTRA:	Tell it me, sir. – I am afraid to hear it.	
ORESTES:	As you see, we have brought this little urn which contains the little that is left of him – for he is dead.	15
ELECTRA:	Yes, I see ... you have it there in your hands ... there is no doubt, then ... O my brother!	
ORESTES:	You weep, lady, I know, for what has happened to Orestes. It is in truth his dust that lies here.	20
ELECTRA:	His dust lies there ... Please give it to me, sir. I want to hold it in my hands, and weep, Weep over this dust, and remember with tears All my sorrow and the sorrow of all my house.	

SOPHOCLES, *Electra* 1098-1122 (E.F. Watling; Penguin)

ORESTES:	I wonder, ladies, if we were directed right and have come to the destination that we sought?	
CHORUS:	What do you seek? And what do you want here?	
ORESTES:	I have asked all the way here where Aegisthus lives.	
CHORUS:	You have arrived and need not blame your guides.	5
ORESTES:	Would some one of you be so kind to tell the household we have come, a welcome company?	
CHORUS:	This lady, nearest you, will bear the message.	
ORESTES:	Then, lady, will you signify within that certain men of Phocis seek Aegisthus.	10
ELECTRA:	O God, O God, are these the certain proofs you bring of rumors we had before you came?	
ORESTES:	I do not know about rumor. Old Strophius sent me here to bring news about Orestes.	
ELECTRA:	What is it, sir? How fear steals over me!	15
ORESTES:	We have the small remains of him in this urn, this little urn you see us carrying.	
ELECTRA:	Alas, Alas! This is it indeed, all clear. Here is my sorrow visible, before me.	
ORESTES:	If you are one that sorrows for Orestes and his troubles, know this urn contains his body.	20
ELECTRA:	Sir, give it to me, by the Gods. If he is hidden in this urn – give it into my hands, that I may keen and cry lament together for myself and all my race with these ashes here.	25

SOPHOCLES, *Electra* 1098-1122 (D. Grene; University of Chicago)

## PASSAGE 2

- PENTHEUS: Well, friend: your shape is not unhandsome – for the pursuit  
Of women, which is the purpose of your presence here.  
You are no wrestler, I can tell from these long curls  
Cascading most seductively over your cheek.  
Your skin, too, shows a whiteness carefully preserved; 5  
You keep away from the sun's heat, walk in the shade,  
So hunting Aphrodite with your lovely face.  
Ah, well; first tell me who you are. What is your birth?
- DIONYSUS: Your question's easily answered, it is no secret.  
Perhaps you have heard of Tmolus, a mountain decked with flowers. 10
- PENTHEUS: A range that curves round Sardis? Yes, I know of it.
- DIONYSUS: That is my home. I am a Lydian by birth.
- PENTHEUS: How comes it that you bring these rituals to Hellas?
- DIONYSUS: Dionysus, son of Zeus, himself instructed me.
- PENTHEUS: Is there a Lydian Zeus, then, who begets new gods? 15
- DIONYSUS: I speak of Zeus who wedded Semele here in Thebes.
- PENTHEUS: Did he possess you in a dream, or visibly?
- DIONYSUS: Yes, face to face; he gave these mysteries to me.
- PENTHEUS: These mysteries you speak of: what form do they take?
- DIONYSUS: To the uninitiated that must not be told. 20
- PENTHEUS: And those who worship – what advantage do they gain?
- DIONYSUS: It is not for you to learn; yet it is worth knowing.

EURIPIDES, *Bacchae* 453-471 (P. Vellacott; Penguin)

- PENTHEUS: Well, stranger, your body is not without beauty, to women's taste, at  
least, which is your reason for being in Thebes. Those locks of yours  
are long, not a wrestler's, then, and they ripple right down your cheek,  
most alluringly. Your skin is fair, a deliberate ploy as you keep out of the  
sun's rays and in the shade, using your prettiness to hunt Aphrodite! 5  
First then tell me your birth.
- DIONYSUS: I can tell you this without hesitation; it is easy to answer. You know of  
flowery Tmolus, I take it, from hear-say?
- PENTHEUS: I do; it encloses in its embrace the town of Sardis.
- DIONYSUS: That is my home, and Lydia is my native land. 10
- PENTHEUS: How is it that you are bringing these rites to Greece?
- DIONYSUS: Dionysus himself initiated me, the son of Zeus.
- PENTHEUS: Is there a Zeus there who fathers new gods?
- DIONYSUS: No, it is the one who wedded Semele here.
- PENTHEUS: Did he compel you in the hours of night or to your face, when you 15  
were awake?
- DIONYSUS: He saw me and I him, and he gave me his rites.
- PENTHEUS: What is the nature of these rites of yours?
- DIONYSUS: They are secrets that only Bacchus' initiates may know.
- PENTHEUS: What benefit do they bring to his worshippers? 20
- DIONYSUS: You are not permitted to learn; but it is knowledge worth having.

EURIPIDES, *Bacchae* 453-471 (J. Davie; Penguin)



PENTHEUS:	So, you <i>are</i> attractive, stranger, at least to women – which explains, I think, your presence here in Thebes. Your curls are long. You do not wrestle, I take it. And what fair skin you have – you must take care of it – no daylight complexion; no, it comes from the night when you hunt Aphrodite with your beauty.	5
	Now then, who are you and from where?	
DIONYSUS:	It is nothing to boast of and easily told. You have heard, I suppose, of Mount Tmolus and her flowers?	10
PENTHEUS:	I know the place. It rings the city of Sardis.	
DIONYSUS:	I come from there. My country is Lydia.	15
PENTHEUS:	Who is this god whose worship you have imported into Hellas?	
DIONYSUS:	Dionysus, the son of Zeus. He initiated me.	20
PENTHEUS:	You have some local Zeus who spawns new gods?	
DIONYSUS:	He is the same as yours – the Zeus who married Semele.	
PENTHEUS:	How did you see him? In a dream or face to face?	25
DIONYSUS:	Face to face. He gave me his rites.	
PENTHEUS:	What form do they take, these mysteries of yours?	30
DIONYSUS:	It is forbidden to tell the uninitiate.	
PENTHEUS:	Tell me the benefits that those who know your mysteries enjoy.	
DIONYSUS:	I am forbidden to say. But they are worth knowing.	35

EURIPIDES, *Bacchae* 453-471 (W. Arrowsmith; University of Chicago)

- (a) Describe briefly the events leading up to the meeting between Electra and Orestes. [10]
- (b) How is Pentheus portrayed in the passage from *The Bacchae*? How consistent is this with his portrayal in the rest of the play? [15]
- (c) Using these passages as a starting point, explain whether you think Sophocles or Euripides makes better use of disguise in these plays. [20]

[Quality of Written Communication: 5 marks]  
[Total: 50 marks]

**Section B**

Answer **one** question from this section.

Start your answer to each question on a new page.

- B3** Who deserved his fate more, Agamemnon in Aeschylus' play or Hippolytus? [50]
- B4** 'Euripides' plays are more realistic than those of Sophocles.' How far do you agree with this opinion? In your answer, you should discuss **at least one** play by each of these playwrights. [50]
- B5** 'Love is a destructive force.' Which playwright's work best illustrates this statement? In your answer, you should discuss **at least one** play by each of the playwrights you have studied. [50]



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Copyright Acknowledgements:

## A1

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## A2

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