

**ADVANCED GCE
CLASSICAL GREEK**

Literature 3 (Commentary and Essay)
PLATO AND SOPHOCLES

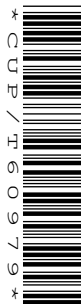
TUESDAY 10 JUNE 2008

2986

Afternoon
Time: 1 hour 45 minutes

Additional materials (enclosed): None

Additional materials (required):
Answer Booklet (16 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 **two** questions from Section A and **one** question from Section B.
- You may, if you wish, answer all questions on the same author.

INFORMATION FOR CANDIDATES

- The number of marks for each question is given in brackets [] at the end of each question or part question.
- Each question is marked out of 40 marks including 4 marks for quality of written communication.
- The total number of marks for this paper is **120**.

This document consists of **7** printed pages and **1** blank page.

Answer **two** questions from Section A and **one** question from Section B.

Section A

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:

“ἄρ’ οὖν ἐκεῖνος ἂν τοῦτο ποιήσειεν καθάρωτατα ὅστις ὅτι μάλιστα αὐτῇ τῇ διανοίᾳ ἴοι ἐφ’ ἑκάστον, μήτε τὴν ὄψιν παρατιθέμενος ἐν τῷ διανοεῖσθαι μήτε τινὰ ἄλλην αἴσθησιν ἐφέλκων μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ’ αὐτῇ καθ’ αὐτὴν εἰλικρινεῖ τῇ διανοίᾳ χρώμενος αὐτὸ καθ’ αὐτὸ εἰλικρινὲς ἑκάστον ἐπιχειροῖ θηρεύειν τῶν ὄντων, ἀπαλλαγείς ὅτι μάλιστα ὀφθαλμῶν τε καὶ ὠτῶν καὶ ὡς ἔπος εἰπεῖν σύμπαντος τοῦ σώματος, ὡς ταράττοντος καὶ οὐκ ἐώντος τὴν ψυχὴν κτήσασθαι ἀλήθειάν τε καὶ φρόνησιν ὅταν κοινωνῇ; ἄρ’ οὐχ οὗτός ἐστιν, ὦ Σιμμία, εἴπερ τις καὶ ἄλλος, ὁ τευξόμενος τοῦ ὄντος;” 5

“ὑπερφυῶς”, ἔφη ὁ Σιμμίας, “ὡς ἀληθῆ λέγεις, ὦ Σώκρατες.” 10

“οὐκοῦν ἀνάγκη”, ἔφη, “ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις, ὥστε καὶ πρὸς ἀλλήλους τοιαῦτα ἅττα λέγειν, ὅτι ‘κινδυνεύει τοι ὥσπερ ἀτραπὸς τις ἐκφέρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκέψει, ὅτι, ἔως ἂν τὸ σῶμα ἔχωμεν καὶ συμπεφυρμένη ᾗ ἡμῶν ἡ ψυχὴ μετὰ τοιούτου κακοῦ, οὐ μὴ ποτε 15 κτησώμεθα ἱκανῶς οὐ ἐπιθυμοῦμεν· φαμέν δὲ τοῦτο εἶναι τὸ ἀληθές. 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 20 λεγόμενον ὡς ἀληθῶς τῷ ὄντι ὑπ’ αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν.’ ”

PLATO, *Phaedo* 65e–66c

- (a) ἄρ’ οὖν ἐκεῖνος . . . τοῦ ὄντος (lines 1–9): how does the language of these lines stress the desirability of using mind (διανοία) alone? [18]
- (b) οὐκοῦν . . . οὐδέν (lines 11–22): show how in these lines Socrates emphasises the idea that the body hinders the pursuit of truth. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

2 Answer the questions on the following passage:

“εὖ λέγεις,” ἔφη, “ὦ Σιμμία,” ὁ Κέβης. “φαίνεται γὰρ ὥσπερ ἡμῖν ἀποδεδείχθαι οὐ δεῖ, ὅτι πρὶν γενέσθαι ἡμᾶς ἢ ἡμῶν ἢ ψυχῇ, δεῖ δὲ προσαποδείξαι ὅτι καὶ ἐπειδὴν ἀποθάνωμεν οὐδὲν ἦττον ἔσται ἢ πρὶν γενέσθαι, εἰ μέλλει τέλος ἢ ἀπόδειξις ἔξιν.”

“ἀποδέδεικται μὲν,” ἔφη, “ὦ Σιμμία τε καὶ Κέβης,” ὁ Σωκράτης, “καὶ νῦν, εἰ θέλετε συνθεῖναι τοῦτόν τε τὸν λόγον εἰς ταῦτόν καὶ ὃν πρὸ τούτου ὠμολογήσαμεν, τὸ γίνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεώτος. εἰ γὰρ ἔστιν μὲν ἡ ψυχὴ καὶ πρότερον, ἀνάγκη δὲ αὐτῇ εἰς τὸ ζῆν ἰούσῃ τε καὶ γιγνομένη μηδαμῶθεν ἄλλοθεν ἢ ἐκ θανάτου καὶ τοῦ τεθνάναι γίνεσθαι, πῶς οὐκ ἀνάγκη αὐτὴν καὶ ἐπειδὴν ἀποθάνῃ εἶναι, ἐπειδὴ γε δεῖ αὖθις αὐτὴν γίνεσθαι; ἀποδέδεικται μὲν οὖν ὅπερ λέγεται καὶ νῦν· ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι τὸν λόγον ἔτι μᾶλλον, καὶ δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος αὐτὴν ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσᾷ καὶ διασκεδάννυσιν, ἄλλως τε καὶ ὅταν τύχῃ τις μὴ ἐν νηνεμία ἀλλ’ ἐν μεγάλῳ τινὶ πνεύματι ἀποθνήσκων.”

καὶ ὁ Κέβης ἐπιγελάσας, “ὡς δεδιότων,” ἔφη, “ὦ Σώκρατες, πειρῶ ἀναπεῖθιν· μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων, ἀλλ’ ἴσως ἐνι τις καὶ ἐν ἡμῖν παῖς ὅστις τὰ τοιαῦτα φοβεῖται. τοῦτον οὖν πειρῶ μεταπεῖθιν μὴ δεδιέναι τὸν θάνατον ὥσπερ τὰ μορμολύκεια.”

“ἀλλὰ χρή,” ἔφη ὁ Σωκράτης, “ἐπάδειν αὐτῷ ἐκάστης ἡμέρας ἕως ἂν ἐξεπάσῃτε.”

PLATO, *Phaedo* 77c–e

- (a) εὖ λέγεις . . . καὶ νῦν (lines 1–12): state in your own words the objection made here by Cebes, and Socrates’ answer to it. [18]
- (b) ὅμως δέ μοι . . . ἐξεπάσῃτε (lines 12–22): how in these lines do Socrates and Cebes make light of the idea that the soul dies with the body? [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

Group C: Tragedy

3 Answer the questions on the following passage:

ΧΡΥΣΟΘΕΜΙΣ ΗΛΕΚΤΡΑ

- ΧΡ. ἀλλ' ἔστ' Ὀρέστου ταῦτα τὰπιτύμβια.
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
 οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.
 νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως
 πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν. 5
- ΗΛ. φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτίρω πάλαι.
 ΧΡ. τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;
 ΗΛ. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρη.
 ΧΡ. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς;
 ΗΛ. τέθνηκεν, ὦ τάλαινα· τὰκείνου δέ σοι 10
 σωτήρι' ἔρρει· μηδὲν ἐς κείνόν γ' ὄρα.
 ΧΡ. οἴμοι τάλαινα· τοῦ τάδ' ἤκουσας βροτῶν;
 ΗΛ. τοῦ πλησίον παρόντος, ἥνίκ' ὤλλυτο.
 ΧΡ. καὶ ποῦ 'στιν οὗτος; θαῦμά τοί μ' ὑπέρχεται.
 ΗΛ. κατ' οἶκον, ἥδ' οὐδὲ μητρὶ δυσχερῆς. 15
 ΧΡ. οἴμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν
 τὰ πολλὰ πατρὸς πρὸς τάφοις κτερίσματα;
 ΗΛ. οἶμαι μάλιστ' ἔγωγε τοῦ τεθνηκότος
 μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινα.
 ΧΡ. ὦ δυστυχής· ἐγὼ δὲ σὺν χαρᾷ λόγους 20
 τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυῖ' ἄρα
 ἔν' ἡμεν ἄτης· ἀλλὰ νῦν, ὅθ' ἰκόμην,
 τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.
 ΗΛ. οὕτως ἔχει σοι ταῦτ'· ἐὰν δ' ἐμοὶ πίθῃ,
 τῆς νῦν παρούσης πημονῆς λύσεις βάρος. 25
 ΧΡ. ἦ τοὺς θανόντας ἐξαναστήσω ποτέ;
 ΗΛ. οὐκ ἐς τόδ' εἶπον· οὐ γὰρ ὦδ' ἄφρων ἔφυν.
 ΧΡ. τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος;
 ΗΛ. τλήναι σε δρῶσαν ἂν ἐγὼ παραινέσω.
 ΧΡ. ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι. 30
 ΗΛ. ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.
 ΧΡ. ὀρώ. ξυνοίσω πᾶν ὅσονπερ ἂν σθένω.

SOPHOCLES, *Electra* 915–946

- (a) ἀλλ' ἔστ' Ὀρέστου . . . ἡμέρα καλῶν (lines 1–5) and ὦ δυστυχής . . . ὅσονπερ ἂν σθένω (lines 20–32): what impression of Chrysothemis do you get in these lines? Refer **both** to the content of these lines **and** to the way in which it is presented. [18]
- (b) φεῦ, τῆς ἀνοίας . . . προσθεῖναι τινα (lines 6–19): discuss Sophocles' use of dramatic irony in this passage. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

4 Answer the questions on the following passage:

ΗΛΕΚΤΡΑ

νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.

ὥς ὥφελον πάροιθεν ἐκλιπεῖν βίον,

πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν

κλέψασα τοῖνδε κἀνασώσασθαι φόνου,

ὅπως θανὼν ἔκκεισο τῇ τόθ' ἡμέρᾳ,

τύμβου πατρώου κοινὸν εἰληχῶς μέρος.

νῦν δ' ἐκτὸς οἴκων κἀπὶ γῆς ἄλλης φυγὰς

κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·

κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ

λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς

ἀνειλόμην, ὥς εἰκός, ἄθλιον βάρος,

ἀλλ' ἐν ξένησι χερσὶ κηδευθεὶς τάλας

σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.

οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς

ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ

πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε

μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κἀμοῦ φίλος,

οὔθ' οἱ κατ' οἶκον ἦσαν ἀλλ' ἐγὼ τροφός,

ἐγὼ δ' ἀδελφῇ σοὶ προσηυδώμην αἰεί.

νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ

θανόντι σὺν σοί. πάντα γὰρ συναρπάσας,

θύελλ' ὅπως, βέβηκας. οἴχεται πατήρ,

τέθνηκ' ἐγὼ σοί· φρουῶδος αὐτὸς εἰ θανὼν·

γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς

μήτηρ ἀμήτωρ, ἥς ἐμοὶ σὺ πολλάκις

φήμας λάθρα προύπεμψες ὥς φανούμενος

τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχής

δαίμων ὁ σὸς τε κἀμὸς ἐξαφείλετο,

ὅς σ' ὠδέ μοι προύπεμψεν ἀντὶ φιλτάτης

μορφῆς σποδὸν τε καὶ σκιὰν ἀνωφελή.

SOPHOCLES, *Electra* 1129–1159

(a) νῦν μὲν γὰρ . . . ἐν σμικρῷ κύτει (lines 1–14): show how Sophocles arouses the pity of the audience in these lines. Refer **both** to their content **and** to the way in which it is expressed. [18]

(b) οἴμοι τάλαινα . . . σκιὰν ἀνωφελή (lines 15–31): show how in these lines Electra uses Orestes' imagined death to turn to self-pity. Refer **both** to the content of the lines **and** to the way in which it is expressed. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

Section B

Answer **one** question. Each question carries 40 marks.

In answering the essay questions in this Section, candidates are expected to be familiar with the following parts of the text, whether read in Greek or in translation:

- 1 Plato, *Phaedo* 60b1–68c3, 69e6–78a9
- 2 Sophocles, *Electra*

- 1 Are you convinced by Socrates' arguments for the immortality of the soul?
- 2 The story of how Electra and Orestes avenge their father's murder would have been very well-known to the members of Sophocles' audience. How does he, nevertheless, make it a gripping drama?

Acknowledgements:

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