



## ADVANCED SUBSIDIARY GCE

### CLASSICAL GREEK

Literature 1 (Commentary)

PLATO AND SOPHOCLES

# 2976

Candidates answer on the Answer Booklet

**OCR Supplied Materials:**

- 8 page Answer Booklet

**Other Materials Required:**

None

**Wednesday 20 May 2009**

**Afternoon**

**Duration: 1 hour**



#### INSTRUCTIONS TO CANDIDATES

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink.
- Read each question carefully and make sure that 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.
- Do **not** write in the bar codes.

#### INFORMATION FOR CANDIDATES

- The number of marks 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 **8** pages. Any blank pages are indicated.

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:

“ὁ μέντοι νυνδὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν ἐθέλειν ἀποθνήσκειν, ἔοικεν τοῦτο, ὦ Σώκρατες, ἀτόπῳ, εἴπερ ὁ νυνδὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεὸν τε εἶναι τὸν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα εἶναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς θεραπείας ἀπιόντας, ἐν ᾗ ἐπιστατοῦσιν αὐτῶν οἵπερ ἄριστοί εἰσιν τῶν ὄντων ἐπιστάται, θεοί, οὐκ ἔχει λόγον· οὐ γάρ που αὐτός γε αὐτοῦ οἶεται ἄμεινον ἐπιμελήσεσθαι ἐλεύθερος γενόμενος. ἀλλ’ ἀνόητος μὲν ἄνθρωπος τάχ’ ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότη, καὶ οὐκ ἂν λογίζοιτο ὅτι οὐ δεῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν ἀλλ’ ὅτι μάλιστα παραμένειν, διὸ ἀλογίστως ἂν φεύγοι· ὁ δὲ νοῦν ἔχων ἐπιθυμοῖ που ἂν αἰεὶ εἶναι παρὰ τῷ αὐτοῦ βελτίονι. καίτοι οὕτως, ὦ Σώκρατες, τοῦναντίον εἶναι εἰκὸς ἢ ὁ νυνδὴ ἐλέγετο· τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν ἀποθνήσκοντας πρέπει, τοὺς δὲ ἄφρονας χαίρειν.”

...

“φέρε δὴ,” ἦ δ’ ὅς, “πειραθῶ πιθανώτερον πρὸς ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ,” ἔφη, “ὦ Σιμμία τε καὶ Κέβης, εἰ μὲν μὴ ᾧμην ἥξειν πρῶτον μὲν παρὰ θεοὺς ἄλλους σοφοὺς τε καὶ ἀγαθοὺς, ἔπειτα καὶ παρ’ ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε, ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ· νῦν δὲ εὖ ἴστε ὅτι παρ’ ἀνδρας τε ἐλπίζω ἀφίξεσθαι ἀγαθοὺς – καὶ τοῦτο μὲν οὐκ ἂν πάννυ δισχυρισαίμην, ὅτι μέντοι παρὰ θεοὺς δεσπότης πάννυ ἀγαθοὺς ἥξειν, εὖ ἴστε ὅτι εἴπερ τι ἄλλο τῶν τοιούτων δισχυρισαίμην ἂν καὶ τοῦτο. ὥστε διὰ ταῦτα οὐχ ὁμοίως ἀγανακτῶ, ἀλλ’ εὐελπίς εἰμι εἶναι τι τοῖς τετελευτηκόσι καί, ὥσπερ γε καὶ πάλαι λέγεται, πολὺ ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς.”

PLATO, *Phaedo* 62c–62e, 63b–63c

- (a) Describe briefly the main points made in the dialogue from the beginning of the portion you have read up to the start of the passage printed above. [9]
- (b) Lines 1–16 (ὁ μέντοι νυνδὴ . . . χαίρειν): trace the argument that Cebes is making in these lines. Refer to the Greek in your answer. [15]
- (c) Lines 17–29 (φέρε δὴ . . . τοῖς κακοῖς): how strong are Socrates’ convictions here, as portrayed by Plato? Making close reference to the Greek, discuss **both** the meaning of his words **and** the way in which it is expressed. Provide **at least four** examples. [30]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

## 2 Answer the questions on the following passage:

“μὴ τοίνυν κατ’ ἀνθρώπων”, ἡ δ’ ὅς, “σκόπει μόνον τοῦτο, εἰ βούλει ῥᾶον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν, καὶ συλλήβδην ὅσαπερ ἔχει γένεσιν περὶ πάντων ἴδωμεν ἄρ’ οὕτωςί γίγνεται πάντα, οὐκ ἄλλοθεν ἢ ἐκ τῶν ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει ὃν τοιοῦτόν τι, οἷον τὸ καλὸν τῷ αἰσχυρῷ ἐναντίον που καὶ δίκαιον ἀδίκῳ, καὶ ἄλλα δὴ μυρία οὕτως ἔχει. τοῦτο οὖν σκεψώμεθα, ἄρα ἀναγκαῖον ὅσοις ἔστι τι ἐναντίον, μηδαμόθεν ἄλλοθεν αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ αὐτῷ ἐναντίου. οἷον ὅταν μείζον τι γίγνηται, ἀνάγκη που ἐξ ἐλάττονος ὄντος πρότερον ἔπειτα μείζον γίγνεσθαι;” 5  
 “ναί.”  
 “οὐκοῦν κἂν ἐλαττον γίγνηται, ἐκ μείζονος ὄντος πρότερον ὕστερον ἐλαττον γενήσεται;”  
 “ἔστιν οὕτω,” ἔφη.  
 “καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ βραδυτέρου τὸ θάπτον;” 15  
 “πάνν γε.”  
 “τί δέ; ἂν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνονος, καὶ ἂν δικαιότερον, ἐξ ἀδικωτέρου;”  
 “πῶς γὰρ οὐ;” 20  
 “ἱκανῶς οὖν”, ἔφη, “ἔχομεν τοῦτο, ὅτι πάντα οὕτω γίγνεται, ἐξ ἐναντίων τὰ ἐναντία πράγματα;”  
 “πάνν γε.”  
 “τί δ’ αὖ; ἔστι τι καὶ τοιόνδε ἐν αὐτοῖς, οἷον μεταξὺ ἀμφοτέρων πάντων τῶν ἐναντίων δυοῖν ὄντοι δύο γενέσεις, ἀπὸ μὲν τοῦ ἐτέρου ἐπὶ τὸ ἕτερον, ἀπὸ δ’ αὖ τοῦ ἐτέρου πάλιν ἐπὶ τὸ ἕτερον· μείζονος μὲν πράγματος καὶ ἐλάττονος μεταξὺ αὔξεις καὶ φθίσεις, καὶ καλοῦμεν οὕτω τὸ μὲν αὐξάνεσθαι, τὸ δὲ φθίνειν;” 25  
 “ναί,” ἔφη.  
 “οὐκοῦν καὶ διακρίνεσθαι καὶ συγκρίνεσθαι, καὶ ψύχεσθαι καὶ θερμαίνεσθαι, καὶ πάντα οὕτω, κἂν εἰ μὴ χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ’ ἔργῳ γοῦν πανταχοῦ οὕτως ἔχειν ἀναγκαῖον, γίγνεσθαί τε αὐτὰ ἐξ ἀλλήλων γένεσίν τε εἶναι ἐκατέρου εἰς ἄλληλα;” 30  
 “πάνν γε,” ἡ δ’ ὅς. 35

PLATO, *Phaedo* 70d–71b

- (a) Briefly state the objection made by Cebes to which Socrates is responding here. What points has Socrates already made before this passage begins? [9]
- (b) Lines 1–10 (μὴ τοίνυν . . . γίγνεσθαι;): state in your own words what Socrates is saying in these lines. Refer to the Greek in your answer. [15]
- (c) Lines 12–36 (οὐκοῦν . . . ἡ δ’ ὅς): show how Socrates uses **both** the content **and** the language of these lines to move his argument forward. Support your discussion with **at least four** examples from the Greek text. [30]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

## Group C: Tragedy

3 Answer the questions on the following passage:

ΗΛΕΚΤΡΑ ΧΡΥΣΟΘΕΜΙΣ

ΗΛ.	ἀλλ' ἦ μέμνηας, ὦ τάλαινα, καπὶ τοῖς σαυτῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελᾶς;	
ΧΡ.	μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει λέγω τάδ', ἀλλ' ἐκείνον ὡς παρόντα νῶν.	
ΗΛ.	οἴμοι τάλαινα· καὶ τίνος βροτῶν λόγον τόνδ' εἰσακούσας ὥδε πιστεύεις ἄγαν;	5
ΧΡ.	ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλης σαφῆ σημεῖ' ἰδοῦσα τῶδε πιστεύω λόγῳ.	
ΗΛ.	τίν', ὦ τάλαινα, ἰδοῦσα πίστιν; ἐς τί μοι βλέψασα θάλπη τῶδ' ἀνηκέστῳ πυρί;	10
ΧΡ.	πρὸς νυν θεῶν ἄκουσον, ὡς μαθοῦσά μου τὸ λοιπὸν ἢ φρονοῦσαν ἢ μώραν λέγῃς.	
ΗΛ.	σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.	
ΧΡ.	καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμεν. ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον, ὀρώ κολώνης ἐξ ἄκρας νεορρύτους πηγὰς γάλακτος καὶ περιστεφῇ κύκλῳ πάντων ὅσ' ἔστιν ἀνθέων θήκη πατρός. ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ μή ποῦ τις ἡμῖν ἐγγὺς ἐγχερίμπτει βροτῶν. ὡς δ' ἐν γαλήνῃ πάντ' ἐδερκόμεν τόπον, τύμβου προσεῖρπον ἄσσαν· ἐσχάτης δ' ὀρώ πυρᾶς νεώρη βόστρυχον τετμημένον· κεῖθ' ὅς τάλαινα ὡς εἶδον, ἐμπαίει τί μοι ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν πάντων Ὀρέστου τοῦθ' ὄραν τεκμήριον· καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὐ, χαρὰ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύων.	15 20 25

SOPHOCLES, *Electra* 879–906

- (a) Lines 1–10 (ἀλλ' ἦ μέμνηας . . . πυρί): briefly discuss **three** ways in which Electra expresses her scepticism about what Chrysothemis has told her. Refer to the Greek in your answer. **[15]**
- (b) Lines 14–28 (καὶ δὴ λέγω σοι . . . δακρύων): how does Sophocles create interest, and a sense of mystery and suspense, in the story that Chrysothemis is telling? Refer closely to the Greek text and support your discussion with **at least four** examples. **[30]**
- (c) What points does Chrysothemis go on to make in the rest of the speech which follows this passage? **[9]**

**[Quality of Written Communication: 6]**

**[Total: 54 + 6 = 60]**

## 4 Answer the questions on the following passage:

## ΗΛΕΚΤΡΑ ΧΟΡΟΣ ΧΡΥΣΟΘΕΜΙΣ

ΗΛ.	τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιῶσεται, ἴδεσθε τῶδε τὸν κασιγνήτῳ, φίλοι, ὦ τὸν πατρῶον οἶκον ἐξεσωσάτην, ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ ψυχῆς ἀφειδήσαντε προυστήτην φόνου. τούτῳ φιλεῖν χρή, τῶδε χρή πάντας σέβειν· τῶδ' ἐν θ' ἐορταῖς ἐν τε πανδήμῳ πόλει τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν. τοιαῦτά τοι νὼ πᾶς τις ἐξερεῖ βροτῶν, ζῶσαιν θανούσαιν θ' ὥστε μὴ 'κλιπεῖν κλέος. ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί, σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμέ, παῦσον δὲ στυγὴν, τοῦτο γινώσκουσ', ὅτι ζῆν αἰσχροὺς αἰσχροῦς τοῖς καλῶς πεφυκόσιν.	5
ΧΟ.	ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.	10
ΧΡ.	καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν ἐτύγχαν' αὕτη μὴ κακῶν, ἐσφύζετ' ἂν τὴν εὐλάβειαν, ὥσπερ οὐχὶ σφύζεται. ποῖ γάρ ποτε βλέψασα τοιοῦτον θράσος αὕτῃ θ' ὀπλίζῃ καμ' ὑπηρετεῖν καλεῖς; οὐκ εἰσορᾷς; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς, σθένεις δ' ἔλασσον τῶν ἐναντίων χερί. δαίμων δὲ τοῖς μὲν εὐτυχεῖ καθ' ἡμέραν, ἡμῖν δ' ἀπορρεῖ κάπῃ μηδὲν ἔρχεται. τίς οὖν τοιοῦτον ἄνδρα βουλευῶν ἐλεῖν ἄλυπος ἄτης ἐξαπαλλαχθήσεται; ὄρα κακῶς πράσσοντε μὴ μείζω κακὰ κτησώμεθ', εἴ τις τοῦσδ' ἀκούσεται λόγους.	15 20 25 30

SOPHOCLES, *Electra* 975–1004

- (a) What news has Electra just given Chrysothemis, what has she just asked her to do, and what has she just promised her in return? [9]
- (b) Lines 1–15 (τίς γάρ . . . πεφυκόσιν): how in these lines does Sophocles make Electra particularly persuasive? 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 21–30 (ποῖ γάρ . . . λόγους): pick out and discuss **three** points made by Chrysothemis in her response to Electra. Refer to the Greek in your answer. [15]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

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