

**ADVANCED SUBSIDIARY GCE  
CLASSICAL GREEK**

Literature 1 (Commentary)  
PLATO

**WEDNESDAY 21 MAY 2008**

**2975**

Afternoon  
Time: 1 hour

**Additional materials (enclosed):** None

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



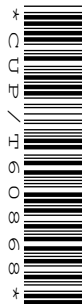
**INSTRUCTIONS TO CANDIDATES**

- 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 **both** questions.
- 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 **4** printed pages.



Answer **both** questions.

**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  
 ὄντι ὑπ' αὐτοῦ οὐδὲ φρονῆσαι 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  
 τῇ τούτου θεραπείᾳ· καὶ ἐκ τούτου ἀσχολίαν ἄγομεν  
 φιλοσοφίας περὶ διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι,  
 εἰάν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα  
 πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὐτὸ πανταχοῦ  
 παραπίπτον θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει,  
 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,  
 ὡς ὁ λόγος σημαίνει, ζώσιν 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 αὐτῇ καθ' αὐτὴν ἡ ψυχὴ ἔσται χωρὶς τοῦ σώματος,  
 πρότερον δ' οὐ. καὶ ἐν ᾧ ἂν ζώμεν, οὕτως, ὡς ἔοικεν,  
 ἐγγυτάτῳ ἐσόμεθα τοῦ εἰδέναι, εἰάν ὅτι μάλιστα μηδὲν  
 ὁμιλώμεν τῷ σώματι μηδὲ κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη,  
 μηδὲ ἀναμιμνήμεθα 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 . . . περὶ 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 ἐστὶν 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.”

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...

“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.”

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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]

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Acknowledgements:

Group B texts

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