



ADVANCED GCE

CLASSICAL GREEK

Literature 3 (Commentary and Essay)

PLATO AND EURIPIDES

2986

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 16 page Answer Booklet

Other Materials Required:

None

Monday 8 June 2009

Morning

Duration: 1 hour 45 minutes



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 **two** questions from Section A and **one** question from Section B.
- You may, if you wish, answer all questions on the same author.
- 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.
- 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 **8** pages. Any blank pages are indicated.

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:

“λέληθεν γὰρ αὐτοὺς ἡ τε θανατώσι καὶ ἡ ἄξιοί εἰσιν θανάτου καὶ οἷον θανάτου οἱ ὡς ἀληθῶς φιλόσοφοι. εἴπωμεν γάρ”, ἔφη, “πρὸς ἡμᾶς αὐτοὺς, χαίρειν εἰπόντες ἐκείνοις· ἡγούμεθά τι τὸν θάνατον εἶναι;”

“πάνν γε,” ἔφη ὑπολαβὼν ὁ Σιμμίας.

“ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; καὶ εἶναι τοῦτο τὸ τεθνάναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγέν αὐτὸ καθ’ αὐτὸ τὸ σῶμα γεγονέναι, χωρὶς δὲ τὴν ψυχὴν ἀπὸ τοῦ σώματος ἀπαλλαγεῖσαν αὐτὴν καθ’ αὐτὴν εἶναι; ἄρα μὴ ἄλλο τι ἢ ὁ θάνατος ἡ τοῦτο;”

“οὐκ, ἀλλὰ τοῦτο,” ἔφη.

“σκέψαι δὴ, ὦγαθέ, ἐὰν ἄρα καὶ σοὶ συνδοκῇ ἅπερ ἐμοί· ἐκ γὰρ τούτων μᾶλλον οἶμαι ἡμᾶς εἴσεσθαι περὶ ὧν σκοποῦμεν. φαίνεται σοι φιλοσόφου ἀνδρὸς εἶναι ἐσπουδακέναι περὶ τὰς ἡδονὰς καλουμένας τὰς τοιάσδε, οἷον σιτίων καὶ ποτῶν;”

“ἦκιστα, ὦ Σώκρατες,” ἔφη ὁ Σιμμίας.

“τί δὲ τὰς τῶν ἀφροδισίων;”

“οὐδαμῶς.”

“τί δὲ τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπείας; δοκεῖ σοι ἐντίμους ἡγεῖσθαι ὁ τοιοῦτος; οἷον ἱματίων διαφερόντων κτήσεις καὶ ὑποδημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς τοὺς περὶ τὸ σῶμα πότερον τιμᾶν δοκεῖ σοι ἢ ἀτιμάζειν, καθ’ ὅσον μὴ πολλὴ ἀνάγκη μετέχειν αὐτῶν;”

“ἀτιμάζειν ἐμοιγε δοκεῖ,” ἔφη, “ὅ γε ὡς ἀληθῶς φιλόσοφος.”

“οὐκοῦν ὅλως δοκεῖ σοι”, ἔφη, “ἡ τοῦ τοιούτου πραγματεία οὐ περὶ τὸ σῶμα εἶναι, ἀλλὰ καθ’ ὅσον δύναται ἀφεστάναι αὐτοῦ, πρὸς δὲ τὴν ψυχὴν τετραφθαι;”

“ἐμοιγε.”

“ἄρ’ οὖν πρῶτον μὲν ἐν τοῖς τοιούτοις δῆλός ἐστιν ὁ φιλόσοφος ἀπολύων ὅτι μάλιστα τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος κοινωνίας, διαφερόντως τῶν ἄλλων ἀνθρώπων;”

PLATO, *Phaedo* 64b–65a

- (a) λέληθεν . . . ἐκείνοις (lines 1–3): what point is Socrates making in these lines, and how is his language particularly emphatic? [9]
- (b) ἡγούμεθά . . . τοῦτο (lines 3–9): how does Socrates’ language here clarify his definition of death? [9]
- (c) φαίνεται . . . ἀνθρώπων (lines 12–30): show how in these lines Socrates gradually associates philosophy with the soul rather than with the body. You should discuss **both** the points he makes **and** the way in which his language reinforces them. [18]

[Quality of Written Communication: 4]

2 Answer the questions on the following passage:

“ἔδει δέ γε, φαμέν, πρὸ τούτων τὴν τοῦ ἴσου ἐπιστήμην εἰληφέναι;”

“ναί.”

“πρὶν γενέσθαι ἄρα, ὡς ἔοικεν, ἀνάγκη ἡμῖν αὐτὴν εἰληφέναι.”

“ἔοικεν.”

“οὐκοῦν εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γενέσθαι ἔχοντες ἐγενόμεθα, ἡπιστάμεθα καὶ πρὶν γενέσθαι καὶ εὐθὺς γενόμενοι οὐ μόνον τὸ ἴσον καὶ τὸ μείζον καὶ τὸ ἔλαττον ἀλλὰ καὶ σύμπαντα τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος ἡμῖν μᾶλλον τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ αὐτοῦ τοῦ ἀγαθοῦ καὶ δικαίου καὶ δόσιου καί, ὅπερ λέγω, περὶ ἀπάντων οἷς ἐπισφραγιζόμεθα τοῦτο, τὸ ‘ὃ ἔστι’, καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν τούτων πάντων τὰς ἐπιστήμας πρὸ τοῦ γενέσθαι εἰληφέναι.”

“ἔστι ταῦτα.”

“καὶ εἰ μὲν γε λαβόντες ἐκάστοτε μὴ ἐπιλελήσμεθα, εἰδότες ἀεὶ γίνεσθαι καὶ ἀεὶ διὰ βίου εἰδέναι· τὸ γὰρ εἰδέναι τοῦτ’ ἔστιν, λαβόντα του ἐπιστήμην ἔχειν καὶ μὴ ἀπολωλεκέναι· ἢ οὐ τοῦτο λήθην λέγομεν, ὦ Σιμμία, ἐπιστήμης ἀποβολήν;”

“πάντως δήπου,” ἔφη, “ὦ Σώκρατες.”

“εἰ δέ γε οἶμαι λαβόντες πρὶν γενέσθαι γιγνώμενοι ἀπωλέσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι χρώμενοι περὶ αὐτὰ ἐκείνας ἀναλαμβάνομεν τὰς ἐπιστήμας ἄς ποτε καὶ πρὶν εἶχομεν, ἂρ’ οὐχ ὃ καλούμεν μανθάνειν οἰκείαν ἂν ἐπιστήμην ἀναλαμβάνειν εἴη; τοῦτο δέ που ἀναμνησέσθαι λέγοντες ὀρθῶς ἂν λέγοιμεν;”

“πάνυ γε.”

“δυνατὸν γὰρ δὴ τοῦτό γε ἐφάνη, αἰσθόμενόν τι ἢ ἰδόντα ἢ ἀκούσαντα ἢ τινα ἄλλην αἴσθησιν λαβόντα ἕτερόν τι ἀπὸ τούτου ἐννοῆσαι ὃ ἐπελέληστο, ᾧ τοῦτο ἐπλησίαζεν ἀνόμοιον ὢν ἢ ᾧ ὁμοιον· ὥστε, ὅπερ λέγω, δυοῖν θάτερον, ἢτοι ἐπιστάμενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ βίου πάντες, ἢ ὕστερον, οὓς φαμεν μανθάνειν, οὐδὲν ἀλλ’ ἢ ἀναμνησκονται οὗτοι, καὶ ἡ μάθησις ἀνάμνησις ἂν εἴη.”

PLATO, *Phaedo* 75c–76a

(a) οὐκοῦν . . . εἰληφέναι (lines 5–13): state the main point that Socrates is making in these lines, and show how his language emphasises it. [18]

(b) καὶ εἰ . . . ἀνάμνησις ἂν εἴη (lines 15–31): in your own words, trace the argument that Socrates is making and state the conclusion at which he arrives. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

Group C: Tragedy

3 Answer the questions on the following passage:

ΜΗΔΕΙΑ

φεῦ φεῦ.

οὐ νῦν με πρῶτον ἀλλὰ πολλάκις, Κρέον,
ἔβλαιψε δόξα μεγάλα τ' εἴργασται κακά.
χρὴ δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ
παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς·

χωρὶς γὰρ ἄλλης ἥς ἔχουσιν ἀργίας
φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ.

σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ
δόξεις ἀχρεῖος κοῦ σοφὸς πεφυκέναι·
τῶν δ' αὖ δοκούντων εἰδέναι τι ποικίλον
κρείσσων νομισθεὶς ἐν πόλει λυπρὸς φανῇ.

ἐγὼ δὲ καὐτὴ τῇσδε κοινωνῶ τύχης·
σοφὴ γὰρ οὐσα, τοῖς μὲν εἰμ' ἐπίφθονος,
[τοῖς δ' ἡσυχαία, τοῖς δὲ θατέρου τρόπου,]
τοῖς δ' αὖ προσάντης· εἰμὶ δ' οὐκ ἄγαν σοφή.

σὺ δ' οὖν φοβῇ με· μὴ τί πλημμελὲς πάθῃς;
οὐχ ᾧδ' ἔχει μοι, μὴ τρέσῃς ἡμᾶς, Κρέον,
ᾧστ' ἐς τυράννους ἄνδρας ἐξαμαρτάνειν.

σὺ γὰρ τί μ' ἡδίκηκας; ἐξέδου κόρην
ὅτῳ σε θυμὸς ἦγεν. ἀλλ' ἐμὸν πόσιν
μισῶ· σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε.

καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν·
νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα
ἐᾶτέ μ' οἰκεῖν. καὶ γὰρ ἡδικημένοι
σιγησόμεσθα, κρείσσόνων νικώμενοι.

EURIPIDES, *Medea* 292–315

- (a) φεῦ φεῦ . . . σὺ δ' οὖν φοβῇ με (lines 1–15): in what ways is Medea cunning in these lines? Refer closely **both** to the content **and** to the language of her speech. [18]
- (b) μὴ τί πλημμελὲς πάθῃς . . . νικώμενοι (lines 15–24): how in these lines does Medea try to put Creon at his ease? Refer closely **both** to what she says **and** to how she says it. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

4 Answer the questions on the following passage:

ΜΗΔΕΙΑ

ὦ τέκνα τέκνα, σφῶν μὲν ἔστι δὴ πόλις
καὶ δῶμ', ἐν ᾧ λιπόντες ἀθλίαν ἐμέ
οἰκήσεται αἰεὶ μητρὸς ἑστερημένοι·
ἐγὼ δ' ἐς ἄλλην γαίαν εἶμι δὴ φυγὰς,
πρὶν σφῶν ὀνάζσθαι κάπιδεῖν εὐδαίμονας, 5
πρὶν λουτρά καὶ γυναιῖκα καὶ γαμηλίους
εὐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.
ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας.
ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην,
ἄλλως δ' ἐμόχθουν καὶ κατεξάνθην πόνοις, 10
στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας.
ἦ μήν ποθ' ἦ δύστηνος εἶχον ἐλπίδας
πολλὰς ἐν ὑμῖν, γηροβοσκήσειν τ' ἐμέ
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν,
ζῆλωτὸν ἀνθρώποισι· νῦν δ' ὅλωλε δὴ 15
γλυκεῖα φροντίς. σφῶν γὰρ ἑστερημένη
λυπρὸν διάξω βίοντον ἀλγεινόν τ' ἐμοί·
ὑμεῖς δὲ μητέρ' οὐκέτ' ὄμμασιν φίλοις
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου.
φεῦ φεῦ· τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα; 20
τί προσγελᾶτε τὸν πανύστατον γέλων;
αἰαί· τί δράσω; καρδία γὰρ οἴχεται,
γυναιῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων.
οὐκ ἂν δυναίμην· χαιρέτω βουλευματα
τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς. 25
τί δεῖ με πατέρα τῶνδε τοῖς τούτων κακοῖς
λυποῦσαν αὐτὴν δις τόσα κτᾶσθαι κακά;
οὐ δῆτ' ἔγωγε· χαιρέτω βουλευματα.
καίτοι τί πάσχω; βούλομαι γέλωτ' ὀφλεῖν
ἐχθροὺς μεθεῖσα τοὺς ἐμούς ἀζημίους; 30
τολμητέον τάδ'· ἀλλὰ τῆς ἐμῆς κάκης,
τὸ καὶ προσέσθαι μαλθακοὺς λόγους φρενί.
χωρεῖτε, παῖδες, ἐς δόμους. ὅτω δὲ μὴ
θέμις παρῆναι τοῖς ἐμοῖσι θύμασιν,
αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ. 35
[ᾠδὴ·
μὴ δῆτα, θυμέ, μὴ σὺ γ' ἐργάσῃ τάδε·
ἕασον αὐτοὺς, ὦ τάλαν, φείσαι τέκνων·
ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε.]

EURIPIDES, *Medea* 1021–1058

- (a) ὦ τέκνα τέκνα . . . βίου (lines 1–19): show how Euripides makes these lines emotionally moving. Refer **both** to their content **and** to the way in which it is expressed. [18]
- (b) φεῦ φεῦ . . . εὐφρανοῦσί σε (lines 20–38): how does Euripides portray the mental conflict and indecision which Medea is suffering in these lines? Refer **both** to the content of her speech **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 specified parts of the following texts, whether read in Greek or in translation:

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

- 1 Are you convinced by Socrates' arguments that death should be welcomed rather than dreaded?
- 2 What makes the play *Medea* psychologically interesting?

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