

**ADVANCED SUBSIDIARY GCE
CLASSICAL GREEK**

Literature 1 (Commentary)
HOMER AND PLATO

WEDNESDAY 21 MAY 2008

2972

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 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.

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 **6** printed pages and **2** blank pages.

Answer any **two** questions.

You may, if you wish, answer both questions on the same author.

Group A: Homeric Epic

1 Answer the questions on the following passage:

“σχέςτλιοί ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ’ ὑμῖν
 Ἑκτωρ μηρί’ ἔκκε βοῶν αἰγῶν τε τελείων;
 τὸν νῦν οὐκ ἔτλητε νέκυν περ ἐόντα σαῶσαι,
 ἦ τ’ ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ
 καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα 5
 ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 ἀλλ’ ὀλοῶ Ἀχιλῆϊ, θεοί, βούλεσθ’ ἐπαρήγειν,
 ᾧ οὔτ’ ἄρ φρένες εἰσὶν ἐναΐσιμοι οὔτε νόημα
 γναμπτὸν ἐνὶ στήθεσσι, λέων δ’ ὥς ἄγρια οἶδεν,
 ὅς τ’ ἐπεὶ ἄρ μεγάλη τε βίη καὶ ἀγήνορι θυμῷ 10
 εἷξας εἶσ’ ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβησιν·
 ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδὼς
 γίγνεται, ἦ τ’ ἄνδρας μέγα σίνεται ἡδ’ ὀνίνησι.
 μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἢ κασίγνητον ὁμογάστριον ἢ καὶ υἱόν· 15
 ἀλλ’ ἦτοι κλαύσας καὶ ὀδυράμενος μεθέηκε·
 τλητὸν γὰρ Μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 αὐτὰρ ὁ γ’ Ἑκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 ἵππων ἐξάπτων περὶ σῆμ’ ἐτάροιο φίλοιο
 ἔλκει· οὐ μὲν οἱ τό γε κάλλιον οὐδέ τ’ ἄμεινον. 20
 μή, ἀγαθῷ περ ἐόντι, νεμεσσηθῶμέν οἱ ἡμεῖς·
 κωφὴν γὰρ δὴ γαίαν ἀεικίζει μενεαίνων.”

HOMER, *Iliad* XXIV. 33–54

- (a) Describe briefly the events leading up to this speech. [9]
- (b) Lines 1–11 (σχέςτλιοί ἐστε . . . λάβησιν): how in these lines does Apollo try to appeal to the sense of shame and pity of those to whom he is speaking? You should make close reference **both** to the content **and** to the style of the Greek, and support your discussion with **at least four** examples from the text. [30]
- (c) Lines 12–22 (ὥς Ἀχιλεὺς . . . μενεαίνων): show how in these lines Apollo portrays Achilles as an unreasonable and excessive man. Identify and discuss **three** examples, 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:

“ἄνερ, ἀπ’ αἰῶνος νέος ὤλεο, κὰδ δέ με χήρην
 λείπεις ἐν μεγάροισι· πάϊς δ’ ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ’ ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἥβην ἵξεσθαι· πρὶν γὰρ πόλις ἦδε κατ’ ἄκρης
 πέρσεται· ἦ γὰρ ὀλωλας ἐπίσκοπος, ὅς τέ μιν αὐτὴν 5
 ῥύσκει, ἔχες δ’ ἀλόχους κεδνὰς καὶ νήπια τέκνα,
 αἱ δὴ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσι,
 καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ’ αὖ, τέκος, ἡ ἐμοὶ αὐτῇ
 ἔψαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
 ἀθλεύων πρὸ ἄνακτος ἀμειλίχου, ἢ τις Ἀχαιῶν 10
 ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου λυγρὸν ὄλεθρον,
 χρώμενος, ᾧ δὴ που ἀδελφεὸν ἔκτανεν Ἑκτωρ
 ἢ πατέρ’, ἡὲ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἑκτορος ἐν παλάμῃσιν ὁδὰξ ἔλον ἄσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαὶ λυγρῇ· 15
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστρ,

HOMER, *Iliad* XXIV. 725–745

- (a) Describe briefly the events leading up to this speech since Priam’s return to Troy. [9]
- (b) Lines 1–8 (ἄνερ, . . . μετὰ τῇσι): what does Andromache say in these lines to show how great a loss the death of her husband is? Identify and discuss **three** examples, referring closely to the Greek in your answer. [15]
- (c) Lines 8–14 (σὺ δ’ αὖ . . . οὐδας) and 18–21 (ἐμοὶ δὲ . . . χέουσα): how does Homer excite pity for Andromache and for her son in these lines? You should make close reference **both** to the content **and** to the style of the Greek, and support your discussion with **at least four** examples from the text. [30]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

Group B: Non-Historical Prose Author

3 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 φρονήσαι 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 πέρι διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι,
 εἴαν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα
 πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὖ πανταχοῦ
 παραπίπτον θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει,
 ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τἀληθές. 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, ζῶσιν δὲ οὐ. εἰ γὰρ μὴ οἷον τε μετὰ
 τοῦ σώματος μηδὲν καθαρῶς γινῶναι, δυοῖν θάτερον, ἢ
 οὐδαμοῦ ἔστιν κτήσασθαι τὸ εἰδέναι ἢ τελευτήσασιν· τότε
 γὰρ αὐτῇ καθ' αὐτήν ἢ ψυχῇ ἔσται χωρὶς τοῦ σώματος,
 πρότερον δ' οὐ. καὶ ἐν ᾧ ἂν ζῶμεν, οὕτως, ὡς ἔοικεν,
 ἐγγυτάτῳ ἐσόμεθα τοῦ εἰδέναι, εἴαν ὅτι μάλιστα μηδὲν
 ὁμιλῶμεν τῷ σώματι μηδὲ κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη,
 μηδὲ ἀναπιμπλόμεθα 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 . . . πέρι 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]

4 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 μὴ, 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 ἔστιν 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.”

...

“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 οὐδαμόθεν ἄλλοθεν γίνονται οἱ ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ δὲ μὴ ἔστι τοῦτο, ἄλλου ἂν του δέοι λόγου.”

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]

6
BLANK PAGE

Acknowledgements:

- Group A texts Extracts from Homer, *Iliad*, XXIV 33-54, 725-45. From C.W. Macleod, *Iliad Book XXIV*, Cambridge University Press, 1982. Reproduced by kind permission of Cambridge University Press.
- Group B texts Extracts from Plato, *Phaedo*, 66b-67a, 69e-70b, 70c-d. From C.J. Rowe, *Phaedo*, Cambridge University Press, 1993. Reproduced by kind permission of Cambridge University Press.

Permission to reproduce items where third-party owned material protected by copyright is included has been sought and cleared where possible. Every reasonable effort has been made by the publisher (OCR) to trace copyright holders, but if any items requiring clearance have unwittingly been included, the publisher will be pleased to make amends at the earliest possible opportunity.

OCR is part of the Cambridge Assessment Group. Cambridge Assessment is the brand name of University of Cambridge Local Examinations Syndicate (UCLES), which is itself a department of the University of Cambridge.