



**ADVANCED SUBSIDIARY GCE
CLASSICAL GREEK**

Literature 1 (Commentary)
HOMER AND PLATO

2972

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 A: Homeric Epic

1 Answer the questions on the following passage:

παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἔνδοθεν αὐλῆς
 δάκρυσιν εἶματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραίους
 ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλή
 κόπρος ἦν κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
 τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἐῆσι. 5
 θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
 τῶν μιμνησκόμεναι οἷ δὴ πολέες τε καὶ ἐσθλοὶ
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
 στῇ δὲ παρὰ Πρίαμον Διὸς ἄγγελος, ἥδὲ προσηύδα
 τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα· 10
 “θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·
 οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἰκάνω,
 ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ ἄνευθεν ἐὼν μέγα κήδετα ἦδ' ἐλεαίρει.
 λύσασθαί σε κέλευσεν Ὀλύμπιος Ἕκτορα δῖον, 15
 δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἱήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνὴρ.
 κῆρύξ τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνοι
 ἡμιόνους καὶ ἅμαξαν εὐτρόχον, ἥδὲ καὶ αὐτὶς
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 20
 μηδέ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔβηται Ἀργειφόντης,
 ὅς σ' ἄξει ἥος κεν ἄγων Ἀχιλλῆϊ πελάσσει.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίῃν Ἀχιλλῆος,
 οὔτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει· 25
 οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.”

HOMER, *Iliad* XXIV. 161–187

- (a) Lines 1–8 (παῖδες . . . ὀλέσαντες): pick out **three** ways in which Homer conveys the atmosphere of mourning in Priam's house. Refer to the Greek in your answer. [15]
- (b) Lines 11–27 (θάρσει . . . ἀνδρός): how does Iris make her speech to Priam comforting and reassuring? 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) What does Hecuba say to Priam when she learns of his plan? [9]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

2 Answer the questions on the following passage:

“ ἄ δειλ’, ἥ δὴ πολλὰ κάκ’ ἄνσχεο σὸν κατὰ θυμόν.
 πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς
 υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
 ἀλλ’ ἄγε δὴ κατ’ ἄρ’ ἔξεν ἐπὶ θρόνον, ἄλγεα δ’ ἔμψης 5
 ἐν θυμῷ κατακεῖσθαι ἐάσομεν ἀχνύμενοί περ.
 οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο. 7
 . . .
 ὥς μὲν καὶ Πηληϊῆ θεοὶ δόσαν ἀγλαὰ δῶρα 8
 ἐκ γενετῆς· πάντας γὰρ ἐπ’ ἀνθρώπους ἐκέκαστο
 ὄλβω τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσι, 10
 καὶ οἱ θνητῷ ἔοντι θεὰν ποίησαν ἄκοιτιν.
 ἀλλ’ ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὐ τι
 παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων,
 ἀλλ’ ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε 15
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἦδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
 ὅσπον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔργει
 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 τῶν σε, γέρον, πλούτῳ τε καὶ υἰάσι φασὶ κεκάσθαι. 20
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ’ ἤγαγον Οὐρανίῳνες,
 αἰεὶ τοι περὶ ἄστυ μάχαι τ’ ἀνδροκτασίαι τε.
 ἄνσχεο, μηδ’ ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν·
 οὐ γάρ τι πρῆξεις ἀκαχήμενος υἱὸς ἐῆος, 25
 οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα.”

HOMER, *Iliad* XXIV. 518–524, 533–551

- (a) What does Priam say to Achilles before this passage begins? [9]
- (b) Lines 1–7 (ἄ δειλ’ . . . γόοιο) and 17–25 (καὶ σέ . . . πάθῃσθα): how does Achilles express his sympathy for Priam in these sections of his speech? 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 8–16 (ὥς μὲν καὶ Πηληϊῆ . . . σὰ τέκνα): pick out and discuss **three** ways in which Achilles brings out the tragedy of his own family. Refer to the Greek in your answer. [15]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

Group B: Non-Historical Prose Author

3 Answer the questions on the following passage:

“ὁ μέντοι νυνδὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν ἐθέλῃν ἀποθνήσκειν, ὅκειν 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 δή,” ἢ δ’ ὅς, “πειραθῶ πιθανώτερον πρὸς ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ,” ἔφη, “ὦ Σιμμία τε καὶ Κέβης, εἰ μὲν μὴ ᾧμην ἥξῃν πρῶτον μὲν παρὰ θεοὺς ἄλλους σοφούς τε καὶ ἀγαθοὺς, ἔπειτα καὶ παρ’ ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε, ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ· νῦν δὲ εἴ ᾧστε ὅτι παρ’ ἄνδρας τε ἐλπίζω ἀφίξεσθαι ἀγαθοὺς – καὶ τοῦτο μὲν οὐκ ἂν πάνυ δισχυρισαίμην, ὅτι μέντοι παρὰ θεοὺς δεσπότης πάνυ ἀγαθοὺς ἥξῃν, εἴ ᾧστε ὅτι εἴπερ τι ἄλλο τῶν τοιούτων δισχυρισαίμην ἂν καὶ τοῦτο. ὥστε διὰ ταῦτα οὐχ ὁμοίως ἀγανακτῶ, ἀλλ’ εὐελπίς εἰμι εἶναί 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 δή . . . 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]

4 Answer the questions on the following passage:

<p>“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;”</p> <p>“ναί.”</p> <p>“οὐκοῦν κἂν ἐλαττον γίγνηται, ἐκ μείζονος ὄντος πρότερον ὕστερον ἐλαττον γενήσεται;”</p> <p>“ἔστιν οὕτω,” ἔφη.</p> <p>“καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ βραδυτέρου τὸ θάπτον;”</p> <p>“πάνν γε.”</p> <p>“τί δέ; ἂν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνονος, καὶ ἂν δικαιότερον, ἐξ ἀδικωτέρου;”</p> <p>“πῶς γὰρ οὐ;”</p> <p>“ἱκανῶς οὖν”, ἔφη, “ἔχομεν τοῦτο, ὅτι πάντα οὕτω γίγνεται, ἐξ ἐναντίων τὰ ἐναντία πράγματα;”</p> <p>“πάνν γε.”</p> <p>“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 φθίσις, καὶ καλοῦμεν οὕτω τὸ μὲν αὐξάνεσθαι, τὸ δὲ φθίνειν;”</p> <p>“ναί,” ἔφη.</p> <p>“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 ἑκατέρου εἰς ἄλληλα;”</p> <p>“πάνν γε,” ἡ δ’ ὅς.</p>	<p>5</p> <p>10</p> <p>15</p> <p>20</p> <p>25</p> <p>30</p> <p>35</p>
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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]

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