



**ADVANCED GCE**

**CLASSICAL GREEK**

Literature 3 (Commentary and Essay)

HOMER AND PLATO

**2982**

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 A: Homeric Epic

1 Answer the questions on the following passage:

“ὦ γέρον, οὐ πω τόν γε κύνες φάγον οὐδ’ οἰωνοί,  
ἀλλ’ ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηϊ  
αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἦδε  
κειμένῳ, οὐδέ τί οἱ χρώς σήπεται, οὐδέ μιν εὐλαὶ  
ἔσθουσ’, αἶ ρά τε φώτας ἀρηϊφάτους κατέδουσιν. 5  
ἦ μὲν μιν περὶ σῆμα ἐοῦ ἑτάριοιο φίλοιο  
ἔλκει ἀκηδέστως, ἥως ὅτε δία φανήῃ,  
οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθὼν  
οἶον ἐερσῆεις κείται, περὶ δ’ αἶμα νένιπται,  
οὐδέ ποθι μιαρὸς· σὺν δ’ ἔλκεα πάντα μέμυκεν, 10  
ὅσσ’ ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.  
ὥς τοι κήδονται μάκαρες θεοὶ υἱὸς ἔῃς  
καὶ νέκνός περ ἑόντος, ἐπεὶ σφι φίλος περὶ κῆρι.”  
“Ὡς φάτο, γήθησεν δ’ ὁ γέρων, καὶ ἀμείβετο μύθῳ·  
“ὦ τέκος, ἦ ῥ’ ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 15  
ἀθανάτοις, ἐπεὶ οὐ ποτ’ ἐμὸς πάϊς, εἴ ποτ’ ἔην γε,  
λήθετ’ ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσι·  
τῷ οἱ ἀπομνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.  
ἀλλ’ ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον,  
αὐτόν τε ῥύσαι, πέμψον δέ με σὺν γε θεοῖσιν, 20  
ὄφρα κεν ἐς κλισίην Πηληϊάδεω ἀφίκωμαι.”  
Τὸν δ’ αὖτε προσέειπε διάκτορος Ἀργεϊφόντης·  
“πειρᾷ ἐμεῖο, γεραιέ, νεωτέρου, οὐδέ με πείσεις,  
ὅς με κέλη σέο δῶρα παρέξ Ἀχιλλῆα δέχεσθαι.  
τὸν μὲν ἐγὼ δεῖδοικα καὶ αἰδέομαι περὶ κῆρι 25  
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.”

HOMER, *Iliad* XXIV.411–436

- (a) ὦ γέρον . . . περὶ κῆρι (lines 1–13): how does Homer bring out the miraculous way in which Hector’s body has been preserved? Refer **both** to the content of Argeiphontes’ (Hermes’) words **and** to the way in which it is expressed. [18]
- (b) ὦ τέκος . . . γένηται (lines 15–26): discuss the dramatic irony in these lines. Refer **both** to the content of these lines **and** to the way in which it is expressed. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

## 2 Answer the questions on the following passage:

“Ἑκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,  
 ἦ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·  
 οἱ δ’ ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ.  
 ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὤκυν Ἀχιλλεὺς  
 πέρνασθ’, ὃν τιν’ ἔλεσκε, πέρην ἁλὸς ἀτρυγέτιο, 5  
 ἐς Σάμον ἔς τ’ Ἴμβρον καὶ Λήμνον ἀμιχθαλόεσσαν·  
 σεῦ δ’ ἐπεὶ ἐξέλετο ψυχὴν ταναήκεϊ χαλκῷ,  
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ’ ἐτάριοι,  
 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ’ ὥς.  
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι 10  
 κεῖσαι, τῷ ἵκελος ὃν τ’ ἀργυρότοξος Ἀπόλλων  
 οἷς ἀγανοῖσι βέλεσσιν ἐποιχόμενος κατέπεφνεν.”  
 “Ὡς ἔφατο κλαίονσα, γόον δ’ ἀλίσστον ὄρινε.  
 τῇσι δ’ ἔπειθ’ Ἑλένη τριτάτη ἐξῆρχε γόοιο·  
 “Ἑκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων, 15  
 ἦ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,  
 ὃς μ’ ἄγαγε Τροίηνδ’· ὥς πρὶν ὥφελλον ὀλέσθαι.  
 ἦδη γὰρ νῦν μοι τόδ’ ἐεικοστὸν ἔτος ἐστὶν  
 ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·  
 ἀλλ’ οὐ πῶ σεῦ ἄκουσα κακὸν ἔπος οὐδ’ ἀσύφηλον· 20  
 ἀλλ’ εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι  
 δαέρων ἢ γαλόων ἢ εἰνατέρων εὐπέπλων,  
 ἢ ἐκυρή – ἐκυρὸς δὲ πατήρ ὥς ἦπιος αἰεὶ – ,  
 ἀλλὰ σὺ τὸν ἐπέεσσι παραιφάμενος κατέρυκες,  
 σῇ τ’ ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσι. 25  
 τῷ σέ θ’ ἅμα κλαίω καὶ ἔμ’ ἅμμορον ἀχνυμένη κῆρ·  
 οὐ γάρ τίς μοι ἔτ’ ἄλλος ἐνὶ Τροίῃ εὐρείῃ  
 ἦπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.”

HOMER, *Iliad* XXIV.748–775

- (a) Ἑκτορ . . . κατέπεφνεν (lines 1–12): in what ways is Hecuba’s lament emotionally moving? Refer **both** to the content of her speech **and** to the way in which it is expressed. [18]
- (b) Ἑκτορ . . . πεφρίκασιν (lines 15–28): what do we learn from Helen’s speech about Hector and about herself? Refer **both** to the content of her words **and** to the way in which it is expressed. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

## Group B: Non-Historical Prose Author

## 3 Answer the questions on the following passage:

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

“πάνυ 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 ἀπαλλαγὴν αὐτὸ καθ’ αὐτὸ τὸ σῶμα γεγενῆσθαι, χωρὶς δὲ τὴν ψυχὴν ἀπὸ τοῦ σώματος ἀπαλλαγεῖσθαι αὐτὴν καθ’ αὐτὴν εἶναι; ἄρα μὴ ἄλλο τι ἢ ὁ θάνατος ἢ τοῦτο;”

“οὐκ, ἀλλὰ τοῦτο,” ἔφη.

“σκέψαι δὴ, ὠγαθέ, 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;”

“ἥκιστα, 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, “ἢ τοῦ τοιούτου πραγματεία οὐ περὶ τὸ σῶμα εἶναι, ἀλλὰ καθ’ ὅσον δύναται ἀφεστάναι αὐτοῦ, πρὸς δὲ τὴν ψυχὴν τετράφθαι;”

“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]

[Total: 36 + 4 = 40]

## 4 Answer the questions on the following passage:

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

“ναί.”

“πρὶν γενέσθαι ἄρα, ὥς 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 πάντων 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, ὧ τοῦτο ἐπλησίαζεν ἀνόμοιον ὢν ἢ ὧ 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]

**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 Homer, *Iliad* XXIV
- 2 Plato, *Phaedo* 60b1–68c3, 69e6–78a9

- 1 Is *Iliad* XXIV wholly pessimistic?
- 2 Are you convinced by Socrates' arguments that death should be welcomed rather than dreaded?

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