



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

Friday 28 May 2010

Afternoon

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 passages:

τοῖο δ' Ἀπόλλων

πᾶσαν ἀεικείην ἄπεχε χροὶ φῶτ' ἐλεαίων
καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτε
χρυσείῃ, ἵνα μή μιν ἀποδρύφωι ἐλκυστάζων.
Ὡς ὁ μὲν Ἑκτορα δῖον ἀείκιζεν μενεαίνων· 5
τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
κλέψαι δ' ὀτρύνεσκον ἐϋσκοπον Ἀργεϊφόντην.
ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρην
οὐδὲ Ποσειδάων' οὐδὲ γλαυκῶπιδι Κούρην,
ἀλλ' ἔχον ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή 10
καὶ Πριάμος καὶ λαὸς Ἀλεξάνδρου ἔνεκ' ἄτης,
ὃς νείκεσσε θεάς, ὅτε οἱ μέσσαυλον ἵκοντο,
τὴν δ' ἦνυσ' ἢ οἱ πόρε μαχλοσύνην ἀλεγεινήν. 13

HOMER, *Iliad* XXIV.18–30

(a) τοῖο δ' Ἀπόλλων . . . ἀλεγεινήν (lines 1–13): what impression does Homer give of the gods in these lines? Refer **both** to the details he selects **and** to the way in which he uses them. [18]

τοῖσι δὲ μύθων ἦρχε πατήρ ἀνδρῶν τε θεῶν τε·
“ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·
ἀλλὰ καὶ ὥς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα.
ἐννήμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν 5
Ἑκτορος ἀμφὶ νέκυνι καὶ Ἀχιλλῆϊ πτολιπόρθω·
κλέψαι δ' ὀτρύνεσκον ἐϋσκοπον Ἀργεϊφόντην·
αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῆϊ προτιάπτω,
αἰδῶ καὶ φιλότητα τεῆν μετόπισθε φυλάσσω.
αἶψα μάλ' ἐς στρατὸν ἔλθε καὶ νιέει σῶ ἐπίτειλον· 10
σκύζεσθαί οἱ εἶπε θεούς, ἐμὲ δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
Ἑκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν,
αἶ κέν πως ἐμέ τε δείσῃ ἀπό θ' Ἑκτορα λύσῃ.
αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἴριν ἐφήσω 15
λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῆϊ φερέμεν, τά κε θυμὸν ἰήνῃ.”

HOMER, *Iliad* XXIV.103–119

(b) ἦλυθες . . . ἰήνῃ (lines 2–17): how in these lines does Zeus try to get Thetis to do his bidding and keep her good will at the same time? Refer **both** to the content of his speech **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:

Τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “μή πώ μ' ἔς θρόνον ἵζε, διοτρεφές, ὄφρα κεν Ἑκτωρ
 κεῖται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
 πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο καὶ ἔλθοις
 σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.”
 [αὐτόν τε ζώειν καὶ ὄραν φάος ἠελίοιο]
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
 Ἑκτορά τοι λῦσαι, Διόθεν δέ μοι ἄγγελος ἦλθε
 μῆτηρ, ἣ μ' ἔτεκεν, θυγάτηρ ἀλίοιο γέροντος·
 καὶ δέ σε γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
 ὅττι θεῶν τίς σ' ἦγε θεὰς ἐπὶ νῆας Ἀχαιῶν.
 οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν,
 ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
 ρεῖα μετοχλίσσειε θυράων ἡμετεράων.
 τῶ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
 μή σε, γέρον, οὐδ' αὐτόν ἐνὶ κλισίῃσιν ἑάσω
 καὶ ἱκέτην περ ἑόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς.”
 ὦς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.

. . .

τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·
 “λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἦδη
 ὕπνῳ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες·
 οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν
 ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν,
 ἀλλ' αἰεὶ στενάχῳ καὶ κήδεα μυρία πέσσω,
 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
 νῦν δὲ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον
 λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμεν.”

HOMER, *Iliad* XXIV.552–571, 634–642

- (a) μή πώ . . . ἔασας (lines 2–6) and τὸν πρότερος . . . πεπάσμεν (lines 21–29): how does Homer convey Priam's eagerness to retrieve his son's body in these lines? Refer **both** to the content of Priam's words **and** to the way in which it is expressed. [18]
- (b) Τὸν δ' ἄρ' . . . μύθῳ (lines 8–20): what impression of Achilles is conveyed in these lines, and how vividly is he depicted? 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]

Group B: Non-Historical Prose Author

3 Answer the questions on the following passage:

“κάθαρσις δὲ εἶναι ἄρα οὐ τοῦτο συμβαίνει, ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται, τὸ χωρίζειν ὅτι μάλιστα ἀπὸ τοῦ σώματος τὴν ψυχὴν καὶ ἐθίσαι αὐτὴν καθ’ αὐτὴν πανταχόθεν ἐκ τοῦ σώματος συναγείρεσθαι τε καὶ ἀθροίζεσθαι, καὶ οἰκεῖν κατὰ τὸ δυνατόν καὶ ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα μόνῃ καθ’ αὐτὴν, ἐκλυομένην ὥσπερ δεσμῶν ἐκ τοῦ σώματος;” 5

“πάνυ μὲν οὖν,” ἔφη.

“οὐκοῦν τοῦτο γε θάνατος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος;”

“παντάπασί γε,” ἦ δ’ ὅς.

“λύειν δὲ γε αὐτὴν, ὥς φαμεν, προθυμούνται αἰεὶ μάλιστα καὶ μόνοι οἱ 10 φιλοσοφούντες ὀρθῶς, καὶ τὸ μελέτημα αὐτὸ τοῦτό ἐστιν τῶν φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος· ἦ οὐ;”

“φαίνεται.”

“οὐκοῦν, ὅπερ ἐν ἀρχῇ ἔλεγον, γελοῖον ἂν εἴη ἄνδρα παρασκευάζονθ’ 15 ἑαυτὸν ἐν τῷ βίῳ ὅτι ἐγγυτάτω ὄντα τοῦ τεθνάναι οὕτω ζῆν, κᾶπειθ’ ἦκοντος αὐτοῦ τούτου ἀγανακτεῖν;”

“γελοῖον· πῶς δ’ οὐ;”

“τῷ ὄντι ἄρα,” ἔφη, “ὦ Σιμμία, οἱ ὀρθῶς φιλοσοφούντες ἀποθνήσκουν μελετῶσι, καὶ τὸ τεθνάναι ἦκιστα αὐτοῖς ἀνθρώπων φοβερόν. ἐκ τῶνδε δὲ σκόπει. εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ καθ’ 20 αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὴ γιγνομένου εἰ φοβοῦντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκείσε ἴοιεν, οἱ ἀφικομένοις ἐλπίς ἐστιν οὐ διὰ βίου ἥρων τυχεῖν (ἥρων δὲ φρονήσεως), ᾧ τε διεβέβληντο, τούτου ἀπηλλάχθαι συνόντος αὐτοῖς; ἢ ἀνθρωπίνων μὲν παιδικῶν καὶ γυναικῶν καὶ ὑέων ἀποθανόντων πολλοὶ δὴ ἐκόντες 25 ἠθέλησαν εἰς Αἴδου ἐλθεῖν, ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος, τῆς τοῦ ὄψεσθαι τε ἐκεῖ ὧν ἐπεθύμουν καὶ συνέσεσθαι· φρονήσεως δὲ ἄρα τις τῷ ὄντι ἐρών, καὶ λαβὼν σφόδρα τὴν αὐτὴν ταύτην ἐλπίδα, μηδαμοῦ ἄλλοθι ἐντεύξεσθαι αὐτῇ ἀξίως λόγου ἢ ἐν Αἴδου, ἀγανακτῆσει τε ἀποθνήσκων καὶ οὐχ ἄσμενος εἰσιν αὐτόσε; οἶεσθαί γε χρή, ἐὰν τῷ ὄντι γε ἦ, ὦ ἑταῖρε, 30 φιλόσοφος· σφόδρα γὰρ αὐτῷ ταῦτα δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει ἀλλ’ ἢ ἐκεῖ. εἰ δὲ τοῦτο οὕτως ἔχει, ὅπερ ἄρτι ἔλεγον, οὐ πολλὴ ἂν ἀλογία εἴη εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος;”

PLATO, *Phaedo* 67c–68b

- (a) *κάθαρσις* . . . *φοβερόν* (lines 1–19): explain the argument Socrates is making in these lines, and show how the language of these lines clarifies the argument. [18]
- (b) *εἰ γὰρ διαβέβληνται* . . . *ὁ τοιοῦτος*; (lines 20–33): how forcefully does Socrates express the absurdity of the idea that philosophers might be distressed by the prospect of death? You should discuss **both** the content of these lines **and** the way in which it is expressed. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

4 Answer the questions on the following passage:

“ἦσαν ἄρα, ὦ Σιμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπῳ εἶδει, χωρὶς σωμάτων, καὶ φρόνησιν εἶχον.”

“εἰ μὴ ἄρα ἅμα γιγνόμενοι λαμβάνομεν, ὦ Σώκρατες, ταύτας τὰς ἐπιστήμας· οὗτος γὰρ λείπεται ἔτι ὁ χρόνος.”

“εἶεν, ὦ ἑταῖρε· ἀπόλλυμεν δὲ αὐτὰς ἐν ποίῳ ἄλλῳ χρόνῳ; οὐ γὰρ 5
δὴ ἔχοντές γε αὐτὰς γιγνόμεθα, ὥς ἄρτι ὡμολογήσαμεν. ἢ ἐν τούτῳ ἀπόλλυμεν ἐν ᾧ περ καὶ λαμβάνομεν; ἢ ἔχεις ἄλλον τινὰ εἰπεῖν χρόνον;”

“οὐδαμῶς, ὦ Σώκρατες, ἀλλὰ ἔλαθον ἑμαυτὸν οὐδὲν εἰπών.”

“ἄρ’ οὖν οὕτως ἔχει”, ἔφη, “ἡμῖν, ὦ Σιμμία; εἰ μὲν ἔστιν ἡ θρυλούμενη αἰεί, καλὸν τέ τι καὶ ἀγαθὸν καὶ πᾶσα ἡ τοιαύτη οὐσία, καὶ ἐπὶ ταύτην τὰ ἐκ 10
τῶν αἰσθήσεων πάντα ἀναφέρονται, ὑπάρχουσαν πρότερον ἀνευρίσκοντες ἡμετέραν οὖσαν, καὶ ταῦτα ἐκείνη ἀπεικάζομεν, ἀναγκαῖον, οὕτως ὥσπερ καὶ ταῦτα ἔστιν, οὕτως καὶ τὴν ἡμετέραν ψυχὴν εἶναι καὶ πρὶν γεγονέναι ἡμᾶς· εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη; ἄρ’ οὕτως ἔχει, καὶ ἴση ἀνάγκη ταῦτά τε εἶναι καὶ τὰς ἡμετέρας ψυχὰς πρὶν 15
καὶ ἡμᾶς γεγονέναι, καὶ εἰ μὴ ταῦτα, οὐδὲ τάδε;”

“ὑπερφυῶς, ὦ Σώκρατες,” ἔφη ὁ Σιμμίας, “δοκεῖ μοι ἡ αὐτὴ ἀνάγκη εἶναι, καὶ εἰς καλὸν γε καταφεύγει ὁ λόγος εἰς τὸ ὁμοίως εἶναι τὴν τε 20
ψυχὴν ἡμῶν πρὶν γενέσθαι ἡμᾶς καὶ τὴν οὐσίαν ἣν σὺ νῦν λέγεις. οὐ γὰρ ἔχω ἔγωγε οὐδὲν οὕτω μοι ἐναργές ὄν ὡς τοῦτο, τὸ πάντα τὰ τοιαῦτ’ εἶναι ὡς οἶόν τε μάλιστα, καλὸν τε καὶ ἀγαθὸν καὶ τᾶλλα πάντα ἃ σὺ νυνδὴ ἔλεγες· καὶ ἔμοιγε ἱκανῶς ἀποδέδεικται.”

“τί δὲ δὴ Κέβητι;” ἔφη ὁ Σωκράτης· “δεῖ γὰρ καὶ Κέβητα πείθειν.”

“ἱκανῶς,” ἔφη ὁ Σιμμίας, “ὥς ἔγωγε οἶμαι· καίτοι καρτερώτατος ἀνθρώπων ἐστὶν πρὸς τὸ ἀπιστεῖν τοῖς λόγοις. ἀλλ’ οἶμαι οὐκ ἐνδεῶς 25
τοῦτο πεπεῖσθαι αὐτόν, ὅτι πρὶν γενέσθαι ἡμᾶς ἢ ἡμῶν ἢ ψυχῇ.”

PLATO, *Phaedo* 76c–77b

- (a) ἦσαν ἄρα . . . οὐδὲ τάδε; (lines 1–16): trace and explain **both** of the arguments Socrates is making in these lines. [18]
- (b) ὑπερφυῶς . . . ἡ ψυχῇ (lines 17–26): how forcefully does Simmias express his confidence in the conclusion Socrates has just reached? Discuss **both** the content of these lines **and** 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 Homer, *Iliad* XXIV
- 2 Plato, *Phaedo* 60b1–68c3, 69e6–78a9

- 1 Would Book XXIV of the *Iliad* be more or less powerful without the gods?
- 2 ‘There are times when Socrates, in arguing that death should be welcomed and that the soul is immortal, on occasion takes too much for granted and cheats his listeners.’ Do you agree with this opinion?

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