

X015/13/01

NATIONAL
QUALIFICATIONS
2014

MONDAY, 19 MAY
9.00 AM - 10.30 AM

CLASSICAL GREEK
ADVANCED HIGHER
Interpretation

Answer **either** Section A **or** Section B.



EITHER

SECTION A—Greek Religion

Answer all the questions. (Note: there are three options in question 4.)

Marks

1. Refer to **Passage 2** by Homer (**Prescribed Text, pages 6–7**).
Why did Zeus experience “no easeful sleep” (line 2)? In what ways is Zeus important in this passage and in the other passages of the *Iliad* which you have read? Support your answer with reference to the text. **15**
2. Refer to **Passage 7** by Plato (**Prescribed Text, pages 20–28**).
What differing views of the gods do Socrates and Adeimantus discuss in this passage? Support your answer with reference to the text. **15**
3. Refer to **Passage 8** by Euripides (**Prescribed Text pages 29–31**).
What are the causes of the conflict between Pentheus and Dionysus in this passage? Support your answer with reference to the text. **15**
4. **EITHER**
- (a) What different aspects of religion are presented by Homer, Plato and Euripides? To what extent are their views about religion similar? Support your answer with references to the text. **20**
- OR**
- (b) From your reading of the *Iliad* do you conclude that Homer was a religious man? Support your answer with references to the text. **20**
- OR**
- (c) What insights into Athenian religion does Plato provide for his readers? Support your answer with references to the text. **20**
- (65)**

(scaled to 100)

OR

SECTION B—War

Answer all the questions. (Note: there are three options in question 4.)

Marks

1. Refer to lines 58–95 of **Passage 12** by Thucydides (**Prescribed Text, pages 81–82**).

What happened in this passage to Nicias and the Athenians who fought with him? Why do you think that Thucydides describes the events in such detail? Support your answer with reference to the text.

15

2. Refer to lines 1–60 of **Passage 14** by Aristophanes (**Prescribed Text, pages 84–85**).

In these lines Dikaiopolis gives an account of how the war came about. Is this really his own account and how seriously is this account to be taken? Support your answer with reference to the text.

15

3. Refer to lines 254–301 of **Passage 17** by Euripides (**Prescribed Text, pages 109–110**).

How does Andromache’s address to her son Astyanax and the reactions of the other characters and the chorus emphasise the brutality of the Greeks and the suffering of the Trojans? Support your answer with reference to the text.

15

4. EITHER

(a) To what extent do Thucydides, Aristophanes and Euripides have similar attitudes to the Athenian policy in the Peloponnesian War? Support your answer with references to the text.

20

OR

(b) To what extent, in your opinion, did Aristophanes aim in the *Acharnians* to make his audience think as well as laugh? Support your answer with references to the text.

20

OR

(c) What purpose does Euripides intend to achieve in *Trojan Women* by presenting the effect of war on the women of the losing side? Support your answer with references to the text.

20

(65)

(scaled to 100)

[END OF QUESTION PAPER]

[BLANK PAGE]

X015/13/02

NATIONAL
QUALIFICATIONS 2014

MONDAY, 19 MAY
10.40 AM – 12.05 PM

CLASSICAL GREEK
ADVANCED HIGHER
Translation

Answer **either** Question 1 **or** Question 2.

and

either Question 3 **or** Question 4.



EITHER

1. Translate into English:

The Spartans seek Athenian assistance in capturing Mount Ithome after a long siege, but become suspicious that their Athenian allies may be tempted to side with the besieged.

Λακεδαιμονιοι δε, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἴθωμῃ ἐμηκνυετο ὁ πόλεμος, ἄλλους
 τε ἐπέκαλεσαντο ξυμμαχοὺς καὶ Ἀθηναίους· οἱ δ' ἦλθον Κίμωνος στρατηγούντος
 πληθεὶ οὐκ ὀλίγῳ. μάλιστα δ' αὐτοὺς ἐπέκαλεσαντο ὅτι τειχομαχεῖν ἔδοκον
 δυνατοὶ εἶναι, τοῖς δὲ πολιορκίας μακρᾶς καθεστηκυίας τούτου ἔνδεα ἐφαινετο·
 5 βία γὰρ ἂν εἶλον τὸ χωρίον. καὶ διαφορὰ ἐκ ταύτης τῆς στρατείας πρῶτον
 Λακεδαιμονίοις καὶ Ἀθηναίοις φανερά ἐγενετο. οἱ γὰρ Λακεδαιμονιοὶ, ἐπειδὴ
 τὸ χωρίον βία οὐχ ἤλίσκετο, δεισαντὲς τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν
 νεωτεροποιᾶν, καὶ ἄλλοφυλοὺς ἅμα ἠγήσαμενοι, μὴ τι, ἢν παραμενωσιν, ὑπο
 10 μὲν ὑπόψιαν οὐ δηλοῦντες, εἰπόντες δὲ ὅτι οὐδὲν προσδεόνται αὐτῶν ἔτι.

(Thucydides 1.102. 1–3 (adapted))

ἡ νεωτεροποιᾶ (line 8)

— revolutionary spirit

νεωτερισωσι (line 9)

— from νεωτερίζω I encourage revolution

(50)

OR

2. Translate into English:

Socrates and his companions visit a wrestling school for boys and young men. Among the boys, who have just completed a sacrifice and are now amusing themselves, is the handsome and noble Lysis.

εἰσελθόντες δὲ κατελαβομένον αὐτοῦ τεθυκότας τὸν παῖδα καὶ τὰ περὶ τὰ
 ἱερεῖα σχεδὸν τι ἤδη πεποιημένα, ἀστραγαλιζόντας τὸν δὴ καὶ κεκοσμημένους
 ἀπαντας. οἱ μὲν οὖν πολλοὶ ἐν τῇ αὐλῇ ἐπαίζον ἔξω, οἱ δὲ τινες τοῦ
 ἀποδυτηρίου ἐν γωνίᾳ ἤρτιαζον ἀστραγαλοῖς παμπολλοῖς, ἐκ φορμισκῶν
 5 τινῶν προαιρουμένοι· τούτους δὲ περιεστᾶσαν ἄλλοι θεωροῦντες. ὧν δὴ καὶ
 ὁ Λυσις ἦν, καὶ εἰστήκει ἐν τοῖς παισὶ τε καὶ νεανισκοῖς ἐστεφανώμενος καὶ
 τὴν ὄψιν διαφέρων, οὐ τὸ καλὸς εἶναι μόνον ἀξίος ἀκουσαί, ἀλλ' ὅτι καλὸς τε
 κάγαθος. καὶ ἡμεῖς εἰς τὸ καταντικρυ ἀποχωρησάντες ἐκαθεζόμεθα—ἦν γὰρ
 10 θαμὰ ἐπεσκοπεῖτο ἡμᾶς καὶ δηλὸς ἦν ἐπιθυμῶν προσελθεῖν.

(Plato, *Lysis* 206e–207a)

ἀστραγαλιζόντας (line 2)	— from ἀστραγαλιζῶ, “I play knucklebones” (a gambling game)
κεκοσμημένους (line 2)	— smartly dressed
ἤρτιαζον (line 4)	— from ἄρτιαζω, to play a game of “odds and evens”
φορμισκῶν (line 4)	— little baskets
τὴν ὄψιν διαφέρων (line 7)	— outstanding in appearance
οὐ τὸ καλὸς . . . ἀκουσαί (line 7)	— deserving to hear not only that he was good-looking

(50)

[Turn over

AND

EITHER

3. Translate into English:

Glaucus urges Hector to recognise his responsibilities and to show greater effort in rescuing the body of his Lycian ally, Sarpedon, from Patroclus and the Myrmidons.

“Ἔκτορ, νυν δὴ παγχυ λελασμενος εἰς ἐπικουρων,
οἱ σεθεν εἶνεκα τηλε φιλων και πατριδος αἰης
θυμον ἀποφθινυθουσι· συ δ’ οὐκ ἐθελεις ἐπαμυνειν.
κειται Σαρπηδων Λυκιων ἀγος ἀσπιστων,
5 ὅς Λυκιην εἶρυτο δικησι τε και σθενεῖ ὦ·
τον δ’ ὑπο Πατροκλω δαμασ’ ἐγχεῖ χαλκεος Ἄρης.
ἀλλα, φιλοι, παρστητε, νεμεσσηθητε δε θυμω,
μη ἀπο τευχέ’ ἔλωνται, ἀεικισσωσι δε νεκρον
Μυρμιδονες, Δαναων κεχολωμενοι ὅσσοι ὀλοντο,
10 τους ἐπι νηυσι θοησι ἐπεφνομεν ἐγχειησι.”

(Homer, *Iliad* 16. 538–47)

θυμον ἀποφθινυθουσι (line 3)	— they give up their lives
εἶρυτο (line 5)	— from εἶρυμαι, “I protect”
παρστητε (line 7)	= παρστητε
κεχολωμενοι (line 9)	— from χολωω, “I make angry”

(50)

OR

4. Translate into English:

Tiresias has warned Creon that it was a mistake to refuse to allow the body of Antigone's brother to be buried, and now urges him to remedy his error and stop retaliating against a dead man.

ταυτ' οὖν, τεκνον, φρονησον. ἀνθρωποισι γαρ
 τοις πασι κοινον ἐστι τοῦξαμαρτανειν·
 ἐπει δ' ἄμαρτη, κεινος οὐκετ' ἐστ' ἀνηρ
 ἀβουλος οὐδ' ἀνολβος, ὅστις ἐς κακον
 5 πεσων ἀκειται μηδ' ἀκινήτος πελει.
 αὐθαδια τοι σκαιοτητ' ὀφλισκανει.
 ἀλλ' εἶκε τῷ θανοντι, μηδ' ὀλωλοτα
 κεντει. τις ἀλκη τον θανοντ' ἐπικτανειν;
 εὐ σοι φρονησας εὐ λεγω· το μανθανειν δ'
 10 ἡδιστον εὐ λεγοντος, εἰ κερδος λεγοι.

(Sophocles, *Antigone* 1023–32)

τοῦξαμαρτανειν (line 2)	= το ἐξαμαρτανειν
ἡ σκαιοτης (line 6)	— foolishness
εὐ σοι φρονησας (line 9)	— being well disposed to you ie with your interests at heart

(50)

[END OF QUESTION PAPER]

[BLANK PAGE]

[BLANK PAGE]

[BLANK PAGE]