

X015/12/01

NATIONAL
QUALIFICATIONS
2015

MONDAY, 11 MAY
9.00 AM – 11.00 AM

CLASSICAL GREEK
HIGHER
Interpretation

You must answer **two** sections: one verse author and one prose author.

You must choose *either* Section A (verse: Homer: page two) or
Section B (verse: Sophocles: page four)

and

you must choose *either* Section C (prose: Thucydides: page six) or
Section D (prose: Plato: page eight).

100 marks are allocated to this paper.



EITHER

SECTION A

Homer, *Odyssey, IX and X*

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

Marks

1. Turn to PAGE 41 of the Prescribed Text.

Refer to lines 39–55 of **Passage 18** (from *και τοτ' ἐγω* to *ἀφραδιησιν*).

- (a) In lines 41–46, Odysseus' tone changes progressively as he speaks to the Cyclops. By referring closely to the text, describe these changes of tone. **4**
- (b) In lines 47–50, Homer makes the Cyclops behave and speak to Odysseus in what might seem to be a friendly fashion. Give details of this apparently friendly reaction. **3**
- (c) In lines 51–55, in what ways does the Cyclops show his opinion of Odysseus' wine? **2**

2. Turn to PAGE 43 of the Prescribed Text.

Refer to lines 107–117 of **Passage 18** (from *ὡς ἄρ' ἔφαν* to *ἐγγυθεν ἦεν*).

- (a) In lines 109–112, what does the Cyclops do? **3**
- (b) In lines 114–117, in what ways does Homer show that Odysseus now thinks the Greeks' situation is still serious? Support your answer with references from the text. **3**

3. Turn to PAGE 44 of the Prescribed Text.

Refer to lines 141–154 of **Passage 18** (from *κριε πεπον* to *Οὐτίς*).

- (a) In what ways is the ram's behaviour now different from his previous behaviour? **2**
- (b) In what ways does the Cyclops' language in lines 141–154 show two different sides of his nature? Quote from the text in support of your answer. **4**
- (c) Write out and scan lines 148–149 (from *συν λυγροῖς* to *ὄλεθρον*), marking the quantities and feet. **3**

4. EITHER

- (a) “In Homer’s narrative, scenes and moments of everyday normality contrast with others of horror.” To what extent have you found this to be the case in the **Greek** and **English** passages which you have read? 10

OR

- (b) “Some people admire Odysseus, others criticise him.” What is your opinion of Odysseus’ character? Refer to the **Greek** and **English** passages which you have read to justify your answer. 10

(34)

(scaled to 50)

[Turn over for SECTION B

OR

SECTION B

Sophocles, *Oedipus Tyrannus*

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

Marks

1. Turn to PAGES 60 AND 61 of the Prescribed Text.

Refer to lines 52–84 of **Passage 20** (from “I grieve” to “my life”).

From the evidence of this extract, how good a ruler do you judge Oedipus to be?

3

2. Turn to PAGES 85 AND 86 of the Prescribed Text.

Refer to lines 34–49 of **Passage 23** (from *τι φης* to *οὐδενος*).

(a) In these lines, what does Oedipus ask, and what information does he receive?

3

(b) What opinion does Oedipus now express concerning the gods’ oracles? Why might we feel that he is not entirely firm in his conviction?

3

(c) Write out and scan lines 38–39 (*σμικρα . . . ἐφθιτο*), marking the quantities and feet.

3

3. Turn to PAGE 89 of the Prescribed Text.

Refer to lines 131–152 of **Passage 23** (from *γυναι, νοεις* to *κακα*).

(a) In lines 131 and 132, Oedipus refers to two people: *ἐκεινον* and *οὗτος*. Who are they and why are they so important to Oedipus’ investigation?

4

(b) In this extract, Oedipus persists in his intention to uncover the truth about his origins. By what techniques does Sophocles suggest Jocasta’s increasing agitation and desperation in her attempts to dissuade him?

5

(c) Show how the Chorus’ words (lines 150–152) allow us to envisage the stage action at this point.

3

4. EITHER

- (a) To what extent do you consider that Teiresias and Creon also play important parts in developing the drama in *Oedipus Tyrannus*? Support your answer by referring to the passages in **Greek** and **English** which you have read.

10

OR

- (b) In **Passage 20**, line 343 (page 69), Teiresias says to Oedipus “Your enemy is yourself”. How far do you consider that Oedipus does indeed bring about his own downfall? Refer to the passages which you have read in **Greek** and **English** to justify your answer.

10

(34)

(scaled to 50)

[Turn over for SECTION C

AND
EITHER
SECTION C

Thucydides, Book II

Answer all the questions. (Note: there are two options in question 5.)

Marks

1. Turn to PAGES 3 AND 4 of the Prescribed Text.

(a) Refer to lines 1–2 of **Passage 2** (from *οἱ δε Πλαταιης* to *πολιν*). Describe the situation in Plataea as reported in these lines. From **Passage 1**, explain in what ways this situation came about. **4**

(b) Refer to lines 2–8 of **Passage 2** (from *καταδεισαντες* to *ἀφιστασθαι*). In what ways did the Plataeans react to the situation? Explain why they changed their view. Support your answer with reference to the text. **4**

2. Turn to PAGE 9 of the Prescribed Text.

Refer to lines 1–10 of **Passage 4** (from *φιλοκαλουμεν* to *ἐλθειν*).

(a) What does Pericles say about the Athenians' attitude to wealth and poverty? **2**

(b) In lines 4–10, Pericles comments on the Athenians' attitude to involvement in state matters. What forms did this involvement take? What did the Athenians think of the importance of such involvement? **4**

3. Turn to PAGE 13 of the Prescribed Text.

Refer to lines 123–137 of **Passage 5** (from “The bodies” to “away”). The Athenians had to change their method of dealing with the dead. What were these changes and what is Thucydides' opinion of them? **5**

4. Turn to PAGE 11 AND PAGE 14 of the Prescribed Text.

Refer to lines 27–33 of **Passage 5** (from “As to” to “from it”) and lines 24–26 of **Passage 6** (from *ἦν δε γε* to *ἄσονται*). What do these personal opinions from the author tell us about his methods as a historian? Support your answer with reference to **both passages**. **5**

5. EITHER

- (a) Thucydides not only describes people's actions but also tries to explain why people acted as they did. To what extent do you think this makes his story more interesting? Refer to the **Greek** and **English** passages you have read to support your answer.

10

OR

- (b) Thucydides has been called the most "political of historians". How political do you think Thucydides is? Refer to the **Greek** and **English** passages you have read to support your answer.

10

(34)

(scaled to 50)

[Turn over for SECTION D

OR
SECTION D

Plato, Republic I and II

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

Marks

1. Turn to PAGE 24 of the Prescribed Text.

Refer to lines 2–14 of **Passage 10** (from *πρωτον* to *υπαρχει*).

- (a) *The rain it raineth every day
Upon the just and unjust fella,
but more upon the just because
The unjust steals the just's umbrella.*

Would Thrasymachus have agreed with these lines? Quote and translate the points he makes that show his agreement or disagreement.

4

- (b) Refer to lines 19–30 (from *εστιν* to *ηδικηκοτα*). Why does “*τυραννις*” especially support Thrasymachus’ argument?

4

2. Turn to PAGE 29 of the Prescribed Text.

Refer to lines 8–30 of **Passage 15** (from *λεγε* to *χαλεπον*).

- (a) What are Glaucon’s three categories of good, and what example does he give for each one?

6

- (b) Socrates and Glaucon disagree about the category in which justice should be placed. To which category does each think that justice should belong?

2

3. Turn to PAGES 31 AND 32 of the Prescribed Text.

Refer to lines 26–68 **Passage 16** (from “The best” to “wronged”).

- (a) Refer to lines 26–50. Do you approve of Gyges’ behaviour here? Quote evidence for your opinion.

3

- (b) Refer to lines 51–68. A recent newspaper article compared “trolls” (internet users who post insulting or inflammatory remarks online) to Plato’s Gyges. Is this a good comparison? Give reasons for your answer.

2

- (c) Glaucon calls the story of Gyges “the best illustration” of his point (line 26). Is he right? Why do you think Plato includes this fairy tale in a serious and important discussion of justice?

3

4. EITHER

- (a) “Much of what Plato wrote is about how life should be lived; not just the life of an ancient Athenian, but your life and mine.” Will the passages of the *Republic* which you have read be of any use to you in the future, both in political and in non-political life? Support your answer by reference to the **Greek** and the **English** passages.

10

OR

- (b) Plato is depicting a sophist in his portrayal of Thrasymachus. What criticisms of sophists does Plato seem to be making? Support your answer by reference to the **Greek** and **English** passages.

10

(34)

(scaled to 50)

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X015/12/02

NATIONAL
QUALIFICATIONS 2015

MONDAY, 11 MAY
11.15 AM – 12.00 NOON

CLASSICAL GREEK
HIGHER
Translation

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

50 marks are allocated to this paper.

Candidates should ensure that they have been provided with the word-list for this paper.



EITHER

1. Read the following passage carefully, including the English sections, then translate all the Greek sections into English.

The city of Epidamnos was in a state of political unrest.

τα δε τελευταία ὁ δῆμος αὐτῶν ἐξεδιώξε τοὺς δυνατοὺς, οἱ δε ἐπελθόντες μετὰ τῶν βαρβάρων ἔληζοντο τοὺς ἐν τῇ πόλει κατὰ τε γῆν καὶ κατὰ θάλασσαν.

Epidamnos was a colony founded jointly by the people of Corcyra and those of Corinth. The people therefore asked Corcyra for help. When their request was refused, they consulted the oracle at Delphi and then approached Corinth.

- οἱ δε ἐν τῇ πόλει ὄντες Ἐπιδαμνιοὶ ἐπειδὴ ἐπιέζοντο, πεμπουσὶν εἰς τὴν Κερκυραν πρεσβείας, δεόμενοι μὴ σφας περιορᾶν φθειρομένους, ἀλλὰ τοὺς τε φευγόντας
- 5 ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι. ταῦτα δε ἴκεται καθέζομενοι εἰς τὸ Ἡραῖον ἔδεοντο. οἱ δε Κερκυραῖοι τὴν ἴκετείαν οὐκ ἔδεξαντο, ἀλλ' ἀπρακτοὺς ἀπεπεμψαν. γνόντες δε οἱ Ἐπιδαμνιοὶ οὐδεμίαν σφίσι ἀπο
- Κερκυρας τιμωρίαν οὐσαν, ἐν ἀπορῶ εἶχοντο θεσθαι τὸ παρὸν, καὶ πεμψάντες
- 10 τίνα πειρῶντ' ἀπ' αὐτῶν ποιῆσθαι. ὁ δε αὐτοῖς ἀνείλε παραδουναὶ καὶ ἡγεμόνας ποιῆσθαι. ἐλθόντες δε οἱ Ἐπιδαμνιοὶ εἰς τὴν Κορινθὸν κατὰ τὸ μαντεῖον παρεδούσαν τὴν ἀποικίαν.

Thucydides (adapted)

ἐν ἀπορῶ εἶχοντο (line 8) — “were uncertain how (to)”

OR

2. Read the following passage carefully, including the English sections, then translate all the Greek sections into English.

Socrates and his friends have previously agreed that humans are under the care of the gods. He has now stated that wise men are willing to die. Cebes suggests that these two theories are contradictory.

- 5 ὁ μεντοι νυνδη ἔλεγες, ἔφη ὁ Κεβης, ὅτι οἱ φιλοσοφοι ῥαδιως ἐθελουσι ἀποθνησκειν, εἰκειν τουτο, ὦ Σωκρατες, ἀτοπῳ, εἶπερ ὁ νυνδη ἐλεγομεν εὐλογως ἔχει, το θεον τε εἶναι τον ἐπιμελουμενον ἡμων και ἡμας ἐκεινου κτηματα εἶναι. το γαρ μη ἀγανακτειν τους φρονιμωτατους ἐκ ταυτης της θεραπειας ἀπιοντας, ἐν ἧ ἐπιστατουσιν αὐτων οἶπερ ἀριστοι εἰσιν των ὄντων ἐπισταται, θεοι, οὐκ ἔχει λογον· οὐ γαρ που αὐτος γε αὐτου οἶεται ἀμεινον ἐπιμελησεσθαι, ἐλευθερος γενομενος.

In fact it should be the stupid who are willing to die, not the wise.

- 10 ἀλλ' ἀνοητος μεν ἀνθρωπος ταχ' ἀν οἰηθειη ταυτα, φευκτεον εἶναι ἀπο του δεσποτου, και οὐκ ἀν λογιζοιτο ὅτι οὐ δει ἀπο γε του ἀγαθου φευγειν· ὁ δε νουν ἔχων ἐπιθυμοι που ἀν ἀει εἶναι παρα τῳ αὐτου βελτιονι. καιτοι οὕτως, ὦ Σωκρατες, τούναντιον εἶναι εἶκος ἢ ὁ νυνδη ἐλεγετο· τους μεν γαρ φρονιμους ἀγανακτειν ἀποθνησκοντας πρεπει, τους δε ἀφρονας χαιρειν.

Plato (adapted)

εἰκειν . . . ἀτοπῳ (line 2)—“seems surprising”

το . . . τον ἐπιμελουμενον (lines 2–3)—“namely that . . . the person who cares for”

το . . . μη ἀγανακτειν (lines 3–4)—“the statement that . . . do not complain”

φευκτεον εἶναι (line 8)—“that he should flee”

[END OF QUESTION PAPER]

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X015/12/12

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MONDAY, 11 MAY
11.15 AM – 12.00 NOON

CLASSICAL GREEK
HIGHER
Word-list to accompany
Translation



Question 1 (Thucydides)

ἀλλα but
ἀνειλε (from **ἀναιρω** I instruct)
ἀπο (+ *genitive*) from
ἀποικια, -ας (f.) colony
ἀποπεμπω I send away
ἀπρακτος, -ος, -ον without achieving one's purpose
αὐτους, -ας, -α them
βαρβαρος, -ου (m.) foreigner
γη, γης (f.) land
γνοντες (from **γιγνωσκω** I learn, I find out)
δε and, but
Δελφοι, -ων (m.pl.) Delphi
δεομαι I beg
δεχομαι I accept, I grant
δημος, -ου (m.) democratic party
δυνατοι, -ων (m.pl.) aristocratic party
εἰ if
ἐκδιωκω I drive out
ἐλθοντες (from **ἐρχομαι** I come)
ἐν (+ *dative*) in
ἐπειδη since
ἐπελθοντες (from **ἐπερχομαι** I join forces)
ἐπερομαι I ask
Ἐπιδαμνιοι, -ων (m.pl.) Epidamnians, people of Epidamnos
ἐς (+ *accusative*) to
in (line 6)
ἡγεμων, -ονος (m.) leader
Ἡραιον, -ου (n.) temple of Hera
θαλασσα, -ης (f.) sea
θεος, -ου (m.) god
θεσθαι (from **τιθεμαι** I settle, I resolve)
ἰκετεια, -ας (f.) request
ἰκετης, -ου (m.) suppliant, person making a humble request
καθεζομαι I sit down
και and
κατα (+ *accusative*) in accordance with
by (line 2)
καταλυω I bring to an end
Κερκυρα, -ας (f.) Corcyra (an island)
Κερκυραιοι, -ων (m.pl.) people of Corcyra
Κορινθιοι, -ων (m.pl.) Corinthians
Κορινθος, -ου (f.) Corinth (a city)

ληζομαι I make raids against
μαντειον, -ου (n.) oracle
μετα (+ *genitive*) with
μη not
ξυναλλασσω I reconcile
ὁ, ἡ, το the
ὄντες (from **εἰμι** I am)
οὐδεις, οὐδεμια, οὐδεν no
οὐκ not
οὐσαν (from **εἰμι** I am)
ούτος, αύτη, τουτο this
παραδοιεν (from **παραδιδωμι** I hand over)
παραδουναι (from **παραδιδωμι** I hand over)
παρεδοσαν (from **παραδιδωμι** I hand over)
παρον, -οντος (n.) current situation
πειραομαι I try
πεμπω I send
περιοραω I ignore
πιεζω I put under pressure
ποιεομαι I make
I get, I obtain (line 10)
πολεμος, -ου (m.) war
πολις, -εως (f.) city
πρεσβυς, -εως (m.) ambassador
σφας them(selves)
τα δε τελευταια finally
τε . . . και . . . both . . . and . . .
τιμωρια, -ας (f.) help
τις, τις, τι some
φευγω I am in exile
φθειρω I destroy

**List for Question 2 (Plato)
begins on Page three**

Question 2 (Plato)

ἀγαθος, -η, -ον good (one)
ἀγανακτεω I complain
ἀει always
ἀλλα but
ἀμεινον better
ἀν (*miss this word out*)
ἀνθρωπος, -ου (m.) man
ἀνοητος, -ος, -ον stupid
ἀπιοντας (*from ἀπειμι* I depart)
ἀπο (+ *genitive*) from
ἀποθνησκω I die
ἀριστος, -η, -ον best
αὐτον, -ην, -ο -self
αὐτος (he) himself
αὐτους, -ας, -α them
ἀφρων, -ονος foolish (man)
βελτιων, -ονος better
γαρ for
and so (line 3)
γε at any rate
γενομενος (*from γιγνομαι* I become)
δε but; on the other hand
δει it is necessary
δεσποτης, -ον (m.) master
ἐθελω I am willing
εἰκος it seems . . . more likely
εἶναι (*from εἶμι* I am)
εἴπερ if
εἶσιν (*from εἶμι* I am)
ἐκ (+ *genitive*) from
ἐκεινος, -η, -ο he, she, it
ἐλευθερος, -α, -ον free
ἐν (+ *dative*) in
ἐναντιος, -α, -ον opposite
ἐπιθυμew I want
ἐπιμελεομαι (+ *genitive*) I take care of
ἐπιστατεω (+ *genitive*) I oversee
ἐπιστατης, -ου (m.) overseer
εὐλογως ἔχω I am right
ἔχω I have
I make (line 5)

ἦ of
ἡμεῖς we, us
θεος, -ου (m.) god
θεραπεια, -ας (f.) care
και and
καιτοι indeed
Κεβης, -ου (m.) Cebes
κτημα, -ατος (n.) possession
λεγω I say
λογιζομαι I understand
λογος, -ου (m.) sense
μεν on the one hand (*or miss this word out*)
μεντοι however
νους, νου (m.) (good) sense
νυνδη just now
ὁ, ἡ, το the
οἶομαι I think
οἵπερ, αἵπερ, ἀπερ those who
ὄντων (*from εἶμι* I am)
ὅς, ἡ, ὁ which
that which, what (lines 1, 2 & 11)
ὅτι that
οὐ, οὐκ not
οὗτος, αὐτή, τουτο this
οὕτως as a result
παρα (+ *dative*) with, beside
που I suppose
πρεπει it is appropriate, it is acceptable
ῥαδιως very
Σωκρατης, -ους (m.) Socrates
ταχα perhaps
τε . . . και both . . . and
τοῦναντιον = **το ἐναντιον**
φευγω I flee
φημι I say
φιλοσοφοι, -ων (m.pl.) wise men
φρονιμος, -η, -ον wise (man)
χαιρω I am glad
ὦ o (*or miss this word out*)

[END OF WORD-LIST]

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