

X015/12/01

NATIONAL
QUALIFICATIONS
2012

FRIDAY, 25 MAY
1.00 PM – 3.00 PM

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 39–53 of **Passage 18** (from *και τοτ' ἐγω* to *ἀπορρωξί*).

- (a) Wine plays an important part in these lines. Who gave Odysseus this wine? What is special about it? 2
- (b) In what ways does Odysseus persuade the Cyclops to drink the wine? 2
- (c) What does the Cyclops say to show his appreciation of the wine? Support your answer by referring to the text. 3

2. Turn to PAGE 42 of the Prescribed Text.

Refer to lines 81–88 of **Passage 18** (from *ὡς του ἐν ὀφθαλμῳ* to *περι μοχλῳ*).

- (a) Describe in detail what happens to the Cyclops in lines 81–84 **and** in line 88. In your opinion, what effect is Homer trying to produce by this description? 4
- (b) In lines 85–87 Homer uses a simile to illustrate what is happening to the Cyclops. How effective do you find this simile? Give reasons for your answer. 3
- (c) Write out and scan lines 83–84 (from *παντα δε οί* to *πυρι ρίζαι*), marking the quantities and feet. 3

3. Turn to PAGE 44 of the Prescribed Text.

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

- (a) In these lines, what comments does Polyphemus make about his ram's behaviour? What reason does he put forward as a possible explanation of this behaviour? In what way does he suggest that the ram might help him in his present difficulties? 3
- (b) In your opinion, what effects has Homer created by including this speech in the poem? Justify your answer by referring to the text. 4

4. EITHER

- (a) Odysseus claims: “The whole world talks of my stratagems”. To what extent do you think Odysseus does indeed prove himself to be a cunning man in the passages you have read of *Odyssey*, Books IX and X, in **Greek** and **English**?

10

OR

- (b) “Hospitality was expected in the ancient Greek world.” To what extent was Odysseus hospitably received by those he met? Refer to the passages you have read of *Odyssey*, Books IX and X, in **Greek** and **English** to support 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 PAGE 83 of the Prescribed Text.

- (a) Refer to lines 15–25 of **Passage 21** (from ἀλλ' ὡς to ὑστερον). In these lines, what is Jocasta urging Oedipus to believe? What evidence does she use to support her argument? 5
- (b) Refer to lines 26–27 of **Passage 21** (from καλως νομιζεις to τουτ' ἀφης). To what extent do you feel that Oedipus has been convinced by her? Refer to the text to justify your view. 2

2. Turn to PAGES 91 AND 92 of the Prescribed Text.

- (a) Refer to lines 36–45 of **Passage 25** (from ὁδ' ἐστιν to ἀποστρεψει χερας). In these lines the Shepherd replies first to the Corinthian Messenger and then to Oedipus. What differences do you detect in the tone of his successive replies? Refer closely to the text to justify your answer. 5
- (b) In these lines, how does Oedipus persuade the Shepherd to cooperate with his inquiry? 3
- (c) Write out and scan lines 38–39 (from ἀ, μη to τουδ' ἐπη), marking the quantities and feet. 3

3. Turn to PAGES 93 AND 94 of the Prescribed Text.

Refer to lines 1–20 of **Passage 26** (from “All the generations” to “endless darkness”).

- (a) What attitude to Oedipus does the chorus show in these lines? 3
- (b) What, in your opinion, is the chorus' view of human life in general as expressed in these lines? 3

4. EITHER

- (a) At the start of the play Oedipus is described as “great and glorious”. As the drama develops, do you feel that he deserves this description? Refer to the **Greek** and **English** passages in your answer. 10

OR

- (b) “The character of Jocasta is almost as important as that of Oedipus himself.” In your opinion, how justifiable is this as an estimate of the part Jocasta plays in developing the drama of *Oedipus Tyrannus*? Refer to the **Greek** and **English** passages in 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 4.)

Marks

1. Turn to PAGES 5 AND 6 of the Prescribed Text.

- (a) Refer to lines 61–71 of **Passage 2** (from *και οί μιν* to *οὐ φασιν*). What action did the Plataeans take as they tried to make the Thebans leave their territory? 3
- (b) Refer to lines 72–78 of **Passage 2** (from *οί δε* to *αὐτοῖς*). In these lines, what actions did the Plataeans take after the Thebans had left? 4
- (c) Refer to lines 79–91 of **Passage 2** (from *τοῖς δ' Ἀθηναίοις* to *ἐξέκομισαν*). In these lines, we are told what the Athenians did to assist the Plataeans. Give details of the Athenians' actions. 3
- (d) What is your opinion of the behaviour of the Thebans, the Plataeans and the Athenians during the final part of the Plataea incident? Give reasons for your answer. 5

2. Turn to PAGES 11 AND 12 of the Prescribed Text.

Refer to lines 27–74 of **Passage 5** (from “As to” to “friends”). In what ways does this passage show that Thucydides is a good historian? Support your answer with references from the text. 3

3. Turn to PAGE 14 of the Prescribed Text.

Refer to lines 7–16 of **Passage 6** (from *και το μιν* to *ἀπολαύσαι*).

- (a) In what ways did the plague change the behaviour of the Athenians? 4
- (b) Do you think that the plague was the reason why the behaviour of the Athenians changed? Give reasons for your answer. 2

4. EITHER

- (a) It has been said that humans have not progressed in their attitudes to war and in their behaviour during war. Does your reading of Thucydides support this view? Refer to the **Greek** and **English** passages you have read to support your answer.

10

OR

- (b) At the beginning of his history, Thucydides said that he wanted his work to be of value to future generations. To what extent has he achieved his aim? 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 PAGES 17 AND 18 of the Prescribed Text.

Refer to lines 4–27 of **Passage 8** (from *ἐὰν μαθῶ* to *συμφερον*).

- (a) In lines 10–11, what opinion does Thrasymachus express about Socrates? 2
- (b) Refer to lines 14–27 (from *εἰτ' οὐκ οἶσθ'* to *συμφερον*).
- (i) Thrasymachus here refers to different types of government.
Explain his argument about law and justice in each type of government. 3
- (ii) Do you agree with the arguments Thrasymachus puts forward here?
Give reasons for your answer. 3

2. Turn to PAGES 23 AND 24 of the Prescribed Text.

- (a) Refer to lines 149–171 of **Passage 9** (from “At this” to “own”) **and** lines 1–2 of **Passage 10** (from *σκοπεισθαι* to *ἔχει*). In line 1, what opinion does Thrasymachus express about Socrates? To what extent is Thrasymachus’ opinion supported by what he says in lines 149–171 of **Passage 9**? 4
- (b) Refer to lines 19–30 of **Passage 10** (from *ἐστὶν* to *ἡδίκηκοτα*). In what ways does Thrasymachus use tyranny as an example to show that injustice pays better than justice? 3
- (c) In your opinion, how effective are Thrasymachus’ points about justice and injustice in the whole of **Passage 10**? Support your answer with reference to the text. 3

3. Turn to PAGES 25, 26 AND 27 of the Prescribed Text.

- (a) Refer to lines 1–15 of **Passage 11** (from “After” to “wants”). What indications are there that Plato intends his readers to disapprove of Thrasymachus? 3
- (b) In line 54 of **Passage 12**, Socrates says: “you will complete my entertainment”. To what extent do you think that Socrates has been questioning Thrasymachus for his own entertainment? 3

4. EITHER

- (a) “There are similarities between the times in which Plato lived and our own.” From what you have read in *The Republic*, would you agree? Support your answer by reference to the **Greek** and the **English** passages. 10

OR

- (b) “Some arguments in *The Republic* have been described as too clever but perhaps not valid.” To what extent do you agree with this statement? Support your answer by reference to the **Greek** and **English** passages. 10

(34)

(scaled to 50)

[END OF QUESTION PAPER]

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NATIONAL
QUALIFICATIONS
2012

FRIDAY, 25 MAY
3.15 PM – 4.00 PM

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 Athenian army was in retreat after being defeated by the Syracusans. Their army split into two with one section commanded by Nicias and the other by Demosthenes. The section with Nicias reached the river Erineus.

Νικίας δε και οί μετ' αὐτου ταυτη τη ἡμερα ἀφικνουνται ἐπι τον ποταμον του Ἐρινεον, και διαβας προς μετεωρον τι καθισε την στρατιαν.

When the Syracusans caught up, they informed Nicias that Demosthenes and his men had already surrendered. He was unwilling to believe it and sent a horseman to investigate.

- οί δε Συρακοσιοι τη ὑστεραια καταλαβοντες αὐτον ἔλεγον ὅτι οί μετα Δημοσθενους παραδεδωκοιεν σφας αὐτους, κελευοντες κάκεινον το αὐτο δραν· ὁ δ' ἀπιστων
5 σπενδεται ἵππεα πεμφθαι σκεψομενον.

On discovering it was true, Nicias tried to make terms with the Syracusans and their commander Gylippus but failed. He and his men decided to press on despite their difficult circumstances.

- ὡς δ' οἰχομενος ἀπηγγειλε παλιν παραδεδωκοτας, ἐπικηρυκευεται Γυλιππω και Συρακοσιοις εἶναι ἔτοιμος ὑπερ Ἀθηναιων συμβηναι, ὅσα ἀνηλωσαν χρηματα Συρακοσιοι ἐς τον πολεμον, ταυτα ἀποδουναι, ὡστε την μετ' αὐτου στρατιαν ἀφειναι αὐτους· μεχρι οὐ δ' ἂν τα χρηματα ἀποδοθη, ἀνδρας δωσειν Ἀθηναιων
10 ὄμηρους, ένα κατα ταλαντον. οί δε Συρακοσιοι και Γυλιππος οὐ προσεδεχοντο τους λογους, ἀλλα προσπεσοντες και περισταντες πανταχοθεν ἐβαλλον αὐτους. εἶχον δε και οὔτοι πονηρως σιτου τε και των ἐπιτηδειων ἀπορια. ὁμως δ' ἐμελλον πορευεσθαι της νυκτος φυλαξαντες το ἡσυχάζον.

Thucydides (adapted)

το αὐτο (line 4) — “the same”

ἀπορια (line 12) — “because of their lack”

OR

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

Socrates asks Ion, a man who makes his living by giving poetry recitations, about the effect that his recitations have on him personally.

ΣΩ νυν δη μοι τοδε ειπε, ω Ίων, και μη αποκρυψη οτι αν σε ερωμαι· οταν ευ ειπης επη και εκπληξης μαλιστα τους θεωμενους, τοτε ποτερον εμφρων ει η εξω σου γινναι και παρα τοις πραγμασιν οιεται σου εινα η ψυχη;

- 5 IΩN ω Σωκρατες, ου γαρ σε αποκρυψαμενος ερω. εγω γαρ οταν ελεινον τι λεγω, δακρυων εμπιμπλονται μου οι οφθαλμοι· οταν τε φοβερον η δεινον, ορθαι αι τριχες ιστανται υπο φοβου και η καρδια πηδα.

Socrates suggests that the recitations have a similar effect on the audience. Ion agrees and explains why it is important to him that this should be so.

ΣΩ οισθα ουν οτι και των θεατων τους πολλους ταυτα ταυτα συ εργαζει;

- 10 IΩN και μαλα καλως οιδα· καθορω γαρ εκαστοτε αυτους ανωθεν απο του βηματος κλαιοντας τε και δεινον εμβλεποντας και συνθαμβουντας τοις λεγομενοις. δει γαρ με και σφοδρ' αυτοις τον νουν προσεχειν· ως εαν μεν κλαιοντας αυτους καθισω, αυτος γελασομαι αργυριον λαμβανων, εαν δε γελωντας, αυτος κλαυσομαι αργυριον απολλυς.

Plato (adapted)

παρα τοις πραγμασιν (line 3) — “at the scene of the events”
τοις λεγομενοις (lines 9 and 10) — “my words”
τον νουν προσεχειν (line 10) — “to pay attention”

[END OF QUESTION PAPER]

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X015/12/12

NATIONAL
QUALIFICATIONS 2012

FRIDAY, 25 MAY
3.15 PM – 4.00 PM

CLASSICAL GREEK
HIGHER
Word-list to accompany
Translation



Question 1 (Thucydides)

Ἄθηναῖοι, -ων (*m.pl.*) Athenians
ἀλλὰ but
ἂν miss this word out
ἀνῆλθον (*from ἀναλίσκω* I spend)
ἄνθρωπος, ἄνθρωπος (*m.*) man
ἀπαγγέλλω I report
ἀπίστεω I do not believe
ἀποδοθῆ (*from ἀποδίδωμι* I give back)
ἀποδοῦναι (*from ἀποδίδωμι* I give back)
αὐτόν, αὐτήν, αὐτό him, her, it
ἀφείναι (*from ἀφήμι* I let go)
ἀφικνεομαι I arrive
βαλλῶ I throw spears at
Γυλιππος, -ου (*m.*) Gylippus (the
commander of the
Syracusans)
δε and, but
Δημοσθένης, -ους (*m.*) Demosthenes (an
Athenian general)
διαβαίνω I cross
δράω I do
δώσειν (*from δίδωμι* I give)
εἶναι (*from εἶμι* I am)
εἷς, μία, ἓν one
ἐκεῖνος, -η, -ο he, she, it
ἐπι (+ *accusative*) at
ἐπικηρυκευομαι I send a message
ἐπιτηδεῖα, -ων (*n.pl.*) necessities
Ἐρινεός, -ου (*m.*) Erineus (a river)
ἐς (+ *accusative*) on
ἔτοιμος, -η, -ον ready
ἔχω I am
ἡμέρα, -ας (*f.*) day
ἡσυχάζον, -ου (*n.*) the quietest part
ἵππευς, -εως (*m.*) horseman
καθίζω I (bring to a) halt
καί and, also (lines 4 & 12)
καῖκενον = καί ἐκεῖνον
κατά (+ *accusative*) for each
καταλαμβάνω I catch up
κέλευω I order
λέγω I tell
λόγοι, -ων (*m.pl.*) terms
μελλῶ I intend
μετά (+ *genitive*) with
μετεωρον, -ου (*n.*) high ground
μέχρι οὐ until

Νικίας, -ου (*m.*) Nicias (an Athenian
general)
νύξ, νυκτός (*f.*) night
ὁ, ἡ, τό the
οἴχομαι I have gone
ὄμηρος, -ου (*m.*) hostage
ὄμως nevertheless
ὄσοι, -αι, -α all
ὅτι that
οὐ not
οὗτος, αὕτη, τουτό this
παλιν back
πανταχοθεν from all sides
παραδεδωκοῖεν (*from παραδίδωμι*
I surrender)
παραδεδωκοτάς (*from παραδίδωμι*
I surrender)
πέμπω I send
περισταντές (*from περιστημι* I surround)
πόλεμος, -ου (*m.*) war
πονηρῶς in a bad way
πορευομαι I march on
ποταμός, -ου (*m.*) river
πρός (+ *accusative*) to
προσδεχομαι I accept
προσπεσοντές (*from προσπιπτω* I attack)
σιτός, -ου (*m.*) food
σκεπτομαι I investigate
σπενδομαι I arrange (with an enemy)
στρατία, -ας (*f.*) army
συμβαίνω I make an agreement
Συρακοῖοι, -ων (*m.pl.*) Syracusans
σφας αὐτούς themselves
τάλαντον, -ου (*n.*) talent (a large sum of
money)
τε καί both . . . and
τις, τις, τι some
ὑπέρ (+ *genitive*) on behalf of
ὑστεραία, -ας (*f.*) the next day
φυλάσσω I wait for
χρημάτα, -ων (*n.pl.*) money
ὥς when
ὥστε provided that

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

Question 2 (Plato)

ἀν *miss this word out*
ἀνωθεν from above
ἀπο (+ genitive) from
ἀποκρυπτω I avoid answering
ἀπολλυμι I lose
ἀργυριον, -ου (n.) money
αὐτος, -η, -ο -self
αὐτους, -ας, -α them
βημα, -ατος (n.) platform, stage
γαρ for
γελαω I laugh
γιγνομαι I am
δακρυον, -ου (n.) tear(drop)
δε but
δει it is necessary
δεινον (line 9) in terror
δεινος, -η, -ον terrible
δη then
ἐαν if
ἐγω I
εἶ (from εἶμι I am)
εἶναι (from εἶμι I am)
εἶπε (from λεγω I tell, speak)
εἶπης (from λεγω I tell, speak)
ἐκαστοτε each time
ἐκπλησσω I amaze
ἐλεινος, -η, -ον tragic
ἐμβλεπω I look at
ἐμπιπλημι I fill
ἐμφρων, -ονος in possession of one's
senses
ἐξω (+ genitive) outside
ἔπος, ἔπους (n.) word
ἐργαζομαι I have an effect on
ἐρομαι I ask
ἐρω (from φημι I speak)
εὖ well
ἢ or
θεατης, -ου (m.) listener, audience
θεωμενοι, -ων (m.pl.) listeners, audience
ἵστανται (from ἵστημι I stand)
Ἴων, Ἴωνος (m.) Ion
καθιζω (+ participle) I make, cause to
καθοραω I look down on
και and
also (lines 7 and 10)

και μαλα yes, indeed
καλως well
καρδια, -ας (f.) heart
κλαιω I weep
κλαυσομαι (from κλαιω I weep)
λαμβανω I make (money)
λεγω I speak, I recite
μαλα see και μαλα
μαλιστα especially
με (from ἐγω I)
μεν on the one hand (*or miss this word out*)
μη not
μοι (from ἐγω I)
μου (from ἐγω I)
νυν now
ὁ, ἡ, το the
ὄδε, ἡδε, τοδε this
οἶδα I know
οἶομαι I believe
οἶσθα (from οἶδα I know)
ὀρθος, -η, -ον on end
ὅταν whenever
ὅτι that
ὅτι ἂν whatever
οὐ not
οὖν then
ούτος, αὐτη, τουτο this
ὀφθαλμος, -ου (m.) eye
πηδαω I leap
πολλοι, -αι, -α many
ποτερον *miss this word out*
σαυτον yourself
συ you
συνθαμβεω (+ dative) I am astonished at
σφοδρα fully
Σωκρατης, -ους (m.) Socrates
ταῦτα the same
τε and
τε και both . . . and
τι something
τοτε then
τριχες, -εων (f.pl.) hair
ὑπο (+ genitive) because of
φοβερος, -α, -ον frightening
φοβος, -ου (m.) fear
ψυχη, -ης (f.) soul, spirit
ὦ ο (*or miss this word out*)
ὥς for

[END OF WORD-LIST]

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