

X015/13/01

NATIONAL
QUALIFICATIONS
2015

MONDAY, 11 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 lines 27–59 of Passage 5 by Homer (**Prescribed Text, pages 13–14**).
What is the difference in the way Athene appears and speaks to Achilles and then Hector? Why does she behave in this way? 15

2. Refer to Passage 6 by Plato (**Prescribed Text, pages 17–20**).
“wrong on the whole pays better than right, they say . . .” (lines 51–52, page 18).
Discuss the views put forward by Adeimantus about justice and the gods in this passage. 15

3. Refer to Passage 9 by Euripides (**Prescribed Text, pages 31–32**).
How do the objectives of Pentheus and Dionysus differ in this scene? In what ways do their attitudes to the women of Thebes differ? 15

4. **EITHER**
 - (a) What do Homer, Plato and Euripides tell you about the attitude to religion of the people of ancient Greece? Support your answer with references to the text. 20
 - OR**
 - (b) What views of the gods does Homer present in the parts of the *Iliad* you have read? Support your answer with references to the text. 20
 - OR**
 - (c) What aspects of Greek religion were of most importance to Euripides in the *Bacchae*? 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 842–926 of Passage 11 by Thucydides (**Prescribed Text, pages 57–60**).

Summarise and evaluate the arguments of Demosthenes and Nicias for and against abandoning the siege of Syracuse.

15

2. Refer to lines 76–130 of Passage 14 by Aristophanes (**Prescribed Text, pages 86–87**).

Why does Dikaiopolis attack Lamachus? On what grounds and how successfully does Lamachus defend himself?

15

3. Refer to lines 122–154 of Passage 16 by Euripides (**Prescribed Text, pages 98–99**).

According to Cassandra in what ways have the Greeks suffered as a result of the Trojan War? How will Cassandra make their position worse?

15

4. EITHER

(a) What aspects of warfare and its consequences were of greatest concern to Aristophanes, Euripides and Thucydides? Support your answer with references to the text.

20

OR

(b) In your opinion, would the Sicilian Expedition still have failed if it had been led by someone other than Nicias? Support your answer with references to the text.

20

OR

(c) Do you think that Aristophanes presents a convincing picture of life in wartime Athens in the *Acharnians*? Support your answer with references to the text.

20

(65)

(scaled to 100)

[END OF QUESTION PAPER]

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X015/13/02

NATIONAL
QUALIFICATIONS 2015

MONDAY, 11 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 Athenians arrive at Melos, in order to force the Melians to become their allies.

του δ' ἐπιγιγνομένου θερους Ἀλκιβιαδῆς τε πλευσας ἐς Ἄργος ναυσιν εἴκοσιν Ἄργειων τους δοκουντας ἐτι ὑποπτους εἶναι και τα Λακεδαιμονιων φρονειν ἔλαβε τριακοσιους ἀνδρας, και κατεθεντο αὐτους Ἀθηναιοι ἐς τας ἐγγυς νησους ὧν ἦρχον· και ἐπι Μηλον την νησον Ἀθηναιοι ἐστρατευσαν ναυσιν ἑαυτων μὲν
 5 τριακοντα, Χιαις δε ἕξ, Λεσβιαιν δε δυοιν, και ὀπλιταις ἑαυτων μὲν διακοσιοις καὶ χιλιοις και τοξοταις τριακοσιοις και ἵπποτοξοταις εἴκοσι, των δε ξυμμαχων και νησιωτων ὀπλιταις μαλιστα πεντακοσιοις και χιλιοις. οἱ δε Μηλιοι Λακεδαιμονιων μὲν εἰσιν ἀποικοι, των δ' Ἀθηναίων οὐκ ἠθελον ὑπακουειν ὡσπερ οἱ ἄλλοι νησιωται, ἀλλα το μὲν πρωτον οὐδετερων ὄντες ἠσυχαζον,
 10 ἔπειτα ὡς αὐτους ἠναγκαζον οἱ Ἀθηναιοι δηουντες την γην, ἐς πολεμον φανερον κατεστησαν. στρατοπεδευσασμενοι οὖν ἐς την γην αὐτων τη παρασκευη ταυτη οἱ στρατηγοι λογους πρωτον ποιησομενους ἐπεμψαν πρεσβεις.

(Thucydides 5. 84. 1–3 (abridged)) (50)

OR

2. Translate into English:

Protagoras argues that the purpose of punishment is deterrence, not retribution, which shows that people in general and the Athenians in particular believe that virtue can be taught.

εἰ γὰρ ἐθέλεις ἐννοῆσαι τὸ κολάζειν, ὦ Σωκράτης, τοὺς ἀδικούντας τι ποτε
 δυνατὰ, αὐτὸ σε διδάξει ὅτι οἱ γὰρ ἄνθρωποι ἡγούνται παρασκευαστὸν εἶναι
 ἀρετῆν. οὐδεὶς γὰρ κολάζει τοὺς ἀδικούντας πρὸς τούτῳ τὸν νοῦν ἔχων καὶ
 τούτου ἐνεκα, ὅτι ἠδίκησεν, ὅστις μὴ ὥσπερ θηρίον ἀλογιστῶς τιμωρεῖται· ὁ
 5 δε μετὰ λόγου ἐπιχειρῶν κολάζειν οὐ τοῦ παρεληλυθότος ἐνεκα ἀδικήματος
 τιμωρεῖται—οὐ γὰρ ἂν τὸ γὰρ πρᾶχθεν ἀγενήτων θείη—ἀλλὰ τοῦ μελλοντος
 χάριν, ἵνα μὴ αὐτίς ἀδικήσῃ μητε αὐτὸς οὗτος μητε ἄλλος ὁ τούτων ἰδὼν
 κολασθέντα. καὶ τοιαύτην διανοίαν ἔχων διανοεῖται παιδευτῆν εἶναι ἀρετῆν·
 10 ὅσοιπερ τιμωροῦνται καὶ ἴδια καὶ δημοσίᾳ. τιμωροῦνται δὲ καὶ κολάζονται
 οἱ τε ἄλλοι ἄνθρωποι οὐς ἂν οἴωνται ἀδικεῖν, καὶ οὐχ ἡκιστα Ἀθηναῖοι οἱ σοὶ
 πολῖται.

(Plato, *Protagoras* 324a–c)

πρὸς τούτῳ τὸν νοῦν ἔχων (line 3)

— with this in mind

οὐ γὰρ ἂν τὸ γὰρ πρᾶχθεν ἀγενήτων θείη (line 6)

— for he would not undo
what had been done

(50)

[Turn over

AND

EITHER

3. Translate into English:

Athena disguised as Mentès, the Taphian, arrives at the house of Odysseus in Ithaca, and finds the suitors playing draughts in the courtyard, while their servants make preparations for dinner.

στη δ' Ἰθακῆς ἐνὶ δῆμῳ ἐπὶ προθύροισ' Ὀδυσσεύς,
 οὐδὸν ἐπ' αὐλείου· παλαμῆ δ' ἔχε χαλκεὸν ἔγχος,
 εἶδομενῆ ξεινῶ, Ταφίων ἡγήτορι, Μεντη.
 εὔρε δ' ἄρα μνηστήρας ἀγνηόρας· οἳ μὲν ἔπειτα
 5 πεσσοῖσι προπαροῖθε θυραῶν θυμὸν ἔτερπον,
 ἡμενοὶ ἐν ῥίνοισι βῶων, οὓς ἔκτανον αὐτοὶ.
 κηρυκεὺς δ' αὐτοῖσι καὶ ὄτρηροὶ θεραποντεὺς
 οἳ μὲν ἄρ' οἶνον ἐμισγόν ἐνὶ κρητήρῃσι καὶ ὕδωρ,
 οἳ δ' αὐτὲ σπογγοῖσι πολυτρητοῖσι τραπέζας
 10 νίζον καὶ προτιθέν, τοὶ δὲ κρέα πολλὰ δατευντο.

(Homer, *Odyssey* 1. 103–12)

ὄτρηροὶ (line 7)

— quick, busy

πολυτρητοῖσι (line 9)

— with many holes

(50)

OR

4. Translate into English:

Menelaus encounters Orestes, whose appearance clearly indicates the torments he has been suffering since he killed his mother.

Με. ὦ θεοι, τι λευσσω; τινα δεδορκα νερτερων;

Ορ. εὐ γ' εἶπας· οὐ γὰρ ζῶ κακοῖς, φᾶος δ' ὄρω.

Με. ὡς ἠγγιωσαι πλοκαμον ἀνχμηρον, ταλας.

Ορ. οὐχ ἢ προσοψις μ' ἄλλα τὰργ' αἰκίζεται.

5 Με. δεινον δε λευσσεις ὀμματων ξηραις κοραις.

Ορ. το σωμα φρουδον, το δ' ὄνομ' οὐ λελοιπε με.

Με. ὦ παρα λογον μοι ση φανεισ' ἀμορφια.

Ορ. ὀδ' εἶμι, μητρος της ταλαιπωρου φονευς.

Με. ἠκουσα· φειδου δ', ὀλιγακις λεγων κακα.

10 Ορ. φειδομεθ'. ὁ δαιμων δ' ἐς ἐμε πλουσιος κακων.

(Euripides, *Orestes* 385–94)

τὰργ' (line 4)

= τα ἔργα

κοραις (line 5)

— pupils (of the eyes)

(50)

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