

X015/701

NATIONAL
QUALIFICATIONS
2010

TUESDAY, 25 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 4 (**Prescribed Text, pages 11–12**).
What views of the Olympians does Homer portray in this passage? Is this consistent with the other passages of the *Iliad* which you have studied? Support your answer by reference to the text. **10**
 2. Refer to lines 20–46 of Passage 7 (**Prescribed Text, page 21**).
What view is Plato putting forward in this passage and how does it fit in with Plato's views of religion in the rest of Passage 7? Support your answer by reference to the text. **10**
 3. Refer to lines 18–29 of Passage 8 (**Prescribed Text, pages 29–31**).
What is Pentheus' attitude to the arrival of Dionysus in these lines and in the rest of Passage 8? Support your answer by reference to the text. **10**
 4. **EITHER**
 - (a) To what extent do the writings of Homer, Plato and Euripides inform you about the religious beliefs of the people of ancient Greece? **25**

OR

 - (b) How important was Homer's influence on the ancient Greeks' belief in the gods? **25**

OR

 - (c) What insights into the relationships between justice and religion does Plato provide for his readers? **25**
- (55)**
(scaled to 100)

OR

SECTION B—War

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

Marks

1. Refer to lines 1–51 of Passage 12 (**Prescribed Text, pages 80–82**).
Explain who Gylippus was and what difference his presence in Syracuse made to the way events developed towards the end of the campaign. Support your answer by reference to the text. 10
 2. Refer to lines 1–60 of Passage 14 (**Prescribed Text, pages 84–85**).
What elements in Dikaiopolis’ speech suggest that he had a serious message, not just a humorous one? Support your answer by reference to the text. 10
 3. Refer to lines 202–307 of Passage 17 (**Prescribed Text, pages 107–110**).
What are the different attitudes and emotions of Talthybius and Hecabe in this scene? Support your answer by reference to the text. 10
 4. **EITHER**
 - (a) What lessons do Aristophanes, Euripides and Thucydides want to teach their respective audiences about the nature of war and its effects on participants in war? 25

OR

 - (b) It has been said that the aim of a historian is to “tell it as it really was”. Was this Thucydides’ aim, and do you think he was successful in achieving this? 25

OR

 - (c) Do you think that Aristophanes presents a convincing picture of life in wartime Athens in the *Acharnians*? 25
- (55)**
(scaled to 100)

[END OF QUESTION PAPER]

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X015/702

NATIONAL
QUALIFICATIONS
2010

TUESDAY, 25 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 aftermath of Xerxes' invasion of Greece and the beginning of Athenian recovery.

- οἱ γὰρ Ἀθηναῖοι τροπῶ τοιῶδε ἦλθον ἐπὶ τα πρᾶγματα ἐν οἷς ἠϋξήθησαν.
 ἐπεὶ δὲ Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώπης νικηθέντες καὶ ναυσὶ καὶ πείρῳ
 ὑπὸ Ἑλλήνων καὶ οἱ καταφύγοντες αὐτῶν ταῖς ναυσὶν εἰς Μυκάλην
 διεφθάρησαν, Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο
 5 τῶν ἐν Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου
 ξυμμάχους, οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησποντοῦ ξυμμάχοι
 ἤδη ἀφεστηκότες ἀπὸ βασιλεως ὑπομειναντες Σηστον ἐπολιορκούν Μηδῶν
 ἔχοντων, καὶ ἐπιχειμασάντες εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων, καὶ
 μετὰ τοῦτο ἀπεπλευσαν εἰς Ἑλλησποντον ὥς ἕκαστοι κατὰ πόλεις. οἱ δὲ
 10 Ἀθηναῖοι, ἐπεὶ αὐτοῖς οἱ βαρβαροὶ ἐκ τῆς χώρας ἀπηλθον, τὴν πόλιν
 ἀνοικοδομεῖν παρσκευάζοντο καὶ τὰ τείχη· τοῦ τε γὰρ περιβολοῦ βραχεὰ
 εἵστηκε καὶ οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς
 αὐτοὶ ἐσκήνωσαν οἱ δυνατοὶ τῶν Περσῶν.

(Thucydides, 1.89 (adapted))

βασιλεως (line 7)

— King of Persia

ὥς ἕκαστοι κατὰ πόλεις (line 9)

— “each group to their own cities”

(50)

OR

Marks

2. Translate into English:

Socrates tells Ion, who considers himself the greatest of Homeric interpreters, how much he envies rhapsodes, especially their understanding of the poets, and above all, Homer.

ΣΩΚ. Και μην πολλακις γε ἐζήλωσα ὑμας τοὺς ῥαψωδοὺς, ὦ Ἴων, τῆς τεχνῆς·
το γὰρ ἅμα μὲν το σῶμα κεκοσμησθαι ἄει πρεπον ὑμῶν εἶναι τῇ τεχνῇ καὶ
ὥς καλλιστοῖς φαίνεσθαι, ἅπα δὲ ἀναγκαιὸν εἶναι ἐν τε ἄλλοις ποιηταῖς
διατριβεῖν πολλοῖς καὶ ἀγαθοῖς καὶ δὴ καὶ μαλιστα ἐν Ὀμηρῳ, τῷ ἀριστῷ
5 καὶ θειοτάτῳ τῶν ποιητῶν, καὶ τὴν τουτοῦ διανοίαν ἐκμανθάνειν, μὴ μόνον
τα ἐπὴν, ζήλωτον ἐστίν. οὐ γὰρ ἂν γενοίτο ποτε ἀγαθὸς ῥαψωδὸς, εἰ μὴ
συνεῖη τὰ λεγόμενα ὑπὸ τοῦ ποιητοῦ. τὸν γὰρ ῥαψωδὸν ἐρμηνεῖα δει τοῦ
ποιητοῦ τῆς διανοίας γιγνεσθαι τοῖς ἀκούουσι· τουτο δὲ καλῶς ποιεῖν μὴ
γινώσκοντα ὅτι λέγει ὁ ποιητῆς ἀδύνατον. ταῦτα οὖν πάντα ἀξία ζήλουσθαι.

- 10 *ΙΩΝ.* Ἀληθῆ λέγεις, ὦ Σωκράτης· ἐγὼ γοὺν οἶμαι καλλιστα ἀνθρώπων λέγειν
περὶ Ὀμηροῦ, ὥς οὐκ ἄλλος οὐδεὶς ἐσχεν εἰπεῖν οὕτω πολλὰς καὶ καλὰς
διανοίας περὶ Ὀμηροῦ ὅσας ἐγώ.

(Plato, *Ion* 530b–d (abridged))

συνεῖη (line 7) — *from συνεῖμι* I understand
ὁ ἐρμηνεύς (line 7) — interpreter

(50)

[Turn over

AND

EITHER

Marks

3. Translate into English:

Odysseus visits the Underworld where he meets the ghost of Ajax, whom he defeated in the contest for the armour of Achilles.

- αἱ δ' ἄλλαι ψυχαὶ νεκρῶν κατατεθνηωτῶν
ἔστασαν ἀχνυμέναι, εἶροντο δὲ κηδὲ' ἑκάστη.
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νοσφὶν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
5 τὴν μιν ἐγὼ νίκησα δικάζομενος παρὰ νηυσὶ
τευχέσιν ἀμφ' Ἀχιλλεύς· ἔθηκε δὲ ποτνία μητρί,
παῖδες δὲ Τρώων δίκασαν καὶ Πάλλας Ἀθηνῆ.
ὥς δὴ μὴ ὀφείλον νικᾶν τοιῶδ' ἐπ' ἀέθλῳ·
τοιήν γάρ κεφαλὴν ἑνὲς αὐτῶν γαῖα κατέσχευ,
10 Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.

(Homer, *Odyssey* 11. 541–51)

εἶροντο (line 2)	— “they recounted”
δικάζομενος (line 5)	— <i>from</i> δικάζομαι “I compete”
ἔθηκε (line 6)	— “offered as a prize”
κεφαλὴν (line 9)	— “head” <i>ie</i> “person”
περὶ . . . τέτυκτο (line 10)	— “surpassed”

(50)

OR

Marks

4. Translate into English:

Helen explains how it was not she, but her image, that went to Troy, and gives Zeus' motives for causing a war over a mere phantom.

- Ἡρα δὲ μεμφθεῖσ' οὐνεκ' οὐ νικᾷ θεᾶς
ἐξήνεμωσε τὰμ' Ἀλεξανδρῷ λεχῆ,
διδῶσι δ' οὐκ ἐμ' ἀλλ' ὁμοιωσας' ἐμοὶ
εἰδῶλον ἐμπνουν οὐρανοῦ ξυνθεῖσ' ἀπο
5 Πριαμοῦ τυραννοῦ παιδὶ· καὶ δοκεῖ μ' ἔχειν,
κενὴν δοκῆσιν, οὐκ ἔχων. τὰ δ' αὖ Δίος
βουλευματ' ἄλλα τοῖσδε συμβαίνει κακοῖς·
πολεμον γὰρ εἰσηνεγκεν Ἑλλήνων χθονὶ
καὶ Φρυγίᾳ δυστηνοῖσιν, ὥς ὄχλου βροτῶν
10 πληθοὺς τε κουφίσειε μητέρα χθονα
γνώτον τε θείῃ τὸν κρατίστον Ἑλλάδος.

(Euripides, *Helen* 31–41)

- | | |
|-------------------------------|---------------------------------|
| μεμφθεῖσ' (line 1) | — angry |
| ἐξήνεμωσε (line 2) | — “turned to air” |
| Ἀλεξανδρῷ (line 2) | — another name for Paris |
| οὐρανοῦ ξυνθεῖσ' ἀπο (line 4) | — “creating it out of thin air” |

(50)

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