X015/12/01

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.)

1. **Turn to PAGE 40 of the Prescribed Text.**

    Refer to lines 1–18 of **Passage 18** (from ἦμος δ' ἠριγενεια to εἰσοραασθαι).

    (*a*) What actions does the Cyclops perform immediately after daybreak and **before** turning his attention to the Greeks?

    2

    (*b*) In line 10, Odysseus is described as κακα βυσσοδομευων. To what extent do you think the events of lines 5–10 justify this reaction?

    3

    (*c*) Odysseus' plan requires the use of an object from the cave. How effectively does Homer allow us to visualise this object? Refer to the text to support your answer.

    4

2. **Turn to PAGE 43 of the Prescribed Text.**

    Refer to lines 118–139 of **Passage 18** (from ἡδε δε μοι to πυκινα φρονεοντι).

    (*a*) In line 118, Odysseus describes the plan he devised for escaping from the cave as ἀριστη . . . βουλη. To what extent do you think the plan, and how it was carried out, justify this description?

    5

    (*b*) Write out and scan lines 132–133 (from και τοτ' ἐπειτα to περι σηκους), marking the quantities and feet.

    3

3. **Turn to PAGES 46 AND 47 of the Prescribed Text.**

    Refer to lines 222–249 of **Passage 18** (from κλυθι, Ποσειδαον to ἐριηρες ἑταιροι).

    (*a*) Why does the Cyclops choose to pray to Poseidon in particular to punish Odysseus? To what extent is his prayer granted?

    4

    (*b*) What do the Greeks do when they are reunited with their comrades? What special honour do they pay to Odysseus?

    3

4. EITHER

(*a*) "Some being of colossal strength and ferocity, to whom the law of man and god meant nothing" (**Passage 17**, lines 190–192).

To what extent does the Cyclops' character fit this description? Refer to the **Greek** and **English** passages which you have read to justify your answer. **10**

OR

(*b*) What picture of life and society in the world described by Homer emerges from your reading of *Odyssey*, *IX and X*? 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

<div align="center">

OR

SECTION B

Sophocles, *Oedipus Tyrannus*

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

</div>

Marks

1. **Turn to PAGES 67, 68 AND 69 of the Prescribed Text.**

    Refer to lines 263–335 of **Passage 20** (from "Teiresias, we know" to "senseless sot!").

    (*a*) Why has Teiresias been summoned by Oedipus?   **2**

    (*b*) Oedipus' attitude to Teiresias gradually changes throughout this exchange between them. Show how Oedipus changes his attitude to Teiresias in these lines.   **4**

2. **Turn to PAGE 82 of the Prescribed Text.**

    Refer to lines 1–14 of **Passage 21** (from ἡμιν μεν to εἰς ἐμε ῥεπον).

    (*a*) What is the chorus leader referring to when he says ἡμιν . . . ταυτ᾽ ὀκνηρ᾽(line 1)? What does he advise Oedipus to do?   **2**

    (*b*) In lines 3–14, Oedipus declares he still retains some hope in his present difficulties. On what does he rest this hope? What would prove his hope false?   **3**

    (*c*) Write out and scan lines 6–7 (ἐγω διδαξω . . . παθος), marking the quantities and feet.   **3**

3. **Turn to PAGES 86 AND 87 of the Prescribed Text.**

    Refer to lines 71–93 of **Passage 23** (from μαλιστα γ᾽to οὐδεν ἐν γενει).

    (*a*) In lines 71–76, Oedipus tells the Messenger about an oracle. What did this oracle tell Oedipus, and what action did he take after hearing this?   **3**

    (*b*) Refer to lines 77–93. How does the Messenger respond to what Oedipus has told him?   **3**

    (*c*) What impression of the Messenger do you gain from lines 71–93? Refer to the text to support your answer.   **4**

4. **EITHER**

(*a*) What techniques does Sophocles use to hold the audience's attention as the drama unfolds? Refer to the passages in **Greek** and **English** which you have read to justify your answer. **10**

OR

(*b*) The Chorus tell us at the end of the play ". . . none can be called happy until that day when he carries His happiness down to the grave in peace."

What can we learn about the truth of this statement from the plot of the *Oedipus Tyrannus*? Refer to the passages in **Greek** and **English** which you have read 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 4.)

Marks

1. **Turn to PAGE 4 of the Prescribed Text.**

    Refer to lines 1–18 of **Passage 2** (from *οἱ δε* to *πολιν*).

    (*a*) In lines 1–13, why did the Plataeans decide to take action against the Thebans?   **2**

    (*b*) What preparations did the Plataeans make?   **3**

    (*c*) Refer to lines 14–18 (from *φυλαξαντες* to *πολιν*). What were the advantages for the Plataeans in carefully timing their attack?   **4**

2. **Turn to PAGE 5 of the Prescribed Text.**

    Refer to lines 56–74 of **Passage 2** (from *ὡς δ᾽ ἠσθοντο* to *τους ἀνδρας εὐθυς*).

    (*a*) When the main Theban force arrived outside Plataea, what actions did it plan to take, and why?   **2**

    (*b*) Refer to lines 61–74 (from *και οἱ μεν* to *εὐθυς*). Thucydides describes the negotiations between the Plataeans and the Thebans. In what ways do these lines show that Thucydides was a careful and accurate historian? Support your answer with references from the text.   **4**

3. **Turn to PAGES 8 AND 9 of the Prescribed Text.**

    (*a*) Refer to lines 74–81 of **Passage 3** (from "Our constitution" to "poverty"). To what extent do you think that Pericles' description of Athenian democracy at this time is accurate?   **4**

    (*b*) Refer to lines 1–10 of **Passage 4** (from *φιλοκαλουμεν* to *ἐλθειν*). In these lines, Pericles refers to Athenian attitudes to wealth, poverty and decision-making. In what ways does he justify his description of the Athenians?   **5**

4. EITHER

    (*a*) You have read Thucydides' account of the Plataea incident, the funeral speech and the plague. What impression of Thucydides as an historian do these three episodes give? Refer to the **Greek** and **English** passages you have read to support your answer. **10**

    OR

    (*b*) Thucydides spends much time describing human suffering and human failings in *Book II* of his history. To what extent do you think his message about human nature is pessimistic? 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 20, 21, 22 AND 23 of the Prescribed Text.**

   (*a*) Refer to lines 36–61 of **Passage 9** (from "Tell me" to "party"). What are Thrasymachus' main points in his restatement of his definition of "right"? **3**

   (*b*) Refer to lines 79–148 of **Passage 9** (from "Well, let" to "does"). In lines 114–116, Socrates states "For there is no fault or flaw in any science or art, nor is it its business to seek the interest of anything but its subject-matter."

     (i) What examples does he give to support his argument? **3**

     (ii) Which of the two do you find more convincing—Thrasymachus or Socrates? Give reasons for your answers. **3**

2. **Turn to PAGE 24 of the Prescribed Text.**

   Refer to lines 1–16 of **Passage 10** (from σκοπεισθαι δε to ἠ το δικαιον). In these lines Thrasymachus argues that the just man comes off worse than the unjust.

   (*a*) What are the main points which Thrasymachus makes to support his opinion? **3**

   (*b*) To what extent do you agree with Thrasymachus' argument? **3**

3. **Turn to PAGES 29 AND 30 of the Prescribed Text.**

   Refer to **Passage 15** (from ἐγω μεν to ἀκουων).

   (*a*) Describe the three types of good which Glaucon lists in lines 1–22. **3**

   (*b*) Which one does Socrates prefer and how does he describe it? **2**

   (*c*) To what extent do you think the argument about justice is further developed by Glaucon in the **whole** of **Passage 15**? **4**

4. **EITHER**

(*a*) It has been said that there is no better starting-point for the study of philosophy than Plato's *Republic*. To what extent do you agree with this opinion? Support your answer by reference to the **Greek** and the **English** passages. **10**

OR

(*b*) How well does Plato characterise Socrates, Thrasymachus and Glaucon? In what ways does that characterisation affect their arguments? Which characterisation do you consider the most effective? Support your answer by reference to the **Greek** and **English** passages. **10**

(34)

(scaled to 50)

[END OF QUESTION PAPER]

[BLANK PAGE]

[BLANK PAGE]

X015/12/02

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.

SQA
©

EITHER

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

The people of the city of Eretria in Euboea wanted to rebel against Athens and were aided in this by the Spartans. The Spartans managed to force the Athenians to join battle at sea before they were ready to do so.

οἱ δε Λακεδαιμονιοι προσεπεσον και ἐξηναγκασαν τους Ἀθηναιους οὕτως ὁπως τυχοιεν ἀναγεσθαι.

Despite an initial brave resistance, the Athenians were forced to flee and met with differing fates.

δια τοιαυτης δη παρασκευης οἱ Ἀθηναιοι ἀναγαγομενοι και ναυμαχησαντες ὑπερ του λιμενος των Ἐρετριων ὀλιγον μεν τινα χρονον ὁμως και ἀντεσχον,
5 ἐπειτα ἐς φυγην τραπομενοι καταδιωκονται ἐς την γην. και ὁσοι μεν αὐτων προς την πολιν των Ἐρετριων ὡς φιλιαν καταφευγουσι, χαλεπωτατα ἐπραξαν φονευομενοι ὑπ' αὐτων· οἱ δε ἐλθοντες ἐς το ἐπιτειχισμα το ἐν τῃ Ἐρετριᾳ, ὁ εἰχεν αὐτοι, περιγιγνονται και ὁσαι των νεων ἐς Χαλκιδα ἀφικνουνται. λαβοντες δε οἱ Λακεδαιμονιοι δυο και εἰκοσι ναυς των Ἀθηναιων και ἀνδρας τους μεν
10 ἀποκτειναντες, τους δε ζωγρησαντες τροπαιον ἐστησαν.

Nearly all the other cities of Euboea followed Eretria's example and rebelled. News of this caused panic in Athens.

και ὑστερον οὐ πολλῳ Εὐβοιαν ἁπασαν ἀποστησαντες πλην Ὠρεου (ταυτην δε αὐτοι Ἀθηναιοι εἰχεν), και τα ἀλλα καθισταντο. τοις δε Ἀθηναιοις, ὡς ἠλθε τα περι την Εὐβοιαν γεγενημενα, ἐκπληξις μεγιστη παρεστη.

Thucydides (adapted)

οὕτως ὁπως τυχοιεν (lines 1–2) — "in a state of confusion"
ὡς φιλιαν (line 6) — "assuming that it was friendly"

OR

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

Polos has claimed that the orators (public speakers) have great power in the state. Socrates disagrees. He argues that they act as they think best rather than as they wish.

ΣΩ.   φημι γαρ ἐγω τους ῥητορας δυνασθαι ἐν ταις πολεσιν σμικροτατον· οὐδεν γαρ ποιουσιν ὡν βουλονται, ποιουσι μεντοι ὁ τι ἀν αὐτοις δοξῃ βελτιστον εἰναι.

ΠΩΛ.   οὐκουν τουτο ἐστιν το μεγα δυναθαι;

Socrates points out that, if the orators' decisions about what is best are wrong, they will not benefit from them. Polos, however, has claimed that power is good.

5 ΣΩ.   ἀλλ' ἀγαθον οἰει εἰναι, ἐαν τις ποιῃ ταυτα ἀ ἀν δοκῃ αὐτῳ βελτιστα εἰναι, νουν μη ἐχων; και τουτο καλεις συ μεγα δυνασθαι;

ΠΩΛ.   οὐκ ἐγωγε.

ΣΩ.   οὐκουν ἀποδειξεις τους ῥητορας νουν ἐχοντας και τεχνην την ῥητορικην ἀλλα μη κολακειαν, ἐμε ἐξελεγξας; εἰ δε με ἐασεις ἀνελεγκτον, οἱ
10   ῥητορες οἱ ποιουντες ἐν ταις πολεσιν ἀ δοκει αὐτοις οὐδεν ἀγαθον τουτο κεκτησονται, ἡ δε δυναμις ἐστιν, ὡς συ φης, ἀγαθον, το δε ποιειν ἀνευ νου ἀ δοκει και συ ὁμολογεις κακον εἰναι.

ΠΩΛ.   ἐγωγε.

ΣΩ.   πως ἀν οὐν οἱ ῥητορες μεγα δυναιντο ἐν ταις πολεσιν, ἐαν μη Σωκρατης
15   ἐξελεγχθῃ ὑπο Πωλου ὁτι ποιουσιν ἀ βουλονται;

Plato (adapted)

ὁ τι ἀν (line 2)—"whatever"
κεκτησονται (line 11)—"will have gained"

[*END OF QUESTION PAPER*]

[BLANK PAGE]

X015/12/12

CLASSICAL GREEK
HIGHER
Word-list to accompany
Translation

Question 1 (Thucydides)

Ἀθηναιοι, -ων (*m.pl.*)   Athenians

ἀλλα, -ων (*n.pl.*)   everything else

ἀναγομαι   I put to sea

ἀνηρ, ἀνδρος (*m.*)   man

ἀντεχω   I hold on, I resist

ἁπας, ἁπασα, ἁπαν   all

ἀποκτεινω   I kill

ἀποστησαντες (*from* ἀφιστημι   I persuade to rebel)

αὐτοι, -αι, -α   -selves

αὐτον, -ην, -ο   him, her, it

ἀφικνεομαι   I reach

γεγενημενα, -ων (*n.pl.*)   events

γη, γης (*f.*)   land

δε   but, and

δη   indeed

δια (+ *genitive*)   with

δυο, δυοιν   two

εἰκοσι   twenty

ἐκπληξις, -εως (*f.*)   panic

ἐλθοντες (*from* ἐρχομαι   I come)

ἐν (+ *dative*)   in

ἐξαναγκαζω   I force

ἐπειτα   then

ἐπιτειχισμα, -ατος (*n.*)   fort

Ἐρετρια, -ας (*f.*)   Eretria

Ἐρετριοι, -ων (*m.pl.*)   people of Eretria

ἐς (+ *accusative*)   to

ἐστησαν (*from* ἰστημι   I set up)

Εὐβοια, -ας (*f.*)   Euboea

ἐχω   I hold

ζωγρεω   I take prisoner

ἠλθε (*from* ἐρχομαι   I come)

καθισταμαι   I set in order

και   and
      even (line 4)
      as did (line 8)
      also (line 12)

καταδιωκω   I pursue

καταφευγω   I flee

λαβοντες (*from* λαμβανω   I capture

Λακεδαιμονιοι, -ων (*m.pl.*)   Spartans

λιμην, -ενος (*m.*)   harbour

μεγιστος, -η, -ον   greatest

μεν   on the one hand (*or miss this word out*)

ναυμαχεω   I fight at sea

ναυς, νεως (*f.*)   ship

ὁ, ἡ, το   the

οἱ μεν . . . οἱ δε . . .   some . . . others . . .

ὀλιγος, -η, -ον   short

ὁμως   nevertheless

ὁς, ἡ, ὁ   which

ὁσοι, -αι, -α   those . . . which

οὐ   not

οὑτος, αὑτη, τουτο   this

παρασκευη, -ης (*f.*)   lack of preparation

παρισταμαι   I am caused

περι (+ *accusative*)   concerning

περιγιγνομαι   I am saved

πλην (+ *genitive*)   except for

πολις, -εως (*f.*)   city

πολλῳ   much

πραττω   I am treated

προς (+ *accusative*)   to

προσεπεσον (*from* προσπιπτω   I attack)

τις, τις, τι   a

τοιουτος, τοιαυτη, τοιουτο   such

τραπομενοι (*from* τρεπομαι   I turn)

τροπαιον, -ου (*n.*)   trophy

ὑπερ (+ *genitive*)   outside

ὑπο (+ *genitive*)   by

ὑστερον   later

φονευω   I slaughter

φυγη, -ης (*f.*)   flight

χαλεπωτατα   very badly

Χαλκις, -ιδος (*f.*)   Chalcis (a town in Euboea)

χρονος, -ου (*m.*)   time

Ὠρεος, -ου (*m.*)   Oreos (a town in Euboea)

ὡς   when

Question 2 (Plato)

ἀγαθος, -η, -ον   good
ἀλλα   but
ἀν   (*miss this word out*)
ἀνελεγκτος, -ον   unchallenged
ἀνευ (+ *genitive*)   without
ἀποδεικνυμι   I prove
αὐτον, -ην, -ο   him, her, it
βελτιστος, -η, -ον   best
βουλομαι   I want
γαρ   for
δε   but
δοκει   it seems (good)
δυναμαι   I have power
δυναμις, -εως (f.)   power
ἐαν   if
ἐαω   I leave
ἐγω   I
ἐγωγε   I do
        yes (line 13)
εἰ   if
εἰμι   I am
ἐμε (*from* ἐγω   I)
ἐν (+ *dative*)   in
ἐξελεγχω   I convince
ἐχω   I have
και   and
        also (line 12)
κακος, -η, -ον   bad
καλεω   I call
κολακεια, -ας (f.)   flattery

με (*from* ἐγω   I)
μεγας, μεγαλη, μεγα   great
μεντοι   but, however
μη   not
νους, νου (m.)   good sense
ὁ, ἡ, το   the
οἰομαι   I think
ὁμολογεω   I agree
ὁς, ἡ, ὁ   who, what
ὁτι   that
οὐκ   not
οὐδεις, οὐδεμια, οὐδεν   no one, nothing
οὐκουν   surely?
οὖν   then
οὑτος, αὑτη, τουτο   this
ποιεω   I do
πολις, -εως (f.)   state, city
Πωλος, -ου (m.)   Polos
πως   how
ῥητορικος, -η, -ον   rhetorical, in public
        speaking
ῥητωρ, -ορος (m.)   orator, public speaker
σμικροτατον   very little
συ   you
Σωκρατης, -ους (m.)   Socrates
τεχνη, -ης (f.)   skill
τις, τις, τι   someone
ὑπο (+ *genitive*)   by
φημι   I say
ὡς   as

[*END OF WORD-LIST*]

[BLANK PAGE]