

General Certificate of Education  
June 2004  
Advanced Subsidiary Examination



**CLASSICAL CIVILISATION**  
**Unit 2 Greek and Roman Literature**

**CIV2**

Tuesday 8 June 2004 Afternoon Session

**In addition to this paper you will require:**

- an 8-page answer book;
- an insert for use in Question 3 (enclosed).

Time allowed: 1 hour 30 minutes

**Instructions**

- Use blue or black ink or ball-point pen.
- Write the information required on the front of your answer book. The *Examining Body* for this paper is AQA. The *Paper Reference* is CIV2.
- Answer **two** questions on **one** topic.

**Information**

- The maximum mark for this paper is 50.
- Mark allocations are shown in brackets.
- You will be assessed on your ability to use an appropriate form and style of writing, to organise relevant information clearly and coherently, and to use specialist vocabulary, where appropriate. The degree of legibility of your handwriting and the level of accuracy of your spelling, punctuation and grammar will also be taken into account.

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Answer questions on **ONE TOPIC** only.

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**Topic 1** *Homer, Iliad*

Answer **two** questions.

All questions carry 25 marks.

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- 1** Read the passage below in the translation which you have studied, and answer the questions which follow. Achilles (Achilleus) prays to his mother after giving up Briseis.

*The translation of E. V. Rieu*

“The man is raving mad. If he had ever learnt to look ahead, he would be wondering now how he is going to save his army when they are fighting by the ships.” Patroclus did as his friend had told him, brought out Briseis of the lovely cheeks from the hut, and gave her up to the two men, who made their way back along the line of ships with the unhappy girl.

Withdrawing from his men, Achilles wept. He sat down by himself on the shore of the grey sea, and looked across the watery wilderness. Then, stretching out his arms, he poured out prayers to his Mother. “Mother, since you, a goddess, gave me life, if only for a little while, surely Olympian Zeus the Thunderer owes me some measure of regard. But he pays me none. He has let me be flouted by imperial Agamemnon son of Atreus, who has robbed me of my prize and has her with him now.”

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Achilles prayed and wept, and his Lady Mother heard him where she sat in the depths of the sea with her old Father. She rose swiftly from the grey water like a mist.

*Source: HOMER, Iliad, Book 1, p.32 (Penguin)*

*The translation of M. Hammond*

“His mind’s madness is set on disaster, and he will not take thought for the future as well as the past, to preserve his Achaians as they fight by the ships.”

So he spoke, and Patroklos did as his dear friend told him. He brought the beautiful Briseis out of the hut, and gave her to the heralds to take. They went back again to the ships of the Achaians, and the woman went with them, reluctant. Then Achilleus broke in tears, and quickly drew far away from his companions, and sat down on the shore of the grey sea, looking out over the boundless ocean. He stretched out his hands, and prayed long to his dear mother: “Mother, since it was you that bore me, if only to a life doomed to shortness, surely honour should have been granted to me by Olympian Zeus, the high-thunderer. But now he has shown me not even the slightest honour. The son of Atreus, wide-ruling Agamemnon, has dishonoured me: he has taken my prize with his own hands, and keeps it for himself.”

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So he spoke with the tears falling, and his honoured mother heard him, where she sat by the side of her old father in the depths of the sea. Quickly she rose up from the grey sea like a mist.

*Source: HOMER, Iliad, Book 1, pp.11-12 (Penguin)*

*The translation of R. Lattimore*

“For surely in ruinous heart he makes sacrifice  
and has not wit enough to look behind and before him  
that the Achaians fighting beside their ships shall not perish.”

So he spoke, and Patroklos obeyed his beloved companion.  
He led forth from the hut Briseis of the fair cheeks and gave her  
to be taken away; and they walked back beside the ships of the Achaians,

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and the woman all unwilling went with them still. But Achilles weeping went and sat in sorrow apart from his companions beside the beach of the grey sea looking out on the infinite water. Many times stretching forth his hands he called on his mother: 10  
 “Since, my mother, you bore me to be a man with a short life, therefore Zeus of the loud thunder on Olympos should grant me honour at least. But now he has given me not even a little. Now the son of Atreus, powerful Agamemnon, has dishonoured me, since he has taken away my prize and keeps it.” 15  
 So he spoke in tears and the lady his mother heard him as she sat in the depths of the sea at the side of her aged father, and lightly she emerged like a mist from the grey water.

*Source: HOMER, Iliad, Book 1, p.68 (University of Chicago Press)*

*The translation of E. V. Rieu (Revised by Peter Jones and D. C. H. Rieu)*

“That man is raving mad, incapable of understanding the past or the future, let alone how the army is going to survive when it’s fighting for its life by the ships.”

So he spoke, and Patroclus did as his dear companion had told him, brought out fair-cheeked Briseis from their hut and gave her up to the two men, who made their way back along the line of the ships: the girl went unwillingly with them. 5

Withdrawing from his men, Achilles broke into tears. He sat down by himself on the shore of the grey sea and looked out across the boundless ocean. Then, stretching out his arms, he poured out prayers to his mother:

“Mother, since you, a goddess, bore me to live the briefest of lives, surely high-thundering Olympian Zeus owes me some measure of respect. But he pays me none – not even a little. Look how wide-ruling Agamemnon son of Atreus has dishonoured me. He took my prize, made off with her in person and now he has her for himself.” 10

So he spoke in tears, and his lady mother heard him where she sat in the depths of the sea with her old father. She rose swiftly from the grey water like a mist.

*Source: HOMER, Iliad, Book 1, p.13 (Penguin)*

- (a) Explain why Agamemnon had sent for Briseis. Give **four** details. (4 marks)
- (b) By what means does Homer show differences between the characters mentioned in this passage? Support your answer with details from the passage. (6 marks)
- (c) To what extent do women in the *Iliad* have any control over their own lives? Explain your views and support them with details from the books of the *Iliad* which you have read.

You might include discussion of

- the situation and status of Briseis and Chryseis
- Helen’s situation and behaviour in Troy
- Andromache’s relationship with Hector (Hektor)
- the words and actions of Andromache, Hecabe (Hekabe) and Helen after Hector’s (Hektor’s) death
- Briseis’ lament for Patroclus (Patroklos)
- Hecabe’s (Hekabe’s) appeal to Hector (Hektor) not to fight Achilles (Achilleus). (15 marks)

Turn over ►

- 2 Read the passage below in the translation which you have studied, and answer the questions which follow. Nestor expresses his concern for the Danaans (Achaians/Greeks).

*The translation of E. V. Rieu*

“I cannot understand,” replied Nestor the Gerenian horseman, “why Achilles is so much concerned about a casualty here or there, while ignoring the disaster that the whole army has suffered. Our very best men are lying by the ships wounded by arrows or spears. The mighty Diomedes son of Tydeus has been hit; Odysseus the great spearman has been wounded; so has Agamemnon; Eurypylos too has had an arrow in his thigh; and here is another whom I have just brought off the field hit by an arrow from a bow. Yet Achilles, though he is a fighter too, has no concern or pity for the Danaans. Is he waiting till in spite of all we can do our gallant ships go up in flames beside the sea and our army is destroyed piecemeal? I cannot take his place: my limbs are not so supple now and my old strength is gone. Ah, if only I were still as young and vigorous as I was when we and the Eleans came to blows about the lifting of some cattle, and I killed Itymoneus the gallant son of Hypeirochus, who lived in Elis.”

*Source: HOMER, Iliad, Book 11, pp.214-215 (Penguin)*

*The translation of M. Hammond*

Then the Gerenian horseman Nestor answered him: “Now why does Achilleus show such concern for those sons of the Achaians who have been wounded by flying weapons – when he knows nothing of the great distress that has afflicted the whole army? Our leading men are lying wounded in their ships, shot or stabbed. Tydeus’ son, strong Diomedes, has been hit: Odysseus, the famous spearman, and Agamemnon have been stabbed: Eurypylos too has been hit by an arrow in the thigh: and now here is another I have just brought in from the battle hit by an arrow from the string. No, Achilleus is a great fighter but he has no thought or pity for the Danaans. Is he waiting until the Argives can do nothing to stop their fast ships burning by the sea with fire to destroy them, and we are all slaughtered in heaps? Because my strength is not what it once was in the flex of my body. Would that I were as young, and the power was still in me, as when a quarrel arose between us and the Eleans over a cattle raid, when I killed Itymoneus, the brave son of Hypeirochos, who lived in Elis.”

*Source: HOMER, Iliad, Book 11, pp.182-183 (Penguin)*

*The translation of R. Lattimore*

Then in turn the Gerenian horseman Nestor answered him:  
 “Now why is Achilleus being so sorry for the sons of the Achaians who have been wounded with spears thrown, he who knows nothing of the sorrow that has risen along the host, since the bravest are lying up among the ships with arrow or spear wounds?  
 The son of Tydeus, strong Diomedes, was hit by an arrow, and Odysseus has a pike wound, and Agamemnon the spear-famed, and Eurypylos has been wounded in the thigh with an arrow. And even now I have brought this other one, Machaon, out of the fighting hit by an arrow from the bowstring. Meanwhile Achilleus brave as he is cares nothing for the Danaans nor pities them. Is he going to wait then till the running ships by the water are burned with consuming fire for all the Argives can do, till we ourselves are killed one after another? Since there is not any longer in my gnarled limbs the strength that there once was.  
 If only I were young now, and the strength still steady within me,

as that time when a quarrel was made between us and the Eleians  
over a driving of cattle, when I myself killed Itymoneus,  
the brave son of Hypeirochos who made his home in Elis.”

*Source:* HOMER, *Iliad*, Book 11, pp.252 (University of Chicago Press)

*The translation of E. V. Rieu (Revised by Peter Jones and D. C. H. Rieu)*

Nestor the Gerenian charioteer replied:

“Why is Achilles so concerned about a few Greek casualties, when he knows nothing about the disaster affecting the whole army? Our very best men are lying by the ships, hit by missiles or stabbed. Mighty Diomedes has been hit; Odysseus the great spearman has been stabbed; so has Agamemnon; Eurypylos has had an arrow in his thigh; and here is another I have just brought from the battlefield, hit by an arrow. Yet Achilles, great warrior that he is, feels no concern or pity for the Greeks. Is he waiting till, in spite of all we can do, our ships go up in flames beside the sea and we in turn are destroyed? Certainly *my* strength is not what it was or my limbs as supple.

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“Ah, if only I were still as young and with all my powers intact, as I was when we and the Eleians came to blows over some cattle-raids, and I killed strong Itymoneus who lived in Elis.

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*Source:* HOMER, *Iliad*, Book 11, pp.197-198 (Penguin)

- (a) Why did Achilles (Achilleus) send Patroclus (Patroklos) to visit Nestor? (2 marks)
- (b) State **two** things Nestor tells Patroclus (Patroklos) to ask Achilles (Achilleus). (2 marks)
- (c) How effectively does Homer in this passage emphasise the difficulties facing the Achaeans (Achaians/Greeks/Danaans)? Support your answer with details from the passage. (6 marks)
- (d) “Always to be the best warrior and to excel other men in debate.”

How far do the heroes of the *Iliad* exhibit these qualities? Explain your views and support them with details from the books of the *Iliad* which you have read.

You might include discussion of

- Diomedes’ meeting with Glaucus (Glaukos) in Book 6
- the debates between Agamemnon and Achilles (Achilleus) in Book 1 and between Achilles (Achilleus) and Odysseus, Phoenix (Phoinix) and Ajax (Aias) in Book 9
- Patroclus’ (Patroklos’) role in Book 16
- the deaths of Sarpedon, Patroclus (Patroklos) and Hector (Hektor)
- Priam’s visit to Achilles (Achilleus) in Book 24
- the behaviour of Paris (Alexandros) in Book 3.

(15 marks)

Turn over ►

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**3 The passages for Question 3 are printed in the separate Insert.**

Read the passage in the translation which you have studied, and answer the questions below. Zeus and Athene discuss the fate of Hector (Hektor).

- (a) Why is Achilles (Achilleus) chasing Hector (Hektor) round the walls of Troy? (2 marks)
- (b) State **two** things Athene does to help Achilles (Achilleus) after her discussion with Zeus. (2 marks)
- (c) How effectively does Homer portray the nature of the immortals in this passage? Support your answer with details from the passage. (6 marks)
- (d) To what extent do immortals show concern for mortals elsewhere in the *Iliad*? Explain your views and support them with details from the books of the *Iliad* which you have read.

You might include discussion of

- Apollo's response to Chryses in Book 1
- Apollo's involvement in the fighting in Book 16
- Zeus' decisions in Books 1 and 24
- Thetis' concern for Achilles (Achilleus) in Books 1, 18 and 24
- Aphrodite's intervention in Book 3
- Hera's (Here's) reminder to Zeus about Sarpedon in Book 16
- the activities of Hera (Here) and Athene
- Hermes' actions in Book 24.

(15 marks)

**TURN OVER FOR THE NEXT TOPIC**

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**Topic 2** *Homer, Odyssey*Answer **two** questions.

All questions carry 25 marks.

Do **not** answer questions on this topic if you have answered questions on Topic 1.

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- 4 Read the passage below in the translation which you have studied, and answer the questions which follow. Hermes sets out on a mission to Calypso (Kalypso) on the instructions of Zeus.

*The translation of E. V. Rieu*

Zeus had spoken. His Messenger, the Giant-killer, obeyed. Immediately he bound on his feet the lovely sandals of untarnishable gold that carried him with the speed of the wind over the water or the boundless earth; and he picked up the wand which he can use at will to cast a spell upon men's eyes or waken them from sleep. With this wand in his hand, the mighty Giant-killer made his flight. From the upper air he dropped to the Pierian range, and from there swooped down on the sea, and skimmed the waves like a sea-gull drenching the feathers of its wings with spray as it pursues the fish down fearsome troughs of the unharvested deep. So Hermes rode wave after wave, till at length he reached the remote island, where, leaving the blue waters of the sea, he came to the great cavern where the Nymph of the lovely locks was living.

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*Source:* HOMER, *Odyssey*, Book 5, p.71 (Penguin)

*The translation of R. Lattimore*

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*Source:* HOMER, *Odyssey*, Book 5, p.89 (Harper Collins)



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- (a) Give **one** reason why Zeus is sending Hermes to Calypso (Kalypso). (1 mark)
- (b) How does Calypso (Kalypso) react towards Hermes when he visits her? (3 marks)
- (c) How effectively does Homer emphasise Hermes' supernatural qualities in this passage? Support your answer with details from the passage. (6 marks)
- (d) How significant to the plot of the *Odyssey* are the interventions of immortals **other than** Athene? Explain your views and support them with details from the books of the *Odyssey* which you have read.

You might include discussion of

- Zeus' involvement in Book 5
  - Hermes' interventions in Books 5 and 10
  - Poseidon's actions in dealing with Odysseus in Book 5 and with the Phaeacians (Phaiakians) in Book 13
  - the behaviour of minor goddesses and the Sun God in Books 5, 9 and 12
  - Aeolus' (Aiolos') involvement in Book 10.
- (15 marks)

**TURN OVER FOR THE NEXT QUESTION**

**Turn over ►**

- 5 Read the passage below in the translation which you have studied, and answer the questions which follow. Odysseus speaks to the ghost of his mother.

*The translation of E. V. Rieu*

“Mother,” I answered her, “I had to come down to Hades and consult the soul of Theban Teiresias. For I have not yet been near to Achaea, nor set foot on our own land, but have been a wretched wanderer from the very day when I sailed with King Agamemnon for Ilium, the city of fine horses, to fight the Trojans. But tell me what happened to you. What death overtook you? Did you have some lingering illness? Or did Artemis the Archeress visit and kill you with her gentle darts? And tell me of my father and the son I left behind. Is my kingdom safe in their hands, or was it taken by some other man when it was assumed that I would never return? And what of my good wife? How does she feel and what does she intend to do? Is she still living with her son and keeping our estate safe? Or has the best of her countrymen already married her?”

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*Source: HOMER, *Odyssey*, Book 11, p.164 (Penguin)*

*The translation of R. Lattimore*

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*Source: HOMER, *Odyssey*, Book 11, p.172 (Harper Collins)*

- (a) What news is given to Odysseus by his mother about **each** of the following
- Penelope
  - Telemachus (Telemachos)
  - Laertes
  - Odysseus' mother herself? (4 marks)
- (b) By what means does Homer in this passage create a sense of drama? Explain your answer and support it with details from the passage. (6 marks)
- (c) What purposes do you think Book 11 serves in the *Odyssey*? Explain your views and support them with details from the books of the *Odyssey* which you have read.

You might include discussion of

- the position of Book 11 in the structure of the *Odyssey*
- the effect of the news about his family on Odysseus
- the effect of the news about the suitors
- the significance of Odysseus' meeting with the heroes, including Achilles (Achilleus), in Hades
- Circe's role
- the purpose of mythological and religious details. (15 marks)

**TURN OVER FOR THE NEXT QUESTION**

**Turn over ►**

- 6 Read the passage below in the translation which you have studied and answer the questions which follow. Odysseus sends for the unfaithful maidservants.

*The translation of E. V. Rieu*

“Telemachus has only just grown up and his mother would not allow him to order the maids about. But let me go upstairs now to your wife’s bright room and give her the news. Some god has sent her to sleep.”

“Don’t wake her yet,” said the subtle Odysseus. “But tell the women who have behaved disgracefully to come here.”

The old woman left the hall to tell the women and hurry them along, while Odysseus called Telemachus, the cowherd and the swineherd to his side and gave them orders in words that flew: “Start carrying out the dead and make the women help you. Then clean the tables and our fine chairs here with sponges soaked in water.”

*Source: HOMER, Odyssey, Book 22, p.341 (Penguin)*

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*The translation of R. Lattimore*

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*Source: HOMER, Odyssey, Book 22, p.332 (Harper Collins)*

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- (a) Who were the “dead” (Rieu, line 8) or “bodies” (Lattimore, line 12) whose blood the maids were told to clear up? *(1 mark)*
- (b) Give **three** details of the punishments which the maids received. *(3 marks)*
- (c) How does Homer portray the characters mentioned in this passage? Support your answer with details from the passage. *(6 marks)*
- (d) To what extent is Odysseus’ behaviour justified, from the time when he arrives back in Ithaca (Ithaka)? Explain your views and support them with details from the books of the *Odyssey* which you have read.

You might include discussion of

- Odysseus’ disguise and deception
- Telemachus (Telemachos)
- Eumaeus (Eumaios) and other male servants
- Eurykleia (Eurykleia) and other female servants
- Penelope
- the suitors.

*(15 marks)*

**TURN OVER FOR THE NEXT TOPIC**

**Turn over ►**

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**Topic 3** *Plautus*

Answer **two** questions.

All questions carry 25 marks.

Do **not** answer questions on this topic if you have answered questions on Topic 1 or Topic 2.

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- 7 Read the passage below from Plautus' *The Ghost*, and answer the questions which follow. Two slaves, Grumio and Tranio, are having a quarrel.

GRUMIO: Hey there, Tranio! Come out of that kitchen, will you! ... Come out, young whipper-snapper! ... Up to some saucy tricks among the saucepans, I'll be bound... Come out here, you master's ruin! By gum, I'll give you what you deserve if I get you out on the farm, may I die if I don't. What are you hiding in there for, you smelly scullion? Come out here, I tell you! 5

TRANIO: Now then, pig, what's all this clatter about? Out in the street too? Where do you think you are? This isn't the country, you know. Get away from this house, please. Go back to your farm. Go and hang yourself, if you like, only stay away from this door... What are you waiting for? *This?* 10

GRUMIO: Hey, hey, steady on. What's that for?

TRANIO: For being alive.

GRUMIO: I can bear it. I only wish the old master would come home. 15

Source: PLAUTUS, *The Ghost*, p.26, from *The Rope and Other Plays*, tr. E.F. Watling (Penguin)

- (a) Who was the "old master" (line 15) of Grumio and Tranio? (1 mark)
- (b) Give **three** details of what has been happening in the old master's house while he has been away. (3 marks)
- (c) How effective is this passage as an opening to the play? Support your answer with details from the passage. (6 marks)
- (d) How successfully does Plautus exploit the differences between slave types in his comedies? Explain your views and support them with details from *The Ghost*, *The Rope* and *Amphitryo*.

You might include discussion of

- the different slave types
- slaves interacting with other slaves
- slaves interacting with other characters
- slaves on their own.

(15 marks)

- 8 Read the passage below from Plautus' *The Rope*, and answer the questions which follow. Daemones interrogates Labrax.

DAEMONES: Come on, out of it, you son of sacrilege. You girls can go and sit at the altar . . . Where are they?  
 TRACHALIO: They're there already.  
 DAEMONES: Good; that's what I wanted. Now let him attempt to approach them if he dare. Now let's see you try any more lawbreaking. Let him have it. 5  
 LABRAX: I'll get even with you for this.  
 DAEMONES: Still defies us, does he?  
 LABRAX: I want my rights. They're my girls and you've no right to take them away from me. 10  
 TRACHALIO: We'll see about that. Let's have any respectable Cyrenian senator here, and let him tell us whether these are free girls or your girls, and whether you ought not to be locked up in a cell for the rest of your life or until you've worn out every stone of it. 15

Source: PLAUTUS, *The Rope*, p.119, from *The Rope and Other Plays*, tr. E.F. Watling (Penguin)

- (a) The scene of the play is outside the temple. Explain how the two girls came to be at the temple. (3 marks)
- (b) Give **one** reason why Labrax thinks he has rights regarding the girls. (1 mark)
- (c) How effectively does Plautus in this passage use verbal and visual techniques to entertain the audience? Explain your answer and support it with details from the passage. (6 marks)
- (d) "Women are portrayed simply as victims."

To what extent do you agree with this assessment of the role of female characters in Plautus' comedies? Explain your views and support them with details from the *The Ghost*, *The Rope* and *Amphitryo*.

You might include discussion of

- the range of character types
- situations in which female characters have limited scope for action
- situations in which female characters take positive action
- the lighthearted portrayal of female characters. (15 marks)

- 9 Read the passage below from Plautus' *Amphitryo* and answer the questions which follow. Amphitryo expresses his feelings about having been deceived.

AMPHITRYO: Oh gods, whatever shall I do? Deserted by every friend and counsellor. I'll have my revenge on that twister anyway, whoever he is. I shall go straight to the king and tell him the whole story. I'll get that fellow punished for sending my whole family off their heads – that conjuring Thessalian . . . Where is he? Where has he got to? Gods above, I believe he's gone into the house again, to my wife . . . Ah! ! ! 5

Lives there a man in Thebes more cursed than I? What shall I do, disowned, mocked, made a mug of, 10  
By all mankind? By force, I am resolved,  
Into that house I'll enter. Whomsoever  
I find within, be't servant, man, or maid,  
Or wife, or paramour, or my own father,  
Or my own father's father, there and then 15  
I'll hew them into pieces. This I'll do,  
For thus I am resolved. Let all the gods,  
And Jupiter himself, do what they may,  
I will go in . . .

Source: PLAUTUS, *Amphitryo* p.279, from *The Rope and Other Plays*, tr. E.F. Watling (Penguin)

- (a) Who is "that fellow" (line 4)? (1 mark)
- (b) Explain how **and** why Amphitryo and his wife have been deceived. (3 marks)
- (c) How effectively does Plautus create humour in this passage? Explain your answer and support it with details from the passage. (6 marks)
- (d) To what extent do monologues (long speeches by individual characters) contribute to the impact of Plautus' comedies? Support your views with details from *The Ghost*, *The Rope* and *Amphitryo*.

You might include discussion of

- Mercury's prologue in *Amphitryo*
- Sosia's speech to an imaginary lady in *Amphitryo*
- Bromia's speech about the birth of twin boys in *Amphitryo*
- Arcturus' speech in *The Rope*
- Gripus' speech when he finds the trunk in *The Rope*
- Philolaches' first speech in *The Ghost*. (15 marks)

### END OF QUESTIONS

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