



ADVANCED SUBSIDIARY GCE CLASSICAL GREEK

Literature 2 (Translation and Essay)

2991

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 8 page Answer Booklet

Other Materials Required:

None

**Wednesday 20 May 2009
Afternoon**

Duration: 1 hour



INSTRUCTIONS TO CANDIDATES

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- **Write your translations on alternate lines.**
- Translate any **two** passages from Section A and answer any **one** essay question from Section B. You may, if you wish, answer all questions on the same author.
- Do **not** write in the bar codes.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- Each question carries 30 marks.
- The total number of marks for this paper is **90**.
- This document consists of **4** pages. Any blank pages are indicated.

Section A: Translation

Each passage carries 30 marks.

Translate any **two** passages. You may, if you wish, translate both passages from the same author. Write your translations **on alternate lines**.

1 (i)

“εἴη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,
εἰ δὴ ὁμῶν Ἀχιλῆϊ καὶ Ἑκτορι θήσετε τιμὴν.
Ἑκτωρ μὲν θνητός τε γυναικὰ τε θήσατο μαζόν·
αὐτὰρ Ἀχιλλεύς ἐστι θεῶς γόνος, ἣν ἐγὼ αὐτῇ
θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν,
Πηλεΐ, ὃς περὶ κῆρι φίλος γένετ’ ἀθανάτοισι.
πάντες δ’ ἀντιάσθε, θεοί, γάμον· ἐν δὲ σὺ τοῖσι
δαίνυ’ ἔχων φόρμιγγα, κακῶν ἔταρ’, αἰὲν ἄπιστε.”

HOMER, *Iliad* XXIV. 56–63

(ii)

πρῶται τόν γ’ ἄλοχός τε φίλη καὶ πότνια μήτηρ
τιλλέσθην, ἐπ’ ἄμαξαν ἐϋτροχον αἵξασαι,
ἀπτόμεναι κεφαλῆς· κλαίων δ’ ἀμφίσταθ’ ὄμιλος.
καὶ νύ κε δὴ πρόπαν ἡμᾶρ ἐς ἥελιον καταδύντα
Ἑκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
εἰ μὴ ἄρ’ ἐκ δίφροιο γέρων λαοῖσι μετηύδα·
“εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.”
Ὡς ἔφαθ’, οἳ δὲ διέστησαν καὶ εἶξαν ἀπήνη.

HOMER, *Iliad* XXIV. 710–718

2 (i)

“πρῶτον δὲ Κρίτωνα τόνδε σκεψώμεθα τί ἐστὶν ὃ βούλεσθαί μοι
δοκεῖ πάλαι εἰπεῖν.”

“τί δέ, ὦ Σώκρατες,” ἔφη ὁ Κρίτων, “ἄλλο γε ἢ πάλαι μοι
λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον ὅτι χρή σοι φράζειν ὡς
ἐλάχιστα διαλέγεσθαι; φησὶ γὰρ θερμαίνεσθαι μᾶλλον
διαλεγομένους, δεῖν δὲ οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ·
εἰ δὲ μή, ἐνίοτε ἀναγκάζεσθαι καὶ δις καὶ τρίς πίνειν τοὺς τι
τοιοῦτον ποιοῦντας.”

PLATO, *Phaedo* 63d–e

(ii)

“καὶ μὴν”, ἔφη ὁ Κέβης ὑπολαβὼν, “καὶ κατ’ ἐκείνόν γε τὸν
λόγον, ὦ Σώκρατες, εἰ ἀληθὴς ἐστὶν, ὃν σὺ εἴωθας θαμὰ λέγειν,
ὅτι ἡμῖν ἢ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὐσα, καὶ
κατὰ τοῦτον ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὲ χρόνῳ
μεμαθηκέναι ἃ νῦν ἀναμνησκόμεθα. τοῦτο δὲ ἀδύνατον, εἰ μὴ
ἦν που ἡμῖν ἢ ψυχὴ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ εἶδει γενέσθαι.”

PLATO, *Phaedo* 72e–73a

3 (i)

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἀνειμένη μὲν, ὥς ἔοικας, αὖ στρέφῃ.
 οὐ γὰρ πάρεστ' Αἴγισθος, ὅς σ' ἐπεῖχ' αἰεὶ
 μή τοι θυραΐαν γ' οὖσαν αἰσχύνειν φίλους·
 νῦν δ' ὥς ἄπεστ' ἐκεῖνος, οὐδὲν ἐντρέπη
 ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δὴ
 ἐξείπας ὥς θρασεῖα καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σέ καὶ τὰ σά.
 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε
 λέγω κακῶς κλύουσα πρὸς σέθεν θαμά.

SOPHOCLES, *Electra* 516–524

(ii)

ΟΡΕΣΤΗΣ ΗΛΕΚΤΡΑ

ΟΡ. φεῦ φεῦ, τί λέξω; ποῖ λόγων ἀμχανῶν
 ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω.
 ΗΛ. τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;
 ΟΡ. ἦ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;
 ΗΛ. τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.
 ΟΡ. οἴμοι ταλαίνης ἄρα τῇσδε συμφορᾶς.
 ΗΛ. οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε;
 ΟΡ. ὦ σῶμ' ἀτίμως καῖθέως ἐφθαρμένον.
 ΗΛ. οὐτοί ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένε.

SOPHOCLES, *Electra* 1174–1182

4 (i)

“Δημάρητε, οὐκ ἔστι ὅκως οὐ μέγα τι σίνος ἔσται τῇ
 βασιλείᾳ στρατιῇ. τάδε γὰρ ἀρίδηλα ἐρήμου ἐούσης τῆς
 Ἀττικῆς, ὅτι θεῖον τὸ φθεγγόμενον, ἀπὸ Ἐλευσίνος ἰὸν ἐς
 τιμωρίην Ἀθηναίοισι τε καὶ τοῖσι συμμάχοισι. καὶ ἦν μὲν
 γε κατασκήψῃ ἐς τὴν Πελοπόννησον, κίνδυνος αὐτῷ τε
 βασιλείᾳ καὶ τῇ στρατιῇ τῇ ἐν τῇ ἡπείρῳ ἔσται, ἦν δὲ ἐπὶ
 τὰς νέας τράπηται τὰς ἐν Σαλαμῖνι, τὸν ναυτικὸν στρατὸν
 κινδυνεύσει βασιλεὺς ἀποβαλεῖν.”

HERODOTUS, VIII. 65

(ii)

Θεμιστοκλῆς μὲν ταῦτα λέγων διέβαλλε, Ἀθηναῖοι δὲ
 ἐπείθοντο· ἐπειδὴ γὰρ καὶ πρότερον δεδογμένος εἶναι σοφὸς
 ἐφάνη ἐὼν ἀληθῶς σοφός τε καὶ εὖβουλος, πάντως ἐτοῖμοι
 ἦσαν λέγοντι πείθεσθαι. ὥς δὲ οὐτοί οἱ ἀνεγνωσμένοι ἦσαν,
 αὐτίκα μετὰ ταῦτα ὁ Θεμιστοκλῆς ἄνδρας ἀπέπεμπε
 ἔχοντας πλοῖον, τοῖσι ἐπίστευε σιγᾷ ἐς πᾶσαν βάσανον
 ἀπικομένοισι [τὰ αὐτὸς ἐνετείλατο βασιλείᾳ φράσαι]· τῶν
 καὶ Σίκιννος ὁ οἰκέτης αὐτὶς ἐγένετο.

HERODOTUS, VIII. 110

Section B: Essay

Answer **one** question. Each question carries 30 marks.

You are reminded that up to three of the marks will be awarded for quality of written communication.

In answering the essay questions, you are expected to be familiar with the following parts of the text, whether read in Greek or in English:

- | | |
|---|---|
| 1 | Homer, <i>Iliad</i> XXIV |
| 2 | Plato, <i>Phaedo</i> 61e5–68c3, 69e6–77a5 |
| 3 | Sophocles, <i>Electra</i> |
| 4 | Herodotus, VIII. 50–65, 67–72, 74–89, 108–111 |

1 ‘The dominant spirit of the final book of the *Iliad* is compassion.’ Do you agree with this view?

In your answer you may like to consider:

- the words and deeds of the gods in this book
- the speeches and actions of Achilles
- various characters’ speeches about Hector
- the statements that are made about human existence.

[30]

2 Discuss Plato’s idea that the soul is better off without the body, and can exist without it. Do you agree with his arguments?

In your answer you may like to consider:

- the immortality of the soul
- the conflict between soul and body
- the nature of knowledge as recollection by the soul.

[30]

3 Does Clytemnestra deserve her fate?

In your answer you may like to consider:

- her actions within the play and previously
- the excuses she makes to Electra
- Electra’s counter-arguments
- any positive features you think Clytemnestra might show
- the way in which she is treated by Electra and Orestes.

[30]

4 How does Herodotus give a sense of drama and significance to the events he describes?

In your answer you may like to consider:

- the way in which he relates events
- the comments he makes about them
- his selection of details
- his characterisation and use of direct speech
- his use of the divine and the supernatural.

[30]



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