



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
Cambridge International Level 3 Pre-U Certificate
Principal Subject

CLASSICAL GREEK

9787/04

Paper 4 Prose Composition or Comprehension

May/June 2011

1 hour 30 minutes

Additional Materials: Answer Booklet/Paper



READ THESE INSTRUCTIONS FIRST

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **either** Section A **or** Section B.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [] at the end of each question or part question.

This document consists of **4** printed pages and **4** blank pages.



Either

Section A

On **alternate lines** translate the following passage into Greek:

The Persian King uses a Persian custom to work out the nature of a victory.

According to Persian custom, before the army set out it used to march *past* the king, and each soldier as he passed used to throw an arrow into *boxes*, which were then *carefully* preserved. When a certain general came home from campaign, the king, who remembered that the general had been confident that he would capture *Antioch* *by surprise*, asked him if he had taken any cities. The general replied that, although he had not, he had defeated the enemy in a great battle. So the king ordered the army to march *past* him once again, and each man as he passed took an arrow from the *boxes*. Having calculated from the remaining number of arrows how many had died and therefore what sort of victory his general had won, the king became exceedingly angry.

[Total: 40]

<i>past</i>	παρὰ + accusative
<i>box</i>	ἡ θήκη, ης (f.)
<i>careful</i>	ἐπιμελής
<i>by surprise</i>	ἐξ ἀπροσδοκίτου
<i>Antioch</i>	ἡ Ἀντιόχεια

Or

Section B

Read the following passage and answer the questions which follow:

Brutus, the assassin of Caesar, sees a vision, and asks Cassius what he thinks.

ἐπεὶ δὲ διαβαίνειν ἐξ Ἀσίας ἔμελλον, λέγεται τῷ Βρούτῳ μέγα 1
σημεῖον γενέσθαι. φύσει μὲν γὰρ ἦν ἐπεγροήγορος ὁ ἀνὴρ, καὶ
τὸν ὕπνον εἰς ὀλίγου χρόνου μόριον ἀσκήσει καὶ σωφροσύνη
συνῆγεν, ἡμέρας μὲν οὐδέποτε κοιμώμενος, νύκτωρ δὲ
τοσοῦτον ὅσον οὔτε τι πράττειν οὔτε διαλέγεσθαι τινι, πάντων 5
ἀναπαυομένων, παρεῖχε. ὡς οὖν ἔμελλεν ἐξ Ἀσίας διαβιβάζειν
τὸ στρατεύμα, νύξ μὲν ἦν βαθυτάτη, φῶς δ' εἶχεν οὐ πάνυ
λαμπρὸν ἢ σκιηή, πᾶν δὲ τὸ στρατόπεδον σιωπῇ κατεῖχεν. ὁ δὲ
συλλογιζόμενός τι καὶ σκοπῶν πρὸς ἑαυτόν, ἔδοξεν αἰσθέσθαι
τινὸς εἰσιόντος· ἀποβλέψας δὲ πρὸς τὴν εἴσοδον, ὄρᾳ δεινὴν 10
καὶ ἀλλόκοτον ὄψιν ἐκφύλου σώματος καὶ φοβεροῦ, σιωπῇ
παρεστῶτος αὐτῷ. τολμήσας δ' ἐρέσθαι, "τίς ποτ' ὦν" εἶπεν
"ἀνθρώπων ἢ θεῶν, ἢ τί βουλόμενος ἦκεις ὡς ἡμᾶς;"
ὑποφθέγγεται δ' αὐτῷ τὸ φάσμα "ὁ σὸς ὦ Βρούτε δαίμων
κακός· ὄψει δέ με περὶ Φιλίππους." καὶ ὁ Βρούτος οὐ 15
διαταραχθεὶς "ὄψομαι" εἶπεν.

ἀφανισθέντος δ' αὐτοῦ τοὺς παῖδας ἐκάλει, καὶ μήτ' ἀκοῦσαί
τινα φωνὴν μήτ' ἰδεῖν ὄψιν φασκόντων, τότε μὲν ἐπηγροῦνησεν
ἅμα δ' ἡμέρα τραπόμενος πρὸς Κάσσιον ἔφραζε τὴν ὄψιν. ὁ δὲ
τοῖς Ἐπικούρου λόγοις χρώμενος, "ἡμέτερος οὗτος" εἶπεν "ὦ 20
Βρούτε λόγος, ὡς οὐ πάντα πάσχομεν ἀληθῶς οὐδ' ὀρώμεν, ἀλλ'
ὑγρὸν μὲν τι χρῆμα καὶ ἀπατηλὸν ἢ αἰσθησις. δαίμονας δ' οὐτ'
εἶναι πιθανόν, οὔτ' ὄντας ἀνθρώπων ἔχειν εἶδος ἢ φωνὴν ἢ
δύναμιν εἰς ἡμᾶς διήκουσαν.

Plutarch, *Brutus* 36-7 (with omissions)

ἐπεγροήγορος	wakeful
κοιμάομαι	I fall asleep
παρέχει	[here] it is possible
ἔκφυλος	strange
ἐπαγρυπνέω	I stay awake
ὑγρός	fluid, pliant

- (i) Lines 1-2 (*ἐπεὶ δὲ . . . σημείον γενέσθαι*): when did the omen come to Brutus? [1]
- (ii) Lines 2-4 (*φύσει μὲν . . . κοιμώμενος*): apart from his natural wakefulness, how was Brutus able to limit the number of hours he slept? [3]
- (iii) Lines 4-6 (*νύκτωρ δὲ . . . παρείχε*): when did Brutus sleep? [4]
- (iv) Lines 6-8 (*ὡς οὖν . . . κατεῖχεν*): describe the situation on the night before the army was to cross from Asia. [3]
- (v) Lines 8-10 (*ὁ δὲ . . . τινὸς εἰσιόντος*): what was Brutus doing when he heard someone entering the tent? [1]
- (vi) Lines 10-16 (*ἀποβλέψας δὲ . . . εἶπεν*): with reference to the Greek, describe four ways in which Brutus comes across as brave. [4]
- (vii) Lines 17-18 (*ἀφανισθέντος . . . φασκόντων*): when did Brutus summon his attendants, and what did he learn from them? [3]
- (viii) Lines 19-22 (*ὁ δὲ . . . ἡ αἴσθησις*): with reference to the Greek describe the ways in which Cassius attempts to reassure Brutus. [3]
- (ix) Lines 22-24 (*δαίμονας . . . διήκουσαν*): what does Cassius say about 'δαίμονας'? [4]
- (x) Identify and explain:
 a) 'ἡμέρας' (line 4)
 b) 'ἡμᾶς' (line 13). [4]
- (xi) a) Identify one genitive absolute;
 b) comment on the ending of the adjective 'ἀλλόκοτον' (line 11). [2]
- (xii) Which part of which verb is:
 a) ὄψει (line 15)
 b) παρεστῶτος (line 12)? [4]
- (xiii) Identify an example of the following:
 a) an aorist passive participle
 b) a verb which takes the genitive
 c) a middle verb which takes the dative
 d) a participle used conditionally. [4]

[Total: 40]

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