



Oxford Cambridge and RSA

Tuesday 17 May 2022 – Afternoon

A Level Classical Civilisation

H408/11 The World of the Hero

Time allowed: 2 hours 20 minutes



You must have:

- the OCR 12-page Answer Booklet

INSTRUCTIONS

- Use black ink.
- Write your answer to each question in the Answer Booklet. The question numbers must be clearly shown.
- Fill in the boxes on the front of the Answer Booklet.
- This question paper has **three** sections:
Section A – Homer: Answer **either all** the questions on *Iliad* **or all** the questions on *Odyssey*.
Section B – Virgil: Answer **all** the questions.
Section C – Homer and Virgil: Answer Question 7 and **one** question from Questions 8, 9 and 10.

INFORMATION

- The total mark for this paper is **100**.
- The marks for each question are shown in brackets [].
- Quality of extended response will be assessed in questions marked with an asterisk (*).
- This document has **8** pages.

ADVICE

- Read each question carefully before you start your answer.

Section A: Homer

Answer **all** the questions on the text you have studied.

Homer's *Iliad*

Choose **one** of the following translations of the *Iliad* and answer the questions which follow.

Passage A

Homer, *Iliad*, 24.568–602

'So don't provoke my grief-stricken heart any more, sir, or I may break the commands of Zeus and, suppliant though you are in my huts, fail to spare your life.'

So he spoke, and the old man was afraid and did as he was told. Then, like a lion, Achilles leapt out of doors, taking with him two attendants, the warrior Automedon and Alcimedon, the men closest to him after the dead Patroclus. They unyoked the horses and the mules, brought in the herald, old Priam's crier, and sat him down. Then they took out of the polished waggon the immense ransom for Hector's body. But they left a couple of white mantles and a well-woven tunic in which Achilles could wrap the body when he gave it to Priam to take home. 5

Achilles then called out some waiting-women and told them to wash and anoint the body but in another part of his quarters, so that Priam should not see his son. Achilles was afraid that Priam, if he saw him, might in the bitterness of his grief be unable to control his anger; and then his own feelings would be provoked into killing the old man and breaking the commands of Zeus. When the waiting-women had washed and anointed the body with olive-oil and wrapped it in the fine mantle and tunic, Achilles lifted it with his own hands on to a bier, and his comrades helped him to put it in the well-polished waggon. Then he gave a groan and called on his dear companion by name. 10 15

'Patroclus, do not be indignant with me if you learn, down in the halls of Hades, that I let his father have godlike Hector back. The ransom he paid me was a worthy one and I will see that you receive your proper share of it.' 20

Godlike Achilles spoke and returned to his hut, sat down on the inlaid chair he had left – it was on the wall opposite Priam – and said:

'Your demands are granted, venerable sir: your son has been released. He is lying on the bier and at daybreak you will see him for yourself as you take him away. Now let us turn our thoughts to food.' 25

Translation: E.V. Rieu

'So don't try to move my heart further, lest I defy Zeus' command and choose, suppliant though you are, not to spare even you.'

The old king, gripped by fear, was silent. Then the son of Peleus ran from the hut, followed by his two companions, Automedon and Alcimus, the dearest of his friends after dead Patroclus. They un-harnessed the mules and horses, brought in the old king's herald, his crier, and offered him a chair. Then from the well-made cart they lifted down the princely ransom for Hector's body. They left there two white cloaks and a fine tunic, so that the corpse could be wrapped in them, before he gave it back to Priam to take home. Achilles then summoned two servant-girls and ordered them to wash and anoint the body, first carrying it to a place where Priam could not see his son, lest his grief at the sight provoke his anger and Achilles be angered in reply, and kill him in defiance of Zeus' command. When the servant-girls had done washing the body and anointing it with oil, and had dressed it in the fine tunic and wrapped it in a cloak, Achilles himself placed it on a bier, and he and his comrades lifted it into the wooden cart. Then he sighed and called his dead friend by name: 'Patroclus, do not be angered, if even in the House of Hades you learn that I have returned noble Hector to his dear father, who has given a princely ransom. Even of that you shall have your rightful share.'

With this, noble Achilles returned to the hut and sat down again on his richly inlaid chair opposite Priam, saying: 'Venerable lord, your son's body has been placed on a bier and I shall release it to you as you wished. At dawn you may look on him, and carry him back, but now let us eat.'

Translation: A.S. Kline

- 1 Explain how good hospitality (*xenia*) is demonstrated in **Passage A**. Use references to the passage to support your answer. [10]
- 2* Explain how the importance of hospitality (*xenia*) is demonstrated in the *Iliad*. You may use **Passage A** as a starting point in your answer. [20]

Homer's *Odyssey*

Choose **one** of the following translations of the *Odyssey* and answer the questions which follow.

Passage B**Homer, *Odyssey*, 9.267–299**

“We find ourselves here as suppliants at your knees, in the hope that you may give us hospitality, or even give us the kind of gifts that hosts customarily give their guests. Good sir, remember your duty to the gods; we are your suppliants, and Zeus is the champion of suppliants and guests. He is the god of guests: guests are sacred to him, and he goes alongside them.”

5

‘That is what I said, and he answered me promptly out of his pitiless heart: “Stranger, you must be a fool, or must have come from very far afield, to order me to fear or reverence the gods. We Cyclopes care nothing for Zeus with his aegis, nor for the rest of the blessed gods, since we are much stronger than they are. I would never spare you or your men for fear of incurring Zeus’ enmity, unless I felt like it. But tell me where you moored your good ship when you came. Was it somewhere along the coast, or nearby? I’d like to know.”

10

‘His words were designed to get the better of me, but he could not outwit someone with my knowledge of the world. I answered with plausible words: “As for my ship, it was wrecked by the Earthshaker Poseidon on the borders of your land. The wind had carried us on to a lee shore. He drove the ship up to a headland and hurled it on the rocks. But I and my friends here managed to escape with our lives.”

15

‘To this the cruel brute made no reply. Instead, he jumped up, and reaching out towards my men, seized a couple and dashed their heads against the floor as though they had been puppies. Their brains ran out on the ground and soaked the earth. Limb by limb he tore them to pieces to make his meal, which he devoured like a mountain lion, leaving nothing, neither entrails nor flesh, marrow nor bones, while we, weeping, lifted up our hands to Zeus in horror at the ghastly sight. We felt completely helpless. When the Cyclops had filled his great belly with this meal of human flesh, which he washed down with unwatered milk, he stretched himself out for sleep among his flocks inside the cave.’

20

Translation: E.V. Rieu

“But we, for our part, come as suppliant to your knees, hoping for hospitality, and the kindness that is due to strangers. Good sir, do not refuse us: respect the gods. We are suppliants and Zeus protects visitors and suppliants, Zeus the god of guests, who follows the steps of sacred travellers.”

His answer was devoid of pity. “Stranger, you are a foreigner or a fool, telling me to fear and revere the gods, since the Cyclopes care nothing for aegis-bearing Zeus: we are greater than they. I would spare neither you nor your friends, to evade Zeus’ anger, but only as my own heart prompted. 5

But tell me, now, where you moored your fine ship, when you landed. Was it somewhere nearby, or further off? I’d like to know.” 10

His words were designed to fool me, but failed. I was too wise for that, and answered him with cunning words: “Poseidon, Earth-Shaker, smashed my ship to pieces, wrecking her on the rocks that edge your island, driving her close to the headland so the wind threw her onshore. But I and my men here escaped destruction.”

Devoid of pity, he was silent in response, but leaping up laid hands on my crew. Two he seized and dashed to the ground like whelps, and their brains ran out and stained the earth. He tore them limb from limb for his supper, eating the flesh and entrails, bone and marrow, like a mountain lion, leaving nothing. Helplessly we watched these cruel acts, raising our hands to heaven and weeping. When the Cyclops had filled his huge stomach with human flesh, and had drunk pure milk, he lay down in the cave, stretched out among his flocks. 15 20

Translation: A.S. Kline

- 3 Explain how bad hospitality (*xenia*) is demonstrated in **Passage B**. Use references to the passage to support your answer. [10]
- 4* Explain how the importance of hospitality (*xenia*) is demonstrated in the *Odyssey*. You may use **Passage B** as a starting point in your answer. [20]

[Section A Total: 30]

Section B: Virgil

Answer **all** the questions from this section.

Choose **one** of the following translations of the *Aeneid* and answer the questions which follow.

Passage C

Virgil, *Aeneid*, 4.68–88

The flame was eating the soft marrow of her bones and the wound lived quietly under her breast. Dido was on fire with love and wandered all over the city in her misery and madness and like a wounded doe which a shepherd hunting in the woods of Crete has caught off guard, striking her from long range with steel-tipped shaft; the arrow flies and is left in her body without his knowing it; she runs away over all the wooded slopes of Mount Dicte, and sticking in her side is the arrow that will bring her death.

5

Sometimes she would take Aeneas through the middle of Carthage, showing him the wealth of Sidon and the city waiting for him, and she would be on the point of speaking her mind to him but checked the words on her lips. Sometimes, as the day was ending, she would call for more feasting and ask in her infatuation to hear once more about the sufferings of Troy and once more she would hang on his lips as he told the story. Then, after they had parted, when the fading moon was dimming her light and the setting stars seemed to speak of sleep, alone and wretched in her empty house she would cling to the couch Aeneas had left. There she would lie long after he had gone and she would see him and hear him when he was not there for her to see or hear. Or she would keep back Ascanius and take him on her knee, overcome by the likeness to his father, trying to beguile the love she could not declare. The towers she was building ceased to rise.

10

15

Translation: D. West

Meanwhile her tender marrow is aflame, and a silent wound is alive in her breast. Wretched Dido burns, and wanders frenzied through the city, like an unwary deer struck by an arrow, that a shepherd hunting with his bow has fired at from a distance, in the Cretan woods, leaving the winged steel in her, without knowing. She runs through the woods and glades of Dicte: the lethal shaft hangs in her side. Now she leads Aeneas with her round the walls showing her Sidonian wealth and the city she's built: she begins to speak, and stops in mid-flow: now she longs for the banquet again as day wanes, yearning madly to hear about the Trojan adventures once more and hangs once more on the speaker's lips. Then when they have departed, and the moon in turn has quenched her light and the setting constellations urge sleep, she grieves, alone in the empty hall, and lies on the couch he left. Absent she hears him absent, sees him, or hugs Ascanius on her lap, taken with this image of his father, so as to deceive her silent passion. The towers she started no longer rise.

5

10

Translation: A.S. Kline

5 Explain how **Passage C** is a vivid piece of writing.
Use references to the passage to support your answer. [10]

6* 'Admirable but unlikeable.'

Explain whether Dido deserves this description. You may use **Passage C** as a starting point in your answer. Justify your response. [20]

[Section B Total: 30]

Section C: Homer and Virgil

Answer **Question 7** with reference to **Passage C** and **either Passage A or B**.

- 7 Assess which passage you consider creates the greatest sympathy. You should refer to the passage from the *Aeneid* and the passage from the work of Homer you have read. [10]

Answer **one** of the following questions.

Use classical sources, and secondary sources, scholars and/or academic works to support your argument. You should also consider possible interpretations of sources by different audiences.

Either

Homer's *Iliad*

- 8* 'Hero in name, human by nature.'

Explain whether you think Hector behaves in a more human way than heroic way in the *Iliad*. Justify your response. [30]

Or

Homer's *Odyssey*

- 9* 'Goddesses and women are the clever ones in the *Odyssey*, not Odysseus.'

Explain how far you agree with this statement. Justify your response. [30]

Or

Virgil's *Aeneid*

- 10* 'The reader never feels optimistic when reading the *Aeneid*; the epic is completely depressing.'

Explain how far you agree with this statement. Justify your response. [30]

[Section C Total: 40]

END OF QUESTION PAPER

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