



B O A R D O F S T U D I E S
NEW SOUTH WALES

2004

**HIGHER SCHOOL CERTIFICATE
EXAMINATION**

Classical Greek Continuers

General Instructions

- Reading time – 5 minutes
- Working time – 3 hours
- Write using black or blue pen
- Answer all questions in the writing booklet provided
- Extra writing booklets are available

Total marks – 100

Section I Pages 2–5

40 marks

- Attempt Questions 1–3
- Allow about 1 hour and 10 minutes for this section

Section II Pages 6–9

40 marks

- Attempt Questions 4–6
- Allow about 1 hour and 10 minutes for this section

Section III Pages 10–12

20 marks

- Attempt Question 7
- Allow about 40 minutes for this section

Section I — Prescribed Text – Lysias, XII and XXII

40 marks

Attempt Questions 1–3

Allow about 1 hour and 10 minutes for this section

Marks

Question 1 (20 marks)

Translate BOTH extracts into ENGLISH.

- (a) Ἐγὼ τοίνυν, ὦ ἄνδρες δικασταί, ἠξίουں
ίκανὰ εἶναι τὰ κατηγορημένα· μέχρι γὰρ τούτου
νομίζω χρῆναι κατηγορεῖν ἕως ἂν θανάτου δόξη
τῷ φεύγοντι ἄξια εἰργάσθαι· ταύτην γὰρ ἐσχάτην
δίκην δυνάμεθα παρ' αὐτῶν λαβεῖν. ὥστ' οὐκ
οἶδ' ὅ τι δεῖ πολλὰ κατηγορεῖν τοιούτων ἀνδρῶν,
οἱ οὐδ' ὑπὲρ ἑνὸς ἐκάστου τῶν πεπραγμένων δις
ἀποθανόντες δίκην δοῦναι δύναιτ' ἄν. οὐ γὰρ
δὴ οὐδὲ τοῦτο αὐτῷ προσήκει ποιῆσαι, ὅπερ ἐν
τῇδε τῇ πόλει εἰθισμένον ἐστί, πρὸς μὲν τὰ
κατηγορημένα μηδὲν ἀπολογεῖσθαι, περὶ δὲ σφῶν
αὐτῶν ἕτερα λέγοντες ἐνίοτε ἐξαπατῶσιν, ὑμῖν
ἀποδεικνύντες ὡς στρατιῶται ἀγαθοὶ εἰσιν, ἢ ὡς
πολλὰς τῶν πολεμίων ναῦς ἔλαβον τριηραρχή-
σαντες, ἢ πόλεις πολεμίας οὔσας φίλας ἐποίησαν·

9

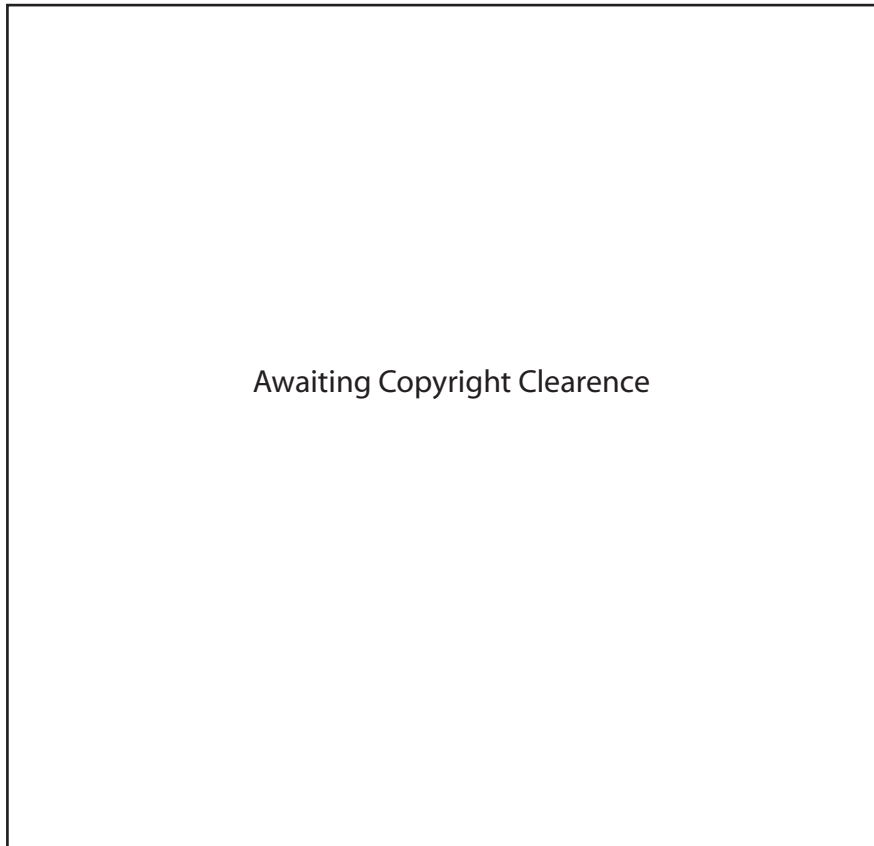
Question 1 continues on page 3

Question 1 (continued)

Marks

(b)

11



End of Question 1

Question 2 (10 marks)

Read the extract, then answer the questions that follow. Use the extract and your knowledge of the text in your answers.

ἀλλὰ τοὺς μάρτυρας ἄξιον ἰδεῖν, οἱ τούτοις μαρτυροῦντες αὐτῶν κατηγοροῦσι, σφόδρα ἐπιλήσιμονας καὶ εὐήθεις νομίζοντες ὑμᾶς εἶναι, εἰ διὰ μὲν τὸ ὑμέτερον πλῆθος ἀδεῶς ἡγούνται τοὺς τριάκοντα σῶσειν, διὰ δὲ Ἐρατοσθένην καὶ τοὺς συνάρχοντας αὐτοῦ δεινὸν ἦν καὶ τῶν τεθνεώτων ἐπ' ἐκφορὰν ἐλθεῖν. . .

καίτοι λέγουσιν ὡς Ἐρατοσθένει ἐλάχιστα τῶν τριάκοντα κακὰ εἴργασται, καὶ διὰ τοῦτο αὐτὸν ἀξιούσι σωθῆναι· ὅτι δὲ τῶν ἄλλων Ἑλλήνων πλείστα εἰς ὑμᾶς ἐξημάρτηκεν, οὐκ οἴονται χρῆναι αὐτὸν ἀπολέσθαι. ὑμεῖς δὲ δείξετε ἢν τινα γνώμην ἔχετε περὶ τῶν πραγμάτων. εἰ μὲν γὰρ τούτου καταψηφιείσθε, δῆλοι ἔσεσθε ὡς ὀργιζόμενοι τοῖς πεπραγμένοις· εἰ δὲ ἀποψηφιείσθε, ὀφθήσεσθε τῶν αὐτῶν ἔργων ἐπιθυμηταὶ τούτοις ὄντες, καὶ οὐχ ἔξετε λέγειν ὅτι τὰ ὑπὸ τῶν τριάκοντα προσταχθέντα ἐποιεῖτε· νυνὶ μὲν γὰρ οὐδεὶς ὑμᾶς ἀναγκάζει παρὰ τὴν ὑμετέραν γνώμην ἀποψηφίσεσθαι.

- | | | |
|-----|--|---|
| (a) | Explain Lysias' allusion to the danger of conducting a funeral procession. | 1 |
| (b) | Briefly explain the role of the Thirty in Athenian politics. | 2 |
| (c) | What are the alleged crimes for which Eratosthenes is on trial? | 3 |
| (d) | Analyse the validity of Lysias' argument in the last part of this extract. | 4 |

In Question 3 you will be assessed on how well you:

- demonstrate an understanding of the prescribed text
 - present a sustained, logical and well-structured answer to the question
-

Marks

Question 3 (10 marks)

Choose ONE of the following questions. Write an essay of two to three pages in length.

- (a) Demonstrate the use of rhetorical devices by Lysias in the speeches that you have read. **10**

OR

- (b) ‘The subjects with which Lysias has to deal were closely connected either with historical events or with the everyday life of his time.’ (E. S. Shuckburgh) **10**

In his speeches, what contribution does Lysias make to our understanding of fifth-century life in Athens?

Section II — Prescribed Text – Aristophanes, *Clouds*

40 marks

Attempt Questions 4–6

Allow about 1 hour and 10 minutes for this section

Marks

Question 4 (20 marks)

Translate BOTH extracts into ENGLISH.

- (a) Μα. ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης 7
ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας.
δακοῦσα γὰρ τοῦ Χαιρεφῶντος τὴν ὀφρῦν
ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.
- Στ. πῶς δῆτα διεμέτρησε;
- Μα. δεξιότατα.
κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν
ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τὸ πόδε,
κᾶτα ψυχεῖση περιέφυσαν Περσικαί.
ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.
- Στ. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.

Question 4 continues on page 7

Question 4 (continued)

- (b) Στ. νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κάπώλεσας. 13
- Φε. φοβεῖ δὲ δὴ τί;
- Στ. τὴν ἔνην τε καὶ νέαν.
- Φε. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;
- Στ. εἰς ἣν γε θήσιν τὰ πρυτανεῖά φασί μοι.
- Φε. ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες. οὐ γάρ ἐσθ' ὅπως
μί' ἡμέρα γένοιτ' ἂν ἡμέραι δύο.
- Στ. οὐκ ἂν γένοιτο;
- Φε. πῶς γάρ, εἰ μὴ περ γ' ἅμα
αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.
- Στ. καὶ μὴν νενόμισται γ'.
- Φε. οὐ γάρ οἶμαι τὸν νόμον
ἴσασιν ὀρθῶς ὅτι νοεῖ.
- Στ. νοεῖ δὲ τί;
- Φε. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.
- Στ. τουτὶ μὲν οὐδέν πω πρὸς ἔνην τε καὶ νέαν.
- Φε. ἐκεῖνος οὖν τὴν κλῆσιν εἰς δύο ἡμέρας
ἔθηκεν, εἷς γε τὴν ἔνην τε καὶ νέαν,
ἵν' αἱ θέσεις γίγνοιτο τῇ νομηνίᾳ.
- Στ. ἵνα δὴ τί τὴν ἔνην προσέθηκεν;
- Φε. ἵν', ὦ μέλε,
παρόντες οἱ φεύγοντες ἡμέρα μιᾷ
πρότερον ἀπαλλάττοιθ' ἐκόντες· εἰ δὲ μή,
ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ.

End of Question 4

Question 5 (10 marks)

Read the extract, then answer the questions that follow. Use the extract and your knowledge of the text in your answers.

ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν προσέχετε·
 ἡδίκημένοι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον.
 πλείστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν
 δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε,
 αἴτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἔξοδος
 μηδενὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάζομεν.
 εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα
 ἠνίχ' ἠρεῖσθε στρατηγόν, τὰς ὀφρῦς ξυνήγομεν
 κάποοῦμεν δεινά, βροντὴ δ' ἐρράγη δι' ἀστραπῆς.
 ἡ σελήνη δ' ἐξέλειπεν τὰς ὁδοὺς, ὁ δ' ἥλιος
 τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας
 οὐ φανεῖν ἔφασκεν ὑμῖν εἰ στρατηγῆσοι Κλέων.
 ἀλλ' ὅμως εἴλεσθε τοῦτον· φασὶ γὰρ δυσβουλίαν
 τῆδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς,
 ἅττ' ἂν ὑμεῖς ἐξαμάρτητ', ἐπὶ τὸ βέλτιον τρέπειν.
 ὡς δὲ καὶ τοῦτο ζυνοῖσει, ῥαδίως διδάξομεν.
 ἦν Κλέωνα τὸν λάρων δῶρων ἐλόντες καὶ κλοπῆς
 εἶτα φιμώσητε τούτου τῶ ξύλῳ τὸν ἀρχένα,
 αὐθις εἰς τὰρχαῖον ὑμῖν, εἴ τι κάξημάρτετε,
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει ζυνοῖσεται.

- | | | |
|-----|--|----------|
| (a) | Explain the relevance of this passage to the two versions of <i>Clouds</i> . | 2 |
| (b) | Discuss Aristophanes' attitude to Cleon in this passage. | 4 |
| (c) | How effective is the personification of the Clouds in this passage? | 4 |

In Question 6 you will be assessed on how well you:

- demonstrate an understanding of the prescribed text
 - present a sustained, logical and well-structured answer to the question
-

Marks

Question 6 (10 marks)

Choose ONE of the following questions. Write an essay of two to three pages in length.

- (a) ἄτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν;
τρειῖς μναὶ διφρίσκου καὶ τροχοῖν Ἄμεινία. **10**

Analyse the issue of creditor and debtor in *Clouds*.

OR

- (b) Aristophanes portrays Socrates as the arch-sophist, atheist and corrupter of the young. Analyse the extent to which the portrayal of Socrates in *Clouds* is a caricature. **10**

Section III — Unseen Texts

20 marks

Attempt Question 7

Allow about 40 minutes for this section

Question 7 (20 marks)

Translate BOTH extracts into ENGLISH.

- (a) **Loathecleon (son) tricks Lovecleon (father) into acquitting his puppy, Labes, in a mock trial.** 10

LOATHECLEON

Come on, daddy, turn over a new leaf. Take this pebble, shut your eyes, rush over to the second urn, and acquit him, father. Come on then, let me usher you around this way, it's quickest.

LOVECLEON

This is the first urn?

LOATHECLEON

It is.

LOVECLEON

There she goes!

LOATHECLEON

*[To the audience] He's fooled; he voted for acquittal unawares.
[To Lovecleon] Let's do the count.*

LOVECLEON

What's our verdict?

Question 7 continues on page 11

Question 7 (continued)

LOATHECLEON

I think it will soon be clear.

ἐκπέφευγας, ὦ Λάβης.
πάτερ πάτερ, τί πέπονθας; οἴμοι. ποῦ 'σθ' ὕδωρ;
ἔπαιρε σαυτόν.

ΦΙΛΟΚΛΕΩΝ

εἰπέ νυν ἐκεῖνό μοι·
ὄντως ἀπέφυγε;

ΒΔΕΛΥΚΛΕΩΝ

νὴ Δί'.

ΦΙΛΟΚΛΕΩΝ

οὐδέν εἰμ' ἄρα.

ΒΔΕΛΥΚΛΕΩΝ

μὴ φροντίσης, ὦ δαιμόνι', ἀλλ' ἀνίστασο.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνείσομαι,
φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι;
ἀλλ', ὦ πολυτίμητοι θεοί, ξύγγνωτέ μοι·
ἄκων γὰρ αὐτ' ἔδρασα κοῦ τοῦ 'μοῦ τρόπου.

ΒΔΕΛΥΚΛΕΩΝ

καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γάρ σ', ὦ πάτερ,
θρέψω καλῶς, ἄγων μετ' ἐμαυτοῦ πανταχοῖ,
ἐπὶ δεῖπνον, εἰς ξυμπόσιον, ἐπὶ θεωρίαν,
ὥσθ' ἠδέως διάγειν σε τὸν λοιπὸν χρόνον·
κοῦκ ἐγχανεῖται σ' ἐξαπατῶν Ἵπέρβολος.
ἀλλ' εἰσίωμεν.

ARISTOPHANES, *Wasps*, 994–1008

ξύνοιδα + dative	<i>I forgive</i>
ἄκων	<i>unwilling</i>
ἀγανακτέω	<i>I am upset</i>
θεωρία	<i>spectacle</i>
ἐγγάσκω	<i>I make a fool of</i>
ἐξαπατάω	<i>I deceive</i>

Question 7 continues on page 12

Please turn over

Question 7 (continued)

- (b) **The Amazonian women failed in their attempt to conquer Athens.**

10

So now, in the first place, I shall recount the ancient ordeals of our ancestors, drawing remembrance thereof from their renown. For they also are events which all men ought to remember, glorifying them in their songs and describing them in the sage sayings of worthy minds; honouring them on such occasions as this, and finding in the achievements of the dead so many lessons for the living.

Ἀμαζόνες γὰρ Ἄρεως μὲν τὸ παλαιὸν ἦσαν θυγατέρες, οἰκοῦσαι δὲ παρὰ τὸν Θερμώδοντα ποταμόν, μόναι μὲν ὀπλισμέναι σιδήρῳ τῶν περὶ αὐτάς, πρῶται δὲ τῶν πάντων ἐφ' ἵππους ἀναβᾶσαι, οἷς ἀνεπίστως δι' ἀπειρίαν τῶν ἐναντίων ἦρουν μὲν τοὺς φεύγοντας, ἀπέλειπον δὲ τοὺς διώκοντας· ἐνομίζοντο δὲ διὰ τὴν εὐψυχίαν μᾶλλον ἄνδρες ἢ διὰ τὴν φύσιν γυναῖκες· . . .

ἄρχουσαι δὲ πολλῶν ἔθνων, καὶ ἔργῳ μὲν τοὺς περὶ αὐτάς καταδεδουλωμένοι, λόγῳ δὲ περὶ τῆσδε τῆς χώρας ἀκούουσαι κλέος μέγα, πολλῆς δόξης καὶ μεγάλης ἐλπίδος χάριν παραλαβοῦσαι τὰ μαχιμώτατα τῶν ἔθνων ἐστράτευσαν ἐπὶ τήνδε τὴν πόλιν. τυχοῦσαι δ' ἀγαθῶν ἀνδρῶν ὁμοίας ἐκτήσαντο τὰς ψυχὰς τῇ φύσει, καὶ ἐναντίαν τὴν δόξαν τῆς προτέρας λαβοῦσαι μᾶλλον ἐκ τῶν κινδύνων ἢ ἐκ τῶν σωματῶν ἔδοξαν εἶναι γυναῖκες. μόναις δ' αὐταῖς οὐκ ἐξεγένετο ἐκ τῶν ἡμαρτημένων μαθούσαις περὶ τῶν λοιπῶν ἄμεινον βουλεύσασθαι.

LYSIAS, *Funeral Oration*, 4–6

χάριν (with preceding genitive) *for the sake of*

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