

# 2009 HSC Classical Greek Extension

## Sample Answers — Written Examination

This document contains ‘sample answers’, or, in the case of some questions, ‘answer may include’. These are developed by the examination committee for two purposes. The committee does this:

- (a) as part of the development of the examination paper to ensure the questions will effectively assess students’ knowledge and skills, and
- (b) in order to provide some advice to the Supervisor of Marking about the nature and scope of the responses expected of students.

The ‘sample answers’ or similar advice, are not intended to be exemplary or even complete responses. They have been reproduced in their original form as part of the examination committee’s ‘working document’. While the handwritten notes have been typed for legibility, no further editorial change or addition has occurred.

## Section I — Prescribed Text

### Question 1 (b) (i)

*Sample answer:*

The *sema kakon* refers to a message written by Proitos to his father-in-law, the King of Lykia and designed to bring about the death of Bellerophon. Proitos had written this message because his wife Anteia had accused Bellerophon of attempted rape. The King of Lykia made several attempts to have Bellerophon killed, but he emerged unscathed from each of these. Consequently the King was sufficiently impressed to offer Bellerophon the hand of his daughter in marriage.

### Question 1 (b) (ii)

*Answer may include:*

Bellerophon's personal qualities are revealed by his actions, by the choice of words applied to him and by the reaction to him of the King and the Lycian people.

His success in killing the Chimaera (179–183) and defeating the Solymoi (184–185), the Amazons (186–187) and the King's ambush (188–189) reveal his courage and heroic qualities. He is favoured by the gods (171) and respectful of them (183). He is described as *amumon* (190).

The King, who has tried to kill him, has a change of heart (191–193), recognising his heroic qualities and offers him the hand of his daughter in marriage and a share of the kingdom. The Lycians too acknowledge his work (194–195).

### Question 1 (b) (iii)

*Sample answer:*

When Diomedes encounters Glaukos on the battlefield and asks who he is, god or mortal, Glaukos replies with a lengthy genealogy, beginning from his Argive ancestor, Sisyphos and including his grandfather, Bellerophon.

Glaukos thus establishes the heroic ancestry, which his father has urged him to live up to. Diomedes, also from Argos, then recognises that his grandfather, Oineus, was a guest-friend of Bellerophon and had exchanged gifts with him. Because of this relationship, Diomedes proposes that they not kill each other but instead exchange armour.

The story of Bellerophon illustrates aspects of the heroic ideal and demonstrates the primacy of guest-friendship even on the field of battle.

**Question 2 (a)**

*Answers may include points such as the following:*

Contrasts that may be identified:

- Battlefield– city
- Military– domestic
- Roles of men– roles of women
- Hector in battle– Hector at home
- Hector– Diomedes
- Hector– Paris
- Helen– Andromache
- Past– present– future (Hector, Astyanax, Andromache, Glaukos)
- Life before the war– reality of the battlefield
- Fathers– sons
- Gods– humans

Maintaining narrative interest:

- Respite from the lengthy catalogue of killings (e.g. the vignettes concerning the background of those killed in battle).
- Presentation of Hector in different spheres and roles
- Broadening the scope of the narrative beyond the specific battle events
- Domestic details with which the audience can identify
- Presentation of the behaviour of the gods in recognisably human terms

**Question 2 (b)**

*Answers may include points such as the following:*

Personal relationships that may be identified:

In Iliad V:

- Relationships within the extended family of the gods, presented in recognisably human terms (e.g. family squabbles)
- Relationships between gods and humans (e.g. Aphrodite and Ares, Zeus and Sarpedon), providing a link between the divine and human worlds

In Iliad VI:

- The encounter between Glaukos and Diomedes, revealing a relationship of which they were previously unaware
- In Troy, relationships between Hector and various members of the royal family, i.e. Hecuba, Paris and Helen, Andromache and Astyanax.

Bringing the Homeric world alive:

- Interactions within the various relationships reveal recognisable aspects of human behaviour
- The elucidation of heroic ideals governing the behaviour of Homeric warriors (e.g. Diomedes, Glaukos and Hector) and of the roles of women within the Homeric world
- On the battlefield encounters between warriors provide some information about Homeric arms and equipment (e.g. the armour of Glaukos and Diomedes)
- Each of those whom Hector encounters in Troy is presented within a specific location so that Troy itself can be visualised
- The interference of the gods in human affairs (e.g. Aphrodite and Ares) reveals the significance of the gods in the Homeric world