



BOARD OF STUDIES
NEW SOUTH WALES

2001

**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 2–3

40 marks

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

Section II Pages 4–6

40 marks

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

Section III Pages 7–8

20 marks

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

Section I — Prescribed Text – Plato, *Republic* Book I

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) εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι, ἐπειδάν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσῃ, εἰσέρχεται αὐτῷ δέος καὶ φροντὶς περὶ ὧν ἔμπροσθεν οὐκ εἰσήει. οἳ τε γὰρ λεγόμενοι μῦθοι περὶ τῶν ἐν Ἄϊδου, ὡς τὸν ἐνθάδε ἀδικήσαντα δεῖ ἐκεῖ διδόναι δίκην, καταγελῶμενοι τέως, τότε δὴ στρέφουσιν αὐτοῦ τὴν ψυχὴν μὴ ἀληθεῖς ὦσιν· καὶ αὐτός—ἦτοι ὑπὸ τῆς τοῦ γήρωσ ἀσθενείας ἢ καὶ ὥσπερ ἤδη ἐγγυτέρω ὧν τῶν ἐκεῖ μᾶλλον τι καθορᾶ αὐτά—ὑποψίας δ' οὖν καὶ δείματος μεστὸς γίγνεται. 8
- (b) Οἴου τοίνυν, ἦν δ' ἐγώ, καὶ τὸ ἀσύμφορον ποιεῖν τοῖς ἄρχουσί τε καὶ κρείττοσι δίκαιον εἶναι ὠμολογήσθαι σοι, ὅταν οἳ μὲν ἄρχοντες ἄκοντες κακὰ αὐτοῖς προστάττωσιν, τοῖς δὲ δίκαιον εἶναι φῆς ταῦτα ποιεῖν ἃ ἐκεῖνοι προσέταξαν—ἄρα τότε, ὦ σοφώτατε Θρασύμαχε, οὐκ ἀναγκαῖον συμβαίνειν αὐτὸ οὕτως, δίκαιον εἶναι ποιεῖν τὸναντίον ἢ ὃ σὺ λέγεις; τὸ γὰρ τοῦ κρείττονος ἀσύμφορον δήπου προστάττεται τοῖς ἥττοσιν ποιεῖν. 12
- Ναὶ μὰ Δί', ἔφη, ὦ Σώκρατες, ὁ Πολέμαρχος, σαφέστατά γε.
Ἐὰν σὺ γ', ἔφη, αὐτῷ μαρτυρήσης, ὁ Κλειτοφῶν ὑπολαβών.
Καὶ τί, ἔφη, δεῖται μάρτυρος; αὐτὸς γὰρ Θρασύμαχος ὁμολογεῖ τοὺς μὲν ἄρχοντας ἐνίοτε ἑαυτοῖς κακὰ προστάττειν, τοῖς δ' ἀρχομένοις δίκαιον εἶναι ταῦτα ποιεῖν.

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.

‘Ὅτι οἶει τοὺς ποιμένας ἢ τοὺς βουκόλους τὸ τῶν προβάτων ἢ τὸ τῶν βοῶν ἀγαθὸν σκοπεῖν καὶ παχύνειν αὐτοὺς καὶ θεραπεύειν πρὸς ἄλλο τι βλέποντας ἢ τὸ τῶν δεσποτῶν ἀγαθὸν καὶ τὸ αὐτῶν, καὶ δὴ καὶ τοὺς ἐν ταῖς πόλεσιν ἄρχοντας, οἱ ὡς ἀληθῶς ἄρχουσιν, ἄλλως πως ἡγήσθαι διανοεῖσθαι πρὸς τοὺς ἀρχομένους ἢ ὡς περ ἂν τις πρὸς πρόβατα διατεθείη, καὶ ἄλλο τι σκοπεῖν αὐτοὺς διὰ νυκτὸς καὶ ἡμέρας ἢ τοῦτο, ὅθεν αὐτοὶ ὠφελήσονται.

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|-----|---|----------|
| (a) | Identify the speaker. | 1 |
| (b) | Explain why Plato has brought this speaker into the dialogue. | 2 |
| (c) | Analyse the argument contained in this extract. | 3 |
| (d) | How does Plato link this argument to the overall discussion on the nature of justice? | 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
-

Question 3 (10 marks)

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

- | | | |
|-----|--|-----------|
| (a) | ‘Socrates, you know very well that it is easier to ask questions than to answer them.’ | 10 |
|-----|--|-----------|

Discuss whether Thrasymachus’ assessment of Socrates’ mode of argument, quoted above, is accurate.

OR

- | | | |
|-----|--|-----------|
| (b) | ‘Ἔστιν ἄρα, ἦν δ’ ἐγώ, δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινῶν ἀνθρώπων; | 10 |
|-----|--|-----------|

‘Can it really be a just man’s business to harm any human being?’

How does this question change the direction of the argument on justice between Socrates and Polemarchus?

Section II — Prescribed Text – Euripides, *Medea*

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) 8
- Μη. μή, πρὸς σε γονάτων τῆς τε νεογάμου κόρης.
Κρ. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ.
Μη. ἀλλ' ἐξελαῶς με κούδεν αἰδέσῃ λιτάς;
Κρ. φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς.
Μη. ὦ πατρίς, ὡς σου κάρτα νῦν μνείαν ἔχω.
Κρ. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πολὺ.
Μη. φεῦ φεῦ, βροτοῖς ἔρωτες ὡς κακὸν μέγα.
Κρ. ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.
Μη. Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἴτιος κακῶν.
Κρ. ἔρπ', ὦ ματαῖα, καὶ μ' ἀπάλλαξον πόνων.
- (b) 12
- πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς
γαῖαν κατοικεῖς καὶ δίκην ἐπίστασαι
νόμοις τε χρῆσθαι μὴ πρὸς ἰσχύος χάριν·
πάντες δέ σ' ἤσθοντ' οὐσαν Ἑλληνες σοφὴν
καὶ δόξαν ἔσχε· εἰ δὲ γῆς ἐπ' ἐσχάτοις
ὄροισιν ᾤκεις, οὐκ ἂν ἦν λόγος σέθεν.
εἴη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις
μήτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος,
εἰ μὴ ἴσημος ἡ τύχη γένοιτό μοι.
τοσαῦτα μὲν σοι τῶν ἐμῶν πόνων πέρι
ἔλεξ'· ἄμιλλαν γὰρ σὺ προὔθηκας λόγων.
ἂ δ' ἐς γάμους μοι βασιλικούς ὠνείδισας,
ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,
ἔπειτα σῶφρων, εἶτα σοὶ μέγας φίλος
καὶ παισὶ τοῖς ἐμοῖσιν—ἀλλ' ἔχ' ἡσυχος.

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.

σάρκες δ' ἄπ' ὀστέων ὥστε πεύκινον δάκρυ
 γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρεον,
 δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θιγεῖν
 νεκροῦ· τύχην γὰρ εἶχομεν διδάσκαλον.
 πατήρ δ' ὁ τλήμων συμφορᾶς ἀγνωσία
 ἄφνω προσελθὼν δῶμα προσπίτνει νεκρῷ·
 ὦμωξε δ' εὐθύς, καὶ περιπτύξας χέρας
 κυνεῖ προσαιδῶν τοιάδ'· ὦ δύστηνε παῖ,
 τίς σ' ὦδ' ἀτίμως δαιμόνων ἀπώλεσε;
 τίς τὸν γέροντα τύμβον ὀρφανὸν σέθεν
 τίθησιν; οἴμοι, συνθάνοιμί σοι, τέκνον.
 ἐπεὶ δὲ θρήνων καὶ γόων ἐπαύσατο,
 χρήζων γεραιὸν ἐξαναστήσαι δέμας
 προσείχεθ' ὥστε κισσὸς ἔρνεσιν δάφνης
 λεπτοῖσι πέπλοις, δεινὰ δ' ἦν παλαίσματα·

- | | | |
|-----|--|---|
| (a) | Identify the woman described in the extract. | 1 |
| (b) | Explain why this woman has been made to suffer. | 2 |
| (c) | Analyse the use of metaphor and simile in the extract. | 3 |
| (d) | Evaluate the effect of the pathos evoked in this part of the Messenger's speech. | 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 or three pages in length.

- (a) Analyse the way in which Euripides portrays Medea's character. Does Euripides make Medea a sympathetic or a sinister character? **10**

OR

- (b) Analyse the way in which Euripides presents the opposition between Greek and foreigner, man and woman, and human and supernatural in the play *Medea*. **10**

Section III — Unseen Texts

20 marks

Attempt Question 7

Allow about 40 minutes for this section

Marks

Question 7 (20 marks)

Translate BOTH extracts into ENGLISH.

(a) **Menelaus sympathises with his brother, Agamemnon.**

9

In the following text, Menelaus, having heard his brother's distressed words, changes his mind and urges Agamemnon not to agree to the sacrifice of his daughter, Iphigenia.

'I swear by Pelops, known as the father of my father and yours, and by Atreus, who begat us, that indeed I will speak to you clearly from my heart and say nothing expedient but what I truly think.'

ἐγὼ σ' ἀπ' ὄσσω ἐκβαλόντ' ἰδὼν δάκρυ
ᾠκτιρα καὐτὸς ἀνταφῆκά σοι πάλιν
καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων,
οὐκ ἐς σὲ δεινός, εἰμὶ δ' οὐπὲρ εἰ σὺ νῦν.
καὶ σοι παραινῶ μήτ' ἀποκτείνειν τέκνον
μήτ' ἀνθελέσθαι τοῦμόν· οὐ γὰρ ἔνδικον
σὲ μὲν στενάζειν, τὰμὰ δ' ἠδέως ἔχειν,
θνήσκειν τε τοὺς σοῦς, τοὺς δ' ἔμοῦς ὄραν φάος.

EURIPIDES, *Iphigenia in Aulis*, 477–484

ἀνταφῆκα	shed in response
ἐξαφίσταμαι (+ gen.)	go back on
παραινῶ	urge
ἀνθελέσθαι	choose instead

Question 7 continues on page 8

Please turn over

Question 7 (continued)

- (b) **Socrates claims that he cannot be harmed by any punishment, including death.** **11**

'Don't interrupt my speech. Just listen to me. I believe that you will benefit if you listen. Now I am about to tell you things which might make you cry out in protest, but please don't.'

εὖ γὰρ ἴστε, ἐάν με ἀποκτείνητε τοιοῦτον ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε Μέλητος οὔτε Ἄνυτος—οὐδὲ γὰρ ἂν δύναίτο—οὐ γὰρ οἶομαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε μεντὰν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἶεται καὶ ἄλλος τις που μεγάλα κακά, ἐγὼ δ' οὐκ οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἢ οὕτωσιν νῦν ποιεῖ, ἄνδρα ἀδίκως ἐπιχειρεῖν ἀποκτιννύουσι.

PLATO, *Apology*, 30 c–d

θεμιτόν	lawful
ἐξελαύνω, ἐξήλασα	banish
ἀτιμώ	deprive of citizen rights
ἐπιχειρέω	attempt
ἀποκτιννύουσι	= ἀποκτείνειν

End of paper