



BOARD OF STUDIES
NEW SOUTH WALES

2009

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 3–5

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 10–11

20 marks

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

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Section I — Prescribed Text – Plato, *Apology*

40 marks

Attempt Questions 1–3

Allow about 1 hour and 10 minutes for this section

Question 1 (20 marks)

Translate BOTH extracts into ENGLISH.

- (a) καὶ μοι, ὦ ἄνδρες Ἀθηναῖοι, μὴ θορυβήσητε, μηδ' ἐὰν δόξω τι ὑμῖν μέγα λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον ὃν ἂν λέγω, ἀλλ' εἰς ἀξιόχρεων ὑμῖν τὸν λέγοντα ἀνοίσω. τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστιν σοφία καὶ οἷα, μάρτυρα ὑμῖν παρέξομαι τὸν θεὸν τὸν ἐν Δελφοῖς. Χαιρεφῶντα γὰρ ἴστε που. οὗτος ἐμός τε ἐταῖρος ἦν ἐκ νέου καὶ ὑμῶν τῷ πλήθει ἐταῖρός τε καὶ συνέφυγε τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατήλθε. καὶ ἴστε δὴ οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ὅτι ὀρμήσειεν. καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλμησε τοῦτο μαντεύσασθαι—καί, ὅπερ λέγω, μὴ θορυβεῖτε, ὦ ἄνδρες—ἤρετο γὰρ δὴ εἴ τις ἐμοῦ εἶη σοφώτερος. ἀνεῖλεν οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι. καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ οὐτοσί μαρτυρήσει, ἐπειδὴ ἐκεῖνος τετελεύτηκεν.

PLATO, *Apology*, 20e3–21a8

- (b) εἴ μοι πρὸς ταῦτα εἶποιτε· “ᾧ Σώκρατες, νῦν μὲν Ἀνύτῳ οὐ πεισόμεθα ἀλλ' ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν· ἐὰν δὲ ἀλῶς ἔτι τοῦτο πράττων, ἀποθανῆ” —εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τούτοις ἀφίετε, εἶποιμ' ἂν ὑμῖν ὅτι “Ἐγὼ ὑμᾶς, ὦ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν, καὶ ἕωσπερ ἂν ἐμπνέω καὶ οἷός τε ὦ, οὐ μὴ παύσωμαι φιλοσοφῶν καὶ ὑμῖν παρακελευόμενός τε καὶ ἐνδεικνύμενος ὅτῳ ἂν ἀεὶ ἐντυγχάνω ὑμῶν, λέγων οἷάπερ εἶθθα, ὅτι “ᾧ ἄριστε ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν, χρημάτων μὲν οὐκ αἰσχύνῃ ἐπιμελούμενος ὅπως σοι ἔσται ὡς πλείστα, καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ ἀληθείας καὶ τῆς ψυχῆς ὅπως ὡς βελτίστη ἔσται οὐκ ἐπιμελῆ οὐδὲ φροντίζεις;”

PLATO, *Apology*, 29c5–29e3

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.

Πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι, ὧ ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῆ κατηγορημένα καὶ τοὺς πρώτους κατηγοροὺς, ἔπειτα δὲ πρὸς τὰ ὕστερον καὶ τοὺς ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγονάσι πρὸς ὑμᾶς καὶ πάλαι πολλὰ ἤδη ἔτη καὶ οὐδὲν ἀληθὲς λέγοντες, οὓς ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας καὶ τούτους δεινούς· ἀλλ' ἐκεῖνοι δεινότεροι, ὧ ἄνδρες, οἱ ὑμῶν τοὺς πολλοὺς ἐκ παίδων παραλαμβάνοντες ἔπειθόν τε καὶ κατηγοροῦν ἐμοῦ μᾶλλον οὐδὲν ἀληθές, ὡς ἔστιν τις Σωκράτης σοφὸς ἀνὴρ, τὰ τε μετέωρα φροντιστῆς καὶ τὰ ὑπὸ γῆς πάντα ἀνεζητηκῶς καὶ τὸν ἥττω λόγον κρείττω ποιῶν. οὗτοι, ὧ ἄνδρες Ἀθηναῖοι, <οἱ> ταύτην τὴν φήμην κατασκεδάσαντες, οἱ δεινοὶ εἰσὶν μου κατήγοροι· οἱ γὰρ ἀκούοντες ἠγούνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς νομίζειν. ἔπειτὰ εἰσὶν οὗτοι οἱ κατήγοροι πολλοὶ καὶ πολὺν χρόνον ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς ἐν ἧ ἂν μάλιστα ἐπιστεύσατε, παῖδες ὄντες ἔνιοι ὑμῶν καὶ μειράκια, ἀτεχνῶς ἐρήμην κατηγοροῦντες ἀπολογουμένου οὐδενός.

PLATO, *Apology*, 18a7–18c8

- (a) Outline the accusations to which Socrates refers in the first sentence of this extract. **2**
- (b) οὓς ἐγὼ μᾶλλον φοβοῦμαι: Explain the reasons for the fear Socrates expresses here. **3**
- (c) How does Socrates go on to defend himself against τὰ πρῶτα ψευδῆ κατηγορημένα? **5**

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) ἀλλ', ὧ πρὸς Διός, οὕτωςί σοι δοκῶ; οὐδένα νομίζω θεὸν εἶναι; **10**

Οὐ μέντοι μὰ Δία οὐδ' ὅπωςτιοῦν.

PLATO, *Apology*, 26e3–5

Based on your reading of Plato's *Apology*, how correct was Meletus in his view of Socrates' religious beliefs?

OR

- (b) Based on your reading of Plato's *Apology*, how skilfully did Socrates defend himself against the charges brought against him at his trial? **10**

Question 4 (continued)

- (b) ΕΥ. ‘Αἴγυπτος, ὡς ὁ πλεῖστος ἔσπαρται λόγος,
ξὺν παισὶ πενήκοντα ναυτίλω πλάτη
Ἄργος κατασχών’ —
- ΑΙ. ληκύθιον ἀπώλεσεν.
- ΕΥ. τουτὶ τί ἦν τὸ ληκύθιον; οὐ κλαύσεται;
- ΔΙ. λέγ’ ἕτερον αὐτῷ πρόλογον, ἵνα καὶ γνῶ πάλιν. 1210
- ΕΥ. ‘Διόνυσος, ὃς θύρσοισι καὶ νεβρῶν δοραῖς
καθαπτὸς ἐν πεύκησι Παρνασσὸν κάτα
πηδᾶ χορεύων’ —
- ΑΙ. ληκύθιον ἀπώλεσεν.
- ΔΙ. οἴμοι πεπλήγμεθ’ αὔθις ὑπὸ τῆς ληκύθου.
- ΕΥ. ἀλλ’ οὐδὲν ἔσται πρᾶγμα· πρὸς γὰρ τουτονὶ 1215
τὸν πρόλογον οὐχ ἔξει προσάψαι ληκύθιον.
‘οὐκ ἔστιν ὅστις πάντ’ ἀνήρ εὐδαιμονεῖ·
ἢ γὰρ πεφυκῶς ἐσθλὸς οὐκ ἔχει βίον,
ἢ δυσγενῆς ὢν’ —
- ΑΙ. ληκύθιον ἀπώλεσεν.
- ΔΙ. Εὐριπίδη, —
- ΕΥ. τί ἐστι;
- ΔΙ. ὑφέσθαι μοι δοκεῖ. 1220
τὸ ληκύθιον γὰρ τοῦτο πνευσεῖται πολὺ.

ARISTOPHANES, *Frogs*, 1206–1221

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.

ΔΙ. κατάβα, πανούργε. καὶ γὰρ ἐγγὺς τῆς θύρας 35
ἤδη βαδίζων εἰμὶ τῆσδ', οἱ πρῶτά με
ἔδει τραπέσθαι. παιδίον, παῖ, ἡμί, παῖ.

ΗΡΑΚΛΗΣ

τίς τὴν θύραν ἐπάταξεν; ὡς κενταυρικῶς
ἐνήλαθ' ὅστις. . . εἶπέ μοι, τουτὶ τί ἦν;

ΔΙ. ὁ παῖς.

ΞΑ. τί ἐστίν;

ΔΙ. οὐκ ἐνεθυμήθης;

ΞΑ. τὸ τί; 40

ΔΙ. ὡς σφόδρα μ' ἔδεισε.

ΞΑ. νῆ Δία, μὴ μαίνοιό γε.

ΗΡ. οὐ τοι μὰ τὴν Δήμητρα δύναμαι μὴ γελᾶν.
καίτοι δάκνω γ' ἐμαυτόν· ἀλλ' ὅμως γελῶ.

ΔΙ. ὦ δαιμόνιε, πρόσελθε· δέομαι γάρ τί σου.

ΗΡ. ἀλλ' οὐχ οἶός τ' εἶμ' ἀποσοβῆσαι τὸν γέλων 45
ὀρῶν λεοντῆν ἐπὶ κροκωτῶ κειμένην.
τίς ὁ νοῦς; τί κόθορνος καὶ ρόπαλον ξυνηλθέτην;
ποῖ γῆς ἀπεδήμεις;

ΔΙ. ἐπεβάτευον Κλεισθένει.

ΗΡ. κάναυμάχησας;

ΔΙ. καὶ κατεδύσαμέν γε ναῦς

τῶν πολεμίων ἢ δώδεκ' ἢ τρισκαίδεκα. 50

ΗΡ. σφῶ;

ΔΙ. νῆ τὸν Ἀπόλλω.

ΞΑ. κᾶτ' ἔγωγ' ἐξηγγρόμην.

ARISTOPHANES, *Frogs*, 35–51

- (a) How does Aristophanes characterise Dionysus in this extract? 3
- (b) What visual humour is suggested in this extract? 3
- (c) Explain how this extract foreshadows the humour of Dionysus' visit to the underworld. 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
-

Question 6 (10 marks)

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

- (a) ΔΙ. ἐγὼ κατῆλθον ἐπὶ ποητήν. **10**
ΕΥ. τοῦ χάριν;
ΔΙ. ἴν' ἡ πόλις σωθεῖσα τοὺς χοροὺς ἄγη.
ὁπότερος οὖν ἂν τῇ πόλει παραινέσειν 1420
μέλλη τι χρηστόν, τοῦτον ἄξειν μοι δοκῶ.

ARISTOPHANES, *Frogs*, 1418–1421

To what extent does Dionysus' final choice reflect Aristophanes' concerns about the situation in Athens?

OR

- (b) 'Aristophanes' comedies are locked into a specific social context and have little to amuse a modern audience.' **10**

To what extent is this true of *Frogs*?

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) **Euripides asks Agathon to infiltrate the women’s assembly and to speak on his behalf.** 8

EURIPIDES

The women at the Thesmophoria are preparing to destroy me this very day, because I slander them.

AGATHON

So what can we contribute to your cause?

EURIPIDES

Everything!

ἐὰν γὰρ ἐγκαθεζόμενος λάθρα
ἐν ταῖς γυναιξίν, ὡς δοκῶν εἶναι γυνή,
ὑπεραποκρίνη μου, σαφῶς σώσεις ἐμέ.
μόνος γὰρ ἂν λέξειας ἀξίως ἐμοῦ.

ΑΓ. ἔπειτα πῶς οὐκ αὐτὸς ἀπολογεῖ παρών;

ΕΥ. ἐ γὼ φράσω σοι. πρῶτα μὲν γινώσκομαι·
ἔπειτα πολιός εἰμι καὶ πώγων ἔχω,
σὺ δ' εὐπρόσωπος, λευκός, ἐξυρημένος,
γυναικόφωνος, ἀπαλός, εὐπρεπῆς ἰδεῖν.

ΑΓ. Εὐριπίδη—

ΕΥ. τί ἐστίν;

ΑΓ. ἐποίησάς ποτε·

“χαίρεις ὀρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς;”

ΕΥ. ἔγωγε.

ΑΓ. μή νυν ἐλπίσης τὸ σὸν κακὸν
ἡμᾶς ὑφέξειν. καὶ γὰρ ἂν μαινοίμεθ' ἄν.

ARISTOPHANES, *Thesmophoriazusae*, 181–196

πολιός, -ά, -όν	grey, grizzled	ἐξυρημένος, -η, -ον	clean shaven
ὁ πώγων, πώγωνος	beard	ἀπαλός, -ή, -όν	soft, tender

Question 7 continues on page 11

- (b) **On the grounds that an athlete should listen only to his trainer's advice, Socrates argues that it is not the opinion of the many which must be regarded, but only that of the man who knows.**

12

SOCRATES Then he ought to fear the blame and welcome the praise of that one man and not of the multitude.

CRITO Obviously.

SOCRATES And he must act and exercise and eat and drink as the one man who is his director and who knows the business thinks best, rather than as all the others think.

CRITO That is true.

ΣΩ. Εἴ εν. ἀπειθήσας δὲ τῷ ἐνὶ καὶ ἀτιμάσας αὐτοῦ τὴν δόξαν καὶ τοὺς ἐπαίνους, τιμήσας δὲ τοὺς τῶν πολλῶν λόγους καὶ μηδὲν ἐπαϊόντων, ἄρα οὐδὲν κακὸν πείσεται;

ΚΡ. Πῶς γὰρ οὐ;

ΣΩ. Τί δ' ἔστι τὸ κακὸν τοῦτο, καὶ ποῖ τείνει, καὶ εἰς τί τῶν τοῦ ἀπειθοῦντος;

ΚΡ. Δῆλον ὅτι εἰς τὸ σῶμα· τοῦτο γὰρ διόλλυσι.

ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τᾶλλα, ὃ Κρίτων, οὕτως, ἵνα μὴ πάντα διΐωμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσchrῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ ὧν νῦν ἡ βουλή ἡμῖν ἔστιν, πότερον τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἔπεσθαι καὶ φοβεῖσθαι αὐτὴν ἢ τῇ τοῦ ἐνός, εἴ τις ἔστιν ἐπαῖων, ὃν δεῖ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἢ σύμπαντας τοὺς ἄλλους;

PLATO, *Crito*, 47b5–d3

ὁ ἔπαινος	<i>praise</i>
ἐπαῖω	<i>I have knowledge</i>
τείνω	<i>I extend</i>
δίειμι	<i>I go through, discuss</i>
ἡβουλή	<i>deliberation, consideration</i>

End of paper

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