



**CLASSICAL GREEK
STANDARD LEVEL
PAPER 1**

Wednesday 15 May 2002 (afternoon)

2 hours

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Answer Question 1.

Translate into English the section of the following passage indicated between the asterisks. A translation of the rest of the passage appears on the facing page. [50 marks]

1. Demosthenes reproaches Aeschines for being more concerned with private grudges than the public good.

5 Ἀκούεις, Ἀισχίνη, [καὶ ἐν αὐτῷ τούτῳ] ἡμῶν ἀμαρτεῖν ἐστὶ θεῶν καὶ πάντα κατορθοῦν; οὐ τῷ συμβούλῳ τῆν τοῦ κατορθοῦν τοὺς ἀγωνιζομένους ἀνέθηκεν δύναμιν, ἀλλὰ τοῖς θεοῖς. τί οὖν, ὦ κατάρατ', ἐμοὶ περὶ τούτων λοιδορεῖ, καὶ λέγεις ἃ σοὶ καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλὴν;

10 * Πολλὰ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἄλλα κατηγορηκός τοῦ αὐτοῦ καὶ κατεψευσμένου, μάλιστα ἑθαύμασα πάντων ὅτε τῶν συμβεβηκότων τότε τῇ πόλει μισηθεὶς οὐχ ὡς ἂν εὖνους καὶ δίκαιος πολίτης ἔσχε τὴν γνώμην οὐδ' ἐδάκρυσεν, οὐδ' ἔπαθεν τοιοῦτον οὐδὲν τῇ ψυχῇ, ἀλλ' ἐπάρας τὴν φωνὴν καὶ γεγηθῶς καὶ λαρυγγίζων ᾤετο μὲν ἐμοῦ κατηγορεῖν δηλονότι, δεῖγμα δ' ἐξέφερεν καθ' ἑαυτοῦ ὅτι τοῖς γεγενημένοις ἄνιστοι οὐδὲν ὁμοίως ἔσχε τοῖς ἄλλοις. καίτοι τὸν τῶν νόμων καὶ τῆς πολιτείας φάσκοντα φροντίζειν, ὡς περ οὗτος νυνί, καὶ εἰ μὴδὲν ἄλλο, τοῦτό γ' ἔχειν δεῖ, ταῦτά λυπεῖσθαι καὶ ταῦτά χαίρειν τοῖς πολλοῖς, καὶ μὴ τῇ προαιρέσει τῶν κοινῶν ἐν τῷ τῶν ἐναντίων μέρει τετάχθαι.

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20 ὁ σὺ νυνὶ πεποιηκὼς εἶ φανερός, ἐμὲ πάντων αἴτιον καὶ δι' ἐμ' εἰς πράγματα φάσκων ἐμπεσεῖν τὴν πόλιν, οὐκ ἀπὸ τῆς ἐμῆς πολιτείας οὐδὲ προαιρέσεως ἀρξάμενων ὑμῶν τοῖς Ἕλλησι βοηθεῖν, ἐπεὶ ἔμοιγ' εἰ τοῦτο δοθείη παρ' ὑμῶν, δι' ἐμ' ὑμᾶς ἡναντιώσθαι τῇ κατὰ τῶν Ἑλλήνων ἀρχῇ πραττομένη, μείζων ἂν δοθείη δωρεὰ συμπασῶν ὧν τοῖς ἄλλοις δεδώκατε. ἀλλ' οὐτ' ἂν ἐγὼ ταῦτα φῆσαιμι (ἀδικοίην γὰρ ἂν ὑμᾶς), οὐτ' ἂν ὑμεῖς εὖ οἴδ' ὅτι συγχωρήσαίτε· οὗτός τ' εἰ δίκαι' ἐποίησε, οὐκ ἂν ἕνεκα τῆς πρὸς ἐμ' ἐχθρας τὰ μέγιστα τῶν ὑμετέρων καλῶν ἐβλάπτε καὶ διέβαλλεν.

Do you hear, Aeschines, [in this very epitaph,] that “Never to fail, e’er to succeed is in the gods’ hands”? It ascribed the power to bring success in battle not to the statesman but to the gods. Why, then, you wretch, do you rail at me on this subject, and say things which I pray the gods will visit upon your own head?

which is what you have clearly done when you allege that I am to blame for everything and that the city fell into troubles because of me, though the city’s practice of helping other Greek states did not originate in policies and principles of mine. For if I were to receive the credit for that, and it were said that it was because of me that you opposed the threatened subjugation of the Greeks, you would have bestowed on me a greater honour than any you had accorded other men. But I would not make this claim, (for I would be doing you an injustice), nor would you, I am sure, concede it; and this man, if he were acting fairly, would not devalue and traduce your greatest deeds of valour to gratify his enmity towards me.

trans. S. Usher