



**Coimisiún na Scrúduithe Stáit**  
**State Examinations Commission**

**LEAVING CERTIFICATE EXAMINATION, 2003**

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**GREEK — HIGHER LEVEL**

**(400 marks)**

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FRIDAY, 20 JUNE — AFTERNOON 2.00 to 5.00

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## A. Translate into Greek:—

When the Athenians knew that the Persians were coming by sea, they sent a man, Pheidippides by name, to Sparta. He ran as quickly as possible, and arrived there the next day. Although the Spartans did not wish the Persians to win, they said they were unable to help because of a festival. Pheidippides returned to Athens, and told the citizens to fight alone. They therefore set out from the city in order to stop the Persians. And so, fighting very bravely at Marathon, they prevented the Persians from enslaving the Greeks, and their fame remains for ever.

festival: *έορτή*

## OR

## B. Read the following passage and answer, in English, the questions which follow:—

(Words of encouragement before a battle in which a prophet will play a major part)

Ἄλλ', ὧ ἄνδρες, οὕτω χρηὶ ποιεῖν ὅπως ἕκαστός τις ἐναντῶ ξυνείσεται τῆς νίκης αἰτιώτατος ὢν. αὕτη γὰρ ἡμῖν, ἂν θεὸς θέλη, νῦν ἀποδώσει καὶ πατρίδα καὶ οἴκους καὶ ἐλευθερίαν καὶ τιμὰς καὶ παῖδας οἷς εἰσὶ καὶ γυναῖκας. ὧ μακάριοι δῆτα, οἳ ἂν ἡμῶν νικήσαντες ἐπίδωσι τὴν πασῶν ἡδίστην ἡμέραν. μνημείου γὰρ οὐδεὶς πλούσιος ὢν οὕτω καλοῦ τεύξεται. ταῦτα δ' εἰπὼν, καὶ μεταστραφεὶς πρὸς τοὺς ἐναντίους, ἠσυχίαν εἶχε· καὶ γὰρ ὁ μάντις παρήγγειλεν αὐτοῖς μὴ πρότερον ἐπιτίθεσθαι, πρὶν τῶν σφετέρων ἢ πέσοι τις ἢ τρωθείη. ἐπειδὴν μέντοι τοῦτο γένηται, “ἡγησόμεθα μέν,” ἔφη, “ἡμεῖς, νίκη δὲ ὑμῖν ἔσται ἐπομένοις, ἐμοὶ μέντοι θάνατος, ὧς γέ μοι δοκεῖ.” καὶ οὐκ ἐψεύσατο, ἀλλ' ἐπεὶ ἀνέλαβον τὰ ὄπλα, αὐτὸς μὲν ὥσπερ ὑπὸ μοῖρας τινὸς ἀγόμενος ἐκπηδήσας πρῶτος, ἐμπεσὼν τοῖς πολεμίοις, ἀποθνήσκει, καὶ τέθραπται ἐν τῇ διαβάσει τοῦ Κηφισσοῦ ποταμοῦ.

ξύννοια: I realize. τυγχάνω: I obtain. μεταστρέφομαι: I turn. τιτρώσκω: I wound.  
μοῖρα: fate.

- (a) What should each person realize? (6)
- (b) What will victory give them? (6)
- (c) What could a rich man not obtain? (6)
- (d) After the speaker finished, what did he do? (7)
- (e) What instructions about attacking did the prophet give? (8)
- (f) Concerning what had he not told a lie? (6)
- (g) According to the writer, why did he act as he did? (6)
- (h) What happened to his body? (5)

2. Translate into English **any three** of the passages **A, B, C, D**. (All passages in this question carry equal marks):– [180]

**A.**

(Hermocrates sends false information to the Athenians, and so delays their retreat)

ὁ δὲ Ἑρμοκράτης αὐτὸς ἐπὶ τούτοις τάδε μηχανᾶται, δεδιῶς μὴ οἱ Ἀθηναῖοι καθ' ἡσυχίαν ἐν τῇ νυκτὶ ἀποχωρήσωσι. πέμπει τῶν ἐταίρων τινὰς τῶν ἑαυτοῦ μετὰ ἰππέων πρὸς τὸ τῶν Ἀθηναίων στρατόπεδον, ἐπεὶ συνεσκόταζεν· οὗτοι δὲ προσελάσαντες καὶ ἀνακαλεσάμενοί τινες ὡς ὄντες τῶν Ἀθηναίων ἐπιτήδαιοι, ἐκέλευον φράζειν Νικίαν μὴ ἀπάγειν τῆς νυκτὸς τὸ στρατεύμα ὡς Συρακοσίων τὰς ὁδοὺς φυλασσόντων, ἀλλὰ καθ' ἡσυχίαν τῆς ἡμέρας παρασκευασάμενον ἀποχωρεῖν. καὶ οἱ μὲν εἰπόντες ἀπήλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς τῶν Ἀθηναίων. οἱ δὲ τῷ ἀγγέλματι πεισθέντες ἡσύχασαν τὴν νύκτα, νομίσαντες οὐκ ἀπάτην εἶναι. καὶ ἐπειδὴ οὐκ εὐθύς ὤρμησαν, ἔδοξεν αὐτοῖς καὶ τὴν ἐπιούσαν ἡμέραν περιμεῖναι ὅπως συσκευάσαιντο οἱ στρατιῶται τὰ χρησιμώτατα.

THUCYDIDES (60)

μηχανάομαι: I devise, scheme. καθ' ἡσυχίαν: at their leisure. ἐπιτήδειος: friend.  
ἀπάτη: trick. συσκευάζομαι: I pack up.

**B.**

(How the sending of the sacred mission to Delos delayed the execution of Socrates)

Τοῦτ' ἔστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἑπτὰ ἐκείνους ᾤχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὐξάντο, τότε, ὡς λέγεται, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἐπειδὴ οὖν ἄρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτενεῖν, πρὶν ἂν εἰς Δῆλον τε ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὴν ὁ ἱερεὺς τοῦ Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολλὸς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμοτηρίῳ ὁ μεταξὺ τῆς δίκης τε καὶ θανάτου.

PLATO (60)

εὐχόμεαι: I pray. θεωρία: sacred mission. καθαρεύω: I am purified.  
στέψω: I crown, decorate.

**C.**

(Aphrodite explains that the gods reward those who respect them, and mentions her neglect by Theseus' son)

Μεγάλη μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος  
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω  
ἐν γῆ θ', ὅσοι ναίουσιν ἀνθρώπων πόλεις.  
τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη,  
φθείρω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.  
ἐνεσι γὰρ δὴ κὰν θεῶν γένει τόδε,  
τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο.  
λόγων δὲ δείξω τῶνδ' ἀλήθειαν τάχα·  
ὁ γάρ με Θησεῶς παῖς, Ἀμάζονος τέκνον,  
μόνος πολιτῶν τῆσδε γῆς Τροίζηνίας  
λέγει κακίστην δαιμόνων μ' εἶναι φύσιν.  
Φοῖβου δ' ἀδελφὴν Ἄρτεμιν, Διὸς κόρη,  
τιμᾶ, μεγίστην δαιμόνων ἠγοῦμενος.

EURIPIDES (60)

ἀνώνυμος: insignificant. Κύπρις: Aphrodite. πρεσβεύω: I honour. τὰ κράτη: power.  
μέγα φρονώω: I am conceited. χαίρω: I rejoice. φύσιν: by nature. κόρη: daughter.

D.

(Briseis grieves for the dead Patroclus, recalling his support when her husband was killed by Achilles)

“Πάτροκλέ μοι δειλῆ πλεῖστον κεχαρισμένε θυμῷ,  
ζῶν μὲν σε ἔλειπον ἐγὼ κλισίῃθεν ἰούσα,  
νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,  
ἄψ ἀνιοῦσ’ ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί.  
ἄνδρα μὲν ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ  
εἶδον πρὸ πόλιος δεδαϊγμένον ὄξεϊ χαλκῷ,  
τρεῖς τε κασιγνήτους, τοὺς μοι μῖα γείνατο μήτηρ,  
κηδείους, οἳ πάντες ὀλέθριον ἡμᾶρ ἐπέσπον.  
οὐδὲ μὲν οὐδέ μ’ ἔασκες, ὅτ’ ἀνδρ’ ἐμὸν ὠκύς Ἀχιλλεύς  
ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,  
κλαίειν.”

HOMER (60)

δειλός: unhappy. κεχαρισμένος: pleasing. κλισίῃθεν: from the tent. κιχάνομαι: I find.  
ὄρχαμος: leader. δεδαϊγμένος: pierced. κασιγνήτος: brother. κηδείος: dear, beloved.  
ὀλέθριον ἡμᾶρ: day of destruction. ἔάω: I allow. πέρθω: I destroy.

3. Answer **either** Section A or Section B in this question:—

[80]

A.

(i) Translate into English:—

(50)

ἀλλὰ διὰ τί δή ποτε μετ’ ἐμοῦ χαίρουσι τινες πολὺν χρόνον διατρίβοντες; ἀκηκόατε, ᾧ ἄνδρες Ἀθηναῖοι, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐγὼ εἶπον· ὅτι ἀκούοντες χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς, οὔσι δ’ οὔ. ἔστι γὰρ οὐκ ἀηδές. ἐμοὶ δὲ τοῦτο, ὥς ἐγὼ φημι, προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντείων καὶ ἐξ ἐννυπνίων καὶ παντὶ τρόπῳ ᾧ πέρ τις ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὅτιοῦν προσέταξε πράττειν. ταῦτα, ᾧ ἄνδρες Ἀθηναῖοι, καὶ ἀληθῆ ἔστιν καὶ εὐέλεγκτα. εἰ γὰρ δὴ ἔγωγε τῶν νέων τοὺς μὲν διαφθείρω τοὺς δὲ διέφθαρκα, χρῆν δήπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πάποτε τι συνεβούλευσα, νυνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν καὶ τιμωρεῖσθαι.

THE INTELLECTUAL REVOLUTION

(ii) Answer **any three** of the following questions. They carry ten marks each:—

(30)

- Outline briefly how Socrates differed from the Sophists.
- Explain what is meant by the term “to serve as a prytanis”.
- What do we learn about Socrates’ character from his behaviour in prison?
- Name the prosecutors of Socrates and state the charges brought against him.
- Explain the case of ἐμοῦ and the mood of τιμωρεῖσθαι underlined above.

**B.**

(i) Translate into English:—

(50)

Ἔκτορα δ' ἀσπεργὲς κλονέων ἔφεπ' ὠκὺς Ἀχιλλεύς.  
ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφιοι δῖηται,  
ὄρσας ἕξ εὐνήης, διὰ τ' ἄγκεα καὶ διὰ βήσσης·  
τὸν δ' εἰ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνω,  
ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρη·  
ὥς Ἔκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.  
ὄσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων  
ἀντίον ἀΐξασθαι εὐδμήτους ὑπὸ πύργους,  
εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,  
τοσσάκι μιν προπάραιθεν ἀποστρέψασκε παραφθὰς  
πρὸς πεδῖον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ.  
ὥς δ' ἐν ὀνείρω οὐ δύναται φεύγοντα διώκειν·  
οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν·  
ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὄς ἀλύξαι.

A WORLD OF HEROES

(ii) Answer **any three** of the following questions. They carry ten marks each:—

(30)

- (a) Comment on the part played by the gods in this book.
- (b) What happened to Hektor's body after he was killed? Why do you think these things were done to it?
- (c) Scan **line 3** in the piece above. Mark the quantities, and name the metre.
- (d) Explain briefly what is meant by describing the Iliad as an *oral epic*.
- (e) Write a brief note on the character of Hektor as shown in Book 22.

4. Answer **three** of the following questions. At least **one** question must be chosen from Section A and **one** question from Section B. The **third** question may be chosen from **either** Section A **or** Section B. (Each question carries thirty marks):—

[90]

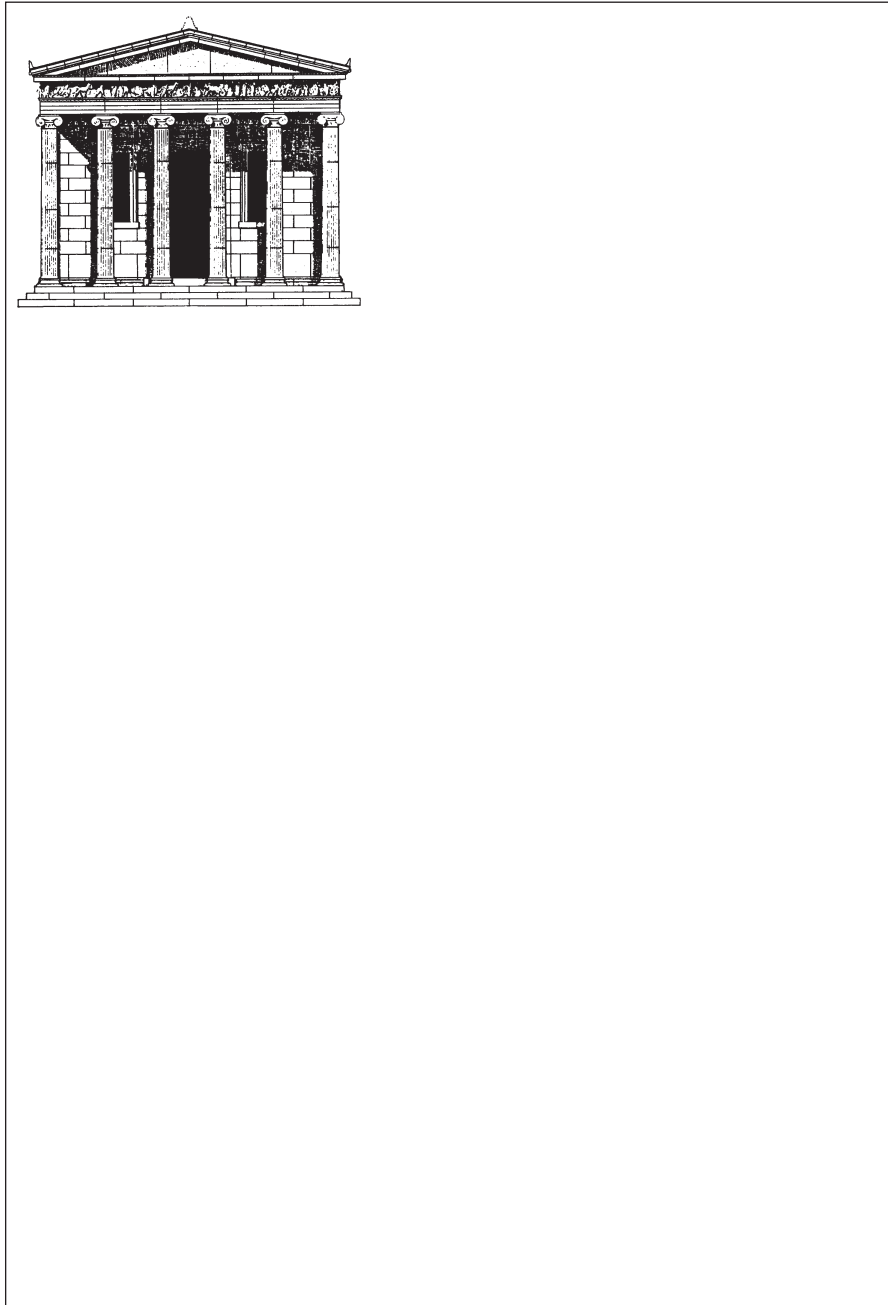
**A.**

- (i) Make a critical assessment of the Sicilian expedition, suggesting reasons for its failure.
- (ii) Write notes on **any two** of the following:  
Cleisthenes; Pylos and Sphacteria; Rule of the Thirty; Battle of Mantinea; Battle of River Granicus.
- (iii) Trace and explain the emergence of Macedonia as the leading power in Fourth Century Greece.
- (iv) Describe and comment on the main features of:—
  - (a) the Spartan system of government
  - (b) the Spartan way of life.

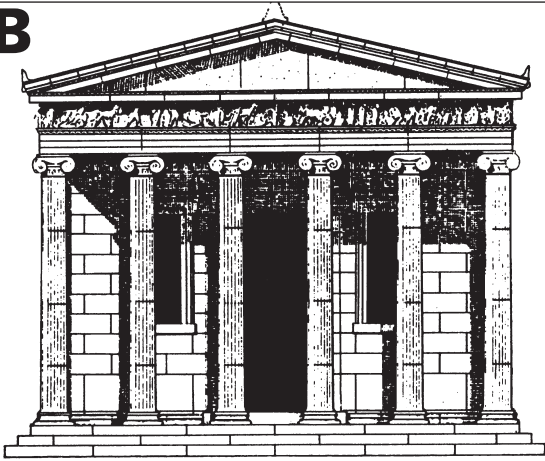
**B.**

- (i) Outline the theme of **three** of the works by Xenophon. Show how events in his life led him to write these books.
- (ii) Write a brief account of the life of Sophocles. Comment on the ways he contributed to the development of tragedy, with references to his plays.
- (iii) Explain the difference between Black Figure and Red Figure vases. Name **one** painter, and describe **one** of his vases that appeals to you.
- (iv) Having looked at photographs **A**, **B** and **C** below, answer **two** of the following questions:—
  - (a) To what period does the statue shown in Photograph **A** belong? Comment on the design and execution of the piece.
  - (b) Name the temple shown in Drawing **B**. Describe the main features of the building.
  - (c) Photograph **C** shows a statue from the Fourth Century B.C. List the features of this statue which differ from the features of statues of female figures from the Archaic period.

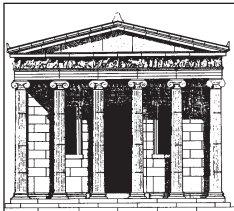
**A**



**B**



**C**



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