



Coimisiún na Scrúduithe Stáit
State Examinations Commission

LEAVING CERTIFICATE EXAMINATION, 2015

ANCIENT GREEK — HIGHER LEVEL

(400 marks)

TIME: 3 Hours

Wednesday, 17 JUNE – MORNING 9.30 – 12.30

A. Translate into Greek:-

Once Zeus decided to destroy the race of men with a great flood. Having learned this, Prometheus ordered his son Deucalion to make a ship in order to save himself and his wife Pyrrha.

After the flood they saw that no one else was alive upon the earth. Ordered by an oracle to throw behind them the bones of their grandmother, at first they were confused. But at last they took some stones and threw these behind them. The stones thrown by Deucalion and Pyrrha became men and women.

flood: ὁ κατακλυσμός (-οῦ).

Prometheus: ὁ Προμηθεύς (-έως).

Deucalion: ὁ Δευκαλίων (-ωνος).

Pyrrha: ἡ Πύρρα (-ας).

oracle: τὸ χρηστήριον (-ου).

behind them: εἰς τοῦπισθεν.

bones: τὰ ὀστά (-ῶν).

grandmother: ἡ τήθη (-ης).

I am confused: ἀπορέω.

OR

B. Read the following passage and answer, in English, all the questions which follow:-

(The comedian Philip, skilled at making people laugh, comes uninvited to Callias' dinner party. He finds the philosophers dining there a tough audience.)

ἐκεῖνοι μὲν οὖν σιωπῇ ἐδείπνουν. Φίλιππος δ' ὁ γελωτοποιὸς κρούσας τὴν θύραν εἶπεν ὅτι εἰσελθεῖν βούλοιο. ὁ οὖν Καλλίας ἀκούσας ταῦτα εἶπεν· “εἰσίστω οὖν.” ὁ δὲ στὰς ἐπὶ τῷ ἀνδρῶνι ἔνθα τὸ δεῖπνον ἦν εἶπεν· “ὅτι μὲν γελωτοποιός εἰμι, ἴστε πάντες· ἤκω δὲ προθύμως νομίσας γελοϊότερον εἶναι τὸν ἄκλητον ἢ τὸν κεκλημένον ἐλθεῖν ἐπὶ τὸ δεῖπνον.” “κατακλίνου τοίνυν,” ἔφη ὁ Καλλίας.

δειπνούντων δὲ αὐτῶν ὁ Φίλιππος γελοῖόν τι εὐθύς ἐπεχειρεῖ λέγειν. ὡς δ' οὐκ ἐκίνησε γέλωτα, τότε μὲν ἄχθεσθεις φανερός ἐγένετο. αὐθις δ' ὀλίγον ὕστερον ἄλλο τι γελοῖον ἐβούλετο λέγειν. ὡς δὲ οὐδὲ τότε ἐγέλασαν ἐπ' αὐτῷ, παυσάμενος τοῦ δεῖπνου συγκαλυψάμενος κατέκειτο. καὶ ὁ Καλλίας, “ὦ Φίλιππε,” ἔφη, “ὀδύνη σε εἴληφε;” καὶ ὃς ἀναστενάξας, “ναὶ μὰ Δί’,” ἔφη, “ὦ Καλλία, μεγάλη γὰρ· ἐπεὶ γὰρ γέλως ἐξ ἀνθρώπων ἀπόλωλεν, ἔρρω τὰ ἐμὰ πράγματα.”

ἀνδρῶν: men's apartment.

ἄκλητος: uncalled, uninvited.

ἐπιχειρέω: I try.

ἄχθομαι: I am upset.

συγκαλύπτομαι: I wrap myself up, cover my face.

ὀδύνη: pain.

ἔρρω: I come to an end, am finished.

- (a) Describe what was happening before Philip's arrival. (6)
- (b) What did Philip do to gain admission? (6)
- (c) Explain how Philip justified coming uninvited to the dinner party. (8)
- (d) Why did Philip become clearly upset? (6)
- (e) What did he wish to do a little later, and with what result? (6)
- (f) How did Philip react to this result? (6)
- (g) What explanation does Philip give to Callias for his great pain? (6)
- (h) In your view, what kind of person is Philip? Support your answer with reference to the passage. (6)

A.

- (i) *(Proxenus invites Xenophon to join the expedition in support of Cyrus. Before agreeing, Xenophon consults Socrates for advice.)*

ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος. Πρόξενος γὰρ αὐτὸν μετεπέμψατο οἴκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μὲντοι Ξενοφῶν ἀναγνούς τὴν ἐπιστολὴν ἀνακινουῖται Σωκράτει· ὁ δὲ συμβουλεύει αὐτῷ ἐλθόντι εἰς Δελφοὺς ἀνακινῶσαι τῷ θεῷ.

ἔλθων δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω τίνι ἂν θεῶν θύων καὶ εὐχόμενος ἀσφαλῶς ἔλθοι τὴν ὁδὸν ἣν ἐπινοεῖ· καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἠτιᾶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἠρώτα, πότερον λῶρον εἴη αὐτῷ πορεύεσθαι ἢ μένειν. “ἐπεὶ μὲντοι οὕτως ἦρου, ταῦτ’,” ἔφη, “χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν.”

XENOPHON (90)

μεταπέμπομαι: I summon. ξένος: friend κρείττω ... νομίζω: I have more regard.
ἀναγιγνώσκω: I read. ἀνακινῶ/ ἀνακινούομαι (+ Dative Case): I consult.
ἐπινοεῶ: I have in mind. ἀναίρεῶ: I answer. αἰτιάζομαι: I criticise. λῶρον, λῶρον: better.

OR

- (ii) *(Socrates ironically points out the advantages of dying in war. He notes in particular the speeches in praise of the dead, which have a bewitching effect on those who hear them.)*

καλὸν ἔστι τὸ ἐν πολέμῳ ἀποθνήσκειν. ταφῆς γὰρ καλῆς τυγχάνει, καὶ ἂν πένης τις ὢν τελευτήσῃ· καὶ ἐπαίνου τυγχάνει, καὶ ἂν φαῦλος ᾖ, ὑπ' ἀνδρῶν σοφῶν, οἱ οὕτως καλῶς ἐπαινοῦσιν, ὥστε γοητεύουσι ἡμῶν τὰς ψυχάς. καὶ τὴν πόλιν ἐπαινοῦσι καὶ τοὺς τετελευτηκότας ἐν τῷ πολέμῳ καὶ τοὺς προγόνους ἡμῶν καὶ ἡμᾶς αὐτούς, ὥστ' ἔγωγε ἠγούμαι μείζων καὶ γενναιότερος καὶ καλλίων γεγονέναι.

καὶ ἀεὶ μετ' ἐμοῦ ξένοι τινὲς συνακροῶνται, πρὸς οὓς ἐγὼ σεμνότερος γίγνομαι· καὶ ἐκεῖνοι δοκοῦσί μοι ἠγεῖσθαι τὴν πόλιν θαυμασιωτέραν εἶναι ἢ πρότερον, ὑπὸ τοῦ λέγοντος ἀναπειθόμενοι. καὶ αὕτη ἡ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς· μόγισ δὲ τετάρτη ἢ πέμπτη ἡμέρα ἀναμιμνήσκομαι ἐμαυτοῦ καὶ αἰσθάνομαι ὅπου γῆς εἰμι, τέως δὲ οἶμαι ἐν μακάρων νήσοις οἰκεῖν.

PLATO (90)

ταφή: burial. φαῦλος: contemptible. γοητεύω: I bewitch. ἠγέομαι: I believe.
γενναῖος: noble. συνακροάομαι: I listen alongside. σεμνός: grand, majestic.
θαυμάσιος: wonderful. σεμνότης: grandeur, majesty. μόγισ: with difficulty.
ἀναμιμνήσκομαι (+ Genitive Case): I remember. τέως: in the meantime. μάκαρ: blessed.

B.

- (i) (*Athena advises Theseus for the good of his city not to return the bones of dead warriors to the Argives before getting an oath from Adrastus, their king. Theseus welcomes her advice.*)

ΑΘΗΝΑ ἄκουε, Θησεῦ, τούσδ' Ἀθηναίᾱς λόγους,
ἅ' χρή σε δρᾶσαι, δρώντα δ' ὠφελεῖν τάδε.
μὴ δῶς τὰδ' ὅστ' αὖ τοῖσδ' ἐς Ἀργείαν χθόνα
παισὶν κομίζῃν ῥαδίως οὕτω μεθείς,
ἀλλ' ἀντὶ τῶν σῶν καὶ πόλεως μοχθημάτων
πρῶτον λάβ' ὄρκον, τόνδε ὀμνύναι χρεῶν
Ἄδραστον· οὗτος κύριος, τύραννος ὦν,
πάσης ὑπὲρ γῆς Δαναϊδῶν ὀρκωμοτεῖν.

ΘΗΣΕΥΣ δέσποιν' Ἀθάνᾱ, πείσομαι λόγοισι σοῖς·
σὺ γάρ μ' ἀνορθοῖς, ὥστε μὴ ἔξαμαρτάνειν·
καὶ τόνδ' ἐν ὄρκοις ζεύξομαι· μόνον σὺ με
εἰς ὀρθὸν ἴστη· σοῦ γάρ εὐμενοῦς πόλει
οὔσης, τὸ λοιπὸν ἀσφαλῶς οἰκήσομεν.

EURIPIDES (90)

Ἀθηναία = Ἀθηνᾶ. ὠφελέω: I help, benefit. χθών: land, country. μεθείς: giving back.
μόχθημα: hardship. ὀμνυμι: I swear. χρεῶν = χρή. κύριος: (he) has the right to....
Δαναΐδαι: Argives. ὀρκωμοτέω: I swear an oath. ἀνορθόω: I keep right.
ἔξαμαρτάνω: I make a mistake. εὐμενής: favourable.

OR

- (ii) (*The lot of Aias comes out of the helmet to decide who will fight Hector. The herald shows it to all, but Aias alone recognizes his mark on it and is pleased.*)

ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἠθελον αὐτοί,
Αἴαντος· κῆρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντη
δείξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν·
οἱ δ' οὐ γινώσκοντες ἀπηνήναντο ἕκαστος.
ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἀν' ὄμιλον ἀπάντη,
ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
ἧ τοι ὑπέσχεθε χεῖρ', ὃ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
γνώ δὲ κλήρου σῆμα ἰδὼν, γήθησε δὲ θυμῶ.
τὸν μὲν πὰρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε·
“ὦ φίλοι, ἧ τοι κλῆρος ἐμός, χαίρω δὲ καὶ αὐτὸς
θυμῶ, ἐπεὶ δοκέω νικησέμεν Ἐκτορα δῖον.”

HOMER (90)

ἐκθρόσκω (+ Genitive Case): I leap out of. κλῆρος: lot. κυνέη: helmet. ὄμιλος: crowd.
ἐνδέξια: from left to right. ἀριστεύς: chieftain. ἀπαναίνομαι: I disown, reject.
ὑπέχω: I hold out. ὃ (line 7): i.e. the κῆρυξ (line 2). σῆμα: sign, mark. γηθέω: I rejoice.
χαμάδις: to the ground. δοκέω: I think.

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

[80]

A.

(i) Translate into English:-

(50)

μη̄ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι οἷς ἐδεήθην ὑμῶν, μη̄ θορυβεῖν ἐφ' οἷς ἂν λέγω ἀλλ' ἀκούειν· καὶ γάρ, ὡς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γάρ οὖν ἅττα ὑμῖν εἶρεῖν καὶ ἄλλα ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. εὐ γάρ 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 μεντᾶν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὔτος μὲν ἴσως οἶεται καὶ ἄλλος τίς που μεγάλα κακά, ἐγὼ δ' οὐκ οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἢ οὔτοσι νῦν ποιεῖ, ἄνδρα ἀδίκως ἐπιχειρεῖν ἀποκτείνουσι.

THE INTELLECTUAL REVOLUTION

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

(30)

- Outline the main points that Socrates made in defending himself at his trial, as represented by Plato.
- Explain briefly Socrates' main philosophical beliefs and practices.
- In what ways could the passage above be said to be typical of Socrates?
- Write a short note on **any two** of the following in relation to Socrates:-
Leon of Salamis; the aftermath of Arginousae; Kriton.
- Explain the mood of ἀποκτείνητε and the case of χείρονος underlined in the passage above.

B

(i) Translate into English:-

(50)

ὡς ὄρμαινε μένων, ὁ δὲ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
ἴσος Ἐνυαλίῳ, κορυθαίκι πτολεμιστῆ,
σειῶν Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
δεινήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῆ
ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος.
Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
αὐθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς·
Πηλείδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
ἦύτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
ῥηϊδίως οἶμησε μετὰ τρήρωνα πέλειαν,
ἢ δέ θ' ὑπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὄξυ λεληκὼς
ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
ὡς ἄρ' ὄ γ' ἐμμεμᾶως ἰθὺς πέτετο, τρέσε δ' Ἔκτωρ
τεῖχος ὑπὸ Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.

A WORLD OF HEROES

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

(30)

- Outline the main events in Book 22 of the *Iliad* leading up to the moment described in the passage above.
- Comment briefly on Homer's concept of fate or destiny as revealed in Book 22 of the *Iliad*.
- Identify and explain **any two** features of the passage above that are characteristic of Homeric poetry.
- Write a short note on **any two** of the following:-
Hekabe; Alexandros; Patroklos.
- Scan the **first line** in the passage above. Mark the quantities and name the metre.

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) Trace the course of events leading up to the outbreak of the Peloponnesian War in 431 BC and assess whether the war was inevitable or could have been averted.
- (ii) Choose **any two** of the following battles. Identify who fought in them, outline briefly their course, and explain their importance:-
Amphipolis; Cunaxa; Chaeronea; Issus.
- (iii) After gaining victory in the Peloponnesian War in 404 BC, Sparta enjoyed more than three decades of dominance. Outline the main events in this period and explain why it came to an end.
- (iv) Give an overview of the career of Peisistratus. What, in your opinion, is his importance in the history of Athens?

B.

- (i) Write a biographical note on Euripides and identify some of his chief characteristics as a dramatist. Outline briefly the plot of **one** of his plays.
- (ii) Imagine you are the historian Thucydides. Write briefly about the life and work of your great predecessor Herodotus. In the light of your own work, mention at least **one** aspect of his writing that you find worthy of criticism.
- (iii) Outline the evolution of Greek sculpture from the Archaic to the Classical period. Support your answer with reference to at least **one** example from **each** period.
- (iv) Having looked at Photographs **A**, **B** and **C** below, answer **any two** of the following questions:-
 - (a) Name the period to which the vase in Photograph **A** belongs. Point out the features typical of vases of this period.
 - (b) Identify whether the temple in Photograph **B** belongs to the Doric or Ionic order of architecture. Explain what makes it a characteristic example of its order.
 - (c) What building is shown in Photograph **C**? Comment briefly on **any two** of its architectural features.

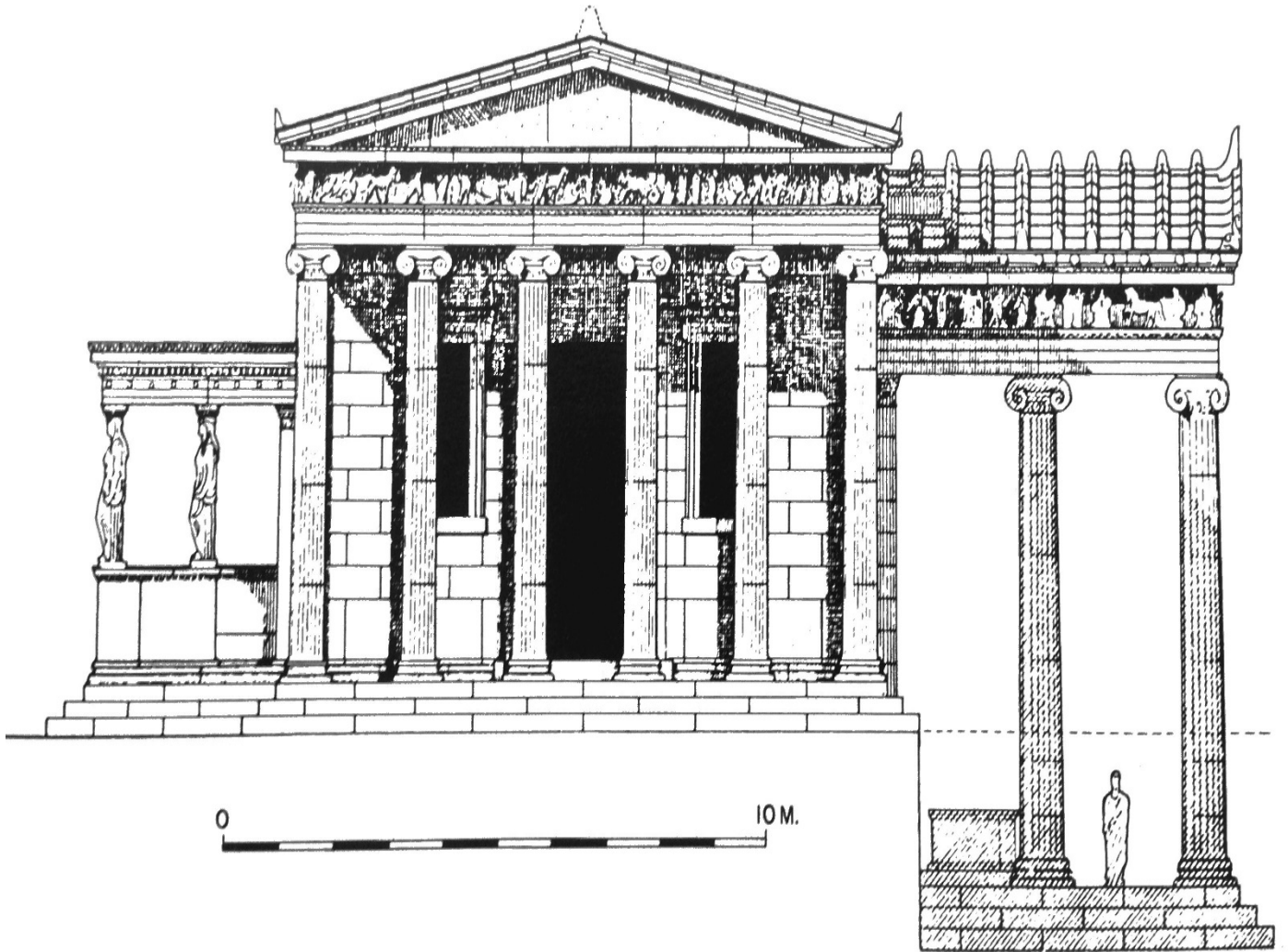
A



B



C



Photograph A is taken from Boardman: *Greek Art*, Thames and Hudson.
Photograph B is taken from Lawrence: *Greek Architecture*, Yale University Press.
Photograph C is taken from Richter: *A Handbook of Greek Art*, Phaidon.

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