



UNIVERSITY OF  
CAMBRIDGE

CLASSICAL TRIPOS PART IA

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Monday 12 June 2006 9 to 12

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Paper 7

GREEK PROSE AND VERSE COMPOSITION

*Candidates should attempt one section only.*

**Section B** may be attempted **only** by candidates who have offered **Paper 2, Alternative Greek Translation.**

*Credit will be given for knowledge of the basic principles of Greek accentuation.*

*Write your **number** (not your name) on the cover of the booklet.*

**Candidates who do not write legibly may find themselves at a grave disadvantage.**

STATIONERY REQUIREMENTS

20 Page Booklet x 1

Rough Work Pad x 1

SPECIAL REQUIREMENTS

None

**You may not start to read the questions  
printed on the subsequent pages of this  
question paper until instructed that you  
may do so by the Invigilator**

## SECTION A

**Either** (a) *For* GREEK PROSE:

Aphrodite always tried to blame me. 'Hera, why do you always carry on that way?' she's chided me more than once. 'There's really no reason to get so upset.' 'Why?' I've responded. 'I'm not only the wronged wife of an unfaithful husband who betrays me. I am the goddess and protector of the home and the family. What will my worshipers think of me if I let all this pass?' Aphrodite giggled loudly enough for others nearby to turn and hear her ridicule me. 'Worshipers? What worshipers? Hera, you have no worshipers. Maybe an old woman here and there or a bitter ugly wife. Nobody worships chastity and fidelity. What fun is there in that? And you were cruel and unfair to Alcmene. She was tricked. She didn't know what she was doing.' 'She slept with my husband.' 'She thought it was her own husband. He came into the bed disguised as Amphitryon.' 'She should have been able to tell the difference. My husband is special. He is Zeus.'

JOSEPH HELLER *A portrait of an artist, as an old man*

**Or** (b) *For* GREEK PROSE:

SOC. Therefore, in a word, when a man considers one thing for the sake of another thing, his deliberation centres round the thing for the sake of which he was considering, and not round the thing which he was seeking for the sake of something else.

NIC. Necessarily so.

SOC. Then we must further consider whether our adviser has special skill in treating that object on account of which we are making the inquiry on which we are engaged.

NIC. Certainly.

SOC. Then we now admit that we are considering an art for the sake of the soul of the young?

NIC. Yes.

SOC. Then we must consider whether any one of us has special knowledge of the treatment of the soul, and can apply this treatment well, and which of us has had good teachers.

LACH. Why, Socrates? Have you not noticed yet that people have become more skilful in some things without teachers than with them?

SOC. Yes, I have, Laches: men whom you would not readily believe, if they claimed to be good workmen, unless they could show you one or more pieces of good work produced by their own skill.

PLATO *Laches* 185d-186a

**Or** (c) *For* GREEK PROSE:

But I, gentlemen, disdained that: as soon as he charged me, I placed myself entirely at your disposal, and came to terms with none of my enemies on account of this ordeal, though they take more pleasure in vilifying me than in commending themselves. Not one of them has ever attempted, openly and in his own person, to do me a single hurt; they prefer to set upon me men of such a stamp that you cannot honestly believe them. For I shall be the most miserable of creatures if I am to be unjustly declared an exile: I am childless and alone, my house would be abandoned, my mother would be in utter penury, and I should be deprived of a native land that is so much to me on the most disgraceful of charges – I, who in her defence have engaged in many sea fights and fought many battles on land, and have shown myself an orderly person under both democracy and oligarchy.

LYSIAS 7.40-41

**Or** (d) *For* GREEK IAMBICS:

ORESTES      IPHIGENIA

Or. Could there be any way for us to kill the king ?  
 Iph. A terrible thought, for visitors to kill their host.  
 Or. Still, if it will save you and me, it should be dared.  
 Iph. I cannot do it, although I admire your zeal.  
 Or. What if you hid me secretly inside the shrine ?  
 Iph. So we should wait for dark to come, and then escape ?  
 Or. Yes, since night is for thieves and daylight for the truth.  
 Iph. But there are temple guards. We cannot hide from them.  
 Or. Alas, then, we are ruined. How can we escape ?  
 Iph. I have a new thought, and it might be the way out.  
 Or. What kind of thought ? Share it with me, so I may know.  
 Iph. I shall make artful use of your infirmities.  
 Or. Women are terribly clever in inventing schemes.  
 Iph. I will say you came from Argos as a matricide.  
 Or. Yes, use my sorrows, if you can turn them to our good.

EURIPIDES *Iphigenia in Tauris* 1020-1034

[TURN OVER

**SECTION B**

*Only candidates who have offered Paper 2, Alternative Greek Translation, may attempt this Section.*

*For GREEK PROSE:*

Well, I suppose that you all take the same view about the severity of the penalty, and that not one of you cares so little about it as to think that men who have committed such acts should receive pardon or deserve a trifling penalty. What I think I have to prove, gentlemen, is that I have not acted in this way for the sake of money or any other desirable outcome except requital under the law. I shall therefore lay before you my whole story from the outset, omitting nothing, because I believe that my only salvation lies in being able to tell you everything that has happened. Now in the first place I must explain, gentlemen, that my house is on two floors, with the same arrangements upstairs and downstairs. When our baby was born, to save my wife from risk in coming down the stairs, I used to live upstairs and the women downstairs.

LYSIAS 1.3-9 (adapted)

## SECTION C

**Both** (a) *For* GREEK IAMBICS:

ORESTES      IPHIGENIA

Or. Alas, then, we are ruined. How can we escape ?

Iph. I have a new thought, and it might be the way out.

Or. What kind of thought ? Share it with me, so I may know.

Iph. I shall make artful use of your infirmities.

Or. Women are terribly clever in inventing schemes.

Iph. I will say you came from Argos as a matricide.

Or. Yes, use my sorrows, if you can turn them to our good.

EURIPIDES *Iphigenia in Tauris* 1028-1034

**And** (b) *For* GREEK ELEGIACS:

History says, *Don't hope*

*On this side of the grave.*

But then, once in a lifetime

The longed-for tidal wave

Of justice can rise up

And hope and history rhyme.

SEAMUS HEANEY

END OF PAPER