



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS Part IA

Monday 11 June 2007 9 to 12

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-sheet of **each** Section booklet.*

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

**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:

Was Miltiades guilty or not? This we cannot tell. We know that he was tried according to the law, and that the Athenians thought him guilty, for they condemned him. So far this is not ingratitude – it is the course of law. A man is tried and found guilty – if past services and renown were to save the great man from punishment when convicted of a state offence, society would perhaps be disorganised, and certainly a free state would cease to exist. The question therefore shrinks to this – was it or was it not ungrateful in the people to relax the penalty of death, legally incurred and commute it to heavy fine? I fear we shall find few instances of greater clemency in monarchies, however mild. Miltiades unhappily died. But nature slew him, not the Athenian people.

EDWARD BULWER LYTTON *Athens: Its Rise and Fall*

Or (b) for GREEK PROSE:

SOC: Then if virtue is a kind of knowledge, clearly it must be taught?

MEN: Certainly.

SOC: So you see we have settled this question – if virtue is a certain kind of thing it is teachable, and if another, it is not.

MEN: To be sure.

SOC: The next question, it would seem, that we have to consider is whether virtue is knowledge, or something of another kind than knowledge.

MEN: I should say that is the next thing we have to consider.

SOC: Well now, surely we call virtue a good thing, do we not, and our hypothesis stands, that it is good?

MEN: Certainly we do.

SOC: Then if there is some good apart and separable from knowledge, it may be that virtue is not a kind of knowledge; but if there is nothing good that is not embraced by knowledge, we would be right to suspect that virtue is a kind of knowledge.

PLATO *Meno* 87 C-D (translation by W.R.M. Lamb, adapted)

hypothesis: ὑπόθεσις, -εως, ἡ

Or (c) *for* GREEK PROSE:

Furthermore, gentlemen of the jury, if anyone thinks that the penalty is substantial and the law too severe, you need to remember that you have not come here to be lawgivers but to vote according to the established laws, nor to have pity on wrongdoers but rather to be angry with them and to assist the city as a whole. You are fully aware that by punishing a few people for what has happened, you will improve the discipline of many of those who will face danger in the future. Just as the defendant took no notice of the city and looked only to his own safety, gentlemen of the jury, in the same way you must take no notice of the defendant and vote as is best for the city – particularly because you have sworn oaths, and are due to vote about Alcibiades, who will go away laughing at the city if he deceives you.

LYSIAS XV 9–10 (translation by S.C. Todd)

Or (d) *for* GREEK IAMBICS:

What is there in thee, Moon! that thou shouldst move
 My heart so potently? When yet a child
 I oft have dried my tears when thou hast smiled.
 Thou seemedst my sister: hand in hand we went
 From eve to morn across the firmament.
 No apples would I gather from the tree,
 Till thou hadst cooled their cheeks deliciously:
 No tumbling water ever spake romance,
 But when my eyes with thine thereon could dance.

KEATS *Endymion*

[TURN OVER

SECTION B

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

For GREEK PROSE:

SOCRATES: Do you really believe that you are not only the best rhapsode in Greece but also the best general?

ION: Yes I do and the reason for that is my knowledge of Homer.

SOC.: Why then don't you ever show your skills as a general but you only ever perform for the Greeks as a rhapsode?

ION: Don't you know, Socrates, that the Athenians rule our city? For that reason we don't need a general ourselves and as for other cities, I know very well neither you nor the Spartans would ever choose a foreign general.

SOC.: It would seem, Ion, that you don't know Apollodorus of Cyzicus.

ION: What do you mean, Socrates, who is he?

SOC.: He is a foreigner, but because he has shown that he is worthy of this office, the Athenians have chosen him as their general and if you were to show yourself a good general the Athenians would appoint you too.

(based closely on PLATO *Ion* 541 B-D)

SECTION C

Both (a) *for* GREEK IAMBICS:

What is there in thee, Moon! that thou shouldst move
My heart so potently? When yet a child
I oft have dried my tears when thou hast smiled.
Thou seemedst my sister: hand in hand we went
From eve to morn across the firmament.

KEATS *Endymion*

And (b) *for* GREEK ELEGIACS:

In thoughts like these true wisdom may discern
Longings sublime and aspirations high,
Which some are born with, but the most part learn
To plague themselves withal, they know not why:
'Twas strange that one so young should thus concern
His brain about the action of the sky;
If *you* think 'twas philosophy that this did,
I can't help thinking puberty assisted.

BYRON *Don Juan*

END OF PAPER