



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS Part IB
Paper 11

MODERN AND MEDIEVAL LANGUAGES Part IB
Paper GL 20

Tuesday 25 April 2006 9 to 12

TRANSLATION FROM ENGLISH INTO GREEK PROSE AND VERSE

Of the three Sections attempt one only.

*Section B may be attempted only by candidates who are offering Paper 2
(Alternative Greek Translation = MML Paper GL 11).*

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

Write your number (not your name) on the cover-sheet booklet.

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

STATIONERY REQUIREMENTS

8 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

From this section attempt one passage only.

1 For GREEKPROSE:

From the beginning of the interview it was clear that trying to halt Benazir in mid-flow was no easier than stopping Lady Thatcher, whom she had frequently cited as her role model (and with whom, incidentally, she had tea and scones at the Dorchester on her last visit to London). She has clearly studied her mentor's interview manner. There was no question of any sort of dialogue: Benazir conducts an interview in much the same manner as she might a public rally, pointedly ignoring all attempts to interrupt her, and treating the interviewer as if he were some persistent heckler.

Her reference to her father also set the tone for the rest of the interview. Benazir tends to mention her father in relation to almost every topic you raise with her. Carrying on her father's flame is still her *raison d'être*, and she often refers to him with almost mystical reverence as 'the *Shaheed*' or martyr.

W. DALRYMPLE *The Age of Kali*

2 For GREEK PROSE:

If the differences between the parties in this dispute were not so great, gentlemen of the jury, I would not have allowed the plaintiffs to appear before you. In my opinion, it is highly shameful to disagree with family members, and I know that you have a low opinion not only of those who have done wrong but also of those who cannot tolerate ill-treatment at the hands of their relatives. But the plaintiffs have been defrauded of a large amount of money and have suffered many terrible things at the hands of those from whom this was least to be expected, and have come to me for help, because I am related to them by marriage. In view of all this, gentlemen of the jury, I had no choice but to speak on their behalf. I am married to the plaintiffs' sister, the niece of Diogeiton. After many entreaties from both sides, I persuaded them to refer the matter to their friends for arbitration, because I thought it important that no outsider should know about their affairs.

LYSIAS *Against Diogeiton* 1-2 (transl. S.C. Todd)

3 For GREEK PROSE:

SOCRATES. Phaedrus, you are simply a superhuman wonder as regards discourses! I believe no one of all those who have been born in your lifetime has produced more discourses than you, either by speaking them yourself or compelling others to do so. I except Simmias the Theban; but you are far ahead of all the rest. And now I think you have become the cause of another, spoken by me.

PHAEDRUS. That is not exactly a declaration of war! But how is this, and what is the discourse?

SOCRATES. My good friend, when I was about to cross the stream, the spirit and the sign which usually comes to me came – it always holds me back from something I am about to do – and I thought I heard a voice from it which forbade me going away before clearing my conscience, as I had committed some sin against deity. Now I am a seer; so now I understand my error.

PLATO *Phaedrus* 242 a-c (transl. H.N. Fowler)

4 For GREEK IAMBICS:

GHOST OF POLYDORUS

But when Troy fell, and Hector fell,
 And Priam's palace lay in dust, and Priam himself,
 Grasping the holy altar, fell in his own blood
 Before the impious sword of Neoptolemus,
 My father's guest-friend Polymestor murdered me,
 To get my gold and keep it; and having murdered me
 He threw my body into the sea. Now I lie there
 Stretched on the shingle, floating in the salty foam,
 By racing currents rolled endlessly to and fro,
 Unwept, unburied. Now, abandoning my body,
 I have come to hover close over the suffering head
 Of my dear mother Hecabe. For three days now
 I float about her, since they brought her here from Troy.

EURIPIDES *Hecuba* 21-34 (transl. P. Vellacott)

[TURN OVER

SECTION B

*This section may be attempted **only** by candidates who are offering **Paper 2** (Alternative Greek Translation = MML Paper GL11).*

5 For GREEK PROSE:

SOCRATES. Tell me then, what do you say holiness is, and what unholiness?

EUTYPHRO. Well then, I say that holiness is doing what I am doing now, prosecuting the wrong-doer who commits murder or steals from the temples or does any such thing, whether he be your father or your mother, or anyone else, and not prosecuting him is unholy. And, Socrates, see what a sure proof I offer you – a proof I have already given to others – that this is established and right and that we ought not to let him who acts impiously go unpunished, no matter who he may be. Men believe that Zeus is the best and most just of the gods, and they acknowledge that he put his father in bonds because he wickedly devoured his children, and he in turn had mutilated his father for similar reasons; but they are incensed against me because I proceed against my father when he has done wrong.

PLATO *Euthyphro* 5d-6a (transl. H.N. Fowler)

SECTION C

Attempt **both** passages in this Section.

6 For GREEK IAMBICS:

GHOST OF POLYDORUS

But when Troy fell, and Hector fell
 And Priam's palace lay in dust, and Priam himself
 Grasping the holy altar, fell in his own blood
 Before the impious sword of Neoptolemus,
 My father's guest-friend Polymestor murdered me,
 To get my gold and keep it; and having murdered me
 He threw my body into the sea. Now I lie there
 Stretched on the shingle, floating in the salty foam.

EURIPIDES *Hecuba* 21-28 (*transl.* P. Vellacott)

7 For GREEK ELEGIACS:

The Loves themselves, leaving the golden boudoir of Aphrodite,
 looked with favour on the delicate Eirenion,
 a sacred flower from head to foot, a statue
 of pure white marble, brimming with maidenly graces:
 and many an arrow they aimed at the young men, their hands
 making the purple bowstring twang.

POSIDIPPUS *Epigram* 126 A-B (*transl.* Nisetich)

END OF PAPER