



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS Part IB
Paper 11

MODERN AND MEDIEVAL LANGUAGES Part IB
Paper GL 20

Tuesday 24 April 2007 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 GREEK PROSE:

His own personal honour, together with that of his Spartan companions and of Sparta herself, forbade him to think of yielding to the enemy the pass which he had been sent to defend. The laws of his country required him to conquer or die in the post assigned to him, whatever might be the superiority on the part of the enemy: moreover, we are told that the Delphian oracle had declared that either Sparta herself, or a king of Sparta, must fall victim to the Persian arms. Had he retired he could hardly have escaped that voice of reproach which, in Greece especially, always burst upon the general who failed; while his voluntary devotion and death would not only silence every whisper of calumny, but exalt him to the pinnacle of glory both as a man and king, and set an example of chivalrous patriotism at the moment when the Greek world most needed the lesson.

GROTE *History of Greece*

2 For GREEK PROSE:

It is as fitting for all of you, gentlemen of the jury, as for each one of us, to avenge these men. When they were dying, they laid the responsibility on us and all their friends to take vengeance for their sake against this man Agoratus, their killer, and (to put it briefly) to do him as much harm as each of us could. So if it is clear that these men have done some good either to the city or to your democracy – as you yourselves acknowledge – you must all necessarily be their close friends, so they have laid the responsibility on each one of you just as much as on us. For you to acquit this man Agoratus would be unholy and illegal. Act now! At the time when his victims were killed, men of Athens, you could not assist them, because of the political situation, but now, when you have the opportunity, you should punish their killer.

LYSIAS *Against Agoratus* 92–3 (transl. S. C. Todd)

3 For GREEK PROSE:

‘Well now, Protagoras,’ I said, ‘don’t let’s give up, but let’s complete our inquiry. Do you think that a man who acts unjustly is sensible in so acting?’
 ‘I should be ashamed to assent to that, Socrates,’ he said, ‘though many people say so.’
 ‘Would you rather that I pursued the question with them,’ I asked, ‘or with you?’
 ‘If you will,’ he said, ‘deal with that popular opinion first.’
 ‘I don’t mind, provided that you answer the questions, whether you believe the answers or not. It is chiefly the thesis that I am testing, but all the same it perhaps turns out to be a test too, as I ask the questions, also for whoever is answering.’
 At first Protagoras began to make difficulties, saying that it was an uncongenial thesis, but in the end he agreed to answer the questions. ‘Come then,’ I said, answer from the beginning.’

PLATO *Protagoras* 333c (transl. C. C. W. Taylor)

4 For GREEK IAMBICS:

IPHIGENEIA

Friends, listen: a thought has come to me. Some good follows
 Most often when the same plan pleases everyone.
 Would you be willing, if I save your life, to take
 A message to my friends in Argos, and to carry
 A letter, which a prisoner once wrote for me?
 He pitied me, and saw that my hand was not guilty,
 But that he died under the law of Artemis,
 Who judged it right. Since then, I have had no one who
 Could be my messenger to Argos, buy his life
 By carrying my letter to – one dear to me.

EURIPIDES *Iphigeneia in Tauris* 582–87 (transl. P. Vellacott)

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:

‘Well then, Charmides,’ I said, ‘this time concentrate harder and look into your own self. Consider what sort of a person the presence of self-control makes you, and what it would have been like to produce such an effect on you. Think it all through and tell me plainly and manfully: what does it seem to you to be?’

He paused and, examining himself with a most manly effort, said, ‘Well, I think that self-control makes a man feel shame and be bashful, and that self-control is the same thing as modesty.’

‘All right,’ I said. ‘Didn’t you agree just now that self-control was an admirable thing?’

‘Yes, certainly,’ he said.

‘Self-controlled men are good men too, then?’

‘Yes.’

‘Can a thing be good which does not produce good men?’

‘Certainly not.’

‘Then self-control is not only an admirable thing but a good thing too.’

‘I think so.’

PLATO *Charmides* 160 d-e (transl. D. Watt)

[TURN OVER

SECTION C

Attempt **both** passages in this section.

6 For GREEK IAMBICS:

IPHIGENEIA

Would you be willing, if I save your life, to take
 A message to my friends in Argos, and to carry
 A letter, which a prisoner once wrote for me?
 He pitied me, and saw that my hand was not guilty,
 But that he died under the law of Artemis,
 Who judged it right.

EURIPIDES *Iphigeneia in Tauris* 582–87 (transl. P. Vellacott)

7 For GREEK ELEGAIKS:

Stranger by the roadside, do not smile
 When you see this grave, though it is only a dog's.
 My master wept when I died, and his own hand
 Laid me in earth and wrote these lines on my tomb.

ANONYMOUS (transl. D. Fitts)

END OF PAPER