



UNIVERSITY OF  
CAMBRIDGE

CLASSICAL TRIPOS Part IB

Paper 5

MODERN AND MEDIEVAL LANGUAGES Part IB

Paper GL 14

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Wednesday 6 June 2007 9 to 12

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GREEK LITERATURE

*Candidates who are offering Paper 1 (Greek Translation) must answer two Questions from Section A and two questions from Section C.*

*Candidates who are offering Paper 2 (Alternative Greek Translation) must answer two Questions from Section B and two questions from Section C.*

*Use a separate booklet for each Section.*

*Write your number (not your name) on the cover-sheet of each Section booklet.*

**Irrelevance will be penalised**

**All questions carry equal marks.**

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

STATIONERY REQUIREMENTS

20 Page Booklets x 2

Rough Work Pad x 1

Tags

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

Discuss two of the following passages:

A1

“Μήτηρ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσεν·  
 ἀλλὰ τί μοι τῶν ἡδος, ἐπεὶ φίλος ὤλεθ' ἑταῖρος, 80  
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῶν ἑταίρων,  
 ἴσον ἐμῇ κεφαλῇ· τὸν ἀπώλεσα, τεύχεα δ' Ἔκτωρ  
 δηώσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,  
 καλά· τὰ μὲν Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα  
 ἡματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνή· 85  
 αἶθ' ὄφελος σὺ μὲν αὐθι μετ' ἀθανάτης ἀλίησι  
 ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν·  
 νῦν δ' ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη  
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξεται αὐτίς  
 οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἀνώγει 90  
 ζῶειν οὐδ' ἀνδρεσσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ  
 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσει,  
 Πατρόκλοιο δ' ἔλωρα Μενoitιάδεω ἀποτίση.”

HOMER *Iliad* XVIII 79–93

- A2 Λυ. ἄλλ' οὐχὶ χαλεπὸν τοῦργον, εἰ λάβοι γέ τις  
 ὀργῶντας ἀλλήλων τε μὴ ἴκτειρωμένους.  
 τάχα δ' εἴσομαι ἴγώ. ποῦ ἴστιν ἡ Διαλλαγὴ;  
 πρόσαγε λαβοῦσα πρῶτα τοὺς Λακωνικούς, 1115  
 καὶ μὴ χαλεπῇ τῇ χειρὶ μηδ' αὐθαδικῇ,  
 μηδ' ὥσπερ ἡμῶν ἄνδρες ἀμαθῶς τοῦτ' ἔδρων,  
 ἀλλ' ὡς γυναῖκας εἰκός, οἰκειῶς πάνυ,  
 ἦν μὴ διδῶ τὴν χεῖρα, τῆς σάθης ἄγε.  
 ἴθι καὶ σὺ τούτους τοὺς Ἀθηναίους ἄγε, 1120  
 οὐδ' ἂν διδῶσι πρόσαγε τούτους λαβομένη.  
 ἄνδρες Λάκωνες στήτε παρ' ἐμέ πλησίον.  
 ἐνθένδε δ' ὑμεῖς, καὶ λόγων ἀκούσατε.  
 ἐγὼ γυνὴ μὲν εἰμι, νοῦς δ' ἔνεστί μοι,  
 αὐτὴ δ' ἐμαυτῆς οὐ κακῶς γνώμης ἔχω, 1125  
 τοὺς δ' ἐκ πατρός τε καὶ γεραιτέρων λόγους  
 πολλοὺς ἀκούσασ' οὐ μεμούσωμαι κακῶς.  
 λαβοῦσα δ' ὑμᾶς λοιδορῆσαι βούλομαι  
 κοινῇ δικαίως, οἱ μιᾶς ἐκ χέρνιβος  
 βωμοὺς περιρραίνοντες ὥσπερ ζυγγενεῖς 1130  
 Ὀλυμπίασιν, ἐν Πύλαις, Πυθοῖ (πόσους  
 εἶποιμ' ἂν ἄλλους, εἰ με μηκύνειν δέοι;)  
 ἐχθρῶν παρόντων βαρβάρων στρατεύματι  
 Ἑλλήνας ἄνδρας καὶ πόλεις ἀπόλλυτε.  
 εἷς μὲν λόγος μοι δεῦρ' αἰεὶ περαίνεται. 1135
- ARISTOPHANES *Lysistrata* 1112–1135

A3 Δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἰλκόν με πρὸς ἑαυτὴν ἑκατέρα  
 μάλα βιαίως καὶ καρτερῶς· μικροῦ γοῦν με διεσπᾶσαντο πρὸς ἀλλήλας  
 φιλοτιμούμεναι· καὶ γὰρ καὶ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει καὶ παρὰ μικρὸν  
 ὄλον εἶχέ με, ἄρτι δ' ἂν αὐθις ὑπὸ τῆς ἑτέρας εἰχόμεν. ἐβόων δὲ πρὸς ἀλλήλας  
 ἑκατέρα, ἡ μὲν ὡς αὐτῆς ὄντα με κεκτηῖσθαι βούλοιτο, ἡ δὲ ὡς μάτην τῶν  
 ἀλλοτρίων ἀντιποιοῖτο. ἦν δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική καὶ αὐχμηρὰ τὴν  
 κόμην, τῷ χεῖρε τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιτάνου  
 καταγέμουσα, οἷος ἦν ὁ θεῖος ὅποτε ξέοι τοὺς λίθους· ἡ ἑτέρα δὲ μάλα  
 εὐπρόσωπος καὶ τὸ σχῆμα εὐπρεπὴς καὶ κόσμιος τὴν ἀναβολὴν.

Τέλος δ' οὖν ἐφῆσάν μοι δικάζειν ὁποτέρᾳ βουλοίμην συνεῖναι αὐτῶν.  
 προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν.

LUCIAN *Somnium* 6

[TURN OVER

## SECTION B

Discuss two of the following passages:

- B1** Ὡς ὥρμαινε μένων· ὁ δὲ οἱ σχεδὸν ἦλθε τεθηπῶς,  
 γούνων ἄψασθαι μεμαῶς, περὶ δ' ἤθελε θυμῶ 65  
 ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.  
 ἦτοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς  
 οὐτάμεναι μεμαῶς, ὁ δ' ὑπέδραμε καὶ λάβε γούνων  
 κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ  
 ἔστη, ἰεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70  
 αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἐλών ἐλλίσσετο γούνων,  
 τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 “γουνούμαί σ', Ἀχιλεῦ· σὺ δέ μ' αἶδεο καὶ μ' ἐλέησον·  
 ἀντί τοί εἰμ' ἰκέταο, διοτρεφές, αἰδοίοιο· 75  
 πὰρ γὰρ σοὶ πρῶτῳ πασάμην Δημήτερος ἀκτὴν,  
 ἦματι τῷ ὅτε μ' εἶλες ἐϋκτιμένη ἐν ἀλωῇ,  
 καὶ με πέρασσας ἀνευθεν ἄγων πατρός τε φίλων τε  
 Λῆμνον ἐς ἠγαθέην, ἑκατόμβοιον δέ τοι ἦλφον.”  
 HOMER *Iliad* XXI 64–79
- B2** Φα. Τροζήνια γυναῖκες, αἱ τόδ' ἔσχατον  
 οἰκεῖτε χώρας Πελοπίας προνώπιον,  
 ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ 375  
 θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος.  
 καὶ μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν  
 πράσσειν κακίον· ἔστι γὰρ τό γ' εὐφρονεῖν  
 πολλοῖσιν· ἀλλὰ τῆδ' ἀθρητέον τόδε·  
 τὰ χρήστ' ἐπιστάμεσθα καὶ γινώσκομεν, 380  
 οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὑπο,  
 οἱ δ' ἠδονὴν προθέντες ἀντί τοῦ καλοῦ  
 ἄλλην τιν'. εἰσὶ δ' ἠδοναὶ πολλαὶ βίου,  
 μακραὶ τε λέσχαι καὶ σχολή, τερπνὸν κακόν,  
 αἰδῶς τε. δισσαὶ δ' εἰσὶν, ἡ μὲν οὐ κακή, 385  
 ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής,  
 οὐκ ἂν δύ' ἦσθην ταῦτ' ἔχοντε γράμματα.  
 ταῦτ' οὖν ἐπειδὴ τυγχάνω φρονουῖς' ἐγώ,  
 οὐκ ἔσθ' ὅποιώ φαρμάκῳ διαφθερεῖν  
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν. 390  
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν.  
 EURIPIDES *Hippolytus* 373–391

**B3** Δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἰλκόν με πρὸς ἑαυτὴν ἑκατέρα μάλα βιαίως καὶ καρτερῶς· μικροῦ γοῦν με διεσπάσαντο πρὸς ἀλλήλας φιλοτιμούμεναι· καὶ γὰρ καὶ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει καὶ παρὰ μικρὸν ὄλον εἶχε με, ἄρτι δ' ἂν αὐθις ὑπὸ τῆς ἑτέρας εἰχόμεν. ἐβόων δὲ πρὸς ἀλλήλας ἑκατέρα, ἡ μὲν ὡς αὐτῆς ὄντα με κεκτῆσθαι βούλοιτο, ἡ δὲ ὡς μάτην τῶν ἀλλοτρίων ἀντιποιοῖτο. ἦν δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική καὶ αὐχμηρὰ τὴν κόμην, τῷ χεῖρι τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, οἷος ἦν ὁ θεῖος ὅποτε ξέοι τοὺς λίθους· ἡ ἑτέρα δὲ μάλα εὐπρόσωπος καὶ τὸ σχῆμα εὐπρεπῆς καὶ κόσμιος τὴν ἀναβολὴν.

Τέλος δ' οὖν ἐφῆσάν μοι δικάζειν ὅποτέρᾳ βουλοίμην συνεῖναι αὐτῶν. προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν.

LUCIAN *Somnium* 6

[TURN OVER



## SECTION C

**C1** **Either** (a) 'The *Iliad* is a celebratory, not an exploratory poem' (SILK). Discuss.

**Or** (b) What aspects of the *Iliad* do fifth-century 'responses' to the epic have the most problems with, and why?

**Or** (c) 'Achilles is a suicidal terrorist'. Discuss.

**Or** (d) Does the ending of the *Iliad* provide an effective sense of closure?

**Or** (e) Discuss the following passage:

Αι.	αἶρ' αὐτόν, αἶρε δεῦρο· ταρβήσει γὰρ οὐ, νεοσφαγῆ τοῦτόν γε προσλεύσσω φόνον, εἶπερ δικαίως ἔστ' ἐμός τὰ πατρόθεν. ἀλλ' αὐτίκ' ὤμοις αὐτόν ἐν νόμοις πατρός δεῖ πωλοδαμνεῖν κάξομοιοῦσθαι φύσιν. ὦ παῖ, γένοιο πατρός εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος, καὶ γένοι' ἂν οὐ κακός. καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω, ὀθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνη κακῶν. ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος, ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρός δείξεις ἐν ἐχθροῖς οἶος ἐξ οἴου 'τράφης. τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν ψυχὴν ἀτάλλων, μητρὶ τῆδε χαρμονήν. οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίση στυγναῖσι λώβαις, οὐδέ χωρὶς ὄντ' ἐμοῦ. τοῖον πυλῶρόν φύλακα Τεῦκρον ἀμφὶ σοὶ λείψω τροφῆς ἄοκνον ἔμπα κεῖ τανῦν τηλωπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.	545     550     555     560
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SOPHOCLES *Ajax* 545–564

Ajax Lift him, lift him up here, for he will have no dread, when he looks on this newly-slaughtered blood, if indeed his inheritance makes him rightly mine. He must immediately be broken in like a young horse in his father's savage ways, and be made like him in his nature. My son, may you be more fortunate than your father, but in other respects like him; you could not then be bad. Yet even now I can envy you this at least, that you have no perception of these troubles. For the pleasantest life consists in being aware of nothing, before you learn the meaning of pleasure and pain. But when you reach that stage, you must show among your father's enemies what sort of son you are and what sort of father bred you. Till then be fed by light breezes, nurturing your young soul, a joy to your mother here. None of the Achaeans, I am sure, will insult you with hateful outrage, even when you are separated from me. Such is the warden, Teucer, the resolute guardian of your nurture, that I shall leave for you, even if he has now gone far away hunting down our enemies.

(translated by A. F Garvie)

[TURN OVER

**C2** **Either** (a) Martyr or troublemaker? How do you view Antigone?

**Or** (b) Euripides is described by an Athenian woman as ‘calling us adultresses, man-chasers, wine-bibbers, traitresses, chatterboxes, no-goods, men’s great curse’ (τὰς μοιχοτρόπους, τὰς ἀνδρεραστρίας καλῶν, | τὰς οἰνοπίπας, τὰς προδότιδας, τὰς λάλους, | τὰς οὐδὲν ὑγιές, τὰς μέγ’ ἀνδράσιν κακόν, Aristophanes, *Thesmophoriazusa* 392–4). Did Euripides really portray women in such an unfavourable light?

**Or** (c) ‘Men’s attitudes to women, and to themselves relative to women, are marked by tension, anxiety, and fear’. Does Greek drama support this statement?

**Or** (d) ‘Women, who play so small a part in public Athenian life, often take centre-stage in drama’. How do you explain this?

**Or** (e) Discuss the following passage:

(Κλ.)	νῦν δέ μοι, φίλον κάρα,	905
	ἔκβαιν’ ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς	
	τὸν σὸν πόδ’, ὦναξ, Ἰλίου πορθήτορα.	
	δμωαί, τί μέλλεθ’, αἷς ἐπέσταλται τέλος	
	πέδον κελεύθου στορνύναι πετάσμασιν;	
	εὐθύς γενέσθω πορφυρόστρωτος πόρος	910
	ἐς δῶμ’ ἀέλπτον ὡς ἂν ἡγήται Δίκη.	
	τὰ δ’ ἄλλα φροντίς οὐχ ὕπνω νικωμένη	
	θήσει δικαίως σὺν θεοῖς εἰμαρμένα.	
Αγ.	Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,	915
	ἀπουσία μὲν εἶπας εἰκότως ἐμῆ·	
	μακρὰν γὰρ ἐξέτεινας· ἀλλ’ ἐναισίμως	
	αἰνεῖν, παρ’ ἄλλων χρή τόδ’ ἔρχεσθαι γέρας.	
	καὶ τᾶλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ	
	ἄβρυνε, μηδὲ βαρβάρου φωτὸς δίκην	920
	χαμαιπετὲς βόαμα προσχάνης ἐμοί,	
	μηδ’ εἶμασι στρώσασ’ ἐπίφθονον πόρον	
	τίθει· θεοὺς τοι τοῖσδε τιμαλφεῖν χρεῶν·	
	ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν	
	βαίνειν ἐμοὶ μὲν οὐδαμῶς ἀνευ φόβου.	
	λέγω κατ’ ἄνδρα, μὴ θεόν, σέβειν ἐμέ.	925

AESCHYLUS *Agamemnon* 905–925



CLYTEMNESTRA. Now please, my dear one, get out of this carriage, without putting to the ground that foot of yours, my lord, which ransacked Ilion.

*(calling back through the door)* Women-slaves, why your delay with the task laid on you, to spread the ground of his path with fabrics? Let his way be strewn with purples immediately, so that Justice may lead him into a home unexpected! As for the other things, thoughtfulness unconquered by sleep will justly ensure that they are done with the gods' help.

AGAMEMNON. Leda's child, guardian of my house, your speech was appropriate to my absence: you drew it out at length. Fair praise however is a reward which should come from others. Besides, do not pamper me in a woman's fashion; and do not give me gawping or obeisance crying from the ground as if I were some barbarian, or strew my way with vestments and open it to jealousy. It is the gods these things should magnify; as a mortal it is impossible for me to walk on beautiful embroideries without fear. I tell you, show me respect as a man, not as a god.

*(translated by C. Collard)*

[TURN OVER

**C3** **Either** (a) 'Second Sophistic works are distinguished by their cheap theatrics and smug superficiality.' Discuss.

**Or** (b) Does the literature of the Second Sophistic promote a 'new erotics'?

**Or** (c) Discuss the representations of the Roman Empire in the literature of the Second Sophistic.

**Or** (d) Can you account for the emphasis on bodies (weird bodies, beautiful bodies, dissected bodies) in Second Sophistic texts?

**Or** (e) Discuss the following passage:

Τῇ δ' ὕστεραία παραγενόμενος ὁ Κλεινίας ἔφη Θέρσανδρον διὰ τῆς νυκτὸς ἀποδεδρακέναι· τὴν γὰρ ἔφεσιν οὐχ ὡς ἀγωνιούμενον πεποιῆσθαι, βουλόμενον δὲ μετὰ προφάσεως ἐπισχεθῆναι τὸν ἔλεγχον ὧν ἐτόλμησε. μείναντες οὖν τῶν ἐξῆς τριῶν ἡμερῶν, ὅσων ἦν ἡ προθεσμία, προσελθόντες τῷ προέδρῳ καὶ τοὺς νόμους ἀναγνόντες, καθ' οὓς οὐδεὶς ἔτι τῷ Θερσάνδρῳ λόγος πρὸς ἡμᾶς ἦν, νεῶς ἐπιβάντες καὶ οὐρίῳ χρησάμενοι πνεύματι κατήραμεν εἰς τὸ Βυζάντιον, κακεῖ τοὺς πολυεύκτους ἐπιτελέσαντες γάμους ἀπεδημήσαμεν εἰς τὴν Τύρον. δύο δὲ ὕστερον ἡμερῶν τοῦ Καλλισθένους ἐλθόντες εὐρομεν τὸν πατέρα μέλλοντα θύειν τοὺς γάμους τῆς ἀδελφῆς εἰς τὴν ὕστεραίαν. παρήμεν οὖν ὡς καὶ συνθύσοντες αὐτῷ καὶ εὐξόμενοι τῷ θεῷ τοὺς τε ἑμοὺς καὶ τοὺς ἐκείνου γάμους σὺν ἀγαθαῖς φυλαχθῆναι τύχαις. καὶ διεγνώκαμεν ἐν τῇ Τύρῳ παραχειμάσαντες ἐπανελθεῖν εἰς τὸ Βυζάντιον.

ACHILLES TATIUS *Leucippe and Clitophon* VIII 19

On the following day, Clinias turned up, saying that Thersander had made his getaway during the night. He had lodged an appeal with no intention of fighting it, simply wishing to use this pretext to delay the cross-examination of his overweening actions. We stayed for the next three days (the stipulated period), then approached the president and read out the laws that stated that Thersander had no case against us. Then we embarked upon the ship, met with a following wind, and put in at Byzantium. There we concluded the marriage for which we had so often prayed; then we voyaged to Tyre. We arrived two days after Callisthenes, and found my father about to perform the sacrifices for my sister's wedding on the following day. So we were there to share with him in the sacrifices, and to pray to the god that my marriage and Callisthenes' would be overseen by good fortunes. Then we decided to spend the winter in Tyre before returning to Byzantium.

(translated by T. Whitmarsh)

**END OF PAPER**