



NSW Education Standards Authority

2024 HIGHER SCHOOL CERTIFICATE EXAMINATION

Classical Greek Continuers

**General
Instructions**

- Reading time – 5 minutes
- Working time – 3 hours
- Write using black pen

**Total marks:
100****Section I – 35 marks** (pages 2–5)

- Attempt Questions 1–3
- Allow about 1 hour for this section

Section II – 35 marks (pages 6–9)

- Attempt Questions 4–6
- Allow about 1 hour for this section

Section III – 30 marks (pages 10–12)

- Attempt Questions 7–8
- Allow about 1 hour for this section

Section I — Prescribed Text – Plato, *Republic* I

35 marks

Attempt Questions 1–3

Allow about 1 hour for this section

Answer each question in a SEPARATE writing booklet. Extra writing booklets are available.

Question 1 (10 marks)

Translate BOTH extracts into ENGLISH.

- (a) Παγκάλως, ἦν δ' ἐγώ, λέγεις, ὦ Κέφαλε. τοῦτο δ' αὐτό, τὴν δικαιοσύνην, πότερα τὴν ἀλήθειαν αὐτὸ φήσομεν εἶναι ἀπλῶς οὕτως καὶ τὸ ἀποδιδόναι ἂν τίς τι παρὰ τοῦ λάβῃ, ἢ καὶ αὐτὰ ταῦτα ἔστιν ἐνίστε μὲν δικαίως, ἐνίστε δὲ ἀδίκως ποιεῖν; οἷον τοιόνδε λέγω· πᾶς ἂν που εἴποι, εἴ τις λάβοι παρὰ φίλου ἀνδρὸς σωφρονοῦντος ὅπλα, εἰ μανεῖς ἀπαιτοῖ, ὅτι οὔτε χρὴ τὰ τοιαῦτα ἀποδιδόναι, οὔτε δίκαιος ἂν εἴη ὁ ἀποδιδούς, οὐδ' αὖ πρὸς τὸν οὕτως ἔχοντα πάντα ἐθέλων τάληθῃ λέγειν.

(331c)

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- (b) Ὅτι μὲν, ἦν δ' ἐγώ, μανθάνω παρὰ τῶν ἄλλων, ἀληθῆ εἶπες, ὦ Θρασύμαχε, ὅτι δὲ οὐ με φῆς χάριν ἐκτίνειν, ψεύδῃ· ἐκτίνω γὰρ ὅσῃν δύναμαι. δύναμαι δὲ ἐπαινεῖν μόνον· χρήματα γὰρ οὐκ ἔχω. ὥς δὲ προθύμως τοῦτο δρῶ, ἐάν τίς μοι δοκῇ εὖ λέγειν, εὖ εἴσῃ αὐτίκα δὴ μάλα, ἐπειδὴν ἀποκρίνη· οἶμαι γὰρ σε εὖ ἐρεῖν.

Ἄκουε δὴ, ἦ δ' ὅς. φημί γὰρ ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος συμφέρον. ἀλλὰ τί οὐκ ἐπαινεῖς; ἀλλ' οὐκ ἐθέλησεις.

(338b)

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Question 2 (15 marks) Use a SEPARATE writing booklet.

Read the extracts and then answer the questions that follow. Use the extracts and your knowledge of the text in your answers.

- (a) Μαχούμεθα ἄρα, ἦν δ' ἐγώ, κοινῇ ἐγώ τε καὶ σύ, ἐάν τις αὐτὸ φῇ
ἢ Σιμωνίδην ἢ Βίαντα ἢ Πιπτακὸν εἰρηκέναι ἢ τιν' ἄλλον τῶν σοφῶν
τε καὶ μακαρίων ἀνδρῶν.
- Ἐγὼ γοῦν, ἔφη, ἕτοιμός εἰμι κοινωνεῖν τῆς μάχης.
- Ἀλλ' οἴσθα, ἦν δ' ἐγώ, οὗ μοι δοκεῖ εἶναι τὸ ῥῆμα, τὸ φάναι
δίκαιον εἶναι τοὺς μὲν φίλους ὠφελεῖν, τοὺς δ' ἐχθροὺς βλάπτειν;
- Τίνος; ἔφη.
- Οἶμαι αὐτὸ Περιάνδρου εἶναι ἢ Περδίκκου ἢ Ξέρξου ἢ Ἰσμηνίου
τοῦ Θηβαίου ἢ τινος ἄλλου μέγα οἰομένου δύνασθαι πλουσίου ἀνδρός.
- Ἀληθέστατα, ἔφη, λέγεις.
- Εἶεν, ἦν δ' ἐγώ· ἐπειδὴ δὲ οὐδὲ τοῦτο ἐφάνη ἡ δικαιοσύνη ὃν
οὐδὲ τὸ δίκαιον, τί ἂν ἄλλο τις αὐτὸ φαίη εἶναι;

(335e–336a)

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- | | | |
|-------|--|----------|
| (i) | How has Socrates previously refuted the notion that it is just to harm one's enemies? | 2 |
| (ii) | What is Socrates' purpose in referring to the individuals mentioned in this extract? | 3 |
| (iii) | How does this extract constitute a satisfactory ending to Socrates' discussion with Polemarchus? | 2 |

Question 2 continues on page 4

Question 2 (continued)

(b) Ναὶ μὰ Δί', ἔφη, ὦ Σώκρατες, ὁ Πολέμαρχος, σαφέστατά γε.

Ἐὰν σύ γ', ἔφη, αὐτῷ μαρτυρήσης, ὁ Κλειτοφῶν ὑπολαβών.

Καὶ τί, ἔφη, δεῖται μάρτυρος; αὐτὸς γὰρ Θρασύμαχος ὁμολογεῖ τοὺς μὲν ἄρχοντας ἐνίστε ἑαυτοῖς κακὰ προστάττειν, τοῖς δ' ἀρχομένοις δίκαιον εἶναι ταῦτα ποιεῖν.

Τὸ γὰρ τὰ κελευόμενα ποιεῖν, ὦ Πολέμαρχε, ὑπὸ τῶν ἀρχόντων δίκαιον εἶναι ἔθετο Θρασύμαχος.

Καὶ γὰρ τὸ τοῦ κρείττονος, ὦ Κλειτοφῶν, συμφέρον δίκαιον εἶναι ἔθετο. ταῦτα δὲ ἀμφοτέρωθεν θέμενος ὁμολόγησεν αὐτῷ ἐνίστε τοὺς κρείττους τὰ αὐτοῖς ἀσύμφορα κελεύειν τοὺς ἥττους τε καὶ ἀρχομένους ποιεῖν. ἐκ δὲ τούτων τῶν ὁμολογιῶν οὐδὲν μᾶλλον τὸ τοῦ κρείττονος συμφέρον δίκαιον ἢ τὸ μὴ συμφέρον.

Ἀλλ', ἔφη ὁ Κλειτοφῶν, τὸ τοῦ κρείττονος συμφέρον ἔλεγεν ὁ ἡγοῖτο ὁ κρείττων αὐτῷ συμφέρειν· τοῦτο ποιητέον εἶναι τῷ ἥττονι, καὶ τὸ δίκαιον τοῦτο ἐτίθετο.

(340a–340b)

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- | | | |
|-------|--|---|
| (i) | What has been said to prompt the remark σαφέστατά γε? | 2 |
| (ii) | Why does Cleitophon say ἐὰν σύ γ' ... αὐτῷ μαρτυρήσης? | 2 |
| (iii) | Explain the function of this scene in the context of the debate between Socrates and Thrasymachus. | 4 |

End of Question 2

Your answer will be assessed on how well you:

- demonstrate knowledge and understanding of the text as a work of literature
 - present a logical and cohesive response to the question, supported by relevant examples
-

Question 3 (10 marks) Use a SEPARATE writing booklet.

To what extent does Thrasymachus provide the most compelling definition of justice? **10**

Please turn over

Section II — Prescribed Text – Euripides' *Alcestis*

35 marks

Attempt Questions 4–6

Allow about 1 hour for this section

Answer each question in a SEPARATE writing booklet. Extra writing booklets are available.

Question 4 (10 marks) Use a SEPARATE writing booklet.

Translate BOTH extracts into ENGLISH.

- (a)
- | | | | |
|-----|--|----|--|
| ΑΠ. | ἤ μὴν σὺ παύσῃ καίπερ ὤμους ὦν ἄγαν· | | |
| | τοῖος Φέρητος εἴσι πρὸς δόμους ἀνὴρ, | 65 | |
| | Εὐρυσθέως πέμψαντος ἵππειον μέτα | | |
| | ὄχημα Θρήκης ἐκ τόπων δυσχειμέρων, | | |
| | ὃς δὴ ξενωθείς τοῖσδ' ἐν Ἀδμήτου δόμοις | | |
| | βία γυναῖκα τήνδε σ' ἐξαιρήσεται. | | |
| | κοῦθ' ἢ παρ' ἡμῶν σοι γενήσεται χάρις | 70 | |
| | δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσῃ τ' ἐμοί. | | |
| ΘΑ. | πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις· | | |
| | ἢ δ' οὖν γυνὴ κάτεισιν εἰς Ἄιδου δόμους. | | |

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- (b)
- | | | | |
|-----|--|-----|--|
| ΑΔ. | χαῖρ', ὦ Διὸς παῖ Περσέως τ' ἀφ' αἵματος. | | |
| ΗΡ. | Ἄδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ. | 510 | |
| ΑΔ. | θέλοιμ' ἄν· εὖνουν δ' ὄντα σ' ἐξεπίσταμαι. | | |
| ΗΡ. | τί χρῆμα κουρᾷ τῇδε πενθίμῳ πρέπεις; | | |
| ΑΔ. | θάπτειν τιν' ἐν τῇδ' ἡμέρᾳ μέλλω νεκρόν. | | |
| ΗΡ. | ἀπ' οὖν τέκνων σῶν πημονὴν εἶργοι θεός. | | |
| ΑΔ. | ζῶσιν κατ' οἴκους παῖδες οὓς ἔφυσ' ἐγώ. | 515 | |
| ΗΡ. | πατήρ γε μὴν ὠραῖος, εἵπερ οἴχεται. | | |
| ΑΔ. | κάκεϊνος ἔστι χὴ τεκοῦσά μ', Ἡράκλεις. | | |
| ΗΡ. | οὐ μὴν γυνή γ' ὄλωλεν Ἄλκηστις σέθεν; | | |
| ΑΔ. | διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν. | | |

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Question 5 (15 marks) Use a SEPARATE writing booklet.

Read the extracts and then answer the questions that follow. Use the extracts and your knowledge of the text in your answers.

- (a)
- | | | |
|-----|---|---------------------|
| ΑΔ. | ὦ τέκν', ὅτε ζῆν χρῆν μ', ἀπέρχομαι κάτω. | |
| ΑΔ. | οἴμοι, τί δράσω δῆτα σοῦ μονούμενος; | 380 |
| ΑΔ. | χρόνος μαλάξει σ'· οὐδέν ἐσθ' ὁ κατθανών. | |
| ΑΔ. | ἄγου με σὺν σοί, πρὸς θεῶν, ἄγου κάτω. | |
| ΑΔ. | ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν. | |
| ΑΔ. | ὦ δαῖμον, οἷας συζύγου μ' ἀποστερεῖς. | |
| ΑΔ. | καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. | 385 |
| ΑΔ. | ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι. | |
| ΑΔ. | ὥς οὐκέτ' οὔσαν οὐδὲν ἂν λέγοις ἐμέ. | |
| ΑΔ. | ὄρθου πρόσωπον, μὴ λίπης παιῖδας σέθεν. | |
| ΑΔ. | οὐ δῆθ' ἐκοῦσά γ', ἀλλὰ χαίρετ', ὦ τέκνα. | |
| ΑΔ. | βλέψον πρὸς αὐτούς, βλέψον. | |
| ΑΔ. | | οὐδέν εἰμ' ἔτι. 390 |
| ΑΔ. | τί δρᾷς; προλείπεις; | |
| ΑΔ. | | χαῖρ'. |
| ΑΔ. | | ἀπωλόμην τάλας. |

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Analyse how Euripides increases the emotional intensity in this extract.

6

- (b)
- | | |
|--|-----|
| ἔπειτα δ' οὔτι σωφρόνως ἐδέξατο | |
| τὰ προστυχόντα ξένια, συμφορὰν μαθών, | |
| ἀλλ', εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν. | 755 |
| ποτῆρα δ' ἐν χεῖρεσσι κίσσινον λαβὼν | |
| πίνει μελαίνης μητρὸς εὖζωρον μέθυ, | |
| ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ | |
| οἴνου. στέφει δὲ κρᾶτα μυρσίνης κλάδοις, | |
| ἄμους' ὑλακτῶν· δισσὰ δ' ἦν μέλη κλύειν· | 760 |

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- (i) How does the phrase συμφορὰν μαθών in line 754 reveal the slave's misunderstanding of the situation? **2**
- (ii) Explain the comic elements in this extract. **3**

Question 5 continues on page 8

Question 5 (continued)

- (c)
- | | | |
|-----|---|------|
| HP. | ἀλλ' ἔσθ' ὅθ' ἡμᾶς αἰνέσεις· πιθοῦ μόνον. | |
| ΑΔ. | κομίζετ', εἰ χρὴ τήνδε δέξασθαι δόμοις. | 1110 |
| HP. | οὐκ ἂν μεθείην τὴν γυναῖκα προσπόλοις. | |
| ΑΔ. | σὺ δ' αὐτὸς αὐτὴν εἴσαγ', εἰ δοκεῖ, δόμους. | |
| HP. | ἐς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας. | |
| ΑΔ. | οὐκ ἂν θίγοιμι· δῶμα δ' εἰσελθεῖν πάρα. | |
| HP. | τῇ σῇ πέποιθα χειρὶ δεξιᾷ μόνη. | 1115 |
| ΑΔ. | ἄναξ, βιάζῃ μ' οὐ θέλοντα δρᾶν τάδε. | |
| HP. | τόλμα προτεῖναι χεῖρα καὶ θιγεῖν ξένης. | |
| ΑΔ. | καὶ δὴ προτείνω, Γοργόν' ὥς καρατομῶν. | |

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In what ways does this extract lay the foundation for the resolution of the plot?

4

End of Question 5

Your answer will be assessed on how well you:

- demonstrate knowledge and understanding of the text as a work of literature
 - present a logical and cohesive response to the question, supported by relevant examples
-

Question 6 (10 marks) Use a SEPARATE writing booklet.

Assess the importance of *xenia* in the play *Alcestis*.

10

Please turn over

Section III — Unseen Texts

30 marks

Attempt Questions 7–8

Allow about 1 hour for this section

Answer each question in a SEPARATE writing booklet. Extra writing booklets are available.

Your translation will be assessed on how well you:

- demonstrate understanding of the text by translating into clear and fluent English
- demonstrate your understanding of the content and style of the author by selecting vocabulary appropriate to the context

Question 7 (15 marks) Use a SEPARATE writing booklet.

Read the extract and then answer the questions that follow.

Polyxena, daughter of King Priam and Queen Hecuba of Troy, addresses her mother, justifying her decision to be sacrificed at the tomb of Achilles.

Hecuba: Throw yourself pitiably at Odysseus' knees, and try to move him – here is your plea: he too has children – to feel pity for your sad fate.

Πολυξένη

θάρσει· πέφευγας τὸν ἐμὸν Ἰκέσιον Δία· 345
ὥς ἔψομαί γε τοῦ τ' ἀναγκαίου χάριν
θανεῖν τε χρῆζουσ'· εἰ δὲ μὴ βουλήσομαι,
κακὴ φανοῦμαι καὶ φιλόψυχος γυνή.
τί γάρ με δεῖ ζῆν; ἢ πατὴρ μὲν ἦν ἄναξ
Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου· 350
ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὕπο
βασιλεῦσι νύμφη, ζῆλον οὐ σμικρὸν γάμων
ἔχουσ', ὅτου δῶμ' ἐστίαν τ' ἀφίζομαι·
δέσποινα δ' ἡ δύστηνος Ἰδαίαισιν ἦ
γυναιξί, παρθένοις τ' ἀπόβλεπτος μέτα, 355
ἴση θεοῖσι πλὴν τὸ κατθανεῖν μόνον·
νῦν δ' εἰμὶ δούλη.

Euripides, *Hecuba* 345–357

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Question 7 continues on page 11

Question 7 (continued)

Ἰκέσιος, ον	<i>Protector of Suppliants (an epithet of Zeus)</i>
φιλόψυχος, ον	<i>cowardly, faint-hearted</i>
Φρύξ, Φρυγός, ό	<i>Phrygian, Trojan</i>
τρέφω	<i>I nurture, bring up</i>
νύμφη, -ης, ή	<i>bride</i>
ζήλος, ου, ό	<i>rivalry</i>
Ἰδαῖος, α, ον	<i>of Mt Ida (a mountain near Troy)</i>
ἀπόβλεπτος, ον	<i>admired</i>

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- | | | |
|-----|--|----|
| (a) | What tense is πέφευγας (line 345)? | 1 |
| (b) | Why is ἐλπίδων (line 351) in the genitive case? | 1 |
| (c) | What case is βασιλεῦσι (line 352)? | 1 |
| (d) | Translate the extract into ENGLISH. | 10 |
| (e) | How are the sentiments expressed by Polyxena similar to those of Alcestis? | 2 |

End of Question 7

Please turn over

Question 8 (15 marks) Use a SEPARATE writing booklet.

Read the extract and then answer the questions that follow.

Socrates and Meno discuss the difficulty of finding a “single” definition for virtue.

Meno: *For justice, Socrates, is virtue.*

Socrates: *Virtue, Meno, or a virtue?*

Meno: *What do you mean by that?*

Socrates: *What I would in any other case. To take roundness, for instance; I should call it a shape, and not shape pure and simple. And I should name it so because there are other shapes as well.*

Σωκράτης: καὶ σὺ οὖν ἐμοὶ εἰπὲ ἄλλας ἀρετάς.

Μένων: ἢ ἀνδρεία τοίνυν ἔμοιγε δοκεῖ ἀρετὴ εἶναι καὶ σωφροσύνη καὶ σοφία καὶ μεγαλοπρέπεια καὶ ἄλλαι πάμπολλαι.

Σωκράτης: πάλιν, ὦ Μένων, ταὐτὸν πεπόνθαμεν· πολλὰς αὖ ἡυρήκαμεν ἀρετάς μίαν ζητοῦντες, ἄλλον τρόπον ἢ νυνδὴ· τὴν δὲ μίαν, 5 ἢ διὰ πάντων τούτων ἐστίν, οὐ δυνάμεθα ἀνευρεῖν.

Μένων: οὐ γὰρ δύναμαί πω, ὦ Σώκρατες, ὥς σὺ ζητεῖς, μίαν ἀρετὴν λαβεῖν κατὰ πάντων, ὥσπερ ἐν τοῖς ἄλλοις.

Σωκράτης: εἰκότως γε· ἀλλ’ ἐγὼ προθυμήσομαι, ἐὰν οἴός τ’ ὦ, ἡμᾶς προβιβάσαι. μανθάνεις γάρ που ὅτι οὕτως ἐχει περὶ 10 παντός· εἴ τίς σε ἀνέροιτο τοῦτο ὁ νυνδὴ ἐγὼ ἔλεγον, ‘τί ἐστὶν σχῆμα, ὦ Μένων;’ εἰ αὐτῷ εἶπες ὅτι στρογγυλότης, εἴ σοι εἶπεν ἄπερ ἐγώ, ‘πότερον σχῆμα ἢ στρογγυλότης ἐστὶν ἢ σχῆμά τι;’ εἶπες δὴπου ἂν ὅτι σχῆμά τι.

Plato, *Meno* 74a–b

μεγαλοπρέπεια, ἢ *greatness of spirit*

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κατὰ πάντων *common to all*

εἰκότως *clearly, no wonder*

προβιβάζω *I move (something) forward*

στρογγυλότης, ἢ *roundness*

- | | |
|---|----|
| (a) What tense is ἀνευρεῖν (line 6)? | 1 |
| (b) What mood is ὦ (line 9)? | 1 |
| (c) Why is ἀνέροιτο (line 11) in the optative mood? | 1 |
| (d) Translate the extract into ENGLISH. | 10 |
| (e) How is this extract typical of the Socratic method of argument? | 2 |

End of paper