



Coimisiún na Scrúduithe Stáit
State Examinations Commission

Leaving Certificate Examination 2024

Ancient Greek

Higher Level

Monday 17 June Morning 9:30 – 12:30

400 marks

A. Translate into Greek.

Once the queen of the city called her maidservant. Seeking her, she found the girl sleeping. She was about to wake the maidservant, but saw a letter. The queen took the letter and read it. In the words which were written, the girl's mother gave thanks to her daughter for having sent money and told her to serve the queen well. The queen, greatly pleased, decided not to wake the maidservant; she left the letter with a gold coin.

queen: βασίλεια, -ας, ἡ. maidservant: θεράπεινα, -ης, ἡ. I am about to: μέλλω (+ Infinitive).
I wake: ἐγείρω. I read: ἀναγιγνώσκω. I give thanks: χάριν δίδωμι (+ Dative Case).
I serve: θεραπεύω. I am pleased: ἡδομαι. gold coin: δαρεικός, -οῦ, ὁ.

OR

B. Read the following passage and answer, in English, **all** the questions which follow.

(Jason of Pherae is killed during the celebration of the Pythian festival at Delphi.)

ἐπιόντων δὲ Πυθίων, ὁ Ἰάσων διανοεῖτο αὐτὸς διατιθέναι τὴν πανήγυριν τῷ θεῷ καὶ τοὺς ἀγῶνας· τῶν δὲ Δελφῶν ἐρωτῶμενων τί χρὴ ποιεῖν ἐὰν λαμβάνῃ ὁ Ἰάσων τῶν τοῦ θεοῦ χρημάτων, ὁ θεὸς ἀπεκρίνατο, “ἐμοὶ μελήσει.” ὁ δ’ οὖν Ἰάσων, πεπονηκῶς ἐξέτασιν τοῦ Φεραίων ἱππικοῦ, καὶ ἤδη καθήμενος ἀποσφάττεται ὑπὸ νεανιῶν ἐπτὰ προσελθόντων ὡς διαφερομένων τι ἀλλήλοις. τῶν δὲ δορυφόρων βοηθησάντων, εἷς μὲν τῶν νεανιῶν, ἔτι τύπτων τὸν Ἰάσονα, λόγχῃ πληγείς ἀποθνήσκει· ἕτερος δέ, ἀναβαίνων ἐφ’ ἵππον, πολλὰ τραύματα λαβὼν ἀπέθανεν· οἱ δ’ ἄλλοι, ἀναβαντες ἐπὶ τοὺς παρεσκευασμένους ἵππους, ἀπέφυγον· ὅποι δὲ ἀφίκοντο τῶν Ἑλληνίδων πόλεων, ἐν ταῖς πλείσταις ἐτιμῶντο. οὕτω δὲ δῆλον ἐγένετο ὅτι οἱ Ἕλληνες ἰσχυρῶς ἐφοβοῦντο τὸν Ἰάσονα μὴ τύραννος γένοιτο.

Πύθια, -ίων, τά: Pythian games. Ἰάσων, -ονος, ὁ: Jason. διανοεομαι: I intend.
διατίθημι: I manage, direct. πανήγυρις, -εως, ἡ: festival. Δελφοί, -ῶν, οἱ: Delphians.
μέλει (+ Dative Case): it is a concern. ἐξέτασις, -εως, ἡ: review. Φεραῖοι, -ων, οἱ: Pheraeans.
ἀποσφάττω: I murder, slaughter. διαφέρομαι (+ Dative Case): I quarrel with.
δορυφόρος, -ου, ὁ: bodyguard. λόγχη, -ης, ἡ: spear. πλήττω: I strike.

- (a) When the Pythian games were approaching, what did Jason intend to do? (6)
- (b) What question did the Delphians ask the god, and what was the god's answer? (7)
- (c) What did Jason do during the festival? (6)
- (d) Describe the scene of Jason of Pherae's death. (7)
- (e) Describe how **two** of Jason's assassins died. (8)
- (f) What happened to the surviving assassins? (6)
- (g) How were the assassins received in other Greek cities? (5)
- (h) According to the author of this passage, why was Jason killed? (5)

2. Translate into English **one** passage from Section A and **one** passage from Section B. [180]

A.

- (i) (*Epaminondas sends his horsemen to attack Mantinea. Athenian horsemen, who by chance are approaching the city, come to assist the Mantineans.*)

ὁ δ' Ἐπαμεινώνδας τοὺς ἰππέας ἔπεμψεν εἰς τὴν Μαντίνειαν, διδάσκων ὡς πάντα μὲν εἰκὸς ἔξω τῆς πόλεως εἶναι τὰ τῶν Μαντινέων βοσκήματα, πάντας δὲ τοὺς ἀνθρώπους. οἱ δ' Ἀθηναῖοι ἰππεῖς ἐτύγχανον προσιόντες εἰς τὴν Μαντίνειαν.

ἐπεὶ δὲ δῆλοι ἦσαν προσελαύνοντες οἱ πολέμιοι, ἔδέοντο οἱ Μαντινεῖς τῶν Ἀθηναίων ἰππέων βοηθῆσαι, εἴ τι δύναιτο· ἔξω γὰρ εἶναι καὶ τὰ βοσκήματα πάντα καὶ τοὺς ἐργάτας, πολλοὺς δὲ καὶ παῖδας καὶ γεραιτέρους. ἀκούσαντες δὲ ταῦτα οἱ Ἀθηναῖοι ἐκβοηθοῦσιν, ἔτι ὄντες ἀνάριστοι καὶ αὐτοὶ καὶ οἱ ἵπποι. εἶδον δὲ πολὺ πλείους τοὺς πολεμίους ὄντας, ἀλλ' αἰσχυνόμενοι εἰ παρόντες μηδὲν ὠφελήσειαν τοὺς συμμάχους, ὡς εἶδον τάχιστα τοὺς πολεμίους, συνέρραξαν.

XENOPHON (90)

Ἐπαμεινώνδας, -ου, ὁ: Epaminondas.

εἰκός: probably.

βοσκήματα, -άτων, τά: cattle.

δέομαι (+ Genitive Case): I beg.

γεραιός, -ά, -όν: old.

αἰσχύνομαι: I am ashamed.

συρράσσω: I join battle.

Μαντίνεια, -ας, ἡ: Mantinea.

Μαντινεῖς, -έων, οἱ: Mantineans.

προσελαύνω: I approach.

ἐργάτης, -ου, ὁ: workman, labourer.

ἀνάριστος, -ον: unfed, not having breakfasted.

ὠφελέω: I help.

OR

(ii) (Phaedo explains that an annual religious event has delayed the execution of Socrates.)

τοῦτ' ἔστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἑπτὰ ἐκείνους ῥάχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι ἠΐξαντο, ὡς λέγεται, τότε εἰ σωθεῖεν, ἐκάστου ἔτους Θεωρίαν ἀπάξειν εἰς Δῆλον· ἣν δὴ ἀεὶ καὶ νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν.

ἐπειδὴν οὖν ἄρξωνται τῆς Θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτείνουσαι, πρὶν ἂν εἰς Δῆλόν τε ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· ἀρχὴ δ' ἐστὶ τῆς Θεωρίας ἐπειδὴν ὁ ἱερεὺς τοῦ Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραιᾷ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμοτηρίῳ ὁ μεταξύ τῆς δίκης τε καὶ τοῦ θανάτου.

PLATO (90)

Θησεύς, -εως, ὁ: Theseus.

Κρήτη, -ης, ἡ: Crete.

οἶχομαι: I go, set out.

Ἀπόλλων, -ωνος, ὁ: Apollo.

Θεωρία, -ας, ἡ: a mission, pilgrimage.

Δῆλος, -ου, ἡ: Delos.

κατ' ἐνιαυτὸν = "yearly".

καθαρεύω: I keep clean, purify.

δημοσίᾳ: publicly, in public.

στέφω: I crown, put a garland around.

πρύμνα, -ης, ἡ: stern, back of the ship.

δίκη, -ης, ἡ: trial.

μεταξύ: between.

B.

- (i) (*Odysseus, known for being deceitful, captured the Trojan prophet Helenus. Helenus then prophesied that the Greeks would not destroy Troy until they brought Philoctetes from the island of Lemnos. Odysseus pledged to do this.*)

μάντις ἦν τις εὐγενής,
Πριάμου μὲν υἱός, ὄνομα δ' ὠνομάζετο
Ἑλενος, ὃν οὗτος, νυκτὸς ἐξελθὼν μόνος,
ὁ πάντ' ἀκούων αἰσχροῖα καὶ λωβήτ' ἔπη,
δόλιος Ὀδυσσεὺς εἶλε· δέσμιόν τ' ἄγων
ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·
ὃς δὴ τὰ τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν
καὶ τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μή ποτε
πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
ἄγοιντο νήσου τῆσδ' ἐφ' ἧς ναίει τὰ νῦν.
καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος
τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο
τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων.

SOPHOCLES (90)

μάντις, -εως, ὁ: prophet.

Ἑλενος, -ου, ὁ: Helenus.

λωβητός, -ή, -όν: insulting, abusive.

Ὀδυσσεύς, -έως, ὁ: Odysseus.

Ἀχαιοί, -ῶν, οἱ: Achaeans, Greeks.

θεσπίζω: I prophesy.

Τροία, -ας, ἡ: Troy.

οὐ μή ποτε: never.

τόνδε: i.e. Philoctetes.

τὰ νῦν = νῦν.

Λαέρτης, -ου, ὁ: Laertes.

Πρίαμος, -ου, ὁ: Priam.

ἀκούων (line 4) = "being called".

δόλιος, -α, -ον: deceitful.

δέσμιος, -ον: bound, captive.

θήρα, -ας, ἡ: prey, booty.

τὰπὶ = τὰ ἐπὶ.

πέργαμα, -ων, τά: towers, ramparts.

πέρθω: I destroy, sack.

ναίω: I live, inhabit.

ὅπως: when.

τόκος, -ου, ὁ: son.

OR

- (ii) *(Achilles is determined not to marry Agamemnon's daughter. He says that on his return home to Phthia, he will easily find a bride with the help of his father, Peleus.)*

κούρην δ' οὐ γαμέω Ἀγαμέμνωνος Ἀτρεΐδαο,
οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι,
ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι
οὐδέ μιν ὥς γαμέω· ὃ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
ὅς τις οἷ τ' ἐπέοικε καὶ ὅς βασιλεύτερός ἐστιν.
ἦν γὰρ δὴ με σαῶσι θεοὶ καὶ οἵκαδ' ἵκωμαι,
Πηλεὺς θῆν μοι ἔπειτα γυναικὰ γε μάσσεται αὐτός.
πολλαὶ Ἀχαιῖδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε,
κοῦραι ἀριστέων, οἳ τε πτολίεθρα ρύονται,
τάων ἣν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.

HOMER (90)

Ἀγαμέμνων, -ονος, ὁ: Agamemnon.	Ἀτρεΐδης, -ας, ὁ: son of Atreus.
χρύσειος, -ης, -ον: golden.	Ἀφροδίτη, -ης, ἡ: Aphrodite.
κάλλος, -ους, τό: beauty.	ἐρίζω (+ Dative Case): I rival.
Ἀθηναίη, -ης, ἡ: Athena.	γλαυκῶπις, -ιδος: bright-eyed.
ἰσοφαρίζω (+ Dative Case): I am equal.	Ἀχαιοί, -ῶν, οἱ: Achaeans, Greeks.
ἐλέσθω = "let him choose".	οἷ = αὐτῷ.
ἐπέοικα (+ Dative Case): I suit.	σαῶσι = σώζωσι.
Πηλεὺς, -εως, ὁ: Peleus.	θῆν: in truth, surely.
μαίομαι: I seek.	Ἀχαιῖδες, -ων, αἱ: Achaeans, Greeks.
Ἑλλάς, -άδος, ἡ: Hellas.	Φθίη, -ης, ἡ: Phthia.
ἀριστεύς, -έως, ὁ: chieftain.	πτολίεθρον, -ου, τό: city.
ρύομαι: I protect.	τάων = τούτων.
ἄκοιτις, ἡ: wife.	

3. Answer **either** Section A **or** Section B.

[80]

A.

(i) Translate into English:

(50)

τοιοῦτος οὖν ἄλλος οὐ ῥαδίως ὑμῖν γενήσεται, ὧ ἄνδρες, ἀλλ' ἐὰν ἐμοὶ πείθησθε, φείσεσθέ μου· ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτε ἂν, εἰ μὴ τίνα ἄλλον ὁ θεὸς ὑμῖν ἐπιτέμψειεν, κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω ὦν τοιοῦτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι, ἐνθὲνδε ἂν κατανοήσαιτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε τὸ ἐμὲ τῶν μὲν ἐμαυτοῦ πάντων ἡμεληκέναι καὶ ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων τοσαῦτα ἤδη ἔτη, τὸ δὲ ὑμέτερον πράττειν ἀεὶ, ἰδίᾳ ἐκάστῳ προσιόντα ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον πείθοντα ἐπιμελεῖσθαι ἀρετῆς.

THE INTELLECTUAL REVOLUTION

(ii) Answer **any three** of the following questions. They carry ten marks each.

(30)

- (a) Do you find the points that Socrates makes in the passage above convincing? Give reasons for your answer.
- (b) Socrates insists that he is not like the Sophists. Do you agree? Explain your answer.
- (c) Imagine you are an ancient Athenian who has encountered Socrates in dialogue with some of his followers. What is your impression of him and how he conducts himself?
- (d) Outline Socrates' attitude towards death based on your reading of Plato's *Apology*.
- (e) Based on your study of Plato's *Apology*, explain the main points that Socrates makes in his defense speech.
- (f) Write a short note on **any two** of the following:
Anytos; Socrates' *daimonion*; Kriton; Leon of Salamis.
- (g) Identify and explain the case of Ἀνύτῳ and the mood of ἐπιτέμψειεν underlined in the passage above.

OR

B.

(i) Translate into English:

(50)

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“Ἐκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγορεύε·
ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,
ὥς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐδέ τι νῶϊν
ὄρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.
παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρῆ
αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
οὐ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη
ἔγχει ἐμῷ δαμάα· νῦν δ' ἀθρόα πάντ' ἀποτείσεις
κῆδε' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων.”

A WORLD OF HEROES

(ii) Answer **any three** of the following questions. They carry ten marks each.

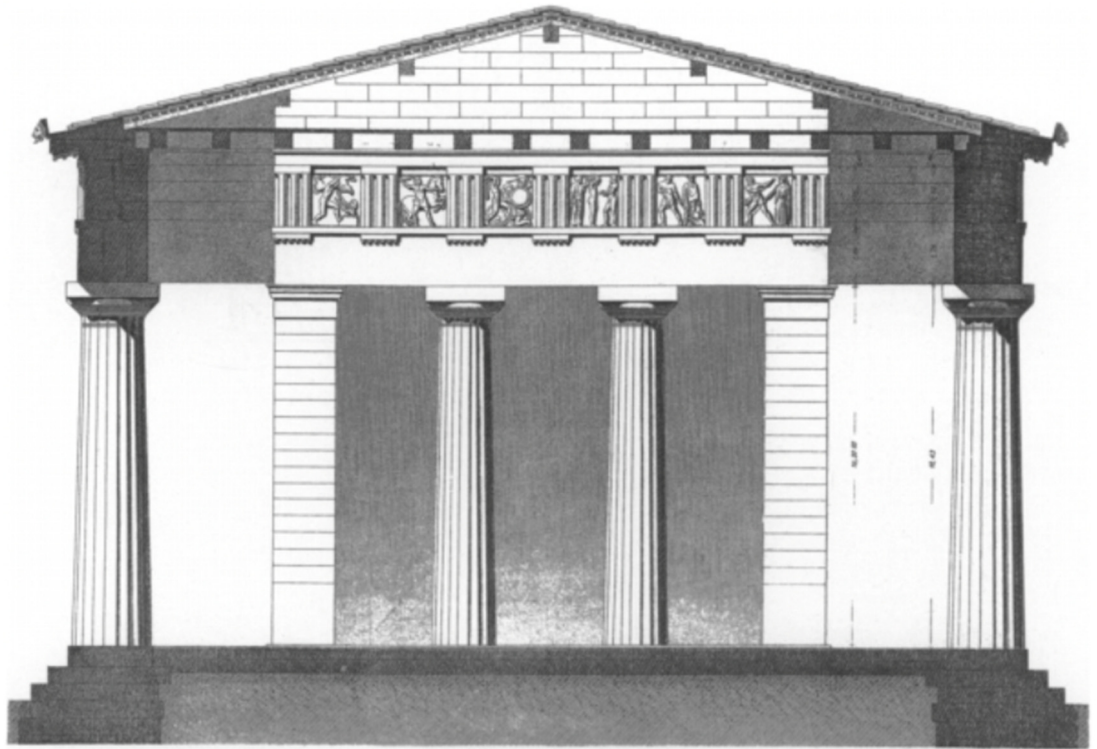
(30)

- (a) What proposal did Hektor make to Akhilleus just prior to the passage above? Explain why Akhilleus answers in this way.
- (b) Comment briefly on how the gods are presented in what you have read from *Iliad* Book 22.
- (c) Outline some of the features of Homeric poetry that are consistent with oral composition. You may refer to the passage above to support your answer.
- (d) Based on Homer's portrayal of Hektor, do you sympathise with his character? Explain your answer with reference to what you have read in Book 22 of the *Iliad*.
- (e) Write a short note on **any two** of the following:
Deiphobos; Hekabe; Patroklos; Agenor.
- (f) Identify some of the ways in which the Homeric Greek dialect differs from Attic Greek. You may refer to the passage above to support your answer.
- (g) Scan the **first line** in the passage above. Mark the quantities and name the metre.

4. Answer **any three** of the following questions. Each question carries thirty marks. **[90]**

- (i) During the Peloponnesian War, there were many different leaders. In your view, which leader was the most significant? In your answer, explain his role and justify your choice.
- (ii) Choose **any two** of the following battles. Identify who fought in them, briefly outline their course, and explain their importance:
Arginusae; Mantinea; Chaeronea; Issus; Pylos and Sphacteria.
- (iii) Outline the period of Spartan dominance in Greece that followed the end of the Peloponnesian War. Explain why the Spartan Supremacy did not last longer.
- (iv) Write a short note on **any two** of the following:
Gerousia of Sparta; ephors of Sparta; archons; the Athenian Ecclesia; the Athenian Boule.
- (v) Write a biographical note on Herodotus and assess his significance as an historian.
- (vi) Write a biographical note on Euripides and comment on his contribution to Greek drama. Tell briefly the plot of **any one** of his plays.
- (vii) Describe **at least two** sculptural elements of the Parthenon. Which sculptural element is your favourite? Give reasons for your answer.
- (viii) Look at Photographs **A**, **B** and **C** on the following pages, and answer **any two** of the following questions:
 - (a) What order of architecture is shown in Photograph **A**? Explain how you were able to identify the order.
 - (b) Identify whether the vase in Photograph **B** is Black Figure **or** Red Figure. Comment briefly on how the artist has portrayed the scene.
 - (c) What type of statue is shown in Photograph **C**, and to what period does it belong? Comment on its characteristic features.

A



B



C



Acknowledgements

Images

Page 10 (A): <https://whyathens.com/temple-of-olympian-zeus/>

Page 10 (B): <https://cfleonline.org/wp-content/uploads/2017/07/10-berlinpainter-contemporary-ceramic-art.jp>

Page 11 (C): https://upload.wikimedia.org/wikipedia/commons/1/13/_01.JP

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Leaving Certificate – Higher Level

Ancient Greek

Monday 17 June

Morning 9:30 – 12:30