

**ADVANCED GCE
CLASSICAL GREEK**

Literature 3 (Commentary and Essay)
PLATO AND HERODOTUS

TUESDAY 10 JUNE 2008

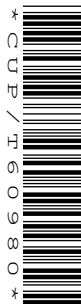
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Afternoon

Time: 1 hour 45 minutes

Additional materials (enclosed): None

Additional materials (required):
Answer Booklet (16 pages)



INSTRUCTIONS TO CANDIDATES

- Write your name in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Write your answers in the separate answer booklet provided.
- Read each question carefully and make sure you know what you have to do before starting your answer.
- Answer **two** questions from Section A and **one** question from Section B.
- You may, if you wish, answer all questions on the same author.

INFORMATION FOR CANDIDATES

- The number of marks for each question is given in brackets [] at the end of each question or part question.
- Each question is marked out of 40 marks including 4 marks for quality of written communication.
- The total number of marks for this paper is **120**.

This document consists of **7** printed pages and **1** blank page.

Answer **two** questions from Section A and **one** question from Section B.

Section A

Answer any **two** questions.

You may, if you wish, answer both questions on the same author.

Group B: Non-Historical Prose Author

1 Answer the questions on the following passage:

“ἄρ’ οὖν ἐκεῖνος ἂν τοῦτο ποιήσειεν καθαρώτατα ὅστις ὅτι μάλιστα αὐτῇ τῇ διανοίᾳ ἴοι ἐφ’ ἑκάστον, μήτε τὴν ὄψιν παρατιθέμενος ἐν τῷ διανοεῖσθαι μήτε τινὰ ἄλλην αἴσθησιν ἐφέλκων μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ’ αὐτῇ καθ’ αὐτὴν εἰλικρινεῖ τῇ διανοίᾳ χρώμενος αὐτὸ καθ’ αὐτὸ εἰλικρινὲς ἑκάστον ἐπιχειροῖ θηρεῦειν τῶν ὄντων, ἀπαλλαγείς ὅτι μάλιστα ὀφθαλμῶν τε καὶ ὠτῶν καὶ ὡς ἔπος εἰπεῖν σύμπαντος τοῦ σώματος, ὡς ταραττοντος καὶ οὐκ ἐώντος τὴν ψυχὴν κτήσασθαι ἀλήθειάν τε καὶ φρόνησιν ὅταν κοινωνῇ; ἄρ’ οὐχ οὗτός ἐστιν, ὦ Σιμμία, εἴπερ τις καὶ ἄλλος, ὁ τευξόμενος τοῦ ὄντος;”

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“ὑπερφυῶς”, ἔφη ὁ Σιμμίας, “ὡς ἀληθῆ λέγεις, ὦ Σώκρατες.”

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“οὐκοῦν ἀνάγκη”, ἔφη, “ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις, ὥστε καὶ πρὸς ἀλλήλους τοιαῦτα ἅττα λέγειν, ὅτι ‘κινδυνεύει τοι ὥσπερ ἀτραπὸς τις ἐκφέρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκέψει, ὅτι, ἔως ἂν τὸ σῶμα ἔχωμεν καὶ συμπεφυρμένη ἢ ἡμῶν ἢ ψυχὴ μετὰ τοιούτου κακοῦ, οὐ μὴ ποτε κτησώμεθα ἱκανῶς οὐ ἐπιθυμοῦμεν· φαμέν δὲ τοῦτο εἶναι τὸ ἀληθές. μυρίας μὲν γὰρ ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφήν· ἔτι δέ, ἂν τινες νόσοι προσπέσωσιν, ἐμποδίζουσιν ἡμῶν τὴν τοῦ ὄντος θήραν. ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπύμπλησιν ἡμᾶς πολλῆς, ὥστε τὸ λεγόμενον ὡς ἀληθῶς τῷ ὄντι ὑπ’ αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν.’ ”

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PLATO, *Phaedo* 65e–66c

- (a) ἄρ’ οὖν ἐκεῖνος . . . τοῦ ὄντος (lines 1–9): how does the language of these lines stress the desirability of using mind (διανοία) alone? [18]
- (b) οὐκοῦν . . . οὐδέν (lines 11–22): show how in these lines Socrates emphasises the idea that the body hinders the pursuit of truth. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

2 Answer the questions on the following passage:

“εὖ λέγεις,” ἔφη, “ὦ Σιμμία,” ὁ Κέβης. “φαίνεται γὰρ ὥσπερ ἡμῖν ἀποδεδεῖχθαι οὐ δεῖ, ὅτι πρὶν γενέσθαι ἡμᾶς ἢ ἡμῶν ἢ ψυχῇ, δεῖ δὲ προσποδεῖξαι ὅτι καὶ ἐπειδὰν ἀποθάνωμεν οὐδὲν ἦττον ἔσται ἢ πρὶν γενέσθαι, εἰ μέλλει τέλος ἢ ἀπόδειξις ἔξειν.”

“ἀποδέδεικται μὲν,” ἔφη, “ὦ Σιμμία τε καὶ Κέβης,” ὁ Σωκράτης, “καὶ νῦν, εἰ θέλετε συνθεῖναι τοῦτόν τε τὸν λόγον εἰς ταῦτόν καὶ ὃν πρὸ τούτου ὡμολογήσαμεν, τὸ γίνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεώτος. εἰ γὰρ ἔστιν μὲν ἡ ψυχὴ καὶ πρότερον, ἀνάγκη δὲ αὐτῇ εἰς τὸ ζῆν ἰούσῃ τε καὶ γιγνομένη μηδαμῶθεν ἄλλοθεν ἢ ἐκ θανάτου καὶ τοῦ τεθνάναι γίνεσθαι, πῶς οὐκ ἀνάγκη αὐτὴν καὶ ἐπειδὰν ἀποθάνῃ εἶναι, ἐπειδὴ γε δεῖ αὐτὴς αὐτὴν γίνεσθαι; ἀποδέδεικται μὲν οὖν ὅπερ λέγεται καὶ νῦν· ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμία ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι τὸν λόγον ἔτι μᾶλλον, καὶ δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος αὐτὴν ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσᾷ καὶ διασκεδάννυσιν, ἄλλως τε καὶ ὅταν τύχῃ τις μὴ ἐν νηνεμία ἀλλ’ ἐν μεγάλῳ τινὶ πνεύματι ἀποθνήσκων.”

καὶ ὁ Κέβης ἐπιγελάσας, “ὡς δεδιότων,” ἔφη, “ὦ Σώκρατες, πειρῶ ἀναπεῖθαι μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων, ἀλλ’ ἴσως ἐνί τις καὶ ἐν ἡμῖν παῖς ὅστις τὰ τοιαῦτα φοβεῖται. τοῦτον οὖν πειρῶ μεταπεῖθαι μὴ δεδιέναι τὸν θάνατον ὥσπερ τὰ μορμολύκεια.”

“ἀλλὰ χρή,” ἔφη ὁ Σωκράτης, “ἐπάδειν αὐτῷ ἐκάστης ἡμέρας ἕως ἂν ἐξεπάσῃτε.”

PLATO, *Phaedo* 77c–e

- (a) εὖ λέγεις . . . καὶ νῦν (lines 1–12): state in your own words the objection made here by Cebes, and Socrates’ answer to it. [18]
- (b) ὅμως δέ μοι . . . ἐξεπάσῃτε (lines 12–22): how in these lines do Socrates and Cebes make light of the idea that the soul dies with the body? [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

Group D: Comedy or Historian

3 Answer the questions on the following passage:

αὐτὸ δὴ τοῦτο εἶναι τὸ κρησφύγετον κατὰ τὸ μαντήιον, καὶ οὐ τὰς νέας. οἱ δὲ Πέρσαι ἰζόμενοι ἐπὶ τὸν καταντίον τῆς ἀκροπόλιος ὄχθον, τὸν Ἀθηναῖοι καλέουσι Ἀρήιον πάγον, ἐπολιόρκεον τρόπον τοιόνδε· ὅκως στυππεῖον περὶ τοὺς οἰστοὺς περιθέντες ἄψειαν, ἐτόξευον ἐς τὸ φράγμα. ἐνθαῦτα Ἀθηναίων οἱ πολιορκεόμενοι ὅμως ἡμύνοντο, καίπερ ἐς τὸ ἔσχατον κακοῦ ἀπιγμένοι καὶ τοῦ φράγματος προδεδωκότος. οὐδὲ λόγους τῶν Πεισιστρατιδῶν προσφερόντων περὶ ὁμολογίης ἐνεδέκοντο, ἀμυνόμενοι δὲ ἄλλα τε ἀντεμνηχανῶντο καὶ δὴ καὶ προσιόντων τῶν βαρβάρων πρὸς τὰς πύλας ὁλοιτρόχους ἀπίεσαν ὥστε Ξέρξην ἐπὶ χρόνον συχνὸν ἀπορίῃσι ἐνέχεσθαι οὐ δυνάμενόν σφεας ἐλεῖν. χρόνῳ δ' ἐκ τῶν ἀπόρων ἐφάνη δὴ τις ἔσοδος τοῖσι βαρβάροις· ἔδεε γὰρ κατὰ τὸ θεοπρόπιον πᾶσαν τὴν Ἀττικὴν τὴν ἐν τῇ ἡπείρῳ γενέσθαι ὑπὸ Πέρσῃσι. ἔμπροσθε ὦν τῆς ἀκροπόλιος, ὅπισθε δὲ τῶν πυλέων καὶ τῆς ἀνόδου, τῇ δὴ οὔτε τις ἐφύλασσε οὔτ' ἂν ἥλπισε μή κοτέ τις κατὰ ταῦτα ἀναβαίῃ ἀνθρώπων, ταύτῃ ἀνέβησάν τινες κατὰ τὸ ἱρὸν τῆς Κέκροπος θυγατρὸς Ἀγλαύρου, καίπερ ἀποκρήμνου ἐόντος τοῦ χώρου. ὥς δὲ εἶδον αὐτοὺς ἀναβεβηκότας οἱ Ἀθηναῖοι ἐπὶ τὴν ἀκρόπολιν, οἱ μὲν ἐρρίπτεον ἑωυτοὺς κατὰ τοῦ τείχεος κάτω καὶ διεφθείροντο, οἱ δὲ ἐς τὸ μέγαρον κατέφευγον. τῶν δὲ Περσέων οἱ ἀναβεβηκότες πρῶτον μὲν ἐτράποντο πρὸς τὰς πύλας, ταύτας δὲ ἀνοίξαντες τοὺς ἰκέτας ἐφόνευσαν· ἐπεὶ δὲ σφί πάντες κατέστρωντο, τὸ ἱρὸν συλήσαντες ἐνέπρησαν τὴν ἀκρόπολιν. 20

HERODOTUS VIII. 51–53

- (a) αὐτὸ δὴ τοῦτο . . . τοῖσι βαρβάροις (lines 1–11): how does Herodotus make this section of his narrative gripping and exciting? [18]
- (b) ἔδεε γὰρ . . . τὴν ἀκρόπολιν (lines 11–20): how does Herodotus arouse pity in these lines? [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

4 Answer the questions on the following passage:

συνεστηκότων δὲ τῶν στρατηγῶν ἐξ Αἰγίνης διέβη Ἀριστείδης ὁ
 Λυσιμάχου, ἀνὴρ Ἀθηναῖος μὲν, ἐξωστρακισμένος δὲ ὑπὸ τοῦ δήμου, τὸν
 ἐγὼ νενόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἄριστον ἄνδρα γενέσθαι ἐν
 Ἀθήνησι καὶ δικαιοτάτον. οὗτος ὡνὴρ στὰς ἐπὶ τὸ συνέδριον ἐξεκαλέετο
 Θεμιστοκλέα, ἐόντα μὲν ἐωυτῷ οὐ φίλον, ἐχθρὸν δὲ τὰ μάλιστα· ὑπὸ δὲ 5
 μεγάλῃ τῶν παρόντων κακῶν λήθην ἐκείνων ποιούμενος ἐξεκαλέετο,
 ἐθέλων αὐτῷ συμμῖξαι. προακηκόε' δὲ ὅτι σπεύδοιεν οἱ ἀπὸ
 Πελοποννήσου ἀνάγειν τὰς νέας πρὸς τὸν Ἰσθμόν. ὥς δὲ ἐξηλθέ οἱ
 Θεμιστοκλέης, ἔλεγε Ἀριστείδης τάδε· “ἡμέας στασιάζειν χρεόν ἐστι εἰ ἐν
 τεῷ ἄλλῳ καιρῷ καὶ δὴ καὶ ἐν τῷδε περὶ τοῦ ὀκότερος ἡμέων πλέω ἀγαθὰ 10
 τὴν πατρίδα ἐργάσεται. λέγω δέ τοι ὅτι ἴσον ἐστὶ πολλά τε καὶ ὀλίγα
 λέγειν περὶ ἀποπλόου τοῦ ἐνθεῦτεν Πελοποννησίοις. ἐγὼ γὰρ αὐτόπτης
 τοι λέγω γενόμενος, ὅτι νῦν οὐδ' ἦν θέλωσι Κορίνθιοί τε καὶ αὐτὸς
 Εὐρυβιάδης οἰοί τε ἔσονται ἐκπλώσαι· περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων
 κύκλῳ. ἀλλ' ἐσελθὼν σφὶ ταῦτα σήμνησον.” ὁ δ' ἀμείβετο τοισίδε· “κάρτα 15
 τε χρηστὰ διακελεύεαι καὶ εὖ ἡγγεῖλας. τὰ γὰρ ἐγὼ ἐδεόμην γενέσθαι,
 αὐτὸς αὐτόπτης γενόμενος ἦκεις. ἴσθι γὰρ ἐξ ἐμέο τὰ ποιούμενα ὑπὸ
 Μήδων. ἔδεε γὰρ ὅτε οὐκ ἐκόντες ἠθελον εἰς μάχην κατίστασθαι οἱ
 Ἕλληνες, ἀέκοντας παραστήσασθαι. σὺ δὲ ἐπεὶ περ ἦκεις χρηστὰ
 ἀπαγγέλλων, αὐτὸς σφὶ ἡγγεῖλον. ἦν γὰρ ἐγὼ αὐτὰ λέγω, δόξω πλάσας 20
 λέγειν καὶ οὐ πείσω ὥς οὐ ποιούντων τῶν βαρβάρων ταῦτα. ἀλλὰ σφὶ
 σήμνησον αὐτὸς παρελθὼν ὥς ἔχει. ἐπεὰν δὲ σημήνης, ἦν μὲν πείθωνται,
 [ταῦτα δὴ τὰ κάλλιστα,] ἦν δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὁμοῖον ἡμῖν
 ἔσται. οὐ γὰρ ἔτι διαδρήσονται, εἴ περ περιεχόμεθα πανταχόθεν, ὥς σὺ
 λέγεις.” 25

HERODOTUS, VIII. 79–80

- (a) συνεστηκότων . . . τὴν πατρίδα ἐργάσεται (lines 1–11): how is Aristides portrayed by Herodotus in these lines? Refer **both** to the content of this section **and** to the way in which it is expressed. [18]
- (b) κάρτα τε χρηστὰ . . . ὥς σὺ λέγεις (lines 15–25): what do these lines tell us about the character of Themistocles and his relationship with the other Greek commanders? Refer closely to the text in your answer. [18]

[Quality of Written Communication: 4]

[Total: 36 + 4 = 40]

Section B

Answer **one** question. Each question carries 40 marks.

In answering the essay questions in this Section, candidates are expected to be familiar with the following parts of the text, whether read in Greek or in translation:

- 1 Plato, *Phaedo* 60b1–68c3, 69e6–78a9
- 2 Herodotus VIII. 49–65, 67–72, 74–90, 108–111

- 1 Are you convinced by Socrates' arguments for the immortality of the soul?
- 2 What are Herodotus' strengths as a storyteller?

Acknowledgements:

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