

**ADVANCED SUBSIDIARY GCE
CLASSICAL GREEK**

Literature 1 (Commentary)
PLATO AND HERODOTUS

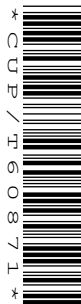
WEDNESDAY 21 MAY 2008

2977

Afternoon
Time: 1 hour

Additional materials (enclosed): None

Additional materials (required):
Answer Booklet (8 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 any **two** questions. You may, if you wish, answer both questions on the same author.
- Candidates are advised to spend **no more** than 30 minutes on **each** question.

INFORMATION FOR CANDIDATES

- The number of marks for each question is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **120**.

This document consists of **6** printed pages and **2** blank pages.

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:

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 φρονήσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν. καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι. διὰ γὰρ τὴν τῶν χρημάτων κτήσιν πάντες οἱ πόλεμοι γίνονται, τὰ δὲ χρήματα ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα, δουλεύοντες τῇ τούτου θεραπείᾳ· καὶ ἐκ τούτου ἀσχολίαν ἄγομεν φιλοσοφίας πέρι διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι, εἴαν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὖ πανταχοῦ παραπίπτει θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει, ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τὰληθές. ἀλλὰ τῷ ὄντι ἡμῖν δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἶσεσθαι, ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα· καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὐ ἐπιθυμούμεν τε καὶ φαμεν ἐρασταὶ εἶναι, φρονήσεως, ἐπειδὴν τελευτήσωμεν, ὡς ὁ λόγος σημαίνει, ζῶσιν δὲ οὐ. εἰ γὰρ μὴ οἶον τε μετὰ τοῦ σώματος μηδὲν καθαρῶς γινῶναι, δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστιν κτήσασθαι τὸ εἰδέναι ἢ τελευτήσασιν· τότε γὰρ αὐτὴ καθ' αὐτὴν ἡ ψυχὴ ἔσται χωρὶς τοῦ σώματος, πρότερον δ' οὐ. καὶ ἐν ᾧ ἂν ζῶμεν, οὕτως, ὡς ἔοικεν, ἐγγυτάτω ἐσόμεθα τοῦ εἰδέναι, εἴαν ὅτι μάλιστα μηδὲν ὁμιλῶμεν τῷ σώματι μηδὲ κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη, μηδὲ ἀναμιμπλώμεθα τῆς τούτου φύσεως, ἀλλὰ καθαρεύομεν ἀπ' αὐτοῦ, ἕως ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς.

PLATO, *Phaedo* 66b–67a

- (a) Summarise the reasons Socrates has already given for saying that suicide is wrong but that philosophers should be ready and willing to die. [9]
- (b) Lines 1–12 (μυρίας . . . πέρι διὰ πάντα ταῦτα): show how Socrates' language is especially forceful in this passage, as he emphasises how the body prevents our pursuit of reality. You should support your discussion with **at least four** examples from the text. [30]
- (c) Lines 16–29 (ἀλλὰ τῷ ὄντι . . . ἀπολύσῃ ἡμᾶς): according to Socrates, how might the soul be able to perceive reality? Identify and discuss **three** ways in which he expresses this, referring closely to the Greek in your answer. [15]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

2 Answer the questions on the following passage:

“ὦ Σώκρατες, τὰ μὲν ἄλλα ἔμοιγε δοκεῖ καλῶς λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις μὴ, ἐπειδὴν ἀπαλλαγὴ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ, ἀλλ’ ἐκείνη τῇ ἡμέρᾳ διαφθείρηται τε καὶ ἀπολλύηται ἢ ἂν ὁ ἀνθρώπος ἀποθνήσκῃ, εὐθὺς ἀπαλλαττομένη τοῦ σώματος, καὶ ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ. ἐπεὶ, εἴπερ εἴη που αὐτὴ καθ’ αὐτὴν συνηθροισμένη καὶ ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νυνδὴ διήλθες, πολλὴ ἂν εἴη ἐλπίς καὶ καλή, ὦ Σώκρατες, ὡς ἀληθὴ ἔστιν ἃ σὺ λέγεις· ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγης παραμυθίας δεῖται καὶ πίστεως, ὡς ἔστι τε ἡ ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ φρόνησιν.”

...

“σκεψώμεθα δὲ αὐτὸ τῇδέ πη, εἴτ’ ἄρα ἐν Ἄιδου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων εἴτε καὶ οὐ. παλαιὸς μὲν οὖν ἔστι τις λόγος οὗ μεμνήμεθα, ὡς εἰσὶν ἐνθένδε ἀφικόμεναι ἐκεῖ, καὶ πάλιν γε δεῦρο ἀφικνοῦνται καὶ γίνονται ἐκ τῶν τεθνεώτων· καὶ εἰ τοῦθ’ οὕτως ἔχει, πάλιν γίνεσθαι ἐκ τῶν ἀποθανόντων τοὺς ζῶντας, ἄλλο τι ἢ εἶεν ἂν αἱ ψυχαὶ ἡμῶν ἐκεῖ; οὐ γὰρ ἂν που πάλιν ἐγίγνοντο μὴ οὔσαι, καὶ τοῦτο ἱκανὸν τεκμήριον τοῦ ταῦτ’ εἶναι, εἰ τῷ ὄντι φανερόν γίγνοιτο ὅτι οὐδαμότεν ἄλλοθεν γίνονται οἱ ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ δὲ μὴ ἔστι τοῦτο, ἄλλου ἂν του δέοι λόγου.”

PLATO, *Phaedo* 69e–70b, 70c–70d

- (a) Lines 1–13 (ὦ Σώκρατες . . . φρόνησιν): how forcefully does Cebes put his objection that the existence of the soul after death still has to be proven? You should make reference **both** to what he says **and** to how he says it, and support your discussion with **at least four** examples from the text. [30]
- (b) Lines 14–24 (σκεψώμεθα . . . δέοι λόγου): put into your own words the reply Socrates makes in these lines. [15]
- (c) Briefly summarise how Socrates goes on after this passage to use the idea of opposites to prove that our souls exist in Hades. [9]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

Group D: Comedy or Historian

3 Answer the questions on the following passage:

Ταῦτα λέγοντος Θεμιστοκλέος αὖτις ὁ Κορίνθιος [Ἀδεΐμαντος]
 ἐπεφέρετο, σιγᾶν τε κελεύων τῷ μὴ ἔστι πατρίς καὶ Εὐρυβιάδην οὐκ
 ἔων ἐπιψηφίζειν ἀπόλι ἀνδρί· πόλιν γὰρ τὸν Θεμιστοκλέα παρεχόμενον
 οὕτω ἐκέλευε γνώμας συμβάλλεσθαι. ταῦτα δέ οἱ προέφερε, ὅτι
 ἡλώκεσάν τε καὶ [κατ]εἶχοντο αἱ Ἀθῆναι. τότε δὴ ὁ Θεμιστοκλέης 5
 ἐκείνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε, ἑωυτοῖσί τε
 ἐδήλου λόγῳ ὥς εἶη καὶ πόλις καὶ γῆ μέζω ἥπερ ἐκείνοισι, ἔστ' ἂν
 διηκόσiai νέες σφι ἔωσι πεπληρωμένοι· οὐδαμοὺς γὰρ Ἑλλήνων
 αὐτοὺς ἐπιόντας ἀποκρούσεσθαι. σημήνας δὲ ταῦτα τῷ λόγῳ διέβαινε
 ἐς Εὐρυβιάδην, λέγων μᾶλλον ἐπεστραμμένα· “σὺ εἰ <μέν> μενέεις 10
 αὐτοῦ καὶ μένων ἔσαι ἀνὴρ ἀγαθός· εἰ δὲ μὴ, ἀνατρέψεις τὴν Ἑλλάδα.
 τὸ πᾶν γὰρ ἡμῖν τοῦ πολέμου φέρουσι αἱ νέες. ἀλλ' ἐμοὶ πείθεο. εἰ
 δὲ ταῦτα μὴ ποιήσεις, ἡμεῖς μὲν ὥς ἔχομεν ἀναλαβόντες τοὺς οἰκέτας
 κομιεύμεθα ἐς Σίριν τὴν ἐν Ἰταλίῃ, ἣ περ ἡμετέρη τέ ἐστι ἐκ παλαιοῦ
 ἔτι, καὶ τὰ λόγια λέγει ὑπ' ἡμέων αὐτὴν δεῖν κτισθῆναι· ὑμεῖς δὲ 15
 συμμάχων τοιῶνδε μουνωθέντες μεμνήσεσθε τῶν ἐμῶν λόγων.”

HERODOTUS, VIII.61–62

- (a) Briefly summarise the arguments Themistocles has made to Eurybiades in favour of fighting at Salamis in his long speech preceding this passage. [9]
- (b) Lines 1–4 (Ταῦτα λέγοντος . . . συμβάλλεσθαι): pick out and discuss **three** ways in which Adeimantus mocks Themistocles in these lines. Refer closely to the Greek text in your answer. [15]
- (c) Lines 5–16 (τότε δὴ . . . τῶν ἐμῶν λόγων): how does Herodotus, both in his description and in the direct speech which he quotes in these lines, convey the intensity of Themistocles' feelings? Support your discussion with **at least four** examples from the text. [30]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

4 Answer the questions on the following passage:

Ὡς δὲ ἡμέρη ἐγένετο, ὁρῶντες οἱ Ἕλληνες κατὰ χώραν μένοντα τὸν στρατὸν τὸν πεζὸν ἡλπίζον καὶ τὰς νέας εἶναι περὶ Φάληρον, ἐδόκεόν τε ναυμαχήσειν σφέας, παραρτέοντό τε ὥς ἀλεξήσομενοι. ἐπεὶ δὲ ἐπύθοντο τὰς νέας οἰχωκυίας, αὐτίκα μετὰ ταῦτα ἐδόκεε ἐπιδιώκειν. τὸν μὲν νυν ναυτικὸν τὸν Ξέρξεω στρατὸν οὐκ ἐπείδον διώξαντες 5
μέχρι Ἀνδρου, ἐς δὲ τὴν Ἀνδρον ἀπικόμενοι ἐβουλεύοντο. Θεμιστοκλῆς μὲν νυν γνώμην ἀπεδείκνυτο διὰ νήσων τραπομένους καὶ ἑπιδιώξαντας τὰς νέας πλέειν ἰθέως ἐπὶ τὸν Ἑλλήσποντον λύσοντας τὰς γεφύρας. Εὐρυβιάδης δὲ τὴν ἐναντίην ταύτη γνώμην ἐτίθετο, λέγων ὥς εἰ λύσουσι τὰς σχεδίας, τοῦτ' ἂν μέγιστον πάντων 10
σφέας κακὸν [τὴν Ἑλλάδα] ἐργασαίαιτο. εἰ γὰρ ἀναγκασθείη ἀπολαμφθεὶς ὁ Πέρσης μένειν ἐν τῇ Εὐρώπῃ, ἑπειρώτο ἂν ἡσυχίην μὴ ἄγειν, ὥς ἄγοντι μὲν οἱ ἡσυχίην οὔτε τι προχωρέειν οἶόν τε ἔσται τῶν πρηγμάτων οὔτε τις κομιδὴ τὸ ὀπίσω φανήσεται, λιμῶ τέ οἱ ἡ 15
στρατιὴ διαφθερέεται, ἐπιχειροῦντι δὲ αὐτῷ καὶ ἔργου ἐχομένῳ πάντα τὰ κατὰ τὴν Εὐρώπην οἶά τε ἔσται προσχωρήσαι κατὰ πόλιός τε καὶ κατὰ ἔθνεα, ἥτοι ἀλίσκομένων γε ἢ πρὸ τούτου ὁμολογεόντων τροφήν τε ἕξειν σφέας τὸν ἐπέτειον αἰεὶ τῶν Ἑλλήνων καρπὸν. ἀλλὰ δοκέειν γὰρ νικηθέντα τῇ ναυμαχίῃ οὐ μενέειν ἐν τῇ Εὐρώπῃ τὸν Πέρσην, 20
ἐατέον ὦν εἶναι φεύγειν, ἐς ὃ ἔλθῃ φεύγων ἐς τὴν ἑωυτοῦ.

HERODOTUS, VIII.108

- (a) Lines 1–6 (Ὡς δὲ ἡμέρη . . . ἐβουλεύοντο): describe in your own words the activities of the Greeks in these lines, and the reasons Herodotus gives for what they do. [15]
- (b) Lines 9–20 (Εὐρυβιάδης . . . ἑωυτοῦ): how does Eurybiades try to persuade the rest of the Greeks that they should not break the bridges over the Hellespont? Refer **both** to the points that he makes **and** to the way in which he expresses them in Greek. Support your discussion with **at least four** examples from the text. [30]
- (c) Summarise in your own words the speech Themistocles makes in reply. [9]

[Quality of Written Communication: 6]

[Total: 54 + 6 = 60]

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