

CAMBRIDGE INTERNATIONAL EXAMINATIONS

Pre-U Certificate

MARK SCHEME for the May/June 2013 series

9787 CLASSICAL GREEK

9787/02

Paper 2 (Prose Literature), maximum raw mark 60

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Prose Literature Mark Scheme.

Thucydides VII, 59.2-87

- 1 (i) Translate lines 1-y. Translation is marked out of 15, divided by 3.

ὁ δὲ Νικίας, ἐπειδὴ τὰ πολλὰ ἐτοῖμα ἦν, (2 Marks)

ὀρῶν τοὺς στρατιώτας τῷ τε παρὰ τὸ εἰωθὸς πολὺ ταῖς ναυσὶ κρατηθῆναι ἀθυμοῦντας (5 Marks)

καὶ διὰ τὴν τῶν ἐπιτηδείων σπάνιν ὡς τάχιστα βουλομένους διακινδυνεύειν, (4 Marks)

Ξυγκαλέσας ἅπαντας παρεκελεύσατό τε πρῶτον καὶ ἔλεξε τοιάδε (4 Marks)

- (ii) Nicias stresses that all the Athenians and their allies will have to be involved in the imminent battle. He explains that they are fighting not only for their own safety, but for the safety of their country. He says that they can all return to their own native city if they win. He moves on to say that they should not be distressed at defeat like inexperienced men. He asks both the Athenians and their allies to remember their experience of unexpected events in war. Finally he asks them to fight worthily of their large force, which they can see with their own eyes.

The tone of Nicias' speech is encouraging, but sincere and realistic. He does not hide the difficulty of the situation. Candidates might consider that he is rather downbeat for a general trying to rouse his men before battle, but this is consistent with Thucydides' portrayal of Nicias' character.

Candidates might comment on the following details from the Greek text to reinforce their points:

ὁ μὲν ἀγὼν ὁ μέλλων ὁμοίως κοινὸς ἅπασιν ἔσται
περὶ τε σωτηρίας καὶ πατρίδος ἐκάστοις οὐχ ἦσσαν ἢ τοῖς πολεμίοις
ἔστι τῷ τὴν ὑπάρχουσάν που οἰκείαν πόλιν ἐπιδειν
ἀθυμεῖν δὲ οὐ χρή οὐδὲ πάσχειν ὅπερ οἱ ἀπειρότατοι τῶν ἀνθρώπων
(note both the word order and the use of the superlative)
ἀλλ' ὅσοι τε Ἀθηναίων πάρεστε
πολλῶν ἤδη πολέμων ἔμπειροι ὄντες
καὶ ὅσοι τῶν Ξυμμάχων, Ξυστρατευόμενοι αἰεὶ
ὡς ἀναμαχοῦμενοι ἀξίως τοῦδε τοῦ πλήθους
ὅσον αὐτοὶ ὑμῶν αὐτῶν ἐφορᾶτε

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- (iii) Nicias stresses that the Athenians have made a number of changes to their forces that will help them in the next battle. These changes are the result of discussion with the steersmen from the trieremes. Nicias has thought about the difficulties which the Athenians had faced in earlier battles; particularly the narrowness of the harbour and the Syracusans' use of a massed formation of ships with plenty of armed men on deck. Now the Athenians themselves will have many archers and javelin-throwers on board. Nicias stresses that these tactical changes are in response to their particular situation. The Athenians have been forced to fight a land battle at sea and cannot take advantage of their skill in manoeuvring their ships, but Nicias emphasises that these changes will be useful in their desperate circumstances.

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Candidates might comment on the following details from the Greek text to reinforce their points:

Ἄ δὲ ἀρωγὰ ἐνείδομεν (Note word order stressing that the changes will be helpful)
ἐπὶ τῇ τοῦ λιμένος στενότητι
πρὸς τὸν μέλλοντα ὄχλον τῶν νεῶν

πάντα καὶ ἡμῖν νῦν ἐκ τῶν παρόντων μετὰ τῶν κυβερνητῶν ἐσκεμμένα (emphasis that everything has been made ready, only after discussion with the steersmen)
τοξόται πολλοὶ καὶ ἀκοντισταὶ
ἀπὸ τῶν νεῶν πεζομαχία (paradox of an infantry battle from ships)
πρόσφορα ἔσται (repeating the point that the changes will be useful)

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- 2 (i) Thucydides tells us that it was not simply a single difficulty that dismayed the Athenians, but rather a number of different elements. He emphasises that they are now retreating after losing all their ships. They had begun the Sicilian expedition with great hope, but now both they and their city were in grave danger. Thucydides then focuses on the wretched sights for the Athenians as they left their camp. The dead were unburied and this caused sadness for individuals when they saw the body of one of their friends. The fact that they had to leave behind living comrades who were wounded or ill caused them even more grief and Thucydides emphasises this with the repeated use of comparatives, which creates great pathos.

Candidates might comment on the following details from the Greek text to reinforce their points:

δεινὸν οὖν ἦν οὐ καθ' ἐν μόνον τῶν πραγμάτων
 τάς τε ναῦς ἀπολωλεκότες πάσας ἀπεχώρουν
 ἀντὶ μεγάλης ἐλπίδος
 καὶ αὐτοὶ καὶ ἡ πόλις κινδυνεύοντες
 τῇ τε ὄψει ἐκάστῳ ἀλγεῖνὰ καὶ τῇ γνώμῃ αἰσθέσθαι
 τῶν τε γὰρ νεκρῶν ἀτάφων ὄντων
 ὅποτε τις ἴδοι τινὰ τῶν ἐπιτηδείων κείμενον
 οἱ ζῶντες καταλειπόμενοι τραυματαῖα τε καὶ ἀσθενεῖς πολὺ τῶν τεθνεώτων τοῖς ζῶσι
 λυπηρότεροι ἦσαν
 καὶ τῶν ἀπολωλότων ἀθλιώτεροι [7]

- (ii) Thucydides engages our sympathy in this passage by explaining that the prayers and lamentations of those who were left behind were in vain. He creates an effective picture by focusing on specific detail, such as the wounded crying out to friends and relatives, clinging onto the necks of their tent comrades and their efforts to follow those retreating as far as they could. The effect of these distressing sights was that the whole army was filled with tears. Even though they had suffered greatly in their camp, they were rightly afraid of further suffering to come. Thucydides tells us that the Athenians felt both shame and self-reproach. He describes the retreating force as just like the population of a substantial city, as there were not less than 40,000 men. The use of the specific number creates particular pathos.

Candidates might comment on the following details from the Greek text to reinforce their points:

πρὸς γὰρ ἀντιβολίαν καὶ ὀλοφυρμὸν τραπόμενοι ἐς ἀπορίαν καθίστασαν
 ἕνα ἕκαστον ἐπιβώμενοι
 εἶ τινὰ πού τις ἴδοι ἢ ἐταίρων ἢ οἰκείων
 τῶν τε ξυσκήνων ἤδη ἀπιόντων ἐκκρεμαννύμενοι καὶ ἐπακολουθοῦντες ἐς ὅσον
 δύναιντο
 οὐκ ἄνευ ὀλίγων ἐπιθειασμῶν καὶ οἰμωγῆς ὑπολειπόμενοι
 ὥστε δάκρυσι πᾶν τὸ στράτευμα
 κατὰ δάκρυα τὰ μὲν πεπονθότας ἤδη
 κατήφειά τε τις ἅμα καὶ κατάμεμψις
 οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένη ἐώκεσαν ὑποφευγούση
 μυριάδες γὰρ τοῦ ξύμπαντος ὄχλου οὐκ ἐλάσσους τεσσάρων [8]

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(iii) Translate lines x-y. Translation is marked out of 15, divided by 3.

καὶ τούτων οἷ τε ἄλλοι πάντες ἔφερον (3 Marks)

ὅτι τις ἐδύνατο ἕκαστος χρήσιμον, (2 Marks)

καὶ οἱ ὀπλῖται καὶ οἱ ἵππῆς παρὰ τὸ εἰωθὸς αὐτοὶ τὰ σφέτερα αὐτῶν σιτία ὑπὸ τοῖς ὀπλοῖς, (5 Marks)

οἱ μὲν ἀπορία ἀκολούθων, οἱ δὲ ἀπιστία· (2 Marks)

ἀπηυτομολήκεσαν γὰρ πάλαι τε καὶ οἱ πλεῖστοι παραχρήμα. (3 Marks) [5]

Plato Phaedo 60c8–77a5, 115b1–118a17

- 3 (i) This extract, at first sight, appears to be a good example of a typical Platonic dialogue. Candidates should gain credit for pointing out that Socrates' speeches are brief and to the point and Simmias is given plenty of opportunities to respond. However, candidates may well question how "genuine" this dialogue is. Although Socrates asks Simmias to give his own opinion, he asks leading questions that aim to steer Simmias to the conclusion that the philosopher will despise bodily pleasures. Socrates is particularly rhetorical as he dismisses the possibility that the philosopher might care about fine clothes or personal adornment. Simmias' responses echo Socrates' language here and he does not make any attempt to challenge the direction of the argument. Candidates should be credit for any reasonable personal response that refers closely to the Greek text and which provides an adequate answer to the question.

Candidates might comment on the following details from the Greek text to reinforce their points:

ἐὰν ἄρα καὶ σοὶ συνδοκῆ ἄπερ ἐμοί
ἐκ γὰρ τούτων μᾶλλον οἶμαι ἡμᾶς εἴσεσθαι περὶ ὧν σκοποῦμεν
περὶ τὰς ἡδονὰς καλουμένας τὰς τοιάσδε
ἦκιστα, ὦ Σώκρατες, ἔφη ὁ Σιμμίας.
τί δὲ τὰς τῶν ἀφροδισίων; ... οὐδαμῶς.
οἷον ἱματίων διαφερόντων κτήσεις καὶ ὑποδημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς
πότερον τιμᾶν δοκεῖ σοι ἢ ἀτιμάζειν
ἀτιμάζειν ἔμοιγε δοκεῖ, ἔφη, ὅ γε ὡς ἀληθῶς φιλόσοφος.
ἀπὸ τῆς τοῦ σώματος κοινωνίας διαφερόντως τῶν ἄλλων ἀνθρώπων;

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(ii) Translate lines x-y. Translation is marked out of 15, divided by 3.

καὶ δοκεῖ γέ που, ὦ Σιμμία, τοῖς πολλοῖς ἀνθρώποις (3 Marks)

ᾧ μηδὲν ἡδὺ τῶν τοιούτων μηδὲ μετέχει αὐτῶν οὐκ ἄξιον εἶναι ζῆν, (4 Marks)

ἀλλ' ἐγγύς τι τείνειν τοῦ τεθνάναι ὁ μηδὲν φροντίζων τῶν ἡδονῶν (4 Marks)

αἱ διὰ τοῦ σώματος εἰσιν. (2 Marks)

πάνυ μὲν οὖν ἀληθῆ λέγεις. (2 Marks)

[5]

(iii) Socrates moves on to consider whether the body is a hindrance in the philosopher's search for wisdom. He suggests that sight and hearing are unreliable and refers to the views of poets supporting this opinion. He then infers that if these two senses are inaccurate, then the others are likely to be even less reliable. This extracts relates to his overall argument by discrediting the idea of searching for truth through the bodily senses. Socrates is going to argue that it is only when the soul is free from the hindrance of the body that the philosopher will have any chance of true understanding. Thus, philosophers will welcome death as their only opportunity to gain genuine knowledge. As Simmias and Cebes points out, this whole argument assumes that the soul is likely to survive death and this still needs to be proved.

Candidates might comment on the following details from the Greek text to reinforce their points:

πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ
 ἐάν τις αὐτὸ ἐν τῇ ζητήσῃ κοινωνὸν συμπαραλαμβάνῃ
 ἄρα ἔχει ἀλήθειάν τινα ὄψις τε καὶ ἀκοή τοῖς ἀνθρώποις
 ἢ τά γε τοιαῦτα καὶ οἱ ποιηταὶ ἡμῖν ἀεὶ θρυλοῦσιν
 ὅτι οὐτ' ἀκούομεν ἀκριβῆς οὐδὲν οὔτε ὀρώμεν
 μὴ ἀκριβεῖς εἰσιν μηδὲ σαφεῖς
 πᾶσαι γὰρ που τούτων φαυλότεραί εἰσιν

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- 4 (i) Socrates is in the middle of his argument from opposites. He is arguing for his belief that the living come from the dead just as much as the dead come from the living. He uses the simile of the process of generation acting like a circle to explain his idea that there are two processes: not only the obvious one of the dead coming from the living, but also an invisible process of the living come back to life from the dead. He rejects the standard view that there is only the process from life to death by saying that in that case generation would move forward in a straight line without any turning back or curving. This is designed as a “reduction ad absurdum” leading to the conclusion that everything would end up in the same form and that the process of generation would eventually stop altogether. Plato regards this conclusion as impossible.

Candidates might comment on the following details from the Greek text to reinforce their points:

εἰ γὰρ μὴ αἰεὶ ἀνταποδιδοίη τὰ ἕτερα τοῖς ἑτέροις γιγνόμενα
ὡσπερ εἰ κύκλω περιμόντα,
εὐθεῖά τις εἶη ἢ γένεσις
καὶ μὴ ἀνακάμπτει πάλιν ἐπὶ τὸ ἕτερον μηδὲ καμπὴν ποιοῖτο,
πάντα τελευτῶντα τὸ αὐτὸ σχῆμα ἂν σχοίη
τὸ αὐτὸ πάθος ἂν πάθοι καὶ παύσαιτο γιγνόμενα

[6]

- (ii) Plato makes the passage lively by his frequent use of pairs of opposites. This involves the use of unusual vocabulary, such as “the process of falling asleep” and “the process of waking from sleep”. He makes his argument more graphic by a reference to Greek myth with the story of the sleeping Endymion (who was supposed to sleep for ever). Indeed Socrates argues that if all living things ended up asleep, Endymion would seem trivial by comparison. Another interesting point in the passage is the comparison with the saying of Anaxagoras, the natural philosopher, “all things together”. The passage is full of energetic reasoning (if ... then etc) and this is especially lively when Socrates draws the conclusion “is it not inevitable that at last all things would be dead and nothing alive?.” His final conclusion is certainly graphic: “is there any escape from the final result that all things would be swallowed up in death?”

Candidates might comment on the following details from the Greek text to reinforce their points:

εἰ τὸ καταδαρθάνειν μὲν εἶη
τὸ δ' ἀνεγείρεσθαι μὴ ἀνταποδιδοίη
τελευτῶντα πάντ' ἂν λῆρον τὸν Ἐνδυμίωνα ἀποδείξειεν
τᾶλλα πάντα ταυτὸν ἐκείνῳ πεπονθέναι, καθεύδειν
συγκρίνοιο μὲν πάντα, διακρίνοιο δὲ μὴ
ταχὺ ἂν τὸ τοῦ Ἀναξαγόρου γερονός εἶη, “ὅμοῦ πάντα χρήματα
εἰ ἀποθνήσκουσι μὲν πάντα ὅσα τοῦ ζῆν μεταλάβουσι
ἄρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι
τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι

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(iii) Translate lines x-y. Translation is marked out of 15, divided by 3.

οὐδὲ μία μοι δοκεῖ, ἔφη ὁ Κέβης, ὧ Σώκρατες, ἀλλὰ μοι δοκεῖς παντάπασιν ἀληθῆ λέγειν. (4 Marks)

ἔστιν γάρ, ἔφη, ὧ Κέβης, ὡς ἐμοὶ δοκεῖ, παντὸς μᾶλλον οὕτω, (3 Marks)

καὶ ἡμεῖς αὐτὰ ταῦτα οὐκ ἐξαπατώμενοι ὁμολογοῦμεν, (2 Marks)

ἀλλ' ἔστι τῶ ὄντι καὶ τὸ ἀναβιώσκεσθαι (2 Marks)

καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας γίγνεσθαι καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι. (4 Marks)

5 How and why, in your judgement, does Thucydides contrast Nicias and Gylippus? [20]

AO1: Candidates should demonstrate a sound understanding of Thucydides' presentation of both Nicias and Gylippus in Book 7. They should show detailed knowledge of their speeches in the book and they should discuss thoroughly the sections of Thucydides' narrative in which either Nicias or Gylippus play a significant part.

AO3: Candidates should analyse and evaluate Thucydides' presentation of both Nicias and Gylippus in Book 7. They could consider whether Thucydides deliberately intended to portray them as contrasting characters. Gylippus is described as an effective and decisive commander. He makes good decisions and his speeches are eloquent and persuasive. However, Thucydides does not include much detail that makes him appear distinct from other successful generals described in his narrative (such as Demosthenes or Brasidas). Thucydides spends much more time on his description of Nicias, who comes over as a worthy individual, but an ineffective commander. Thucydides suggests that Nicias' indecision and superstition are important reasons why the Sicilian expedition ended in such disaster. Nicias can be compared to a figure from Greek tragedy. He has many good qualities, such as his concern for his men and his respect for the gods. However, his tragic flaws lead to disaster for the Athenians.

6 "A relentless descent into the abyss". Discuss this description of Thucydides' narrative in Book VII. [20]

AO1: Candidates should show detailed knowledge of the events of Book VII. In particular, they should discuss the series of catastrophes that the Athenians suffer. These could include their naval defeat in the Great Harbour of Syracuse, the detailed description of the Athenians' desperate attempts to retreat by land, their final defeat by Gylippus and the Syracuans and the appalling conditions they suffered as prisoners.

AO3: Candidates should be credited for discussing whether this quotation is a good description of Thucydides' narrative in Book VII. They should consider how Thucydides varies his description of the various disasters and whether his narrative is indeed relentless. They might discuss to what extent he focuses on prominent individuals, such as Nicias, but they should also analyse Thucydides' description of the suffering of ordinary Athenians. They could discuss how

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Thucydides structures his narrative of the defeat of the Sicilian expedition and whether he deliberately intends each disaster to seem worse than the next. They could analyse his comments on events and compare his use of pathos to Homer and the writers of Greek tragedy.

7 “Plato’s priority in the *Phaedo* is to show how a genuine philosopher faces death.” Discuss. [20]

AO1: Candidates should demonstrate a sound knowledge of the text, especially the passages where Plato appears to be arguing how philosophers should show courage when facing death; for example when Socrates argues that philosophers’ main concern will be to free the soul from the body. They should also refer to the end of the *Phaedo*, where Socrates’ own composure in the face of death provides an effective advertisement for the value of the philosophical life.

AO3: Candidates should consider how effectively the *Phaedo* portrays Socrates as the ideal philosopher with particular emphasis on his personal courage. They could discuss how Socrates and his friends end up discussing whether the soul is immortal after Socrates suggests that philosophers should welcome death. They should analyse the ending of the *Phaedo* and discuss the effect of Socrates’ death on the reader, and consider whether his composure demonstrates the value of a life devoted to philosophy.

8 Is Socrates’ argument from recollection any more successful than the argument from opposites in persuading us to believe that the soul is immortal? [20]

AO1: Candidates should effectively summarise both arguments and consider the responses of Simmias and Cebes. They should demonstrate detailed knowledge and understanding of the relevant sections of the text.

AO3: Candidates should analyse both arguments and will gain credit for pointing out the logical flaws in both arguments. For example, in the argument from opposites, Socrates assumes that being dead is the only possible opposite to being alive, whereas something could be not alive without having died (e.g. an inanimate object). They should also consider whether one argument is more persuasive than the other. For example, they may consider that Plato develops the argument from opposites in more detail and that he uses metaphor and similes effectively for this argument. They might consider that the allusion to the *Meno* makes the argument from recollection more persuasive or that the assumption of the theory of forms (or certainly the existence of absolute equality) makes the argument from recollection less persuasive than the argument from opposites. Candidates will gain credit for effective comparison of the two arguments and for considering whether Plato designed these arguments to be taken seriously in their own right or whether they are simply used to demonstrate Socrates’ belief in the immortality of the soul.