

CAMBRIDGE INTERNATIONAL EXAMINATIONS

Pre-U Certificate

MARK SCHEME for the May/June 2014 series

9787 CLASSICAL GREEK

9787/02

Paper 1 (Prose Literature), maximum raw mark 60

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Prose Literature Mark Scheme.

Thucydides II. 34-65

- 1 (i) Pericles gives a positive impression of the Athenian system of government by praising the city's public institutions. He presents Athenian government as combining the best features of democracy, (e.g. equality for all) and the best features of aristocracy (e.g. preference for merit). He argues that poverty is no barrier to achievement in Athens and that humble origins do not prevent a man from benefiting the city. He also says that the Athenians are tolerant in their private dealings with each other and they do not disapprove of their neighbours if they indulge in individual pleasures.

This section of the speech is carefully structured and highly rhetorical. Thucydides uses a number of different contrasts to emphasise his points; e.g. παράδειγμα δὲ μᾶλλον ... μιμούμενοι ἑτέρους, (an example to others ... rather than imitating others), μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας (not for the few, but for the many), οὐκ ἀπὸ μέρους ... ἀπ' ἀρετῆς (not from rotation, but from merit), etc. He uses word order effectively (e.g. the delay of the subject δημοκρατία in the second sentence is particularly emphatic). His language is patriotic and evocative. In contrast to the Spartans, the Athenians value freedom in both their public and private lives. They conduct their public affairs freely ἐλευθέρως δὲ τὰ τε πρὸς τὸ κοινὸν πολιτεύομεν, and they do not even harm their fellow citizens with disapproving looks οὐδὲ ἀζημίους μὲν, λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προστιθέμενοι (a touching and amusing point).

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

Ἦρώμεθα γὰρ πολιτεία οὐ ζηλούση τοὺς τῶν πέλας νόμους
παράδειγμα δὲ μᾶλλον ... ἢ μιμούμενοι ἑτέρους
μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας
δημοκρατία κέκληται
κατὰ μὲν τοὺς νόμους ... κατὰ δὲ τὴν ἀξίωσιν
πᾶσι τὸ ἴσον (another delayed subject)
ἀπὸ μέρους ... ἢ ἀπ' ἀρετῆς
οὐδ' αὖ κατὰ πενίαν ... ἀξιώματος ἀφανεία κεκώλυται. (emotive language)
ἐλευθέρως δὲ (patriotic language emphasised by emphatic position in the sentence)
ἀζημίους μὲν, λυπηρὰς δὲ
τῇ ὄψει ἀχθηδόνας προστιθέμενοι

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(ii) Translation is marked out of 15, divided by 3.

ἀνεπαχθῶς δὲ τὰ ἴδια προσομιλοῦντες (2 Marks)

τὰ δημόσια διὰ δέος μάλιστα οὐ παρανομοῦμεν, (3 Marks)

τῶν τε αἰεὶ ἐν ἀρχῇ ὄντων ἀκροάσει καὶ τῶν νόμων, (3 Marks)

καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ' ὠφελίᾳ τῶν ἀδικουμένων κεῖνται (4 Marks)

καὶ ὅσοι ἄγραφοι ὄντες αἰσχύνην ὁμολογουμένην φέρουσιν. (3 Marks)

(iii) Pericles discusses the variety of forms of recreation available in Athens (use of the superlative *πλείστας*). Again this provides a striking contrast with life in Sparta. He begins by talking about the games and festivals held throughout the year and talks about the joy the Athenians take from their elegant private houses. Pericles' use of adjectives to add extra detail to his description is effective here. He moves on to say that the size of the city of Athens means that they can attract imports from all over the world. His tone in these lines is both grand and patriotic (e.g. *ἐκ πάσης γῆς τὰ πάντα*) It is just as natural for the Athenians to enjoy goods from abroad as it is to enjoy their own goods. This suggests the importance of trade and empire to the Athenians. Pericles continues to use antithesis effectively; e.g. *τὰ αὐτοῦ ἀγαθὰ ... τὰ τῶν ἄλλων ἀνθρώπων*.

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

τῶν πόνων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα,
 ἀγῶσι μὲν γε καὶ θυσίαις διετησίαις
 ἰδίαις δὲ κατασκευαῖς εὐπρεπέσιν
 καθ' ἡμέραν ἢ τέρψις τὸ λυπηρὸν ἐκπλήσσει
 διὰ μέγεθος τῆς πόλεως
 ἐπεσέρχεται δὲ ... ἐκ πάσης γῆς τὰ πάντα
 καρποῦσθαι
 τὰ αὐτοῦ ἀγαθὰ γιγνόμενα ... ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων.

[6]

2 (i) Thucydides begins his description by stating that the suffering of the Athenians was increased by the unusual influx of displaced farmers into the city. He points out that the incomers suffered most of all. His attention to detail in these lines is moving and his use of a number of contrasts makes his account particularly striking. He explains that the incomers were forced to live in huts that were particularly hot at that time of year. As the casualties from the plague increased, victims perished in chaotic conditions to the extent that the dead and the dying were piled on top of each other. Thucydides' narrative becomes more and more horrifying and his language is graphic and vivid. He describes half-dead people (*ἡμιθνήτες*) staggering around the fountains desperate for a drink of water. The sacred places where the newcomers had encamped were filled up with corpses and normal traditions for orderly burial broke down due to the overwhelming impact of the disaster.

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

Ἐπίεσε δ' αὐτοὺς ... ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ,
καὶ οὐχ ἦσσαν τοὺς ἐπελθόντας,
οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρα ἔτους διαιτωμένων,
ὁ φθόρος ἐγίγνετο οὐδενὶ κόσμῳ,
ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες ἕκειντο,
καὶ ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο,
περὶ τὰς κρήνας ἀπάσας ἡμιθνήτες τοῦ ὕδατος ἐπιθυμία,
τά τε ἱερά ἐν οἷς ἐσκήνηντο νεκρῶν πλέα ἦν,
ὑπερβιαζομένου γὰρ τοῦ κακοῦ,
ἐς ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὀσίων ὁμοίως,
νόμοι τε πάντες ξυνεταράχθησαν,
ἔθαπτον δὲ ὡς ἕκαστος ἐδύνατο

[8]

(ii) Translation is marked out of 15, divided by 3.

καὶ πολλοὶ ἐς ἀναισχύντους θήκας ἐτράποντο (3 Marks)

σπάνει τῶν ἐπιτηδείων διὰ τὸ συχνοὺς ἤδη προτεθνάναι σφίσιν· (3 Marks)

ἐπὶ πυρᾶς γὰρ ἀλλοτρίας φθάσαντες τοὺς νήσαντας (3 Marks)

οἱ μὲν ἐπιθέντες τὸν ἑαυτῶν νεκρὸν ὑφῆπτον, (2 Marks)

οἱ δὲ καιομένου ἄλλου ἐπιβαλόντες ἄνωθεν ὄν φέροιεν ἀπῆσαν. (4 Marks)

[5]

(iii) In this passage, Thucydides explains how the plague led to increased lawlessness in Athens. Rapid changes of fortune led the Athenians to aim for immediate pleasure rather than honour. Again, Thucydides uses antithesis to emphasise this point. This is particularly effective when he describes how the rich frequently died suddenly and that those who had been poor now possessed their property. Throughout the passage, Thucydides makes a distinction between the Athenians' previous moral behaviour and their crude hedonism during and after the plague.

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

ἐπὶ πλέον ἀνομίας τὸ νόσημα (emphatic position of the subject at the end of the sentence)
ῥᾶον γὰρ ἐτόλμα τις ἢ πρότερον ἀπεκρύπτετο (contrast between ἐτόλμα and ἀπεκρύπτετο)
τῶν τε εὐδαιμόνων καὶ αἰφνιδίως θνησκόντων καὶ τῶν οὐδὲν πρότερον κεκτημένων,
εὐθύς δὲ τὰ κείνων ἐχόντων
ὥστε ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἠξίου ποιεῖσθαι,
ἐφήμερα τὰ τε σώματα καὶ τὰ χρήματα ὁμοίως ἠγούμενοι,

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καὶ τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῶ οὐδεὶς πρόθυμος ἦν,
ὅτι δὲ ἤδη τε ἡδὺ πανταχόθεν τε ἐς αὐτὸ κερδαλέον,
τοῦτο καὶ καλὸν καὶ χρήσιμον κατέστη.

[7]

Plato Phaedo 60c8–77a5, 115b1–118a17

3 (i) Translation is marked out of 15, divided by 3.

ἔα αὐτόν, ἔφη. ἀλλ' ὑμῖν δὴ τοῖς δικασταῖς βούλομαι ἤδη τὸν λόγον ἀποδοῦναι, (4 Marks)

ὥς μοι φαίνεται εἰκότως ἀνήρ τῷ ὄντι ἐν φιλοσοφίᾳ διατρίψας τὸν βίον
(3 Marks)

θαρρεῖν μέλλων ἀποθανεῖσθαι καὶ εὐελπὶς εἶναι ἐκεῖ μέγιστα οἴσεσθαι ἀγαθὰ ἐπειδὴν
τελευτήσῃ. (4 Marks)

πῶς ἂν οὖν δὴ τοῦθ' οὕτως ἔχοι, ὦ Σιμμία τε καὶ Κέβης, ἐγὼ πειράσομαι φράσαι. (4 Marks)

[5]

(ii) Plato presents Socrates as making a provocative argument that the real activity of philosophers is dying and being dead. Socrates stresses that this is the activity of true philosophers. If we accept this premise, then it would be very strange for philosophers to be eager for death their whole lives, and then to grieve when death approaches.

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

κινδυνεύουσι γὰρ ... λεληθέναι τοὺς ἄλλους (ironic)
ὅσοι τυγχάνουσιν ὀρθῶς ἀπτόμενοι φιλοσοφίας,
οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνάναι.
ἄτοπον δήπου ἂν εἶη προθυμεῖσθαι μὲν ἐν παντὶ τῷ βίῳ μηδὲν ἄλλο ἢ τοῦτο,
ἤκοντος δὲ δὴ αὐτοῦ ἀγανακτεῖν,
ὁ πάλαι προθυμοῦντό τε καὶ ἐπετήδευον.

(iii) Plato shows us that this passage is meant to be humorous as Simmias laughs before speaking (γελάσας). Simmias explains that Socrates has made him laugh, although he does not at all feel like laughing (Socrates will die soon of course). However, Simmias feels that it is ironic that most people (those who are not philosophers) will absolutely agree with what Socrates has just said. Simmias is relying on the ambiguity of the word θανατῶσι (are as good as dead (Simmias) /want to die (Socrates)). Plato develops the humour further by Simmias' point that the men from his part of the world (Boeotians/Thebans) will particularly agree with this. This would appeal to Athenians readers, as we know from Attic comedy that Boeotians were traditionally seen as stupid and insensitive. Simmias is characterised in a positive light in that he sees himself as a philosopher first and a Boeotian second.

Socrates responds to the point in his reply. He says that ordinary people would be quite right if they said this. However, they would completely understand in what sense philosophers are worthy of death (his use of a tricolon emphasises his point in an amusing way). Socrates quickly dismisses these people and moves on with the rest of his argument.

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

καὶ ὁ Σιμμίας γελάσας,
 νῆ τὸν Δία, ἔφη, ὦ Σώκρατες,
 οὐ πάνυ γέ με νυνδὴ γελασεῖοντα ἐποίησας γελάσαι,
 οἶμαι γὰρ ἂν τοὺς πολλοὺς αὐτὸ τοῦτο ἀκούσαντας δοκεῖν εὖ πάνυ εἰρησθαι εἰς τοὺς
 φιλοσοφοῦντας,
 καὶ συμφάναι ἂν τοὺς μὲν παρ' ἡμῖν ἀνθρώπους καὶ πάνυ,
 ὅτι τῶ ὄντι οἱ φιλοσοφοῦντες θανατῶσι,
 καὶ ἀληθῆ γ' ἂν λέγοιεν, ὦ Σιμμία, πλήν γε τοῦ σφᾶς μὴ λεληθέναι,
 λέληθεν γὰρ αὐτοὺς ἧ τε θανατῶσι καὶ ἧ ἄξιοί εἰσιν θανάτου καὶ οἴου θανάτου οἱ ὡς
 ἀληθῶς φιλόσοφοι,
 εἶπωμεν γάρ, ἔφη, πρὸς ἡμᾶς αὐτοὺς, χαίρειν εἰπόντες ἐκείνοις,

[9]

- 4 (i) Socrates marks out his new argument clearly. He states that there is such a thing as equality (*τι ἴσον*), which is different from one object being equal to another; namely equality itself (*αὐτὸ τὸ ἴσον*). Simmias agrees without question that equality itself exists. Socrates asks whether we know what equality itself is and Simmias again accepts that we do.

Socrates then asks where we get our knowledge of equality from. He enquires whether it is from observed objects, such as equal pieces of wood or stones, even though absolute equality is different from them. He leaves this question hanging and considers whether equal objects sometimes appear equal in one respect, but not in another. Simmias replies that they do. Socrates then asks whether equality itself ever appears to be the same as inequality and Simmias emphatically replies that this is not the case.

Socrates is certainly portrayed as authoritative and logical in these lines and this impression is heightened by Simmias' enthusiastic responses. However, candidates may point out that Simmias accepts all Socrates' points in this passage without question. Socrates does draw a clear distinction between absolute equality and equal objects and his examples are well chosen. However, he goes on to use them to make sweeping conclusions without questioning important assumptions.

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

σκόπει δὴ, ἧ δ' ὅς, εἰ ταῦτα οὕτως ἔχει,
 φαμέν πού τι εἶναι ἴσον,
 οὐ ξύλον λέγω ξύλω οὐδὲ λίθον λίθω,
 ἀλλὰ παρὰ ταῦτα πάντα ἕτερόν τι, αὐτὸ τὸ ἴσον,
 φῶμεν μέντοι νῆ Δί', ἔφη ὁ Σιμμίας, θαυμαστῶς γε,
 πάνυ γε, ἧ δ' ὅς,
 ἧ ξύλα ἧ λίθους ἧ ἄλλα ἄττα ἰδόντες ἴσα,
 ἕτερον ὄν τούτων,
 σκόπει δὲ καὶ τῆδε,
 ἄρ' οὐ λίθοι μὲν ἴσοι καὶ ξύλα ἐνίοτε ταῦτ' ὄντα τῶ μὲν ἴσα φαίνεται, τῶ δ' οὐ;
 τί δέ; αὐτὰ τὰ ἴσα ἔστιν ὅτε ἄνισά σοι ἐφάνη, ἧ ἡ ἰσότης ἀνισότης,
 οὐδεπώποτε γε, ὦ Σώκρατες.

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(ii) Translation is marked out of 15, divided by 3.

οὐ ταῦτόν ἄρα ἐστίν, ἦ δ' ὅς, ταῦτά τε τὰ ἴσα καὶ αὐτὸ τὸ ἴσον. (3 Marks)

οὐδαμῶς μοι φαίνεται, ὦ Σώκρατες. (2 Marks)

ἀλλὰ μὴν ἐκ τούτων γ', ἔφη, τῶν ἴσων, ἐτέρων ὄντων ἐκείνου τοῦ ἴσου,
(3 Marks)

ὅμως αὐτοῦ τὴν ἐπιστήμην ἐννενοήκας τε καὶ εἴληφας; (3 Marks)

ἀληθέστατα, ἔφη, λέγεις. (1 Mark)

οὐκοῦν ἢ ὁμοίου ὄντος τούτοις ἢ ἀνομοίου; (2 Marks)

πάννυ γε. (1 Mark)

(iii) In this section of the argument, Plato asks whether perceived equal objects, such as equal pieces of wood seem to us to be equal as abstract equality is equal or do they somehow fall short of it. Candidates should explain that Plato means that these objects may make us think of abstract equality, but we never think that they are truly equal. This example plays an important part in the recollection argument as Plato goes on to argue that objects we perceive make us think about absolute qualities (forms) that we could only have learned about before birth. If we learn about qualities, such as absolute equality, before being born, this would prove that the soul could exist outside the body and give us good reason to believe that the soul is immortal.

Candidates who demonstrate a good understanding of Plato's argument here and the role this passage plays in the recollection argument will receive high marks. [6]

5 Discuss Thucydides' portrait of Pericles in Book II.

[20]

AO1: Candidates should demonstrate a detailed knowledge of Thucydides' description of Pericles in Book 2. They should show a good understanding of Pericles' funeral speech and Thucydides' account of the plague in Athens. They should discuss Thucydides' account of Pericles' naval expedition against the Peloponnese and Pericles' later speech to the Athenian assembly. They should also consider Thucydides' analysis of Pericles' career at the end of the extract and also his discussion of Pericles' successors.

AO3: Candidates should evaluate the portrait of Pericles that Thucydides gives us in the funeral speech. They could discuss to what extent this speech echoes Pericles' own opinions or whether the speech reflects Thucydides' own opinion of what it would have been appropriate for Pericles to say. They should consider to what extent Thucydides' horrifying description of the plague casts doubt on the positive and patriotic sentiments expressed by Pericles in his speech. They should evaluate Thucydides' narrative of Pericles' leadership of the expedition against the Peloponnese and consider whether Thucydides gives us sufficient information for us to judge whether this was a good use of resources. They should evaluate the impression Thucydides gives of Pericles in his speech to the assembly. They should discuss Thucydides' verdict on Pericles' career and consider whether his positive verdict is justified from the preceding narrative or whether it can be criticised as 'hero-worship.'

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6 'More literary artist than historian': do you agree with this view of Thucydides, based upon your reading of Book II? [20]

AO1: Candidates should discuss Pericles' funeral speech and they should consider to what extent he has shaped the original speech to suit the context. They should discuss Thucydides' description of the plague and how he creates a horrifying description. They could discuss the historical narrative that follows the plague and consider to what extent it forms an effective contrast with Thucydides' account of the plague. They should discuss Thucydides' account of how the Athenians criticised Pericles and his speech in response. They could discuss Thucydides' analysis of Pericles' career and consider whether this verdict has a tragic effect.

AO3: Candidates should evaluate Pericles' funeral speech and Thucydides' depiction of Pericles as a statesman. They could consider whether Pericles could be compared to a character from Greek tragedy (Oedipus is the obvious example). They should analyse Thucydides' account of the play and consider the influence not just of tragedy but also Homer and the medical writers. They could discuss the juxtaposition of Pericles' eloquent and optimistic speech with the horrifying account of the plague. They could analyse how Thucydides varies his tone to emphasise the most important sections of his history. They should analyse the effect of Pericles' second speech and Thucydides' comparison of Pericles with his successors. They may well conclude that there is a tragic element to Thucydides' judgement that it was because of the disputes between Pericles successors that Athens lost the war.

7 How persuasive are Socrates' arguments that a philosopher should welcome death? [20]

AO1: Candidates should demonstrate detailed knowledge of the different arguments for the immortality in the soul in the *Phaedo*. They should discuss the argument that the only possible source for the souls of the living are the souls of the dead and also the argument that knowledge is recollection of ideas gained in a previous existence. They should also discuss Plato's rejection of the body and knowledge gained through the body. They should discuss Socrates' different methods of persuasion.

AO3: Candidates should evaluate the different arguments that Socrates uses. They are likely to conclude that both arguments contain logical flaws. They could refer to Cebes' objection that Plato's argument that philosophers should welcome death depends on the belief in the immortality of the soul. However, both arguments have persuasive elements, particularly in context. Candidates could discuss Plato's use of analogy and his reference to myth. They could also consider the consequences of Plato's scepticism of physical knowledge and his rejection of the body.

8 Discuss Plato's characterisation of Socrates and his companions. [20]

AO1: Candidates should demonstrate detailed knowledge of Socrates' opening discussion with Simmias and Cebes. They should discuss how the main focus is on Socrates himself as the other speakers in the dialogue often give predictable and supportive answers. However, there are a number of occasions where Socrates' companions are effectively characterised. Simmias, Cebes, Crito and Apollodorus all come through as individual characters, for example. However, the crucial character is, of course, Socrates himself.

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AO3: Candidates should discuss to what extent Socrates emerges as an attractive character in the *Phaedo*. Most readers will be impressed by his courage and his acceptance of death. Candidates could also discuss his commitment to philosophy and his hope of gaining further knowledge after death. Candidates could remark on his humour and his concern for his companions. They may, however, not be impressed that he sends his wife away before his death.

Candidates should discuss how effectively Plato characterises Socrates' companions. He describes Cebes as particularly keen to question arguments and Cebes does come up with two of the more important objections. Simmias is also characterised positively and Plato makes use of his Simmias' Boeotian background and his friendship with Cebes. Plato quickly builds an effective picture of Crito as motivated primarily by personal concern for Socrates. Even minor characters, such as Apollodorus and the jailor hold our attention towards the end of the dialogue.