

**Friday 1 June 2012 – Afternoon**

**ADVANCED GCE CLASSICS: CLASSICAL GREEK**

**F374** Classical Greek Prose

Candidates answer on the Answer Booklet.

**OCR supplied materials:**

- 16 page Answer Booklet  
(sent with general stationery)

**Other materials required:**

None

**Duration:** 2 hours



**INSTRUCTIONS TO CANDIDATES**

- Write your name, centre number and candidate number in the spaces provided on the Answer Booklet. Please write clearly and in capital letters.
- Use black ink.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- Answer **one** question from Section A and **one** question from Section B.
- Do **not** write in the bar codes.

**INFORMATION FOR CANDIDATES**

- The number of marks is given in brackets [ ] at the end of each question or part question.
- The total number of marks for this paper is **100**.
- This document consists of **8** pages. Any blank pages are indicated.

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

**Section A: Prescribed Literature**

Answer **either** Question 1 **or** Question 2.

1 Read **both** passages and answer the questions.

Καὶ ἐγὼ ἀκούσας ἐξεπλάγην καὶ προσβλέπων αὐτὸν ἐφοβούμην, καὶ μοι δοκῶ, εἰ μὴ πρότερος ἐωράκη αὐτὸν ἢ ἑκεῖνος ἐμέ, ἄφρονος ἂν γενέσθαι. νῦν δὲ ἡνίκα ὑπὸ τοῦ λόγου ἤρχετο ἐξαγριαίνεσθαι, προσέβλεψα αὐτὸν πρότερος, ὥστε αὐτῷ οἴός τ' ἐγενόμην ἀποκρίνασθαι, καὶ εἶπον ὑποτρέμων· ὦ Θρασύμαχε, μὴ χαλεπὸς ἡμῖν ἴσθι· εἰ γὰρ ἐξαμαρτάνομεν ἐν τῇ τῶν λόγων σκέψει ἐγὼ τε καὶ ὄδε, εὖ ἴσθι ὅτι ἄκοντες ἀμαρτάνομεν. μὴ γὰρ δὴ οἴου, εἰ μὲν χρυσίον ἐζητοῦμεν, οὐκ ἂν ποτε ἡμᾶς ἐκόντας εἶναι ὑποκατακλίνεσθαι ἀλλήλοις ἐν τῇ ζητήσει καὶ διαφθείρειν τὴν εὐρεσιν αὐτοῦ, δικαιοσύνην δὲ ζητοῦντας, πρᾶγμα πολλῶν χρυσίων τιμιώτερον, ἔπειθ' οὕτως ἀνοήτως ὑπέικειν ἀλλήλοις καὶ οὐ σπουδάζειν ὅτι μάλιστα φανῆναι αὐτό· οἴου γε σύ, ὦ φίλε. ἀλλ' οἶμαι, οὐ δυνάμεθα. ἐλεεῖσθαι οὖν ἡμᾶς πολὺ μᾶλλον εἰκός ἐστίν· που ὑπὸ ὑμῶν τῶν δεινῶν ἢ χαλεπαίνεσθαι.

Καὶ ὃς ἀκούσας ἀνεκάκχασέ τε μάλα σαρδάνιον καὶ εἶπεν· ὦ Ἡράκλεις, ἔφη, αὕτη ἑκείνη ἢ εἰωθυῖα εἰρωνεία Σωκράτους, καὶ ταῦτ' ἐγὼ ἤδη τε καὶ τούτοις προύλεγον, ὅτι σὺ ἀποκρίνασθαι μὲν οὐκ ἐθελήσεις, εἰρωνεύσοιο δὲ καὶ πάντα μᾶλλον ποιήσεις ἢ ἀποκρίνοιο, εἴ τίς τί σ' ἐρώτα.

Plato *Republic* 1. 336d5–337a7

(a) How does Plato enliven this encounter between Socrates and Thrasymachus?

[25]

**Marks are awarded for the quality of written communication in your answer.**

Ταῦτ' ἔσται, ἦν δ' ἐγώ. καί μοι εἶπέ· οὐ καὶ πείθεσθαι μέντοι τοῖς  
 ἄρχουσιν δίκαιον φῆς εἶναι;  
 Ἔγωγε.  
 Πότερον δὲ ἀναμάρτητοί εἰσιν οἱ ἄρχοντες ἐν ταῖς πόλεσιν ἐκάσταις  
 ἢ οἷό τι καὶ ἀμαρτεῖν; 5  
 Πάντως που, ἔφη, οἷό τι καὶ ἀμαρτεῖν.  
 Οὐκοῦν ἐπιχειροῦντες νόμους τιθέναί τοὺς μὲν ὀρθῶς τιθέασιν, τοὺς  
 δὲ τινας οὐκ ὀρθῶς;  
 Οἶμαι ἔγωγε.  
 Τὸ δὲ ὀρθῶς ἄρα τὸ τὰ συμφέροντά ἐστι τίθεσθαι ἑαυτοῖς, τὸ δὲ μὴ 10  
 ὀρθῶς ἀσύμφορα; ἢ πῶς λέγεις;  
 Οὕτως.  
 Ἄ δ' ἂν θῶνται ποιητέον τοῖς ἀρχομένοις, καὶ τοῦτό ἐστι τὸ  
 δίκαιον;  
 Πῶς γὰρ οὐ; 15  
 Οὐ μόνον ἄρα δίκαιόν ἐστιν κατὰ τὸν σὸν λόγον τὸ τοῦ κρείττονος  
 συμφέρον ποιεῖν ἀλλὰ καὶ τὸνναντίον, τὸ μὴ συμφέρον.  
 Τί λέγεις σύ; ἔφη.  
 Ἄ σὺ λέγεις, ἔμοιγε δοκῶ σκοπῶμεν δὲ βέλτιον. οὐχ ὠμολόγηται 20  
 τοὺς ἄρχοντας τοῖς ἀρχομένοις προστάττοντας ποιεῖν ἅττα  
 ἐνίοτε διαμαρτάνειν τοῦ ἑαυτοῖς βελτίστου, ἃ δ' ἂν προστάττωσιν  
 οἱ ἄρχοντες δίκαιον εἶναι τοῖς ἀρχομένοις ποιεῖν; ταῦτ' οὐχ  
 ὠμολόγηται;  
 Οἶμαι ἔγωγε, ἔφη.  
 Οἷου τοίνυν, ἦν δ' ἐγώ, καὶ τὸ ἀσύμφορα ποιεῖν τοῖς ἄρχουσί τε 25  
 καὶ κρείττοσι δίκαιον εἶναι ὠμολογήσθαι σοι ὅταν οἱ μὲν ἄρχοντες  
 ἄκοντες κακὰ αὐτοῖς προστάττωσιν, τοῖς δὲ δίκαιον εἶναι φῆς ταῦτα  
 ποιεῖν ἃ ἐκεῖνοι προσέταξαν, ἄρα τότε, ὦ σοφώτατε Θρασύμαχε,  
 οὐκ ἀναγκαῖον συμβαίνειν αὐτὸ οὕτωςί, δίκαιον εἶναι ποιεῖν  
 τὸνναντίον ἢ ὃ σὺ λέγεις; τὸ γὰρ τοῦ κρείττονος ἀσύμφορον δήπου 30  
 προστάττεται τοῖς ἥττοσιν ποιεῖν.

Plato *Republic* 1. 339b9–339e8

- (b) What is Socrates arguing here, and how does Plato's presentation help to make it easier to understand? [25]

**Marks are awarded for the quality of written communication in your answer.**

**Do not answer Question 2 if you have already answered Question 1.**

**2** Read **both** passages and answer the questions.

“Καὶ ἐκ τῶν παρόντων, ὧ Ἀθηναῖοι καὶ ξύμμαχοι, ἐλπίδα χρῆ  
 ἔχειν (ἤδη τινὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν), μηδὲ  
 καταμέμφεσθαι ὑμᾶς ἄγαν αὐτοὺς μήτε ταῖς ξυμφοραῖς μήτε ταῖς  
 παρὰ τὴν ἀξίαν νῦν κακοπαθείαις. κἀγὼ τοι οὐδενὸς ὑμῶν οὔτε ῥώμη  
 5 προφέρων (ἀλλ’ ὁρᾶτε δὴ ὡς διάκειμαι ὑπὸ τῆς νόσου) οὔτ’ εὐτυχία  
 δοκῶν που ὑστερός του εἶναι κατὰ τε τὸν ἴδιον βίον καὶ ἐς τὰ ἄλλα,  
 νῦν ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι· καίτοι πολλὰ  
 μὲν ἐς θεοὺς νόμιμα δεδιήτημαι, πολλὰ δὲ ἐς ἀνθρώπους δίκαια καὶ  
 ἀνεπίφθονα. ἀνθ’ ὧν ἡ μὲν ἐλπίς ὅμως θρασεῖα τοῦ μέλλοντος, αἱ  
 10 δὲ ξυμφοραὶ οὐ κατ’ ἀξίαν δὴ φοβοῦσιν. τάχα δὲ ἂν καὶ λωφήσειαν·  
 ἱκανὰ γὰρ τοῖς τε πολεμίοις ἠτύχηται, καὶ εἴ τῳ θεῶν ἐπίφθονοι  
 ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετιμωρήμεθα. ἦλθον γὰρ που  
 καὶ ἄλλοι τινὲς ἤδη ἐφ’ ἐτέρους, καὶ ἀνθρώπεια δράσαντες ἀνεκτὰ  
 ἔπαθον. καὶ ἡμᾶς εἰκὸς νῦν τά τε ἀπὸ τοῦ θεοῦ ἐλπίζειν ἠπιώτερα  
 15 ἔξειν (οἴκτου γὰρ ἀπ’ αὐτῶν ἀξιώτεροι ἤδη ἐσμὲν ἢ φθόνου), καὶ  
 ὁρῶντες ὑμᾶς αὐτοὺς οἴοι ὀπλίται ἅμα καὶ ὅσοι ξυντεταγμένοι  
 χωρεῖτε μὴ καταπέπληχθε ἄγαν, λογίζεσθε δὲ ὅτι αὐτοὶ τε πόλις  
 εὐθύς ἐστε ὅποι ἂν καθέζησθε καὶ ἄλλη οὐδεμία ὑμᾶς τῶν ἐν  
 Σικελίᾳ οὔτ’ ἂν ἐπιόντας δέξαιτο ῥαδίως οὔτ’ ἂν ἰδρυθέντας που  
 20 ἐξαναστήσειεν.”

Thucydides 7.77.1–4

**(a)** What is the tone of Nicias’ speech here, and how is it achieved?

**[25]**

**Marks are awarded for the quality of written communication in your answer.**

καὶ οἱ Ἀθηναῖοι ἠπεύγοντο πρὸς τὸν Ἀσσίναρον ποταμόν, ἅμα μὲν  
 βιαζόμενοι ὑπὸ τῆς πανταχόθεν προσβολῆς ἰππέων τε πολλῶν καὶ  
 τοῦ ἄλλου ὄχλου, οἰόμενοι ῥᾶόν τι σφίσιν ἔσεσθαι, ἦν διαβῶσι τὸν  
 ποταμόν, ἅμα δ' ὑπὸ τῆς ταλαιπωρίας καὶ τοῦ πεινῆ ἐπιθυμία. ὡς  
 δὲ γίνονται ἐπ' αὐτῶ, ἐσπίπτουσιν οὐδενὶ κόσμῳ ἔτι, ἀλλὰ πᾶς τέ 5  
 τις διαβῆναι αὐτὸς πρῶτος βούλομενος καὶ οἱ πολέμοιοι ἐπικείμενοι  
 χαλεπὴν ἤδη τὴν διάβασιν ἐποιοῦν· ἀθρόοι γὰρ ἀναγκαζόμενοι  
 χωρεῖν ἐπέπιπτόν τε ἀλλήλοισι καὶ κατεπάτου, περί τε τοῖς δοραταίοις  
 καὶ σκεύεσιν οἱ μὲν εὐθὺς διεφθείροντο, οἱ δὲ ἐμπαλασσόμενοι 10  
 κατέρρεον. ἐς τὰ ἐπὶ θάτερα τε τοῦ ποταμοῦ παραστάντες οἱ  
 Συρακόσιοι (ἦν δὲ κρημνῶδες) ἔβαλλον ἄνωθεν τοὺς Ἀθηναίους,  
 πίνοντάς τε τοὺς πολλοὺς ἀσμένους καὶ ἐν κοίλῳ ὄντι τῷ ποταμῷ ἐν  
 σφίσι αὐτοῖς ταρασσομένους. οἱ τε Πελοποννήσιοι ἐπικαταβάντες  
 τοὺς ἐν τῷ ποταμῷ μάλιστα ἔσφαζον. καὶ τὸ ὕδωρ εὐθὺς διέφθαρτο,  
 ἀλλ' οὐδὲν ἦσσαν ἐπίνετό τε ὁμοῦ τῷ πηλῷ ἡματωμένον καὶ 15  
 περιμάχητον ἦν τοῖς πολλοῖς. τέλος δὲ νεκρῶν τε πολλῶν ἐπ'  
 ἀλλήλοισι ἤδη κεμένων ἐν τῷ ποταμῷ καὶ διεφθαρμένου τοῦ  
 στρατεύματος τοῦ μὲν κατὰ τὸν ποταμόν, τοῦ δὲ καί, εἴ τι διαφύγοι,  
 ὑπὸ τῶν ἰππέων, Νικίας Γυλίππῳ ἑαυτὸν παραδίδωσι ...

Thucydides 7.84.2–85.1

(b) How does Thucydides make this scene dramatic?

[25]

Marks are awarded for the quality of written communication in your answer.

[Section A Total: 50 marks]

## Section B: Language

Answer **either** Question 3 **or** Question 4.

## Unprepared Translation and Comprehension

3 Read the passage and answer all the questions.

*After the death of Cyrus and the collapse of his rebellion against the Persian king, some of the generals of the Greek force which has fought for Cyrus are treacherously murdered at a peace conference. Subsequently the Greek Kleonor replies contemptuously to a Persian delegation led by Ariaïos.*

When they reached Tissaphernes' tent, the generals were invited in, while the captains remained outside. Suddenly, on a given signal, the generals were murdered and most of those outside cut down.

ἔπειτα δὲ Νίκαρχος ἦκε φεύγων τετρομένος εἰς τὴν γαστέρα καὶ εἶπε πάντα τὰ γεγενημένα. ἐκ τούτου δὴ οἱ Ἕλληνες ἔτρεχον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Μιθριδάτης, οἳ ἦσαν Κύρω πιστότατοι ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς<sup>1</sup> ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὄρᾶν· ξυνηκολούθουν δὲ καὶ ἄλλοι Πέρσαι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγυὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἑλλήνων στρατηγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως.

μετὰ ταῦτα ἐξῆλθον Κλεάνωρ καὶ Σοφαίνετος, ὅπως μάθοιεν τὰ περὶ Προξένου. ἐπειδὴ δὲ ἔστησαν εἰς ἐπήκοον<sup>2</sup>, εἶπεν Ἀριαῖος· “Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐφάνη τὰς σπονδὰς λύων, τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναί φησιν, ἐπεὶ περὶ Κύρου ἦσαν τοῦ ἐκείνου δούλου”.

πρὸς ταῦτα ἔλεγε Κλεάνωρ· “ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθρευτάτῳ τε καὶ πανουργοτάτῳ τοὺς ἄνδρας αὐτοὺς οἷς ὤμνυτε ἀπολωλέκατε;” πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον.

Xenophon Anabasis 2.5 (adapted)

**Names**

*Νίκαρχος* (Nikarchos), *Κλεάνωρ* (Kleanor), *Σοφαίνετος* (Sophainetos), *Πρόξενος* (Proxenos), *Κλέαρχος* (Klearchos), and *Μένων* (Menon) are Greeks.

*Ἀριαῖος* (Ariaios), *Μιθριδάτης* (Mithridates), and *Τισσαφέρνης* (Tissaphernes) are Persians.

*ὁ Κύρος τοῦ Κύρου* Cyrus; leader of a rebellion against the Persian king.

**Words**

<sup>1</sup>*ὁ ἐρμηνεύς, τοῦ ἐρμηνέως* interpreter

<sup>2</sup>*εἰς ἐπήκοον* within hearing distance

- (a) Translate lines 1–9 (Please write your translation on **alternate lines**). [30]
- (b) Identify and explain the mood of *μάθοιεν* (line 10). [2]
- (c) From what verbs do the following parts come:
- (i) *ἔστησαν* (line 11) [1]
- (ii) *ἐφάνη* (line 12)? [1]
- (d) According to what Ariaios says in lines 12–15 (*Κλέαρχος μὲν ... δούλου*):
- (i) What has happened to Klearchos, and why (*Κλέαρχος ... τέθνηκε*)? [2]
- (ii) What is the situation with regard to Proxenos and Menon, and why has this come about (*Πρόξενος ... εἶσιν*)? [2]
- (iii) What demand is the King making, and how does he justify his demand (*ὁμᾶς ... δούλου*)? [4]
- (e) How does Xenophon bring out the anger and indignation of Kleanor in his speech in lines 16–20 (*ὦ κάκιστε ... ἀπολωλέκατε*)? You should make **three** points, and refer closely to the Greek in your answer. [6]
- (f) Explain the cases of:
- (i) *χρόνον* (line 21) [1]
- (ii) *ἀλλήλοις* (line 21) [1]
- [50]

Do not answer this question if you have already answered Question 3.

### Prose Composition

- 4 Translate the following passage into Greek prose. **Please write your translation on alternate lines.** You are reminded that marks will be awarded for the style of your translation.

When Syracuse was being besieged by the Romans, Archimedes the philosopher died in the following way. He was drawing<sup>1</sup> a diagram<sup>2</sup> on the ground when he heard someone approaching. He did not realise that the man was an enemy, and told him to go away and allow him to finish his work. The soldier seized Archimedes to take him to the general Marcellus, and when he cried out was alarmed and immediately struck him with his sword, a weak old man, but one who had done many wonderful things. When Marcellus heard this, he was angry and buried Archimedes with much honour in the tomb of his fathers. The soldier who murdered him was led away to death on the orders of Marcellus.

Based on Diodorus Siculus

#### Names

Syracuse	<i>αἱ Συρακοῦσαι, τῶν Συρακουσῶν</i>
Romans	<i>οἱ Ῥωμαῖοι, τῶν Ῥωμαίων</i>
Archimedes	<i>ὁ Ἀρχιμήδης, τοῦ Ἀρχιμήδου</i>
Marcellus	<i>ὁ Μάρκελλος, τοῦ Μαρκέλλου</i>

#### Words

<sup>1</sup> I draw	<i>γράφω</i>
<sup>2</sup> diagram	<i>τὸ διάγραμμα, τοῦ διαγράμματος</i>

[50]

[Section B Total: 50 marks]

[Paper Total: 100 marks]



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