



Friday 13 June 2014 – Afternoon

ADVANCED GCE CLASSICS: CLASSICAL GREEK

F374/01 Classical Greek Prose

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Passage 1

At the beginning of the Athenian campaign in Sicily, after a battle in which the Athenians have proved slightly superior, both they and their Syracusan enemies make preparations for war the following year.

As the Syracusan cavalry were numerous and still undefeated, and attacked any who broke ranks in pursuit, the Athenians, remaining together, did not follow the enemy far. The Syracusans left a small force to protect the Olympeion temple, and retired into the city.

οἱ δὲ Ἀθηναῖοι πρὸς μὲν τὸ ἱερόν οὐκ ἦλθον, ξυνκομίσαντες δὲ τοὺς ἑαυτῶν νεκροὺς καὶ ἐπὶ πυρᾶν ἐπιθέντες, ηὐλίσαντο αὐτοῦ. τῇ δ' ὑστεραία τοῖς μὲν Συρακοσίοις ἀπέδοσαν ὑποσπόνδους τοὺς νεκροὺς (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων περὶ ἐξήκοντα καὶ διακοσίου), τῶν δὲ σφετέρων τὰ ὄστα ξυνέλεξαν, καὶ τὰ τῶν πολεμίων σκῦλα¹ ἔχοντες ἀπέπλευσαν ἐς Κατάνην. χειμῶν τε γὰρ ἦν, καὶ τὸν πόλεμον αὐτόθεν² ποιεῖσθαι οὐπω ἐδόκει δυνατὸν εἶναι πρὶν ἂν ἰπέας μεταπέμψωσιν ἐκ τῶν Ἀθηνῶν καὶ ἐκ τῶν αὐτόθεν² ξυμμάχων, ὅπως μὴ παντάπασι ἱπποκρατῶνται, καὶ χρήματα αὐτόθεν² ξυλλέξωνται.

καὶ οἱ μὲν ταύτῃ τῇ γνώμῃ ἀπέπλευσαν ἐς τὴν Νάξον καὶ Κατάνην διαχειμάσοντες, Συρακόσιοι δὲ τοὺς σφετέρους αὐτῶν νεκροὺς θάψαντες ἐκκλησίαν ἐποιοῦν. καὶ παρελθὼν αὐτοῖς Ἑρμοκράτης ὁ Ἑρμωνος, ἀνὴρ καὶ ἐς τὰλλα ξύνεσιν³ οὐδενὸς ἦττων καὶ κατὰ τὸν πόλεμον ἐμπειρία τε ἰκανὸς γενόμενος καὶ ἀνδρεία ἐπιφανής, ἐθάρσυνέ τε καὶ οὐκ εἶα τῷ γεγενημένῳ ἐνδιδόναι. καὶ οἱ Συρακόσιοι, αὐτοῦ ἀκούσαντες, ἐψηφίσαντό τε πάντα ὡς ἐκέλευσε καὶ στρατηγὸν αὐτόν τε εἶλοντο τὸν Ἑρμοκράτη καὶ Ἡρακλείδην τὸν Λυσιμάχου καὶ Σικανὸν τὸν Ἐξηκέστου.

Thucydides 6. 70–73 (adapted)

Words

¹ τὰ σκῦλα	spoils
² αὐτόθεν	from there, there
³ ἢ ξύνεσις	intelligence

Names

ἡ Κατάνη (Katane) and ἡ Νάξος (Naxos) are places in Sicily. ὁ Ἑρμοκράτης (Hermokrates), ὁ Ἡρακλείδης (Herakleides), and ὁ Σικανός (Sikanos) are all Syracusans.

Passage 2

The philosopher Thales once went out at night to look at the sky, and while doing this, fell into a well¹. He could not get out, and was afraid that he might die, so he shouted loudly for a long time. Eventually a female slave heard him shouting, and went to see what was happening. She found Thales in the well¹, and asked him what he was doing. He told her, and she said that although he was a philosopher, he was very stupid. She said, "You are a mortal, and you ought to look at the things on the earth. The gods, who are wiser than you, will look after² what is in the heavens." Saying this, she left Thales in the well¹ and ran away laughing.

Words

¹ well

τὸ φρέαρ φρέατος

² I look after

πράσσω

Names

Thales

ὁ Θαλῆς; acc Θαλῆν; gen Θάλεω; dat Θαλῆ

Passage 3A

λέγοντος δὲ αὐτοῦ ὁ Κορίνθιος στρατηγὸς Ἀδείμαντος ὁ Ὠκύτου εἶπε· ὦ Θεμιστόκλεες, ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι ραπίζονται. ὁ δὲ ἀπολυόμενος ἔφη· Οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται. τότε μὲν ἠπίως [πρὸς] τὸν Κορίνθιον ἀμείψατο, πρὸς δὲ τὸν Εὐρυβιάδην ἔλεγε ἐκείνων μὲν οὐκέτι οὐδὲν τῶν προτέρων 5
λεχθέντων, ὡς ἐπεὰν ἀπάρωσι ἀπὸ Σαλαμῖνος διαδρήσονται· παρεόντων γὰρ τῶν συμμάχων οὐκ ἔφερε οἱ κόσμον οὐδένα κατηγορεῖν· ὁ δὲ ἄλλου λόγου εἶχετο, λέγων τάδε· Ἐν σοὶ νῦν ἐστι σῶσαι τὴν Ἑλλάδα, ἣν ἐμοὶ πείθη ναυμαχίην αὐτοῦ μένων 10
ποιέεσθαι μηδὲ πειθόμενος τούτων τοῖσι λόγοισι ἀναζεύξης πρὸς τὸν Ἴσθμὸν τὰς νέας. ἀντίθες γὰρ ἐκάτερον ἀκούσας. πρὸς μὲν τῷ Ἴσθμῳ συμβάλλον ἐν πελάγει ἀναπεπταμένῳ ναυμαχήσεις, [ἐς] τὸ ἥκιστα ἡμῖν σύμφoron ἐστι νέας ἕξουσι βαρυτέρας καὶ ἀριθμὸν ἐλάσσονας· τοῦτο δὲ ἀπολέεις Σαλαμῖνά τε καὶ Μέγαρα καὶ Αἴγινα, ἣν περ καὶ τὰ ἄλλα εὐτυχήσωμεν. ἅμα δὲ τῷ ναυτικῷ 15
αὐτῶν ἔψεται καὶ ὁ πεζὸς στρατός, καὶ οὕτω σφέας αὐτὸς ἄξεις ἐπὶ τὴν Πελοπόννησον, κινδυνεύσεις τε ἀπάσῃ τῇ Ἑλλάδι.

Herodotus 8. 59–60

Passage 3B

ὡς δὲ ἐνέβαλέ τε καὶ κατέδυσε, εὐτυχίῃ χρησαμένη διπλᾶ
 ἔωυτὴν ἀγαθὰ ἐργάσατο· ὃ τε γὰρ τῆς Ἀττικῆς νεὸς τριήραρχος
 ὡς εἶδέ μιν ἐμβάλλουσαν νηὶ ἀνδρῶν βαρβάρων, νομίσας
 τὴν νέα τὴν Ἀρτεμισίης ἢ Ἑλληνίδα εἶναι ἢ αὐτομολέειν ἐκ
 τῶν βαρβάρων καὶ αὐτοῖσι ἀμύνειν, ἀποστρέψας πρὸς ἄλλας 5
 ἐτράπετο. τοῦτο μὲν τοιοῦτον αὐτῇ συνήνεικε γενέσθαι διαφυγεῖν
 τε καὶ μὴ ἀπολέσθαι, τοῦτο δὲ συνέβη ὥστε κακὸν ἐργασαμένην
 ἀπὸ τούτων αὐτὴν μάλιστα εὐδοκιμῆσαι παρὰ Ξέρξῃ. λέγεται
 γὰρ βασιλέα θηεύμενον μαθεῖν τὴν νέα ἐμβαλοῦσαν, καὶ δὴ
 τινα εἰπεῖν τῶν παρεόντων· Δέσποτα, ὄρας Ἀρτεμισίην ὡς εὖ 10
 ἀγωνίζεται καὶ νέα τῶν πολεμίων κατέδυσε; καὶ τὸν ἐπειρέσθαι
 εἰ ἀληθέως ἐστὶ Ἀρτεμισίης τὸ ἔργον, καὶ τοὺς φάναι, σαφέως τὸ
 ἐπίσημον τῆς νεὸς ἐπισταμένους· τὴν δὲ διαφθαρεῖσαν ἠπιστέατο
 εἶναι πολεμίην. τὰ μὲν γὰρ ἄλλα, ὡς εἴρηται, αὐτῇ συνήνεικε ἐς
 εὐτυχίην γενόμενα καὶ τὸ τῶν ἐκ τῆς Καλυνδικῆς νεὸς μηδένα 15
 ἀποσωθέντα κατήγορον γενέσθαι. Ξέρξην δὲ εἰπεῖν λέγεται
 πρὸς τὰ φραζόμενα· Οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες, αἱ δὲ
 γυναῖκες ἄνδρες. ταῦτα μὲν Ξέρξην φασὶ εἰπεῖν.

Herodotus 8. 87–88

Passage 4A

Ζεὺς οὖν δείσας περὶ τῷ γένει ἡμῶν μὴ ἀπόλοιτο πᾶν, Ἑρμῆν
 πέμπει ἄγοντα εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἵν' εἶεν πόλεων
 κόσμοι τε καὶ δεσμοὶ φιλίας συναγωγοί. ἐρωτᾷ οὖν Ἑρμῆς Δία
 τίνα οὖν τρόπον δοίη δίκην καὶ αἰδῶ ἀνθρώποις. “Πότερον ὡς αἱ
 τέχναι νενέμηνται, οὕτω καὶ ταύτας νεύω; νενέμηνται δὲ ὧδε· εἷς 5
 ἔχων ἰατρικὴν πολλοῖς ἰκανὸς ἰδιώταις, καὶ οἱ ἄλλοι δημιουργοί·
 καὶ δίκην δὴ καὶ αἰδῶ οὕτω θῶ ἐν τοῖς ἀνθρώποις, ἢ ἐπὶ πάντας
 νεύω;” “Ἐπὶ πάντας,” ἔφη ὁ Ζεὺς, “καὶ πάντες μετεχόντων·
 οὐ γὰρ ἂν γένοιντο πόλεις, εἰ ὀλίγοι αὐτῶν μετέχοιεν ὥσπερ 10
 ἄλλων τεχνῶν· καὶ νόμον γε θεὸς παρ' ἐμοῦ τὸν μὴ δυνάμενον
 αἰδοῦς καὶ δίκης μετέχειν κτείνειν ὡς νόσον πόλεως.” οὕτω δὴ,
 ὦ Σώκρατες, καὶ διὰ ταῦτα οἱ τε ἄλλοι καὶ Ἀθηναῖοι, ὅταν μὲν
 περὶ ἀρετῆς τεκτονικῆς ἢ λόγος ἢ ἄλλης τινὸς δημιουργικῆς,
 ὀλίγοις οἶονται μετεῖναι συμβουλῆς, καὶ ἐάν τις ἐκτὸς ὦν τῶν 15
 ὀλίγων συμβουλευῆ, οὐκ ἀνέχονται, ὡς σὺ φῆς - εἰκότως, ὡς
 ἐγὼ φημι - ὅταν δὲ εἰς συμβουλὴν πολιτικῆς ἀρετῆς ἴωσιν, ἣν δεῖ
 διὰ δικαιοσύνης πᾶσαν ἰέναι καὶ σωφροσύνης, εἰκότως ἅπαντος
 ἀνδρὸς ἀνέχονται, ὡς παντὶ προσήκον ταύτης γε μετέχειν τῆς
 ἀρετῆς ἢ μὴ εἶναι πόλεις. αὕτη, ὦ Σώκρατες, τούτου αἰτία.

Plato, *Protagoras* 322b9–323a4

Passage 4B

εἰ γὰρ ἐθέλεις ἐννοῆσαι τὸ κολάζειν, ὦ Σώκρατες, τοὺς
 ἀδικοῦντας τί ποτε δύναται, αὐτό σε διδάξει ὅτι οἱ γε ἄνθρωποι
 ἡγοῦνται παρασκευαστὸν εἶναι ἀρετῆν. οὐδεὶς γὰρ κολάζει
 τοὺς ἀδικοῦντας πρὸς τούτῳ τὸν νοῦν ἔχων καὶ τούτου ἕνεκα,
 ὅτι ἠδίκησεν, ὅστις μὴ ὥσπερ θηρίον ἀλογίστως τιμωρεῖται· ὁ δὲ 5
 μετὰ λόγου ἐπιχειρῶν κολάζειν οὐ τοῦ παρεληλυθότος ἕνεκα
 ἀδικήματος τιμωρεῖται - οὐ γὰρ ἂν τό γε πραχθὲν ἀγέννητον
 θεῖη - ἀλλὰ τοῦ μέλλοντος χάριν, ἵνα μὴ αὐθις ἀδικήσῃ μήτε
 αὐτὸς οὗτος μήτε ἄλλος ὁ τοῦτον ἰδὼν κολασθέντα. καὶ τοιαύτην
 διάνοιαν ἔχων διανοεῖται παιδευτὴν εἶναι ἀρετῆν· ἀποτροπῆς 10
 γοῦν ἕνεκα κολάζει. ταύτην οὖν τὴν δόξαν πάντες ἔχουσιν
 ὅσοιπερ τιμωροῦνται καὶ ἰδία καὶ δημοσία. τιμωροῦνται δὲ καὶ
 κολάζονται οἱ τε ἄλλοι ἄνθρωποι οὓς ἂν οἴωνται ἀδικεῖν, καὶ
 οὐχ ἥκιστα Ἀθηναῖοι οἱ σοὶ πολῖται· ὥστε κατὰ τοῦτον τὸν λόγον
 καὶ Ἀθηναῖοί εἰσι τῶν ἡγουμένων παρασκευαστὸν εἶναι καὶ 15
 διδακτὸν ἀρετῆν. ὥς μὲν οὖν εἰκότως ἀποδέχονται οἱ σοὶ πολῖται
 καὶ χαλκῆως καὶ σκυτοτόμου συμβουλευόντος τὰ πολιτικά, καὶ
 ὅτι διδακτὸν καὶ παρασκευαστὸν ἡγοῦνται ἀρετῆν, ἀποδέδεικταί
 σοι, ὦ Σώκρατες, ἱκανῶς, ὥς γέ μοι φαίνεται.

Plato, *Protagoras* 324a3–324d1

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