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ADVANCED GCE**

**F374/01**

**CLASSICS: CLASSICAL GREEK**

**Classical Greek Prose**

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**FRIDAY 13 JUNE 2014: Afternoon**

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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 πυρὰν ἐπιθέντες, ἠύλίσαντο αὐτοῦ. τῇ δ' ὕστεραία τοῖς μὲν Συρακοσίοις ἀπέδοσαν ὑποσπόνδους τοὺς νεκρούς (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων περὶ ἑξήκοντα καὶ διακοσίους), τῶν δὲ σφετέρων τὰ ὅσῃ ξυνέλεξαν, καὶ τὰ τῶν πολεμίων σκῦλα<sup>1</sup> ἔχοντες ἀπέπλευσαν εἰς Κατάνην. χειμῶν τε γὰρ ἦν, καὶ τὸν πόλεμον αὐτόθεν<sup>2</sup> ποιεῖσθαι οὐπὼ ἐδόκει δυνατόν εἶναι πρὶν ἂν ἰππέας μεταπέμψωσιν ἐκ τῶν Ἀθηνῶν καὶ ἐκ τῶν αὐτόθεν<sup>2</sup> ξυμμάχων, ὅπως μὴ παντάπασιν ἵπποκρατῶνται, καὶ χρήματα αὐτόθεν<sup>2</sup> ξυλλέξωνται.

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καὶ οἱ μὲν ταύτῃ τῇ γνώμῃ ἀπέπλευσαν ἐς  
τὴν Νάξον καὶ Κατάνην διαχειμάσοντες,  
Συρακόσιοι δὲ τοὺς σφετέρους αὐτῶν  
νεκροὺς θάψαντες ἐκκλησίαν ἐποίουν. καὶ  
παρελθὼν αὐτοῖς Ἑρμοκράτης ὁ Ἑρμωνος,  
ἀνὴρ καὶ ἐς τὰλλα ξύνεσιν<sup>3</sup> οὐδενὸς ἥττων  
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 ὥς ἐκέλευσε καὶ στρατηγὸν  
αὐτόν τε εἵλοντο τὸν Ἑρμοκράτη καὶ  
Ἑρακλείδην τὸν Λυσιμάχου καὶ Σικανὸν τὸν  
Ἐξηκέστου.

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## Thucydides 6. 70–73 (adapted)

### WORDS

<sup>1</sup> τὰ σκῦλα

spoils

<sup>2</sup> αὐτόθεν

from there, there

<sup>3</sup> ἡ ξύνεσις

intelligence

### NAMES

ἡ Κατάνη (Katane) and ἡ Νάξος (Naxos) are places  
in Sicily.

ὁ Ἑρμοκράτης (Hermokrates), ὁ Ἑρακλείδης  
(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 well<sup>1</sup>. 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 well<sup>1</sup>, 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 after<sup>2</sup> what is in the heavens.” Saying this, she left Thales in the well<sup>1</sup> and ran away laughing.

### WORDS

<sup>1</sup> well

*τὸ φρέαρ φρέατος*

<sup>2</sup> I look after

*πράσσω*

### NAMES

Thales

*ὁ Θαλῆς; acc Θαλῆν; gen Θάλεω;  
dat Θαλῇ*

### PASSAGE 3A

λέγοντος δὲ αὐτοῦ ὁ Κορίνθιος στρατηγὸς  
Ἀδείμαντος ὁ Ὠκύτου εἶπε· ὦ Θεμιστόκλεες,  
ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι  
ῥαπίζονται. ὁ δὲ ἀπολυόμενος ἔφη· Οἱ δέ  
γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται. 5  
τότε μὲν ἡπίως [πρὸς] τὸν Κορίνθιον  
ἀμείψατο, πρὸς δὲ τὸν Εὐρυβιάδην ἔλεγε  
ἐκείνων μὲν οὐκέτι οὐδὲν τῶν προτέρων  
λεχθέντων, ὥς ἐπεὰν ἀπάρωσι ἀπὸ  
Σαλαμῖνος διαδρήσονται· παρεόντων γάρ 10  
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 ποιέεσθαι μηδὲ πειθόμενος τούτων 15  
τοῖσι λόγοισι ἀναζεύξης πρὸς τὸν Ἴσθμὸν  
τὰς νέας. ἀντίθες γὰρ ἐκάτερον ἀκούσας.  
πρὸς μὲν τῷ Ἴσθμῳ συμβάλλων ἐν πελάγει  
ἀναπεπταμένῳ ναυμαχήσεις, [ἐς] τὸ ἥκιστα  
ἡμῖν σύμφoron ἐστι νέας ἔξουσι βαρυτέρας 20  
καὶ ἀριθμὸν ἐλάσσονας· τοῦτο δὲ ἀπολέεις  
Σαλαμῖνά τε καὶ Μέγαρα καὶ Αἴγιναν,  
ἣν περ καὶ τὰ ἄλλα εὐτυχήσωμεν. ἅμα  
δὲ τῷ ναυτικῷ αὐτῶν ἔψεται καὶ ὁ πεζὸς  
στρατός, καὶ οὕτω σφέας αὐτὸς ἄξεις ἐπὶ 25  
τὴν Πελοπόννησον, κινδυνεύσεις τε ἀπάσῃ  
τῇ Ἑλλάδι.

Herodotus 8. 59–60

### PASSAGE 3B

ὥς δὲ ἐνέβαλέ τε καὶ κατέδυσε, εὐτυχίῃ  
χρησαμένη διπλᾶ ἑωυτὴν ἀγαθὰ ἐργάσατο·  
ὅ τε γὰρ τῆς Ἀττικῆς νεὸς τριήραρχος ὥς εἶδέ  
μιν ἐμβάλλουσαν νηὶ ἀνδρῶν βαρβάρων,  
νομίσας τὴν νέα τὴν Ἀρτεμισίης ἢ Ἑλληνίδα 5  
εἶναι ἢ αὐτομολέειν ἐκ τῶν βαρβάρων καὶ  
αὐτοῖσι ἀμύνειν, ἀποστρέψας πρὸς ἄλλας  
ἐτράπετο. τοῦτο μὲν τοιοῦτον αὐτῇ συνήνεικε  
γενέσθαι διαφυγεῖν τε καὶ μὴ ἀπολέσθαι,  
τοῦτο δὲ συνέβη ὥστε κακὸν ἐργασαμένην 10  
ἀπὸ τούτων αὐτὴν μάλιστα εὐδοκιμῆσαι  
παρὰ Ξέρξῃ. λέγεται γὰρ βασιλέα  
θεύμενον μαθεῖν τὴν νέα ἐμβαλοῦσαν,  
καὶ δὴ τινα εἰπεῖν τῶν παρεόντων· Δέσποτα,  
ὁρᾷς Ἀρτεμισίην ὥς εὖ ἀγωνίζεται καὶ νέα 15  
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, 20  
ὥς εἴρηται, αὐτῇ συνήνεικε ἐς εὐτυχίην  
γενόμενα καὶ τὸ τῶν ἐκ τῆς Καλυνδικῆς  
νεὸς μηδένα ἀποσωθέντα κατήγορον  
γενέσθαι. Ξέρξην δὲ εἰπεῖν λέγεται πρὸς  
τὰ φραζόμενα· Οἱ μὲν ἄνδρες γεγόνασί μοι 25  
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.  
ἔρωτᾶ οὖν Ἑρμῆς Δία τίνα οὖν τρόπον δοίῃ 5  
δίκην καὶ αἰδῶ ἀνθρώποις· “Πότερον ὥς αἱ  
τέχναι νενέμηνται, οὕτω καὶ ταύτας νείμω;  
νενέμηνται δὲ ὧδε· εἷς ἔχων ἰατρικὴν πολλοῖς  
ἱκανὸς ἰδιώταις, καὶ οἱ ἄλλοι δημιουργοί· καὶ  
δίκην δὴ καὶ αἰδῶ οὕτω θῶ ἐν τοῖς ἀνθρώποις, 10  
ἢ ἐπὶ πάντας νείμω;” “Ἐπὶ πάντας,” ἔφη ὁ  
Ζεὺς, “καὶ πάντες μετεχόντων· οὐ γὰρ ἂν  
γένοιντο πόλεις, εἰ ὀλίγοι αὐτῶν μετέχοιεν  
ὥσπερ ἄλλων τεχνῶν· καὶ νόμον γε θεὸς παρ'  
ἐμοῦ τὸν μὴ δυνάμενον αἰδοῦς καὶ δίκης 15  
μετέχειν κτείνειν ὥς νόσον πόλεως.” οὕτω  
δή, ὦ Σώκρατες, καὶ διὰ ταῦτα οἱ τε ἄλλοι καὶ  
Ἀθηναῖοι, ὅταν μὲν περὶ ἀρετῆς τεκτονικῆς ἢ  
λόγος ἢ ἄλλης τινὸς δημιουργικῆς, ὀλίγοις  
οἴονται μετεῖναι συμβουλῆς, καὶ ἐάν τις ἐκτὸς 20  
ὢν τῶν ὀλίγων συμβουλεύῃ, οὐκ ἀνέχονται,  
ὥς σὺ φῆς - εἰκότως, ὥς ἐγὼ φημι - ὅταν δὲ  
εἰς συμβουλὴν πολιτικῆς ἀρετῆς ἴωσιν, ἣν δεῖ  
διὰ δικαιοσύνης πᾶσαν ἵεναι καὶ σωφροσύνης,  
εἰκότως ἅπαντος ἀνδρὸς ἀνέχονται, ὥς παντὶ 25  
προσῆκον 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 οἷ γε ἄνθρωποι ἡγοῦνται  
παρασκευαστὸν εἶναι ἀρετὴν. οὐδεὶς γὰρ  
κολάζει τοὺς ἀδικοῦντας πρὸς τούτῳ τὸν  
νοῦν ἔχων καὶ τούτου ἔνεκα, ὅτι ἡδίκησεν,  
ὅστις μὴ ὥσπερ θηρίον ἀλογίστως τιμωρεῖται·  
ὁ δὲ μετὰ λόγου ἐπιχειρῶν κολάζειν οὐ τοῦ  
παρεληλυθότος ἔνεκα ἀδικήματος τιμωρεῖται  
- οὐ γὰρ ἂν τό γε πραχθὲν ἀγέννητον θεῖη -  
ἀλλὰ τοῦ μέλλοντος χάριν, ἵνα μὴ αὖθις  
ἀδικήσῃ μήτε αὐτὸς οὗτος μήτε ἄλλος ὁ  
τοῦτον ἰδὼν κολασθέντα. καὶ τοιαύτην  
διάνοιαν ἔχων διανοεῖται παιδευτὴν εἶναι  
ἀρετὴν· ἀποτροπῆς γοῦν ἔνεκα κολάζει.  
ταύτην οὖν τὴν δόξαν πάντες ἔχουσιν ὅσοι περ  
τιμωροῦνται καὶ ἰδίᾳ καὶ δημοσίᾳ. τιμωροῦνται  
δὲ καὶ κολάζονται οἷ 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 διδακτὸν ἀρετὴν. ὥς μὲν οὖν εἰκότως  
ἀποδέχονται οἱ σοὶ πολῖται καὶ χαλκέως καὶ  
σκυτοτόμου συμβουλευόντος τὰ πολιτικά, καὶ  
ὅτι διδακτὸν καὶ παρασκευαστὸν ἡγοῦνται  
ἀρετὴν, ἀποδέδεικταί σοι, ὦ Σώκρατες, ἱκανῶς,  
ὥς γέ μοι φαίνεται.

Plato, 'Protagoras' 324a3–324d1

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