

**MARK SCHEME for the May/June 2012 question paper
for the guidance of teachers**

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) Thucydides uses striking phrases in this passage to give a strong impression of the viewpoint of the Athenians watching the sea battle. He explains that everything is at stake and they were afraid like never before. He effectively portrays their nervous tension and their intense interest in the outcome of the battle and that for a long time the outcome was unclear. Thucydides uses juxtaposition and contrast to emphasise their changing emotions. He gives precise description, for example saying that the bodies of the soldiers were swaying in different directions, depending on the course of the battle. He also uses other rhetorical techniques, such as metaphor and repetition with emotional vocabulary.

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

πάντων γὰρ δὴ ἀνακειμένων τοῖς Ἀθηναίοις ἐς τὰς ναῦς
φόβος ἦν ὑπὲρ τοῦ μέλλοντος οὐδενὶ ἑοικώς
διὰ τὸ ἀνώμαλον τῆς ναυμαχίας ἀνώμαλον καὶ τὴν ἔποψιν ἐκ τῆς γῆς ἠναγκάζοντο ἔχειν.
ἀνεθάρσησάν τε ἂν καὶ πρὸς ἀνάκλησιν θεῶν
ὀλοφυρμῶ τε ἅμα μετὰ βοῆς ἐχρῶντο
καὶ τὴν γνώμην μᾶλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο
τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιδεῶς ξυναπνεύοντες
ἢ διέφευγον ἢ ἀπώλλυντο
ὀλοφυρμὸς βοή, νικῶντες κρατούμενοι,
ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ

[9]

- (ii) Translate lines 11–14. Translation is marked out of 15, divided by 3.

ἦν τε ἐν τῷ αὐτῷ στρατεύματι τῶν Ἀθηναίων, (3 Marks)

ἕως ἀγχώμαλα ἐναυμάχουν, πάντα ὁμοῦ ἀκοῦσαι, (4 Marks)

ὀλοφυρμὸς βοή, νικῶντες κρατούμενοι, (2 Marks)

ἄλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζοιτο φθέγγεσθαι. (6 Marks)

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- (iii) Thucydides gives some interesting description of the turning point in the battle, vividly portraying the Syracusans' reaction as the Athenians retreat. However, his main focus is on disorder of the Athenians as they fled back to their camp. He describes them as overcome by a single impulse and states that they cried aloud and groaned in pain for what had happened. While some Athenians did their duty, Thucydides focuses on the majority whose main aim was their own personal safety.

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

ἐπικείμενοι λαμπρῶς
πολλῇ κραυγῇ καὶ διακελευσμῶ χρώμενοι
ἄλλος ἄλλη
κατενεχθέντες ἐξέπεσον ἐς τὸ στρατόπεδον
ἀπὸ μιᾶς ὀρμῆς
οἰμωγῇ τε καὶ στόνῳ πάντες δυσανασχετοῦντες
ἄλλοι δὲ καὶ οἱ πλεῖστοι
ὅπῃ σωθήσονται διεσκόπουν

[6]

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- 2 (i) Thucydides describes how the Syracusans attacked the Athenians with missiles on all sides. He states that they were under constant attack from both a large number of cavalry and other troops. It is poignant that the Athenians focus on crossing the river in the forlorn hope that things might be better if only they can make it to the other side. Thucydides tells us clearly that they were exhausted and longing to drink. He vividly describes how they rushed into the river in complete disorder. Each man simply wanted to be the first to get across. All the time the Syracusans continued their attacks to make the crossing as difficult as possible.

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

πανταχόθεν βάλλοντές τε καὶ κατακοντίζοντες
βιαζόμενοι ὑπὸ τῆς πανταχόθεν προσβολῆς
ἰππέων τε πολλῶν καὶ τοῦ ἄλλου ὄχλου
ἦν διαβῶσι τὸν ποταμόν
ὑπὸ τῆς ταλαιπωρίας καὶ τοῦ πιεῖν ἐπιθυμία
ἐσπίπτουσιν οὐδενὶ κόσμῳ ἔτι
πᾶς τέ τις διαβῆναι αὐτὸς πρῶτος βουλόμενος
οἱ πολέμιοι ἐπικείμενοι χαλεπὴν ἤδη τὴν διάβασιν ἐποίουσαν

[6]

- (ii) Thucydides explains how they were forced to be packed together, as they were under attack and this meant that they trampled each other. Many were killed by their own weapons and others died after getting entangled in their equipment and then swept away by the river. The Syracusans were attacking the Athenians from above which meant that the Athenians couldn't fight back. Instead the Athenians were desperately trying to drink the water, even after it became muddy and stained with blood. Thucydides includes the shocking detail that they were even fighting each other to drink the defiled water.

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

ἄθροοι γὰρ ἀναγκαζόμενοι χωρεῖν
χωρεῖν ἐπέπιπτον τε ἀλλήλοις καὶ κατεπάτουσαν
περὶ τε τοῖς δορατίοις καὶ σκεύεσιν οἱ μὲν εὐθύς διεφθείροντο
οἱ δὲ ἐμπαλασσόμενοι κατέρρευον
ἔβαλλον ἄνωθεν τοὺς Ἀθηναίους
πίνοντάς τε τοὺς πολλοὺς ἀσμένους καὶ ἐν κοίλῳ ὄντι τῷ ποταμῷ
μάλιστα ἔσφαζον
καὶ τὸ ὕδωρ εὐθύς διέφθαρτο
οὐδὲν ἦσον ἐπίνετό τε ὁμοῦ τῷ πηλῷ ἡματωμένον
περιμάχητον ἦν τοῖς πολλοῖς

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(iii) Translate lines 16-19. Translation is marked out of 15, divided by 3.

τέλος δὲ νεκρῶν τε πολλῶν ἐπ' ἀλλήλοις ἤδη κειμένων ἐν τῷ ποταμῷ
(4 Marks)

καὶ διεφθαρμένου τοῦ στρατεύματος τοῦ μὲν κατὰ τὸν ποταμόν, (3 Marks)

τοῦ δὲ καί, εἴ τι διαφύγοι, ὑπὸ τῶν ἰππέων, (3 Marks)

Νικίας Γυλίππῳ ἑαυτὸν παραδίδωσι, (2 Marks)

πιστεύσας μᾶλλον αὐτῷ ἢ τοῖς Συρακοσίοις· (3 Marks)

[5]

Plato Phaedo 60c8–77a5, 115b1–118a17

- 3 (i) The main point Socrates is making here is that philosophers practise dying and they will be the men least likely to be afraid of death. Plato uses forceful language to reinforce this point. Socrates stresses that philosophers are utterly opposed to the body; rather they desire to have their soul alone by itself. Thus it would be very strange if, when they die, they were afraid and upset, as this is their best hope to gain true knowledge. Plato's use of words such as ἄσμενοι, ἐλπίς and ἥρων (repeated) is important here.

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

διαβέβληνται μὲν πανταχῇ τῷ σώματι
αὐτὴν δὲ καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν
εἰ φοβοῖντο καὶ ἀγανακτοῖεν
εἰ μὴ ἄσμενοι ἐκεῖσε ἴοιεν
ἐλπίς ἐστίν ...
ἥρων (repeated)

[7]

- (ii) Plato attempts to make this argument convincing by using an analogy. Socrates compares stories of mortals who have gone down to the Underworld in search of their loved ones with philosophers who will be eager for death so that they can attain true knowledge. This passage is highly rhetorical and there is repeated use of repetition, balancing phrases and contrast. Candidates may take different views on whether these rhetorical points make the argument more or less convincing.

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

ἀνθρωπίνων μὲν παιδικῶν καὶ γυναικῶν καὶ υἱῶν ἀποθανόντων (accumulation)
ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος
τῆς τοῦ ὄψεσθαι τε ἐκεῖ ὧν ἐπεθύμουν καὶ συνέσεσθαι·
λαβῶν σφόδρα τὴν αὐτὴν ταύτην ἐλπίδα
μηδαμοῦ ἄλλοθι ἐντεύξεσθαι αὐτῇ ἀξίως λόγου
μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει ἄλλ' ἢ ἐκεῖ
οὐ πολλὴ ἂν ἀλογία εἴη εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος

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(iii) Translate lines 17-21. Translation is marked out of 15, divided by 3.

οὐκοῦν ἰκανόν σοι τεκμήριον, ἔφη, τοῦτο ἀνδρός, (2 Marks)

ὄν ἂν ἴδης ἀγανακτοῦντα μέλλοντα ἀποθανεῖσθαι, (3 Marks)

ὅτι οὐκ ἄρ' ἦν φιλόσοφος ἀλλὰ τις φιλοσώματος; (3 Marks)

ὁ αὐτὸς δέ που οὗτος τυγχάνει ὢν καὶ φιλοχρήματος καὶ φιλότιμος, (3 Marks)

ἦτοι τὰ ἕτερα τούτων ἢ ἀμφοτέρω. (2 Marks)

πάνυ, ἔφη, ἔχει οὕτως ὡς λέγεις. (2 Marks)

- 4 (i) This passage provides a touching vignette of praise for Socrates immediately before his death. It is perhaps ironic that it is Socrates' jailor who is praising him so eloquently. This tribute from an unlikely source helps to develop a strongly positive impression of Socrates. The repetition of superlatives reinforces this. It is significant that the jailor, although he claims to know Socrates well, does not appreciate that Socrates does not blame those responsible for his death, nor does he mind death itself. This is a useful reminder to the reader that Socrates' position is remarkable. The passage closes with the jailor bursting into tears and this show the effect that Socrates' nobility in the face of death has on those who witness it.

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

οὐ καταγνώσομαί γε σοῦ ὄπερ ἄλλων καταγιγνώσκω
μοι χαλεπαίνουσι καὶ καταρῶνται
σὲ δὲ ἐγὼ καὶ ἄλλως ἔγνωκα
γενναιότατον καὶ πραότατον καὶ ἄριστον ἄνδρα
οὐκ ἔμοι χαλεπαίνεις, ... ἀλλὰ ἐκείνοις.
γιγνώσκεις γὰρ τοὺς αἰτίους,
χαῖρέ τε καὶ πειρῶ ὡς ῥᾶστα φέρειν τὰ ἀναγκαῖα.
καὶ ἅμα δακρῦσας μεταστρεφόμενος ἀπήει.

(ii) Translate lines 9-12. Translation is marked out of 15, divided by 3.

καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν, (2 Marks)

καὶ σύ, ἔφη, χαῖρε, καὶ ἡμεῖς ταῦτα ποιήσομεν. (3 Marks)

καὶ ἅμα πρὸς ἡμᾶς, ὡς ἀστεῖος, ἔφη, ὁ ἄνθρωπος· (3 Marks)

καὶ παρὰ πάντα μοι τὸν χρόνον προσήει (2 Marks)

καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν λῶστος, (3 Marks)

καὶ νῦν ὡς γενναίως με ἀποδακρῦει (2 Marks)

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(iii) Crito tries to persuade Socrates to delay his death as late as possible and to make the most of the physical pleasures of life still available – eating, drinking, sex. Socrates' answer reminds us that he has no interest in these things, and to delay death for their sake would make him seem ridiculous to himself. His emphatic language and repeated command to Crito to obey shows a calm and resolute state of mind.

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

πειθόμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον
εἰ δὲ μή, τριψάτω ὁ ἄνθρωπος
ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσιν καὶ οὐπω δεδουκέναι
ἄλλους πάνυ ὀψὲ πίνοντας
δειπνήσαντάς τε καὶ πίνοντας εὖ μάλα
καὶ συγγενομένους γ' ἐνίου ὧν ἂν τύχωσιν ἐπιθυμοῦντες.
καὶ ἔγωγε ταῦτα εἰκότως οὐ ποιήσω·
ἢ γέλωτα ὀφλήσειν παρ' ἑμαυτῷ,
γλιχόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνόντος.

5 To what extent is Nicias presented as a tragic figure in Book VII? [20]

AO1: Candidates should demonstrate a sound understanding of Thucydides' presentation of Nicias in Book 7. They should show detailed knowledge of Nicias' speeches in the book and they should thoroughly discuss the sections of Thucydides' narrative in which Nicias plays an important part.

AO3: Candidates should analyse and evaluate Thucydides' presentation of Nicias in Book 7, including his actions, words, the reactions of others and the comments made by Thucydides. They could discuss to what extent he appears to hold Nicias responsible for the failure of the expedition. Thucydides certainly presents Nicias as indecisive and superstitious and candidates could consider whether these faults constitute tragic flaws. They could discuss to what extent Thucydides seems to find Nicias deserving of sympathy. Candidates could compare Thucydides' presentation of Nicias with characters from Greek tragedies to assess whether it is valid to regard Nicias as a tragic figure.

6 What contribution do speeches make to Book VII? [20]

AO1: Candidates should demonstrate detailed knowledge of the direct speeches of Nicias and Gylippus from the set text extract. They may also gain credit for referring to Nicias' letter to the Athenians from earlier in Book 7, which takes the same form as a direct speech.

AO3: Candidates should analyse and evaluate Thucydides' use of set speeches in Book 7. They should discuss what contribution these speeches make to our appreciation of Book 7, both as a work of history and as a work of literature, and in particular their contribution to the characterisation of Nicias and Gylippus. They could compare Thucydides' use of speeches in Book 7 to how he uses them in other books, such as Book 2. They could also discuss to what extent Thucydides follows the procedure that he had outlined for himself in Book 1. 22. They should certainly discuss what effect these speeches have on our view of Nicias, as an individual and as a public figure.

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7 How persuasive do you find Socrates' arguments for the immortality of the soul in those parts of the *Phaedo* you have read? [20]

AO1: Candidates should show good knowledge of the arguments used in the extract. In particular, they should discuss the argument of generation from opposites and the argument from recollection.

AO3: Candidates should analyse and evaluate these arguments. Better arguments are likely to show an awareness of the logical flaws in the argument from generation from opposites and the argument from recollection. The best answers may consider the literary power of the presentations of these arguments and analyse and evaluate to what extent these arguments are persuasive, regardless of their logical merits.

8 'An advertisement for philosophy'. Discuss this view of the *Phaedo*. [20]

AO1: Candidates should demonstrate a sound knowledge of the text, especially the passages where Plato appears to be advocating the value of philosophy, for example when Socrates argues that philosophers will not fear death or when he argues that philosophers' main concern will be to free the soul from the body. They could 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* advocates the value of philosophy, including the portrayal of Socrates as the ideal philosopher. They could 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. The best answers may discuss how this text creates its presentation of philosophy and whether its literary merits help make the case for philosophy.