

MARK SCHEME for the May/June 2015 series

9787 CLASSICAL GREEK

9787/02

Paper 2 (Prose Literature), maximum raw mark 60

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Section A

Thucydides 2. 34–65

- 1 (i) Several contrasts are made in this passage between the education systems in a broad sense of Athens and Sparta. The openness of the city of Athens to foreigners, perhaps a reference to the large and important metic population, is implicitly contrasted with the smaller and more closed society of Sparta. The subsequent point about ‘devices’ versus ‘innate courage’ seems to suggest the idea of Spartan society dependent upon training contrasted with the ‘genetically’ more courageous Athenian soul. This point is developed and mirrored by a brief description of the Spartan paidagoge as an all-encompassing form of training of the young, as opposed to the supposed equal readiness of Athenians to meet any dangers, which can only be explained by an innately more courageous spirit. The point is illustrated by the implied need for the Spartans to invade Attica with all of their allies, whilst the Athenians are usually successful in defeating foreigners with only part of their forces. This obviously ignores the fact that the Athenians were not always successful in their raids even up to this point in the war, as for instance against Brasidas at Methone earlier in Book 2.

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

Διαφέρομεν...

τήν τε γὰρ πόλιν κοινήν παρέχομεν, ... ξενηλασίαις ἀπειρογομέν

πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεόν καὶ ἀπάταις ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ

καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει εὐθύς νέοι ὄντες τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ ἀνειμένως

ἡμεῖς δὲ ἀνειμένως διαιτώμενοι οὐδὲν ἤσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν.

Λακεδαιμόνιοι καθ' ἑαυτούς, μεθ' ἀπάντων δὲ ἐς τὴν γῆν ἡμῶν στρατεύουσι, ... αὐτοὶ ἐπελθόντες ... κρατοῦμεν.

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- (ii) Pericles suggests that the enemy have never yet met their combined force, owing to the need to attend to their navy and sending their land forces on multiple engagements. This ignores the fact the Athenians under Pericles' policy never directly engaged the Peloponnesian land invasions, allowing them free rein, which seems to suggest a lack of confidence of victory contrary to the implication he wishes to produce here. He goes on to mention that enemies often boast of beating all the Athenians or only being beaten by all of them when the opposite is the case. Candidates might consider how forceful as an argument this comment on the nature of propaganda is. He rounds off the passage by claiming that the Athenians avoid unnecessary hardship and a strenuous training regime yet have equal courage as their enemies owing to their lifestyle. Candidates might consider whether this assessment of the Athenians' character is backed up by other passages in Book 2, e.g. the plague.

Mention of the historical context of the passage is not required for high marks but may gain candidates extra credit.

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

ἀθρόα τε τῇ δυνάμει ἡμῶν οὐδεὶς πω πολέμιος·
ἦν δέ που μορῶν τινὶ προσμείξωσι, κρατήσαντές τέ τινας ἡμῶν πάντας ἀρχοῦσιν
ἀπεῶσθαι καὶ νικηθέντες ὑφ' ἀπάντων ἡσσήσθαι.
καίτοι εἰ ῥαθυμία μᾶλλον ἢ πόνων μελέτη ... ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν
τοῖς τε μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν,
καὶ ἐς αὐτὰ ἐλθοῦσι μὴ ἀτολμοτέρους τῶν αἰεὶ μοχθούντων φαίνεσθαι, [7]

- (iii) Translate lines 19–23. Translation is marked out of 15, divided by 3.

φιλοκαλοῦμέν τε γὰρ μετ' εὐτελείας καὶ φιλοσοφοῦμεν ἄνευ μαλακίας· (3 marks)
πλούτῳ τε ἔργου μᾶλλον καιρῷ ἢ λόγου κόμπῳ χρώμεθα, (3 marks)
καὶ τὸ πένεσθαι οὐχ ὁμολογεῖν τινὶ αἰσχρόν, (2 marks)
ἀλλὰ μὴ διαφεύγειν ἔργῳ αἰσχίον. (1 mark)
ἐνὶ τε τοῖς αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια, (3 marks)
καὶ ἑτέροις πρὸς ἔργα τετραμμένοις τὰ πολιτικὰ μὴ ἐνδεῶς γνῶναι· (3 marks) [5]

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- 2 (i) Translate lines 1–5. Translation is marked out of 15, divided by 3.

Τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, (2 marks)

μὴ γένηται τε πολὺς καὶ οὐδὲν μᾶλλον περιγενώμεθα, (3 marks)

ἀρκείτω μὲν ὑμῖν καὶ ἐκεῖνα ἐν οἷς ἄλλοτε πολλάκις γε δὴ ἀπέδειξα (3 marks)

οὐκ ὀρθῶς αὐτὸν ὑποπτευόμενον, (1 mark)

δηλώσω δὲ καὶ τόδε, ὃ μοι δοκεῖτε οὐτ' αὐτοὶ πάποτε ἐνθυμηθῆναι ὑπάρχον ὑμῖν
(4 marks)

μεγέθους πέρι ἐς τὴν ἀρχὴν οὐτ' ἐγὼ ἐν τοῖς πρὶν λόγοις. (2 marks)

[5]

- (ii) Candidates might comment on the balance of defensive, justificatory arguments and positive claims to success that Pericles uses. Pericles argues that rather than just ruling their 'allies', the Athenians have complete control over the sea and can exercise that control to any extent and against any adversary including the Persian king. Whilst it is accurate to say that Athens is the pre-eminent naval power at this time, candidates might consider to what extent the Athenian had unlimited power and resources to project, and might consider other relevant naval affairs in Book 2 such as the battle of Naupactus and the raid on the Piraeus. Pericles therefore argues that houses and lands are qualitatively less important than the dominance and preparedness of the fleet, in an attempt to say that the crops and homes lost during the war due to the forced migrations from Attica into Athens during the Peloponnesian invasions should be 'made light of'. He goes on to claim that these losses can be easily restored by freedom. Candidates might consider the impact of the plague on these arguments as well as to what extent emotionally the Athenian populace were capable of virtually ignoring the seizure and/or loss of their homes and crops. They might consider to what extent these arguments reflect a different tone from Pericles' words earlier in the book.

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

γῆς καὶ θαλάσσης, τοῦ ἑτέρου ὑμᾶς παντὸς κυριωτάτους ὄντας,

ἐφ' ὅσον τε νῦν νέμεσθε καὶ ἦν ἐπὶ πλέον βουλευθῆτε·

ὥστε οὐ κατὰ τὴν τῶν οἰκιῶν καὶ τῆς γῆς χρεῖαν, ὧν μεγάλων νομίζετε ἐστερηθῆναι, αὕτη ἢ δύναμις φαίνεται·

οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κηπίον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγωρῆσαι,

ἐλευθερίαν ... ῥαδίως ταῦτα ἀναληψομένην, ἄλλων δὲ ... ἐλασσοῦσθαι,

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- (iii) Pericles makes two major appeals in this passage to patriotism and apparent logic. He implores the Athenians not to be worse than their fathers who created the empire. His subsidiary point here, which links in to a point in the next chapter about the empire being at this point too dangerous to give up, is that it is more blameworthy to give up a current possession than to attempt and fail to gain a new one. He then tells the Athenians to hold contempt for their opponents, the possession of which he says will, when combined with a rational belief in their own superiority, make a combined kind of logic-driven arrogance towards the Spartans produce and strengthen courage on the part of the Athenians.

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

τῶν τε πατέρων μὴ χεῖρους κατ' ἀμφότερα φανῆναι,

(αἴσχιον δὲ ἔχοντας ἀφαιρεθῆναι ἢ κτωμένους ἀτυχῆσαι),

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ίέναι δέ τοῖς έχθροῖς όμόσε ... καί καταφρονήματι.
καταφρόνησις δέ ός άν καί γνώμη πιστεύη τών έναντίων προύχειν, ό ήμῖν ύπάρχει.
τήν τόλμαν ... ή ξύνεσις έκ τοῦ ύπέρφρονος έχυρωτέραν παρέχεται
έλπίδι ... γνώμη δέ άπό τών ύπαρχόντων, ής βεβαιότερα ή πρόνοια.

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Plato, *Apology* 17a–24b; 30c–42b

- 3 (i) Socrates is arguing that negative opinions and prejudices have been formed against him before the charges of Meletus, Anytus and Lycon, owing to misconceptions of him particularly influenced by Aristophanes' play, described but not named, the *Clouds*. By focusing on these earlier sources of negativity about him and using virtually direct quotation from the play, Socrates weakens and diverts attention from the charges at issue in the court case. This is particularly clearly done by Socrates claiming the role of prosecutor by dramatically reading out a mocking 'charge sheet as if (Aristophanes et al.) were accusers'. Association of the court case with a comic playwright obviously undermines its seriousness and force. Socrates also directly refers to the characters Strong and Weak Argument from Aristophanes' play, perhaps to remind the audience of a play that had not been performed for over 20 years, and shows knowledge of details of scenes in the play, such as his own depiction descending in a basket. He forcefully asserts that he has nothing to do with this depiction of him and by implication with the charges upon which these prejudices rely. He nevertheless refuses to express contempt for the (loosely defined) sophistic learning which he describes as wrongly associated with him and jokes with Meletus about how great a charge that would be to defend himself against – again suggesting the lesser severity in Socrates' own mind of the actual charges against him. Perhaps most prominently, Socrates doesn't directly address the charges against him in the trial due to his tactics explained above.

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

διαβολή ... διέβαλλον οἱ διαβάλλοντες
 ἐξ ἀρχῆς τίς ἡ κατηγορία ἐστίν
 ἢ δὴ καὶ πιστεύων Μέλητός με ἐγράψατο
 ὥσπερ οὖν κατηγορῶν
 ζητῶν τά τε ὑπὸ γῆς καὶ οὐράνια
 τὸν ἥττω λόγον κρείττω ποιῶν
 ἐωρᾶτε αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ, Σωκράτη τινὰ
 φάσκοντά τε ἀεροβατεῖν καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα
 ἀλλὰ γὰρ ἐμοὶ τούτων, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν μέτεστιν.
 μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φεύγοιμι

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(ii) Translate lines 12–16. Translation is marked out of 15, divided by 3.

μάρτυρας δὲ αὐτῶν τούτους πολλοὺς παρέχομαι, (2 marks)

καὶ ἀξιῶ ὑμᾶς ἀλλήλους διδάσκειν τε καὶ φράζειν, (2 marks)

ὅσοι ἐμοῦ πώποτε ἀκηκόατε διαλεγομένου--πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοί εἰσιν— (3 marks)

φράζετε οὖν ἀλλήλοις εἰ πώποτε ἢ μικρὸν ἢ μέγα ἤκουσέ τις ὑμῶν ἐμοῦ περὶ τῶν τοιούτων διαλεγομένου, (4 marks)

καὶ ἐκ τούτου γνῶσεσθε ὅτι τοιαῦτ' ἐστὶ καὶ τᾶλλα περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.

(4 marks) [5]

(iii) Socrates appears here to demonstrate admiration for the abilities of the sophists, chiefly their ability to 'teach/train' young men in whatever their presumed specialities are, their ability to successfully work in any Greek city, to persuade strangers to become their pupils, to charge for their services and produce gratitude in their customers. Candidates might consider whether Socrates' strong contrast to this of his own behaviour in not charging money reflects tacit disapproval of the sophists or not. They may consider whether Socrates' choice of Prodicus, Hippias and Gorgias, three contemporaries who shared an interest in rhetoric, reflects any kind of comment on the validity or danger of rhetoric as a skill – particularly given Socrates' musings on the sophists' ability to persuade their way into strange cities and his disassociation of himself a few lines earlier from the rhetoric-professing Socrates of Aristophanes' Clouds. Candidates may also consider whether any Athenian xenophobic prejudice is reflected here against the (almost entirely) foreign sophists.

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

ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν,

ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές. ἐπεὶ

καὶ τοῦτό γέ μοι δοκεῖ καλὸν εἶναι,

εἴ τις οἴος τ' εἴη παιδεύειν ἀνθρώπους

ὥσπερ Γοργίας τε ὁ Λεοντίνος καὶ Πρόδικος ὁ Κεῖος καὶ Ἴππίας ὁ Ἥλειος.

ἕκαστος, ὃ ἄνδρες, οἴος τ' ἐστὶν ἰὼν εἰς ἑκάστην τῶν πόλεων

τούτους νέους ... τούτους πείθουσι

σφίσιν συνεῖναι χρήματα δίδοντας

καὶ χάριν προσειδέναί.

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4 (i) Translate lines 1–4. Translation is marked out of 15, divided by 3

μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι τούτων, (2 marks)

οὐ λόγους ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. (2 marks)

ἀκούσατε δὴ μοι τὰ συμβεβηκότα, (2 marks)

ἴνα εἰδῆτε ὅτι οὐδ' ἂν ἐνὶ ὑπεικάθοιμι παρὰ τὸ δίκαιον δείσας θάνατον, (4 marks)

μὴ ὑπέικων δὲ ἀλλὰ κἄν ἀπολοίμην. (2 marks)

ἐρῶ δὲ ὑμῖν φορτικὰ μὲν καὶ δικανικά, ἀληθῆ δέ. (3 marks)

[5]

- (ii) Socrates carefully builds up a gripping account of the debate over the generals after Arginusae. He sets the scene with his lack of official experience, thus doubly identifying with the 'ordinary Athenian' perspective declaring that he had not been a holder of any official magistracy (as most would not have) but did serve on the council (as many thousands would have). He then moves on to the chance fact that his tribe were prutaneis at the time and then reveals his subject matter. He strongly opposes the demos' conduct at the time to his own by 2nd person verbs and pronouns, and through hyperbaton and juxtaposition highlights the illegality of their conduct. He continues to use words to highlight his opposition and the danger to his life and through repeated words associated with justice shows his firm moral stance. He depicts himself as a heroic lone figure standing against the irrational threats of the assembly and its speakers combined.

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

ἄλλην μὲν ἀρχὴν οὐδεμίαν πώποτε ἤρξα ἐν τῇ πόλει, ἐβούλευσα δέ·

καὶ ἔτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχίς πρυτανεύουσα ὅτε

ὑμεῖς ... ἐβουλεύσασθε ... πᾶσιν ὑμῖν

τοὺς δέκα στρατηγούς ... ἀθρόους κρίνειν, παρανόμως,

τότ' ἐγὼ μόνος

ἠναντιώθην ... ἐναντία

καὶ ἐτοίμων ὄντων ἐνδεικνύναί με καὶ ἀπάγειν τῶν ῥητόρων,

καὶ ὑμῶν κελευόντων καὶ βοώντων,

μετὰ τοῦ νόμου καὶ τοῦ δικαίου ... με δεῖν διακινδυνεύειν

ἢ μεθ' ὑμῶν γενέσθαι μὴ δίκαια βουλευομένων, φοβηθέντα δεσμὸν ἢ θάνατον.

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- (iii) The impression Socrates gives of himself here is overwhelmingly positive – brave, principled, heedless of danger or death. Socrates specifically draws attention to an incident dating from the rule of the 30 Tyrants, to complement his description of his conduct under the democratic government and show his resistance to all kinds of injustice and unjust regimes. Prominent among his positive qualities are his bravery, when faced with a direct order from the notoriously violent 30 and the realistic prospect of death, his non-conformism and independence when refusing to comply despite the compliance of his fellow citizens to the order, and his commitment to justice in doing so. His unstated reason for including this incident is perhaps to create distance between himself and the rule of the 30. Candidates may comment on the fact that at least 2 of the 30, Critias and Charmides, Plato’s uncle, were among his known associates, although this is not necessary for a high-scoring answer. This would again serve to show his independence from those superficially associated with him.

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

οἱ τριάκοντα αὖ μεταπεμψάμενοί με πέμπτον αὐτὸν
προσέταξαν ἀγαγεῖν ἐκ Σαλαμῖνος Λέοντα τὸν Σαλαμίνιον ἵνα ἀποθάνοι,
οἷα δὴ καὶ ἄλλοις ἐκεῖνοι πολλοῖς πολλὰ προσέταττον,
τότε μέντοι ἐγὼ οὐ λόγῳ ἀλλ’ ἔργῳ αὖ ἐνεδειξάμην ὅτι ἐμοὶ θανάτου μὲν μέλει,
τοῦ δὲ μηδὲν ἄδικον μηδ’ ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει.
ἐμὲ γὰρ ἐκείνη ἡ ἀρχὴ οὐκ ἐξέπληξεν, οὕτως ἰσχυρὰ οὔσα, ὥστε ἄδικόν τι ἐργάσασθαι,
οἱ μὲν τέτταρες ὥχοντο εἰς Σαλαμίνα καὶ ἤγαγον
ἐγὼ δὲ ὠχόμην ἀπιῶν οἴκαδε
καὶ ἴσως ἂν διὰ ταῦτα ἀπέθανον,

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Section B

5 Does Thucydides' writing appeal more to the intellect or to the emotions?

AO1: Candidates should show knowledge of a wide range of innovations and techniques which Thucydides uses, and the extent to which these elicit an intellectual response, an emotional response or are capable of producing both. These may include his dating by summers and winters (the difficulties of not doing so are well demonstrated by Book 2 chapter 2), his dramatic use of speeches and rhetoric and deployment of them at appropriate moments, dramatic portrayal of certain incidents such as the depiction of the plague and the battle of Naupactus, his careful structuring and his attention to detail.

AO3: Candidates should analyse and evaluate the ways in which Thucydides 'pitches' his narrative. This may include consideration of points when he primarily uses argument and logic, such as his dating by summers and winters and his brief history of Macedon, and points at which he uses dramatic description very effectively, such as the plague, battle of Naupactus and raid on the Piraeus. They might consider the use of 'heroic' individuals such as Brasidas, Pericles and Phormio. Very good answers might consider questions of genre and the extent to which Thucydides either falls into a literary genre, stands outside of them or manipulates their conventions for his own purposes.

6 Discuss the structure of Thucydides Book 2.

AO1: Candidates should show knowledge of Thucydides' specific structural choices in Book 2, such as his dating by summers and winters, juxtaposition of Pericles' funeral oration with his description of the plague and Pericles' 3rd and final speech soon after, and the way in which certain campaigns such as between the Thebans and Plataeans and Phormio's expedition to the Gulf of Corinth are stretched out in the narrative to mirror their simultaneous occurrence in time.

AO3: Candidates should analyse and evaluate how effective Thucydides' structure is and what it contributes to his overall work. They might consider to what extent the authorial voice is intrusive in the triptych of the funeral oration – plague – Pericles' defence, and what this might suggest about Thucydides' view of the overall Athenian strategy. They might also consider how effective chapter 65 is in foreshadowing much later events towards the end of the war like the Sicilian expedition and the battle of Aegospotamoi, and the validity of Thucydides' comment there about the overall progress of the war. They might also consider the close of the book containing both an Athenian victory at Naupactus next to a nearly disastrous defeat in the raid on the Piraeus, and again the nature of authorial intent in this.

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7 To what extent does Socrates make a serious attempt to defend himself in Plato's *Apology*? [20]

AO1: Candidates should show a detailed knowledge of Socrates' approach to his defence speech and the extent to which he engages with the charges. They should mention his initial complaint of the prejudice incurred against him by writers like Aristophanes. They should also mention his description of Chaerophon's visit to Delphi and Socrates' 'epiphany' in realising his mission in life. They might consider his refutation and cross-examination of Meletus, and his description of his service to the state in standing up against tyranny, whether from the democracy or oligarchy. They should consider his offer of free meals for life as an alternative 'punishment' after conviction, and the extent to which Socrates makes any attempt to defend himself after sentencing.

AO3: Candidates should evaluate to what extent some or any of the narratives or arguments that Socrates deploys are sincere, e.g. the story of Chaerephon, the suggestion of free meals for life etc.. They may analyse the analogy of craft and hand-workers knowing specific skills but not ethical truths, and whether such knowledge can be acquired in quite the same way the correct way to lay bricks can. They may analyse the stated role of Socrates' 'daimonion' and whether it creates an incompatibility with his professed commitment to logical discourse. They may also consider whether Socrates' association with 2 of the 30 Tyrants undermines his claim to ethical purity and/or whether Athens in the aftermath of the devastating Peloponnesian War was more in need of Socrates or social stability.

8 Do you find the Socrates of Plato's *Apology* irritating? [20]

AO1: Candidates should show knowledge of the range of different tacks and emotional effects that Plato deploys during the excerpts and may also gain credit by demonstrating knowledge of the rest of the *Apology*. They should show understanding of the narrative and literary techniques that Plato deploys throughout the *Apology*. They should make a judgement on what they define as 'irritating'.

AO3: Candidates should analyse and evaluate a number of different emotional poses from the excerpts. They should consider to what extent and how effectively Plato uses aggressive confrontation, such as accusing his accusers of lies, criticising the cut-throat nature of contemporary Athenian politics, refusal to give up his interrogative lifestyle and final defiant denunciation of his accusers after sentencing. They may also consider whether other effects are used such as professed genuine amazement (and how genuine it is) at the message of the Delphic oracle, disappointment at the ethically infantile position of even prominent Athenian citizens, and perhaps whether Socrates' initial offer of free meals for life as a suitable punishment more obviously constitutes sarcasm or bitterness.

Candidates are likely to come to very different conclusions about whether they judge Socrates overall to be 'irritating'. They should gain credit for any direct references which are followed by plausible argument and evaluation.