

# OCR

Oxford Cambridge and RSA

## Monday 19 June 2017 – Morning

### ADVANCED GCE CLASSICS: CLASSICAL GREEK

F374/01 Classical Greek Prose

Candidates answer on the Answer Booklet.

**OCR supplied materials:**

- 12 page Answer Booklet (OCR12)  
(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.
- Answer **one** question from Section A and **one** question from Section B.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- Do **not** write in the barcodes.

#### 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 **12** pages. Any blank pages are indicated.
- Marks will be awarded for the quality of written communication of your answer in Section B.

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

### SECTION A – Language

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

#### Unprepared Translation and Comprehension

1 Read the passage and answer questions **1(a)** to **1(h)**.

*The island of Lesbos revolts from Athenian rule.*

Immediately after the Peloponnesians had invaded Attica, nearly the whole island of Lesbos revolted from the Athenians. The people of Lesbos had wanted to revolt before the war, but the Spartans had refused to accept them into their alliance, so now they were compelled to revolt before they had planned to.

τῶν τε γὰρ λιμένων καὶ τειχῶν τὴν οἰκοδόμησιν καὶ νεῶν ποίησιν ἐπέμενον τελεσθῆναι, καὶ τοξότας τε καὶ σῖτον ἃ μετέπεμψαν ἀφικέσθαι. Τενέδιοι γὰρ μηνυταὶ<sup>1</sup> γίνονται τοῖς Ἀθηναίοις ὅτι ξυνοικίζουσι<sup>2</sup> τε τὴν Λέσβον ἐς τὴν Μυτιλήνην βία καὶ τὴν παρασκευὴν ἄπασαν ἐπὶ ἀποστάσει ἐπείγονται<sup>3</sup>. καὶ εἰ μὴ τις προκαταλήψεται<sup>4</sup> ἤδη, στερήσεσθαι<sup>5</sup> αὐτοὺς Λέσβου. 5

οἱ δ' Ἀθηναῖοι (ἦσαν γὰρ τεταλαιπωρημένοι<sup>6</sup> ὑπὸ τε τῆς νόσου καὶ τοῦ πολέμου ἄρτι καθισταμένου) μέγα μὲν ἔργον ἡγοῦντο εἶναι Λέσβον προσπολεμώσασθαι<sup>7</sup> ναυτικὸν ἔχουσαν καὶ δύναμιν μεγάλην, καὶ οὐκ ἀπεδέχοντο τὸ πρῶτον τὰς κατηγορίας, βουλόμενοι οὐκ ἀληθῆ εἶναι· ἐπειδὴ μέντοι καὶ πέμψαντες πρέσβεις οὐκ ἔπειθον τοὺς Μυτιληναίους τὴν τε ξυνοίκισιν καὶ τὴν παρασκευὴν διαλύειν, δείσαντες προκαταλαβεῖν<sup>4</sup> ἐβούλοντο. καὶ πέμπουσιν τεσσαράκοντα ναῦς. ἐσηγγέλη γὰρ αὐτοῖς ὡς εἶη Ἀπόλλωνος ἑορτὴ ἔξω τῆς πόλεως, ἐν ἣ πανδημεῖ<sup>8</sup> Μυτιληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπιπεσεῖν ἄφνω<sup>9</sup>, καὶ νικήσειν· εἰ δὲ μὴ, Μυτιληναίοις εἰπεῖν ναῦς τε παραδοῦναι καὶ τεῖχη καθελεῖν. καὶ αἱ μὲν νῆες ᾤχοντο· τὰς δὲ τῶν Μυτιληναίων δέκα τριῆρεις, αἱ ἔτυχον παρὰ σφᾶς κατὰ τὴν ξυμμαχίαν παροῦσαι, κατέσχον οἱ Ἀθηναῖοι καὶ τοὺς ἄνδρας ἐξ αὐτῶν ἐς φυλακὴν ἐποιήσαντο. 10 15 20

Thucydides III.2.2–3.4 (adapted)

#### Names

Τενέδιοι, -αι, -α	Tenedian, from Tenedos
οἱ Ἀθηναῖοι	the Athenians
ἡ Λέσβος	Lesbos
ἡ Μυτιλήνη	Mytilene
οἱ Μυτιληναῖοι	the Mytilenians
ὁ Ἀπόλλων	Apollo

**Words**

<sup>1</sup> ὁ μηνυτής, -οῦ	informer
<sup>2</sup> συνοικίζω	I unite
<sup>3</sup> ἐπείγομαι	I urge on, am eager
<sup>4</sup> προκαταλαμβάνω	I anticipate, frustrate
<sup>5</sup> στερέω + <i>genitive</i>	I deprive
<sup>6</sup> ταλαιπωρέω	I endure hardship
<sup>7</sup> προσπολεμέομαι	I make an enemy of
<sup>8</sup> πανδημεί	with the whole people
<sup>9</sup> ἄφνω	unexpectedly

- (a) τῶν ... ἀφικέσθαι (lines 1–3): what were the people of Lesbos waiting for? [4]
- (b) ὅτι ... ἐπείγονται (lines 4–5): what are the two accusations made by the Tenedians against the Mytilenians? [4]
- (c) ἦσαν γὰρ ... καθισταμένους (lines 7–8): what hardships does Thucydides say that the Athenians have endured? [2]
- (d) μέγα ... μεγάλην (lines 8–10): what reasons does Thucydides say that the Athenians had for being unwilling to make an enemy of Lesbos? [3]
- (e) Explain the grammar of the following (you may use a translation to explain your answer):
- (i) προκαταλήψεται (line 6) [2]
- (ii) ἔχουσαν (line 9) [2]
- (f) State the tense of the verb ἠγοῦντο (line 8). [1]
- (g) From what verbs do the following forms come?
- (i) ἐπέμενον (line 2) [1]
- (ii) ἀφικέσθαι (line 3) [1]
- (h) Translate lines 11–20 (ἐπειδὴ ... ἐποίησαντο).

Remember that extra credit will be given for good English.

**Please write your translation on alternate lines.** [30]

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

### Prose Composition

2 Translate this passage into Greek prose.

You are reminded that marks will be awarded for the style of your translation.

**Please write your translation on alternate lines.**

**[50]**

Once there was a man on Samos called Pythagoras. He lived for a few years in Egypt and when he returned to Greece he appeared to be so wise that many young men came to him in order to learn from him. The disciples<sup>1</sup> of Pythagoras learned many wonderful things about the universe<sup>2</sup> and thought that he was like a god. Pythagoras believed that the souls of the dead cross into other animals. So, when he was once walking to the marketplace during the evening and saw a man beating a puppy<sup>3</sup>, he grew angry and said 'Do not beat the puppy<sup>3</sup>! It has the soul of a man very dear to me: I recognised him at once when I heard his voice.'

#### Names

Samos	ἡ Σάμος, -οῦ
Pythagoras	ὁ Πυθαγόρας, -οῦ
Egypt	ἡ Αἴγυπτος, -οῦ
Greece	ἡ Ἑλλάς, -άδος

#### Words

<sup>1</sup> disciple	ὁ μαθητής, -οῦ
<sup>2</sup> universe	ὁ κόσμος, -οῦ
<sup>3</sup> puppy	τό κυνίδιον, -οῦ

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**Turn over for the next question**

## SECTION B – Prescribed Literature

Answer **either** Question 3 (Plato) **or** Question 4 (Herodotus).

**3** Read both passages and answer questions **3(a)** and **3(b)**.

Ἄλλ' εἰκός, ἔφη ὁ Κέβης, τοῦτό γε φαίνεται. ὁ μέντοι νυνδὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν ἐθέλειν ἀποθνήσκειν, ἔοικεν τοῦτο, ὦ Σώκρατες, ἀτόπῳ, εἴπερ ὁ νυνδὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεόν τε εἶναι τὸν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα εἶναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς 5  
θεραπείας ἀπιόντας, ἐν ἧ ἐπιστατοῦσιν αὐτῶν οἵπερ ἄριστοί εἰσιν τῶν ὄντων ἐπιστάται, θεοί, οὐκ ἔχει λόγον· οὐ γὰρ που αὐτός γε αὐτοῦ οἶεται ἄμεινον ἐπιμελήσεσθαι ἐλεύθερος γενόμενος. ἀλλ' ἀνόητος μὲν ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ 10  
τοῦ δεσπότου, καὶ οὐκ ἂν λογίζοιτο ὅτι οὐ δεῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν ἀλλ' ὅτι μάλιστα παραμένειν, διὸ ἀλογίστως ἂν φεύγοι· ὁ δὲ νοῦν ἔχων ἐπιθυμοῖ που ἂν αἰεὶ εἶναι παρὰ τῷ αὐτοῦ βελτίονι. καίτοι οὕτως, ὦ Σώκρατες, τὸναντίον εἶναι εἰκός ἢ ὁ νυνδὴ ἐλέγετο· τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν ἀποθνήσκοντας 15  
πρέπει, τοὺς δὲ ἄφρονας χαίρειν.

Ἀκούσας οὖν ὁ Σωκράτης ἠσθῆναί τε μοι ἔδοξε τῆ τοῦ Κέβητος πραγματεία, καὶ ἐπιβλέψας εἰς ἡμᾶς, αἰεὶ τοι, ἔφη, ὁ Κέβης λόγους τινὰς ἀνερευνᾷ, καὶ οὐ πάνυ εὐθέως ἐθέλει πείθεσθαι ὅτι ἂν τις εἴπη.

Plato, *Phaedo* 62c9–63a3

**(a)** Discuss the presentation of Cebes' remarks in this passage.

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

**[25]**

Τί δὲ δὴ περὶ αὐτὴν τὴν τῆς φρονήσεως κτῆσιν; πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ, ἐάν τις αὐτὸ ἐν τῇ ζητήσῃ κοινωνὸν συμπαραλαμβάνῃ; οἷον τὸ τοιόνδε λέγω· ἄρα ἔχει ἀλήθειάν τινα ὄψις τε καὶ ἀκοή τοῖς ἀνθρώποις, ἢ τὰ γε τοιαῦτα καὶ οἱ ποιηταὶ ἡμῖν ἀεὶ θρυλοῦσιν, ὅτι οὐτ' ἀκούομεν ἀκριβῆς οὐδὲν οὔτε ὁρῶμεν; καίτοι εἰ αὐταὶ τῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖς εἰσιν μηδὲ σαφεῖς, σχολῆ αἶ γε ἄλλαι· πᾶσαι γάρ που τούτων φαυλοτέραί εἰσιν. ἢ σοὶ οὐ δοκοῦσιν;

5

Πάνυ μὲν οὖν, ἔφη.

Πότε οὖν, ἢ δ' ὅς, ἡ ψυχὴ τῆς ἀληθείας ἀπτεται; ὅταν μὲν γὰρ μετὰ τοῦ σώματος ἐπιχειρῇ τι σκοπεῖν, δηλὸν ὅτι τότε ἐξαπατᾶται ὑπ' αὐτοῦ.

10

Ἀληθῆ λέγεις.

Ἄρ' οὖν οὐκ ἐν τῷ λογίζεσθαι εἶπερ που ἄλλοθι κατάδηλον αὐτῇ γίνεταί τι τῶν ὄντων;

Ναί.

15

Λογίζεται δέ γέ που τότε κάλλιστα, ὅταν αὐτὴν τούτων μηδὲν παραλυτῇ, μήτε ἀκοή μήτε ὄψις μήτε ἀλγηδῶν μηδὲ τις ἡδονή, ἀλλ' ὅτι μάλιστα αὐτὴ καθ' αὐτὴν γίγνηται ἕως αὖτε χαίρειν τὸ σῶμα, καὶ καθ' ὅσον δύναται μὴ κοινωνοῦσα αὐτῷ μηδ' ἀπτομένη ὀρέγηται τοῦ ὄντος.

20

Ἔστι ταῦτα.

Οὐκοῦν καὶ ἐνταῦθα ἡ τοῦ φιλοσόφου ψυχὴ μάλιστα ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ζητεῖ δὲ αὐτὴ καθ' αὐτὴν γίνεσθαι;

Plato, *Phaedo* 65a9–65d2

(b) How does the language of this passage develop the opposition of body and soul?

**Marks are awarded for the quality of written communication in your answer.**  
[25]

Do **not** answer Question 4 if you have already answered Question 3.

4 Read both passages and answer questions **4(a)** and **4(b)**.

καὶ πρῶτα μὲν ἔόντες ἔτι ἐν τῷ ἄστει οἱ στρατηγοὶ ἀποπέμπουσιν  
 εἰς Σπάρτην κήρυκα Φειδιππίδην Ἀθηναῖον μὲν ἄνδρα, ἄλλως δὲ  
 ἡμεροδρόμην τε καὶ τοῦτο μελετῶντα· τῷ δὴ, ὡς αὐτὸς τε ἔλεγε  
 Φειδιππίδης καὶ Ἀθηναῖοισι ἀπήγγελλε, περὶ τὸ Παρθένιον ὄρος  
 τὸ ὑπὲρ Τεγέης ὃ Πᾶν περιπίπτει· βῶσαντα δὲ τὸ οὖνομα τοῦ  
 Φειδιππίδew τὸν Πᾶνα Ἀθηναῖοισι κελεῦσαι ἀπαγγεῖλαι, δι' ὃ τι  
 ἔωυτοῦ οὐδεμίαν ἐπιμελείην ποιεῦνται ἔοντος εὐνόου Ἀθηναῖοισι  
 καὶ πολλαχῆ γενομένου σφί ἤδη χρησίμου, τὰ δ' ἔτι καὶ ἔσομένου.  
 καὶ ταῦτα μὲν Ἀθηναῖοι, καταστάντων σφί εὖ ἤδη τῶν προηγμάτων,  
 πιστεύσαντες εἶναι ἀληθέα ἰδρύσαντο ὑπὸ τῇ ἀκροπόλει Πανὸς ἰρόν,  
 καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίῃσι ἐπετείοισι καὶ λαμπάδι  
 ἰλάσκονται. τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φειδιππίδης  
 οὗτος, ὅτε πέρ οἱ ἔφη καὶ τὸν Πᾶνα φανῆναι, δευτεραίος ἐκ τοῦ  
 Ἀθηναίων ἄστεος ἦν ἐν Σπάρτῃ, ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας  
 ἔλεγε 'ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται σφίσι βοηθῆσαι  
 καὶ μὴ περιδεῖν πόλιν ἀρχαιοτάτην ἐν τοῖσι Ἑλλήσι δουλοσύνη  
 περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων· καὶ γὰρ νῦν Ἐρέτρια τε  
 ἠνδραπόδισται καὶ πόλι λογίμῳ ἢ Ἑλλάς γέγονε ἀσθενεστέρη.' ὁ  
 μὲν δὴ σφί τὰ ἐντεταλμένα ἀπήγγελλε, τοῖσι δὲ ἕαδε μὲν βοηθῆειν  
 Ἀθηναῖοισι, ἀδύνατα δὲ σφί ἦν τὸ παραυτίκα ποιέειν ταῦτα οὐ  
 βουλομένοισι λύειν τὸν νόμον.

Herodotus, *Histories* VI.105–106

(a) How does Herodotus engage the reader's interest in this passage?

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

[25]



καὶ οἱ Ἀλκμεωνίδαι ὁμοίως ἢ οὐδὲν ἦσσαν τούτου ἦσαν  
 μισοτύραννοι. θῶμα ὦν μοι καὶ οὐ προσίεμαι τὴν διαβολὴν τούτους  
 γε ἀναδέξαι ἀσπίδα, οἵτινες ἔφευγόν τε τὸν πάντα χρόνον τοὺς  
 τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον Πεισιστρατίδαι τὴν  
 τυραννίδα, καὶ οὕτω τὰς Ἀθήνας οὗτοι ἦσαν οἱ ἐλευθερώσαντες 5  
 πολλῶ μᾶλλον ἢ περ Ἀρμόδιός τε καὶ Ἀριστογείτων, ὡς ἐγὼ  
 κρίνω. οἱ μὲν γὰρ ἐξηγρίωσαν τοὺς ὑπολοίπους Πεισιστρατιδέων  
 Ἰππαρχον ἀποκτείναντες, οὐδέ τι μᾶλλον ἔπαυσαν τοὺς λοιποὺς  
 τυραννεύοντας· Ἀλκμεωνίδαι δὲ ἐμφανέως ἠλευθέρωσαν, εἰ δὴ  
 οὗτοί γε ἀληθῆως ἦσαν οἱ τὴν Πυθίην ἀναπέισαντες προσημαίνειν 10  
 Λακεδαιμονίοισι ἐλευθεροῦν τὰς Ἀθήνας, ὡς μοι πρότερον  
 δεδήλωται. ἀλλὰ γὰρ ἴσως τι ἐπιμεμφόμενοι Ἀθηναίων τῷ  
 δήμῳ προεδίδοσαν τὴν πατρίδα. οὐ μὲν ὦν ἦσαν σφέων ἄλλοι  
 δοκιμώτεροι ἔν γε Ἀθηναίοισι ἄνδρες οὐδ' οἱ μᾶλλον ἐτετιμέατο.  
 οὕτω οὐδὲ λόγος αἰρέει ἀναδεχθῆναι ἕκ γε ἂν τούτων ἀσπίδα ἐπὶ 15  
 τοιούτῳ λόγῳ. ἀνεδέχθη μὲν γὰρ ἀσπίς, καὶ τοῦτο οὐκ ἔστι ἄλλως  
 εἰπεῖν· ἐγένετο γὰρ: ὅς μέντοι ἦν ὁ ἀναδέξας, οὐκ ἔχω προσωτέρω  
 εἰπεῖν τούτων.

Herodotus, *Histories* VI.123–124

- (b) How does Herodotus' language in this passage convey the strength of his feeling about the question he is discussing?

**Marks are awarded for the quality of written communication in your answer. [25]**

**END OF QUESTION PAPER**





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