



CLASSICAL GREEK

9787/02

2 Prose Literature

May/June 2010

2 hours

Additional Materials: Answer Paper/Booklet



READ THESE INSTRUCTIONS FIRST

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, highlighters, glue or correction fluid.

This paper is in **two** sections.

Section A: answer **both** questions on your chosen prescribed text.

Section B: choose **one** of the two essays set on your chosen prescribed text.

This document consists of **6** printed pages and **2** blank pages.



Section A

Answer both questions on your chosen prescribed text.

Plato, *Symposium*, 201d-215a3

1 Read the following passage and answer the questions:

"καὶ μὴν," ἦν δ' ἐγώ, "ὁμολογεῖται γὰρ παρὰ πάντων μέγας θεὸς εἶναι."

"τῶν μὴ εἰδόντων," ἔφη, "πάντων λέγεις, ἢ καὶ τῶν εἰδόντων;"

"συμπάντων μὲν οὖν."

καὶ ἡ γελάσασα "καὶ πῶς ἄν," ἔφη, "ὦ Σώκρατες, ὁμολογοῖτο μέγας θεὸς εἶναι παρὰ τούτων, οἳ φασιν αὐτὸν οὐδὲ θεὸν εἶναι;"

"τίνες οὗτοι;" ἦν δ' ἐγώ.

"εἷς μὲν," ἔφη, "σύ, μία δ' ἐγώ."

κἀγὼ εἶπον, "πῶς τοῦτο," ἔφην, "λέγεις;"

καὶ ἡ, "ῥαδίως," ἔφη. "λέγε γάρ μοι, οὐ πάντας θεοὺς φῆς εὐδαίμονας εἶναι καὶ καλοὺς; ἢ τολμήσῃς ἄν τινα μὴ φάναι καλὸν τε καὶ εὐδαίμονα θεῶν εἶναι;"

"μὰ Δί' οὐκ ἔγωγ'," ἔφην.

"εὐδαίμονας δὲ δὴ λέγεις οὐ τοὺς τάγαθὰ καὶ τὰ καλὰ κεκτημένους;"

"πάνυ γε."

"ἀλλὰ μὴν Ἐρωτά γε ὁμολόγηκας δι' ἔνδειαν τῶν ἀγαθῶν καὶ καλῶν ἐπιθυμεῖν αὐτῶν τούτων ὧν ἐνδεής ἐστιν."

"ὁμολόγηκα γάρ."

"πῶς ἄν οὖν θεὸς εἶη ὃ γε τῶν καλῶν καὶ ἀγαθῶν ἄμοιρος;"

"οὐδαμῶς, ὡς γ' εἴκεν."

"ὄραξ οὖν," ἔφη, "ὅτι καὶ σὺ Ἐρωτα οὐ θεὸν νομίζεις;"

(Plato, *Symposium*, 202b6-d7)

- (i) Translate lines 1-8 (καὶ μὴν . . . σύ, μία δ' ἐγώ). [5]
- (ii) καὶ μὴν . . . οὐκ ἔγωγ'," ἔφην (lines 1-13): show how Plato portrays Socrates as very much the underdog in this conversation. [6]
- (iii) Trace the steps in Diotima's argument in lines 14-26 ("λέγε γάρ μοι . . . οὐ θεὸν νομίζεις"). How valid do you think the argument is? [9]

Plato, *Symposium*, 201d-215a3

2 Read the following passage and answer the questions:

ταῦτα μὲν οὖν τὰ ἐρωτικά ἴσως, ὦ Σώκρατες, κἄν σὺ μνηθείης·
 τὰ δὲ τέλεια καὶ ἐποπτικά, ὧν ἕνεκα καὶ ταῦτα ἔστιν, ἐάν τις
 ὀρθῶς μετίη, οὐκ οἶδ' εἰ οἶός τ' ἂν εἴησ. ἐρῶ μὲν οὖν, ἔφη, ἐγὼ
 καὶ προθυμίας οὐδὲν ἀπολείψω· πειρῶ δὲ ἐπεσθαι, ἂν οἶός τε
 ἦς. δεῖ γάρ," ἔφη, "τὸν ὀρθῶς ἰόντα ἐπὶ τοῦτο τὸ πρᾶγμα ἄρχεσθαι 5
 μὲν νέον ὄντα ἰέναι ἐπὶ τὰ καλὰ σώματα, καὶ πρῶτον μὲν, ἐάν
 ὀρθῶς ἠγῆται ὁ ἠγούμενος, ἐνὸς αὐτὸν σώματος ἐρᾶν καὶ
 ἐνταῦθα γεννᾶν λόγους καλοῦς, ἔπειτα δὲ αὐτὸν κατανοῆσαι
 ὅτι τὸ κάλλος τὸ ἐπὶ ὄτωσιν σώματι τῷ ἐπὶ ἑτέρῳ σώματι
 ἀδελφόν ἐστι, καὶ εἰ δεῖ διώκειν τὸ ἐπ' εἶδει καλόν, πολλή 10
 ἄνοια μὴ οὐχ ἔν τε καὶ ταῦτόν ἠγεῖσθαι τὸ ἐπὶ πᾶσιν τοῖς
 σώμασι κάλλος· τοῦτο δ' ἐννοήσαντα καταστήναι πάντων τῶν
 καλῶν σωμάτων ἐραστήν, ἐνὸς δὲ τὸ σφόδρα τοῦτο χαλάσαι
 καταφρονήσαντα καὶ σμικρὸν ἠγησάμενον· μετὰ δὲ ταῦτα τὸ
 ἐν ταῖς ψυχαῖς κάλλος τιμιώτερον ἠγήσασθαι τοῦ ἐν τῷ 15
 σώματι, ὥστε καὶ ἐάν ἐπιεικῆς ὦν τὴν ψυχὴν τις κἄν σμικρὸν
 ἄνθος ἔχη, ἐξαρκεῖν αὐτῷ καὶ ἐρᾶν καὶ κήδεσθαι καὶ τίκτειν
 λόγους τοιούτους οἵτινες ποιήσουσι βελτίους τοὺς νέους, ἵνα
 ἀναγκασθῇ αὐτὴ θεάσασθαι τὸ ἐν τοῖς ἐπιτηδεύμασι καὶ τοῖς
 νόμοις καλόν καὶ τοῦτ' ἰδεῖν ὅτι πᾶν αὐτὸ αὐτῷ συγγενές ἐστιν, 20
 ἵνα τὸ περὶ τὸ σῶμα καλὸν σμικρὸν τι ἠγήσῃται εἶναι·

(Plato, *Symposium*, 209e5-210c5)

- (i) Translate lines 1-5 (ταῦτα μὲν . . . οἶός τε ἦς). [5]
- (ii) δεῖ γάρ . . . ἠγησάμενον (lines 5-14): summarise what Diotima says in these lines. Do you find her speech convincing? [7]
- (iii) μετὰ δὲ ταῦτα . . . σμικρὸν τι ἠγήσῃται εἶναι (lines 14-21): with close reference to the Greek show how Plato's language emphasises the greater value of the beauty of the soul in comparison with the beauty of the body. [8]

Herodotus, *Histories VI*, 74-84; 94-117; 132-140

3 Read the following passage and answer the questions:

Καὶ πρῶτα μὲν ἔοντες ἔτι ἐν τῷ ἄστει οἱ στρατηγοὶ ἀποπέμπουσι
 εἰς Σπάρτην κήρυκα Φειδιππίδην, Αθηναῖον μὲν ἄνδρα, ἄλλως δὲ
 ἡμεροδρόμον τε καὶ τοῦτο μελετῶντα, τῷ δὴ, ὡς αὐτός τε ἔλεγε
 Φειδιππίδης καὶ Αθηναίοισι ἀπήγγελλε, περὶ τὸ Παρθένιον οὔρος
 τὸ ὑπὲρ Τεγέης ὃ Πᾶν περιπίπτει. βῶσαντα δὲ τὸ οὖνομα τοῦ
 Φειδιππίδew τὸν Πᾶνα Αθηναίοισι κελεύσαι ἀπαγγεῖλαι,
 δι' ὃ τι ἑωυτοῦ οὐδεμίαν ἐπιμέλειαν ποιεῦνται, ἔοντος εὐνόου
 Αθηναίοισι καὶ πολλαχῆ γενομένου ἤδη σφι χρησίμου, τὰ δ' ἔτι
 καὶ ἔσομένου. καὶ ταῦτα μὲν Αθηναῖοι, καταστάντων σφίσι εὖ
 ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα ἰδρύσαντο
 ὑπὸ τῇ ἀκροπόλει Πανὸς ἱρὸν, καὶ αὐτὸν ἀπὸ ταύτης τῆς
 ἀγγελίης θυσίῃσι ἐπετέησι καὶ λαμπάδι ἰλάσκονται.

Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φειδιππίδης οὕτως,
 ὅτε περὶ οἱ ἔφη καὶ τὸν Πᾶνα φανῆναι, δευτεραῖος ἐκ τοῦ
 Αθηναίων ἄστεος ἦν ἐν Σπάρτη, ἀπικόμενος δὲ ἐπὶ τοῦς
 ἄρχοντας ἔλεγε· "ὦ Λακεδαιμόνιοι, Αθηναῖοι ὑμέων δέονται
 σφίσι βοηθῆσαι καὶ μὴ περιδεῖν πόλιν ἀρχαιοτάτην ἐν τοῖσι
 Ἑλλησι δουλοσύνη περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων·
 καὶ γὰρ νῦν Ἐρέτρια τε ἠνδραπόδισται καὶ πόλι λογίμω ἢ Ἑλλάς
 γέγονε ἀσθενεστέρα."

"Ὁ μὲν δὴ σφι τὰ ἐντεταλμένα ἀπήγγελλε, τοῖσι δὲ ἕαδε μὲν
 βοηθέειν Αθηναίοισι, ἀδύνατα δὲ σφι ἦν τὸ παραντίκα ποιέειν
 ταῦτα οὐ βουλομένοισι λύειν τὸν νόμον· ἦν γὰρ ἵσταμένου
 τοῦ μηνὸς εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος
 ἔοντος τοῦ κύκλου.

(Herodotus, *Histories VI*, 105-6)

- (i) Καὶ πρῶτα μὲν ... καὶ λαμπάδι ἰλάσκονται (lines 1-12): show how Herodotus goes into great detail in these lines. Why do you think he does this? [10]
- (ii) Τότε δὲ πεμφθεὶς ... γέγονε ἀσθενεστέρα (lines 13-20): with close reference to the Greek, show how Herodotus' language makes this appeal compelling. [5]
- (iii) Translate lines 21-25 (Ὁ μὲν δὴ ... ἔοντος τοῦ κύκλου.). [5]

Herodotus, *Histories VI*, 74-84; 94-117; 132-140

4 Read the following passage and answer the questions:

Μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα γενόμενον Μιλτιάδης, καὶ πρότερον εὐδοκιμέων παρὰ Ἀθηναίοισι, τότε μᾶλλον αὖξετο. αἰτήσας δὲ νέας ἑβδομήκοντα καὶ στρατιήν τε καὶ χρήματα Ἀθηναίους, οὐ φράσας σφι, ἐπ' ἦν ἐπιστρατεύσεται χῶρην, ἀλλὰ φὰς αὐτοὺς καταπλουτιεῖν, ἦν οἱ ἐπωνται, ἐπὶ γὰρ χῶρην τοιαύτην δὴ τινα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἄφθονον οἴσονται, λέγων τοιαῦτα αἴτεε τὰς νέας. Ἀθηναῖοι δὲ τούτοις ἐπαερθέντες παρέδοσαν.

5

Παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιήν ἔπλεε ἐπὶ Πάρον, πρόφασιν ἔχων, ὡς οἱ Πάριοι ὑπῆρξαν πρότεροι στρατευόμενοι τριήρεϊ ἐς Μαραθῶνα ἅμα τῷ Πέρσῃ. τοῦτο μὲν δὴ πρόσχημα λόγου ἦν, ἀτὰρ τινα καὶ ἔγκοτον εἶχε τοῖσι Παρίοισι διὰ Λυσαγόρην τὸν Τισίεω, ἐόντα γένος Πάριον, διαβαλόντα μιν πρὸς Ὑδάρνεα τὸν Πέρσῃν. ἀπικόμενος δὲ ἐς τὴν ἔπλεε ὁ Μιλτιάδης τῇ στρατιῇ ἐπολιόρκεε Παρίους κατειλημένους ἐντος τείχεος, καὶ ἐσπέμπων κήρυκα αἴτεε ἑκατὸν τάλαντα, φὰς, ἦν μὴ οἱ δῶσι, οὐκ ἀπαναστήσειν τὴν στρατιήν, πρὶν ἢ ἐξέλη σφέας. οἱ δὲ Πάριοι, ὅκως μὲν τι δώσουσι Μιλτιάδῃ ἀργυρίου, οὐδὲ διενοεῦντο, οἱ δέ, ὅκως διαφυλάξουσιν τὴν πόλιν, τοῦτο ἐμηχανῶντο, ἀλλὰ τε ἐπιφραζόμενοι, καὶ τῇ μάλιστα ἔσκε ἑκάστοτε ἐπίμαχον τοῦ τείχεος, τοῦτο ἅμα νυκτὶ ἐξηείρετο διπλήσιον τοῦ ἀρχαίου.

10

15

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Ἐς μὲν δὴ τοσοῦτο τοῦ οἱ πάντες Ἕλληνες λέγουσι, τὸ ἐνθεῦτεν δὲ αὐτοὶ Πάριοι γενέσθαι ὧδε λέγουσι· Μιλτιάδῃ ἀπορέοντι ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναῖκα, ἐοῦσαν μὲν Παρίην γένος, οὐνομα δὲ οἱ εἶναι Τιμοῦν, εἶναι δὲ ὑποζάκορον τῶν χθονίων θεῶν.

25

(Herodotus, *Histories VI*, 132-4)

- (i) Μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα ... πρὸς Ὑδάρνεα τὸν Πέρσῃν (lines 1-14): how is Miltiades portrayed in these lines? Refer closely to both the content and language of the passage in your answer. [8]
- (ii) ἀπικόμενος δε ... διπλήσιον τοῦ ἀρχαίου (lines 14-22): with close reference to the Greek, show how Herodotus engages and entertains his readers here. [7]
- (iii) Translate lines 23-27 (Ἐς μὲν δη ... τῶν χθονίων θεῶν.). [5]

Section B**Essay**

Answer **one** of the two questions below on your chosen prescribed text. You should refer in your answer both to the text itself and, where relevant, to the wider historical, social, political and cultural context.

Plato, *Symposium*, 201d-215a3**Either**

5 What methods of persuasion does Diotima employ? How successful are they? [20]

Or

6 How does Plato depict Diotima, Socrates and Alcibiades as contrasting and engaging characters? [20]

Herodotus, *Histories VI*, 74-84; 94-117; 132-140**Either**

7 What are the strengths and weaknesses of Herodotus' account of the battle of Marathon and the events leading up to it? [20]

Or

8 Is it fair to accuse Herodotus of being biased in favour of the Athenians? [20]

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