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**CLASSICAL GREEK**

**9787/02**

Paper 2 Prose Literature

**May/June 2016**

MARK SCHEME

Maximum Mark: 60

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**Published**

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the May/June 2016 series for most Cambridge IGCSE<sup>®</sup>, Cambridge International A and AS Level components and some Cambridge O Level components.

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### Section A (35 marks)

#### Principles of marking the translation

- (a) full marks for each section should only be awarded if grammar and vocabulary are entirely correct. However, one minor error that does not substantially affect meaning, does not prevent the award of full marks
- (b) more specifically, examiners should check that verbs – tense, mood, voice and person (if appropriate); nouns and adjectives – case, number and gender are written or identified correctly
- (c) the number of marks awarded for each section reflects the length of the section and its (grammatical) difficulty
- (d) examiners should take a holistic approach. When work is entirely (see (a)) correct, full marks should be awarded. When work has some grammatical errors examiners should award the middle marks for that section; when work has considerable errors examiners should award the lower marks for that section.

#### Principles of marking the commentary questions

- (a) examiners should be guided both by the question-specific answers and by the extent to which candidates demonstrate understanding of the text and appreciation of the language used
- (b) while answers need not necessarily be structured as an argument, they will be more than a checklist of points
- (c) the question-specific notes describe the area covered by the question and define its key elements. There is no one required answer, and the notes are not exhaustive. However, candidates must answer the question set and not their own question
- (d) examiners, teachers and candidates should be aware that there is a variety of ways in which a commentary question can be answered. The exemplar answers provided in the indicative content are exemplary, and should not become a model for teachers and candidates
- (e) when answering the commentary question, candidates are rewarded for the following:
  - a sound and well-expressed understanding of the meaning or tone of the passage (depending on the question)
  - accurate observation and reference to the Greek either of meaning or of interesting use of language
  - sophisticated discussion of meaning or language (or both).

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## Indicative content

### Herodotus 2. 112–35

#### 1 Herodotus 2. 127.1–2 Translation [10]

βασιλευσαι δὲ τὸν Χέοπα τοῦτον Αἰγύπτιοι ἔλεγον πεντήκοντα ἔτεα, [3]

τελευτήσαντος δὲ τούτου ἐκδέξασθαι τὴν βασιληίην τὸν ἀδελφεὸν αὐτοῦ Χεφρῆνα· [3]

καὶ τοῦτον δὲ τῶ αὐτῶ τρόπῳ διαχρᾶσθαι τῶ ἑτέρῳ τά τε ἄλλα καὶ πυραμίδα ποιῆσαι, ἔς μὲν τὰ ἐκείνου μέτρα οὐκ ἀνήκουσαν· [6]

ταῦτα γὰρ ὧν καὶ ἡμεῖς ἐμετρήσαμεν· οὔτε γὰρ ὕπεστι οἰκήματα ὑπὸ γῆν, [3]

οὔτε ἐκ τοῦ Νείλου διώρυξ ἦκει ἐς αὐτὴν ὥσπερ ἐς τὴν ἑτέραν ῥέουσα· [2]

δι' οἰκοδομημένου δὲ αὐλῶνος ἔσω νῆσον περιρρέει, ἐν τῇ αὐτὸν λέγουσι κεῖσθαι Χέοπα. [3]

Mark out of 20 and then divide by two.

## EITHER

#### 2 Herodotus 2.121

##### (a) Lines 1–21 (τὸν δὲ βασιλέα ... διὰ θυρέων φεύγοντα): illustrate from this passage Herodotus' skill as a story-teller. [17]

Herodotus tells at seemingly face value a story that includes many bizarre and seemingly implausible elements and seems to owe as much to folklore as any transmission of historical reality. Excellent answers might pick up on the fact that Herodotus himself acknowledges difficulty in believing in some aspects of the story. This passage takes place at the climax of the story, the meeting of the surviving thief and the king's daughter and the king's resolution of the story.

Candidates could mention the following details of narrative tone – the bizarreness and incomprehensibility of the king's daughter being placed in a brothel (excellent answers might note that Herodotus repeats this detail in the reign of Cheops a few chapters later – 2.126), the incongruous juxtaposition of the brothel context with a tactical trap for the thief and the king's daughter's compliance in her own humiliation, the severe religious violation (for both Greek and Egyptian) of the thief cutting off a corpse's arm and the sheer physical implausibility of concealing it as he walks, the heroic bravado of the thief as he confesses his crimes and the slapstick-style humour of the detachable arm as the princess is literally left hanging.

Candidates should reflect on whether this makes a coherent story, perhaps as a bizarre folk story of the fantastical kind, or whether more plausible elements such as the trap to catch the thief have been intermingled freely with more imaginative parts.

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Candidates could comment on the following details from the Greek text:

- ἐμοὶ μὲν οὐ πιστά·
- τὴν θυγατέρα τὴν ἑωυτοῦ κατίσαι ἐπ' οἰκήματος,
- ὅς δ' ἂν ἀπηγήσῃται τὰ περὶ τὸν φῶρα γεγενημένα,
- ὡς δὲ τὴν παιῖδα ποιέειν τὰ ἐκ τοῦ πατρὸς προσταχθέντα,
- βουληθέντα πολυτροπή τοῦ βασιλέως περιγενέσθαι
- νεκροῦ προσφάτου ἀποταμόντα ἐν τῷ ὄμῳ τὴν χεῖρα ἰέναι αὐτὸν ἔχοντα αὐτὴν ὑπὸ τῷ ἱματίῳ,
- ἀπηγήσασθαι ὡς ἀνοσιώτατον
- τὸν δὲ φῶρα ἐν τῷ σκότειϊ προτεῖναι αὐτῇ τοῦ νεκροῦ τὴν χεῖρα·

Valid and relevant points not mentioned above should be rewarded.

- (b) Lines 22—28 ( ζ δ κα ... κε νον δ Α γυπτ ων): in what ways is this an effective conclusion to the story of Rhamsinitus and the thieves? [8]**

At this point the story concludes with the king's shocked amazement at the thief and his invitation for the thief to marry his daughter, which is accepted. This is ostensibly a surprising conclusion of a long and tense story.

Candidates should define what they mean as 'effective' – for the purposes of the story and the readers' expectations of it. Candidates are likely to come to very different conclusions as to what constitutes 'effectiveness' and credit should be given for any answers which make coherent points based upon the Greek. Candidates should consider the following details from the text – the reaction of the king to the 'ingenuity and daring' of the thief, the generalising decree throughout his kingdom to establish the legitimacy of the final resolution, the change in the thief's attitude from extreme hostility to trust towards the king, the lack of any punishment for the thief's crimes against the king and the marriage of the thief to the princess and the king's stated justification for it.

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

- ἐκπεπλήχθαι μὲν ἐπὶ τῇ πολυφροσύνη τε καὶ τόλμῃ τοῦ ἀνθρώπου,
- διαπέμποντα ἐς πάσας τὰς πόλεις ἐπαγγέλλεσθαι
- τὸν δὲ φῶρα πιστεύσαντα ἐλθεῖν πρὸς αὐτόν,
- καὶ οἱ τὴν θυγατέρα ταύτην συνοικίσει ὡς πλεῖστα ἐπισταμένῳ ἀνθρώπων

Valid and relevant points not mentioned above should be rewarded.

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OR

### 3 Herodotus 2. 131,133

- (a) Lines 1—9 (ο ὃ τινες ... κα ς μ ): discuss Herodotus' approach to the story he relates in this passage. [9]

Candidates could observe a number of points relating to Herodotus' approach to his material in these lines. They might note that Herodotus considers myth as a possible explanation of physical phenomena or in this case statues, reflecting his aetiological interests. They could consider the way he explicitly distances himself from the story both before and after telling it, but is willing to include it in his narrative rather than excluding it, showing his comprehensive approach to his work. They might comment on the domestic strife elements of the story. They might mention the retaliatory justice aspect of the story, reflecting Herodotus' interest in ordering his world. They might mention his use of careful observation to discredit the myth, reflecting his faith in his reason and perceptive faculties as capable of contradicting mythological authority. (See Asheri-Lloyd-Corcella p335 on the story as a monument-novelle, the incest motif, uncertainty of the τινες, argument by οψις).

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

- οἱ δέ τινες λέγουσι
- ἠράσθη τῆς ἑωυτοῦ θυγατρὸς καὶ ἔπειτα ἐμίγη οἱ ἀεκούση·
- καὶ νῦν τὰς εἰκόνας αὐτέων εἶναι πεπονθυίας τὰ περ αἱ ζῶαι ἔπαθον.
- ταῦτα δὲ λέγουσι φλυηρέοντες, ὡς ἐγὼ δοκέω,
- τὰ τε ἄλλα ... καὶ ἡμεῖς ὠρῶμεν ὅτι ὑπὸ χρόνου τὰς χεῖρας ἀποβεβλήκασι, αἱ ἐν ποσὶ αὐτέων ἐφαίνοντο ἐοῦσαι ἔτι καὶ ἐς ἐμέ.

Valid and relevant points not mentioned above should be rewarded.

- (b) Lines 10—26 (μετ ὃ τ ς ... ν κτες μ ραι ποιε μεναι): what makes this an entertaining story? [16]

Candidates' answers should clearly focus on Herodotus' use of oracles in this section and the contest between man and oracles. Candidates should justify what they consider 'entertaining' although are likely to come to very different conclusions on the matter. Any plausible points supported by appropriate Greek should be credited. These might include – the double blow of the loss of Mykerinos' daughter and the oracle predicting his early demise, his unusually hostile response to the oracle (the language here being quite strong), the outraged contrast between his own reign and his predecessors, the oracle's seemingly perverse response, Mykerinos' equally perverse and surely impossible second response, his seemingly happy end.

Candidates may note typical aspects of literary treatment of oracles, such as a conflict between the oracle and the receiver of its response, and atypical aspects, such as the attempt to retroactively explain the previous two harsh reigns by means of oracular declaration. Candidates might comment on the Greek element of an oracle delivering bad news as to the length of time the land would be oppressed being combined with the sense of great spans of time (here 150 years) influenced by a sense of Egypt's antiquity. Candidates might note the Greek-influenced desire to cheat the oracle / gods combined with a highly unusual (and un-Greek) seeming defeat of the oracle's prediction. Excellent answers may note the comparable importance of oracles in Egypt as in Greece.

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

- μετὰ δὲ τῆς θυγατρὸς τὸ πάθος δεύτερα
- τὸν δὲ δεινὸν ποιησάμενον ... ὀνειδισμα ἀντιμεμφόμενον
- ἀποκλησίαντες τὰ ἰρὰ καὶ θεῶν οὐ μεμνημένοι, ἀλλὰ καὶ τοὺς ἀνθρώπους φθείροντες,
- ἐβίωσαν χρόνον ἐπὶ πολλόν,
- αὐτὸς δ' εὐσεβέων μέλλοι ταχέως οὕτω τελευτήσειν.
- δεῖν γὰρ Αἴγυπτον κακοῦσθαι ἐπ' ἔτεα πενήκοντά τε καὶ ἑκατόν,
- καὶ τοὺς μὲν δύο τοὺς πρὸ ἐκείνου γενομένους βασιλέας μαθεῖν τοῦτο,
- τὸν Μυκερῖνον, ὡς κατακεκριμένων ἤδη οἱ τούτων,
- οὔτε ἡμέρης οὔτε νυκτὸς ἀνιέντα
- ἐμηχανᾶτο θέλων τὸ μαντήιον ψευδόμενον ἀποδέξει,

Valid and relevant points not mentioned above should be rewarded.

#### Plato, *Apology* 17a–24b; 30c–42b

#### 4 Plato *Apology* 38a–b Translation

[10]

ἐάντ' αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ὃν ἀνθρώπῳ τοῦτο,

[3]

ἐκάστης ἡμέρας περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι καὶ τῶν ἄλλων περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγόμενου καὶ ἑμαυτὸν καὶ ἄλλους ἐξετάζοντος,

[6]

ὁ δὲ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ, ταῦτα δ' ἔτι ἦττον πείσεσθέ μοι λέγοντι.

[3]

τὰ δὲ ἔχει μὲν οὕτως, ὡς ἐγὼ φημι, ὦ ἄνδρες, πείθειν δὲ οὐ ῥάδιον.

[3]

καὶ ἐγὼ ἅμα οὐκ εἶθισμαι ἑμαυτὸν ἀξιοῦν κακοῦ οὐδενός.

[2]

εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτιμησάμην ἂν χρημάτων ὅσα ἔμελλον ἐκτεῖσειν, οὐδὲν γὰρ ἂν ἐβλάβην·

[3]

Mark out of 20 and then divide by two.

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## 5 Plato, *Apology* 34a–d

- (a) Lines 1—11 (ὄδε δὲ Ἀδείμαντος ... ἐμοὶ δὲ ἀληθεύοντι): what is Socrates arguing here and how effective is it? [13]

Candidates should notice and comment on a number of techniques used by Socrates in these lines.

These include:

- mention of the presence of Socrates' friends / followers and many of their relatives
- highlighting of Meletus' failure to produce any of them as witnesses
- pretended willingness to yield to Meletus and allow him to do so
- highlighting of the loyalty of these men to Socrates
- anticipation of counter-argument – those already corrupted would be expected to be loyal to Socrates, but why would their relatives?
- conclusion – Meletus is lying, Socrates is truthful

Candidates might comment on the mention of a significant number of names and the effectiveness of the gestures that Socrates presumably makes at this point, illustrated by the demonstrative pronouns. Candidates should comment on the use of personal attacks on Meletus – as incompetent / deceptive / a liar. Candidates should comment on the anticipation of a counter-argument by Socrates. Excellent answers might suggest whether other counter-arguments are available – such as the corrupting influence of Socrates spreading beyond his immediate circle. Candidates might comment generally on the effectiveness of a rare (in the speech) direct confrontation of Meletus' arguments on the issue of the corruption of the young.

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

- ὄδε ... οὐτοσὶ ... ὄδε ... καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν
- τινα ἐχρῆν μάλιστα ... παρασχέσθαι Μέλητον μάρτυρα
- εἰ δὲ τότε ἐπελάθετο, νῦν παρασχέσθω—ἐγὼ παραχωρῶ
- πάντα ἐμοὶ βοηθεῖν ἐτοίμους τῷ διαφθείροντι
- αὐτοὶ μὲν γὰρ οἱ διεφθαρμένοι τάχ' ἂν λόγον ἔχοιεν βοηθοῦντες
- οἱ δὲ ἀδιάφθαργοι ... τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες
- ὅτι συνίσασι Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι

Valid and relevant points not mentioned above should be rewarded.

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**(b) Lines 13–25 (τάχα δ' ἄν ... δεήσομαι ὑμῶν ἀποψηφίσασθαι): what impression of Socrates is conveyed in these lines? [12]**

Candidates should notice and comment on a number of choices made by Socrates about the way he presents his case, and specifically those he highlights as atypical or unusual, and what impression these give of him. Candidates should consider the somewhat matter-of-fact way in which he presents the practice of appealing to the court through relatives, tears and emotional means, and his brief and decisive refusal to do so. Candidates might consider his suggestion that jurors might cast their vote in anger and his dismissal of the possibility, and whether it is in any way insincere. Candidates should consider his use of a quotation from Homer and the effect of it – is it humourous, learned etc. Candidates should consider the neutral way in which he does refer to his family.

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

- ἐδεήθη τε καὶ ἰκέτευσε ... μετὰ πολλῶν δακρῶν, παιδία ... μάλιστα ἐλεηθεῖη
- ἐγὼ δὲ οὐδὲν ἄρα τούτων ποιήσω
- αὐθαδέστερον ἂν πρὸς με σχοίη καὶ ὀργισθεῖς ... μετ' ὀργῆς τὴν ψῆφον.
- –οὐκ ἀξιῶ μὲν γὰρ ἔγωγε, εἰ δ' οὖν—
- οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης'
- ὥστε καὶ οἰκεῖοί μοί εἰσι καὶ ὑεῖς γε, ... τρεῖς, εἷς μὲν μαιράκιον ἦδη, δύο δὲ παιδία'

Valid and relevant points not mentioned above should be rewarded.

OR

**6 Plato, *Apology* 38c–39b**

**(a) Lines 1–17 (οὐ πολλοῦ γ' ... ἢ ἐκείνως ζῆν): discuss Socrates' tone in this passage [13]**

Candidates should notice the way that Socrates attempts to balance his evident anger at his accusers and conviction with a reply, immediately after sentencing, which remains true to his previously professed indifference to or lack of faith in the views of his contemporaries. Candidates should comment on Socrates' description of himself as a 'wise man', but only from the perspective of others, and how convincing such a declaration is as he is in full flow over the injustice of his conviction. Candidates might comment on Socrates' assertion that a natural death for him would have satisfied his accusers and whether this reveals misunderstanding on Socrates' part. Candidates should comment on the plausibility of Socrates' claim that the Athenian jurors expected repentance, including begging and wailing, and were dissatisfied when Socrates did not provide it. Candidates should evaluate Socrates' statement that he prefers death to a 'normal' defence as he has outlined, and the consistency of this view with his previous approach.



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

- ἄνδρα σοφόν—φήσουσι γὰρ δὴ σοφὸν εἶναι, εἰ καὶ μὴ εἶμι,
- ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν ὅτι πόρρω ἤδη ἐστὶ τοῦ βίου θανάτου δὲ ἐγγύς.
- ἀπορία μὲν ἐάλωκα, οὐ μέντοι λόγων, ἀλλὰ τόλμης καὶ ἀναισχυντίας
- θρηνοῦντός τέ μου καὶ ὀδυρομένου καὶ ἄλλα ποιούντος καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ,
- οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ, ἀλλὰ πολὺ μᾶλλον αἰροῦμαι ὧδε ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ζῆν.

Valid and relevant points not mentioned above should be rewarded.

**(b) Lines 17–30 (οὔτε γὰρ ἐν ... αὐτὰ μετρίως ἔχειν): in what ways does Socrates use analogy and metaphor in these lines? [12]**

Candidates should comment fully on the analogy and metaphor used in this section – a fighter in a battle throwing himself on the mercy of his opponents to escape death; and a slower runner caught in a race by a quicker runner. Candidates should consider both the implications of these figures of speech in the context of Socrates' trial and whether they are intended to interact. One obvious reading of the battle analogy suggests that Socrates rejects the cowardice needed to beg for his life and is thus the more morally admirable man than those who would. However the race metaphor could be suggestive of one who lacks the abilities to best his opponents and suggests a weak portrayal of Socrates. Further interpretations might consider whether the military metaphor is intended to remind the audience of Socrates' military service and thus patriotic credentials. The fact that Socrates claims to be caught by the slower runner (death) and his enemies the faster (wickedness) seems to suggest that they have been running different races. Excellent answers might consider whether Socrates' denunciation of his accusers' victory over him due to them being literally 'clever and sharp' is a further rejection of his own association with great persuasive powers and sophistic thought in general, and an attempt to associate these things with his accusers.

This question requires an interpretation of analogy and metaphor and is likely to produce widely varying responses from candidates. Any responses which use the Greek and are plausible should be rewarded.

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

- ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον
- ἀποθανεῖν ἂν τις ἐκφύγοι καὶ ὅπλα ἀφείς καὶ ἐφ' ἱκετεῖαν τραπόμενος
- οὐ ... χαλεπὸν ... θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν
- ἐγὼ μὲν ἄτε βραδύς ὢν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἐάλων,
- οἱ δ' ἐμοὶ κατήγοροι ἄτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάπτονος ... κακίας.

Valid and relevant points not mentioned above should be rewarded.

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### Section B (25 marks)

All questions in this section are marked according to the mark scheme below. Candidates will not tend to show **all** the qualities or weaknesses described by any one level. Examiners will attempt to weigh up all these at every borderline to see whether the work can be considered for the higher level.

To achieve at the highest level candidates need to demonstrate excellent control of their material, an ability to select and analyse, in addition to thorough and empathetic understanding of the texts studied. Credit is given for reference to the wider social and political context, and for engagement with secondary literature, where appropriate. Candidates are likewise credited for effective use of technical language and for a well-expressed and well-structured response.

Examiners should take a positive and flexible approach and reward evidence of knowledge, especially any signs of understanding and careful organisation.

Marks are awarded in the following ratio:

**AO1: 10 marks**

**AO3: 15 marks**

Level	AO1 descriptor	Marks	AO3 descriptor	Marks
<b>5</b>	Thorough historical, political, social and cultural knowledge. Specific detail as well as wide-ranging knowledge of the text.	9–10	Close analysis of the text. Authoritative selection of appropriate material. Engagement with secondary literature, where appropriate. Confident use of technical terms. Well-structured, well-developed and coherent response.	13–15
<b>4</b>	Sound historical, political, social and cultural knowledge. Specific detail or wide-ranging knowledge of the text.	7–8	Clear ability to analyse the text. Relevant selection of material. Familiarity with secondary literature, where appropriate. Some use of technical terms. Clear and logically structured response.	10–12
<b>3</b>	Some historical, political, social and cultural knowledge. Fair knowledge of the text, though superficial and/or lacking in general context.	5–6	Some analysis of the text. Material selected but not always to best effect. Some reference to secondary literature included, where appropriate. Occasional correct use of technical terms. Uneven structure and development of the response.	7–9
<b>2</b>	Limited historical, political, social and cultural knowledge. Partial knowledge of the text/wider context.	3–4	Weak analysis of the text. Material unfocused. Attempt at correct use of technical terms but some confusion. No progression of argument.	4–6
<b>1</b>	Very limited evidence of knowledge of the text/wider context.	1–2	Very limited attempt at analysis of the text. Basic material. Limited evidence of technical terms. Little attempt at structuring the response.	1–3
<b>0</b>	No rewardable content.	0	No rewardable content	. 0

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Herodotus 2. 112–35

EITHER

**7 To what extent is this passage typical of Herodotus' material and interests in the rest of Book 2 that you have read? [25]**

For AO1, candidates should acknowledge the particular foci of Herodotus in this section – analysis of Homer, ruthless dissection of the presumed 'illogicality' of Homer's account so as to strengthen the plausibility of his own, suggestion that divine intervention was at hand so as to punish injustice and a final acknowledgment that this is his own perspective. Candidates might then consider similar or different aspects of Herodotus work in Book 2, including his description of the geography, language and calendar of Egypt, his coverage of Egyptian customs and his coverage of the rest of Egyptian history.

For AO3, candidates should consider to what extent this section is typical or atypical of Book 2. Candidates might note that almost half of Book 2 is occupied with an account of Egyptian 'political' history as it would be called today, suggesting the predominance of this aspect. However the rest of the book is occupied with 'cultural history and geography', which seems to match up less with this section. Candidates should note and assess the typicality of an explanation of events by reference to divine justice and an acknowledgment that the account is his own view. Excellent answers might consider the extent to which this section involves an attack against predecessors, and whether this occurs elsewhere in Book 2, e.g. in the section on geography.

OR

**8 'The father of history'. How convincing a description of Herodotus do you find this judging from the sections of Book 2 that you have read? [25]**

For AO1, candidates should include a significant amount of material from the prescribed sections of Herodotus Book 2. In terms of 'historicism' or level of historical content / plausibility / method, candidates may consider the merging of myth and 'logic' in the story of Proteus and 'Egyptian Iliad', the bizarre nature and narrative purpose of the Rhampsinitus episode, the chronological mistakes and moralising of the Cheops, Chephren and Mykerinos section and the purpose of the Rhodopis inclusion. They should include specific comment and mention of detail from several of these sections.

For AO3, the best candidates should attempt a definition of terms – both what they consider 'history' to be and what 'the father of history' therefore means. They may include consideration of Herodotus' wide-ranging interests and remit – political, cultural, economic and moral within the set text alone, and how he therefore compares to later and more modern historians. They may consider to what extent his purposes are aligned with other historians. Excellent answers may also consider the impact of Herodotus' predecessors, notably Homer, the presocratics and Hekataios, on his writing.

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Candidates are likely to have widely varying definitions of the terms of the questions and how they interpret and analyse Herodotus' correspondence with them. They should gain credit for any plausible points supported by analysis.

**OR**

**9 'Herodotus has no obvious moral purpose in his story-telling'. Discuss. [25]**

For AO1, candidates should aim to assess at least two of the major groups of episodes in the set text – Proteus, Menelaus and Helen, Rhampsinitus, Cheops, his successors and Mkyerinos, and Rhodopis. They should define what they mean by 'moral purpose' and highlight any aspects of these stories which have any moral elements.

For AO3, candidates should consider any discernable intent on Herodotus' part to pass moral judgement or suggest consequences from a particular course of action. They might consider the Greeks' apparently futile war against Troy, the bizarrely transgressive elements in the Rhampsinitus story and its conclusion, the contrast of the reigns of Cheops and Chephren to that of Mykerinos and the career of Rhodopis. They should make a judgement on the status of any moral elements, or whether these are simply intended as good stories.

**OR**

**Plato, Apology 17a–24b; 30c–42b**

**EITHER**

**10 'Its final lines fittingly summarise the views of Socrates in the *Apology* towards life and death.' How far do you agree? [25]**

For AO1, candidates should note Socrates' final views in the passage that his fate to be executed is for the best, and accords with the direction of his inner voice. They should also remark on his final parting shot against his accusers, and his desire for his sons to be scrutinised in the same way that he scrutinised others. Candidates should also note his final opinion that it is unclear whether life or death is preferable.

For AO3 candidates should consider to what extent these views are compatible with or contradict Socrates' approach in the rest of the speech. They might consider to what extent Socrates' passionate early defence of his life's work is in accord with the conviction that death is preferable. Candidates should consider the appropriateness of Socrates' sons being subjected to the same scrutiny as he did others. Candidates should also consider Socrates' (perhaps surprising) profession of ignorance at the prospect of the afterlife.

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OR

**11 In the *Apology*, what different approaches does Socrates take to defend himself? [25]**

For AO1, candidates should consider Socrates' hugely different strategies in the *Apology*: discrediting his own portrayal in comedy, explanation and justification of his life's mission, direct engagement with Meletus and the charges (if only briefly), his service to the state, the loyalty of his followers, and lastly his sarcastic offer of punishment followed by seeming indifference towards death.

For AO3, candidates should consider what effects Socrates intends to create through these different approaches; confrontation and refutation of popular prejudice, distancing from the sophists, defence of his own character and patriotic credentials, followed by defiance and resignation. Excellent answers could consider the extent to which Socrates' attitude and approach changes towards the end of the speech, and whether he spends more time or seems more convincing taking one approach than another.

OR

**12 'In the *Apology*, Socrates blames everyone except himself.' Discuss. [25]**

For AO1, candidates could consider a definition of 'blame' in this context, and the extent to which Socrates accepts any himself. Candidates could consider the mention of individuals or institutions such as Aristophanes, Meletus, Chaerephon and the Delphic Oracle. They might also consider Socrates' 'daimonion' as an agent of 'blame' in this context.

For AO3, candidates should consider to what extent the above are suggested as 'to blame' by Socrates for his trial, and to what extent this is speculative, serious, light-hearted or otherwise. Candidates could consider whether the mention of comic portrayals of Socrates is made earnestly to complain about popular prejudice or for laughs. Candidates could consider whether the story of the response of the Delphic Oracle to questioning is intended literally or metaphorically for Socrates' moral journey. Candidates could evaluate the extent of any personal antagonism between Socrates and Meletus. Candidates may consider whether Socrates suggests that his lifestyle has brought him to trial, and if so whether the entire city is 'to blame' for his trial.