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**CLASSICAL GREEK**

**9787/02**

Paper 2 Prose Literature

**May/June 2019**

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 International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2019 series for most Cambridge IGCSE™, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

**Generic Marking Principles**

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

**GENERIC MARKING PRINCIPLE 1:**

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

**GENERIC MARKING PRINCIPLE 2:**

Marks awarded are always **whole marks** (not half marks, or other fractions).

**GENERIC MARKING PRINCIPLE 3:**

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

**GENERIC MARKING PRINCIPLE 4:**

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

**GENERIC MARKING PRINCIPLE 5:**

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

**GENERIC MARKING PRINCIPLE 6:**

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Question	Answer	Marks
<b>Section A (35 marks)</b>		
<b>Principles of marking the translation</b>		
<p>(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.</p> <p>(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.</p> <p>(c) The number of marks awarded for each section reflects the length of the section and its (grammatical) difficulty.</p> <p>(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.</p>		
<b>Principles of marking the commentary questions</b>		
<p>(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.</p> <p>(b) While answers need not necessarily be structured as an argument, they will be more than a checklist of points.</p> <p>(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.</p> <p>(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.</p> <p>(e) When answering the commentary question, candidates are rewarded for the following:</p> <ul style="list-style-type: none"> <li>• a sound and well-expressed understanding of the meaning or tone of the passage (depending on the question)</li> <li>• accurate observation and reference to the Greek either of meaning or of interesting use of language</li> <li>• sophisticated discussion of meaning or language (or both).</li> </ul>		

Question	Answer	Marks
<b>Plutarch, <i>Themistocles</i> 3-17</b>		
1	<p><b>Plutarch, <i>Themistocles</i> 7.1–2 Translation</b></p> <p>Παραλαβὼν δὲ τὴν ἀρχὴν, εὐθὺς μὲν ἐπεχείρει τοὺς πολίτας ἐμβιβάζειν εἰς τὰς τριήρεις, [3]</p> <p>καὶ τὴν πόλιν ἔπειθεν ἐκλιπόντας ὡς προσωτάτω τῆς Ἑλλάδος ἀπαντᾶν τῷ βαρβάρῳ κατὰ θάλατταν. [3]</p> <p>ἐνισταμένων δὲ πολλῶν, ἐξήγαγε πολλὴν στρατιάν εἰς τὰ Τέμπετα μετὰ Λακεδαιμονίων, [3]</p> <p>ὡς αὐτόθι προκινδυνεύσων τῆς Θεσσαλίας, οὐπω τότε μηδίσειν δοκούσης. [3]</p> <p>ἐπεὶ δ' ἀνεχώρησαν ἐκεῖθεν ἄπρακτοι, καὶ Θεσσαλῶν βασιλεῖ προσγενομένων ἐμήδιζε τὰ μέχρι Βοιωτίας, [4]</p> <p>μᾶλλον ἤδη τῷ Θεμιστοκλεῖ προσεῖχον οἱ Ἀθηναῖοι περὶ τῆς θαλάσσης, καὶ πέμπεται μετὰ νεῶν ἐπ' Ἀρτεμίσιον τὰ στενὰ φυλάξων. [4]</p> <p>Mark out of 20 and then divide by two.</p>	10

Question	Answer	Marks
2(a)	<p><b>EITHER</b>  <b>Plutarch, <i>Themistocles</i> 3.1–5</b></p> <p><b>Lines 1–14 (Ταχὺ μέντοι ... πρὸς τὴν αὐξήσιν): how does Plutarch contrast Aristides and Themistocles?</b></p> <p>Candidates might consider the fact that this is the introduction to Themistocles as a young man, and that he is immediately presented as daring and ambitious. In the first few lines, Themistocles and Aristides seem similar in their rivalry, but Plutarch goes on to present Aristides as ‘gentle’ and ‘gentlemanly’, striving for what was best for the city, whereas Themistocles appears more radical, almost as if he were insinuating himself into the lives of the people.</p> <p>Candidates could comment on the following details from the Greek text:</p> <p>νεανικῶς ἔοικεν ἄψασθαι τοῦ Θεμιστοκλέους τὰ πολιτικὰ πράγματα</p> <p>σφόδρα ἢ πρὸς δόξαν ὀρμὴ κρατῆσαι</p> <p>δι’ ἣν εὐθύς ἐξ ἀρχῆς τοῦ πρωτεύειν ἐφιέμενος</p> <p>τὴν ἐναντίαν αἰεὶ πορευόμενον αὐτῷ</p> <p>οὐ μὴν ἀλλ’ ἢ τῶν βίων καὶ τῶν τρόπων ἀνομοιότης ἔοικεν αὐξῆσαι τὴν διαφορὰν</p> <p>πρῶτος γὰρ ὧν φύσει καὶ καλοκαγαθικὸς τὸν τρόπον ὁ Ἀριστείδης</p> <p>Valid and relevant points not mentioned above should be rewarded.</p>	13

Question	Answer	Marks
2(b)	<p><b>Lines 15–24 (λέγεται γὰρ ... τὸ μέλλον): how is Themistocles' ambition for military glory depicted in these lines?</b></p> <p>Most candidates might observe the change of behaviour noted by Plutarch (not going to drinking parties, etc.), and the difference between Themistocles' own perception of Marathon from that of the people's.</p> <p>Candidates could comment on the following details from the Greek text:</p> <p>οὕτω παράφορος πρὸς δόξαν εἶναι καὶ πράξεων μεγάλων ὑπὸ φιλοτιμίας ἐραστής</p> <p>τῆς Μιλτιάδου στρατηγίας διαβοηθείσης</p> <p>σύννους ὀραῖσθαι τὰ πολλὰ πρὸς ἑαυτῷ καὶ τὰς νύκτας ἀγρυπνεῖν καὶ τοὺς πότους παραιτεῖσθαι τοὺς συνήθεις</p> <p>καθεύδειν αὐτὸν οὐκ ἐφῆ τὸ Μιλτιάδου τρόπαιον</p> <p>Θεμιστοκλῆς δ' ἀρχὴν μειζόνων ἀγώνων</p> <p>τὴν πόλιν ἤσκει, πόρρωθεν ἤδη προσδοκῶν τὸ μέλλον</p> <p>Valid and relevant points not mentioned above should be rewarded.</p>	12

Question	Answer	Marks
3(a)	<p><b>OR</b></p> <p><b>Plutarch, <i>Themistocles</i> 10.8–11.4</b></p> <p><b>Lines 1–11 (Ἐκπλεούσης δὲ ... εἶναι λέγουσι): what is the tone of these lines?</b></p> <p>Candidates might observe different presentations in these lines (e.g. the contrast between sorrow and astonishment). The use of evocative language to describe those left behind might be noted, and the story of the dog should be considered.</p> <p>Candidates could comment on the following details from the Greek text:</p> <p>Ἐκπλεούσης δὲ τῆς πόλεως τοῖς μὲν οἶκτον τὸ θέαμα τοῖς δὲ θαῦμα τῆς τόλμης παρεῖχε αὐτῶν δ' ἀκάμπτων πρὸς οἰμωγὰς καὶ δάκρυα γονέων καίτοι πολὺν μὲν οἱ διὰ γῆρας ὑπολειπόμενοι τῶν πολιτῶν ἔλεον εἶχον συντρόφων ζώων ἐπικλῶσα γλυκυθυμία οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν</p> <p>Valid and relevant points not mentioned above should be rewarded.</p>	13

Question	Answer	Marks
3(b)	<p><b>Lines 12–27 (Ταῦτά τε δὴ ... ἐπὶ τὸν λόγον): discuss the presentation of Themistocles in these lines.</b></p> <p>Candidates might consider the ways in which Themistocles is portrayed as a political figure, and note the idea of ‘political’ as encompassing the idea of the polis and key terms such as ostracism. Themistocles is perhaps presented here as a shrewd political leader, in comparison with Eurybiades.</p> <p>Candidates might comment on the following details from the Greek text:</p> <p>τοὺς πολίτας αἰσθόμενος ποθοῦντας Ἀριστείδην</p> <p>ἐξωστράκιστο γὰρ πρὸ τοῦ πολέμου καταστασιασθεὶς ὑπὸ Θεμιστοκλέους</p> <p>κατελθοῦσι πράττειν καὶ λέγειν τὰ βέλτιστα τῇ Ἑλλάδι μετὰ τῶν ἄλλων πολιτῶν</p> <p>μαλακοῦ δὲ παρὰ τὸν κίνδυνον ὄντος</p> <p>ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν</p> <p>θαυμάσαντος δὲ τὴν πραότητα τοῦ Εὐρυβιάδου</p> <p>Valid and relevant points not mentioned above should be rewarded.</p>	12



Question	Answer	Marks
<b>Plato, <i>Laches</i> 184c–201c</b>		
4	<p><b>Plato, <i>Laches</i> 189c–189d Translation</b></p> <p>[Socrates] Οὐ τὰ ὑμέτερα, ὡς ἔοικεν, αἰτιασόμεθα μὴ οὐχ ἔτοιμα εἶναι καὶ συμβουλεύειν καὶ συσκοπεῖν. [3]</p> <p>[Lysias] Ἀλλ' ἡμέτερον δὴ ἔργον, ὦ Σώκρατες— ἓνα γὰρ σε ἐγωγε ἡμῶν τίθημι— [2]</p> <p>σκόπει οὖν ἀντ' ἐμοῦ ὑπὲρ τῶν νεανίσκων ὅτι δεόμεθα παρὰ τῶνδε πυνθάνεσθαι, καὶ συμβούλευε διαλεγόμενος τούτοις. [4]</p> <p>ἐγὼ μὲν γὰρ καὶ ἐπιλανθάνομαι ἤδη τὰ πολλὰ διὰ τὴν ἡλικίαν ὧν ἂν διανοηθῶ ἐρέσθαι καὶ αὖ ἂν ἀκούσω· [3]</p> <p>ἐὰν δὲ μεταξὺ ἄλλοι λόγοι γένωνται, οὐ πάνυ μέμνημαι. [2]</p> <p>ὕμεις οὖν λέγετε καὶ διέξιτε πρὸς ὑμᾶς αὐτοὺς περὶ ὧν προυθέμεθα· [2]</p> <p>ἐγὼ δ' ἀκούσομαι καὶ ἀκούσας αὖ μετὰ Μελησίου τοῦδε ποιήσω τοῦτο ὅτι ἂν καὶ ὑμῖν δοκῇ. [4]</p> <p>Mark out of 20 and then divide by two.</p>	10

Question	Answer	Marks
5(a)	<p><b>EITHER</b></p> <p><b>Plato, <i>Laches</i> 185e–186d</b></p> <p><b>Lines 1–19 (τις ἄρα ἡμῶν ... τῶν οἰκειοτάτων): what does Socrates say here about expertise and education? Do you find it persuasive?</b></p> <p>Candidates should observe the basic contrast between innate skill and that which can be taught. They may use Laches' early question to Socrates in the passage which questions how people may be more skilled than others with good teachers, and Socrates' suggestion that such people need to provide evidence. They should also consider the universal nature of education, as displayed by the use of contrasts and the final implication that the end-point of education is 'goodness'.</p> <p>Candidates could comment on the following details from the Greek text:</p> <p>εἴ τις ἄρα ἡμῶν τεχνικὸς περὶ ψυχῆς θεραπείαν καὶ οἷός τε καλῶς τοῦτο θεραπεῦσαι, καὶ ὅτω διδάσκαλοι ἀγαθοὶ γεγόνασι, τοῦτο σκεπτέον</p> <p>ἄνευ διδασκάλων τεχνικωτέρους γεγονότας</p> <p>εἰς ἕνια ἢ μετὰ διδασκάλων;</p> <p>εἰ φαῖεν ἀγαθοὶ εἶναι δημιουργοί</p> <p>ἀρίστας γενέσθαι τὰς ψυχὰς</p> <p>ἀγαθοὶ ὄντες καὶ πολλῶν νέων τεθεραπευκότες ψυχὰς ἔπειτα καὶ ἡμᾶς διδάξαντες φαίνονται</p> <p>τίνες Ἀθηναίων ἢ τῶν ξένων, ἢ δοῦλοι ἢ ἐλεύθεροι</p> <p>εἰ δὲ μηδὲν ἡμῖν τούτων ὑπάρχει, ἄλλους κελεύειν ζητεῖν καὶ μὴ ἐν ἑταίρων ἀνδρῶν υἰέσι</p> <p>κινδυνεύειν διαφθείροντας τὴν μεγίστην αἰτίαν ἔχειν ὑπὸ τῶν οἰκειοτάτων</p> <p>Valid and relevant points not mentioned above should be rewarded.</p>	13

Question	Answer	Marks
5(b)	<p><b>Lines 19–27 (ἐγὼ μὲν οὖν ... παιδεῦσαι ἄνθρωπον): how does Socrates represent himself in these lines?</b></p> <p>Candidates should begin with the observation that Socrates, as written by Plato, here draws attention to the fact that he himself had no teacher as there was not any money to pay them; he mocks the sophists as being presented as the only people to make a person ‘fine and good’. He points to himself as powerless compared with Nicias and Laches, as they have the financial means to be skilled. The final few lines display a dichotomy between learning and discovering for oneself, later undermined by the idea that one can do both.</p> <p>Candidates could comment on the following details from the Greek text:</p> <p>πρῶτος περὶ ἑμαυτοῦ λέγω ὅτι διδάσκαλός μοι οὐ γέγονε τούτου πέρι  ἀλλὰ τοῖς μὲν σοφισταῖς οὐκ ἔχω τελεῖν μισθούς, οἵπερ μόνοι  ἐπηγγέλλοντό με οἷοί τ’ εἶναι ποιῆσαι καλόν τε καὶ ἀγαθόν  αὐτὸς δ’ αὖ εὐρεῖν τὴν τέχνην ἀδυνατῶ  καὶ γὰρ χρήμασιν ἐμοῦ δυνατώτεροι, ὥστε μαθεῖν παρ’ ἄλλων  καὶ ἅμα πρესβύτεροι, ὥστε ἤδη εὐρηκέναι  δοκοῦσι δὴ μοι δυνατοὶ εἶναι παιδεῦσαι ἄνθρωπον·</p> <p>Valid and relevant points not mentioned above should be rewarded.</p>	12

Question	Answer	Marks
6(a)	<p><b>OR</b></p> <p><b>Plato, <i>Laches</i> 200a–c; 200e–201b</b></p> <p><b>Lines 1–11 (Εὖ γε ... δεῖσθαι μαθεῖν): how does Nikias present himself and Laches?</b></p> <p>Nikias is at pains to present himself and Laches in the same boat at the beginning of the piece, but goes on to implicitly suggest that he is more worthy than Laches as a self-respecting individual. Indeed, Nikias attempts to present Laches as ‘average’, whilst he himself will become an instructor for Laches.</p> <p>Candidates could comment on the following details from the Greek text:</p> <p>ἀλλ’ εἰ καὶ ἐγὼ ἕτερος τοιοῦτος ἀναφανήσομαι</p> <p>σοὶ μετ’ ἐμοῦ μηδὲν εἰδέναι ὧν προσήκει ἐπιστήμην ἔχειν ἀνδρὶ οἰομένῳ τὶ εἶναι</p> <p>σύ μὲν οὖν μοι δοκεῖς ὡς ἀληθῶς ἀνθρώπειον πρᾶγμα ἐργάζεσθαι οὐδὲ πρὸς σαυτὸν βλέπειν ἀλλὰ πρὸς τοὺς ἄλλους</p> <p>οὔ σύ που οἶει καταγελαῶν, καὶ ταῦτα οὐδ’ ἰδὼν πώποτε τὸν Δάμωνα</p> <p>καὶ ἐπειδὴν βεβαιώσωμαι αὐτά, διδάξω καὶ σέ, καὶ οὐ φθονήσω</p> <p>δοκεῖς γάρ μοι καὶ μάλα σφόδρα δεῖσθαι μαθεῖν.</p> <p>Valid and relevant points not mentioned above should be rewarded.</p>	12

Question	Answer	Marks
6(b)	<p><b>Lines 12–24 (εἰ μὲν οὖν ... ἐπιμέλειαν ποιησώμεθα): how effectively does Socrates make his points in these lines?</b></p> <p>Candidates should provide a judgement on the point(s) being made, that all are in the same boat as far as fields of inquiry go, expanding this to a point about the education of children. Candidates may question whether the quotation from Homer is appropriate or effective, coupled with the appropriateness of the collocation of ‘our own’ and ‘our children’s’.</p> <p>Candidates could comment on the following details from the Greek text:</p> <p>εἰ μὲν οὖν ἐν τοῖς διαλόγοις τοῖς ἄρτι ἐγὼ μὲν ἐφάνην εἰδῶς, τῷδε δὲ μὴ εἰδότε,</p> <p>δίκαιον ἂν ἦν ἐμὲ μάλιστα ἐπὶ τοῦτο τὸ ἔργον παρακαλεῖν</p> <p>νῦν δ’ ὁμοίως γὰρ πάντες ἐν ἀπορίᾳ ἐγενόμεθα</p> <p>κοινῇ πάντας ἡμᾶς ζητεῖν μάλιστα μὲν ἡμῖν αὐτοῖς διδάσκαλον ὡς ἄριστον</p> <p>εἰ δέ τις ἡμῶν καταγελάσεται, ὅτι τηλικοῖδε ὄντες εἰς διδασκάλων ἀξιοῦμεν φοιτᾶν, τὸν Ὅμηρον μῆτε ἄλλου μηδενός</p> <p>ὃς ἔφη οὐκ ἀγαθὴν εἶναι αἰδῶ κεχρημένῳ ἀνδρὶ παρεῖναι</p> <p>ἡμεῖς οὖν ἐάσαντες χαίρειν εἴ τις τι ἐρεῖ, κοινῇ ἡμῶν αὐτῶν καὶ τῶν μειρακίων ἐπιμέλειαν ποιησώμεθα</p> <p>Valid and relevant points not mentioned above should be rewarded.</p>	13

Question	Answer	Marks
<p><b>Section B (25 marks)</b></p> <p>All questions in this section are marked according to the mark scheme below. Candidates will not tend to show <b>all</b> 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.</p> <p>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.</p> <p>Examiners should take a positive and flexible approach and reward evidence of knowledge, especially any signs of understanding and careful organisation.</p> <p>Marks are awarded in the following ratio:</p> <p><b>AO1: 10 marks</b> <b>AO3: 15 marks</b></p>		

Question		Answer		Marks
Level	AO1 descriptor	Mark	AO3 descriptor	Mark
5	Thorough historical, political, social and cultural knowledge. Specific detail as well as wide-ranging knowledge of the set 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
4	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
3	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
2	Limited historical, political, social and cultural knowledge. Partial knowledge of the text.	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
1	Very limited evidence of knowledge of 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
0	No rewardable content.	0	No rewardable content.	0

Question	Answer	Marks
<b>Plutarch, <i>Themistocles</i> 3–17</b>		
7	<p><b>EITHER</b></p> <p><b>Discuss the narrative style of this passage. To what extent is it typical of the rest of <i>Themistocles</i>? [Plutarch, <i>Themistocles</i> 8.3–9.2]</b></p> <p>The passage begins with a story containing an epitaph, and candidates might consider how much responsibility Plutarch takes for the description (better answers might note where else the epitaph is or is not attested). Better answers should consider the immediate switch from reported narrative to authoritative narrative, as is the case on many occasions elsewhere in the work, and they might consider whether this detracts from Plutarch's credibility or adds to it.</p>	25

Question	Answer	Marks
8	<p><b>OR</b></p> <p><b>How convincing is Plutarch as a narrator?</b></p> <p>Candidates might make as their starting point a consideration of Plutarch's aims, as well as what we might understand by the term 'convincing'. Some discussion of what is considered as 'history' (as opposed to 'biography', 'historiography', etc.) is required, and many could be expected to draw contrasts between ancient and modern ideas of history. These concepts should be tagged with examples from the text and may especially consider the fact that Plutarch uses twenty-eight external sources. The best answers will include a considered argument about when and where Plutarch states that 'it is said' (or similar), compared with direct storytelling, and whether or not these are successful strategies.</p>	25

Question	Answer	Marks
9	<p><b>OR</b></p> <p><b>Is Themistocles in Plutarch's account an admirable figure?</b></p> <p>Candidates might begin with a discussion of what, in their view, constitutes 'admirable'. They might consider the myriad of ways in which Themistocles is presented: variously, as a coward; as bold; as shrewd; as religious. Numerous examples could be cited.</p>	25



Question	Answer	Marks
<b>OR</b>		
<b>Plato, <i>Laches</i> 184c-201c</b>		
10	<p><b>EITHER</b></p> <p><b>To what extent is this passage representative of the work as a whole? [Plato, <i>Laches</i> 194d-195b]</b></p> <p>This passage is a prime example of the Socratic technique of elenchus employed by Plato. Candidates may comment on the number of times that characters are presented as self-effacing in this passage, which can be easily drawn out to compare with the rest of the work. They may note, too, the use of analogy in the passage (doctors, farmers, etc.) as a point about training/skill which is present elsewhere, as well as the ease with which arguments are confounded by Socrates.</p>	25

Question	Answer	Marks
11	<p><b>OR</b></p> <p><b>What is distinctive and striking about the methods of argument used in <i>Laches</i>?</b></p> <p>The most obvious point is Plato's preference for using analogy. There are many analogies that might be picked here, especially examples such as doctors' skill, horse-tamers' skill, the military skill of the Spartans, etc. Candidates might note that the dialogues begins as a discussion of military virtue (hence the Spartans), but widens out into a more general examination about the nature of virtue and its capability to be taught in general. The stronger answers will not only provide different examples, but will also attempt some analysis of whether or not the analogies are appropriate.</p>	25

Question	Answer	Marks
12	<p><b>OR</b></p> <p><b>What picture of Socrates emerges from <i>Laches</i>?</b></p> <p>Candidates should show an awareness that this text is one of the earliest Socratic dialogues, and makes much of Socrates 'learning' alongside his fellows. They should note that the idea of discovery appears consistently with regard to Socrates (sometimes, as opposed to 'learning'), and note the continued probing between appearance and knowledge. Socrates is presented here as a rather innocent bystander participating in a general conversation, rather than a wise man who already 'knows'.</p>	25