# 2010 Classical Greek

# Higher

# Interpretation

# Finalised Marking Instructions

**2010 Classical Greek**

**Higher**

**Interpretation**

**Section A**

**Homer,** *Odyssey, IX and X*

(Mark Scheme – award 1 mark for each valid statement.)

**1.** (*a*) Cyclops' routine:
- Kindles fire
- Milks sheep
- Puts young to suckle
- Breakfasts on 2 men
- Contrast between homely/pastoral tasks and horror of cannibalism

(Contrast must be discussed for full marks. Any 3 of points 1–4, 1 mark each)  **4**

(*b*) Impression of the Cyclops:
- His huge strength is emphasised
- Since he moves huge door-stone as easily as putting lid on a quiver

1 mark each  **2**

(*c*) Mood:
- Cyclops departs with much cheery whistling (πολλῳ ῥοιζῳ)
- But Odysseus broods darkly (κακα βυσσοδομευων . . .)
- And plots vengeance (εἰ πως τισαιμην . . .)

1 mark each  **3**

**2.** (*a*) Actions:
- Cyclops is in agony – gives loud/dreadful scream
- Seeks relief – he pulls out bloody stake from his eye
- Throws it from him in rage/pain

Any 2 – 1 mark each  **2**

(*b*) Suspense/fear created when
- Cyclops shouts to his neighbours for help
- Since if they were to come into the cave and see the Greeks, they would kill them

But humour/relief produced by false name
- Cyclops, fooled by Odysseus' trick, says "Nobody" is killing him
- The other Cyclopes laughably misunderstand, thinking he is alone, and leave

1 mark each  **4**

2. **(continued)**

(*c*) Scansion

$$- \;\; \upsilon \;\; \upsilon \;\; - \;\; \upsilon \;\; \upsilon - \upsilon \;\; \upsilon \;\; - \;\; \upsilon \;\; \upsilon \;\; - \;\; \upsilon \;\; \upsilon \;\; - \;\; -$$
ὡς ἀρ' ἐ/φαν ἀπι/οντες, ἐμ/ον δ' ἐγελ/ασσε φιλ/ον κηρ

$$- \;\; \upsilon \;\; \upsilon \;\; - \;\; \upsilon \;\; \upsilon / - \;\; \upsilon \;\; \upsilon \;\; - \;\; - \;\; - \;\; \upsilon \;\; \upsilon \;\; - \;\; -$$
ὡς ὀνομ'/ ἐξαπα/τησεν ἐμ/ον και /μητις ἀ/μυμων        **3**

3. (*a*) Relationship:
   - Odysseus is fair/considerate to his men – they divide the spoils in equal shares (μηλα δασσαμεθ' ὡς μη τις . . . ἰσης)
   - His men show respect/admiration/gratitude to Odysseus by awarding him the special prize of the ram (ἀρνειον δ' ἐμοι οἰῳ . . . δοσαν ἐξοχα)
   1 mark for each point, 1 mark for each reference to text        **4**

   (*b*) • Odysseus sacrifices the ram to Zeus
   - But Zeus disregards this, since he is already planning the Greeks' destruction
   1 mark for each        **2**

4. Answers must be holistic and refer to the text.

   (*a*) Battle of wits – 5 or 6 substantial points, with reference to text. Answers should consider the varying degrees of "success" in Odysseus's encounters. Points might include:
   - Odysseus has to "use force" on those of the crew who have eaten the Lotus
   - Odysseus is on his guard even before encountering Cyclops ("I had a foreboding . . .")
   - Cyclops menaces Greeks, but Odysseus is not intimidated by the monster ("I managed to find words to answer . . .")
   - Cyclops tries to find out if the Greeks have a ship for escape – but Odysseus successfully outwits him ("He was trying to get the better of me . . .")
   - Cyclops thinks he has left the Greeks helpless, but Odysseus resourcefully begins the escape-plan (ἡδε δε μοι . . . ἀριστη φαινετο βουλην)
   - Odysseus uses available resources of stake, fire, wine
   - Cyclops tries to learn Odysseus's name – but Odysseus successfully conceals this and plants false name (τεον ὀνομα εἰπε . . . Οὐτις ἐμοι γ' ὀνομα)
   - False name foils Cyclops' cries for help (ὡς ὀνομ' ἐξαπατησεν ἐμον)
   - Cyclops thinks to catch Greeks at cave-mouth – but Odysseus outwits him with his sheep-contrivance
     (οὑτω γαρ που μ' ἠλπετ' . . . νηπιον εἰναι . . . παντας δε δολους ὑφαινον . . .)
   - Cyclops nearly catches Odysseus out when Odysseus slips up by forgetting that, even blind, Cyclops can aim by sound! (φαμεν αὐτοθ' ὀλεσθαι, εἰ δε φθεξαμενου . . . τευ ἀκουσε)
   - Odysseus drops his guard in using his proper name to taunt the Cyclops, who uses this to apply an effective curse
     (φασθαι Ὀδυσσεα ἐξαλαωσαι . . . δος μη Ὀδυσσεα οἰκαδ' ἰκεσθαι)

4. **(*a*)** **(continued)**

- Cyclops tries to lure Odysseus back with false promise of help – but Odysseus is not fooled
  (ἀλλ᾽ ἄγε δεῦρ᾽, Ὀδυσσεῦ, ἵνα τοι πὰρ ξείνια θείω)
- Odysseus is outmatched by his crew over the bag of winds – he is asleep
- Odysseus' attempts to wheedle more help from Aeolus are rebuffed
- Odysseus' forethought in anchoring outside the Laestrygonian fiord avoids the deathtrap
- Odysseus outwits Circe by his bold action and Hermes' moly
- Other points may be valid                                                    **10**

(*b*)    Similes – major similes must be identified for full marks. Some assessment of the contribution of the similes must be made. Points might include:

- "They were on us, thick as the leaves . . ." (p. 34)
- "Like a mountain lion . . ." (p. 39)
- ὡς εἰ τε φαρέτρῃ πῶμ᾽ ἐπιθείη (p. 40)
- ὅσσον θ᾽ ἱστὸν νηὸς . . . (p. 40)
- ὡς ὅτε τις τρυπῷ . . . (p. 42)
- ὡς δ᾽ ὅτ᾽ ἀνὴρ χαλκεὺς . . .(p. 42)
- "harpooned like fish . . ." (p. 50)
- Similes compare what may be strange/outlandish with what is familiar/everyday
- They can contribute scale/suggest quantity
- Convey vividness/immediacy
- Lend drama
- Appeal to senses
- Other points may be valid                                                   **10**

## Section B

**Sophocles,** *Oedipus Tyrannus*

**1.** (*a*)  These lines establish:
- Identity of dominant principal character ("Oedipus . . . lord and king")
- Identity of leader and chorus of anxious citizens ("Young and old . . . Priest of Zeus")
- Circumstances of crisis – the plague ("tide of death . . . pestilence . . .")
- Immediate point of action – awaiting Creon/Apollo's advice ("Creon has been sent . . .")

1 mark each, maximum of 4 **4**

(*b*)
- Sympathetic to his people's suffering
- A man of foresight ("I am not asleep . . .")
- A man of decisive action ("I have not been idle")
- And suspicious (". . . *you* had a hand in plotting . . .")
- Courageous/clever – the Sphinx

Any 2 – 1 mark each – 2 marks **2**

**2.** (*a*)
- The fears that Oedipus has just expressed that he may indeed have been Laius' killer
- Oedipus should keep up his hopes at least until he hears what the only surviving witness (the shepherd) has to say.

1 mark each – 2 marks **2**

(*b*)
- Oedipus claims that he can still hope to be cleared of the killing
  (ἐγωγ᾽ ἂν ἐκπεφευγοιην παθος)
- Provided the shepherd sticks to his original story
  (ἢν γαρ εὑρεθη λεγων σοι ταυτ᾽)
- And if he still maintains that "robbers" killed Laius and keeps to this number
  (ληστας ἐφασκες αὐτον ἀνδρας ἐννεπειν . . . εἰ μεν οὖν ἐτι λεξει τον αὐτον ἀριθμον)
- Since Oedipus was alone at the crossroad, "1 man" cannot be the same as "many" (οὐ γαρ γενοιτ᾽ ἂν εἰς γε τοις πολλοις ἰσος)

1 mark each point + reference – 4 marks **4**

(*c*)  Candidates may scan in feet or metra

υ − υ − / − −   υ − / υ − υ −
ἐγω διδαξω σ᾽ ἢν γαρ εὑρεθη λεγων

 − −   υ − / υ − υ − / − −   υ υ
σοι ταυτ᾽ εγωγ᾽ ἂν ἐκπεφευγοιην παθος        (final – acceptable)

2 feet – 3 marks **3**

**3.** (*a*) • "My anguish is enough" shows she is first to realise the hideous truth about Oedipus' background
- but wants to prevent it being revealed to anyone else
- But Oedipus thinks she is merely ashamed/disgusted that his origins may prove to be humble/servile, and not in fact royal

1 mark each – 3 marks **3**

(*b*) Audience might feel:
- Foreboding
- Fear
- Sense of crisis
- Pity for Jocasta
- Pity for Oedipus
- Horror
- Other reasonable points may be valid – Anger against Oedipus

Any 3 points – 3 marks **3**

(*c*) Oedipus can here be seen as:
- Oedipus initially tries to comfort Jocasta
- Impatient
- Unsympathetic
- Condescending
- Hurtful
- Scornful
- Other reasonable points may be valid

Any 3 points – 3 marks **3**

**4.** Answers must be holistic and supported by reference to the text. 5 or 6 supported points would be reasonable.

(*a*) Candidates may agree with the proposition or disagree or partially agree, so long as a well-argued and supported case is made. Points that might be made include:
- Oedipus' nature is energetic and forceful. He personally initiates the quest for Laius' killer, and once embarked on his investigation, he drives it on powerfully
- Oedipus killed Laius in rage and freely married Jocasta
- Oedipus pronounces the fateful curse on the killer – ironically, himself
- It is Oedipus who needles Teiresias into declaring that he is the guilty man
- It is Oedipus who seizes on the small detail ("where 3 roads meet") which leads to the truth emerging
- Oedipus sweeps aside Jocasta's pleas to halt the investigation
- Oedipus insists on hearing the full awful truth from the shepherd
- Blinding is self-inflicted

But
- The oracle could be taken to suggest that Fate had predestined all this, for all Oedipus' efforts to sidestep it
- Other points may be valid **10**

4.  **(continued)**

(*b*)  Creon:
- Announces Apollo's oracle, which sets in motion Oedipus' quest for the truth
- Supplies irony – "good news!"
- Supplies the story of how Laius died
- Provides the focus for Oedipus' less admirable side – suspicion/anger/injustice – when Oedipus sees him as a traitor
- Finally takes Oedipus' place as king
- And then behaves in a contrasting way – slower to judge, shows compassion, sense of moderation

Teiresias:
- Also brings out Oedipus' worse qualities by his reticence
- His prophetic knowledge confirms the truth and reinforces the horror
- His words provide scope for much dramatic irony
- Other points may be valid  **10**

**Section C**

**Thucydides,** *Book II*

(Mark Scheme – award 1 mark for each valid statement.)

**1.** (*a*)   •  Didn't follow local advice to swoop on enemies' homes
        •  Preferred friendly arrangement
        •  Obviously not there in great force
        •  Didn't anticipate enemies inter-house tunnelling
        •  Didn't know city so well, especially in dark
        •  Lost heart in dark in strange city
     Any 4 of the above          **4**

    (*b*)   •  Plataea always hostile to Thebes
        •  population accepted only through terror and overestimate of enemy numbers
        •  majority in favour of Athenian alliance    **3**

    (*c*)   Any sensible verdict: no matter if using evidence that has already gained marks in (*a*) and (*b*): this is analysis, not narrative.    **2**

**2.** (*a*)   •  open city
        •  no deportations
        •  educational systems
        •  no need to rely on allies
     Any 2          **2**

    (*b*)   1.  our love of beauty does not lead to extravagance
        2.  our philosophising does not lead to softness
        3.  wealth for use, not boasting
        4.  shame not in poverty but in not trying to escape from it
        5.  interest in state affairs
        6.  lack of interest criticised
        7.  policies discussed
     Any 3 out of 1 & 2/3 & 4/5 & 6/7    **3**

**3.** (*a*)   1.  influx of evacuees
        2.  no housing but only huts
        3.  dying from heat and plague
        4.  refuge sought in temples full of corpses
        5.  indifference to rules of religion
        6.  pyre hijacking
     Any 4 but at least one point each from 1 & 2/3 & 4/5 & 6    **4**

    (*b*)   1.  overt hedonism due to rapid changes of fortune
        2.  speedy spending of wealth
        3.  no abiding by idea of honour
        4.  no fear of god or man
        5.  good and bad died indiscriminately
        6.  no-one expected to live long enough to come to trial

     Any of these ideas: 2 maximum for each apt quotation of Greek.
     4 maximum if no Greek quoted.    **6**

**4.** (*a*) Award 1 mark for each valid statement and 1 for each supporting reference, eg:
  - vivid description, drawing reader in (Plataea, plague)
  - rhetoric (Funeral Speech)
  - analysis (plague behaviour, oracles)
  - wide range of interest (all above!)

Important and insightful statements may occasionally merit 2 marks: eg
  - serious purpose ("what really really happened")
  - collocation of incident (speech & plague).

If candidate wishes to note features less admirable (and so making question trickier to deal with) that should be given credit as above too: eg
  - no hint of blame for Pericles' evacuation policy which led to plague
  - critique of imperialist tone of Funeral Speech
  - tortuous use of syntax in very long sentences

Answers that only draw on Greek sources can obtain maximum of 7 marks; answers that only draw on English sources 5 marks. Any approach or conclusion acceptable provided it sticks to the topic and provides supporting evidence. A wholly unstructured answer would merit a maximum of 6 marks. **10**

(*b*) Award 1 mark for each valid statement and 1 for each supporting reference: eg
  - still go to war now
  - still stasis, coups, killings within political communities
  - still possible collapse of morality in crisis
  - still politicians spinning in speeches
  - a looking to the irrational/supernatural (eg oracles)

Important and insightful statements may occasionally merit 2 marks: eg
  - well drawn modern comparisons (eg Plataean coup and counter coup and fifth columns of Spanish Civil War; mass killing of opponents as in '90s Balkan Wars; imperialist description of subject peoples as allies, as in Warsaw Pact)
  - contrasting views of man's unchanging psychology and effect of more modern religions and systems of morality like Christianity or the Enlightenment
  - 2½k years not that long in history of *homo sapiens* (¾m?)

Answers that only draw on Greek sources can obtain maximum of 7 marks; answers that only draw on English sources 5 marks. Any approach or conclusion acceptable provided it sticks to the topic and provides supporting evidence. A wholly unstructured answer would merit a maximum of 6 marks. **10**

**Section D**

**Plato,** *Republic I and II*

(Mark Scheme – award 1 mark for each valid statement.)

**1.** (*a*)   In Passage 7 referred to there are approximately 9 characterisation refs.

| Socrates | Thrasymachus |
|----------|--------------|
| l.16 | l.5–8 |
| l.19 | l.18 |
| l.28 | l.29 |
| l.73f | l.70f |
| l.76f | |

Ref to any 6 as long as (i) reasonably differing and (ii) at least 2 for both Socrates and Thrasymachus.   **6**

(*b*)   Thrasymachus (1); justice advantageous to stronger (1).   **2**

(*c*)   Agree on justice's being advantageous (l.35f) (1) but disagree about its being advantageous to the stronger (l.36f) (1)   **2**

(*d*)   (1) Comment on fairness, implying a reasonable rendering of $\beta\delta\epsilon\lambda\upsilon\rho\sigma$ and (1) for any reasonable opinion thereon.   **2**

**2.** (*a*)   5 minor crimes given at l.23f ($\dot{\iota}\epsilon\rho\sigma\sigma\upsilon\lambda\sigma\iota$ to $\kappa\lambda\epsilon\pi\tau\alpha\iota$): any 3 correctly rendered.   **3**

(*b*)   Tyranny or equivalent term (not just civil crime like kidnapping: cf l.19f).   **1**

(*c*)   Tyrants best example of wrongdoers who receive the greatest benefits from their wrongdoing: any sensible conclusion (1) + evidence (1).   **2**

**3.** (*a*)   Simile of holiday and meal (ll.32.36) (1); any sensible answer (1) with reason (1), including of course any that come from background knowledge outside the prescribed text (eg that whole dialogue takes place at festival (327a2f) or that the English translation of $\epsilon\dot{\upsilon}\omega\chi\sigma\upsilon$ @ Passage 12 l.51 doesn't use "feast")   **3**

(*b*)   Glaucon (i) boldest (l.2)/(ii) didn't accept Thrasymachus' withdrawal (l.3f)/ (iii) wanted real persuasion ($\dot{\alpha}\lambda\eta\theta\omega\varsigma$, 15).   **3**

**4.** (*a*)  Award 1 mark for each valid statement and 1 for each supporting reference:  eg
- Thrasymachus' character (cf Q.1(a) *sup*.)
- discussion of jobs still relevant (Passage 9 p.20f)
- Gyges story (Passage 16 p.31f)

Important and insightful statements may occasionally merit 2 marks:  eg
- understanding argument used (*passim*)
- application of justice to both individual and state behaviour (cf (b) *inf*.)

If candidate wishes to note features less admirable (and so making question trickier to deal with) that should be given credit as above too:  eg
- Socrates' irony and mock humility (cfQ.1(a) *sup*.)
- use of myth (Passage 16 p.31f)

Answers that only deal with one of the two questions posed may only be awarded up to 6 marks.

Answers that only draw on Greek sources can obtain maximum of 7 marks; answers that only draw on English sources 5 marks.  Any approach or conclusion acceptable provided it sticks to the topic and provides supporting evidence.  A wholly unstructured answer would merit a maximum of 6 marks.

**10**

(*b*)  Award 1 mark for each valid statement and 1 for each supporting reference:  eg
- Socrates on justice (cf.Q.1(b)–(c) *sup*.)

Important and insightful statements may occasionally merit 2 marks:  eg
- Socrates regularly deals with justice "in a state or family" (Passage 12 l.38) between Passages 8 and 15; and specifically talks of different regimes (Passage 8 l.14f) while condemning tyranny (Passages 10 l.19 and 16 l.46ff).  (If candidate makes no mention of justice in both these areas then no more than 6 marks.)

If candidate wishes to note features less admirable (and so making question trickier to deal with) that should be given credit as above too:  eg
- Socrates choice of examples to help own case; overall mock modest manner (cf Q.1(a) *sup*.)

Answers that only draw on Greek sources can obtain maximum of 7 marks; answers that only draw on English sources 5 marks.  Any approach or conclusion acceptable provided it sticks to the topic and provides supporting evidence.  A wholly unstructured answer would merit a maximum of 6 marks.

**10**

[END OF MARKING INSTRUCTIONS]