



2011 Classical Greek

Higher Interpretation

Finalised Marking Instructions

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2011 Classical Greek

Higher

Interpretation

Section A

Homer, *Odyssey*, IX and X

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

1. (a)
- Heats stake in fire
 - Encourages men
 - Takes glowing stake from fire
 - Gets men to gather round
 - Full of trepidation
 - But given heart by Odysseus' words
 - And given boldness by a divine power

Allow:

- Greeks act as a team
- Prepare thoroughly
- Maximise Cyclops' agony

(Any 4, 1 mark each; both parts of question must be covered for 4)

4

- (b)
- Stake very sharp (ὄξυν ἐπ' ἄκρῳ)
 - Piercing of eye emphasised by simile of drilling timber
(δινεον, ὥς ὅτε τις τρυπῶ)
 - Destruction of eye described in gory detail
(αἶμα . . . παντα δε οἱ βλέφαρα . . . σφαραγευντο κτλ . . .)
 - Heat as eye frazzles emphasised by simile of smith dipping hot metal
(ὥς δ' ὅτ' ἀνὴρ χαλκευς κτλ . . .)

(Any 2 + quotes, 2 marks each: max 4)

4

2. (a)
- Cyclops gropes to remove door-stone
 - Sits in doorway with arms outspread
 - Hoping to catch Greeks trying to slip out
 - Odysseus thinks it a life or death situation needing all his wits

Any 3 (but must include Odysseus' view), 1 mark each

3

- (b)
- Odysseus' craftiness shown in perceiving possibilities of sheep as escape mechanism
 - Intelligent ability to use available resources – withies
 - Conceals men effectively – 1 man per 3 sheep, tied under the middle sheep
 - Carefully chooses big ram for his own escape
 - Patiently waits for best moment to escape

Any 4, 1 mark each

4

2. (continued)

(c) Scansion

— —/ — v v/ — v v/ — —/— v v/— —
κυκλωψ δε στεναχων τε και ωδινων οδυνησι

— —/ — v v /— v v/ — v v/ — v v/— —
χερσι ψηλαφοων, απο μεν λιθον ειλε θυραων
1 mark per 4 feet = 3 marks

3

3. (a) • Crew remonstrate with Odysseus
• Justifiably, since, after his first taunt, rock nearly hit ship/almost drove it ashore
• Then Cyclops could have killed them all
• Cyclops can still hear and throw a huge distance
• Cyclops is still dangerous and shouldn't be provoked
Any 4, 1 mark each

4

- (b) • Odysseus' pride makes him identify himself as Cyclops' conqueror
• This is unwise, as it allows Cyclops to curse him and his men and invoke Poseidon's wrath
1 mark each: max 2

2

4. Answers must be holistic. At least 5 points and supporting references required.

- (a) Material for answer might include:
- At Ismarus, "my fools of men refused" to make a quick escape – suffer losses in battle with Cicones
 - Men thoughtlessly eat lotus, Odysseus has to force them away
 - Odysseus insists on lingering to meet dangerous Cyclops, against his men's desire to leave fast ("It would have been better so.")
 - Odysseus rashly taunts Cyclops, allowing him nearly to wreck ship
 - Odysseus, against crew's wishes, reveals his true name, incurs curse
 - Crew's greed/curiosity opens wind-bag, causing storm
 - Most ships carelessly moor inside dangerous Laestrygonian fiord, and so get massacred
 - All of advance party (except Eurylochus) unwarily fall under Circe's magic
 - But some misfortunes are not their fault – eg storm off Malea
 - Other points may be valid

10

OR

- (b) Material for answer might include:
- Gods often shape events – "disastrous storm that Zeus gave me"
 - Zeus turns the battle at Ismarus into a disaster
 - Nymphs help by providing goats for food
 - Athene seems to give Odysseus inspiration for plan against Cyclops
 - Some divine power gives courage before attack with stake on Cyclops
 - Odysseus claims "Zeus and other gods" punished Cyclops
 - But Poseidon invoked to punish Odysseus by Cyclops' curse
 - Zeus not swayed by sacrifice of ram
 - Aeolus lends supernatural aid with gift of wind-bag
 - Hermes protects Odysseus with moly against Circe's magic
 - Circe becomes a helper to Greeks
 - Other points may be valid

10

(34)

Section B

Sophocles, *Oedipus Tyrannus*

1. (a) • He personally confirms Polybus is dead
• Polybus died from natural causes/old age
• Oedipus wants to rule out death by violence
• Oedipus anxious to be sure that he had no possible involvement

Any 4, 1 mark each

4

- (b) Candidates may scan in feet or metra.

v – v – / – – v – / v – v –
ἀκούε τ' ἄνδρος τουδε, και σκοπει κλυων

v – v – / – – v – / – – v v (accept final –)
τα σεμν' ἰν' ἤκει του θεου μαντευματα

3 marks

3

2. (a) • Oedipus thinks this is the old shepherd recently summoned (*τον βοτηρ . . .*)
• He is the right age, an old man (*ἐν γαρ μακρῷ γηρα . . .*)
• Oedipus recognises his own servants as the escorts (*τους οἰκέτας ἐγνώκ . . .*)
• Chorus confirm this is the man (*ἐγνώκα γαρ . . .*)
• And confirm that he was Laius' loyal shepherd (*Λαίου γαρ ἦν . . .*)
• Messenger confirms he received a baby from this person

Any 3 (must cover something from each character) 3 marks

3

- (b) • Full/satisfactory answers to first 3 questions about his own identity/activities
("I was Laius' slave/I was his shepherd/on Cithaeron")
• But vague/evasive when asked about the Corinthian stranger ("What man?/I can't remember")

1 mark for evaluation of how satisfactory, max 4 marks

4

- (c) • Messenger can remind him
• They shared neighbouring pastures on Cithaeron
• For 3 seasons, spring to autumn
• "He had 2 flocks, I had one"
• They went separate ways for winter
• Shepherd gave Messenger a baby to rear
• Shepherd panics at prospect of truth emerging
• Identifies Oedipus as the baby

Any 4 (but must include last 2), 1 mark each

4

3. (a) • Creon has now replaced Oedipus as ruler
 • Chorus now defer to Creon, not Oedipus
 • Oedipus begs rather than commands
 • Oedipus lacks authority – even to direct his own punishment
 • Creon has authority over Oedipus
 • Creon forces Oedipus at last to recognise his failings/mistakes
 Any 3, 1 mark each 3
- (b) • Creon is awaiting guidance from Apollo
 • Because Apollo's earlier word has been proved so reliable
 1 mark each – max 2 2
- (c) • Fate will preserve Oedipus for death in Attica as friend of Athens/foe of Thebes (myth of Oedipus at Colonus) – 1 mark 1
4. Answers must be holistic; with at least 5 points and supporting references.
- (a) Material for answer might include:
- Apollo's oracle delivered by Creon begins process of plot/seeking the truth
 - Oedipus utters curse "in accordance with Pythian oracle"
 - Teiresias "stands nearest to Apollo in divination"/uses his powers to denounce Oedipus
 - Oedipus despises Teiresias' powers of prophecy – "Your vaunted seercraft . . .", ". . . the fortune-teller . . ."
 - Chorus reinforce fear inspired by Teiresias' words – "Terrible things the prophet has spoken . . ."
 - Creon appeals to Apollo's oracle to defend his innocence – "go to the Pythian shrine . . ."
 - Jocasta scorns divination/oracles – "No man possesses the secret of divination . . ."
 - Jocasta reveals Apollo's earlier oracle that Laius would die at his son's hands – vital development that will lead to denouement
 - Oedipus reveals his earlier oracle from Apollo that he would kill father/ marry mother
 - Even Chorus now doubt oracles – "Old oracles are out of mind . . ."
 - Messenger's information is at first taken to confirm Jocasta's and Oedipus' scepticism
 - Climax when oracles shown as true at denouement by shepherd's revelations
 - Creon ends by asking for more oracular guidance from Apollo – "God will decide"
 - Other points may be valid
- 10

OR

4. (continued)

(b) Material for answer might include:

- Plot builds steadily to climax and denouement – scenes develop rapidly
- Frequent moments of suspense – eg Teiresias stopping short of detailing Oedipus' guilt explicitly; etc
- Audience's familiarity with broad myth creates expectation of events
- Dramatic Irony – many examples, eg Oedipus unwittingly cursing himself; etc
- Intriguing coincidences – eg Messenger is/was also Corinthian shepherd; shepherd who spared baby is also last witness of Laius' death
- Dialogue – frequent battles of wits, forensic flavour, eg Oedipus and Teiresias, Oedipus and shepherd. Stichomythia to increase tension
- Characterisation – especially Oedipus' tenacious pursuit of the truth; vivid and individualistic portrayals of Jocasta and lesser characters.
- Staging (presumably) – costumes, masks, horror of Oedipus' reappearance self-blinded.
- Poetic beauty, especially of lyric sequences
- Imagery – eg play on themes of blindness/seeing
- Significant details – eg Oedipus seizes on the significance of the crossroad
- Mood switches – eg Chorus' happy anticipation of Oedipus' origins being finally revealed rapidly turns to horror of the truth
- Pathos – the sufferings of Oedipus and Jocasta; their children's future
- Other points may be valid

10

(34)

(scaled to 50)

Section C

Thucydides, *Book II*

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

1. (a) • Move against Plataeans outside the city
• Take some prisoners from Plataeans still in fields
• In case they could exchange them for any Theban POWs inside **3**
- (b) 1 Plataeans suspected what Thebans might do
2 Sent herald to Thebans
3 Pointed out seizure unjustifiable
4 They would kill their POWs if any of Plataeans taken outside harmed
5 If Thebans withdrew, they would return POWs
1–3 1 mark each; 4 & 5 each (1>2): max 5 marks **5**
- (c) Giving conflicting views of both sides (1) plus candidate's comment thereon (1). **2**
2. (a) 1 love of beauty
2 love of wisdom
3 wealth for proper use
4 poverty not shaming
For 3 marks 1+2 (2) and 3 &/or 4 (1) **3**
- (b) not inactive (1) but useless (1) (various translations acceptable) **2**
- (c) "In doing good, again, we are unlike others; we make our friends by conferring, not by receiving favours. (1) Now he who confers a favour is the firmer friend, because he would be glad by kindness to keep alive the memory of an obligation; but the recipient is colder in his feelings, because he knows that in requiting another's generosity he will not be winning gratitude but only paying a debt. (1) We alone do good to our neighbours not upon a calculation of interest, (1) but in the confidence of freedom and in a frank and fearless spirit. (1)"
Reasonable résumé awarded 4 marks. **4**
3. (a) Either *λοιμος* ("plague, death") or *λιμος* ("famine, dearth"): either Greek or English acceptable; former taken this time. **3**
- (b) Any reasonable answer accepted. Thucydides shows particular interest in religion/in human psychology etc. **2**

4. (a) Award 1 mark for each valid statement and 1 for each supporting reference, eg:
- 1 Close attention to detail (eg Plataea coup)
 - 2 Personal experience (eg plague)
 - 3 Analysis of behaviour and personal reactions (plague behaviour, oracles)
 - 4 Wide range of interest (all above!)
 - 5 Giving two views (Thebans' and Plataeans' re truce)

Important and insightful statements may occasionally merit 2 marks: eg

- 6 Serious purpose ("what really really happened")
- 7 Collocation of incident (speech & plague).

- To attain more than 7 marks, needs to be some indication of danger of unsupported sources (how does he know such detail? [1 *sup.*]) and of bias or enthusiasm [4 *sup.*] or skill in rhetoric

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

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

OR

- (b) Award 1 mark for each valid statement and 1 for each supporting reference: eg description of stress
- stasis
 - plague
 - collapse of morality in crisis

Important and insightful statements may occasionally merit 2 marks: eg

- stressed humans eg at funerals still presumably comforted by politicians' rhetoric/spinning
- just as he hoped future readers would learn from plague symptoms, so author hoped they'd learn from how people reacted (eg plague oracle)

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

(34)

(scaled to 50)

Section D

Plato, *Republic I and II*

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

1. (a) “Are rulers infallible?”; “Therefore some laws not made rightly?”; “Wrongly is to rulers’ disadvantage?”; “Justice is what they legislate?”. **4**
- (b) Justice is both advantageous and disadvantageous. **1**
- (c) Reasonable because he’s following Thrasymachus’ arguments and exposing their weakness;
Unreasonable because this is inevitably so and should not be taking Thrasymachus strictly by the letter of the text.
Any conclusion (1>2)
backed up by argument (2>3): max 4 **4**
2. (a) Just man
1 worse in business collaborations
2 pays more taxes than unjust
3 gets fewer hand-outs
4 sees private affairs suffering from neglect
5 gains no profit from office
6 relatives and acquaintances hate him
Any 4 max 4 **4**
- (b) *εἰσφοραί* are taxes levied (from time to time but “taxes” will do for 1 mark): unjust will practise tax evasion (by minimising resources) (1) **2**
3. (a) Men make a compact by mutual agreement (1).
Justice lies in middle (1)
Between most desirable (doing wrong and escaping punishment) (1)
and most undesirable (suffering wrong without redress) (1)
Any three points **3**
- (b) Any valid reasons about justice **3**
- (c) “The power conferred by invisibility and how it frees people to do as they really wish is the key point Plato wants to make in telling this version of the story.” Any sensible answer will do (eg more exciting; more vivid; common folklore motif; common if fantastic wish). **3**

4. (a) Award 1 mark for each valid statement and 1 for each supporting reference on Thrasymachus' character (eg Passage 7 11.1 interrupting; 5 like wild-beast; 7f insulting ["nonsense", "childish"]; 18 exasperated; 29 laughing sarcastically; 70 anxious to get credit etc) plus possible bluntness (eg Passage 8 line 1ff) or weakness of argument (eg #1(c) *supra*).

Important and insightful statements may occasionally merit 2 marks: eg as always, showing real understanding of argument used (*passim*) or insight into how annoying Socrates must have been (eg "You're so clever, Thrasymachus" [Passage 7 line 33]).

Answers that only draw on Greek sources can obtain maximum of 7 marks; answers that only draw on English sources 5 marks. A wholly unstructured answer would merit a maximum of 6 marks.

10

OR

- (b) Award 1 mark for each valid statement and 1 for each supporting reference: eg Passage 9. Up to 6 marks may be awarded for reasonable résumé of what is said re justice with up to 6 on comments thereon.

Important and insightful statements may occasionally merit 2 marks: eg Socrates regularly deals with justice "in a state or family" (Passage 12 1.38) and comments as to whether this is necessary the same thing would be welcome.

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

(34)

(scaled to 50)

[END OF MARKING INSTRUCTIONS]