



MARKSCHEME

May 2011

CLASSICAL GREEK

Standard Level

Paper 2

10 pages

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Epic

1. (a) Judge only for length of syllables. *[1 mark]* for each error-free line.
- (b) Formulaic epithets: αἶθοπα οἶνον, κελαινεφέϊ Κρονίωνι; enjambment: ἄζομαι and αἶματι; line 268 is entirely dactylic; πεπαλαγμένον framed; other points on their merits.
- (c) Old women, γεραιάς, close to the queen’s age, her ladies in attendance *[1 mark]*; they could have worked together to produce that robe which is going to be offered to the goddess *[1 mark]*.
- (d) Diomedes, Greek hero *[1 mark]*; supported by Athene; described in line 1.278 as a fierce spearman *[1 mark]*; the mighty deviser of rout *[1 mark]*, or similar.
- (e) Any four of: careful not to drink and so be affected in his might and valour *[1 mark]*; religious, as he 1. is cautious not to offend the gods by sacrificing with dirty hands *[1 mark]*; 2. exhorts his mother to go and make a sacrifice to Athene *[1 mark]*; patriot, as he hopes to save Troy *[1 mark]*; fair, as he describes the son of Tydeus as a “mighty deviser of rout” *[1 mark]*; for each point appropriate quotation to be provided.

[15 marks]

2. (a) Athene [**1 mark**]; the goddess of wisdom and/or war [**1 mark**]; involved in the Trojan war [**1 mark**]; on the side of the Greeks [**1 mark**].
- (b) Up to [**4 marks**] for any combination of content and style:
 content: Paris/Alexandros wanted to have a beautiful house in a prominent place [**1 mark**]; he is busy in handling his weapons [**1 mark**]; both these details suggest his being involved in superficial aspects of life, therefore, lack of maturity [**1 mark**]; or maybe his different approach to life, less heroic [**1 mark**], than Hector’s for instance.
 style: poetic vocabulary: ἐριβώλακι, ἐνδεκάπηχυ [**1 mark**]; formulaic epithets: Διὶ φίλος, περικαλλέα τεύχε’ [**1 mark**]; Homeric morphology (endings): Πριάμοιο, χρούσεος, ἐγγύθι [**1 mark**]; narrative insistence on minute details, to create a sense of reality [**1 mark**]; tricolon of weapons: ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ’ [**1 mark**].
- (c) Eleven cubits long, bronze gleaming point, fastened to the shaft by a ring of gold; contrast with the weapons handled by Paris, which are περικαλλέα τεύχε’, whereas Hector’s spear is huge, therefore impressive, because made to kill. The idea of comparing should be present in the candidates’ answers; other ideas on their merits. Weapons describe the warrior who owns them, so it actually is a contrast between Hector and Paris.
- (d) [**3 marks**] for a correct answer or an answer with no more than one minor error (tense, number, *etc.*). Answers with two or three minor errors or one major error should be awarded [**2 marks**]. Answers with two major errors (or four minor errors) award [**1 mark**]. Otherwise, no mark.
- (e) Judge only for length of syllables. [**1 mark**] for each error-free line.

[**15 marks**]

Historiography

3. (a) No rivalry with the neighbours, but an example for them without imitating others.
- (b) Any two of: citizens' equality before the law: μέτεστι κατὰ ... τοὺς ... νόμους ... πᾶσι τὸ ἴσον [**1 mark**]; public recognition of excellence: κατὰ δὲ τὴν ἀξιώσιν, ἀπ' ἀρετῆς [**1 mark**]; inclusiveness of public life, irrespective of wealth: αὖ κατὰ πενίαν, ἀξιώματος [**1 mark**].
- (c) Not very convincing as this is an idealized/biased portrayal of the Athenian society. OR: partially convincing because civic education can be effective, although gives no guarantee.
- (d) [**3 marks**] for a correct answer or an answer with no more than one minor error (tense, number, etc.). Answers with two or three minor errors or one major error should be awarded [**2 marks**]. Answers with two major errors (or four minor errors) award [**1 mark**]. Otherwise, no mark.
- (e) Reverence/respect for those in authority; respect for the law; respect for unwritten laws/tradition.

[15 marks]

4. (a) Athenians virtues/heroism [**1 mark**]; they sacrificed their lives for their country [**1 mark**].
- (b) One's imperfection in private life *versus* excellence in public duties, therefore citizen *versus* private person/individual; giving one's life for their country.
- (c) τῶνδε δὲ: homoeoteleuton; οὔτε ... οὔτε, and ἔτι ... ἔτι: repetition; πλούτου, πλουτήσειεν: polyptoton etc.
- (d) they accomplished their revenge on the enemy [**1 mark**]; they abandoned everything else [**1 mark**]; they chose to die resisting, rather than to live surrendering [**1 mark**]; they ran away from dishonor [**1 mark**]; they left this life at the summit of their glory [**1 mark**].
- (e) Sublime style: ὕμνησα; figure of sound: τῶνδε, τῶν τοιῶνδε; δοκεῖ δέ μοι δηλοῦν; homoeoteleuton: πρώτη τε μηνύουσα καὶ τελευταία βεβαιοῦσα; personification: ἀρεταὶ ἐκόσμησαν; polyptoton: ἀνδραγαθίαν, ἀγαθῶ; antitheses: ἀγαθῶ *versus* κακὸν; κοινῶς *versus* ἰδίῳν; tricolon: λαβόντες, νομίσαντες, ἐπιτρέψαντες; ἔφυγον, ὑπέμειναν, ἀπηλλάγησαν; rhetorical balance: ἐλπίδι μὲν ... ἔργῳ δέ.

[15 marks]

Tragedy

5. (a) A priest; leading the suppliants arrived to see Oedipus, calling upon him to relieve the city from the plague.
- (b) σκληρᾶς ἀοιδοῦ δασμὸν ὄν παρείχομεν: “(having freed us from) the tax that we rendered to the hard songstress,” referring to the riddle of the Sphinx, which was solved by Oedipus.
- (c) κράτιστον πᾶσιν Οἰδίπου κάρα: Oedipus is very dear to everyone; considered able to find some defence for the city of Thebes: ἰκετεύομέν σε πάντες οἶδε πρόστροποι ἀλκήν τιν’ εὐρεῖν ἡμῖν; he may have conversation with the gods εἴτε του θεῶν φήμην ἀκούσας or knowing it from some special human, which suggests wisdom: εἴτ’ ἀπ’ ἀνδρὸς οἴσθά του; he is βροτῶν ἄριστ’; he has fame: εὐλαβήθηθ’; he has proved his extraordinary former zeal (τῆς πάρος προθυμίας), being called saviour: σωτήρα κλήζει; his rule is to be remembered as a successful one: ἀρχῆς δὲ τῆς σῆς; μεμνώμεθα; the last bit implies that in the Thebans’ eyes he is the legitimate ruler.
- (d) Anaphora ἴθ’; elisions in various lines, to suggest the fast pace; enjambment σωτήρα κλήζει; contrast στάντες *versus* πεσόντες; repetition (obsessive?) of ἀνόρθωσον πόλιν; imperatives alternating with hortatory subjunctives: ἴθ’, εὐλαβήθηθ’, μεμνώμεθα; parallel presentation; past: πάρος, τότε *versus* present: νῦν, ὕστερον, τανῦν.
- (e) Is expected, because in the past he was successful, so he must be able to do it again: ὄρνιθι γὰρ καὶ τὴν αἰσίω τύχην παρέσχες ἡμῖν; also, as a king, he is supposed to defend his people.

[15 marks]

6. (a) **[3 marks]** for a correct answer or an answer with no more than one minor error (tense, number, etc.). Answers with two or three minor errors or one major error should be awarded **[2 marks]**. Answers with two major errors (or four minor errors) award **[1 mark]**. Otherwise, no mark.
- (b) Tricolon of Vocatives: ᾧ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης; poetic compound: πολυζήλω; antithesis: δωρητόν, οὐκ αἰτητόν; ὁ φθόνος *versus* πλοῦτε καὶ τυραννὶ καὶ τέχνη; enjambment: ἦν ἐμοὶ πόλις/δωρητόν; τέχνη τέχνης/ὑπερφέρουσα; polyptoton: τέχνη τέχνης; irony: Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος.
- (c) “A scheming juggler”: μάγον μηχανορράφον; “a tricky impostor”: δόλιον ἀγύρτην; blind in his art: τὴν τέχνην τυφλός.
- (d) Judge only for length of syllables. **[1 mark]** for each error-free line.
- (e) Any four of: rhetorical questions, e.g. ποῦ σὺ μάντις εἶ σαφῆς **[1 mark]**; use of fake modesty: ὁ μηδὲν εἰδώς; οὐδ’ ἀπ’ οἰωνῶν μαθῶν **[1 mark]**; exaggeration: ἡ ῥαψωδὸς κύων **[1 mark]**; sarcasm in mocking Teiresias’ prophetic skills: οὐτ’ ἀπ’ οἰωνῶν σὺ προουφάνης ἔχων/οὐτ’ ἐκ θεῶν του γνωτόν **[1 mark]**; insistence on his own successful lack of skills as opposed to Teiresias’ alleged professionalism through repetition of ἀπ’ οἰωνῶν **[1 mark]**.

[15 marks]

Comedy

7. (a) Because of Herakles' experience of going to the Underworld to get Cerberus or similar.
- (b) τάχιστ': quickest; μήτε θερμὴν, μήτ' ἄγαν ψυχρὰν: not too hot, not too cold.
- (c) Verbal humour; double-entendre; πνιγηρὰν λέγεις; political allusion: τετριμμένη (for a "popular" choice); comic exaggeration: ψυχρὰν γε καὶ δυσχείμερον = "way too cold".
- (d) Line 129: go to Kerameikos [**1 mark**]; line 130: go up the high tower [**1 mark**]; line 131: watch the start of the torch-race [**1 mark**] etc.
- (e) Judge only for length of syllables. [**1 mark**] for each error-free line.
- [15 marks]**
8. (a) Dionysus makes a judgment on Aeschylus's previous line [**1 mark**]; he appreciates its use of "heavy" words [**1 mark**]; in the literary contest organized in the Underworld [**1 mark**].
- (b) "Another very ponderous line"; taken literally; verbal humour derived from contrast between the poetic meaning and the literal one; tragic lines read in comic key.
- (c) [**2 marks**] for a correct answer or an answer with no more than one minor error (tense, number, etc.). Answers with two or three minor errors or one major error should be awarded [**1 mark**]. Otherwise, no mark.
- (d) The literal weighing of the lines, and use of hyperbole (100 Egyptians).
- (e) Colloquial language: μέθεσθε μέθεσθε, βέβληκ' Ἀχιλλεύς δύο κύβω καὶ τέτταρα; mixed up with tragic lines: "σιδηροβριθές τ' ἔλαβε δεξιᾶ ξύλον."; "ἐφ' ἄρματος γὰρ ἄρμα καὶ νεκρῶ νεκρός." Dionysus' derogatory comments: ἐξηπάτηκεν αὖ σὲ καὶ νῦν; absurd assessment of poetry in lines 1396–1398; the comic portrayal of the playwrights' personalities in contrast to each other: Euripides slow to understand: τῶ τρόπῳ, Aeschylus: over-confident: sharp, gives quotations only.
- [15 marks]**

Philosophy

9. (a) [3 marks] for a correct answer or an answer with no more than one minor error (tense, number, *etc.*). Answers with two or three minor errors or one major error should be awarded [2 marks]. Answers with two major errors (or four minor errors) award [1 mark]. Otherwise, no mark.
- (b) Lines 3–8 illustrates Socrates’ use of dialectics: short questions followed by short answers; frequent repetitions: δεῖ, contrasts: δίκαιον ἢ οὐ δίκαιον; polyptoton: ἀδικεῖν + ἀνταδικεῖν, ἀντικακουργεῖν + κακῶς, πάσχοντα + πάσχη; choice of words: κακῶς ποιεῖν, ἀδικεῖν, ἀνταδικεῖν, ἀντικακουργεῖν; variation in Crito’s answers, but the meaning is the same; use of adverbs to emphasize statements: οὐδαμῶς, δήπου, ὅτιοῦν.
- (c) οἱ πολλοί: the common people, the “crowd”, to whom seeking revenge is normal *versus* ὀλίγοις, the minority, the philosophers, those who want to lead their lives according to certain moral guides; although a-typical, the philosopher knows that he is right and believes in his righteousness: οἶδα γὰρ ὅτι ὀλίγοις (to few) τισὶ ταῦτα καὶ δοκεῖ καὶ δόξει; there is no way of compromise between the two categories: οἷς οὖν οὕτω δέδοκται καὶ οἷς μή, τούτοις οὐκ ἔστι κοινὴ βουλή; moreover, they despise one another: ἀλλὰ ἀνάγκη τούτους ἀλλήλων καταφρονεῖν ὁρῶντας ἀλλήλων τὰ βουλευόμενα.
- (d) Socrates is quite categorical in this section: use of οἶδα; very clear contrast: ὀλίγοις τισὶ *versus* οἱ πολλοί, further mirrored in another contrast, οἷς οὕτω δέδοκται καὶ οἷς μή; strong statement: τούτοις οὐκ ἔστι κοινὴ βουλή; choice of powerful words: ἀνάγκη, καταφρονεῖν; then Socrates asks Crito to situate himself in one of the two categories, but in full conscience.
- (e) Rhetorical balance: ἐμοὶ μὲν *versus* σοὶ δὲ; strengthening of personal persuasion: καὶ πάλαι οὕτω καὶ νῦν; double hypothetical: εἴ ... εἰ δ’; use of indefinite (pejorative?) πη; use of *perfectum praesens*: δέδοκται (you have come to reach); the end sounds like an ultimatum.

[15 marks]

Philosophy

10. (a) The whole reference to Thessaly is ironic, as it was considered a semi-barbarous area [1 mark]; in Thessaly there is a huge amount of disorder and lawlessness [1 mark]; the people over there would be amused to put Socrates to ridicule [1 mark]; because of his ludicrous escape from prison and his disguise [1 mark]; Socrates could not do anything in Thessaly but feast [1 mark].
- (b) “And those our conversations about justice and virtue, what will they become?” Socrates running away [1 mark]; will nullify his own teaching about justice and virtue [1 mark]; there could not be scope for his pursue of wisdom in Thessaly [1 mark].
- (c) The Laws of Athens in their imaginary speech delivered to Socrates.
- (d) Socrates may wish to live for the sake of his children, to bring them up and educate them [1 mark]; Taking them to Thessaly would make exiles of them [1 mark]; that is, he would transfer onto them his miserable life as a fugitive [1 mark]; Alternatively, they could be brought up in Athens, with their father away [1 mark]; Would that be better than him dead [1 mark]?
- (e) Any three examples and commentary: series of hypothetical clauses to be refuted one by one, e.g. ἴσως ἂν ἠδέως σου ἀκούοιεν; plus extensive use of the future tense [1 mark]; irony and sarcasm, e.g. γελοίως ἐκ τοῦ δεσμωτηρίου ἀπεδίδρασκες σκευήν τέ τινα περιθέμενος; γέρον ἀνήρ, σμικροῦ χρόνου τῷ βίῳ λοιποῦ ὄντος ὡς τὸ εἶκός [1 mark]; reducing an argument to an “either/or” choice (*reductio ad absurdum*): οὕτω γλίσχρως ἐπιθυμεῖν ζῆν [1 mark]; rhetorical questions, e.g. τί ποιῶν ἢ εὐωχούμενος ἐν Θετταλία [1 mark]; choice of words: ἀταξία καὶ ἀκολασία; οὕτω γλίσχρως [1 mark].

[15 marks]