

# **Markscheme**

**May 2026**

**Classical Greek**

**Higher level**

**Paper 1**

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## Paper 1—Guided analysis

To what extent does the response contain an analysis of textual features and/or authorial choices?

To what extent is the response supported by evidence that is relevant and correctly understood?

| Marks | Description                                                                                                                                                                                                                                            |
|-------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 0     | The response does not meet the description below.                                                                                                                                                                                                      |
| 1–2   | The response describes or summarizes examples from the extract; the response contains little analysis of textual features and/or authorial choices. The response is supported by evidence that is irrelevant to the prompt, or incorrectly understood. |
| 3–4   | The response contains some analysis of textual features and/or authorial choices and how they shape meaning, but relies on description. The response is supported by evidence that is somewhat relevant to the prompt and partially understood.        |
| 5–6   | Throughout the response there is plausible analysis of textual features and/or authorial choices; the response draws conclusions from evidence. The response is directly supported by relevant evidence that is correctly understood.                  |

## Option A

### Extract 1: Prose — Xenophon, *Cyropaedia* 1.6.7–8

1. (a) to (know how to) govern people [1] so that they have what they need (in abundance) [1] and so they can be(come) what they ought to be [1]
- (b) he said that he remembered his father saying this [1], and that he agreed with him [1] that it is an exceedingly great/difficult/large task to rule well [1]
- (c) he believes the same thing [1] whenever he considers the matter/when examining the (art of) ruling [1]
- (d) what they are like as rulers [1] and what they will be like as enemies [1]
- (e) that it is/would be shameful (αἰσχρὸν) [1] to cower from/fear (such people) (ὑποπτῆξαι) [1] and to (not want to) go to/against them (ἔναι αὐτοῖς) [1] (in/with/by) fighting (ἀνταγωνιουμένους)[1]
- (f) The [6] for how well the translation conveys the meaning of the passage are awarded using the markbands below.

| Marks | Level descriptor                                                                                                                                 |
|-------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 0     | The response does not reach a standard described by the descriptors below.                                                                       |
| 1–2   | The response does not adequately communicate the meaning of the text. Lexical and grammatical errors are in evidence throughout the translation. |
| 3–4   | The response communicates the general meaning of the text. Lexical and grammatical errors are isolated but significant.                          |
| 5–6   | The response accurately communicates the meaning of the text. Lexical and grammatical errors do not impair the translation.                      |

The [10] for the precision of the translation are awarded as follows, with each word or phrase worth [1].

|   | Word or phrase      | Type of mark       | Response                               |
|---|---------------------|--------------------|----------------------------------------|
| 1 | οὓς                 | Syntax/morphology  | Accusative plural object of αἰσθάνομαι |
| 2 | ἀρξάμενος           | Meaning in context | “Begin” (not: “rule”)                  |
| 3 | τὸν ἄρχοντα         | Syntax/morphology  | subject of διαφέρειν                   |
| 4 | πολυτελέστερον      | Syntax/morphology  | Comparative adverb                     |
| 5 | πλέον               | Syntax/morphology  | Agreement with χρυσίον                 |
| 6 | ἀπονώτερον          | Meaning in context | Lazy, inactive, easy                   |
| 7 | τῶν ἀρχομένων (2nd) | Syntax/morphology  | Genitive of comparison                 |
| 8 | διάγειν             | Meaning in context | “To live” (not: “lead” etc)            |
| 9 | ῥαδιουργεῖν         | Meaning in context | Living a life of ease’ or similar      |

|    |             |                   |                                                                                   |
|----|-------------|-------------------|-----------------------------------------------------------------------------------|
| 10 | τῷ προνοεῖν | Syntax/morphology | Dative articular infinitive (‘with respect to exercising forethought’ or similar) |
|----|-------------|-------------------|-----------------------------------------------------------------------------------|

**Extract 2: Verse — Hesiod, *Works and Days* 225–229; 236–241**

2. An approach based on content is expected, but answers might concentrate on, among other things, plot, tone, theme, or style. Answers may consider that the texts come from different forms/genres.

Expect **two points of contrast**, awarding a maximum of **[2]** for each (**[1]** for a suitably justified judgement made on each text and **[1]** for supporting Greek with evidence of understanding). Points may include those below, though other discussion points should be accepted at the discretion of the examiner:

- Good rulership by Cyrus is characterized as having forethought and bearing toil (προνοεῖν καὶ φιλοπονεῖν), while Hesiod focuses on dispensing justice fairly (δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν).
- Bad rulership by Cyrus is associated with indulgence/greed (πολυτελέστερον δειπνεῖν καὶ πλέον ἔχειν ἔνδον χρυσίον καὶ πλείονα χρόνον καθεύδειν καὶ πάντα ἀπονώτερον τῶν ἀρχομένων διάγειν), while Hesiod characterizes it as those who commit *hubris* and wicked deeds (οἷς δ’ ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα).
- Good rulership in Hesiod brings about peace (Εἰρήνη δ’ ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ’ αὐτοῖς ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεὺς / οὐδ’ ἐπὶ νηῶν νίσσονται), while Cyrus sees it as his imperative to wage war to extend his good rulership to other peoples (πάνυ μοι δοκεῖ αἰσχρὸν εἶναι μὴ θέλειν ἰέναι αὐτοῖς ἀνταγωνιουμένους).
- Cyrus’s father states that good rulership means the ruler ensures people have what they need/live up to their potential (ὅπως ἔξουσι πάντα τὰ ἐπιτήδεια ἔκπλεω καὶ ὅπως ἔσσονται πάντες οἶους δεῖ), while Hesiod suggests that just rulership leads to the gods allowing a city to flourish (literally through the flourishing of their crops: καρπὸν δὲ φέρει ζεῖδωρος ἄρουρα).

3. Answers may adopt a variety of approaches but should consider the relationship between form and meaning. Because a summary is provided, the focus of the question is on the literary or rhetorical effect of the passage. Points should consist of a clearly understood Greek quotation, an analysis of its form (literary or rhetorical feature) and an exploration of its intended effect on the reader. They may include:

- Repeated imagery of the justly ruled city as “sprouting/growing” and “blooming” based on the natural world (τέθηλε – further emphasized by alliteration on τοῖσι τέθηλε; ἀνθεῦσιν; θάλλουσιν)
- Emphasis on the favour of the gods that such a city receives; personification of Peace settling there (Εἰρήνη, with epithet κουροτρόφος suggesting her maternal care), and Zeus keeping war away (εὐρύοπα Ζεὺς, emphasis through the epithet on his role as thunderer/far-seeing)
- Lack of need to go to war emphasized by enjambed νίσσονται, further stressing how just rule leads to peace
- The land produces all people need (καρπὸν δὲ φέρει ζεῖδωρος ἄρουρα) in these cities, emphasized by the unusual compound adjective ζεῖδωρος (“corn-producing” or “life-giving”)
- Juxtaposition with the city ruled by a wicked ruler: Zeus will punish such cities, repeated epithet εὐρύοπα and verb τεκμαίρεται (but now with δίκην) to show the contrast between the fates of the two types of rule

- Emphasis on the suffering of the whole city (emphatic compound adjective ξύμπασα; alliteration on π at πολλάκι καὶ ξύμπασα πόλις) that is ruled by a wicked ruler

Mark in accordance with the markbands on page 3.

### Option B

#### Extract 3: Verse — Euripides, *Iphigenia in Aulis* 334–352

4. (a) an unjust thing [1] and not true/reliable/trustworthy to friends (or similar) [1]
- (b) He will test/refute/convict Agamemnon [1] and not exert himself too much / make too long a speech [1].
- (c) he pretended to decline / not want to captain the Greeks [1] but he did actually want to [1]
- (d) He was humble (ταπεινός) [1], he took all men by the hand (πάσης δεξιᾶς προσθιγγάνων) [1]  
his doors were open to citizens (θύρας ἔχων ἀκλήστους τῷ θέλοντι δημοτῶν) [1] he let everyone speak with him (διδούς πρόσρησιν ἐξῆς πᾶσι) [1].
- (e) He changed his ways [1], he wasn't friendly to his friends from before [1] he was hard to access as he was rarely outside his doors/house [1].
- (f) The [6] for how well the translation conveys the meaning of the passage are awarded using the markbands below.

| Marks | Level descriptor                                                                                                                                 |
|-------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 0     | The response does not reach a standard described by the descriptors below.                                                                       |
| 1–2   | The response does not adequately communicate the meaning of the text. Lexical and grammatical errors are in evidence throughout the translation. |
| 3–4   | The response communicates the general meaning of the text. Lexical and grammatical errors are isolated but significant.                          |
| 5–6   | The response accurately communicates the meaning of the text. Lexical and grammatical errors do not impair the translation.                      |

The [10] for the precision of the translation are awarded as follows, with each word or phrase worth [1].

|   | Word or phrase | Type of mark       | Response                                     |
|---|----------------|--------------------|----------------------------------------------|
| 1 | ἄνδρα          | Syntax/morphology  | Subject of μεθιστάναι                        |
| 2 | χρεῶν          | Meaning in context | “Has to”, “ought to” etc                     |
| 3 | μεθιστάναι     | Meaning in context | “Change, alter”                              |
| 4 | δυνατός        | Meaning in context | “Able” (not “powerful”)                      |
| 5 | εὐτυχῶν        | Syntax/morphology  | Temporal participle (e.g. ‘when prospering’) |
| 6 | ἐπῆλθον        | Meaning in context | “Come up against”, “attack” (not: approach)  |
| 7 | κακόν          | Syntax/morphology  | Modifying σε                                 |

|    |            |                   |                            |
|----|------------|-------------------|----------------------------|
| 8  | ἡῤρον      | Syntax/morphology | 1st person sg aorist       |
| 9  | Πανελλήνων | Syntax/morphology | Gen. pl. modifying στρατός |
| 10 | ἦσθ'       | Syntax/morphology | 2nd person sg imperfect    |

(g) a fate dealt by the gods (or similar) **or** a lack of favorable wind [1].

**Extract 4: Prose — Plutarch, *Nicias* 5.1–2**

5. An approach based on content is expected, but answers might concentrate on, among other things, plot, tone, theme, or style. Answers may consider that the texts come from different forms/genres.

Expect **one** point of similarity and **one** point of contrast, awarding a maximum of [2] for each ([1] for a suitably justified judgment made on each text and [1] for supporting Greek text with evidence of understanding). Points may include:

Points of similarity:

- Nicias avoids contact with people (οὔτε συνεδείπνει τινὶ τῶν πολιτῶν, οὔτε κοινολογίαις οὔτε συνδιημερεύσεσιν ἐνέβαλλεν ἑαυτόν), as does Agamemnon (δυσπρόσιτος ἔσω τε κλήθρων σπάνιος).
- Nicias stays at home (οἴκουρῶν) as does Agamemnon (ἔσω τε κλήθρων).
- Nicias works hard (διετέλει μέχρι νυκτός, ἐκ δὲ βουλῆς ὕστατος ἀπῆει πρῶτος ἀφικνούμενος), as does Agamemnon when he is trying to get elected (ὅτ' ἐσπούδαζες ἄρχειν Δαναΐδαις πρὸς Ἴλιον).
- They both present themselves falsely to people: Nicias is having his friends pretend he is working to explain his closed home (ὥς καὶ τότε Νικίου πρὸς δημοσίας χρείας τινὰς καὶ ἀσχολίας ὄντος). Similarly, Agamemnon pretends to be amiable to gain popularity (πάσης δεξιᾶς προσθιγγάνων καὶ θύρας ἔχων ἀκλήστους τῷ θέλοντι δημοτῶν καὶ διδοὺς πρόσρησιν ἐξῆς πᾶσι).

Points of contrast:

- Nicias's reason for distancing himself from public and social life is fear of false accusers (διακείμενος εὐλαβῶς πρὸς τοὺς συκοφάντας). On the contrary, Agamemnon pretends openness to be chosen as commander (ἐσπούδαζες ἄρχειν Δαναΐδαις πρὸς Ἴλιον).
- Nicias works hard in office (διετέλει μέχρι νυκτός, ἐκ δὲ βουλῆς ὕστατος ἀπῆει πρῶτος ἀφικνούμενος), whereas Agamemnon strives only when trying to get elected (ἐσπούδαζες ἄρχειν Δαναΐδαις πρὸς Ἴλιον).
- Nicias's friends are his supporters (οἱ δὲ φίλοι τοῖς ἐπὶ τὰς θύρας φοιτῶσιν ἐνετύγχανον καὶ παρητοῦντο συγγνώμην ἔχειν). On the contrary, Agamemnon neglects his friends (οἷς φίλοις οὐκέτ' ἦσθα τοῖς πρὶν ὥς πρόσθεν φίλος).
- Power had no effect on Nicias's character; he remained just as distant and unsociable as ever (εἰ δὲ μηδὲν ἐν κοινῷ πράττειν ἔχει, δυσπρόσοδος ἦν καὶ δυσέντευκτος). In contrast, power altered Agamemnon's demeanor (ἐπεὶ κατέσχευ ἀρχάς, μεταβαλὼν ἄλλους τρόπους); he was no longer as warm and friendly toward his old companions (οἷς φίλοις οὐκέτ' ἦσθα τοῖς πρὶν ὥς πρόσθεν φίλος), becoming aloof, hard to reach, and rarely seen at home (δυσπρόσιτος ἔσω τε κλήθρων σπάνιος).

6. Answers may adopt a variety of approaches but should consider the relationship between form and meaning. Because a summary is provided, the focus of the question is on the literary or rhetorical effect of the passage.

Plutarch stresses the key traits of Nicias's behaviour and disposition. Points should consist of a clearly understood Greek quotation, an analysis of its form (literary or rhetorical feature) and an exploration of its intended effect on the reader. They may include:

- Use of the participle διακείμενος to highlight that the avoidance of false accusers is a character trait and not just an example of something he has done.
- Use of οὕτω with εὐλαβῶς and emphatic position at the beginning of the clause to stress how cautious Nicias was toward false accusers.
- Anaphora/repetition of οὔτε (οὔτε ... οὔτε ... οὔτε ... οὐδ')
- Antithesis between ὕστατος ... πρῶτος highlights Nicias's diligence as a councilor.
- Use of two predicates that start with δυσ- (δυσπρόσοδος ... δυσέντευκτος) to stress Nicias's antisocial nature and/or the difficulty that a citizen would face in order to communicate with Nicias.
- Use of two participles (οἰκουρῶν καὶ κατακεκλειμένος) to emphasize Nicias's preference for staying secluded at home.
- Use of the genitive absolute causal participle ὥς ὄντος to underscore the effort of Nicias's friends to justify his unsociable behaviour by attributing it to his preoccupation with public affairs.

Mark in accordance with the markbands on page 3.

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