

Classical Greek

Advanced GCE **AS 7817**

Advanced Subsidiary GCE **AS 3817**

Mark Schemes for the Units

June 2009

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Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

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2971-2980 Literature 1

Marking Grids

The following grids should be used, in conjunction with the question-specific marking scheme, in awarding marks for questions in AS Greek Literature 1 (Units 2971-2980). These are generic marking grids and indicate the levels of response expected of candidates at each band.

The bands are not intended to correspond exactly with the final grade boundaries, which are determined at the awarding meeting, although their utility depends on some degree of closeness of fit. A working assumption is that grade boundaries will approximate to the grade thresholds of the Uniform Mark Scale (A – E = 80% – 40% in 10% steps).

When placing an answer in a particular band, examiners should be aware that an answer which matches closely the band descriptors should be placed at or close to the midpoint of the band. There is flexibility in placing marks higher or lower in a band according to the degree of correspondence to the band descriptors. Examiners should seek best fit, not exact match. Full marks should be awarded to answers which, in the examiner's view, are as good as could reasonably be expected at this level.

Quality of Written Communication

10% of marks awarded for this unit are assigned to quality of written communication (Assessment Objective AO2 (iii)). Examiners should use the following bands in awarding these marks:

	Assessment Objective 2 (iii)
Band 1	[6] Expressed with fluency and sophistication. Logically planned and thought through. Very accurate spelling, punctuation and grammar in either case.
Band 2	[5] Clearly written and planned. Spelling, punctuation and grammar have only a few minor blemishes.
Band 3	[3-4] Conveys meaning adequately despite shortcomings in spelling, punctuation, grammar, expression and/or organisation.
Band 4	[1-2] Serious weaknesses in spelling, punctuation, grammar and/or organisation which impede meaning and argument. Random spelling of Classical names.
Band 5	[0] Wholly lacking sense of logic and/or scores 0 for spelling, punctuation and grammar.

Grid 1

30-mark questions

	Assessment Objectives 2 (i) and (ii)	
Band 1	[26-30]	Intelligent and thorough knowledge and understanding of the Greek text, well directed at question. At least 4 examples cited with clear and perceptive discussion.
Band 2	[21-25]	Good grasp of text. At least 4 examples cited, with coherent discussion, but less sophisticated and wide-ranging, or with fewer examples, than a Band 1 answer.
Band 3	[16-20]	Sound grasp of text and question. At least 3 examples cited, but discussion lacks depth and coherence, or may be limited in scope. Possibly some misunderstanding of the Greek text.
Band 4	[11-15]	Basic grasp of text. At least 3 examples cited, but discussion is brief and shows little ability to relate examples to overall picture. Examples may not be particularly well chosen.
Band 5	[6-10]	Insecure grasp of text. At least 2 examples cited, but discussion is very brief, with little or no understanding of Greek literary idiom and/or overall picture.
Band 6	[1-5]	Little or no knowledge of text. At least 1 example cited, but discussion is minimal or wholly absent.

Grid 2

15-mark questions

	Assessment Objectives 2 (i) and (ii)	
Band 1	[13-15]	Intelligent and thorough knowledge and understanding of the Greek text well directed at question. 3 examples cited [if required by question] with clear and perceptive discussion.
Band 2	[10-12]	Good grasp of text. 3 examples cited [if required by question], with coherent discussion, but less sophisticated and wide-ranging, or fewer examples, than a Band 1 answer.
Band 3	[8-10]	Sound grasp of text and question. At least 2 examples cited [if required by question], but discussion lacks depth and coherence, or may be limited in scope. Possibly some misunderstanding of the Greek text.
Band 4	[6-8]	Basic grasp of text. At least 2 examples cited [if required by question], but discussion is brief and shows little ability to relate examples to overall picture. Examples may not be particularly well chosen.
Band 5	[3-5]	Insecure grasp of text. At least 1 example cited [if required by question] but discussion is very brief with little or no understanding of overall picture.
Band 6	[1-3]	Little or no knowledge of text. At least 1 example cited [if required by question], but discussion is minimal or wholly absent.

Grid 3

9-mark questions

	Assessment Objectives 2 (i) and (ii)	
Band 1	[8-9]	Thorough knowledge of text and full and clear description of context and/or events referred to.
Band 2	[7-8]	Good grasp of text and clear description of context and/or events referred to.
Band 3	[4-6]	Sound grasp of text but omission of detail in description of context and/or events referred to.
Band 4	[3-4]	Insecure grasp of text and inaccurate and/or incomplete description of context and/or events referred to.
Band 5	[1-2]	Little knowledge of text and little or no understanding of context and/or events referred to.

General Remarks on Mark Schemes

- (i) 9-mark questions: not all of the details cited in the mark schemes are essential for the full nine marks. Following discussion and agreement in the standardisation meeting, full marks can at the examiner's discretion be awarded to a candidate who has provided *either* a comprehensive summary of what has already happened, *or* an appropriately detailed focus on more immediate events – *or*, preferably, a judicious combination of both. The mark scheme merely anticipates some of the possible comments a candidate might make, and is not prescriptive. A candidate should be able to achieve full marks with a relatively brief answer. One way of looking at the question is to imagine that the candidate is trying to provide enough background so that a person not intimately acquainted with (that part of) the set text can understand what is happening in the passage: does the candidate do a good job of this?
- (ii) 30-mark questions: the points listed in the question-specific mark schemes are not necessarily the only points that could be made, and a candidate should be given full credit for a point which serves as an appropriate response to the question. Nor is it essential, of course, that a candidate make every point – or even the majority of points – suggested in the question-specific mark scheme, so long as the requirements of the question have been fulfilled to the standards agreed upon at the standardisation meeting. The question-specific mark scheme is for guidance only.

In calculating the number of examples which a candidate has provided, make sure that those counted as separate examples are clearly differentiated, and do not fully reward overlapping or very similar information twice. Smaller points based around single words or short phrases may count *towards* an 'example' but should not normally be counted as full examples on their own (although there may be exceptions to this). Full marks must be awarded to any candidate who has provided four substantial examples not compromised by misunderstanding or inaccuracy.

At AS-level, candidates are less likely to be aware of *stylistic* subtleties than at A2, and an examiner should to a certain extent be content with appropriate elucidation of the *content/meaning* of the text, as opposed to the nuances added by the *style*. However an answer which consisted entirely of the former without *any* reference to the latter, though it might still score highly if sensibly done, would be unlikely to gain *full* marks.

- (iii) 15-mark questions: the same considerations apply as in the 30-mark questions, except that not every 15-mark question will require elucidation of linguistic or stylistic material for its criteria to be met, and therefore in such cases appropriate discussion of content and meaning will be capable of gaining full marks. Where examples are asked for, full marks must be awarded to any candidate who has provided three substantial examples not compromised by misunderstanding or inaccuracy.

Question-Specific Mark Schemes

A1 = Q.1 in Papers 2971, 2972, 2973 and 2974.
A2 = Q.2 in Papers 2971, 2972, 2973 and 2974.
B1 = Q.1 in Papers 2975, 2976 and 2977, Q.3 in Paper 2972.
B2 = Q.2 in Papers 2975, 2976 and 2977, Q.4 in Paper 2972.
C1 = Q.1 in Papers 2978 and 2979, Q.3 in Papers 2973 and 2976.
C2 = Q.2 in Papers 2978 and 2979, Q.4 in Papers 2973 and 2976.
D1 = Q.1 in Paper 2980, Q.3 in Papers 2974, 2977 and 2979.
D2 = Q.2 in Paper 2980, Q.4 in Papers 2974, 2977 and 2979.

HOMER: *Iliad* XXIV

A1(a) *Candidates may refer to some of the following:*

- 1-2: Priam's sons befouling their clothes with tears.
- 3-4: abundant dung on Priam's face and neck ...
- 5: ... which he had gathered while grovelling.
- 6: daughters and daughters-in-law wailing throughout the house ...
- 7-8: ... remembering the many noble warriors killed by the Greeks.

In addition, give due credit for appropriate comments on the choice/arrangement of words, rhythm, etc.

[15]

(b) *Candidates may refer to some of the following:*

- 11: be of good courage and don't be afraid (imperatives at either end of line).
- 11: *ῥεσέ, μηδέ τι τάρβει* picked up later by line 21.
- 12: I haven't come here foreboding evil ...
- 13: ... but with good intentions.
- 13-14: Zeus, though far away, cares for and pities you.
- 13-14: maximally dactylic.
- 15-16: Priam is to go and ransom Hector ...
- 16: ... with gifts 'which will gladden the heart' (a generic description of gifts, but reassuring nevertheless).
- 18: though he is to go alone, he may take a herald.
- 21: don't be concerned with death or be afraid, picking up from line 11.
- 22: Hermes will be his guide ...
- 23: ... and bring him right up to Achilles ...
- 24: ... into Achilles' hut, in fact.
- 25: Achilles will not slay him or allow others to do so.
- 26: Achilles is not unwise or unreasonable or sinful.
- 25-26: *οὐτε* four times.
- 26: privative *ἀ-* thrice.
- 27: he will spare a suppliant, with kindness.

[30]

(c) Hecuba accuses Priam of losing the wisdom for which he was renowned. How could he go to the ships of the Greeks, alone, and meet the killer of his sons? Priam must have an iron heart. Achilles will have no pity or respect for Priam, as he is savage and faithless. Instead, Hector should be mourned remotely. Fate has decreed that his body should be torn apart by dogs in the dwelling of a violent man, whom she herself would like to bite and feed on. Such a revenge would be appropriate, for Hector died not in a cowardly way, but bravely defending Troy and its people.

[9]

A2 (a) Supplicating himself to Achilles, Priam also asks him to remember his own father, who is of a similar age to Priam. He imagines him being harassed by those around his home, with no protector. Yet at least he has hope, while he hears that Achilles is still alive, that his son will return home. For Priam, on the other hand, no sons remain of the fifty he had at the beginning of the siege. The last of these, sole defender of the city, Achilles killed. Therefore he has come to claim Hector's body, and brings ransom beyond counting. He begs Achilles to respect the gods, and pity him, remembering his own father. In fact, Priam is far more piteous, and has endured something no one else has – reaching to touch the face of his sons' killer.

[9]

(b) *Candidates may refer to some of the following:*

- 1: ἃ δαίλ' (cf. line 23).
- 2: 'truly you have endured many evils in your soul' (cf. line 23).
- 2-4: expresses admiration for Priam's courage in coming to the Greek ships 'alone' and meeting his sons' killer (N.B. use of rhetorical question).
- 4: ἀδύμετόν δ' οὐ τοι ἦτορ – complimentary, unlike Hecuba's use of the same phrase at l. 205.
- 5: bids Priam sit down ...
- 5-6: ... and suggests that they both let their sorrows lie quiet in their hearts.
- 7: no profit comes from chill lament (cf. line 24).
- 17-20: Achilles expresses his sympathy by showing an awareness of Priam's former greatness and good fortune ...
- 21-22: ... which contrast greatly with his current circumstances.
- 23: ἄναχσο.
- 23: 'don't wail ceaselessly in your heart' (cf. line 1).
- 24: cf. line 7.
- 24-25: the fruitlessness of grieving.
- 25: πρὶν ... πάθηθαι; cf. line 1 πολλά κάκ' ἄναχσο.

[30]

(c) Candidates may refer to some of the following:

- 8-11: Peleus' former good fortune ...
- 12-14: contrasted with his only having one son, and that son παναίριον.
- 14-16: Achilles' sorrow/guilt at being stuck at Troy and failing to care for his elderly father.
- 16: ... and all he's doing at Troy is αἰ ... κήδων ἢ δὲ σὰ τέκνα.

Give appropriate credit for judicious comment on the words themselves.

[15]

PLATO: *Phaedo*

B1(a) The prescribed portion begins with Cebes asking why people say that it is not permitted to kill oneself: a person for whom it is better to die than to live (or who thinks this is the case) cannot bring about his death without impiety. Socrates suggests that the gods are our guardians and men are one of their 'possessions': if one of Cebes' possessions had killed itself against his will, he would be angry and punish it. Therefore a person ought not to commit suicide unless a god sends some necessity upon him.

[9]

(b) Expect something along the lines of the following, with enough precise reference to the text to convince that it is being understood in Greek (as opposed to a translation being memorised).

Cebes agrees, but is worried that this idea does not sit easily with the philosophers' readiness to die. The gods are the best overseers in the world, and are watching over them, so how is it reasonable for the wisest men to regard their leaving of the gods' service (i.e. death) with equanimity? Such a man does not think that, being free, he can look after himself better than they do. A foolish man, on the other hand, might run away from his master without realising that, if his master is good, he should stay with him as long as possible – but a sensible man always desires to be in the company of someone better than himself. Therefore, looked at this way, wise people should be troubled at dying, and foolish ones should welcome death.

[15]

(c) Candidates may refer to some of the following:

- 17-18: let me try to make a more convincing defence than I did before the judges.
- 19-22: if I didn't believe that ... I would be wrong not to grieve at death.
- 22-23: but as it is, you may rest assured that I expect ...
- 23-24: I would not assert this positively/confidently – qualification of the above.
- 24-25: πάνυ ἀγαθοῦς ...
- 25: εὖ ἴστε ...
- 25: εἴπερ τι ἄλλο τῶν τοιούτων.
- 26: διασχυρισαίμην ἂν καὶ τοῦτο (cf. lines 23-24).
- 23-24 and 24-26: chiasmic arrangement of καὶ τοῦτο μὲν ... οὐκ ἂν διασχυρισαίμην and ὅτι μέντοι ... διασχυρισαίμην ἂν καὶ τοῦτο.
- 26-27: therefore I do not grieve as much ...
- 27: but I have high hopes ...
- 27: εἶναι τι, a slight qualification.
- 28: ὥσπερ γε καὶ πάσαι λέγεται with limiting γε – as has long been said, as far as one can rely on that (– and reinforcing καὶ – it's a long-established idea?).
- 28: πολὺ ἄμεινον.

[30]

B2 (a) Cebes objects that men do not believe that a person's soul does not cease to exist after death.

Socrates asks whether the souls of dead men are in Hades or not. According to an ancient tradition they go from the world of the living to Hades and back again, and are born from the dead. But if this is true, their souls must exist in Hades, for they could not be reborn if they did not exist – so if it can be proved that the living are born only from the dead, this will be sufficient proof of the continued existence of the soul after death.

[9]

(b) *Expect something along the lines of the following, with enough precise reference to the text to convince that it is being understood in Greek (as opposed to a translation being memorised).*

To prove that the living are born only from the dead, there should be consideration not only of human beings but also of animals and plants of every kind – anything which has birth. Are they all born – or generated – only from their opposites, in those cases where they have opposites (e.g. the good and the shameful, the just and unjust – and countless others)? As an instance, when something becomes greater, it must first have been smaller in order subsequently to have become greater. (N.B. the switch to the comparative opposites.)

[15]

(c) *Candidates may refer to some of the following:*

- 12: οὐκοῦν.
- 12-13: idea of reversion of state: smaller → greater → smaller.
- 15: καὶ μῆν (progressive).
- 15: γε (gives emphasis to new example).
- 15-16: two more examples of comparatives being generated from their opposites (relatively 'concrete' examples). N.B. chiasmic arrangement of meaning of words, 'from stronger ... weaker, from slower ... quicker'. (Opposite way round to that in 18-19.)
- 18: τί δέ;
- 18-19: two further examples, this time more abstract. N.B. chiasmic arrangement of meaning of words, 'worse ... from better, more just ... from more unjust'. (Opposite way round to that in 15-16.)

- 21: *ἰκανῶς οὖν*, indicating that a conclusion has been reached, from which a generalisation is made (21-22).
- 24: *τί δ' αὖ* – and what (of this point), in (its) turn?
- 24: *ἔστι τι καὶ τοίονδε* – is there some such thing, too? – emphasising that what follows is derived from what precedes.
- 24-27: Socrates now posits a two-way relationship between opposites, aided by parallelism and repetition (*ἀπὸ μὲν ... ἐπὶ / ἀπὸ δ' αὖ ... ἐπὶ, ἑτέρου ... ἑτερον ... ἑτέρου ... ἑτερον*).
- 27-29: example of the above, referring back to 13-14 (N.B. use of cognate nouns and infinitives *αὐξήσας / αὐξάνεσθαι, φθίσας / φθίνειν*).
- 31: *οὐκοῦν*, introducing second example.
- 31-32: third example.
- 32: *καὶ πάντα οὕτω*, proceeding towards a general conclusion.
- 32-33: *κἂν ... ἐνιαχοῦ*, concession making the following conclusion more palatable.
- 33-35: conclusion, strengthened by *ἔργῳ* (contrasting with *ὀνόμασιν* in 33), *πανταχοῦ* and *ἀναγκαῖον*, and also *ἐξ ἀλλήλων ... εἰς ἀλλήλα* emphasising the two-way relationship.
- 36: the acceptance of the conclusion enables Socrates to go on to claim that the living are generated from the dead.

[30]

SOPHOCLES: *Electra*

C1(a) *Candidates may refer to some of the following:*

- 1: *ἀλλ' ἢ μῆμνος, ὦ τάλανα* – are you mad?
- 2: do you mock – *γελάς* – both your and my misfortunes?
- 5: *οἶμοι τάλανα* – not the reaction of one who believes the news.
- 5-6: casts doubt on source of news – *πίσος βροτῶν λόγον τόνδ' εἰσακούσας*.
- 6: criticises Chrysothemis' gullibility – *ὦδε πιστεύεις ἄγαν*.
- 9: *τίν', ὦ τάλαινα, ἔχουσα πίσιν;* – where's the proof?
- 1, 5, 9: cumulative force of *τάλανα* thrice.
- 9-10: *ἐς τί ... βλέψασα* – where did you get this idea from?
- 10: *θάλασσι τῷδ' ἀνηκέστον πυρί* – unflattering description of Chrysothemis' mental state.

[15]

(b) *Candidates may refer to some of the following:*

- 14: I will tell all that I have seen – so what has she seen? Is there some hard evidence?
- 15-18: lengthy introduction, maintaining suspense. What do the details of the description signify?
- 15, 18: repetition of *πατρός* stresses that it is Agamemnon's tomb.
- 15, 16, 18, 22, 23: *τάφον, κολώνης, θήκη, τύμβου, πυρῶς* – five different words used to refer to Agamemnon's resting-place.
- 19: *ἰδουσα ... ἔσχον θαῦμα* – why this reaction?
- 19-20: possibility that Chrysothemis was being watched.
- 21: while she establishes that she is not being watched, we are kept in suspense.
- 22: she creeps (*προσέρπων*) nearer the tomb – more suspense.
- 22-23: at last she reveals what she has seen, *βόστροχον* being delayed as much as possible to maintain suspense.
- 16, 23: repetition of *vs-* root to suggest freshness of the offerings.

- 24-25: Chrysothemis' reaction, *ἐμποῖται τι μοι*.
- 25-26: the purport of the evidence revealed, the name 'Ορέστου again being significantly delayed after *φιλάτου βροτῶν πάντων*.
- 27-28: Chrysothemis' emotional reaction – *δυσφήμῳ ... οὐ, χαρᾷ, πύμπελγμ' εὐθὺς ὄμμα δακρύων*.

[30]

- (c) Having seen the lock of hair Chrysothemis knew that it was Orestes'. Apart from him, only she or Electra could have put it there, and they had not: Electra cannot leave the house (even to sacrifice). Nor could it have been Clytemnestra: they would have seen her, and it is not something she would have done in any case. Therefore the offering must have come from Orestes himself. So Electra should take courage. Destiny has never run one unbroken course: she was against them before, but she is with them now.

[9]

- C2 (a) *Expect some, but not all, of the following (the bracketed material about 'consequences' is not essential but some candidates may treat this as part of what Electra has 'promised'):*

Electra has told Chrysothemis that their brother is dead, despite the 'evidence' of his presence that Chrysothemis found – Electra has heard the whole story from the Paedagogus. She therefore asks her sister to join with her in killing Aegisthus – they cannot wait for Orestes' help any longer.

The benefits of this will be a name for piety, being called a free-born woman, and the chance of marriage, for worthiness in a woman entices men. Chrysothemis will win honour both for herself and for Electra. (The consequences of continued lethargy, on the other hand, are that they will continue to be defrauded of their inheritance and that their youth will wither away unwedded – for Aegisthus will not allow them to bear children who might grow to destroy him.)

[9]

- (b) *Candidates may refer to some of the following:*

- 1-2: they will be acclaimed by all (expressively rendered as *τίς ... ποτ' ἀσπῶν ἢ ξάνων ... οὐχί*).
- 3-9: vivid use of direct speech.
- 3: imperative *ἴδεσθε*.
- 3: dual linking Electra and Chrysothemis together as a pair.
- 4-5: anaphora of dual *ὦ*.
- 4: they will have saved their father's house together (N.B. dual).
- 5: they will have stood up to their enemies together (N.B. dual) ...
- 5: ... even though their enemies had the upper hand.
- 6: they will have risked their lives for vengeance (N.B. dual) – perhaps a less persuasive point!
- 7: they will be honoured and revered by all (*πάντας*) – N.B. combined duals, *ταύτω/τάδε*, chiasmic *φιλεῖν χρη ... χρη ... αἰεταί*.
- 8-9: their bravery will be honoured by all (*πανδημῷ πόλει ... ἅπαντας*) at feasts.
- 7, 9: insistence that this will happen suggested by *χρη ... χρη ... χρεών*.
- 10: further emphasis that everyone will say this – *πᾶς τις ... βροτῶν*.
- 10: further dual (*νὼ*).
- 11: *ὥστε μὴ κλειπὲν κλέος ...*
- 11: ... *ζώσαν θανούσαν* (still dual).
- 12: *ὦ φίλη*.
- 12: imperative *παίσθητι*.
- 12: *σχεπόμεναι πατρί* emphasising responsibility to father.

- 13: σύγκειν' ἀδελφῷ emphasising responsibility to brother – N.B. same structure as previous idea, repetition of συν- prefix.
- 13: responsibility of her sister emphasised – παῦσον ... ἑμέ.
- 14: benefit to herself emphasised – παῦσον ... σαυτήν – N.B. same structure as previous clause, repetition of παῦσον.
- 14-15: final point emphasises undesirability of inaction by provoking guilt: idea enhanced by polyptoton αἰσχρὸν αἰσχροῦς and implication that if Chrysothemis is to be regarded as one of τοῖς καλῶς πεφροσμένοις she must act as her sister recommends.

[30]

(c) Candidates may refer to some of the following:

- 21: Electra has been struck by recklessness.
- 22: she is behaving in an inappropriately militaristic way – taking up arms, calling on her sister to 'enlist'.
- 23: reminder that Electra is a woman, not a man (γυνή ... αὐδ' ἀνὴρ spelt out in the Greek), emphasised by αὐκ αἰσχροῦς;
- 24: she is no match for her enemies in strength.
- 25: their fortune increases daily ...
- 26: while that of Chrysothemis and Electra ἀπορρεῖ and ἐπὶ μηδὲν ἔρχεται.
- 27-28: impossibility of taking on such a man and escaping with impunity (possible wrestling metaphor).
- 29-30: if they are overheard, they will end up worse off than they are already. Vivid ὄρα ... μὴ μείζω κακὰ, κακῶς/κακά.

[15]

HERODOTUS: Book VIII

D1(a) Expect the basic ideas and a smattering of the detail from what follows:

An Athenian announces that the Persians are in Attica and are wasting it with fire. The city of Athens is taken. Some Athenians try to defend themselves in the Acropolis (either they were too poor to withdraw to Salamis or they believed the wooden wall oracle). The Persians shoot fire-arrows, the Athenians refuse to listen to terms of surrender and roll stones down on their besiegers. At last, however, the Persians find a way up, the Athenians commit suicide or are killed by the Persians (though suppliants), the temple is plundered and the Acropolis is burnt. Xerxes sends a messenger to Artabanus at Susa to announce his success then tells the Athenian exiles who are with him to sacrifice in the Acropolis, presumably to make amends for the sacrilege he has committed. The olive tree in the shrine of Erechtheus sprouts up again despite being burnt by the Persians.

Hearing of the above, some of the Greeks at Salamis are panic-stricken and prepare to flee; the rest decide that the fleet should sail to defend the Isthmus of Corinth.

[9]

(b) Candidates may refer to some of the following:

- 4-5: if the ships put out to sea from Salamis, there will no longer be any country left for which to fight.
- 5-6: everyone will go back to his own city.
- 6-7: neither Eurybiades nor anyone else will be able to restrain them.
- 7-8: the army will be scattered.
- 8: Greece will be destroyed through lack of wisdom.
- 8-10: Mnesiphilus urges Themistocles to try to undo this plan, by persuading Eurybiades to change his mind so that the ships will stay where they are.

[15]

(c) *Candidates may refer to some of the following:*

- 10-11: Mnesiphilus' advice pleases him – because it is good advice?
- 11-12: he does not reply to Mnesiphilus – why?
- 12-13: choice of words, *ἐθέλειν ... σκηπτοῦν*.
- 13-14: Eurybiades invites Themistocles aboard and Themistocles sits beside him – shows Themistocles' importance, the respect in which he is held?
- 14-15: Themistocles repeats everything (*πάντα*) that he heard from Mnesiphilus, as if it were all his own idea (*ἑαυτοῦ ποιούμενος*).
- 15-16: but he is capable of adding *ἀλλὰ πολλὰ ...*
- 16: ... until he prevails, *ἔς ὃ ἀνέγνωσε*.
- 18-20: Themistocles takes the floor before Eurybiades has a chance to give the reason for calling the meeting – impetuosity?
- 19-20: *πολλὸς ... δεόμενος* – he speaks long, vehemently and earnestly to the assembled admirals.
- 20-22: Themistocles is not popular with Adeimantus.
- 23: his witty retort to Adeimantus.
- 23: significance of *τότε ἡπίως*.
- 24-25: Themistocles, who has his own agenda, wisely passes over his previous arguments ...
- 26-27: ... because of the possible repercussions if he made accusations.
- 27: ever resourceful, he has other points (*ἄλλου λόγου*), of a more positive nature, which he can make instead.

[30]

D2 (a) *Expect a smattering – by no means all – of the details from the first and second paragraph below, plus a lead-in to the passage printed on the paper along the lines of the third paragraph below:*

The trireme from Aegina bringing the sons of Aeacus arrives, and the Greeks stand out to sea. Immediately the enemy attacks. As the other Greeks begin to back water and beach their ships, Aminias of Pallene charges an enemy ship, becomes entangled with it, and thereby brings others to his rescue. (This is the Athenian version of events; the Aeginetans say that the ship of the Aeacidae began the battle. There is also a story of a spectral woman chiding the Greeks for backing water.)

The Phoenicians face the Athenians and the Lacedaemonians the Ionians, on the east. The Persians took many Greek ships, but most of theirs were destroyed at Salamis by either the Athenians or the Aeginetans, since the Greeks fought an orderly, disciplined battle and the Persians were disorganised. However, the Persians fought better than they had off Euboea, because the king was watching them.

Artemisia's ship was being pursued by one from Attica. Unable to escape because friendly ships blocked her way, she decided to charge one of them, that of Damasithymus of Calyndus.

[9]

(b) *Candidates may refer to some of the following:*

- 1-2: *εὐτυχίῃ* (cf. line 14) *χρησαμένη διπλῇ ἑαυτὴν ἀγαθὰ ἐργάσατο*.
- 2-5: not only does she escape danger, but the Athenian captain thinks that hers must be a Greek ship or a deserter from the enemy fighting on the Greek side.
- 5-6: *τοῦτο μὲν τοιοῦτο αὐτῇ συνένηκε* (cf. line 14) *γενέσθαι ...*
- 6: *τοῦτο δὲ συνέβη* ...
- 7-8: paradox that she won great favour in the king's eyes, whilst actually working harm, expressed strongly in the Greek – *κακὸν ἐργασαμένην ... αὐτὴν μάλιστα εὐδοκμήσαι, ἀπὸ τούτων*.

- 8-10: story of how Xerxes saw the event and was told by one of his hangers-on that it was Artemisia sinking an enemy ship.
- 11: a degree of irony in τὸν ἐπαρέσθαι· αἱ ἀληθείας ἐστὶ Ἀρτεμισίας τὸ ἔργον.
- 12: his men know σαφέως the ensign of her ship, which might have worked out badly ...
- 12-13: ... except that they assume the Calyndian ship is Greek!
- 13-15: to top everything else – τὰ τε γὰρ ἄλλα ... αὐτῇ συνήνεκε (cf. line 5) ἐς ἐπιτυχίην (cf. line 1) γεγόμενα καὶ ... – there are no Calyndian survivors to accuse her!

[30]

(c) *Candidates may refer to some of the following:*

- 15-17: Xerxes' famous statement (reinforced by chiasmus) that οἱ μὲν ἄνδρες γέγοναί μοι γυναῖκες, αἱ δὲ γυναῖκες ἄνδρες, which says little for the fighting ability of his men, and/or for the quality of his own judgment and attitude towards his men.
- 22-23: unlike the Greeks, many of the Persians who lost their ships were drowned, because they could not swim – something of a deficiency for a sailor marine.
- 23-24: ignominious way in which most (αἱ πλείους) of their ships were destroyed: αἱ πρόται turn to flight ...
- 24-27: but οἱ ὀπίσθε πεταγμένοι are pressing forward and dash into the retreating ships.
- 25-26: ὥς ἀποδεχόμενοι τε καὶ αὐτοὶ ἔργον βασιλείᾳ – dubious motivation for pressing forward?

[15]

2991 Literature 2

Section A: Translation

Examiners will devote time at standardisation to arriving at an agreed accurate translation of each passage; discussion will include accepted variations in translation encountered in marking, and will take account of vocabulary lists and suggested translations in various editions of the set text.

Each passage is divided into sub-sections with an appropriate allocation of marks. The working total for each passage is 60 marks. Marks will be deducted from each sub-total for errors in translation: as a general rule (subject to modification for individual questions during standardisation) up to two marks may be deducted for an inflected word (one for the basic meaning of the word, one for its inflection or syntactic relationship with the rest of the phrase); one mark may be deducted for an erroneous uninflected word. No section of the passage will receive less than zero, however many errors it contains. The same mistake will not be penalised more than once (unless decided otherwise at standardisation for a particular case), and a mistake that is consequential on an earlier one will not be penalised (unless it is thought appropriate to do so at standardisation). Bad transliterations of proper nouns will be penalised. Where a zero score is likely, examiners should look for something to credit within that sub-section and, if they find such, award one mark. There should be a maximum number of marks which can be awarded in this way per question, and this will be agreed at standardisation.

Examiners will record the number of marks the candidate has achieved for each sub-section in the margin. The boundary between sub-sections may be indicated by a vertical bar-line in the script. Omission may be indicated by a caret for each omitted word or phrase, as appropriate and as agreed at standardisation. Inaccuracies may be indicated by an underlining of the incorrect word(s). Single marks awarded to credit material in a sub-section which would otherwise achieve a score of zero should be indicated by the annotation '0+1' in the appropriate part of the margin.

Sectional marks should be added up and the total mark recorded and surrounded by a circle in the margin. The total should then be transferred to the front of the answer booklet: at this point it should be halved to give a mark out of 30, any half-marks being rounded up.

Mark breakdowns for individual questions

1	(i)	<i>“εἴη ... ἀργυρότοξες,</i>	[8]
		<i>εἰ δὲ ... τιμὴν.</i>	[7]
		<i>“Ἐκταρ ... μαζόν·</i>	[7]
		<i>αὐτὰρ ... γόνος,</i>	[5]
		<i>ἦν ἐγὼ ... ἀπτήλια</i>	[6]
		<i>καὶ ἀνδρὶ πόρον παράκοιτιν,</i>	[4]
		<i>Πηλεΐ, ... ἀθανάτοισι,</i>	[7]
		<i>πάντες ... γάμου·</i>	[6]
		<i>ἐν δὲ σὺ ... φόρμιγγα,</i>	[6]
		<i>κακῶν ... ἄπιστε.”</i>	[4]
			[= 60]
	(ii)	<i>πρῶται ... κεφαλῆς·</i>	[16]
		<i>κλαίων ... ὄμιλος.</i>	[4]
		<i>καὶ νῦν κε ... πηλάων,</i>	[13]
		<i>εἰ μὴ ἄρ’ ... μετηύδα·</i>	[7]
		<i>“εἴξατέ ... διελθέμεν·</i>	[5]
		<i>αὐτὰρ ... κλαυθμοῖο,</i>	[5]
		<i>ἐπὶν ἀνάγνωμι δόμονδε.”</i>	[3]

- Ὡς ἔφαθ', ... ἀπήνη. [7]
[= 60]
- 2 (i) "πρῶτον ... σκεπνῶμεθα [4]
τί ἐστιν ... εἰπεῖν." [8]
"τί δέ, ... φάρμακον [16]
ὅτι χορή ... διαλέγεσθαι; [7]
φησὶ ... διαλεγόμενους, [5]
δεῖν ... τῷ φαρμάκῳ [10]
εἰ δέ μή, ... ποιούντας." [10]
[= 60]
- (ii) "καὶ μὲν ... λέγειν, [19]
ὅτι ... οὐσα, [11]
καὶ κατὰ τοῦτον ... ἀναμνησκόμεθα. [14]
τοῦτο δὲ ἀδύνατον, [3]
εἰ μὴ ... ψυχῇ [6]
πρίν ... γενέσθαι." [7]
[= 60]
- 3 (i) ἀνεμμένη ... στρέφη. [6]
οὐ... Αἰγισθος, [4]
ὅς ... φίλους [10]
νῦν ... ἐμοῦ γε [8]
καίτοι ... ἐξέμπαυ [7]
ὥς θρασύα ... ἄρχω, [6]
καθυβρίζουσα ... σά. [6]
ἐγὼ ... ἔχω, [4]
κακῶς δέ σε ... θαμά. [9]
[= 60]
- 3 (ii) φεῦ ... λέξω; [3]
ποῖ ... ἔλθω; [5]
κρατεῖν ... σθένω. [5]
τί ... ἄλγος; [3]
πρὸς ... κύρεις; [4]
ἦ ... τόδε; [7]
τόδ' ἔστ' ἐκεῖνο, [3]
καὶ ... ἔχον. [4]
οἴμοι ... συμφορᾶς. [6]
οὐ ... τάδε; [7]
ὦ σῶμ' ... ἐφθαρμένον. [6]
αὐτοὶ ... ξένε. [7]
[= 60]
- 4 (i) "Δημάρχη, ... στρατῇ. [9]
τάδε ... φθεγγόμενον, [10]
ἀπ' Ἐλευσίνος ... συμμάχοισι. [9]
καὶ ἦν ... Πελοπόννησον, [7]
κίνδυνος ... ἔσται, [10]
ἦν δὲ ... Σαλαμῖνι, [7]
τὸν ναυτικὸν ... ἀποβαλεῖν." [8]
[= 60]
- (ii) Θεμιστοκλῆς ... διέβαλλε, [6]

Ἀθηναῖοι δὲ ἐπαίθοντο	[2]
ἐπειδὴ ... εὐβουλος,	[13]
πάντως ... πείθεσθαι.	[6]
ὡς δὲ αὐτοὶ ... ἦσαν,	[5]
αὐτίκα ... πλοῖον,	[9]
τοῖσι ... φράσαι	[14]
τῶν ... ἐγένετο.	[5]
	[= 60]

Section B: Essay

Examiners will look always for good detail, good argument, and good expression. The detail will have to be relevant, even if at only a basic level, to the requirements of the question. With argument, examiners should not be too demanding. The important point is that candidates should be aware what the question demands and make an attempt to confront it.

There may not be a standard answer to an essay question: examiners should be flexible, and particularly responsive to the merits of essays which do not adopt a standard approach. While detail is important, essays where depth of analysis has limited the inclusion of factual detail should be treated sympathetically. In such cases, the examiner must look for evidence of knowledge, though the text may be treated more allusively and fleetingly than in more pedestrian essays, and reward it accordingly, while remaining on guard against memorised classwork and wide-ranging allusion designed to shore up faltering knowledge.

Essays will be marked in accordance with the following scheme, in conjunction with the bullet points listed in the question and any other specific points that may be made in individual Mark Schemes. Failure to address one or more of the bulleted suggestions should not necessarily disadvantage the candidate, but the examiner will need to assess whether such failure has compromised a balanced treatment of the question.

	Assessment objectives 2(i) & (ii)	Assessment objective 2 (iii)
Band 1	[23-27] Intelligent and thorough knowledge of the text(s), well expressed, and well directed at the question. Do not hesitate to use the higher marks for obviously articulate, knowledgeable and thoughtful candidates.	[3] Expressed with fluency and sophistication. Logically planned and thought through. Very accurate spelling, punctuation and grammar in either case.
Band 2	[20-22] Obvious quality in understanding of the text, sensibly and convincingly applied to the question. Some weaknesses in the overall answer: there may be excellent analysis, but insufficient detail to convince the examiner of thorough knowledge; there may be copious detail but no discussion; or the treatment of the text/question may not have struck quite the right balance.	[2-3] Clearly written and planned. Spelling, punctuation and grammar have only a few minor blemishes.
Band 3	[17-19] Competent throughout. Knowledge sound, and some evidence of a thoughtful approach, but this not very consistently maintained; or insufficient detail despite reasonable depth of analysis.	
Band 4	[13-16] Essays in this band will be seriously lacking in either detail or discussion. The structure of the answer may well be shaky, and the scope narrow or one-sided.	[2] Conveys meaning adequately despite shortcomings in spelling, punctuation, grammar, expression and/or organisation.
Band 5	[10-12] Some coherent argument and detail from the texts; but knowledge limited, and/or the question not well confronted.	
Band 6	[7-9] Some informed attempt to confront the question – or at least one part of a two-part question – but detail not well applied to the requirements of the question.	[1] Serious weaknesses in spelling, punctuation, grammar and/or organisation which impede meaning and argument. Random spelling of Classical names.
Band 7	[0-6] Detail, argument, and expression all weak. The higher marks here will apply when there are from time to time some glimmerings of better things.	[0] Wholly lacking sense of logic and/or scores 0 under the other criteria.

Individual Questions

N.B. For assessment objectives 2(i) and (ii), award a maximum of 22 marks (i.e. no higher than Band 2) if no attempt has been made to address both 'halves' of the set text).

- 1 A full consideration of the bullet points with an appropriate amount of detailed textual reference should, in the case of a competent candidate, generate enough marks for Band 1 or Band 2. There may be a few essays from particularly strong candidates which take issue with the opinion expressed in the question, at least in part. Stronger candidates may consider how significant is the divine layer of causation, prominent in Book XXIV.

[27 + 3 = 30]

- 2 Examiners should expect a survey of the main arguments and ideas in the prescribed sections of the *Phaedo*, but be aware that the constraints of time will not allow everything to be dealt within full detail. Candidates should make reference to both 'halves' of the text in order to answer both parts of the question adequately; however, the 'can exist without it' idea occurs in both halves, whereas the 'better off' idea is mainly found in the first, so it is possible that candidates may concentrate more on the first. Band 1 candidates will take a robust critical stance against – or, possibly, for – Plato's ideas.

[27 + 3 = 30]

- 3 In this question candidates are invited to take a stance for or against Clytemnestra (which is something they generally enjoy doing), or to examine the arguments on both sides. They will need to support their opinions by showing a detailed knowledge of the text. Band 1 candidates will be distinguished by the quality of their citation, the fineness of their judgement and, perhaps, their willingness to see both sides.

[27 + 3 = 30]

- 4 The bullet points pick out some of the more obvious approaches to answering the question, but other valid ideas should be treated with equal respect by the examiners. The first bullet point invites discussion of Herodotus' language and prose style in a way which it is hoped will not be threatening for candidates who would be uncomfortable with this approach. A treatment which limits itself to the bullet points in a fairly obvious way should certainly be capable of receiving a Band 1 mark, provided that there is good citation of the text and some evidence of intelligent opinion.

[27 + 3 = 30]

2992 Unprepared Translation 1

Hearing 1 this 1 the-Greeks 1 took-counsel 1 about 1 the-present 1 dangers 1 and 1 some 1 said 1 it-was-necessary 1 leaving 2 the-pass 1 to-retreat 2 for 1 it-was 1 impossible 1 for 1 those-who-remained 2 to-get 1 to safety 1.

[24]

But 1 Leonidas 0 wanting 1 to-get 1 the-greatest 2 honour 1 for 1 himself 1 and 0 for-the-Spartans 1 ordered 1 the-other-Greeks 1 all 1 to-go 1 away 1 and 0 save 1 themselves 1, but 0 the-Spartans-0 themselves 1 remaining 1 not 1 to-leave 1 the-guarding 1 of-the-pass 1, for 0 it-was-necessary-for 1 the-bravest 1 of-the-Greeks 1 fighting 1 for 1 Greece 1 willingly 1 to-die 1.

[30]

So 1 with 1 the-allies 1 having-gone-away 1 the-Persians 1 with-the-Trachinian 1 having-gone 1 round 1 through 1 the-mountains 1 came 1 down 1 behind 1 the-Spartans 0. The-Greeks 0 learning-this 1 with 1 one 1 voice 1 begged 1 the-king 1 to-lead 1 [them] against 1 the-enemy 1 before 1 the-other-Persians 1 knew 1 they 1 had-come 1. And 0 Leonidas 0 very 1 pleased 1 with-the-bravery 1 of-the-soldiers 1 told-them 1 to-have-breakfast 0 quickly 1. For 0, he-said 1, you 1 will-dine 0 in-Hades 1.

[36]

90 marks

2981-2990 Literature 3

Section A: Commentary

Marking Grids

The following grids should be used, in conjunction with the question-specific marking scheme, in awarding marks for questions in A2 Greek Literature 3 (Units 2981-2990). These are generic marking grids and indicate the levels of response expected of candidates at each band.

The bands are not intended to correspond exactly with the final grade boundaries, which are determined at the awarding meeting, although their utility depends on some degree of closeness of fit. A working assumption is that grade boundaries will approximate to the grade thresholds of the Uniform Mark Scale (A – E = 80% – 40% in 10% steps).

When placing an answer in a particular band, examiners should be aware that an answer which matches closely the band descriptors should be placed at or close to the midpoint of the band. There is flexibility in placing marks higher or lower in a band according to the degree of correspondence to the band descriptors. Examiners should seek best fit, not exact match. Full marks should be awarded to answers which, in the examiner's view, are as good as could reasonably be expected at this level.

Quality of Written Communication

10% of marks awarded for this unit are assigned to quality of written communication (Assessment Objective AO2 (iii)). Examiners should use the following bands in awarding these marks:

	Assessment Objective 2 (iii)
Band 1	[4] Expressed with fluency and sophistication. Logically planned and thought through. Very accurate spelling, punctuation and grammar in either case.
Band 2	[3] Clearly written and planned. Spelling, punctuation and grammar have only a few minor blemishes.
Band 3	[2] Conveys meaning adequately despite shortcomings in spelling, punctuation, grammar, expression and/or organisation.
Band 4	[1] Serious weaknesses in spelling, punctuation, grammar and/or organisation which impede meaning and argument. Random spelling of Classical names.

Grid 1

18-mark questions

	Assessment Objectives 2 (i) and (ii)	
Band 1	[16-18]	Intelligent and thorough knowledge and understanding of Greek text (including historical and literary context, where appropriate), well directed at question. Well-chosen and wide range of examples cited, with clear and perceptive discussion. Correct use of rhetorical and other appropriate technical terms.
Band 2	[13-15]	Good grasp of text (including historical and literary context, where appropriate). Wide range of examples cited, with coherent discussion, but less sophisticated and wide-ranging, or fewer examples, than a Band 1 answer.
Band 3	[10-12]	Sound grasp of text and question (including historical and literary context, where appropriate). A range of examples cited, but discussion lacks depth and coherence, or may be limited in scope. Possibly some misunderstanding of Greek text.
Band 4	[7-9]	Basic grasp of text. Some examples cited, but discussion is brief and shows little ability to relate examples to overall picture. Examples may not be particularly well chosen.
Band 5	[4-6]	Insecure grasp of text. Few, and not always appropriate, examples cited; discussion is very brief with little or no understanding of overall picture.
Band 6	[1-3]	Little or no knowledge of text. Little or no citation of text, and discussion is minimal or wholly absent.

Grid 2

9-mark questions

	Assessment Objectives 2 (i) and (ii)	
Band 1	[8-9]	Intelligent and thorough knowledge and understanding of Greek text (including historical and literary context, where appropriate), well directed at question. Well-chosen range of examples cited with clear and perceptive discussion. Correct use of rhetorical and other appropriate technical terms.
Band 2	[7-8]	Good grasp of text (including historical and literary context, where appropriate). A range of examples cited, with coherent discussion, but less sophisticated and wide-ranging, or fewer examples, than a Band 1 answer.
Band 3	[4-6]	Sound grasp of text and question (including historical and literary context, where appropriate). Some citation of text, but discussion lacks depth and coherence, or may be limited in scope. Possibly some misunderstanding of Greek text.
Band 4	[3-4]	Insecure grasp of text. Little, and not always appropriate, citation of text; discussion is very brief with little or no understanding of overall picture.
Band 5	[1-2]	Little or no knowledge of text. Little or no reference to text, and discussion is minimal or wholly absent.

General Remarks on Final Mark Schemes

The points listed in the Final Mark Schemes are not necessarily the only points that could be made, and a candidate should be given full credit for any point which serves as an appropriate response to the question. Nor is it essential, of course, that a candidate make every point – or even the majority of points – suggested in the question-specific Final Mark Scheme, so long as the requirements of the question have been fulfilled to the standards agreed upon at the standardisation meeting. The question-specific Final Mark Scheme is for guidance only.

At A2-level, candidates should be more aware of *stylistic* subtleties than at AS, and an examiner should not award full marks for an answer which contents itself with the elucidation of content/meaning and does not make appropriate comment on the nuances added by the style.

Individual Questions

A1 = Q.1 in Papers 2981, 2982, 2983 and 2984.
 A2 = Q.2 in Papers 2981, 2982, 2983 and 2984.
 B1 = Q.1 in Papers 2985, 2986 and 2987, Q.3 in Paper 2982.
 B2 = Q.2 in Papers 2985, 2986 and 2987, Q.4 in Paper 2982.
 C1 = Q.1 in Papers 2988 and 2989, Q.3 in Papers 2983 and 2986.
 C2 = Q.2 in Papers 2988 and 2989, Q.4 in Papers 2983 and 2986.
 D1 = Q.1 in Paper 2990, Q.3 in Papers 2984, 2987 and 2989.
 D2 = Q.2 in Paper 2990, Q.4 in Papers 2984, 2987 and 2989.

HOMER: *Iliad* XXIV

A1(a) *Candidates may refer to some of the following:*

- 1: dogs have not yet eaten him – nor birds (N.B. position of *οἰωνοί*).
- 2-3: he still lies beside Achilles' ship in exactly the same condition (*αἶψας*).
- 3-4: he has been lying there for eleven days.
- 4: his flesh is not decaying.
- 4-5: worms (N.B. position of *εὐλαί*) are not, as is customary with those who have died in battle, eating him (N.B. enjambement of *ῥεθούσ'*).
- 4 (twice), 8, 10: repetition of *οὐδέ*.
- 4-5: balance of *οὐδέ ... ῥεθούσ'*.
- 6-7: despite Achilles' treatment of Hector's corpse ...
- 8: ... he has not disfigured it.
- 8: *θηοῖό κεν αὐτὸς ἐπελθὼν*.
- 9: he is 'dewy-fresh' ...
- 9: ... washed clean of blood ...
- 10: ... and doesn't have any pollution.
- 10-11: his wounds have closed up ...
- 11: ... even though many had driven bronze into him.
- 12-13: this is because the gods care for him.

[18]

(b) *Candidates may refer to some of the following:*

- 15: Priam calling a god *τέκος*.
- 15-19: Priam draws a moral conclusion from what he has been told. Hector's body has been miraculously preserved because of his piety – he gave the gods their due gifts. Priam is, of course, addressing a god as he says this.
- 19-20: Priam is himself (unknowingly) offering a gift to a god.

- 20: he will indeed go *αὖν θεοῖσιν*, and he does not need to offer a gift to achieve this.
- 23: Hermes teases Priam – and, as a god, he can scarcely be said to be 'younger' than Priam.
- 23: assonance of *περὶ ἄμειο, γεραιό ... πείσεις*.
- 24-26: Hermes humorously pretends to be afraid of Achilles, should Achilles be defrauded of part of his ransom.

[18]

A2(a) Candidates may refer to some of the following:

- 1: far dearest in her heart of all her children.
- 1: alliteration of *πάντων πολὺ φίλτατε παῖδων*.
- 2: while alive he was dear to the gods ...
- 3: ... and so they have cared for him in death.
- 2-3: repetition of *παρ* to stress antithesis of *ζωός ... ἐν θανάτοιο*.
- 4-6: fates of Hecuba's other sons, also moving (N.B. frequentative verb) ...
- 7-9: ... contrasted with that of Hector himself (*αὖ* in emphatic position, further frequentative verb in line 8).
- 4-9: N.B. Hecuba does not mention the other sons of hers who were killed by Achilles, laying stress on his cruel treatment.
- 9: finality and futility of death also expressed by *ἀνέστησεν δέ μιν οὐδ' ὥς* (of Patroclus).
- 10-12: pathos of description of Hector's body as *ἑσπόμενος* and *πρόσφατος*, and of, e.g., *ἀγανοῖα βέλεσσαν*.

[18]

(b) Candidates may refer to some of the following:

- 15: Helen's great affection for Hector (on the structure and alliteration of this line cf. line 1).
- 16-17: she regrets her elopement to Troy with Paris – forceful *ὥς πρὶν ὄφελλον ὀλέσθαι*.
- 18-20: Hector has treated her well despite the twenty (sic) years' worth of trouble she has caused.
- 21-25: indeed he deflected much unkindness from her; list of people who spoke badly to her.
- 24-25: repetition of *ἐπίεσσα*.
- 25: *ἀγανοφροσύνη* and *ἀγανοῖς*.
- 26: she grieves for Hector and for herself together ...
- 27-28: ... for she feels that she no longer has anyone in Troy who is kind to her, and everyone shudders at her (N.B. rhythm of end of line 28).

Candidates should talk intelligently about the self-pity Helen shows together with her genuine affection for Hector. Paris, her husband, receives relatively short shrift. Hector was obviously not a person to hold grudges, and comes over in Helen's speech as the soul of chivalry. On the other hand, most of the people whom Helen mentions as being unkind to her are female – this might suggest an ability to manipulate men (Hector, Priam, Paris), perhaps using their protective instincts, perhaps something else – which does not work on women!

[18]

PLATO: *Phaedo*

- B1(a) The popular image of philosophers is that they desire death, and indeed deserve it! Socrates says that there is truth in this image, but not in the way that *οἱ πολλοί* imagine: they do not know really in what way real philosophers desire death, nor in

what way they deserve it, nor what kind of death it is (a reward rather than a punishment).

On the language, candidates may refer to some of the following:

- 1: λέλυθεν, it has escaped the notice of them.
- 1: ἢ ... ἢ ... οἷον ...
- 1-2: θανατῶσι ... θανάτου ... θανάτου.
- 2: οἱ ὡς ἀληθῶς φιλόσοφοι.
- 3: χαίρειν εἰπόντες ἐκείνοις.

[9]

(b) Candidates may refer to some of the following:

- 5: ἄρα μὴ ἄλλο τι ἢ indicates that a precise definition follows.
- 5: definition, τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν ('release', a positive word).
- 5-6: καὶ εἶναι τοῦτο τὸ τεθνάναι – restatement of the question, with τὸν θάνατον now τὸ τεθνάναι.
- 6-9:
 - 6-7: χωρὶς μὲν ... χωρὶς δέ.
 - 6-7: ἀπὸ τῆς ψυχῆς ... τὴν ψυχὴν.
 - 6-8: ἀπαλλαγεν ... ἀπαλλαγείσαν.
 - 6-8: αὐτὸ καθ' αὐτὸ ... αὐτὴν καθ' αὐτήν.
 - 7: τὸ σῶμα ... ἀπὸ τοῦ σώματος.
 - 6-7: ἀπὸ τῆς ψυχῆς ... ἀπὸ τοῦ σώματος.
 - 6-7: chiasmus of ἀπὸ τῆς ψυχῆς ... τὸ σῶμα ... τὴν ψυχὴν ἀπὸ τοῦ σώματος.
 - 7-8: γεγονέναι ... εἶναι.
 - 8: ἄρα μὴ (subtly implying expectation of negative answer).
 - 8-9: ἄλλο τι ἢ ... ἢ τοῦτο.

[9]

(c) Candidates may refer to some of the following:

- 12-14: Socrates secures the agreement that philosophers are not interested in 'earthly pleasures'.
- 12: φαίνεται σοι.
- 13: use of loaded words such as ἐσπουδακέναι (where a milder verb might have proven more controversial) and τὰς ἡδονὰς καλουμένας.
- 16: argument moves from food and drink to love. Now that the pleasures of food and drink have been denied, Simmias has to stick to his guns.
- 18-21: the next agreement is also secured without controversy. Socrates now refers to τὰς περὶ τὸ σῶμα θεραπείας, reinforcing the dichotomy he is making between the body and the soul. ἐντίμους ἡγεῖσθαι performs the same function as ἐσπουδακέναι in line 13. Socrates refers to the ἡματίων διαφερόντων κτήσεις καὶ ὑποδημάτων rather than just ἡμάτια καὶ ὑποδήματα (loaded words again). τοὺς ἄλλους καλλωπισμοὺς is also loaded, and περὶ τὸ σῶμα recurs. τιμῶν ... ἢ ἀτιμάζων presents a stark choice between two polar alternatives, not allowing for 'I can see some point in having clothes and a decent pair of shoes'.
- 21-22: καθ' αὐτῶν; – the concession makes the argument even more palatable.
- 23: Socrates has succeeded; Simmias accepts the over-the-top verb ἀτιμάζων, at least as far as the ὡς ἀληθῶς philosopher is concerned.
- 24: οὐκοῦν ὅλως introduces general conclusion from specific instances.
- 24-26: conclusion punctuated by οὐ περὶ τὸ σῶμα ... ἀλλὰ ... πρὸς δὲ τὴν ψυχὴν, ἀφελείαν ... τετραφῆναι.

- 25: concessive *καθ' ὅσον δύνανται* to assert acceptance of conclusion.
- 28-30: reinforcement of conclusion – *δηλὸς ἔστιν, ἐν τοῖς τοιούτοις, ὅτι μάλιστα, διαφερόντως τῶν ἄλλων ἀνθρώπων, ἁπλοῦς ἀπολύων*.

[18]

B2(a) *The first four lines are included to assist candidates in establishing the context and working out that αὐτὴν in line 5 refers to 'the knowledge of equality'.*

Candidates may refer to some of the following:

- *Main point:* we have acquired a knowledge of the absolute forms of all abstractions such as equality, beauty, the good, the just, the holy, &c., before we are born.
- 5: οὐκοῦν.
- 5: λαβόντες ... ἔχοντες.
- 5-6: πρὸ τοῦ γενέσθαι ... ἐγενόμεθα ... πρὶν γενέσθαι ... πύθους γενόμενοι.
- 6-7: οὐ μόνον ... καὶ ... καὶ ... ἀλλὰ καὶ.
- 6-7: τὸ ἴσον ... τὸ μείζον ... τὸ ἔλαττον ... ξύμπαντα τὰ τοιαῦτα.
- 7-8: οὐ γὰρ ... μᾶλλον τι ἢ.
- 8-10: περὶ τοῦ ἴσου ... περὶ αὐτοῦ τοῦ καλοῦ ... αὐτοῦ τοῦ ἀγαθοῦ ... δικαίου ... ὁσίου ... περὶ πάντων οἷς ...
- 8: νῦν ὁ λόγος.
- 8-9: καὶ ... καὶ ... καὶ ... καὶ ... καὶ.
- 10: ἐπισφραγισόμεθα.
- 10: τὸ 'ὄ ἔστι'.
- 10-11: καὶ ἐν ταῖς ... καὶ ἐν ταῖς.
- 11: ἐρωτήσασιν ἐρωτῶντες.
- 11: ἀποκρίσασιν ἀποκρινόμενοι.
- 11: ἐρωτήσασιν ... ἀποκρίσασιν.
- 11: ἐρωτῶντες ... ἀποκρινόμενοι.
- 11-12: ὥστε ἀναγκαῖον.
- 12: τοῦτων πάντων τὰς ἐπιστήμας.
- 12-13: πρὸ τοῦ γενέσθαι εἰληφέναι – end of paragraph echoing beginning (line 5, λαβόντες ... πρὸ τοῦ γενέσθαι).

[18]

(b) Having acquired the knowledge of absolute equality and all the other such abstractions, and providing that it has not been forgotten, we must always be born knowing these things, and continue to know them during our lifetimes. The definition of knowing something is to have acquired knowledge and then retained it without losing it – the loss of such knowledge is what we term forgetting.

Supposing that we lost at birth the knowledge we had acquired before we were born, then afterwards by using our perception reacquired knowledge which we had had previously, the proper name for this process – which we tend to call 'learning' – would be 'recollecting'.

It has already been established that sometimes when a thing is perceived by one of the senses, it brings to mind another thing, which had been forgotten, associated with the thing so perceived (whether it is actually similar to it or not) [cf. 73c-74a].

Conclusion: One of two things is true: either we are all born knowing these things and know them throughout our lives, or those who are said to be learning during their lives are actually just remembering – in which case 'learning' would really be 'recollection'.

[18]

EURIPIDES: *Medea*

C1(a) Candidates may refer to some of the following:

- 1: *φῶ φεῦ* – playing on Creon's sympathy.
- 1-2: again, appealing to Creon's pity – *οὐ νῦν ... πρῶτον ἀλλὰ πολλάκις* – and stating that she is a victim of her reputation – *με ... ἔβλαψε δόξα* – which has done her great harm – *μεγάλα ... εἰργασται κακά*.
- 3-4: painting a picture of herself as a victim of her education, and implying by the manner in which she puts her idea (*χρη* ... *οὐποθ' ὅστις ἀρτίφρων πόφικ' ἀνήρ*) that all put in her position would turn out the same way, thereby denying responsibility.
- 4: *περσπῶς* and *ἐκ* – both indicate over-education.
- 5: such people incur the charge of idleness, *ἀργίας*. Has this charge really been levelled against her, or is she using it as a smokescreen for other, more justified accusations?
- 6: *φθόνον* ... *ἀλφάνουσε δυσμενή* (N.B. position).
- 6: *πρὸς ἀσπῶν* – implying Creon himself?
- 7: by implication, those who are against her are *σκαιοῖσι*.
- 7: *καὶνὰ προσέφρων σοφά* implies that she has brought benefits.
- 8: *δόξεις ἀχρεῖος καὶ σοφὸς πεφύκεναι* – emphasis on *δόξεις*, 'you will seem / be thought' ... but are not.
- 9: contrast with *τῶν ... δοκούντων εἰδέναι τι ποικίλον*, 'those who are thought clever', but are not.
- 10: *κρείσσων νομοθετῆς* (cf. *δόξεις* in line 8 and *δοκούντων* in line 9).
- 10: *ἐν πόλει*, cf. *πρὸς ἀσπῶν* in line 6.
- 10: *λυπρὸς φανῇ* – still appealing for sympathy, N.B. also emphasis on *φανῇ* (cf. *δόξεις* in line 8).
- 11: I myself share this fortune – again emphasising that she is not a unique force – *ἐγὼ, καὶ τῇ, τῇδε κοινωνῶ τύχης*.
- 12: *σοφὴ γὰρ οὐσα* ...
- 12: to some I am *ἐπιφθονος*.
- 13-14: lines dubious. Nevertheless, there is *τοῖς δ' ... τοῖς δὲ ... τοῖς δ' αὖ* marking other qualities she is thought to possess, and even a denial (*εἰμὶ ... οὐκ*) that she is *ἄγαν σοφή*. The multiplicity of opinions cited is meant to imply that none is accurate.
- 15: *αὐ δ' οὖν φοβῇ με*, egging Creon on.

[18]

(b) Candidates may refer to some of the following:

- 15: reassuring (or shaming) *μὴ τί πλιμμελὲς πάθης*;
- 16: *οὐκ ᾧδ' ἔχει μοι*.
- 16: *μὴ τρέσῃς ἡμῶς, Κρέον* ...
- 17: *οἷσ' ἐς πρᾶννοὺς ἄνδρας ἐξαμρτάνειν* – ironic.
- 18: *αὐ γὰρ τί μ' ἠδίκηκας* – on the surface reassuring, in actuality ironic.
- 18-19: *ἐξέδου ... ἦγεν* – she even states (in a reassuring way) the crime for which she intends to take vengeance.
- 19-20: she does hate her husband, however – emphatic *ἀλλ' ἐμὸν πόσιν μοῦ*, which renders the rest of her speech that much more credible.
- 20: ironic *αὐ δ', οἶμαι, σφφρονῶν ἔδρας τάδε*.
- 21: *καὶ νῦν ... ἔχειν* – reassuring, though a lie.
- 22: *νυμφεύετ', εὖ πράσσετε* – sounds encouraging (but probably also ironic).
- 22-23: her actual request confined to *τῇδε δὲ χθόνα ἔατε μ' οἰκεῖν*.
- 23: she is the one who has been wronged – *ἠδικημένοι* ...
- 24: ... but *σπρησόμεσθα* ...
- 24: *κρείσσονων νικώμενοι*.

[18]

C2(a) Candidates may refer to some of the following:

- 1: ὦ τέκνα τέκνα.
- 1: σφῶν μὲν (answered by ἐγὼ δ' in line 4) ἔστι δὲ πόλις καὶ δῶμ' – on one level this would mean Corinth, but Medea is actually referring to the underworld: so either the pathos of separation or the pathos of children about to die.
- 2-3: λιπόντες ... ἐμὲ (N.B. position) μητρὸς ἐστερημένοι.
- 2: ἀθλίαν ἐμὲ.
- 3: αἰεῖ.
- 4-8: Medea imagines the 'life events' of her children on which she will be missing out (because of their deaths, though on the surface because of her exile).
- 4: I shall go to another land as an exile – emphatic ἐγὼ δ' (answering σφῶν μὲν in line 1), delay of φυγὰς to emphatic position.
- 5: before I have enjoyment of you and see you happy – N.B. chiasmic structure and position of σφῶν.
- 6-7: imagined details of Medea's participation in their weddings.
- 8: ὦ δυστάλαινα ...
- 8: ... τῆς ἐμῆς αὐθαδίας.
- 9, 10: anaphora of ἄλλως, 'in vain'.
- 9: it was in vain I reared you.
- 10: it was in vain I toiled and was wasted with labours.
- 11: further emphasis on the hardship of childbirth.
- 12: ἢ μὴν ποθ'.
- 12: ἢ δύστηνος.
- 12-13: I had many hopes in you – N.B. arrangement of words and enjambement.
- 13: Medea will be deprived of support in her old age – N.B. balance of ὑμῖν and ἐμὲ.
- 14: they will not be there to prepare for her burial.
- 15: she will miss out on a ζηλωτὸν ἀνθρώποις.
- 15-16: but now this sweet thought has been destroyed – N.B. enjambement of γλαυκία φροντίς.
- 16: σφῶν ... ἐστερημένη – N.B. position of σφῶν.
- 17: λιπρὸν διάξω βίοντον ἀλγεινὸν τ' ἐμὸν – emphasis placed on adjectives by word order.
- 18-19: and you will no longer see your mother with loving eyes – N.B. enjambement of ὀψεσθ'.
- 19: dark hint of ἐς ἄλλο σχῆμ' ἀποστάντες βίου.

[18]

(b) Candidates may refer to some of the following:

- 20: φεῦ φεῦ.
- 20: why do you glance at me, children?
- 21: why do you smile (at me) ...
- 21: ... τὸν πανύστατον γέλωτα;
- 22: αἰαῖ.
- 22: τί δράσω; – deliberative question.
- 22: καρδία γὰρ οἴχεται (now addressing the Chorus)...
- 22: short phrases, absence of subordination.
- 20-22: anaphora of τί – the number of questions reflects her indecision/conflict.
- 23: ... since I saw ὄμμα φαειρὸν ... τέκνων.
- 24: οὐκ ἂν δυνάμην.

- 24-25: *χαίρωτο βουλευήματα / τὰ πρόσθεν* (enjambé) (cf. line 28) (now addressing her former designs).
- 25: I shall take my children from the land.
- 26-27: why must I, in wounding their father with the suffering of these, gain for myself two times the suffering? – N.B. polyptoton *κακοῖς/κακά*, alliteration with *καῖσθαι*, fourth use of a question in passage cited.
- 28: *οὐ δῆτ' ἔγωγε*.
- 28: *χαίρωτο βουλευήματα* – picking up from line 24.
- 29: *καίτοι τί πάσχω*; – signalling change of mind (now addressing herself).
- 29: do I want to suffer mockery ...
- 30: ... letting my enemies go unpunished? – N.B. word order.
- 29-30: another two questions, bringing the total up to six for the cited passage.
- 31: *τολμητέον τάδ'* – N.B. some editions punctuate as a (seventh) question.
- 31: *ἀλλὰ τῆς ἁμῆς κόκης* – exclamatory genitive.
- 32: (to think of) my even (*καί*) admitting such soft words into my heart.
- 33: *χαρεῖτε, παῖδες, ἐς δόμους* (addressing children again).
- 33-35: whoever is not allowed to be present at my sacrifice should take care (not to be) – parody of the religious formula requiring the departure of impure bystanders; distancing herself from the deed by calling it a sacrifice; forbidding the Chorus to interfere, which shows either determination or, possibly, weakness (another change of addressee).
- 35: *χαῖρα δ' οὐ διαφθερῶ* – determination? or chivvying herself along?
- 36: *ᾶ ᾶ* introducing a further change of mind (if lines are genuine).
- 36: *μὴ δῆτα ... μὴ* (now addressing her heart).
- 36: do not do these things, my heart.
- 37: *ἔασον αὐτούς*.
- 37: *ὦ τάλαν*.
- 37: *φείσσαι τέκνον*.
- 38: if they live there (= Athens) with me they will gladden you.

[18]

ARISTOPHANES: *Acharnians*

D1(a) Candidates may refer to some of the following:

- 1: *καίτοι δέδοικα πολλά*.
- 1-2: Dicaeopolis knows the ways of country folk ...
- 2: *χαίροντας σφόδρα* ...
- 3-4: ... if an *άνήρ ἀλαζών* eulogises them and the city ...
- 4: *καὶ δίκαια κᾶδίκαια*.
- 5: *that's* how they are bought and sold, without knowing it – Dicaeopolis' message, however, is necessarily not going to be of this nature: so what chance has he got?
- 6: he also fears the minds of the old men, i.e. the jurors.
- 7: they pay attention to nothing other than biting with their ballots – N.B. vivid *δακτεῖν*, emphasis given by *οὐδέν ... ἄλλο πλὴν*.
- 8-9: (speaking as Aristophanes) he also knows what he suffered at Cleon's hands because of last year's comedy.
- 10: first of a series of mistreatments of 'the speaker' by Cleon: *εἰσαγκύσας ... μ' εἰς τὸ βουλευτήριον*.
- 11: *διέβαλλε*.
- 11: *ψευδῇ καταγλώττιζέ μου*.
- 12: *κάκυκλοβόρει*.
- 12: *κάπλωνεν*.

- 11-12: N.B. alliteration of guttural κ-/γ-.
- 12-13: ὅσ' ὀλίγου πάνυ ἀπωλόμην ...
- 13: μολυνοπραγμονούμενος.
- 14-15: he feels the need to dress up as piteously as possible in order to cope with his audience.

[18]

(b) Candidates may refer to some of the following:

- Passim: swift comically timed dialogue using split lines (e.g., first line cited, line 16).
- 16-21: ἔνδον repeated seven times as comic patter.
- 17: paradoxical οὐκ ἔνδον ἔνδον ἔστιν, parodying Euripides' style.
- 18: phrase echoed by Dicaeopolis.
- 19-20: Euripides' mind is not at home.
- 19: it is ξυλλέγων ἐπὶ ἄλλα.
- 20: bathos of ἀναβάδην.
- 21: ὦ τρισμακάρε' Εὐριπίδη ...
- 22: even his slave is a 'smart-arse'.
- 23: wrangling with slave, stage business of door being shut in Dicaeopolis' face?
- 25: Εὐριπίδων, familiar form.
- 26: a prayer-formula – but Euripides is not a god.
- 27: placement of ἐγὼ after grandiose δακτύλοισι ... Χολλῆθης.
- 28: brusque οὐ σχολή.
- 29: ἐκκυκλήθητ' – conceit that a regular feature of a stage house in tragedy would also be a feature of the tragedian's own house.
- 29-30: further wrangling.
- 30: καταβαίνειν (from his couch?) ... οὐ σχολή.
- 31: N.B. use of tragic language and metre: 'what criest thou forth?'
- 31-32: Dicaeopolis refers to Euripides' reputation for making his characters 'cripples', and implies that it is due to his posture when writing.
- 33: allusion to Euripides' reputation for making his characters wear ragged clothes; conceit that Euripides himself dresses thus.
- 34: tragically pompous ἐσθῆτ' ἐλεεινήν.
- 34: οὐκ ἐτὸς πτωχοὺς ποιεῖς.

[18]

D2(a) Candidates may refer to some of the following:

- 1: comic compound πολυμολομαχαῖκον.
- 2: οἶμοι κακοδαίμων – cf. line 15.
- 3: language, especially Γηρυόνη τετραάπλε.
- 4: mock-tragic.
- 5: Dicaeopolis' mocking imitation of line 4.
- 6-7: the message for Dicaeopolis, an invitation to dinner, contrasts humorously with that for Lamachus, to go and keep watch on the passes of Mount Parnes in the snow.
- 7: 'bringing your handbox and pitcher' contrasts with the instruction to Lamachus in line 1074, 'bringing your crest and your cohorts' – both instructions feature alliteration.
- 8: reference to priest of Dionysus.
- 9: like Lamachus, Dicaeopolis is urged to make haste (cf. line 15).
- 10-14: comically long and detailed list of all the accoutrements of the feast, including αἱ πόρνα (line 12) and the four different types of cake which make up line 13.

- 14: τὰ φίλταθ' Ἀρμόδιου – pun on φίλταθ' Ἀρμόδι', αὐ.
- 15: καταδαίμων ἐγώ – cf. line 2.
- 16: reference to Lamachus' shield design and pun involving ἐπεγράφου – either 'painted on your shield' or 'registered as your patron'.
- 17: σύγκληε – stage business involving platform.

[18]

(b) Candidates may refer to some of the following:

- 18-19: same line except for τὸν γυλὸν (Lamachus' ration-bag) and τὴν κίστην (Dicaeopolis' handbox).
- 20-21: contrast between the sorts of food each will eat – Dicaeopolis has the more expensive food and sought-after fish (τέμαχον, line 21); indeed he is sick of (ἄχθεται) Lamachus' onions.
- 22-23: contrast between the contents of each man's fig-leaf: old salt-fish / fat.
- 24-25: Lamachus has the two plumes from his helmet fetched, Dicaeopolis has (whole) pigeons and thrush (to eat).
- 26-27: with parallel phrasing and some repetition, a contrast is made between the ostrich plume of Lamachus and the pigeon meat enjoyed by Dicaeopolis.
- 28-29: in parallel lines, Lamachus asks Dicaeopolis to stop mocking his equipment and Dicaeopolis accuses Lamachus of ogling his thrush.
- 30-31: contrast, enhanced by λ- alliteration, between Lamachus' crest-case – which contains feathers – and Dicaeopolis' bowl – containing hares' meat.
- 32-33: moths have eaten Lamachus' crests; Dicaeopolis contemplates eating the jugged hare before dinner – lines contrasted by parallelism and repeating/similar vocabulary (ἀλλ' ἦ, κατέφαγον / κατέδομαι).

[18]

Section B: Essay

Examiners will look always for good detail, good argument, and good expression. The detail will have to be relevant, even if at only a basic level, to the requirements of the question. With argument, examiners should not be too demanding. The important point is that candidates should be aware what the question demands and make an attempt to confront it.

There may not be a standard answer to an essay question: examiners should be flexible, and particularly responsive to the merits of essays which do not adopt a standard approach. While detail is important, essays where depth of analysis has limited the inclusion of factual detail should be treated sympathetically. In such cases, the examiner must look for evidence of knowledge, though the text may be treated more allusively and fleetingly than in more pedestrian essays, and reward it accordingly, while remaining on guard against memorised classwork and wide-ranging allusion designed to shore up faltering knowledge.

Essays will be marked in accordance with the following scheme, in conjunction with any other specific points that may be made in the individual Final Mark Schemes.

	Assessment objectives 2(i) & (ii)	Assessment objective 2 (iii)
Band 1	[31-36] Intelligent and thorough knowledge of the text(s), well expressed, and well directed at the question. Do not hesitate to use the higher marks for obviously articulate, knowledgeable and thoughtful candidates.	[4] Expressed with fluency and sophistication. Logically planned and thought through. Very accurate spelling, punctuation and grammar in either case.
Band 2	[27-30] Obvious quality in understanding of the text, sensibly and convincingly applied to the question. Some weaknesses in the overall answer: there may be excellent analysis, but insufficient detail to convince the examiner of thorough knowledge; there may be copious detail but no discussion; or the treatment of the text/question may not have struck quite the right balance.	[3] Clearly written and planned. Spelling, punctuation and grammar have only a few minor blemishes.
Band 3	[23-26] Competent throughout. Knowledge sound, and some evidence of a thoughtful approach, but this not very consistently maintained; or insufficient detail despite reasonable depth of analysis.	
Band 4	[19-22] Essays in this band will be seriously lacking in either detail or discussion. The structure of the answer may well be shaky, and the scope narrow or one-sided.	[2] Conveys meaning adequately despite shortcomings in spelling, punctuation, grammar, expression and/or organisation.
Band 5	[14-18] Some argument and detail from the texts, but detail not well selected; little evidence of understanding; knowledge limited, and/or the question not confronted.	
Band 6	[7-13] Little attempt to confront the question. Detail not well applied to the requirements of the question. Relevant knowledge largely absent.	[1] Serious weaknesses in spelling, punctuation, grammar and/or organisation which impede meaning and argument. Random spelling of Classical names.
Band 7	[1-6] Little or no detail and argument. In this band, an essay is likely to be significantly shorter than usual. The higher marks here will apply when there are from time to time some glimmerings of better things.	[0] Wholly lacking sense of logic and/or scores 0 under the other criteria.

Remarks on Individual Essay Questions

A = Q.1 in Papers 2981, 2982, 2983 and 2984.

B = Q.1 in Papers 2985, 2986 and 2987, Q.2 in Paper 2982.

C = Q.1 in Papers 2988 and 2989, Q.2 in Papers 2983 and 2986.

D = Q.1 in Paper 2990, Q.2 in Papers 2984, 2987 and 2989.

N.B. For assessment objectives 2(i) and (ii), award a maximum of 30 marks (i.e. no higher than Band 2) if no attempt has been made to address both 'halves' of the set text).

- A Most candidates will answer 'no' to this question, but they will need to cite appropriate evidence from the words and deeds of the characters in Book XXIV to support their view. The question also allows for a discussion of the 'pessimistic' aspects of the book, and it is probable that candidates who approach the question from both viewpoints will show the greatest depth of analysis.

[36 + 4 = 40]

- B Expect a comprehensive survey of the main ideas and arguments of the *Phaedo*, but be aware that candidates will need to be selective to meet the time constraints. The section on anamnesis, for example, may receive relatively thin treatment as it is mainly concerned with proving the independent existence of the soul rather than discussing whether death is a desirable thing or not. Good A2 candidates should certainly have a critical stance of their own about the ideas and arguments presented.

[36 + 4 = 40]

- C The most obvious approach to this question is to focus on the character and changing intentions of Medea; such an approach should be capable of achieving a Band 1 mark, if it is well done. The wording of the question does not exclude discussion of dramatic irony, suspense, language, and so on, since they can be said to *make* the play psychologically interesting.

[36 + 4 = 40]

- D The question provides an opportunity for a candidate to demonstrate background historical knowledge, and that approach is certainly capable of being well-rewarded, but well-managed discussions of a primarily intratextual nature should also be able to attract a Band 1 mark: reality may be taken as a springboard for comic fantasy rather than a subject for comment in comic form.

[36 + 4 = 40]

2993 Unprepared Translation 2

Question 1

And-in-fact 1 the-Spartans 1 did-not 1 hesitate 1 [4]
 but 1 Pausanias-the-king 1 marched 1 into-Boiotia 1 [4]
 having 1 the-army 1 from-home 1 [and] that 1 from-the-Pel 1. [5]
 But-Lysander 1, leading 1 the-army-from-the-Phokians-and-Orchomenos 1 [and] the-regions 1
 around 1 there 1 [6]
 'anticipated' 1 Pausanias 1 in-getting 1 to-Haliartos 1 [4].

Having-come 1 no-longer 1 he-waited-for 1 the-army-from Lakedaimon 1. [4]
 [But] with 1 those-whom 1 he-had 1 he-went 1 towards 1 the-wall 1 of-the-Haliartians 1. [7]
 [And] at-first 1 he-tried 1 to-persuade 1 them 1 to-revolt 1 [and] become 1 autonomous 1. [7]
 [But] when 1 some 1 of-the-Thebans 1 being 1 on-the-wall 1 [tried to] stop 1 him 1 he-attacked 1
 [the-wall]. [8]
 Hearing 1 this 1 the-Thebans-helped 1 at-speed 1 [both] hoplites 1 and-cavalry 1. [6]

It-is 1 [on the one hand] unclear 1 whether 1 escaping-the-notice-of 1 Lysander 1 they-fell 1
 upon 1 him 1 [8]
 or 1 he-himself 1 seeing 1 them-coming 1 stayed 1 to [-try-to] 1 overcome 1 [them]. [7]
 But 1 this 1 is-clear 1, that 1 the-battle 1 took-place 1 by-the-wall 1. [7]
 [And] a-trophy 1 stands 1 at 1 the-gates-of-the-Haliartians. 1[4]
 [And] when 1, with 1 Lysander-having-been 1 killed 1, the-others 1 fled 1 to-the-mountain 1 [7]
 the-Thebans-pursued 1 [them] vigorously 1. [2]

90 marks: reduce to total out of 45.

QUESTION 2 (a)

OD By 1 the-gods 1 do-you-say 1 this 1 joking 1 in-fact? 1 [6]

NEO If 1 it-is 1 joking 1 to-tell 1 the-truth 1 [5]

OD What 1 do-you-say 1, son-of-Achilleus? 1 What 1 word 1 have-you 1 spoken ?1 [7]

NEO Do-you 1 want 1 me 1 to-repeat 0 these 1 words 1 twice 1 and 1 thrice? 1 [8]

OD In-the-first-place 0 I-would 1 [have] prefer[ed] 1 to-hear 1 [them] not 1 [even] once 1. [5]

NEO Know 1 well 1 now 1 that-you-have heard 1 the-whole 1 story 1. [6]

OD There-is 1 someone 1, there-is 0, who 1 will 1 stop 1 you 1 doing 1 [this]. [7]

NEO What-do-you-say? 0 Who 1 will be 1 the-one-who 1 will-stop 1 me 1 [doing this]? [5]

OD The-whole 1 host-of-the-Achaians 1 together 1 and 1 I 1 amongst 1 them 1. [7]

NEO Being [born] 1 wise 1 you-say 1 nothing 1 [wise]. [4]

OD [And] you 1 neither 1 say 1 nor 1 mean-to-do 0 wise-things 1. [5]

NEO But 1 if 1 just 1, [these are] better 1 than 1 [-wise-things]. [5]

OD [And] how 1 [is it just], [the-things-] which 1 indeed 1 you-got 1 by-my 1 counsel 1, to-give-up 1 them 1 again? 1 [9]

NEO Having-done-wrong 1 I-shall 1 try 1 to-put right 0 the-grievous 1 wrong 1. [5]

84 marks: add to mark for 2(b)

2(b)

1 mark *per* metron; divide by two to make mark out of 6.

Add together marks for 2(a) and 2 (b) to make mark out of 90.

For paper total add final marks from 1 and 2(a) + (b): final mark out of 90.

2994 Greek: Composition or Comprehension

Section A

- Versions will be marked out of a working total of $135 \times \frac{5}{9}$ plus 15 for idiom and style=90.
- Mistakes are to be indicated by underlinings.
- Marks awarded to individual words or phrases according to the detailed scheme are to be written in the body of the script.
- Consequential or repeated errors are not to be penalised.
- The total for each subsection is to be written in the right-hand margin.
- Ticks for style points are to be added in the body of the script and in the RH margin.
- Note omitted or incorrect breathings.
- Note omitted or incorrect connecting particles.
- The subsection marks (max 132) and the mark for breathings (max 3) are added together and the total multiplied by $\frac{5}{9}$, using the conversion table (max 75). The marks for style (max 12) and connectives (max 3) are then added and the final total (max 90) ringed.
- The detailed scheme, showing the division of the passage into sections and subsections, and guidance for awarding the mark for idiom and style are to be found on the following two pages.

Section A

Once [2] Cambyses [1] the Persian [1] king [2] asked [3] Amasis [1] the king [1] of Egypt [1] [12]
 To give [3] him [2] his [0] daughter [3] as [1] a wife [2] [11]
 [Amasis however] deceived [3] him [2] badly [2] over [1] the matter [2] [10]
 [and] died [3] before [1] Cambyses [1] could [3] punish [2] him [1] [11]
 [= 44]

Later [1], when [1] [Cambyses] conquered [3] Egypt [1], he realised [3] that he could [3]
 now [1] avenge [2] the wrong [2] [17]
 which [2] he previously [1] suffered [3] at Amasis' hands [2] [8]
 [= 25]

For [1] the corpse[2] of Amasis [0] was buried [3] in [1] his [1] palace [1] [9]
 [Cambyses] entered [3] this [2] and [0] ordered [3] his soldiers [2] to take [2] the body [2]
 from [1] the tomb [2] where [1] it lay [3] [21]
 [= 30]

Then [1] he treated [3] the body [1] most shamefully [3] [and] with great violence [3] [11]
 However [1] [the corpse] was embalmed [2] in such a way [2] that [1], although [1]
 they struck [3] it [0] many times [1], the soldiers [1] did not even [2] wound [3] it [1]; [18]
 Finally [1] [Cambyses] ordered [0] [the body] to be burnt [3] [4]
 [= 33]

[Breathings 3]**[Working Total 135]**

Using the conversion table, multiply the working total by 5/9 to give a mark out of 75.

Appreciation and command of idiom and style.

The 15 marks for idiom and style form an intrinsic part of the total. Almost all candidates might be expected to pick up something here, and there is no reason why the better versions should not obtain the maximum. The 15 marks are made up of 12 for pleasing features of style and idiom and 3 for the appropriate use of connecting particles between sentences. The former are to be indicated by a tick against the relevant word(s) in the body of the script, and a corresponding tick in the margin, for such pleasing features as:

- felicitous vocabulary
- good word-order
- appropriate subordination
- imaginative use of a connecting particle
- in general, any instance of good Greek idiom in rendering the English

The mark out of 12 is to be awarded as follows:

6 ticks	=12
5 ticks	=10
4 ticks	= 8
3 ticks	= 6
2 ticks	= 4
1 tick	= 2

The mark out of 3 for the appropriate use of connectives is to be awarded as follows:

All present and correct = 3
Up to **two** omitted or incorrect = 2
Up to **four** omitted or incorrect = 1

The mark out of 15 is then added to the mark out of 75 to give a final total mark out of 90.

Conversion Table for $135 \times \frac{5}{9}$

135	=	75	88	=	49	41	=	23
134	=	74	87	=	48	40	=	22
133	=	74	86	=	48	39	=	22
132	=	73	85	=	47	38	=	21
131	=	73	84	=	47	37	=	21
130	=	72	83	=	46	36	=	20
129	=	72	82	=	46	35	=	19
128	=	71	81	=	45	34	=	19
127	=	71	80	=	44	33	=	18
126	=	70	79	=	44	32	=	18
125	=	69	78	=	43	31	=	17
124	=	69	77	=	43	30	=	17
123	=	68	76	=	42	29	=	16
122	=	68	75	=	42	28	=	16
121	=	67	74	=	41	27	=	15
120	=	67	73	=	41	26	=	14
119	=	66	72	=	40	25	=	14
118	=	66	71	=	39	24	=	13
117	=	65	70	=	39	23	=	13
116	=	64	69	=	38	22	=	12
115	=	64	68	=	38	21	=	12
114	=	63	67	=	37	20	=	11
113	=	63	66	=	37	19	=	11
112	=	62	65	=	36	18	=	10
111	=	62	64	=	36	17	=	9
110	=	61	63	=	35	16	=	9
109	=	61	62	=	34	15	=	8
108	=	60	61	=	34	14	=	8
107	=	59	60	=	33	13	=	7
106	=	59	59	=	33	12	=	7
105	=	58	58	=	32	11	=	6
104	=	58	57	=	32	10	=	6
103	=	57	56	=	31	9	=	5
102	=	57	55	=	31	8	=	4
101	=	56	54	=	30	7	=	4
100	=	56	53	=	29	6	=	3
99	=	55	52	=	29	5	=	3
98	=	54	51	=	28	4	=	2
97	=	54	50	=	28	3	=	2
96	=	53	49	=	27	2	=	1
95	=	53	48	=	27	1	=	1
94	=	52	47	=	26	0	=	0
93	=	52	46	=	26			
92	=	51	45	=	25			
91	=	51	44	=	24			
90	=	50	43	=	24			
89	=	49	42	=	23			

Section B: Comprehension

Marks are to be written in the body of the text, and totals for each question in the RH margin.

- (a) to go/rush/hurry/hasten/ [1] as quickly as possible [1] to the top [1]; [3]

if they occupy [1] the summit /it/this [1] the men/those/ [1] above the road [1]
will not be able [1] to stay [1] (5 out of 6). [5]

- (b) either C. can stay [1] if he wishes [0] by/with/in charge of [1] the army [1] and X.
can march [1], or, if he wants [0], C. can go [1] to the hill [1] and X. will stay [1]
(6 out of 7) [6]

- (c) He allows/grants him/says he can [1] to choose/take [1] which[1] he wants[1]
accept to choose after he wants. [4]

- (d) To march [1] because he is the younger [1]. [1+1]

- (e) Their march/them marching/ their journey/ [1];

at once [1] they started/set out/hurried [1] to [1 – note well – any infinitive gets
this mark] race/compete [1] to the summit[0]. [1 + 4]

- (f) And much/great (not many) [1] shouting/din/uproar/chaos/confusion [1] from/of
[1] those [1] around/with/under/on the side of Tissaphernes [1] urging
on/encouraging/giving orders [2 – 1 for any participle + those] to their [1]
men/comrades/side. [1]
Accept genitive absolute here (6 out of 9) [6]

- (g) 1 mark for quotation of a bit of Greek, 1 or 2 for saying something about it,
showing how it is inspiring.

Any THREE of the following:

ἀνδρῶν - direct address, first word, choice of word (not just soldiers); be men ! (inspiring)
□□□ – repeated and each time first word; now's the time to prove yourselves
(inspiring)
τὴν Ἑλλάδα – the phrase is promoted in its clause (could have been in middle
or at the end); thought of home is motivating.
παῖδά, γυναῖκά – emotive combination; clearly motivating.
ἀμαξεί – emphatic position early in clause and contrast with ολίγον πονησαντέ;
if they make an effort now they will not have to fight again.
πορευόμεθα – we are all in this together [3 + 3 + 3]

- (h)(i) We are not [1] in an equal situation / on equal terms [1]; [2]

(ii) you are / Xenophon is on horseback / you have a horse) [1]
I am tired out [1] carrying my shield [1] [3]

- (i) he jumps/gets down/off [1] from his horse [1] and pushes [1] him [1] out of [1]
the line/rank [1] takes (do not insist on take away) [1] his shield [0] and marches
[1] with / holding [1] the shield [0] as fast as [0] he can / possible [1]
(9 out of 10) [9]

- (j) He happened to [1] have / be wearing [1] OR he had [2] his breastplate or armour [1] as well [1] / by chance he had/ he chanced to have [= 2] (3 out of 4) [3]
- (k)(i)[he told] the men/those/some [1] in front/ahead [1] to keep on going/lead on/press on/go on, lead, [1] (2 out of 3)
[he told the men/the others] behind [1] to go = 1 to overtake/go past/go = 2 (2 out of 3) [2+2]
- (ii) he was following/keeping up [1] with difficulty/scarcely/hardly [1] OR something to the effect that he was going more slowly than them. [2] [2]
- (l) They hit/struck/kicked [1] pelted/threw things at [1] and shouted at / abused / ridiculed/mockd/shouted at/jeered at [1] him; [3]
they forced him / he had to [1] to take (must be Soteridas) [1] the shield [0] and march [1] (with a shield is OK) [3]
- (m) One mark for quoting the Greek; one for showing how the phrases contrast or are balanced (and mere translation will be enough in some cases)
Any THREE of:
- εὖ μὲν.....εἶπε δὲ - while.....but when, use of μὲν ... δὲ
- βασίμα.....αβάτα passable.....impassable; contrast using ☐ stem twice and alpha privative. Translation not necessary for full marks
- ἐπὶ τοῦ ἵππου.....καταλιπὼν τὸν ἵππον, πεζῇ ; on horseback / leaving his horse / on foot
- ἤγεν εἰσπευδε balancing main verbs. [2 + 2 + 2]
- (n) They get to / are at / reach [1] the top [1] before [1] the enemy[1] OR
They got to / were at / reached.
[They anticipated the enemy having got to / being at the top = 4]
[No marks for enemy unless it is the object of φθάνουσι.] [4]
- (o) subjunctive [1] aorist [1] in future open conditional. Accept after εἰαν [1] [2+1]
- (p) accusative [1] object of βούλει or of "you want" or object of εἰσθαι [1] [object alone = 0] [2]
- (q) It is not agreeing with anything OR it is supposed to be agreeing with στρατευματοῦ, but does not. [1] There are many people in an army, so it is natural to treat the noun as plural. Or any reasonable alternative, e.g. that it means "...of the Greek army of men encouraging their comrades..." [1] [1+1]
- (r) ἱεμαι or ἱημι
ορμαω or ορμαομαι
αφαιρεομαι or αφαιρεω
αναβαινω βαινω
ignore breathings [4]

Grade Thresholds

Advanced GCE Classical Greek (3817 7817)
June 2009 Examination Series

Unit Threshold Marks

Unit		Maximum Mark	A	B	C	D	E	U
2971-80	Raw	120	94	82	70	59	48	0
	UMS	120	96	84	72	60	48	0
2991	Raw	90	70	61	52	44	36	0
	UMS	90	72	63	54	45	36	0
2992	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
2981-90	Raw	120	96	84	72	60	48	0
	UMS	120	96	84	72	60	48	0
2993	Raw	90	67	58	49	40	32	0
	UMS	90	72	63	54	45	36	0
2994	Raw	90	64	56	48	41	34	0
	UMS	90	72	63	54	45	36	0

Specification Aggregation Results

Overall threshold marks in UMS (ie after conversion of raw marks to uniform marks)

	Maximum Mark	A	B	C	D	E	U
3817	300	240	210	180	150	120	0
7817	600	480	420	360	300	240	0

The cumulative percentage of candidates awarded each grade was as follows:

	A	B	C	D	E	U	Total Number of Candidates
3817	79.7	91.9	98.6	98.6	100	100	231
7817	77.1	93.8	98.9	99.6	99.6	100	268

For a description of how UMS marks are calculated see:
http://www.ocr.org.uk/learners/ums_results.html

Statistics are correct at the time of publication.

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