

Classical Greek

General Certificate of Secondary Education **1941/03**

Paper 3 Prose Literature

Mark Scheme for June 2010

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Question	Answer	Marks
1 (a) (i)	The Fish-Eaters/Ichthyophagoi/Cambyses' envoys/spies [2].	[2]
(ii)	<p>The Persian king is unlikely to send gifts for no reason [2]. Why would the Persian king need the Ethiopian king as a guest-friend [2]? He has seen through Cambyses' orders to 'get into a conversation' [2]. The Fish-Eaters are clearly spies [2]. He knows the Persian king has imperialist ambitions [2]. The Fish-Eaters are lying to him [2]. Any two or other suitable point.</p>	[2+2]
(iii)	<p>Βασιλεὺς ὁ Αἰθίοπων συμβουλευεῖ τῷ Περσῶν βασιλεῖ ⁵ / τότε ἐπ' Αἰθίοπας τοὺς μακροβίους στρατεύεσθαι ⁵ / ἐπὴν οὕτως εὐπετῶς Πέρσαι ἔλκωσι τὰ τόξα ὄντα μεγέθει τοσαῦτα.</p>	[20/2=10]
(b)	<p>Veiled threat [2]. Idea that the Great King should be 'grateful' [2]. 'acquire another land in addition to their own' – makes it sound as if the Ethiopians could do it easily if they wanted to [2]. Also shows Cambyses that the Ethiopian king knows very well what his purpose is [2]. Message that he is just as strong as Cambyses [2]. Any one or other suitable point.</p>	[2]
(c) (i)	How it was made [2].	[2]
(ii)	<p>The Fish-Eaters have told the simple truth about its manufacture [1] and the Ethiopian king says they are lying [1] and their garments are false [1]. OR He means that the Persians as a race are deceitful [1] and their garments are a trick [1]. OR The Fish-Eaters have given him the garment as a gift and his reaction is aggressive [2]. ἀλήθειαν [1] and δολεροῦς/δολερά [1] are contrasted OR δολεροῦς [1] and δολερά [1]. Any combination to a total of 4 marks, but MUST include the Greek words.</p>	[2+2]
(d) (i)	He thinks they are fetters [2].	[2]
(ii)	<p>Genuine – he thinks the Persians have laughable fetters (γελάσας) [2]. Genuine – they don't use bronze (they use gold instead) for their own fetters, so it's an understandable mistake [2]. Pretence – the laugh (γελάσας) – wants to make them feel small/inferior [2]. Pretence – surely the 'explanation' (ἐξηγουμένων) included the fact that they are jewellery [2]. Pretence – they themselves despise gold [2]. Any two or other suitable point.</p>	[4]

Question	Answer	Marks
(e) (i)	Its manufacture [1] and the process of anointing [1].	[1+1]
(ii)	The same reaction [1] as to the robe [1]/he said the same word [1] as about the robe [1]/he said the perfume oil/it was false [1] like the robe [1].	[2]
(f)	<p>This passage: Provocative message, implying Ethiopians' superior strength. Ethiopian king has clearly seen through Cambyses' attempt at subterfuge. Provocative unstringing of bow in front of the Fish-Eaters. Persians a false race and gifts are false. The laugh – γελάσας – calculated to annoy. Contempt for all the things Cambyses enjoys using and holds precious.</p> <p>Outside passage: Cambyses curious about Ethiopians – has heard about tale of sun in travellers' tales. Cambyses hopes to take in Ethiopian king by sending gifts and claiming xenia, but misjudges him. Cambyses sends very persuasive, appealing gifts and tells the Fish-Eaters what to say – he is attempting to manipulate the encounter from a distance. Ethiopian king does not pull his punches: he is more plain-speaking than the transparently crafty Cambyses. Ethiopian king feels he has justice on his side. Ethiopians' obvious contempt for gold, which Persians hold dear. Cambyses clearly provoked by Ethiopian king's rejection of his gifts and false offers of friendship. Cambyses allows himself to react foolishly and with no thought for his men/the journey ahead – he is angry and impulsive. Cambyses loses face and has to turn back when his men are forced to eat each other. We wonder how the Ethiopian king would take this news! Story begins with Cambyses as dominant/strong and ends with him frightened and feeling weak, even though the battle never takes place. Any other suitable point with proper support.</p>	[6]
	Total	[40]

Question	Answer	Marks
2 (a) (i)	80 years [2].	[2]
(ii)	He considers 80 years to be 'few' [2]. He says they eat 'dung' [2]; by this he rejects their diet of wheat [2]. He says that it is not surprising [2] that they live so few years (if they eat dung) [2]. Any two points to a total of 4 marks.	[2+2]
(b) (i)	Their drink/wine [2].	[2]
(ii)	He considers it good enough to extend the Persian lifespan [2]/he says that the Ethiopians have nothing to match it [2]/that the Ethiopians are inferior in this way [2].	[2]
(c)	Ἀντερομένων δὲ τὸν βασιλέα τῶν Ἰχθυοφάγων περὶ τῆς ζωῆς καὶ διαίτης, ^{5/} ἔφη ἔτη μὲν εἰς εἴκοσι καὶ ἑκατὸν τοὺς πολλοὺς αὐτῶν ἀφικνεῖσθαι, ^{6/} ὑπερβάλλειν δὲ τινας καὶ ταῦτα, σίτησιν δὲ εἶναι κρέα ἐφθὰ καὶ πῶμα γάλα. ^{9/}	[20/2=10]
(d)	θαῦμα [1] – amazement [1]/θαῦμα ποιουμένων [1] – being amazed [1].	[1] + [1]
(e)	It makes the person feel sleeker/shinier/brighter [2]. It is like washing in olive-oil [2]. It smells like violets [2]. Any two.	[2+2]
(f)	Nothing can float on it [2], neither wood [1] nor anything lighter (than wood) [1]. Everything sinks to the bottom [2]. Maximum 4 marks.	[2+2]
(g) (i)	Everyone/the prisoners lie(s) bound [1] in golden fetters [1].	[2]
(ii)	Bronze [1] is most valuable of all (to the Ethiopians) [1].	[2]
(h)	Ethiopian king insults Persians – vivid idea of eating dung. Idea of considering 80 years to be a short lifespan. His concession to the Persians on the subject of drink – we wonder at this point what the Ethiopians drink. Extravagant claim of living for 120 years on average, but of some exceeding even that. Interesting idea of living on boiled meat and milk! Learning how others live is always interesting – their tastes, perfumes and colours all suggested here. θαῦμα as first word in sentence: their amazement reflects reader's own. τῶν κατασκόπων: they are now openly referred to as spies. Details of spring – emerging sleeker after washing in it/compared with something familiar to readers (olive oil)/the perfume.	

Question	Answer	Marks
	Curiosity of water which would not allow anything to float on it, no matter how light. Emphasis on how nothing floats: repeated idea of things sinking to bottom. Possibility of this being a mere travellers' tale + εἴ ἐστιν ἀληθῶς οἷόν τι λέγεται. Idea of water making them long-lived. Visual imagery of dark prison with glowing golden fetters – startling and iconoclastic. Any other suitable point with proper support.	[6]
	Total	[40]

Question	Answer	Marks
3 (a) (i)	Visiting his father / his father happened to be there at that time [2].	[2]
(ii)	A storm (broke out) [2]. Original ship was open to the elements [2] and new ship was covered in/decked [2]. Any two points.	[2+2]
(b)	Ἐπειδὴ δὲ μετεξέβημεν εἰς τὸ ἕτερον πλοῖον, ἐπίνομεν. ⁶ / καὶ ὁ μὲν ἐστι φανερός ἐκβάς ἐκ τοῦ πλοίου καὶ οὐκ εἰσβάς πάλιν. ⁷ / ἐγὼ δὲ τὸ παράπαν οὐκ ἐξέβην ἐκ τοῦ πλοίου τῆς νυκτὸς ἐκείνης. ⁷ /	[20/2=10]
(c) (i)	The next day [2].	[2]
(ii)	I looked for him [1] just as much as the others did [1]; I thought it just as strange/terrible [1] as they did [1]. OR Everyone looked for him [1], no one more than E [1]; everyone thought it strange/terrible [1], no one more than E [1].	[4]
(iii)	οὐδέν τι μᾶλλον [1] – not at all more [1] καὶ ἐμοὶ ὁμοίως [1] - I also likewise [1] Any one of these or other suitable point.	[2]
(d) (i)	To tell his family [1] he was missing [1].	[2]
(ii)	Euxitheus/the speaker [2].	[2]
(iii)	No one else was willing to go [1] – not even one of those sailing with Herodes [1].	[2]
(e) (i)	Very thorough [1]. Not just in Mytilene [1]. OR οὐτ' ἄλλοθι οὐδαμοῦ – not anywhere nowhere/repetition [1]	[2]
(ii)	Good sailing weather / all the other ships were putting out to sea [2]	[2]
(f)	From the passage: They seemed to have struck up a good relationship - ἐπίνομεν. Herodes got off and didn't come back, while Euxitheus stayed on board. Euxitheus joined in the search. Euxitheus was ready to send his own attendant to look – he wouldn't send an informer against himself. Euxitheus went off at just the same time as everyone else – no undue rush. One might question why no one else wanted to bother looking for Herodes – were they the guilty ones?	

Question	Answer	Marks
	<p>Outside the passage:</p> <p>They were on board together by chance, so any murder would not be pre-meditated.</p> <p>No obvious motive.</p> <p>No one accused Euxitheus at first – only in his absence later on.</p> <p>Herodes was drunk and got off the ship in the dark – did he fall into the water?</p> <p>There were no witnesses or clues to what had happened.</p> <p>The prosecution can't say from which boat he was apparently thrown into the sea.</p> <p>There are no clues on any boat, except the covered ship where they were drinking – the wrong boat!</p> <p>The supposed bloodstain turned out to be from a sacrificed sheep.</p> <p>The tortured slave changed his story.</p> <p>The prosecution killed the slave before Euxitheus could torture him for evidence in his own favour.</p> <p>Euxitheus, of course, cannot prove that he didn't do it, but his selection as 'perpetrator' seems to be almost at random.</p> <p>Any other suitable point with proper support.</p>	<p>[6]</p>
	Total	[40]

Question	Answer	Marks
4 (a) (i)	The prosecution / Herodes' family [2].	[2]
(ii)	That Euxitheus/the accused [1] hit Herodes/him [1] on the head [1] with a stone [1].	[4]
(iii)	Prosecution says he died on land [2], but Euxitheus stayed on board ship [2].	[4]
(b)	<p>τοῦτο μὲν contrasted [1] with ὅπως δ' ἠφαιίσθη ὁ ἀνὴρ [1]: the details of the attack contrasted [1] with no idea how he disappeared [1].</p> <p>OR ἀκριβῶς...ἴσασιν contrasted [1] with οὐδενὶ λόγῳ εἰκότι δύνανται ἀποφαίνειν [1]:</p> <p>'they accurately know' contrasted [1] with 'they cannot show by reasonable explanation' [1].</p> <p>Sense of irony in these contrasts [2].</p> <p>Any two points.</p>	[4]
(c)	<p>δῆλον γὰρ ὅτι ἐγγύς που τοῦ λιμένος εἰκὸς ἦν τοῦτο γίνεσθαι, ^{8/}</p> <p>τοῦτο μὲν μεθύοντος τοῦ ἀνδρός, τοῦτο δὲ νύκτωρ ἐκβάντος ἐκ τοῦ πλοίου. ^{6/}</p> <p>οὔτε γὰρ αὐτοῦ κρατεῖν ἴσως ἂν ἐδύνατο. ^{6/}</p>	[20/2=10]
(d)	<p>δύο ἡμέρας [1]/for two days [1] - length of time [1].</p> <p>καὶ ἐν τῷ λιμένι καὶ ἄπωθεν τοῦ λιμένος [1]/both inside the harbour and away from it [1] - scope of search [1].</p> <p>οὔτε...οὐδεὶς...οὔθ'...οὔτ'...οὐδέν [1]/repeated negatives [1] - emphasis that no trace found [1].</p> <p>No blood or clue or any eye witness [1]/ὁπτήρ...αἷμα...σημεῖον [1] – he gives the details of what cannot be found [1].</p> <p>Any two.</p>	[4]
(e) (i)	<p>Rhetorical questions [2].</p> <p>OR</p> <p>No boat found from which Herodes could have been thrown [2].</p>	[2]
(ii)	<p>You would expect to find a clue on board the boat if a dead man had been put on and thrown off in the dark [2].</p> <p>The one place they did find a 'clue' was in the boat he had left/the wrong boat – and they admit he wasn't killed there [2].</p> <p>They cannot find the (rowing) boat from which he was thrown [2].</p> <p>Contrast between καὶ μὴν εἰκὸς γε ἦν and νῦν δὲ – supposition and fact [2].</p> <p>Any two.</p>	[4]

Question	Answer	Marks
(f)	<p>The sheer mystery: what the prosecution claims that Euxitheus has done seems to be impossible – he didn't disembark, so he could not have struck Herodes on shore.</p> <p>The absurdity of 'knowing' the manner and place of death, but having no supporting evidence and no body.</p> <p>Relative clause in line 2 emphasises impossibility of Euxitheus' involvement.</p> <p>Imbalance between knowing one thing accurately (ἀκριβῶς) but having no reasonable explanation for the rest (οὐδενὶ λόγῳ εἰκότι): makes the prosecution appear foolish.</p> <p>δηλον...εἰκος: it's plain that it's likely – no one really knows at all! It's all supposition.</p> <p>Herodes was drunk and got off the boat in the dark – do we wonder if he simply fell into the water and failed to struggle because he became unconscious? Draws us in with speculation.</p> <p>ἴσως ἂν...ἂν εἰκότως: there is so much conjecture about 'perhaps' or 'reasonably' or 'likely'.</p> <p>ζητουμένου...σημείον οὐδέν: the idea of a long, thorough search throwing up absolutely nothing – anaphora of οὔτε οηπτῆρ οὐδεὶς...οὔθ' αἶμα οὔτ' ἄλλο σημεῖον οὐδέν. Just nothing at all.</p> <p>Disbelief shown by the rhetorical questions after the prosecution's assertions. Variety of sentence length here to alert a reader/listener.</p> <p>καὶ μὴν εἰκός...νύκτωρ: clumsy feel of dead man being lumbered in and out of the boat mirrored by collection of genitive participles followed by νύκτωρ as the last straw – you would think that this would make quite a mess!</p> <p>καὶ μὴν εἰκός γε ἦν...νῦν δὲ: contrast between 'you would think' and 'but as it is' – supposition and fact.</p> <p>BUT the only fact turns out to be impossible – the stains are on the one boat they agree he did NOT die on! The prosecution is clearly in a predicament – they can find neither boat nor clue as to its origin/whereabouts.</p> <p>Any other suitable point with proper support.</p>	[6]
	Total	[40]

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