



MARKSCHEME

May 2014

CLASSICAL GREEK

Higher Level

Paper 2

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Genre: Epic

1. (a) Award **[1 mark]** each up to **[2 marks]** for any of the following: he feels safe and comfortable now; the Phaeacians have already recognised his heroic status, therefore they will be more likely to believe him; the normal rules of hospitality demand for a guest to be questioned only after being welcomed and given food. Any other reasons on their merits.
- (b) Award **[1 mark]** each up to **[3 marks]** for any of: ἐυδείελον (clear, distinct); χθαμαλή (low or close to land); πανυπερτάτη (high, highest); πρὸς ζόφον (facing darkness); τρηχεῖ (rugged); there are many islands around (ἄμφι δὲ νῆσοι πολλαί); has a wooded mountain (ὄρος...εἰνοσίφυλλον).
- (c) Calypso lives in caves (ἐν σπέσσι γλαφυροῖσι) **[1 mark]**; Circe in a palace/large halls (ἐν μεγάροισιν) **[1 mark]**. Other points on their merits.
- (d) Award **[3 marks]** for a correct answer, or for an answer with no more than one minor error (tense, number, etc); **[2 marks]** for answers with two or three minor errors or one major error; **[1 mark]** for answers with two major errors (or the equivalent). Otherwise, award no mark.
2. (a) Mark only for length of syllables. Award **[1 mark]** per line if all correct; no mark otherwise.
- (b) Award **[1 mark]** each up to **[2 marks]** for any characteristic such as his strength (μεγάλην ἐπειμένον ἀλκήν) and wildness (ἄγριον); not being part of a civilised community (οὔτε δίκας ἐδιδότα οὔτε θέμιστας).
- (c) The wine is highly valued as a divine substance, of which men can make the right (as here) or wrong (as in other passages of the *Odyssey*) use. It differentiates civilised beings from brutes (such as the Cyclops in the following episode). Accept a range of substantiated answers, awarding up to **[6 marks]** for stylistic remarks or any detail such as:
- insistence on “sweetness” (ἠδέος, ἠδὺν, ἠδεῖα)
 - it is a valuable gift (ἀγλαὰ δῶρα)
 - comparable to gold (χρυσοῦ ... τάλαντα) and silver (κρητῆρα πανάργυρον)
 - related to the divine (θεῖον ποτόν, given by the priest of Apollo)
 - given as a gift after protection was granted out of reverence (περισχόμεθ’, ἀζόμενοι)
 - elaborate description of the donor (Μάρων, Εὐάνθεος υἱός κτλ.)
 - it is powerful (ἀκηράσιον), to be mixed with an unusually high proportion of water (ἀνὰ εἴκοσι μέτρα).

Award up to **[2 marks]** for the coherence and clarity of the argument (**[2 marks]** if very coherent and well-argued; **[1 mark]** if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).

Genre: Historiography

3. (a) Planks were laid upon the cables *[1 mark]*; they were then covered with brushwood and earth *[1 mark]*; finally, a fence was set up on either side *[1 mark]*.
- (b) At early spring *[1 mark]*, after completion of the bridges and the Athos channel *[1 mark]*.
- (c) Priests (of Mazda/Zoroaster) *[1 mark]*; their responsibilities include performance of rites/sacrifices *[1 mark]* and interpretation of dreams *[1 mark]*. Do not accept vague references to “magic”.
- (d) Award *[1 mark]* each up to *[2 marks]* for any of the following: the eclipse indicates the destruction of the Greek cities (Ἐλλησι προδεικνύει ὁ θεὸς ἔκλειψιν τῶν πολιῶν); the sun represents the Greeks (ἥλιον εἶναι Ἑλλήνων προδέκτορα); the moon represents the Persians (σελήνην δὲ σφέων).
4. (a) Award *[1 mark]* each up to *[2 marks]* for any correct detail such as: Spartan king (from 515 to 491); opposer of Cleomenes; deposed by Leotychidas; friendly towards the Persians, fled to the court of Darius; supported Xerxes’s succession to Darius.
- (b) The usage according to which Spartan kings *[1 mark]* were allowed double portions *[1 mark]* at feasts.
- (c) Accept a range of substantiated answers, awarding up to *[6 marks]* for stylistic remarks or details such as:
- a bold speech, uttered with confidence (γελάσας)
 - direct speech
 - Ionian dialect (Δημάρητε, ἐφθέγξαο, στρατιῆ, ὦν, etc)
 - hypothetical character of Demaratus’s assertion (ὀρθοῖτ’ ἂν ὁ λόγος)
 - contrary to what is reasonable (παντὶ τῷ οἰκότι)
 - figures of repetition (ἀντιτάσσεσθαι, ἀντάξις, ἀντάξιον)
 - it is not likely that each Greek soldier would be able to fight against ten Persians (πρὸς ἄνδρας δέκα μάχεσθαι)
 - therefore Greek claims might be a boast (μάτην κόμπος ὁ λόγος)
 - tricolon (χίλιοι ἢ καὶ μύριοι ἢ καὶ πεντακισμύριοι)
 - exaggeration of numbers (five million Persians would include all the followers, at least).
 - juxtaposition between Persian rule and Greek democracy (seen as a weak point).

Award up to *[2 marks]* for the coherence and clarity of the argument (*[2 marks]* if very coherent and well-argued; *[1 mark]* if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).

Genre: Tragedy

5. (a) Award **[1 mark]** each up to **[3 marks]** for phrases such as: τί δῆτα τοῦμὸν οὐ λύω στόμα (1060); εἰ δὴ κακός γε φαίνομαι δοκῶ τε σοί (1071); εἴθε φθέγμα γηρύσαισθέ μοι καὶ μαρτυρήσαιτ' (1074–1075).
- (b) “Piety”, for not violating his oath **[1 mark]**; “pride”, “arrogance”, for refusing to defend himself before his father **[1 mark]**.
- (c) Award **[3 marks]** for a correct answer, or for an answer with no more than one minor error (tense, number, *etc*); **[2 marks]** for answers with two or three minor errors or one major error; **[1 mark]** for answers with two major errors (or the equivalent). Otherwise, award no mark.
- (d) The moral degradation of Hyppolitus, culpable, in Theseus’s eyes, of assaulting Phaedra **[1 mark]**; the evils/misfortunes Hyppolitus has to suffer **[1 mark]**.
6. (a) Mark only for length of syllables. Award **[1 mark]** per line if all correct; no mark otherwise.
- (b) At the Mysteries **[1 mark]** of Eleusis **[1 mark]**. Accept also Athens or any other correct answer relating to that context.
- (c) Throughout the extract love is seen as an obscure illness, on which it is the nurse’s duty to shed light through a process of active enquiry. The extract is an example of dramatic irony since the audience already knows the true reason of Phaedra’s ill-being. Award up to **[6 marks]** for stylistic remarks or details such as:
- love is never explicitly mentioned as a possible cause: instead, it is an illness (νόσος) to be treated by doctors (ιατροῖς)
 - Phaedra’s condition might be due to ἄτης (line 276), bewilderment sent by the gods
 - Phaedra’s condition is unclear (ἄσημα), lit. “without significance”; it cannot even be judged from signs (τεκμαίρεται)
 - nurse’s efforts to question her, make her speak (ἐλέγχουσ’)
 - Phaedra’s refusal to speak (ἐννέπειν, σιγᾶ, κοῦ φησιν) or reveal her condition (κρύπτει)
 - in contrast, her condition must be brought forth, uttered, *etc* (πυθέσθαι καὶ κλύειν, ἔφω, μηνυθῆ)
 - Contrast between diseases that can or cannot be mentioned (ἀπορρήτων ... ἔκφορός).
 - Also accept well-argued references to the nurse’s love for Phaedra.

Award up to **[2 marks]** for the coherence and clarity of the argument (**[2 marks]** if very coherent and well-argued; **[1 mark]** if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).

Genre: Comedy

7. (a) Award **[1 mark]** each up to **[2 marks]** for remarks such as: his humble origins (reflected in his father's name); his living in the countryside; the careless way he kicks at the door.
- (b) Mark only for length of syllables. Award **[1 mark]** per line if all correct; no mark otherwise.
- (c) Award **[1 mark]** each up to **[3 marks]** for remarks such as: thoughts are like living creatures, which can be miscarried (ἐξήμβλωκας); they are secret knowledge (μυστήρια), to which only initiates are admitted (οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν); they are dealt with cleverness (δεξιότατα) and subtleness of mind (τῆς λεπτότητος τῶν φρενῶν). Do not award marks if no reference to the Greek is made.
- (d) Wax is melted **[1 mark]**; a mould (a Persian slipper) is taken of the flea's feet **[1 mark]**; the distance is measured by means of these moulds **[1 mark]**.
8. (a) Music (which included literacy, study of poets and traditional music forms) was imparted by a specialised teacher; youths from the same district attended the same school; did not indulge in melodies twisting like the ones of the contemporary cithara-singer Phrynis, *etc* **[1 mark]**. Physical training was carried out in specific places under the guidance of a gymnastic-master (reference to sand and παιδοτριβου); curious people would watch the training; perhaps motivated by sexual attraction, *etc* **[1 mark]**.
- (b) While sitting, to cover their thigh (so as not to exhibit anything indecent to those outside) **[1 mark]**; after rising, to sweep the sand (so as not to leave an impression of their body for their lovers) **[1 mark]**.
- (c) The whole of Just Argument's discourse is an example of traditional speech, aimed at showing how ancient education's aim was to instil in the youths the traditional values of the *polis* and make them good citizens, in sharp contrast with the new (dialectical) teaching of the sophists. Award up to **[6 marks]** for stylistic remarks or details such as:
- orderly exposition of arguments (πρῶτον μὲν ... εἶτα)
 - juxtaposition in behaviour of youth: orderly behaviour of the ancient (with relevant examples) juxtaposed to the ribaldry (βωμολοχεύσαιτ') of present times
 - contrast with new songs (enhanced by assonance): κάμψειν τινα καμπήν ... δυσκολοκάμπτους, "make sudden ... intricate ... turns (of the voice)"
 - imagery of down on quinces (referred to the privy parts): δρόσος καὶ χνοῦς ὥσπερ μήλοισιν
 - effeminate voices (μαλακὴν ... φωνήν)
 - negative prescriptions reinforced by anaphora of οὐδ' (lines 979–983).

Award up to **[2 marks]** for the coherence and clarity of the argument (**[2 marks]** if very coherent and well-argued; **[1 mark]** if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).

Genre: Philosophy

9. (a) This could be to disobey the god **[1 mark]**; talking about virtue (or examining himself and the others) is the greatest good **[1 mark]**; such a life is not worth living **[1 mark]**.
- (b) Award **[3 marks]** for a correct answer, or for an answer with no more than one minor error (tense, number, etc); **[2 marks]** for answers with two or three minor errors or one major error; **[1 mark]** for answers with two major errors (or the equivalent). Otherwise, award no mark.
- (c) Accept a wide range of relevant answers, awarding **[1 mark]** each up to **[2 marks]** for any such as: the right penalty would be to be maintained in the Prytaneum (which is a reward rather than a penalty); one mina could be regarded by the judges as a sum outrageously low, especially if compared to the death penalty proposed by the accusers; he makes clear how he only puts forward the thirty minas penalty at his friends' insistence.
- (d) Award **[1 mark]** each up to **[2 marks]** for examples such as: *πειθαί τινας ὑμῶν* (convince/persuade you); *τῷ θεῷ ἀπειθεῖν* (disobey the god); *οὐ πείσεσθέ μοι* (you will not believe me); *πείθειν* (convince/persuade).
10. (a) They spoke persuasively (or similar translation of *πιθανῶς*) **[1 mark]**; but said nothing true ("nothing" is required) **[1 mark]**.
- (b) There is a fundamental contrast between: one who speaks the truth, but without a plan and with random words **[1 mark]**; and one who speaks in fine sentences and embellishes his speeches with words and phrases **[1 mark]**.
- (c) The extract sets forth from the very start of Socrates's defence fundamental concepts such as the nature of the greatest good, the moral obligations of the just man, the difference between plausibility and truth, the nature of rhetoric. Award up to **[6 marks]** for remarks or details such as:
- questioning the truth of the charges at the very beginning (*ἐψεύσαντο ... ἐξαπατηθῆτε*)
 - logical structures of the argument: any logical connectors, *εἰ μὲν γὰρ ... ὁμολογοῖν ἂν*
 - juxtaposition *πιθανῶς ἔλεγον ... ἀληθές*
 - repetition (polyptoton) such as *μὴ αἰσχυνθῆναι ... ἀναισχυντότατον, δεινός* (with shift in meaning)
 - *concessio* (*ὁμολογοῖν ἂν ἔγωγε*)
 - juxtaposition of different meanings of rhetoric (cf. question b above)
 - remark on own advanced age (*τῆδε τῆ ἡλικία*): compare to other expedients commonly used by defendants.

Award up to **[2 marks]** for the coherence and clarity of the argument (**[2 marks]** if very coherent and well-argued; **[1 mark]** if coherent and well-argued; no marks if incoherent and poorly argued or if no details from the text are given).
