

**2006 Classical Greek**

**Higher – Interpretation**

**Finalised Marking Instructions**

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## 2006 Classical Greek

### Higher

#### Interpretation

#### Section A

#### Homer, *Odyssey*, IX and X

(Mark Scheme – award 1 mark for each valid statement.)

1. (a) • It was a gift to him in Ismarus from the priest Maron, in thanks for Odysseus' protection of him and his family when the city was being sacked  
• It was an amazingly strong, sweet and irresistible drink 2
- (b) • Odysseus temptingly offers the undiluted wine to the Cyclops to wash down his feast of human flesh  
• He flatters the Cyclops by pretending that he was originally going to make the wine an offering to him in return for his help  
• When the Cyclops relishes the wine and foolishly demands more, Odysseus plies him with it, 3 times in all  
• The wine befuddles the Cyclops' wits (accept "makes him drunk")  
• And causes him to fall on his back in a drunken stupor, where he will be vulnerable to the attack on his eye  
• Odysseus takes advantage of the Cyclops' drunken state to plant his false name of "No-one" 5
- (c) (Half mark per 2 feet: 1.5 marks per line.)  
– v v / – v v / – v v / – v v / – v v / – –  
ὡς ἐφάμην, ὁ δὲ δεκτοὶ καὶ ἐκπιεν· ἦσατο δ' αἰνῶς
- v v / – – / – – / – v v / – v v / – v (accept final –)  
ἦδὺ ποτὸν πινῶν, καὶ μ' ἦτεε δευτέρων αὐτίς 3

(Mark Scheme – award 1 mark for each valid statement.)

2. (a)
- The blinded and agonised Cyclops stops all the sheep to check them as they pass before him—when we want the sheep to move on swiftly out of danger
  - He feels along their backs—though we fear he may search further and discover the men underneath
  - The ram burdened with Odysseus (who thus seems especially vulnerable) comes last—a climax
  - Any other valid point

3

- (b)
- For all his violence, the “mighty Polyphemus” is nevertheless surprisingly tender to his ram and addresses it fondly (“Dear ram” or equivalent)
  - And is concerned for it (“Why are you unwontedly the last . . .?”)
  - And paints a charming pastoral picture of its usual dominance in the flock (“First to crop the grass . . . far-strider . . . first to make for the rivers . . . first to turn for home . . .”)
  - And is ready to impute to the ram empathy for his blinded state (“You are yearning for your master’s eye . . . if only you could share my thoughts and speak . . .”)
  - But in contrast he reverts to type in abusing Odysseus and his comrades (“a wicked man with his vile comrades”)
  - And swearing brutal vengeance (“he will not escape destruction . . . his brains would be splattered all over the cave . . . smashed on the ground . . .”)
  - Any other valid point

Gullibility—he has swallowed the *ὄτυς*-story completely.

4

(Mark Scheme – award 1 mark for each valid statement.)

3. (a) Effectively, because

- Odysseus is obviously and bluntly rejecting the Cyclops' last clumsy attempt to trick him into returning
- In powerful language, he fervently wishes he could actually have killed the Cyclops (“ . . . taking life and soul from you . . .”)
- And got rid of him for ever to the Underworld (“ . . . to the house of Hades . . .”)
- He scornfully sneers at the Cyclops' claim that his father, Poseidon will be able to heal his eye (. . . not even the Earthshaker will heal your eye.”)
- Any other valid point

3

(b) • The Cyclops' prayer prefigures much of the development of the rest of the epic—Poseidon in due course persecutes Odysseus very much as Polyphemus here asks (**except** for Odysseus' death—“Grant that Odysseus may not return home”). The following evils do indeed befall Odysseus:

- “May he come home late and wretchedly” (20 years of war and wandering)
- “having lost all his companions” (Odysseus alone survives)
- “on board someone else's ship” (that of the Phaeacians)
- “and may he find woes in his home” (the Suitors)

Points up Odysseus's folly in revealing his true name.

4

(Mark Scheme – award 1 mark for each valid statement and 1 mark for each supporting quotation.)

4. (a) Points might include:

- At Ismarus, Odysseus and the survivors get away before suffering total disaster (“The rest of us contrived to get away”)
- Odysseus chains his men to prevent them escaping back to the Lotus-eaters (“I dragged them under the benches and kept them in irons”)
- He has the resourcefulness to take wine to the encounter with the Cyclops (“for I had a foreboding . . .”)
- When all others are dumbstruck at sight of the Cyclops, Odysseus alone “manages to find words to answer him”
- Odysseus spins the false tale of shipwreck to prevent the Cyclops going off to smash their ship (“He was trying to get the better of me, but I met him with deceit . . .”)
- Odysseus holds back from instantly killing the Cyclops since he can see that this would in fact trap them in the cave (“On second thoughts, I refrained, realising that we should have perished . . .”)
- Homer specifically describes Odysseus as “plotting deep evils” (or similar) so as to contrive revenge and an escape (*κακα βυσσοδμενων*)
- He devises the scheme to neutralise the Cyclops, short of killing him, by blinding his single eye with the stake (many quotes possible)
- He tricks him into a drunken sleep by plying him with wine (many quotes possible)
- He plants the false name of “*Οὐτις*” that will later foil Polyphemus’ cries to the other Cyclopes (“*Οὐτις ἐμοι γ’ ὄνομα*” and “*ὡς ὄνομ’ ἐξαπατησεν ἐμον και μητις ἀμυμων*”)
- Odysseus again “weaves all his tricks and guile” to contrive escape past Polyphemus sitting in the doorway (“*παντας δε δολους και μητιν ὑφαινον . . .*”)
- He comes up with the plan to get out under the sheep (many quotes appropriate)
- He reserves the big ram for himself, since he cannot tie himself on to 3 sheep like the others (“*ἀρνειος γαρ ἐην . . .*”)
- Odysseus is again specifically characterised as “*πυκινα φρονεοντι*”
- He uses sign-language when spoken orders to the crew would have alerted Cyclops to their position (“*κρατι κατανευων*”)
- He cannily moors outside the dangerous fiord in the land of the Laestrygonians (“Instead I brought my ship to rest outside the cove . . .”)
- He instantly cuts his cable for a quick getaway when the Laestrygonians attack (“I slashed through the hawser”)
- Even although Odysseus’ successful mastery of Circe and her magic is prompted by Hermes’ advice, Circe speaks of Odysseus as having “shown your infinite resource”
- Any other valid point
- Divides his men on Circe’s island—doesn’t risk them all.
- Similarly only takes 1 ship to scout the Cyclops’ island.

#### 4. (continued)

(b) Points might include:

- Monarchy is common (Odysseus is telling his tale at the court of King Alcinous; and he behaves as a king to his own followers; there is mention of Agamemnon as “the most famous man in the world”)
- But the aristocratic heroes are very aware of their own status (“I am Odysseus . . . my fame has reached the heavens”)
- The gods are seen as powerful figures (many examples); and priests get special reverence (Maron the priest at Ismarus, “whom we protected out of respect for his office”)
- As to the general population, Odysseus contrasts the Cyclopes’ “uncivilised” ways with a norm where people live in settled law-abiding communities (“The Cyclopes have no assemblies for the making of laws, nor any settled customs . . .”)
- Craftsmen are clearly important figures (“shipwrights to build merchantmen”), and *ὡς ὅτε τις τρυπῶ δορυ νηιον ἀνήρ . . .*: metalworkers—*ὡς ὅτ’ ἀνήρ χαλκευς . . .* Weaving is done by women (and goddesses—Circe)
- Agriculture is seen as the basic economic activity—again, a contrast is made with the Cyclopes who “never lift a hand to plant or plough” (although “they could count on cutting a deep crop . . .”), but in fact only practise pastoralism
- Trade is another norm (“The Cyclopes have nothing like our ships . . . merchantmen . . . plying to foreign ports in the course of . . . overseas traffic . . .”; also cf. the ship-simile—*νηος φορτιδος εὐρείης ἢ τ’ ἐκπεραα μεγα λαιτμα*)
- Warfare and plundering are common (the assault on Ismarus)
- Feasting is frequent—Odysseus describes the banquet at which he is present (“ . . . nothing more delightful . . .”), and feasts recur regularly (many examples)
- Diet involves much meat-eating—many examples, and cf. the implied contrast with the Lotus-eaters (who “live on vegetable foods”); and wine is commonly drunk (many examples); though the Cyclops drinks milk ordinarily (and eats cheese)
- Hospitality is extremely important (Alcinous and Aeolus entertain Odysseus; Odysseus appeals for hospitality to the Cyclops—“You know the laws of hospitality”; Circe eventually offers extensive hospitality to the Greeks). Guest-gifts are important symbols (many examples)
- Technology extends to “ocean-going ships” and “heavy four-wheeled wagons”. We hear of solid houses like Circe’s “well-built castle of dressed stone” and Aeolus’ grand palace, together with their luxurious furnishings
- Any other valid point

10

**Section B**

**Sophocles, *Oedipus Tyrannus***

1. (a) Jocasta states that she does not care for them now or in the future (1)  
She thinks this because Apollo said Laius would be killed by his son (1)  
but the son died before Laius's death (1) 3
- (b) probably not, since she may have some fears now that she has heard about  
the killing of the old man by Oedipus  
she may be hoping that the details about the attack mean that Oedipus is not  
the slayer  
Any other reasonable point 2
2. (a) That Polybus is dead (1)  
Important to Oedipus since it means that (it appears) he did not kill his  
father (1)  
Important to him since it would seem to confirm the uselessness of oracles  
(1)  
Important to Oedipus since he no longer needs to live in fear about marrying  
his mother (1)  
Important to Jocasta since if he has not killed his father, then it is not  
possible that he would marry his mother (1) 4
- (b) use of questions  
repetition of important information  
statement that oracles are worth nothing – irony  
irony of Jocasta repeating information about Oedipus not needing to be  
afraid  
1 mark for statement about Sophocles' method with accompanying reference  
to text 4
- (c) ὁ - ὁ - / - - ὁ - / ὁ - ὁ -  
τι δ' ἂν φοβοιτ' ἄνθρωπος ὧ τα της τυχης  
  
ὁ - ὁ - / ὁ - ὁ - / ὁ - ὁ -  
κρατει προνοια δ' ἔστιν οὐδενος σαφης 3

3. (a) That the child was from Laius' house  
 That the child was said to be Laius'  
 That the wife of Laius gave it to the servant  
 That the child was to be killed since it was prophesied that it would kill its parents  
 That the servant did not kill it but gave it away 4
- (b) **Impatience:**  
 constant questioning  
 more details needed each time  
 he continues although he knows no good may come of it
- Angry:**  
 threatens the servant  
 possible to show his emotions: references to lines 49, 51, 57, 61  
 1 mark for statement about impatience or anger with appropriate reference from text 4
4. (a) material for essay  
 need to discover the cause of the plague  
 need to discover the identity of the murderer  
 need to discover information about himself  
 need to discover the number of attackers  
 need to discover the identity of the exposed child  
 Each aspect impacts on Oedipus and once he has begun the inquiry he must continue so that all the information is revealed  
 The "all discovery" comment is accurate inasmuch as it provides the motivation for Oedipus. But there are other important aspects such as his own character, and the role of fate and destiny  
 1 mark for statement about feature of discovery with supporting evidence  
 1 mark for statement of how this contributes to development of plot  
 1 mark for statement of opinion 10
- (b) material for answer  
 fall of prosperous into disaster  
 the way the material is organised so that details are gradually released the characterisation  
 of Oedipus—thinks he is doing the best for his people, but at his own expense  
 of Jocasta—caught up in a situation over which she has no control but tries to hope against hope  
 of other characters—eg Teiresias: tells the leader what he does not want to hear, but is not dissuaded from doing so  
 other reasonable views about what would appeal to modern audience  
 1 mark for statement about appealing feature of play with supporting evidence  
 1 mark for statement of how this contributes to development of plot  
 1 mark for statement of opinion 10

## Section C

### Thucydides, *Book II*

(Mark Scheme – award 1 mark for each valid statement.)

1. (a) • To take action against the country-dwelling Plataeans caught outside the city by the unexpected Theban aggression  
• And to use them as hostages for the safety of their own men now captive inside the city 2
- (b) • The Plataeans anticipate such a move  
• And fear for their country-dwellers  
• And send out a herald  
• With reproaches about the sacrilege of the peace-time attack  
• And demands that the country-dwellers not be harmed  
• And threats of execution of the Theban captives if this demand is ignored  
• But if the Thebans withdraw, they will hand over their captives 5
- (c) • Thucydides has recorded both sides' versions of events impartially  
• He identifies the discrepancies between their stories. (Was there an oath? Were the captives to be returned right away or was this to be discussed further at a parley?)  
• He does not attempt to explain the discrepancies away or to conceal them, but leaves his readers to judge for themselves on the evidence presented  
• Any other reasonable point – evidence of Thucydides's having interviewed his sources. 3
- (d) • The Thebans evacuate without further hostilities  
• The Plataeans get everything safely in from the countryside but nevertheless go on to execute their 180 captives  
• Plataeans to blame—because (if?) they had broken the agreement and oath; and the executions were particularly cold-blooded  
• Thebans to blame—because they were the original aggressors; and furthermore their surprise attack was treacherous/unholy  
• Any reasonable answer on the question of blame 4

(Mark Scheme – award 1 mark for each valid point or reference.)

2. (a) • Pericles' policy of not opposing Spartan invasion but evacuating the country-dwellers into the city for their defence had greatly increased its population  
• These refugees had to live wherever and however they could behind the shelter of the Long Walls—in shacks, tents, temples, public buildings 2
- (b) • Loss of inhibition (ῥαον γαρ . . . καθ' ἡδονην ποιειν)  
• Awareness of sudden reversals of fortune, as the wealthy died and the poor inherited (ἀγχιστροφον . . . ἐχοντων)  
• Enthusiastic adoption of hedonism, since life and wealth were both seen as ephemeral (ὥστε ταχειας . . . ἡγουμενοι)  
• No-one strove for good reputation, even survival being so uncertain (και το μεν προσταλαιπωρειν . . . διαφθαρησεται)  
• Profit and pleasure now seen as the only good (ὅτι δε ἡδη . . . κατεστη) 4
- (c) • They lost all fear of the gods, since they reckoned that reverence or lack of it made no difference to survival  
• They were not restrained by the laws, since no-one expected to live long enough to be brought to justice 4

(Mark Scheme – award 1 mark for each valid statement and 1 mark for each supporting quotation.)

3. (a) Points might include:

- Dating-system—the outbreak fixed by elaborate cross-referencing (the 30 Years’ Truce, Argive, Spartan and Athenian dating) designed to give accuracy and intelligibility across different Greek communities
- Dating-system—Year-by-year and summer-and-winter arrangement of subsequent events
- Time of month given to explain lack of moonlight
- Time of day or night often closely fixed, eg the Thebans’ entry “about the first watch of the night”, the Plataean counter-attack “in the darkness just before dawn”
- Precise naming of many individuals, eg the Boeotarchs and the traitorous Plataeans
- Precise figures given for casualties
- Eye-witness accounts probably behind many details, eg the digging through the party-walls in Plataea, etc
- Efforts made to get both sides of events
- Alternative accounts given
- Funeral Speech at least broadly based on what Pericles actually said, since so many readers will have heard the original
- Plague symptoms diagnosed in detail
- Thucydides writes from personal experience of the plague
- Any other valid point – Funeral Speech **partly** Thucydides’s own

10

(b) Points might include:

- Immediate sense of great events as the Superpowers’ clash draws near
- Vivid descriptions and details—the Plataean counter-attack, digging through the walls, hand-to-hand fighting in rain, women screaming, pelting with stones and tiles (many possibilities)
- Dramatic incidents—the gates being closed in the nick of time by the man with the javelin, the altruistic woman’s gift of the axe, the desperate men leaping from the ramparts (other possibilities)
- Suspense—the chopping of the gate being heard and the few just managing to escape, the lack of an exit by way of the building mistaken for a gate, the threat of burning alive, the threat to the country-dwellers
- Atmospheric details—the darkness, the rain, mud and din encompassing the fighting in the city, the Asopos in spate and the hard march of the reinforcements (many possibilities)
- Pathos—the stragglers wandering around the city till caught, the arrival of the reinforcements too late, the execution of the captives before Athenian instructions could arrive, death by plague (many possibilities)
- Funeral Speech—solemnity mixed with pride in what the fallen had died for
- Grimness and helplessness of the description of the plague and its horrors and consequences (many examples possible)
- Any other valid point

10

## Section D

### Plato, *Republic I and II*

1. (a) unjust man comes off better in trading deals  
unjust man pays less in taxes to the state  
unjust man makes a great deal in any transaction  
unjust man benefits from public office  
the just man comes off badly 4
- (b) tyrants steal property on a grand scale  
tyrants steal sacred objects both private and public  
tyrants enslave the citizens  
tyrants are described as happy and fortunate  
they have the happiness of wrong-doing, but there is no pain of being punished 4
- (c) **successful–**  
he has chosen points to illustrate his answer from the public and private spheres of life  
he has used examples which on the face of it seem to be accurate  
the example of the tyrant is the best example of unjust behaviour  
citizens do regard the tyrant as happy because he is stronger and more profitable than others
- unsuccessful–**  
he has not shown that the unjust man will actually behave in these ways  
he has inferred the behaviour of the unjust from the behaviour of the just, by suggesting it is the opposite  
he has not shown that the unjust behaviour of the tyrant proves the basic argument about the unjust man in general  
1 mark per statement about success 4
2. (a) He states that Thrasymachus gave up too early  
Glaucou does not think that the argument has been satisfactorily developed  
He has never heard the argument on behalf of justice put forward to his satisfaction  
1 mark for each statement 3
- (b) Glaucou thinks that Thrasymachus has been charmed like a snake
- appropriate–**  
Socrates has made Thrasymachus renounce his previous argument  
Socrates has used what Thrasymachus himself said to turn it against him  
Socrates has lured Thrasymachus like a snake-charmer does  
Any other reasonable point
- inappropriate–**  
any reasonable point  
1 mark for statement of appropriateness  
1 mark for supporting evidence 3

2. (c) Glaucon will say what justice is and where it comes from—this will improve the argument since he has not heard justice praised for its merits  
 He will argue that people pursue justice out of compulsion—this will further the argument because people naturally would not choose it  
 Glaucon will state that this is reasonable behaviour—this will further the argument since people believe that the unjust man has a better time than the just  
 He confirms that justice is not in itself attractive  
 1 mark for each statement about how the argument will be developed 6
3. (a) **never gives own views**  
 Socrates shams ignorance and asks questions  
 Socrates says he learns from others and gives rewards of praise  
 Socrates questions Thrasymachus on his exact meaning  
 By use of questioning Socrates does show what he believes to be correct—but his method is to use the information given by the others to reach a different (and better) view
- criticises others' views**  
 Thrasymachus complains that Socrates takes up the definition in the way which is most likely to harm it  
 Socrates criticises the addition of “of the stronger”
- refutes others' views**  
 Socrates refutes the views of Thrasymachus in the case of rulers doing what is right but not in their interests  
 Socrates gets Thrasymachus to reverse his definition of justice  
 1 mark for statement showing how Thrasymachus's opinion about Socrates is correct with supporting evidence  
 1 mark for agreement/disagreement with Thrasymachus's opinion 10
- (b) Justice is still important today for different groups within society  
**role of justice for the individual**  
 need for individuals to obey rulers/laws  
 unjust man seems still to have a better time than the just  
 but Socrates argues that the just man will have a good life, and the unjust a bad life  
 category into which justice goes  
**role of justice for the government**  
 laws put in place for the advantage of the ruling party or for the people  
**role of justice for the ruler**  
 the arguments about the tyrant are still relevant  
 the unjust man profits at the expense of the just  
 the story of Gyges  
 1 mark for statement about the aspects of justice which are still valid today with supporting evidence  
 1 mark for personal opinion about how *Republic* is still worthwhile reading 10

**Conversion Table 34-50**

| <b>Points</b> | <b>Marks</b> |
|---------------|--------------|
| 34            | 50           |
| 33            | 49           |
| 32            | 47           |
| 31            | 46           |
| 30            | 44           |
| 29            | 43           |
| 28            | 41           |
| 27            | 40           |
| 26            | 38           |
| 25            | 37           |
| 24            | 35           |
| 23            | 34           |
| 22            | 32           |
| 21            | 31           |
| 20            | 29           |
| 19            | 28           |
| 18            | 26           |
| 17            | 25           |
| 16            | 24           |
| 15            | 22           |
| 14            | 21           |
| 13            | 19           |
| 12            | 18           |
| 11            | 16           |
| 10            | 15           |
| 9             | 13           |
| 8             | 12           |
| 7             | 10           |
| 6             | 9            |
| 5             | 7            |
| 4             | 6            |
| 3             | 4            |
| 2             | 3            |
| 1             | 1            |
| 0             | 0            |

[END OF MARKING INSTRUCTIONS]