



# Markscheme

**May 2019**

**Classical Greek**

**Standard level**

**Paper 2**

No part of this product may be reproduced in any form or by any electronic or mechanical means, including information storage and retrieval systems, without written permission from the IB.

Additionally, the license tied with this product prohibits commercial use of any selected files or extracts from this product. Use by third parties, including but not limited to publishers, private teachers, tutoring or study services, preparatory schools, vendors operating curriculum mapping services or teacher resource digital platforms and app developers, is not permitted and is subject to the IB's prior written consent via a license. More information on how to request a license can be obtained from <http://www.ibo.org/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

Aucune partie de ce produit ne peut être reproduite sous quelque forme ni par quelque moyen que ce soit, électronique ou mécanique, y compris des systèmes de stockage et de récupération d'informations, sans l'autorisation écrite de l'IB.

De plus, la licence associée à ce produit interdit toute utilisation commerciale de tout fichier ou extrait sélectionné dans ce produit. L'utilisation par des tiers, y compris, sans toutefois s'y limiter, des éditeurs, des professeurs particuliers, des services de tutorat ou d'aide aux études, des établissements de préparation à l'enseignement supérieur, des fournisseurs de services de planification des programmes d'études, des gestionnaires de plateformes pédagogiques en ligne, et des développeurs d'applications, n'est pas autorisée et est soumise au consentement écrit préalable de l'IB par l'intermédiaire d'une licence. Pour plus d'informations sur la procédure à suivre pour demander une licence, rendez-vous à l'adresse <http://www.ibo.org/fr/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

No se podrá reproducir ninguna parte de este producto de ninguna forma ni por ningún medio electrónico o mecánico, incluidos los sistemas de almacenamiento y recuperación de información, sin que medie la autorización escrita del IB.

Además, la licencia vinculada a este producto prohíbe el uso con fines comerciales de todo archivo o fragmento seleccionado de este producto. El uso por parte de terceros —lo que incluye, a título enunciativo, editoriales, profesores particulares, servicios de apoyo académico o ayuda para el estudio, colegios preparatorios, desarrolladores de aplicaciones y entidades que presten servicios de planificación curricular u ofrezcan recursos para docentes mediante plataformas digitales— no está permitido y estará sujeto al otorgamiento previo de una licencia escrita por parte del IB. En este enlace encontrará más información sobre cómo solicitar una licencia: <http://www.ibo.org/es/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

**Option A — Homer****Extract 1 Homer, *Odyssey* 22.236–259**

1. (a) She did not give victory [1] but tested the strength and courage [1] of Odysseus and Telemachus [1].
- (b) She is sitting on the roof-beam (ἀνὰ μέλαθρον) [1] and is in the form of a swallow (χελιδόνι εἰκέλη) [1].
- (c) Because they were the best of the remaining suitors [1]; because the others had been slain [1].
- (d) Not all should throw spears (μὴ ἅμα πάντες ἐφίετε δούρατα) [1], but only six at first (ἄγεθ' οἱ ἔξ πρῶτον ἀκοντίσατ') [1], hoping to bring down Odysseus (δώη Ὀδυσσῆα βλῆσθαι **or** ἐπήν οὗτός γε πέσησιν) [1]; the others are not a danger (τῶν δ' ἄλλων οὐ κῆδος) [1].
- (e) Athena thwarted their throws (ἐτώσια θῆκεν Ἀθήνη) [1]; one hit the door-post (σταθμόν) [1], another the door (θύρην) [1], another the wall (ἐν τοίχῳ) [1].

Total: [15]

**Option A — Homer****Extract 2 Homer, *Odyssey* 22.310–329**

2. (a) Mark only for length of syllables. Award [1] per line if all correct; [0] otherwise.
- (b) Award [1] each up to [4] for any of the following points supported by the Greek text: he himself did not say (εἰπεῖν); or do anything dishonourable (τι ῥέξαι ἀτάσθαλον); to the women (τινά γυναικῶν); and tried to stop (παύεσκον); those suitors who did (ὅτις τοιαῦτά ῥέζοι).
- (c) Award [3] if the meaning has been fully communicated, and vocabulary and grammar are rendered correctly. Award [2] if the meaning has been communicated, and vocabulary and grammar are rendered adequately despite inaccuracies. Award [1] if the meaning has not been communicated adequately, and vocabulary and grammar are not rendered adequately. Award [0] if the work does not reach a standard described by the descriptors above.
- (d) That Agelaus prayed that Odysseus would not return (τηλοῦ ἐμοὶ νόστοιο τέλος γενέσθαι) [1], and that Penelope would marry him (σοὶ δ' ἄλοχόν τε φίλην σπέσθαι) [1] and have his children (καὶ τέκνα τεκέσθαι) [1].
- (e) Odysseus grabbed Agelaus's sword [1] and struck his head off [1] in mid-sentence [1].

Total: [15]

**Option B — History****Extract 3 Thucydides, *The Peloponnesian War* 7.73.2–7.73.3**

3. (a) They agreed with him [1]; thought it ought to be done [1]; but thought the people would not obey [1]; because it was a festival day [1].
- (b) Because they were drinking after their victory [1]; and would prefer this least of all [1].
- (c) He feared that the Athenians would take the advantage (οἱ Ἀθηναῖοι προφθάσωσιν) [1] and bypass the most difficult terrain (διελθόντες τὰ χαλεπώτατα τῶν χωρίων) [1], in the night (ἐν τῇ νυκτί) [1].
- (d) Award [1] each up to [2] for any relevant topographical feature such as: the heights east of Epipolae; the [Lysimelian] marshes; the various countervallations.
- (e) They told him not to lead off the army by night (μὴ ἀπάγειν τῆς νυκτὸς τὸ στράτευμα) [1] because the Syracusans were guarding the roads (ὡς Συρακοσίων τὰς ὁδοὺς φυλασσόντων) [1]; instead he should make preparations after rest (καθ' ἡσυχίαν) [1] and prepare to retreat during the day (τῆς ἡμέρας παρασκευασάμενον ἀποχωρεῖν) [1].

Total: [15]

**Option B — History****Extract 4 Thucydides, *The Peloponnesian War* 7.77.6–7.78.2**

4. (a) Award [3] if the meaning has been fully communicated, and vocabulary and grammar are rendered correctly. Award [2] if the meaning has been communicated, and vocabulary and grammar are rendered adequately despite inaccuracies. Award [1] if the meaning has not been communicated adequately, and vocabulary and grammar are not rendered adequately. Award [0] if the work does not reach a standard described by the descriptors above.
- (b) The Sicilians should meet them en route [1] and deliver food [1].
- (c) Award [1] each up to [4] for any relevant detail from the following: the soldiers must be brave/good men (ἀναγκαῖόν ὄν ὑμῖν ἀνδράσιν ἀγαθοῖς γίνεσθαι), since there is no safe place to be a coward (μὴ ὅποι ἂν μαλακισθέντες σωθείητε); if they escape they will see what they desire (ἦν διαφύγητε, ὧν ἐπιθυμεῖτε που ἐπιδεῖν); Athenians will restore the power of the state again (οἱ Ἀθηναῖοι τὴν δύναμιν τῆς πόλεως ἐπανορθώσοντες); even if it has fallen (καίπερ πεπτωκυῖαν).
- (d) Men make the city (ἄνδρες πόλις) [1] and not the walls or ships (οὐ τείχη οὐδὲ νῆες) [1].
- (e) Nicias made a speech (τοιιάδε παρακελευόμενος) [1], went along the ranks (ἐπήει τὸ στράτευμα) [1], brought soldiers back to their place (ξυνάγων καὶ καθιστάς) [1]; Demosthenes did the same (ὁ Δημοσθένης οὐδὲν ἤσσον) [1].

Total: [15]

**Option C — Tragedy****Extract 5 Sophocles, Ajax 74–100**

5. (a) Odysseus would rather Ajax stay in his tent (ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν) [1]; Ajax is an enemy (ἐχθρός) [1]; Odysseus is not a coward (δειλίαν ἀρεῖ; μὴ πρὸς θεῶν) [1]; and he does not need to gloat though Athena suggests it is good (γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν) [1]. Accept other relevant points supported by quotation.
- (b) Odysseus is worried because Ajax may be mad (μεμηνότ' ἄνδρα) [1]; Athena will cast darkness over Ajax's eyes (σκοτώσω βλέφαρα καὶ δεδορκότα) [1].
- (c) Award [3] if the meaning has been fully communicated, and vocabulary and grammar are rendered correctly. Award [2] if the meaning has been communicated, and vocabulary and grammar are rendered adequately despite inaccuracies. Award [1] if the meaning has not been communicated adequately, and vocabulary and grammar are not rendered adequately. Award [0] if the work does not reach a standard described by the descriptors above.
- (d) He has spoken well (καλῶς ἔλεξας) [1]; he has attacked the Greeks (ἔβαψας ἔγχος εὔ) [1]; he has attacked the Atreidae (πρὸς Ἀτρείδαισιν ἤχμασας χέρα) [1]; he has killed men (τεθνᾶσιν ἄνδρες) [1].
- (e) He wants to despoil [1] the corpses [1].

Total: [15]

**Option C — Tragedy****Extract 6 Sophocles, Philoctetes 54–80**

6. (a) Mark only for length of syllables. Award [1] per line if all correct; [0] otherwise.
- (b) He is the son of Achilles (Ἀχιλλέως παῖς) [1]; he is sailing homeward (πλεῖς δ' ὡς πρὸς οἶκον) [1]; he has left the Greeks (ἐκλιπὼν τὸ στράτευμ' Ἀχαιῶν) [1]; whom he hates (ἐχθήρας) [1].
- (c) Because they summoned him from home (ἐξ οἴκων μολεῖν) [1]; did not give him the arms of Achilles (οὐκ ἤξιωσαν τῶν Ἀχιλλείων ὀπλων) [1]; but gave them to Odysseus (Ὀδυσσεῖ παρέδοσαν) [1]. Accept other relevant explanations supported by quotation.
- (d) Odysseus knows that Neoptolemus is by nature unsuited [1] to lying and cheating [1].
- (e) Award [1] each up to [2] for any relevant point of discussion and [1] up to [2] for a credible effect such as:
- enjambment (eg ψυχὴν) highlights the focus on Neoptolemus's deception
  - hendiadys (πιστὴ καὶ βέβαιος) emphasizes Neoptolemus's position to deceive
  - juxtaposition (ἐμοὶ μὲν οὐχί, σοὶ) highlights Odysseus's precarious position
  - polyptoton (ἔχθος ἐχθήρας) emphasizes what Philoctetes needs to understand.

Total: [15]

**Option E — Women****Extract 7 Euripides, *Iphigenia at Aulis* 1336–1365**

7. (a) Mark only for length of syllables. Award **[1]** per line if all correct; **[0]** otherwise.
- (b) Because the luckless end to their marriage (τὸ δυστυχές τῶν γάμων) **[1]** brings shame upon her (μοι αἰδῶ φέρει) **[1]**; and she is loathe to face Achilles (Ἀχιλλέα ἰδεῖν αἰσχύνομαι) **[1]**.
- (c) There is a cry among the Argives (ἐν Ἀργείοις βοᾶται) **[1]** concerning Iphigenia (ἄμφι σῆς παιδός) **[1]** that her sacrifice (σφάζαι νιν) **[1]** is necessary (ὡς χρεῶν) **[1]**.
- (d) He was in danger of being stoned **[1]** by all the Greeks **[1]**, even his Myrmidons **[1]**.
- (e) Odysseus (Ὀδυσσεύς) **[1]** and countless Greeks (μυριοί) **[1]** under their own orders (αἰρεθεὶς ἐκῶν) **[1]**.

Total: **[15]****Option E — Women****Extract 8 Plato, *Republic* Book 5 455a–455e**

8. (a) Award **[3]** if the meaning has been fully communicated, and vocabulary and grammar are rendered correctly. Award **[2]** if the meaning has been communicated, and vocabulary and grammar are rendered adequately despite inaccuracies. Award **[1]** if the meaning has not been communicated adequately, and vocabulary and grammar are not rendered adequately. Award **[0]** if the work does not reach a standard described by the descriptors above.
- (b) One with a good nature for something (τὸν μὲν εὐφυῆ πρὸς τι) **[1]** who learns easily (ὁ μὲν ῥαδίως τι μανθάνοι) **[1]**; the other without a good nature (τὸν δὲ ἀφυῆ) **[1]** who learns with difficulty (ὁ δὲ λαλεπῶς) **[1]**.
- (c) The one with a well-suited nature would discover much for himself in the matter studied (ἐπὶ πολὺ εὐρετικὸς εἶη οὗ ἔμαθεν) **[1]**, but the one with the ill-suited nature would not remember what was learned (μηδ' ἄ ἔμαθε σφῆζοιτο) **[1]**.
- (d) Many women are better than many men (γυναῖκες μέντοι πολλαὶ πολλῶν ἀνδρῶν βελτίους) **[1]** at many things (εἰς πολλά) **[1]**. (The Greek text is quoted for reference only.)
- (e) Award **[1]** each up to **[4]** for relevant answers such as: there is no role that belongs to a woman because she's a woman; or a man because he's a man; natures are sprinkled similarly; among both beings (male and female); but female is lesser than male; in all pursuits.

Total: **[15]**

**Option G — Barbarians****Extract 9 Herodotus, *The Histories* 2.35.4–2.36.4**

9. (a) Women are never priests of the gods [1]; men serve both gods and goddesses [1].
- (b) Egyptian priests have shaven heads (ἐν Αἰγύπτῳ δὲ ξυρώνται) [1]; Egyptians are also usually clean shaven (τέως ἐξυρημένοι) [1]; but after a death (ὑπὸ τοὺς θανάτους) [1] they let their head and facial hair grow (τὰς τρίχας αὐξεσθαι τὰς τε ἐν τῇ κεφαλῇ καὶ τῷ γενεῖῳ) [1].
- (c) Other peoples live on wheat and barley (ἀπὸ πυρῶν καὶ κριθέων ἄλλοι ζώουσι) [1] which is shameful for Egyptians (ᾧνειδος μέγιστόν ἐστι) [1]; they subsist on a grain (ἀπὸ ὀλυρέων σιτία) [1], which some call spelt (τὰς ζειὰς μετεξέτεροι καλέουσι) [1].
- (d) They knead dough with their feet (φυρῶσι τὸ μὲν σταῖς τοῖσι ποσί) [1]; gather mud and dung with their hands (τὸν δὲ πηλὸν τῆσι χερσί, καὶ τὴν κόπρον) [1]; they practise circumcision (Αἰγύπτιοι δὲ περιτάμνονται) [1].
- (e) Men have two garments [1] women have one garment [1].

Total: [15]

**Option G — Barbarians****Extract 10 Aeschylus, *Persae* 159–180**

10. (a) She is worried that great wealth (μέγας πλοῦτος) [1] will trip up the prosperity (ἀντρέψη ποδὶ ὄλβον) [1] of the house of Darius (ὄν Δαρεῖος ἦρεν) [1] according to the will of some god (οὐκ ἄνευ θεῶν τινος) [1].
- (b) Wealth without men is not an honor (μήτε χρημάτων ἀνάνδρων πλῆθος ἐν τιμῇ) [1]; but the success of poor men is not known (μήτ' ἀχρημάτοισι λάμπειν φῶς) [1]; the wealth of the house of Darius is ample (ἔστι γὰρ πλοῦτός γ' ἀμεμφής) [1]. Accept other relevant points supported by quotation.
- (c) Award [3] if the meaning has been fully communicated, and vocabulary and grammar are rendered correctly. Award [2] if the meaning has been communicated, and vocabulary and grammar are rendered adequately despite inaccuracies. Award [1] if the meaning has not been communicated adequately, and vocabulary and grammar are not rendered adequately. Award [0] if the work does not reach a standard described by the descriptors above.
- (d) Mark only for length of syllables. Award [1] per line if all correct; [0] otherwise.
- (e) She has had many dreams (πολλοῖς ὀνείρασιν) [1], since Xerxes left (οὐπερ παῖς ἐμὸς οἴχεται) [1], but last night's was most vivid (οὐτι πῶ τοιόνδ' ἐναργές) [1].

Total: [15]