

**GCSE (9–1)**

**Classical Greek**

**J292/02: Prose Literature A**

General Certificate of Secondary Education

**Mark Scheme for Autumn 2021**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## 1. Annotations

| Annotation  | Meaning   |
|---|---|
|    | Valid style point (8-marker) / AO3 point (10-marker)  |
|    | Unclear/dubious point   |
|    | Benefit of doubt  |
|    | Consequential / repeated error  |
|    | Incorrect translation or interpretation or factual error  |
|    | Major error   |
|    | Minor error / SPAG  |
|    | Harmful addition  |
|    | Correct / positive mark / additional evidence (10-marker)   |
|    | Good content point (8-mark & 10-mark question) / 2-mark point in 4 or 6-mark AO3 question   |
|    | Weaker content point / 1-mark point in 4 or 6-mark AO3 question   |
|  | Omission mark   |
| highlight   | Harmless addition   |
|  | Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response. |
|  | Noted but no credit given   |

| Question |   |    | Answer  | Mark     | Guidance  |   |  |   |                                       |          |   |
|----------|---|----|---|----------|---|---|--|---|---------------------------------------|----------|---|
| 1        | (a)   |    | They are the tallest / very tall [1]<br>and fairest / most handsome / very fair / very handsome [1]<br>of all men [1]   | AO2<br>3 | Both superlatives required for full marks<br>'Tall and fair': 1<br>'Taller and fairer than other men': 2<br>Accept 'very beautiful'   |   |  |   |                                       |          |   |
| 1        | (b)   |    | κεχωρισμένοι [1]<br>different (from) [1]  | AO2<br>2 | One mark for selecting the correct Greek word [AO3],<br>one for translation [AO2]. <ul style="list-style-type: none"><li>incorrect word + correct translation: 0</li></ul>    |   |  |   |                                       |          |   |
| 1        | (c)   | i  | whoever is the tallest [1] and has strength in proportion to /<br>matching his size [1] is judged worthy of the position  | AO2<br>2 | Do not accept 'the strongest'   |   |  |   |                                       |          |   |
| 1        | (c)   | ii | Possible answers: <ul style="list-style-type: none"><li>Sensible: someone who stands out physically among<br/>people famed for their height will command respect</li><li>Arbitrary/foolish: physical attributes are not necessarily<br/>a measure of capacity to rule</li></ul>   | AO3<br>2 | 1 mark for judgement / opinion<br>1 mark for explanation<br><br>Accept any justified personal response.   |   |  |   |                                       |          |   |
| 2        | (a)   |    | Accept any <b>three</b> points and award up to <b>two</b> marks each.<br>Assess against point-by-point marking grid below. <table border="1"><tr><td>2</td><td>expresses a valid point based on a relevant aspect of<br/>content <b>or</b> aspect of literary style, with accurate,<br/>relevant and suitably explained reference to the Greek</td></tr><tr><td>1</td><td>expresses a valid point, but is not fully supported by<br/>an appropriate selection of content <b>or</b> aspect of<br/>literary style <b>or</b> reference to the Greek</td></tr><tr><td>0</td><td>Point is not valid, or none are drawn</td></tr></table><br>Answers may include: <ul style="list-style-type: none"><li>μαθὼν ὅτι κατόπται ἤκοιεν 'having learned that they had<br/>come as spies': he knows they are on a covert mission</li></ul> | 2        | expresses a valid point based on a relevant aspect of<br>content <b>or</b> aspect of literary style, with accurate,<br>relevant and suitably explained reference to the Greek | 1 | expresses a valid point, but is not fully supported by<br>an appropriate selection of content <b>or</b> aspect of<br>literary style <b>or</b> reference to the Greek | 0 | Point is not valid, or none are drawn | AO3<br>6 | For full marks: <ul style="list-style-type: none"><li>Answer must address both parts of the question<br/>– 'he disapproves of the visitors <b>and</b> their aims'</li><li>Must be at least <b>one</b> style point: Indicate this<br/>with the <b>+</b> annotation.</li></ul><br>One of these requirements missing: maximum 5<br>Both requirements missing: maximum 4<br><br>ὁ δὲ Αἰθίοψ μαθὼν ὅτι κατόπται ἤκοιεν λέγει πρὸς<br>αὐτοὺς τοιάδε, "οὔτε ὁ Περσῶν βασιλεὺς δῶρα ὑμᾶς<br>ἔπεμψε φέροντας βουλόμενος ἐμοὶ ξένος γενέσθαι,<br>οὔτε ὑμεῖς λέγετε ἀληθῆ (ἤκετε γὰρ κατόπται τῆς<br>ἐμῆς ἀρχῆς), οὔτε ἐκεῖνος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ<br>ἦν δίκαιος, οὐτ' ἂν ἐπεθύμησε χώρας ἄλλης ἢ τῆς<br>ἑαυτοῦ, οὐτ' ἂν εἰς δουλοσύνην ἀνθρώπους ἤγεν ὑφ'<br>ᾧ οὐδὲν ἡδίκηται." |
| 2        | expresses a valid point based on a relevant aspect of<br>content <b>or</b> aspect of literary style, with accurate,<br>relevant and suitably explained reference to the Greek |    |   |          |   |   |  |   |                                       |          |   |
| 1        | expresses a valid point, but is not fully supported by<br>an appropriate selection of content <b>or</b> aspect of<br>literary style <b>or</b> reference to the Greek          |    |   |          |   |   |  |   |                                       |          |   |
| 0        | Point is not valid, or none are drawn   |    |   |          |   |   |  |   |                                       |          |   |

|   |     |   |          |  |
|---|-----|---|----------|--|
|   |     | <ul style="list-style-type: none"> <li>οὔτε...βουλόμενος ἐμοὶ ξένος γενέσθαι 'not wanting to be my friend': rejects the ostensible reason for their visit</li> <li>οὔτε ὑμεῖς λέγετε ἀληθῆ 'nor are you telling the truth': blunt assertion that they are liars</li> <li>οὔτε... οὔτε: he feels negatively about the purported reasons for their visit</li> <li>ἦκετε γὰρ κατόπται τῆς ἐμῆς ἀρχῆς 'for you have come to spy out my realm': explicit disapproval of the purpose of their visit; repetition of κατόπται</li> <li>οὔτε ἐκεῖνος ἀνὴρ ἐστὶ δίκαιος 'nor is that man just': damning judgement of the man who has sent them</li> <li>οὔτε x 5 (neither...nor): rebuffs the Persians' overtures; emphasises his dim view of Cambyses</li> <li>εἰ...ἦν δίκαιος, οὐτ' ἂν ἐπεθύμησε...οὐτ' ἂν...ἦγεν 'if he were just...he would not...': he knows what Cambyses is up to and denounces Persian imperialism</li> <li>εἰς δουλοσύνην 'into slavery': he recognises, and does not welcome, the implications for his people</li> <li>ὅφ' ὧν οὐδὲν ἠδίκηται 'by whom he has not been wronged at all': paints the Persians as acquisitive aggressors. οὐδὲν adds emphasis.</li> </ul> |          | But the Ethiopian, having learned that they had come as spies, spoke in this way to them: "It is not in the desire to become my guest-friend that the king of the Persians sent you bearing gifts, nor do you speak the truth (for you have come to spy out my realm), nor is that man just; for if he were just neither would he have desired land other than his own, nor would he be trying to lead into slavery people by whom he has not been wronged at all. |
| 2 | (b) | A bow [1]   | AO2<br>1 |  |

| Question |     | Answer   | Mark     | Guidance   |
|----------|-----|--|----------|--|
| 3        | (a) | He is not (at all) surprised by their short life-span / that they live so few years [1]<br>given that they eat dung / eating dung [1]  | AO2<br>2 | 'He thinks their bread is like dung': 1  |
| 3        | (b) | Possible answers: <ul style="list-style-type: none"> <li>they could not even live that long unless they restored themselves with the wine [1]<br/><b>OR</b> he sees it as restorative / life-prolonging [1]</li> <li>he concedes that in this respect the Persians are superior [1] to his own people</li> </ul> | AO2<br>2 | 1 mark for his comment about the wine<br>1 mark for his admission of Persian superiority |

|   |     |                  |          |
|---|-----|------------------|----------|
| 3 | (c) | (About) 40 years | AO2<br>1 |
|---|-----|------------------|----------|

| Question |   | Answer  | Mark     | Guidance  |   |  |   |                                       |          |  |
|----------|---|---|----------|---|---|--|---|---------------------------------------|----------|--|
| 4        | (a)   | <div>Accept any <b>two</b> points and award up to <b>two</b> marks each. Assess against point-by-point marking grid below.</div> <table><tr><td>2</td><td>expresses a valid point based on a relevant aspect of content <b>or</b> aspect of literary style, with accurate, relevant and suitably explained reference to the Greek</td></tr><tr><td>1</td><td>expresses a valid point, but is not fully supported by an appropriate selection of content <b>or</b> aspect of literary style <b>or</b> reference to the Greek</td></tr><tr><td>0</td><td>Point is not valid, or none are drawn</td></tr></table> <div>Answers may include:<ul style="list-style-type: none"><li>• ἀπὸ τῆς κρήνης δὲ ἀπαλλαχθέντων αὐτῶν: they are moving from one site to another</li><li>• ἡγαγεν ὁ βασιλεὺς: they are being taken on a guided tour, led by the king (verb promoted for emphasis)</li><li>• πάντες ἐν πέδαις χρυσαῖς ἐδέδεντο: a surprise greets them in the prison</li><li>• ἔστι...ὁ χαλκὸς πάντων σπανιώτατον καὶ τιμιώτατον: superlatives emphasise differences in material culture</li><li>• θεασάμενοι...ἐθεάσαντο...θεασάμενοι: repetition of the verb ‘look at’ suggests they are seeing the sights</li><li>• τὴν τοῦ ἡλίου λεγομένην τράπεζαν: the tour concludes with a visit to a famous (λεγομένην) attraction</li><li>• θεασάμενοι δὲ πάντα: they have seen everything</li><li>• ἀπαλλάττονται ὀπίσω: tour over, they head home</li></ul></div> | 2        | expresses a valid point based on a relevant aspect of content <b>or</b> aspect of literary style, with accurate, relevant and suitably explained reference to the Greek | 1 | expresses a valid point, but is not fully supported by an appropriate selection of content <b>or</b> aspect of literary style <b>or</b> reference to the Greek | 0 | Point is not valid, or none are drawn | AO3<br>4 | <div>To earn full marks on this question accompanied by an English translation, at least <b>one</b> point must be made about style.</div> <div>Indicate this with the <b>+</b> annotation.</div> |
| 2        | expresses a valid point based on a relevant aspect of content <b>or</b> aspect of literary style, with accurate, relevant and suitably explained reference to the Greek |   |          |   |   |  |   |                                       |          |  |
| 1        | expresses a valid point, but is not fully supported by an appropriate selection of content <b>or</b> aspect of literary style <b>or</b> reference to the Greek          |   |          |   |   |  |   |                                       |          |  |
| 0        | Point is not valid, or none are drawn   |   |          |   |   |  |   |                                       |          |  |
| 4        | (b)   | Elephantine   | AO2<br>1 |   |   |  |   |                                       |          |  |

**Guidance on applying the marking grids for the 8-mark extended response**

This question focuses on candidates' ability to select relevant examples of content and literary style and to structure an answer around these examples to express relevant points. Therefore candidates will be assessed on the quality of the points made and the range and quality of the examples they have selected from the passage.

Examiners must use a best fit approach to the marking grid. Where there are both strengths and weaknesses in a particular response, examiners must carefully consider which level is the best fit for the performance overall.

| <b>8-mark grid for the extended response question AO3 = 8 marks = Analyse, evaluate and respond to literature</b> |              |  |
|---|--------------|--|
| <b>Level</b>  | <b>Marks</b> | <b>Description</b>   |
| 4   | 7–8          | <ul style="list-style-type: none"> <li>• very good engagement with the question</li> <li>• expresses a range of relevant points, with good development, drawn on a range of well selected aspects of content and features of literary style, with a good range of appropriate quotation with well thought out discussion</li> </ul> <p><i>The response is logically structured, with a well-developed, coherent line of reasoning.</i></p> |
| 3   | 5–6          | <ul style="list-style-type: none"> <li>• good engagement with the question</li> <li>• expresses a range of sound points, with some development, drawn on a range of relevant aspects of content and features of literary style, with a range of appropriate quotation, with sound discussion</li> </ul> <p><i>The response is well structured with a clear line of reasoning.</i></p>  |
| 2   | 3–4          | <ul style="list-style-type: none"> <li>• some engagement with the question</li> <li>• expresses some points drawn on a limited range of aspects of content and/or features of literary style, with some appropriate quotation and some discussion</li> </ul> <p><i>The response presents a line of reasoning which is mostly relevant but may lack structure.</i></p>  |
| 1   | 1–2          | <ul style="list-style-type: none"> <li>• little engagement with the question</li> <li>• expresses points which are of little relevance and are supported with little evidence from the set text</li> </ul> <p><i>The information is communicated in an unstructured way.</i></p>   |

| Question | Answer  | Mark     | Guidance   |
|----------|---|----------|--|
| 5        | <p><b>Assess against criteria in the 8-mark AO3 grid (see above).</b></p> <p>Answers may include:</p> <ul style="list-style-type: none"> <li>• εἰ μὲν νυν...ἐγνωσιμάχει καὶ ἀπῆγεν ὀπίσω τὸν στρατόν 'if Cambyses had changed his mind and led the army back': disaster could have been averted</li> <li>• ἐγνωσιμάχει: powerful choice of word (lit. 'fought his feelings') – Cambyses allowed his feelings to win over sound judgement</li> <li>• μαθὼν ταῦτα 'when he learned this': he is fully aware of the situation</li> <li>• ἦν ἂν ἀνὴρ σοφός 'he would have been a wise man': this would have been the sensible course of action</li> <li>• νῦν δὲ 'but as it was': repetition of νῦν emphasises that Cambyses did not do the sensible thing and missed an opportunity to put things right</li> <li>• οὐδένα λόγον ποιούμενος 'paying no attention': he ignores the evidence that his men are starving</li> <li>• ἦει ἀεὶ εἰς τὸ πρόσω 'he went ever forward': imperfect ἦει and use of ἀεὶ underline how he pressed on doggedly</li> <li>• οἱ δὲ στρατιῶται...ποιηφαγοῦντες διέζων 'his soldiers kept alive by eating grass': they are reduced to eating like animals</li> <li>• ἕως μὲν...ἐπεὶ δὲ 'while...but when': things went from bad to worse</li> <li>• δεινὸν ἔργον 'a terrible thing': emphatic position of adjective δεινὸν warns of shocking detail to follow</li> </ul> | AO3<br>8 | <p>εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσιμάχει καὶ ἀπῆγεν ὀπίσω τὸν στρατόν, ἐπὶ τῇ ἀρχῇθεν γενομένη ἀμαρτάδι ἦν ἂν ἀνὴρ σοφός· νῦν δὲ οὐδένα λόγον ποιούμενος ἦει ἀεὶ εἰς τὸ πρόσω. οἱ δὲ στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, ποιηφαγοῦντες διέζων· ἐπεὶ δὲ εἰς τὴν ψάμμον ἀφίκοντο, δεινὸν ἔργον αὐτῶν τινες εἰργάσαντο· ἐκ δεκάδος γὰρ ἓνα ἑαυτῶν ἀποκληρώσαντες κατέφαγον.</p> <p>Now if, when he learned this, Cambyses had changed his mind and led the army back, after his original mistake he would have been a wise man; but as it was, paying no attention, he went ever forward. And his soldiers, while they still had anything to take from the earth, kept alive by eating grass; but when they came to the sand, some of them did a terrible thing; for choosing by lot from themselves one man out of ten, they ate him.</p> |



|  |  |  |  |  |  |
|--|--|--|--|--|--|
|  |  |  | <ul style="list-style-type: none"> <li>ἐκ δεκάδος ἕνα...κατέφαγον 'they ate one man in ten': they are so desperate that they resort to cannibalism, emphasised by final κατέφαγον (emphatic compound verb – 'they devoured').</li> </ul> |  |  |
|--|--|--|--|--|--|

### **Guidance on applying the marking grids for the 5-mark set text translation**

The mark scheme awards marks for the proportion of sense communicated. If a candidate has communicated the 'gist' of a sentence (e.g. they know who has done what to whom) they will score 5, 4 or 3 marks. If they have not understood the basic sense of the sentence, they will score a maximum of 2.

A completely correct translation with no omissions or errors will always score 5. The key judgment for a candidate who has demonstrated understanding of the overall meaning of the sentence is whether they should score 5, 4 or 3. This will depend on the gravity of their errors/omissions and may depend on the number of words in the sentence to be translated or the difficulty of the Greek and is usually decided at standardisation after a judgment has been formed about the performance of candidates. The final decisions on what constitute 'inconsequential' and 'more serious errors' will be made and communicated to assessors via the standardisation process (after full consideration of candidates' responses) and these decisions will be captured in the final mark scheme for examiners and centres.

A word containing more than one error should be treated as a maximum of one serious error. Repeated and consequential vocabulary errors should not be penalised.

| Marks | Description   |
|-------|---|
| 5     | Perfectly accurate with no errors or omissions, or one inconsequential error. |
| 4     | Essentially correct but two inconsequential errors or one more serious error. |
| 3     | Overall meaning clear, but more serious errors or omissions.                  |
| 2     | Part correct but with overall sense lacking/unclear.                          |
| 1     | No continuous sense; isolated knowledge of vocabulary only.                   |

0 = No response or no response worthy of credit.

| Question |     | Answer   | Mark     | Guidance  |
|----------|-----|--|----------|---|
| 6        | (a) | <p><b>Assess against criteria in the 5-mark AO2 grid (see above)</b></p> <p>ἕκαστοι νομίζουσι πολύ τι καλλίστους τοὺς ἑαυτῶν νόμους. τοῦτο δὲ πολλοῖς τε ἄλλοις τεκμηρίοις πάρεστι σταθμώσασθαι καὶ δὴ καὶ τῷδε. Δαρεῖος ἐπὶ τῆς ἑαυτοῦ ἀρχῆς καλέσας Ἑλληνάς τινας ἤρετο ἐφ' ὅπόσῳ ἂν χρήματι βούλοιντο τοὺς πατέρας ἀποθνήσκοντας κατασιτεῖσθαι.</p> <p><b>Suggested translation:</b><br/>Each [race of men] thinks that his own [race's] customs / laws are by far the best. And this can be judged from many other proofs, and especially by the following. Darius when he was king summoned some Greeks and asked them for what price they would be willing to eat up their father(s) when they had died.</p> | AO2<br>5 | <p><b>Accept</b><br/>καὶ δὴ καὶ: 'especially'</p> <p><b>Inconsequential error</b><br/>καλλίστους: 'greatest'<br/>ἀποθνήσκοντας: 'dying'</p> |
| 6        | (b) | They said that no amount of money / no price would induce them to eat their deceased parents. [1]  | AO2<br>1 | Accept: 'they said they would never do so'  |

### Guidance on applying the marking grids for the 10-mark extended response

**Total** **Two** Assessment Objectives are being assessed in this question; **AO2** (Demonstrate knowledge and understanding of literature) and **AO3** (Analyse, evaluate and respond to literature). The two Assessment Objectives are **equally weighted**. Examiners must use a **best fit** approach to the marking grid. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance overall. For example, you should not be able to achieve a mark of 8 made up of AO2 = 6 and AO3 = 2.

Responses are credited for **A02** for the detail and accuracy of the knowledge of the set text they deploy and for their understanding of the set text. Responses are credited for **A03** for how well the response addresses the question, for candidates selecting relevant examples from the set texts they have studied and drawing and expressing conclusions based on the selected examples in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the range and quality of the examples they have selected.

In relation to this question ('Herodotus writes about cultural differences purely for entertainment.' Do you agree?), details about cultural differences recounted by Herodotus would be evidence of **AO2**, whilst using this evidence to evaluate the question would be evidence of **AO3**.

| 10-mark grid for the extended response question  |       |   |
|--|-------|---|
| <b>AO2</b> = 5 marks = Demonstrate knowledge and understanding of literature<br><b>AO3</b> = 5 marks = Analyse, evaluate and respond to literature |       |   |
| Level  | Marks | Characteristics of performance  |
| 5  | 9–10  | <ul style="list-style-type: none"> <li>detailed knowledge and excellent understanding of the set text (AO2)</li> <li>well-argued response to the question which is supported by a range of well-selected examples from the set text (AO3)</li> </ul> <i>The response is logically structured, with a well-developed, sustained and coherent line of reasoning</i> |
| 4  | 7–8   | <ul style="list-style-type: none"> <li>good knowledge and sound understanding of the set text (AO2)</li> <li>a good response to the question which is supported by some well-selected examples from the set text (AO3)</li> </ul> <i>The response is logically structured, with a well-developed and clear line of reasoning.</i>                                 |
| 3  | 5–6   | <ul style="list-style-type: none"> <li>some knowledge and understanding of the set text (AO2)</li> <li>a reasonable response to the question which is supported by some examples from the set text (AO3)</li> </ul> <i>The response presents a line of reasoning which is mostly relevant and has some structure.</i>   |
| 2  | 3–4   | <ul style="list-style-type: none"> <li>limited knowledge and understanding of the set text (AO2)</li> <li>a limited response to the question which is occasional supported by reference to the set text (AO3)</li> </ul> <i>The response presents a line of reasoning but may lack structure.</i>   |

|   |     |   |
|---|-----|---|
| 1 | 1–2 | <ul style="list-style-type: none"> <li>• very limited knowledge and understanding of the set text (AO2)</li> <li>• a very limited response to the question with very limited reference to the set text (AO3)</li> </ul> <p><i>The information is communicated in an unstructured way.</i></p> |
|---|-----|---|

0 = No response worthy of credit.

| Question |  | Answer   | Mark   | Guidance  |
|----------|--|--|--|---|
| 7        |  | <p><b><i>‘Herodotus writes about cultural differences purely for entertainment.’ Do you agree?</i></b></p> <p><b>Assess against criteria in the 10-mark essay grid (see above).</b></p> <p><i>Arguments may include (AO3):</i></p> <p>Both prescribed extracts explore cultural differences, between the Persians and Ethiopians on the one hand and the Greeks and (Callatian) Indians on the other. Accounts of the strange and surprising customs of non-Greek peoples certainly offer entertainment for the reader, especially when these debunk the cultural assumptions of the arrogant Persian, Cambyses. That said, Herodotus must surely have a purpose beyond mere entertainment in highlighting cultural differences, such as:</p> <ul style="list-style-type: none"> <li>• recording what he has seen on his travels</li> <li>• to inform and educate his readers about the wider world</li> <li>• promoting intercultural understanding</li> <li>• warning of the dangers of bigoted insularity</li> </ul> <p><i>Supporting evidence from the prescribed text (AO2).<br/>(<u>underlined</u> = sections outside those printed on the QP):</i></p> <p><b>XV(B) The Ethiopians</b></p> <ul style="list-style-type: none"> <li>• <u>The Ethiopians were famously ‘long-lived’</u> and were ‘the tallest and fairest of all men’ (entertaining and informative)</li> </ul> | <p>10 made up of<br/>AO2 = 5<br/>&amp;<br/>AO3 = 5</p> | <p>Maximum 8 if no mention of Darius’ ‘experiment’.</p> |

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|--|--|--|--|--|
|  |  | <ul style="list-style-type: none"> <li>• <u>They lived 'in Libya near the southern sea'</u> (African coast of the Indian ocean, modern Somalia) (informative)</li> <li>• <u>They have a (self-stocking?) 'Table of the Sun' whose fame has reached Persia</u> (entertaining, informative)</li> <li>• <u>Cambyes sent fish-eaters from Elephantine, who knew the Ethiopian language</u>: Elephantine was as far south as Herodotus got on his travels; Cambyes' choice of these men as spies is a reminder that language is a barrier to intercultural communication (informing and educating)</li> <li>• The Ethiopians have many strange customs and select their king in a surprising way (entertaining)</li> <li>• <u>Cambyes sent gifts highly valued by the Persians (a purple cloak, golden jewellery, perfume and wine) which mostly failed to impress the Ethiopian king (purple cloak and jewellery judged 'deceitful'; gold of much less value to the Ethiopians than bronze)</u>: Herodotus showing that cultural values are relative and warning against making assumptions</li> <li>• The Ethiopian king likens bread to dung (ie one nation's staple food may seem revolting to a foreigner) but praises the wine.</li> <li>• <u>The spies learned about the long life of the Ethiopians (120 years), their diet and the miraculous (life-prolonging?) power of a local fountain</u> (Herodotus has done his research)</li> <li>• <u>Cambyes' embassy to the Ethiopians failed; his furious reaction to the king's provocative reply led to a foolish, doomed expedition (a warning that successful diplomacy depends upon intercultural understanding)</u></li> </ul> <p><b>XX. The Power of Custom</b></p> <ul style="list-style-type: none"> <li>• Herodotus' opening sentence: 'Each [race of men] thinks that his own race's customs are by far the best.' Darius' experiment to prove that cultural values are relative.</li> <li>• <u>Darius communicates with the Callatians through interpreters, with the Greeks present</u>: another reminder that language is key to intercultural understanding.</li> </ul> |  |  |
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