

GCSE

Classical Greek

General Certificate of Secondary Education **J291**

General Certificate of Secondary Education (Short Course) **J091**

OCR Report to Centres June 2016

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of candidates and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

This report on the examination provides information on the performance of candidates which it is hoped will be useful to teachers in their preparation of candidates for future examinations. It is intended to be constructive and informative and to promote better understanding of the specification content, of the operation of the scheme of assessment and of the application of assessment criteria.

Reports should be read in conjunction with the published question papers and mark schemes for the examination.

OCR will not enter into any discussion or correspondence in connection with this report.

© OCR 2016

CONTENTS

General Certificate of Secondary Education

Classical Greek (J291)

General Certificate of Secondary Education (Short Course)

Classical Greek (J091)

OCR REPORT TO CENTRES

Content	Page
B401 Classical Greek Language 1 (Mythology and domestic life)	4
B402 Classical Greek Language 2 (History)	7
B403 Classical Greek Prose Literature	9
B404 Classical Greek Verse Literature	13
B405 Sources for Classical Greek	17

B401 Classical Greek Language 1 (Mythology and domestic life)

General Comments:

One thousand three hundred and sixty four candidates entered for the examination this year; over a hundred fewer than last year. There was no evidence that any candidate struggled to finish the examination within the allotted time; indeed, many candidates had time to write out a neater version of their translation. The examination was appropriate for the range of candidates for whom it was intended.

Most candidates tackled this paper very well; it was pleasing to see some very good translations and good comprehension of the story. However, many candidates have not heeded previous advice about offering more than one alternative answer (using brackets or the like). Such alternatives should be actively discouraged by Centres as they often result in harmful additions to responses and result in the candidate not being awarded a mark that they might otherwise have received.

On occasion, some candidates lost marks because they omitted words and even whole phrases from the translation. Candidates should be reminded to check through their work thoroughly.

Common problems were: tense of and co-ordination of participles, compound verbs, recognition and appropriate translation of definite articles and correct choice for translation of past tenses.

Comments on Individual Questions:

Q1 Almost all of the candidates answered this question correctly. Any errors occurred because of a mistranslation of δέκα.

Q2 This question was generally answered well by all candidates. The most common error was the failure to observe the genitive τῶν Ἑλλήνων, giving the answer 'a very brave Greek'. Some candidates also gave extra information, which was credited, about the fact that Achilles killed Hector.

Q3 This question was a good differentiator. The most common mistake was due to a lack of translation of definite articles. For example, many referred to Achilles fastening Hector's corpse to 'a' chariot rather than 'the/his' chariot. Also, some candidates offered 'wall' rather than 'walls' for τείχη. A very few candidates did not recognise the genitive of πόλεως and translated it as 'the enemy' or 'the war'.

Q4 Many candidates lost a mark here for the answer 'King of the Trojans' despite the fact that Τροία was glossed as 'Troy'. Almost all candidates answered the second part of the question correctly.

Q5 Although many students answered this question correctly, there were some common errors such as the mistranslation of αἰτεῖν ('to take' or 'to find' were common) and the clause ἵνα...

θάψη which was sometimes rendered as passive but without an agent. In addition, many candidates did not know the meaning of θάψη (with some translating it as 'sacrifice') while the phrase κατὰ νόμον was not always well known.

Q6 Almost all candidates gained a mark for a suitable translation of ἐφοβεῖτο but many lost a mark for omission of the definite article in τὸν κίνδυνον.

Q7

(a) This was generally well answered by a high percentage of candidates. However, χρυσὸν was often incorrectly rendered as ‘money’ and καὶ ἄλλα δῶρα as ‘but also gifts’. Furthermore, a handful of candidates thought δῶρα was singular.

(b) A very high percentage of candidates answered this question correctly. If there were errors they generally occurred because of a mistranslation of λάθρα.

Q8 The translation passage:

(i) Most candidates scored very well on this short section. The most common errors included failing to recognise that προσέβαινεν was imperfect tense. A small number omitted or mistranslated σιγῇ.

(ii) Some candidates missed out the definite article in the first part, offering ‘it was a long and difficult journey’. The participle αἰσθόμενος was quite often rendered as ‘seeing/catching sight of’ or other incorrect verbs. Some attempts were made to connect this participle to the next section as a main verb or as a temporal clause, usually resulting in the omission of καὶ at the start of 8 (iii).

(iii) This was usually translated well. A handful of candidates mistakenly translated οἰκτείρων as an aorist participle. It was pleasing to see how most candidates dealt very well with the purpose clause.

(iv) This was the longest section and perhaps the most challenging as a result. εὐθύς was sometimes omitted or mistranslated. Many candidates did not recognise ἐφάνη and ὁ οὖν τῶν θεῶν ἄγγελος was often erroneously translated by some as ‘the messenger god’ or even ‘the god of the messengers’. A mistranslation of ὡς by some candidates led to construction errors. Finally, ἀπὸ was sometimes mistranslated as ‘to’ or ‘towards’.

(v) The major problem in this section surrounded omission or mistranslation of μὲν...δὲ. Also, those candidates erroneously choosing to translate ἐθαύμασεν as ‘admired’ often then had further problems by making up a direct object. A construction error often occurred for those students choosing to translate εἶπεν as ‘he saw’. Some candidates struggled to discern that θεὸς was nominative which led to a mix-up in the second half of the sentence. Finally, αὐτῷ caused much confusion with many candidates taking it with μὴ φοβεῖσθαι rather than with εἶπεν, thinking it meant ‘he said not to be afraid of him’.

Q9

(a) Most candidates answered this question correctly. However, some did not observe that the verb ἀφίκοντο is plural.

(b) Some candidates did not recognise the compound verb εἰσηλθεν, translating it as ‘went’ or ‘carried on’ which were not accepted. Most candidates translated μόνος correctly.

Q10 Answered correctly by almost 100% of candidates.

Q11 This was generally very well answered. The most common mistake was to render ἀποθανεῖται as a subjunctive (‘may/might’) rather than a future tense.

Q12

(a) This was very well answered. A few answered 'lucky', missing the prefix.

(b) Many candidates managed this question well although some erroneously answered that 'Priam's first son had died' or that many 'had been killed'.

Q13 A surprising number of candidates did not observe that the verb ἐδάκρυον is plural. Some candidates, bringing Hector back to life, thought that it was Achilles and Hector who were crying!

Q14

(a) This was very well answered, although a minority of candidates translated ἀνδρεῖος as superlative or comparative.

(b) Most candidates scored two marks here but a few omitted an acceptable version of σοι.

Q15 This question proved to be a difficult one to finish on for many candidates. Most were able to identify words derived from the Greek (misogyny, misogynist, gynaecology and gynaecologist were most common for γυνή and politician, politics, policy, political, metropolis, metropolitan, cosmopolitan, and necropolis for πόλις). Unfortunately many definitions given were not accurate enough to earn a mark, often (particularly in the case of πόλις) because the candidates had tried too hard to get back to the original meaning of the Greek word thus making their definition unclear or inaccurate.

B402 Classical Greek Language 2 (History)

General Comments

The standard of the scripts was very high this year. Most candidates had a very good grasp of both vocabulary and grammar and used these well in the exam. Some candidates found the constructions, such as purpose and conditional clauses, difficult and this is an area that students would do well to revise. Participles were also mistranslated by many candidates. Tenses and the number and case of nouns caused difficulties for some. It is important that students revise their Greek word endings. There were several superlatives in this paper and a sizeable number of candidates did not translate these correctly.

Comments on individual questions

Comprehension questions

- 1a. Well answered. Very few incorrect answers.
- 1b. Some vocabulary errors, but the commonest error was the omission of the superlative.
2. Generally done well. Some incorrect translation of 'helping'. Some candidates put 'inhabitants' in the singular.
- 3a. Many candidates lost the mark by putting 'the harbour'.
- 3b. Some candidates wrongly had the Athenians winning.
4. Very many candidates missed the superlative. Some candidates mistranslated 'captured' as 'left'.
5. This question caused confusion for some. A sizeable number of candidates made the verb passive but forgot to include the agent. Candidates should realise that they can translate an active verb as passive, but if they do, they must include the agent.
6. The superlative caused some difficulties. Some candidates translated it as 'as strong as possible.' 'By sea' was mistranslated by a surprising number of candidates, especially as it is a common phrase. Candidates would do well to learn such idiomatic phrases.
7. A very good discriminator of the best candidates – not many got full marks. The superlative was omitted by many. 'No one' rather than 'nothing' was a common mistranslation.

The translation

- 8i. Generally well translated. The phrase *μετὰ δὲ ὀλίγας ἡμέρας* caused problems for some. Some candidates translated *μετὰ* as 'within'.
- 8ii. The participles *καθίσας* and *νομίζων* caused difficulties. Some candidates didn't recognise the participles. A common error was the failure to take 'all' with 'Athenians'. Omission of *ἤδη* lost marks for some. Omission of the smaller words is still an issue for a sizeable minority of candidates.

8iii μέντοι was omitted or mistranslated by some. The indirect question τί ἐγένετο was also problematic. Some translated τί as ‘a certain’. The rest of the section was generally well translated.

8iv. ὥς + future participle indicating purpose was the least recognised construction on the entire paper. This construction needs revising, as it was recognised by only the best candidates. It was a good differentiator. ἐκεῖ was omitted or mistranslated by many, as was μάλιστα.

8v. ἔπειτα was confused with ἐπεὶ by many. ἐπεὶ comes in the next phrase and was also mistranslated by many. ἤρουντο caused problems for some. The question word πῶς was often mistranslated.

8vi. ἐπεὶ was confused with ἔπειτα by many. The participle ἀποκρινόμενος was not recognised by some and some candidates translated εἶπεν as a participle and ἀποκρινόμενος as the main verb. Students would do well to revise participles thoroughly as they were problematic for many this year. A number of candidates took ‘when’ with ‘replying’ rather than with ‘he said’. οὐδέν was translated as ‘nobody’ by a fair number of candidates.

8vii. Some candidates struggled with the impersonal verb ἔδοξε. The meaning of ἐκκλησίαι caused difficulties for a surprising number of candidates. The construction ὥς + participle was problematic for many. Again the participles caused difficulties.

8viii. δὴ was omitted by many or confused with δέ. The neuter plural δεῖνὰ caused some difficulties. The conditional clause was well translated by many, candidates are getting better at using the formula ‘would have ... had’. τότε was omitted or mistranslated by many.

8ix. γὰρ was omitted by a good number of candidates. Another example of how the small words are omitted by many candidates. τὰ αὐτὰ caused difficulties for many, with many candidates mistranslating it as ‘these things’.

8x. αὐτοί was omitted or mistranslated by many. ναῦς was translated as singular by a fair number of candidates. πολεμίους was mistranslated as ‘war’ by some.

B403 Classical Greek Prose Literature

General Comments:

Once again, the overall performance of this year's cohort was very high. The new Section A text (a selection of three *Tales from Herodotus*) was offered by the majority of centres, but the Section B alternative (Lucian *Vera Historia*), first examined in 2015, proved to be even more popular than last year, with approximately a third of Centres having studied this option. There were many outstanding responses, particularly on Section A, with candidates expressing an enjoyment of original Greek literature and a mature appreciation of its literary merits.

Some general points to help teachers and next year's candidates preparing for the final session of this legacy specification:

- A reminder that the safest approach to the 5-mark translation question is to check that every word has been translated: omission of a couple of particles will cost a mark.
- In responding to the 10-mark essay question, candidates are advised to tackle the stimulus passage in a logical order: usually this means starting at the beginning and working right through the extract. A reminder that this question asks for comments about style as well as content; responses which do not address stylistic features cannot score higher than L3.
- In both the 10-mark essay questions and the 4-mark 'style' questions, it is important to cite stylistic features which answer the question. Isolated points about, say, alliteration or chiasmus, even if supported by a relevant Greek quotation, are unlikely to be successful if candidates do not also show awareness of context.
- It is pleasing that only a small number of candidates quoted Greek without offering a supporting translation. That said it is worth reminding candidates always to make clear their understanding of the Greek, rather than assuming that their examiner knows what it means.
- The extended responses in particular will always benefit from a careful check of spelling, punctuation and use of technical terms.

Comments on Individual Questions:

Section A: Herodotus

Q1 Almost universally correct.

Q2(a) There were very few mistakes here.

Q2(b) There were occasional errors in translating *κατώνοντο* (as 'hated' or 'abused') but the second option secured the mark for almost all.

Q3 Almost all candidates achieved 3 marks on this question. .

Q4 Whilst many candidates managed to achieve 4/5 here, a surprising number of made avoidable mistakes. Difficulties were experienced with: the particles at the start of the extract (*ἤδη οὖν*), omission of *αὐτὸς* ('himself'); *πεπραγέναι* (sometimes translated as passive); omission of, or failure to balance *εἰ / ὁμῶς*; transposition to direct speech, incurring a consequential error with *αὐτῶν* (maximum one mark penalty).

Q5 Most answers successfully conveyed the contrast in Amasis' behaviour at different times of day, although there were some uneasy translations of ἔπραττε...πράγματα and a fair number missed the force of the prefix in κατέσκωπτε, translating as 'joked with' rather than 'made fun of' or similar. Still, the great majority achieved full marks here.

Q6 The best responses identified a stylistic feature, quoted and translated the Greek and linked each point to the question. There were some intelligent and nuanced observations, for example about how the repetition of the reflexive pronoun (σεαυτοῦ...σεαυτόν) emphasises that Amasis is responsible for correcting his own failings; or how the framing of the friends' speech with Ὡ βασιλεῦ...βασιλικά underlines his failure to live up to expected standards of kingly behaviour.

Q7 Those who offered the correct (translated) **phrase** achieved two marks; a fair number, however, gave just the single word ἱερόν ('sacred').

Q8(a) Almost universally correct, although if there was no mention of the sheep then the mark could not be awarded.

Q8(b) There were many correct options to this question, therefore almost all candidates earned the mark.

Q9(a) & (b) Both were almost universally correct.

Q10 There were some impressive, extended responses to this 10-mark question. The best showed an appreciation of how Herodotus sets a sinister scene, with the vulnerable Euenius surrounded by the preying Apolloniatas, noting, for example, how the repetition of διαπραῖσαι ... διέπραξαν suggests that the Apolloniatas' plans were systematic and treacherous. Many gained credit for perceptive comments about the use of the optative to convey the hypothetical nature of the Apolloniatas' question. Candidates were perhaps less confident about relating Euenius' speech and actions to the question. Thus, for example, the use of repeated superlatives (κάλλιστοι ... καλλίστην) could be deployed as a valid style point, but often the connection was not made successfully with the second bullet point of the question (Euenius' 'modest' demands). Similarly, comments about the irony of the repeated reference to justice / recompense (δίκην ... δίκη) needed to be tied explicitly to the question in order to earn credit.

Q11(a) Most achieved full marks on this question. A few were tempted by F.

Q11(b) Some had the oracle lying and messengers not being believed, but the majority achieved 2 marks on this question.

Q12 Close attention to the Greek was required here: those who made detailed use of the lemma achieved full marks.

Q13 There were some excellent, detailed responses to this final 8-mark question. Most candidates marshalled evidence from all three stories, illustrating a range of interesting oracular behaviour (mystical, enigmatic, self-serving) in Herodotus' account. Some candidates evidently had a variety of pre-prepared points about oracles ready to shoehorn in. There was also evidence, however, of misunderstanding about what an oracle actually is / was, with the result that some veered into a (prepared?) essay on the divine and supernatural. The best, on the other hand, answered the precise question given on the paper and made interesting speculations on inscrutability, political corruption and the role of oracles in collective decision-making. It was enlightening to read of the prevalence and popularity of oracles in the ancient world being akin to high street betting shops today!

Section B: Lucian

Q14 A few candidates plumped for A (They disembarked) but the great majority correctly chose C (They fell down in worship).

Q15(a) A straightforward, factual question, on which almost all achieved 2 marks. There were some wayward translations of *πολύ* (eg. ‘powerful’ or ‘wide’) and occasional uncertainty about what was meant by ‘navigable’.

Q15(b) All who made the association between Dionysus and wine earned this mark.

Q16 Candidates knew this passage well and had much to say about it. The best managed to elevate their response to an evaluative (rather than a simply narrative) answer, with many appreciating the shock-value of the vine-women’s behaviour, and relishing the grotesque details. In such responses candidates were able to select phrases as well as words (ie avoiding bitty citations) and their stylistic points focussed closely upon the meaning and context. Thus, for example, comments about the ‘soft consonants’ in the phrase *ἐμέθυσεν καὶ παράφορος ἦν* were unconvincing, but more could be made of the homoioteleuton in *κλάδοι...δάκτυλοι*. Lucian’s dysphemistic style, and the continued thematic link with Dionysus (associated with both Lydia and India) both attracted comment, and there were excellent observations made about Lucian’s parody of the effects of drinking alcohol and relationships between men and women.

Q17(a) Some, distracted by *ὀγδόη* in the lemma, chose C, but most picked B correctly.

Q17(b) All found this very straightforward.

Q18 This was answered completely and correctly by most, although it proved more challenging than its partner question in Section A.

Q19(a) Although there was some confusion here about what Lucian means by *τὴν καθ’ ἡμᾶς οἰκουμένην* [*γῆν*], the majority grasped that it refers to our own land (ie Earth), and earned the mark.

Q19(b) As with the parallel question in Section A, there were many correct options here, with the result that almost all candidates achieved the mark.

Q20 Almost universally correct.

Q21 Although this translation question was well handled by most, again a fair number did not achieve full marks. The opening inverted relative clause proved challenging for some, with the phrase *ἐν τῷ μεταξὺ* cast adrift from its proper position or omitted. The articular infinitive towards the end (*τὸ μὴ ἐκ γυναικῶν γεννᾶσθαι*) was also missed by several.

Q22 A number of candidates (understandably enough) found Lucian’s account confusing here. Those who grasped the contrast between middle/passive *γαμεῖται* and active *γαμεῖ* could explain the difference in moon-men’s marriages before and after the age of 25.

Q23 Since the lemma offered fewer obvious ‘style’ points than the parallel extract in Section A, it was agreed that one content point would be accepted in lieu of a second style point. The best answers here (as with any question asking for style points) were those which included sufficient context to connect to the question. Thus, for example, the surprising positions of *νεκρά* or *ζωοποιούσιν* merit comment but not in isolation: mention is needed also of how unusual it is for babies to be born dead and then brought to life. A number of candidates, believing that Lucian coined the word *γαστροκνήμια*, misunderstood the spoof etymology at the end.

Q24 Very well answered by almost all.

Q25 There were few difficulties with this question.

Q26 Also correctly answered by the vast majority.

Q27 Candidates dealt with this final 8-mark essay question very well. There were many thoughtful answers, showing detailed knowledge both of the set text and of wider Greek culture and customs. Some separated out the two strands (of fantasy and reality respectively) and tackled these separately; others combined the two, illustrating how throughout his account Lucian takes a mock common sense approach to the utterly ridiculous. A few were aware that Greek myth or Homer and Herodotus might be worth mentioning but weren't quite sure how, and strayed into suggesting that Odysseus' adventures or artistic depictions of Daphne are 'realistic'. The best answers, however, were able to use such elements as evidence of things which would have been familiar to the Greek audience, and would therefore make Lucian's story less outlandish. References to Lucian's coinages or neologisms were credited if well explained as combinations of everyday words to make something fantastical. Lucian was even praised for giving new life to a 'boring and tasteless vegetable' by turning cabbages into tails.

B404 Classical Greek Verse Literature

General Comments:

The overall standard was again high this year. Most candidates displayed a sound knowledge of their chosen text and wrote with interest, with understanding and at length when given the opportunity (e.g. on the 10-mark and 8-mark questions). Even the weakest responses showed some knowledge of the content of the texts. Very few candidates were seriously out of their depth and, for example, unable to make a reasonable attempt at the translation question. There was little to suggest candidates were under serious time pressure, although it is not an exaggeration to say that the majority of scripts would have benefited from a 5-minute read-through to check for errors, omissions and poor English.

Approximately 78% of centres chose Section A, Homer, and 22% chose Section B, Euripides.

Comments on Individual Questions:

Section A: Homer, *Iliad I*

Q1 Considering the fact that this translation question was taken from the very beginning of the prescription, it was not handled particularly well by some, although the majority of candidates scored a high mark. ἐν δ' ἄνεμος was sometimes translated as 'in the wind'; μέσον ἰστίον then became the subject of the clause and πρῆσεν was translated incorrectly. Some candidates seemed to lose the structure of the long first sentence, apparently not understanding the punctuation at the end of line 3 and/or not translating the conjunction δὲ at the end of line 2. Various translations of στειρή were accepted, as long as they could reasonably apply to the front of the ship, but 'stern' was marked as a 'minor error'. μεγάλ' and ἰούσης were occasionally omitted; sometimes μεγάλ' was made to agree with 'ship'.

Q2 This 10-mark question produced a wide range of responses. Able candidates found plenty to say about Thetis winning support from Zeus, and the best answers showed an accurate knowledge of the passage and explained points of style clearly and appropriately.

The opening words, Ζεῦ πάτερ, were frequently commented upon and made a strong point when combined with the later phrase, Ὀλύμπιε μητίετα Ζεῦ. The repeated references to 'honour' (τίμησόν, ἠτίμησεν, τιμῆ) – some erroneously including τίσον and τίσωσιν as forms of τιμάω – were often quoted to illustrate content and/or style points, although only a few were able to develop the idea to explain the nature of the dishonour done to Achilles by Agamemnon. Similarly with the phrase ἢ ἔπει ἢ ἔργω, which many candidates used to highlight, unconvincingly, style points focusing on the repetition of ἢ and/or the alliteration in ἔπει . . . ἔργω, without realising that there were more significant things to say in connection with Thetis' past services to Zeus. The alliteration in ἄναξ ἀνδρῶν Ἀγαμέμνων was often mentioned, but very few candidates were able to use this to build a persuasive point.

Some candidates concentrated overmuch on style points, thus running the risk of not addressing the actual question. Although style points can be made in isolation, they should essentially be seen as an adjunct to emphasising or supporting a good content point. Potentially valid style points were often spoiled by careless, unclear writing, sometimes further undermined by inaccurate use of technical terms such as 'anaphora' and 'juxtaposition'. 'Alliteration' is often presented or argued unconvincingly.

A recurring fault – albeit perhaps less frequent this year – is the quoting of Greek without a translation. It would benefit candidates to acquire the habit of translating automatically when any Greek is quoted. On the other hand, some candidates seem to think that they are making a style

point simply by translating the Greek without further comment. When referencing words/phrases from the passage, candidates are expected to write out the Greek rather than using underlinings and asterisks on the Greek passage as a shortcut. There were frequent examples of careless and/or unrevised writing, some of which amused while others frustrated e.g. Thetis' attempt 'to anger Zeus with alliteration'!

Q3 Multiple choice questions usually present few problems, and this passage, describing the return home of Thetis and Zeus after their conversation, was well answered. A few candidates continue to fill in the correct boxes with a 'cross' rather than a 'tick'.

Q4 Most knew that Thetis' father was 'the old man of the sea', but some lost the mark by adding an incorrect name e.g. Poseidon (quite common) or Zeus (perhaps taken from Thetis' opening words of Passage 2, Ζεῦ πάτερ).

Q5 A wide range of answers accepted for Hera's tone of voice to Zeus, although 'angry' and 'sarcastic' were not allowed. For those who failed to see that the question was simply asking for a translation of κερτομίοισι, there was a tendency to drift away from acceptable meanings.

Q6 Another multiple choice question – correctly answered by almost all candidates.

Q7 Some candidates had a problem understanding line 3 of this goblet (ἐν δὲ θεοῖσι κολῶν ἐλαύνετον). ἐλαύνετον produced some odd, literal translations e.g. 'drive', highlighting the potential drawback of a literal (safe?) translation which can obscure the meaning. Also Examiners were clear that in this context κολῶν (and similarly ἐριδαίνετον) refer to a verbal, not a physical 'fight'.

Q8 This question on Hephaestus' fears for Hera was answered well by most candidates. As above (Q7) the verb νεικέω refers to verbal rather than physical abuse.

Q9 This proved to be a very straightforward question (on the power of Zeus) for the vast majority of candidates able to translate this passage, as long as the Greek was accurately quoted and translated. Most chose to discuss ἀστεροπητῆς and φέρτατός, usually successfully, although answers which translated φέρτατός as 'best' were liable to miss the link with (Zeus') power. A few successfully understood how the need to speak gently to Zeus showed his power but in general, even if this was referred to, it was not explained fully. Style points, although welcome, are not required for this type of question.

Q10 Another question very well answered by most, although the response '(Zeus) threw him away and Hephaestus was carried by his leg for a whole day' again demonstrates the need to sense check answers.

Q11 'Lemnos' correctly ticked by almost all candidates.

Q12 Most candidates picked out the correct Greek (with or without ἅμα δ'). Some translations omitted a time factor e.g. 'at sunset' or 'as the sun was setting'. The inclusion of κάππεσον was allowed, but it had to be included in the translation as well for the second mark.

Q13 Most candidates knew what was amusing about Hephaestus' behaviour.

Q14 Most candidates scored full marks on this question about the enjoyable elements of the gods' banquet. Line 3 (οὐδὲ τι θυμὸς ἐδέετο δαιτὸς ἕϊσης) was open to different interpretations and any sensible version was accepted, although in addition an acceptable translation of ἕϊσης was required to secure the mark.

Q15 Almost all answers managed to say something along the right lines about the relationship between Zeus and Hera, with even the weakest answers usually managing a reference to their quarrelling and Zeus' secretive nature. The best answers quoted accurately and appropriately from the text and developed each point coherently, linking the quoted examples to the question. Some candidates limited their examples to the passages printed in the QP, but showed little or no knowledge of other parts of the text, and the weakest answers tended towards vague, brief generalisations with no supporting examples/evidence. Some candidates omitted to mention the final scene of Zeus and Hera retiring to bed together.

Section B: Euripides, *Iphigenia in Aulis*

Q16 Almost no errors on this multiple choice question.

Q17 Most candidates picked up on the idea of Aphrodite representing 'love', and a suitor winning Helen's heart or *vice versa*.

Q18 A number of candidates were confused here, suggesting that 'the speaker' (Tyndareus) states his disapproval of the marriage by expressing the wish that 'Helen had never chosen Menelaus' instead of 'Menelaus had never married/taken Helen'. Menelaus had to be named to secure full marks.

Q19 Virtually all candidates correctly identified Paris as 'the man who judged the goddesses'.

Q20 Most candidates included enough correct information to secure the two marks, although the phrase βαρβάρω χλιδήματι occasionally caused a problem; 'barbaric (rather than 'barbarian') finery' seemed a contradiction in terms and 'barbaric arrogance' did not suit the context. In any case, the prescribed edition of the text only gives the one meaning ('finery') for χλιδήμα.

Q21 This multiple choice question was well answered by most, although a few wrongly chose F ('The roads of Aulis are narrow').

Q22 Most candidates knew that Agamemnon was being held back by the need to sacrifice his daughter. Relatively few candidates focused on Artemis and the adverse winds, often omitting Artemis in the process and thus losing a mark.

Q23 A lot of very good translations. Occasionally ἀπαίρεις (line 3) was translated as a participle and λιπῶν as a verb; this was unnecessary and penalised as a 'minor error'. μακρὰν was occasionally rendered as a time phrase rather than e.g. 'a long journey', and αὖθις was sometimes overlooked.

Q24 See comments above on Q2 for some general points about the 10-mark question. Here, the question was asking about double meaning and dramatic irony in the conversation between Iphigenia and her father, Agamemnon. Most candidates seemed to recognise the passage and indeed were able to translate or paraphrase the contents accurately. However, the technique of explaining dramatic irony was sometimes lacking and many answers failed to build upon an accurate translation. For example, with reference to πλοῦς in line 1, one answer read 'Iphigenia is excited about the journey but there is dramatic irony because she is only journeying to the Underworld'. This was a promising opening but unfortunately went no further; what the journey means for Iphigenia was not explained, and the cause of her journey to the Underworld was not made explicit. This type of undeveloped point was quite common. Some candidates seemed unsure what Iphigenia is referring to when she says 'Can it be that you are sending me to live in another house?' and a few mistakenly took 'live' (here = 'dwell') as an ironic contrast to her death. There were plenty of opportunities for well made, clearly explained style points.

Q25 Another multiple choice question answered accurately by most, although a few chose C ('Iphigenia') or even D ('Leda').

Q26 Most candidates were able to select and translate the appropriate Greek word/phrase to show how Agamemnon is feeling, but a significant number of those who chose the single word κατωκτίσθην simply offered e.g. 'lamenting/lament(ed)' for a translation rather than 'I lament(ed)', perhaps failing to note the difference between 'translation' and 'meaning'.

Q27 Most candidates were able to give a clear and full reason for Agamemnon's feelings.

Q28 Mostly full marks (4/4) on this question about Iphigenia having the voice of Orpheus.

Q29 Almost all correct answers (Iphigenia's tears).

Q30 Lots of good answers to this question about Iphigenia's attempts to persuade her father. The relative clause ὅπερ ἔτικτεν ἧδε σοι was particularly well analysed by some, while weaker candidates were not always clear what was happening with the words γόνασιν ἐξάπτω e.g. 'she will throw her knees as a suppliant'. Other errors of judgement included μή (without the verb ἀπολέσης) being offered as a 'negative imperative', and one answer drew attention to the 'primitive [sic] alpha in ἄωρον'. Some weaker responses showed difficulty in matching the Greek and English accurately.

Q31 Although this was a straightforward question, on Iphigenia's most attractive qualities, it proved to be a good differentiator. The best answers were well structured (e.g. each paragraph discussing a particular quality) and used a range of examples and quotations (not limited to passages from the question paper) in support; also points were made clearly and showed a sound, detailed knowledge of the text.

Attractive qualities most frequently identified were Iphigenia's love and affection for her father, her naive youthfulness, and her strength of character when faced with the prospect of sacrifice. Weaker responses often generalised about Iphigenia's character and offered next to nothing by way of supporting examples, although a number referred to her beautiful cheeks and breasts as an example of her 'attractive qualities'.

There were an unfortunate amount of examples of poor writing and poor English (e.g. 'Iphigenia used to sit on her father and clunged [sic] to his beard'), which sometimes obscured the point being made and brought into question the level of the candidate's understanding of the text.

B405 Sources for Classical Greek

General Comments:

The paper was well answered by the vast majority of candidates, who responded intelligently to the sources in the insert. The examiners were particularly pleased to see the way in which candidates coped with sources that they had not been taught in advance (Sources A, B and F), which showed that they were able to interpret the stylised conventions of vase paintings or make sense of a fragment of Aristophanes with relative ease.

Longer questions were generally answered in detail, and candidates used evidence from the sources to support their points. In some cases, answers to Questions 4 & 7 were not sufficiently detailed because candidates were intent on discussing the merits of the sources rather than focusing on the questions; this was a shame, especially when it was clear that the candidates were extremely capable and would have answered the questions very well.

Comments on Individual Questions:

1(b) Typically this question was well answered, and the stronger responses were very good at quoting a section from the source and explaining why it answered the question. Weaker answers tended to simply use the words of the source rather than explaining them; where relevant they were given credit for this, but it is always best when candidates give their own interpretations wherever possible

2(a) There were elements of this question that some candidates found difficult, and in many cases they based their answers on their own knowledge rather than using the source as a starting point. In some cases, candidates thought that grapes grew on trees (they were not penalised for this as in each case they had given the correct answer ('picking the grapes')). Other answers made reference to allowing the liquid to ferment which, although implicit in the process is not part of the scene on this vase.

2(c) This question was answered particularly well, with a really wide range of reasons for the popularity of vases such as that shown in Source B, ranging from the popularity of wine drinking among the ancient Greeks to their interest in mythical creatures.

2(d) Candidates responded to this question well; the most popular answer was the reference to the 'nine year old bulls', but many chose Hesiod's mention of a farmer performing a particular task 'in due season'. The source is a difficult one, but candidates coped well nonetheless.

3(b) This question was a challenge to a number of candidates, many of whom took Lysistrata's words literally rather than realising how much of her speech is metaphorical; the best example of this were the answers that assumed that real citizens who held on to positions of power genuinely had their heads 'plucked off'. Some candidates had clearly been taught particularly well and had a good understanding of the Athenian Empire and the colonies that made it up.

4 This question was often answered fairly poorly, and a surprising number of candidates assumed that Source D had no relevance to the work of a farm, despite the fact that the focus of this section in the Insert is '...the work of farming families on ancient farms', and that the work that women did in the *oikos* would have been crucial to the smooth running of a farm.

Several candidates took on board the comments from the Aristophanes fragment, and compared life in the city with that in the country, assuming that a farmer's life was automatically easier simply because it wasn't in Athens. Strong candidates recognised that although the winemaking scene appears a cheerful one, it involves a large number of workers which suggests that the

process is a complex and labour-intensive one. The strongest answers were those where candidates referred to each of the four sources in some detail, and used direct quotations from each source to explain their ideas.

5(a) The focus of this question was to identify some of the events that made up the ancient Olympics; most candidates referred to javelin throwing, given its close similarity to using a spear in battle. Some candidates tried a range of other more modern Olympic sports which had no bearing on the ancient Games.

5(b) This question was mainly well answered, and candidates showed a good understanding of ancient Greek athletics. They were expected to make close reference to Source F (as specified in the question), rather than basing their answers on their own knowledge.

6 Many candidates struggled to secure full marks here, as despite the rubric in the question, they often did not make direct reference to the Plato source. The examiners were looking for candidates to compare modern schools with the idealised version of education in the source and to agree and/or disagree with the question. To gain four marks, they needed to make two points and support each one with a quotation from (or close paraphrase of) the source.

7 Most candidates made good use of the Plutarch source, and referred to the rewards enjoyed by victorious athletes. Stronger answers often included a mention of the fact that wrestling was sufficiently popular to warrant being the subject of a vase painting such as Source F. Unfortunately the challenging Plato source was often ignored, which is a shame as full marks were only awarded to answers that made reference to each of the three specified sources.

8 The examiners were impressed with the quality of many of the essay answers, which were in many cases detailed and maturely written. Weaker responses tended to focus more on the negatives than the positives, listing different pieces of information that we cannot learn from the three sources that they had selected. An example of this would be a comment from one candidate that because we cannot see what is on the other side of the vase in Source F, there is little that we can learn.

Candidates are wise to focus their attention on what they *can* learn about the ancient world in the sources given, as by doing so they can show off what they know and make detailed reference to the sources. In many cases, even basic pieces of information (such as that wrestlers competed naked) would be both relevant and important. In general, this year's cohort discussed the limitations of the sources well, and if anything focused more on this aspect of the question than on anything else.

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2016

