



**X715/77/11**

**Classical Studies**

WEDNESDAY, 4 MAY  
9:00 AM – 12:00 NOON

**Total marks — 100**

Choose **ONE** Section

Attempt **ALL** questions in **Part A** of your chosen Section  
and

Attempt **TWO** questions in **Part B** of your chosen Section

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Write your answers clearly in the answer booklet provided. In the answer booklet you must clearly identify the question number you are attempting.

Use **blue** or **black** ink.

Before leaving the examination room you must give your answer booklet to the Invigilator; if you do not, you may lose all the marks for this paper.



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## SECTION 1 — HISTORY AND HISTORIOGRAPHY

## Part A — CLASSICAL LITERATURE — 50 marks

Attempt **ALL** questions in this Part if you have studied History and Historiography.

Study the sources below and attempt the questions which follow.

## Source A: Herodotus 1. 95

From here, our story demands that we enquire further about Cyrus and the Persians: who was this man who destroyed the empire of Croesus, and how did the Persians become leaders of Asia? I shall write this account using as my sources certain Persians who do not intend to magnify the deeds of Cyrus but rather to tell what really happened . . .

1. In what ways does the story of Cyrus the Great contribute to the overall purpose of Herodotus' *Histories*?

10

Refer to **Source A** and your own knowledge.

Source B: Tacitus *Annals* 14. 2

“Otherwise,” Poppaea said, “why these postponements of our marriage? I suppose my looks and victorious ancestors are not good enough. Or do you distrust my capacity to bear children? Or the sincerity of my love? No, I think you are afraid that, if we were married, I might tell you frankly how the senate is downtrodden and the public enraged by your mother’s arrogance and greed . . .”

2. To what extent do speeches enhance Tacitus’ characterisation of Nero?

10

Refer to **Source B** and your own knowledge.

## Source C: Herodotus 1. 5

The Persians claim that this is how it happened, and they find in the sack of Troy the origin of their hostility towards the Hellenes. But the Phoenicians disagree with the Persians about Io. They say that it was not by abduction that they brought her to Egypt, but rather that she had intercourse with the captain of the ship in Argos, and when she realized she was pregnant, she was ashamed to face her parents and she voluntarily sailed away with the Phoenicians so that she would not be found out.

## Part A — Classical Literature (continued)

## Source D: Thucydides 1. 3

There is also another circumstance that contributes not a little to my conviction of the weakness of ancient times. Before the Trojan War there is no indication of any common action in Hellas, nor indeed of the universal prevalence of the name; on the contrary, before the time of Hellen son of Deucalion, no such name existed, but the country went by the names of the different tribes . . . The best proof of this is furnished by Homer. Born long after the Trojan War, he nowhere calls all of them by that name . . . He does not even use the term barbarian, probably because the Hellenes had not yet been marked off from the rest of the world by one distinctive name.

Source E: Livy *Praefatio*

Events before Rome was born or thought of have come to us in old tales with more of the charm of poetry than of sound historical record, and such traditions I propose neither to affirm nor refute. There is no reason, I feel, to object when antiquity draws no hard line between the human and the supernatural: it adds dignity to the past, and, if any nation deserves the privilege of claiming a divine ancestry, that nation is our own . . .

3. Compare the use made of myth and legend in the histories of Herodotus, Thucydides, and Livy.

15

Refer to at least **two** from **Sources C, D** and **E** and your own knowledge.

## Source F: US General, 20th Century

Some of the best leadership lessons I learned as a young officer were from terrible officers. I mean absolutely morally bankrupt officers who had no redeeming qualities. People followed them out of sheer wonder for what they would do next . . . You learn far more from negative leadership than positive leadership. Because you learn how not to do it.

4. To what extent does Thucydides' description of the Sicilian Expedition help to illustrate the truth of the above statement?

15

Refer to **Source F** and your own knowledge.

[Turn over

## SECTION 1 — HISTORY AND HISTORIOGRAPHY

## Part B — CLASSICAL SOCIETY — 50 marks

Attempt **TWO** questions in this Part if you have studied History and Historiography.

5. “Thucydides convincingly shows that the outbreak of the Peloponnesian War was unavoidable.”  
How valid is this statement? 25  
Refer to Book 1 of Thucydides and your own knowledge.
6. “The events and characters in Livy’s history are designed to illustrate his view of true Roman values and sense of identity.”  
Discuss this statement with reference to Livy and your own knowledge. 25
7. “Tacitus’ description of the reign of Tiberius is unfair.”  
Discuss this statement. 25  
Refer to Tacitus *Annals* Book 1 and your own knowledge.
8. “Polybius makes it clear that the Romans contributed greatly to their own misfortunes in the early stages of the Second Punic War.”  
How valid is this statement? 25  
Refer to Book 3 of Polybius and your own knowledge.

SECTION 2 — INDIVIDUAL AND COMMUNITY  
Part A — CLASSICAL LITERATURE — 50 marks

Attempt ALL questions in this Part if you have studied Individual and Community.

Study the sources below and attempt the questions which follow.

Source A: from Aristotle, *Politics*, 1. 1254a

Are people intended by nature for slavery, for whom it is the right condition, or is slavery unnatural? We can answer this easily using fact and reason. It is necessary and correct that some should rule and others be ruled. From the hour of their birth some are marked out for slavery by nature, and others by nature to be masters.

9. In what ways does Aristotle justify slavery?

10

Refer to **Source A** and your own knowledge.

Source B: from Plato, *Republic*, 4. 419

Adeimantus interrupted, “Socrates, these ruling men will live unhappy lives. They rule the city, but gain nothing from it. Other people own land, and build great houses stuffed with expensive furniture. They entertain foreigners, and own gold, silver and everything else which make men happy. Your rulers just seem to sit in the city like hired bodyguards. They just protect the city.”

10. To what extent does Plato answer Adeimantus’ point?

10

Refer to **Source B** and your own knowledge.

[Turn over

## Part A — Classical Literature (continued)

Source C: from Plato, *Republic*, 5. 460 b–c

Children will be taken away from their parents by officers of the state, who can be either males or females. The children of good parents will be taken to the “nursing pens” where they will be looked after by special nurses, in a separate part of the city. The children of inferior parents, or deformed children, will be removed from sight into a secret and hidden place.

Source D: from Aristotle, *Politics*, 2. 1262b

The transfer of children from their families to the guardians or others would be very difficult to arrange. Beatings, rapes and murders will happen more often, as those transferred outside the family unit will not benefit from blood-ties which prevent such outrages. This is our settled view on this issue.

11. Compare the views of Plato and Aristotle on the role of the family in bringing up children.

15

Refer to Sources C, D and your own knowledge.

Source E: from a text book on modern warfare

By the beginning of the twentieth century, it was clear that warfare had to be regulated by some sort of moral code. The Geneva conventions outlined the treatment of prisoners of war, and the distinction between soldiers and civilians. The Hague conventions established that there were “rules” for war, which when broken, could lead to prosecution for war crimes, and set up an International Court of Arbitration, which exists today, to try to settle disputes peacefully.

12. Compare this modern view on warfare with Cicero’s views of “the just war” as outlined in book 1 of *De Officiis*.

15

Refer to Source E and your own knowledge.

## SECTION 2 — INDIVIDUAL AND COMMUNITY

## Part B — CLASSICAL SOCIETY — 50 marks

Attempt **TWO** questions in this Part if you have studied Individual and Community.

13. “Plato’s exploration of justice is fascinating, but leads to a conclusion few would accept.”  
How valid is this statement? 25  
Refer to any relevant parts of Plato’s work and your own knowledge.
14. “Aristotle sees wealth and property as perfectly acceptable in the search for happiness.”  
Discuss, with reference to any relevant parts of Aristotle’s work and your own knowledge. 25
15. “Cicero had noble purposes in writing *De Officiis*. But he revealed more about his own prejudices and failings than he intended.”  
How valid is this statement? 25  
Refer to any relevant parts of Cicero’s work and your own knowledge.
16. “Political thinking in the classical world focuses too much on the state rather than the rights of the individual.”  
Discuss, with reference to any relevant classical sources and your own knowledge. 25

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## SECTION 3 — HEROES AND HEROISM

## Part A — CLASSICAL LITERATURE — 50 marks

Attempt ALL questions in this Part if you have studied Heroes and Heroism.

Study the sources below and attempt the questions which follow.

**Source A:** Euripides, *Trojan Women*, 879–900

Menelaus: O lovely radiance of this day's sun! Today I'll be the master of my wife. I came to Troy not so much for her sake (as people think) but — more — to get back at the man who — when he was my guest! — abducted my wife, deceived me, when I was his host! Thank the gods, that man has paid the price and his land has fallen to the Hellenic spear . . . Those whose spears have toiled for her have given her to me to kill, or (if I'd rather) bring her back alive to Argos. It seemed best not to worry as long as we're in Troy, about the fate of Helen, but to put her on a ship and bring her back to Hellas; once we're there I'll kill her and her death will be the blood-price for all of those whose loved ones died in Troy . . . Drag her out here by her murderous hair.

17. In what ways does this passage highlight the cruel, irrational, and unjust consequences of honouring heroic values?

10

Refer to **Source A** and your own knowledge.

**Source B:** Homer, *The Odyssey*, Book 1. 289–302

Athene said “But if you hear Odysseus has died and lives no longer, then make your way home to the beloved land of your fathers, and pile up a tomb in his honour, and there make sacrifices in great amount as is fitting. And give your mother to a husband. Then, after you have made an end of these matters, and done them, next you must consider well in your heart and spirit some means by which you can kill the suitors who are in your household, by treachery or open attack. You should not go on clinging to your childhood. You are no longer of an age to do that. Or have you not heard what glory was won by great Orestes among all mankind, when he killed the murderer of his father, the treacherous Aigisthos, who had slain his famous father? So you too, dear friend, since I can see you are big and splendid, be bold also, so that in generations to come they will praise you.”

18. To what extent is Telemachus taking on the role of a hero in Book 1 of *The Odyssey*?

10

Refer to **Source B** and your own knowledge.

## Part A — Classical Literature (continued)

Source C: Virgil, the *Aeneid*, Book 12. 905–919

Turnus' knees gave way. His blood chilled and froze and the stone rolled away under its own impetus over the open ground between them, but it did not go the whole way and it did not strike its target. Wherever his courage sought a way, the dread goddess barred his progress. During these moments the thoughts whirled in his brain. He gazed at the Rutulians and the city. He faltered with fear. He began to tremble at the death that was upon him. He could see nowhere to run, no way to come at his enemy, no chariot anywhere, no sister to drive it.

Source D: Homer, *The Odyssey*, Book 22. 294–311

And now Athene waved the aegis, that blights humanity, from high aloft on the roof, and all the suitors' wits were bewildered . . . so the allies of Odysseus, like vultures sweeping about the palace, struck down the suitors, one man after another; the floor was smoking with blood, and the horrible cries rose up as their heads were broken. Leodes rushed in and caught the knees of Odysseus, and spoke to him in winged words and in supplication: "I am at your knees, Odysseus. Respect me, have mercy;"

19. Compare the ways in which Virgil and Homer reflect classical attitudes towards the suffering that results from heroism. 15

Refer to Sources C, D and your own knowledge.

Source E: a film producer, 20th Century

The thing about a hero, is even when it doesn't look like there's a light at the end of the tunnel, he's going to keep digging, he's going to keep trying to do right and make up for what's gone before, just because that's who he is.

20. In what ways does this view on heroism compare with attitudes in the classical world? 15

Refer to Source E and your own knowledge.

[Turn over

**SECTION 3 — HEROES AND HEROISM**  
**Part B — CLASSICAL SOCIETY — 50 marks**

Attempt **TWO** questions in this Part if you have studied Heroes and Heroism.

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|--|------------------|
| <p><b>21.</b> “Homer’s heroes in the <i>Iliad</i> are probably not the type of role-models we would look to in the modern world.”</p> <p>Discuss with reference to the <i>Iliad</i> and your own knowledge.</p>  | <p><b>25</b></p> |
| <p><b>22.</b> “Penelope’s description of Odysseus in <i>Heroides 1</i> is a fair reflection of Homer’s hero in <i>The Odyssey</i>.”</p> <p>Discuss with reference to <i>The Odyssey</i> by Homer and <i>Heroides 1</i> by Ovid and your own knowledge.</p> | <p><b>25</b></p> |
| <p><b>23.</b> “In the <i>Aeneid</i> we can learn more about heroism from Turnus than from Aeneas.”</p> <p>How valid is this statement?</p> <p>Refer to the <i>Aeneid</i> by Virgil and your own knowledge.</p>   | <p><b>25</b></p> |
| <p><b>24.</b> “The portrayal of Helen in <i>The Trojan Women</i> teaches us a great deal about Greek attitudes to women.”</p> <p>How valid is this statement?</p> <p>Refer to <i>The Trojan Women</i> by Euripides and your own knowledge.</p>             | <p><b>25</b></p> |

**SECTION 4 — COMEDY, SATIRE AND SOCIETY**  
**Part A — CLASSICAL LITERATURE — 50 marks**

Attempt **ALL** questions in this Part if you have studied Comedy, Satire and Society.

Study the sources below and attempt the questions which follow.

**Source A:** from Aristophanes, *Peace*

Hermes:        Meanwhile in Athens, all the farmers were packed into the city. They were being sold down the river in just the same way, but they didn't tumble to it. All they could think of was the grapes and figs they'd lost, and they looked to the politicians to help them. They knew very well that the ordinary people were poor and short of bread; but they drove Peace out of town with a sharp goad made of bluster — and though she loved the City and kept coming back over and over again, they always chucked her out again. In the allied states they blackmailed all the men of any importance with allegations that they were in league with Brasidas; and every time, like a pack of hounds, you tore the victim to pieces. The City was pale and frightened, and any bit of juicy slander anyone threw it snapped up.

25. In what ways in the play *Peace*, does Aristophanes criticise the consequences of war and celebrate the benefits of peace?

10

Refer to **Source A** and your own knowledge.

**Source B:** from Aristophanes, *Acharnians* 88–90

Ambassador:        And to follow—this is the absolute truth: they served us up an enormous fowl, several times the size of-of-of-of Cleonymus. They called it a bezzle.

Dikaiopolis (aside): So that's what taught you to embezzle all those drachs you've been drawing for the past eleven years!

26. To what extent does Aristophanes criticise the corruption of Athenian political life in the *Acharnians*?

10

Refer to **Source B** and your own knowledge.

[Turn over

## Part A — Classical Literature (continued)

Source C: from Horace, 1. 6

...I could never say I was lucky in the sense that I just happened to win your friendship.

It wasn't chance that brought you into my life. In the first place the admirable Virgil and then Varius told you what I was.

When I met you in person I just gulped out a few words, for diffidence tied my tongue and stopped me speaking plainly.

I didn't pretend that I had a distinguished father or possessed estates outside Tarentum which I rode around on a horse.

I told you what I was. As usual, you answered briefly. I left.

Nine months later you asked me back and invited me to join your group of friends. For me the great thing is that I won

the regard of a discriminating man like you, not by having a highly distinguished father but by decency of heart and character.

Source D: from Juvenal, *Satire V*

If you're still unashamed of your lifestyle, Trebius, still convinced that the highest good's scraping crusts from another man's board;

Wouldn't your self-respect do better

out there, shivering cold, and chewing on mouldy dog's bread?

Get one thing clear from the start: a dinner invitation settles the score in full for your earlier services.

What this great "friendship" yields is — food. Your lord scores meals, however infrequent, scores them to square his accounts. So if —

after two months during which his client is quite forgotten —

with the bottom place to be filled at the lowest table,

he says "Be my guest", you're in heaven. What more could Trebius hope for?

27. Compare the views of Horace and Juvenal in their descriptions of the patron-client system.

Refer to Sources C, D and your own knowledge.

15

**Part A — Classical Literature (continued)****Source E:** An extract from a newspaper article in 2015

Literature has had a major impact on the development of society. It has shaped civilisations, changed political systems and challenged injustice. Literature gives us a detailed review of human experiences, allowing us to connect to the basic behaviour of society.

**28.** To what extent does this view apply to the writings of Aristophanes, Horace and Juvenal?

**15**

Discuss with reference to the works you have studied.

[Turn over for next question

## SECTION 4 — COMEDY, SATIRE AND SOCIETY

## Part B — CLASSICAL SOCIETY — 50 marks

Attempt **TWO** questions in this Part if you have studied Comedy, Satire and Society.

29. “Aristophanes is a reliable source of information on the political and social issues facing Classical Athens.”  
Discuss with reference to any of Aristophanes’ works, and your own knowledge. 25
30. “The satires of Horace exemplify the vices of men in Roman society and provide guidance on the true nature of happiness.”  
How valid is this statement? 25  
Refer to any of Horace’s Satires and your own knowledge.
31. “Juvenal’s *Satire 6* tells us a great deal about Roman attitudes to women.”  
How valid is this statement? 25  
Refer to *Satire 6* and your own knowledge.
32. “Aristophanes was restricted by the needs of the comic genre and expectations of his audience in a way which Horace and Juvenal were not.”  
Discuss with reference to works by Aristophanes, Horace and Juvenal and your own knowledge. 25

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