



**X715/77/11**

**Classical Studies**

THURSDAY, 18 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

	<i>Page</i>
<b>SECTION 1 — HISTORY AND HISTORIOGRAPHY</b>	2
<b>SECTION 2 — INDIVIDUAL AND COMMUNITY</b>	6
<b>SECTION 3 — HEROES AND HEROISM</b>	10
<b>SECTION 4 — COMEDY, SATIRE AND SOCIETY</b>	14

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.



\* X 7 1 5 7 7 1 1 \*

## 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:** Polybius, 3. 48

In the first place, Hannibal would have been a foolish general and an incompetent leader if, when he was in command of such a large army which believed that he could lead them to success, he had not familiarised himself with the roads or the lie of the country. Could anyone believe the other historians who suggest that he had no idea of where he was marching or against what enemy, or indeed of whether the whole expedition was practicable at all? In other words, what these historians are suggesting is that Hannibal, who had experienced no setback to his success, committed himself to a plan which not even a desperate general who had suffered a total defeat would have adopted; that is, to take his army into completely unknown territory.

1. In what ways does the description of Hannibal's journey through Gaul and over the Alps illustrate Polybius' idea of the qualities of great leadership?

10

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

**Source B:** Livy, 1. 42

Servius Tullius then proceeded to use personal as well as public measures to strengthen his hold upon the throne. It was likely that the sons of Tarquinius Priscus would resent his authority, just as Ancus' sons had resented the authority of Tarquinius Priscus; so to remove this danger, he married his two daughters to the young princes, one of whom became Tarquin the Proud (Tarquinius Superbus). But alas! Fate is all powerful and men are powerless to turn it aside. Nothing Servius Tullius could do prevented jealousy of his power from growing. By happy chance fate prevented a fresh upheaval when war began with the Veii. Servius Tullius proved a very able and successful commander; his victory over exceedingly powerful enemy forces was complete, and on his return to Rome there was no reason to doubt the loyalty of any section of society. His position was secured.

2. To what extent does Livy's history show that the personal qualities of Servius Tullius and Tarquin the Proud were responsible for the successes and failures of their reigns?

10

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

## Part A — Classical Literature (continued)

## Source C: Thucydides, 4. 19

The Spartans accordingly invite you to make a treaty and to end the war, and offer peace and alliance. All they ask in return is that you release the Spartans trapped on Sphacteria. Indeed, if lasting peace is ever to be achieved, it should not be by the system of revenge and military success, nor by forcing an opponent to swear to an unfair treaty. It is achieved when the victor gives up the chance to humiliate the loser and, guided by gentler feelings, conquers his rival by generosity and brings peace with more moderate conditions than expected. From that moment, the loser instead of wishing revenge owes a debt of generosity to the victor, and is inclined by honour to stand by his agreement. The conquered, treated mercifully, are less likely to consider a war of revenge.

Source D: Tacitus, *Annals* 14. 62–63

Poppaea's arguments, playing on Nero's alarm and anger in turn, duly terrified and infuriated him. But the suspicions that Octavia had slept with a slave came to nothing; the examination of her servants proved fruitless. So it was decided to extract a confession of adultery from someone against whom a charge of revolution could also be concocted. A suitable person seemed to be Anicetus, fleet-commander at Misenum who had helped Nero kill his mother. Great rewards were promised to him — though at present they were unspecified — and an agreed place of retirement. Refusal would mean death. Nero reported that Octavia had tried to win over the fleet by seducing its commander and then, nervous about her unfaithfulness, had procured an abortion (the emperor forgot he had recently accused her of being infertile). She was then confined to the island of Pandateria.

3. Compare the ways that Thucydides and Tacitus use their histories to comment on the misuse of power.

15

Refer to **Sources C, D** and your own knowledge.

## Source E: 19th Century American Writer

History is an account which is mostly false, of events which are unimportant, and which are brought about by rulers who are mostly scoundrels, and with the efforts of soldiers who are mostly fools.

4. Compare this modern attitude to history with the attitudes of **at least two** history writers of the classical world.

15

Refer to **Source E** 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. “Alcibiades proves that one dominating political leader can seriously affect the course of an entire war.”  
How valid is this statement? 25  
Refer to the history of Thucydides and your own knowledge.
6. “Polybius shows that the reasons for war breaking out are never as simple as they may seem at first glance.”  
Discuss, with reference to Book 3 of Polybius, and your own knowledge. 25
7. “Livy is always making serious points in his history, even in the far-fetched legends of early Rome.”  
Discuss, with reference to Book 1 of Livy, and your own knowledge. 25
8. “Herodotus’ descriptions of the lead-up to the battle of Thermopylae and the battle itself seem too fanciful to give us confidence that they are accurate.”  
Discuss, with reference to the history of Herodotus, and your own knowledge. 25

[Turn over for next question

**DO NOT WRITE ON THIS PAGE**

**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 Plato, *Republic* 2. 359–360

Glaucon said, “The story is told of Gyges, a shepherd who discovered a ring which made him invisible. Gyges used this ring to sleep with the queen of the land he lived in, and he killed the king and took over the kingdom. Now suppose there was such a ring. Can any man who gained possession of this ring really be expected not to do dishonourable things, such as sleep with any woman he desired, steal from the market or others’ homes, kill his enemies or release his friends from prison?”

9. In what ways is the ring of Gyges story important in Plato’s exploration of justice? **10**  
 Refer to **Source A** and your own knowledge.

**Source B:** from Cicero, *On Duties* 3. 50

But, as I said above, cases often occur in which moral decisions have to be made; and so we should examine them carefully to see whether honourable or dishonourable behaviour is inevitable or not. Imagine the following situation: an honest merchant has arrived on the island of Rhodes with a ship loaded with corn. There is a great shortage of corn on the island. He knows that in a few days more ships will arrive which are also full of corn. We might debate what he should do. Should he reveal to the people of Rhodes that more ships will arrive soon, or keep quiet and make a greater profit when he sells the corn?

10. To what extent does this story reveal a key theme of Cicero’s book *On Duties*? **10**  
 Refer to **Source B** and your own knowledge.

**Part A — Classical Literature (continued)****Source C:** from Plato, *Republic* 5. 473 c–d

Socrates said, “The only solution for mankind is that philosophers must be rulers, and that rulers must be philosophers. These roles must come together, and only those who know philosophy must rule. Those who are driven by other motivations must be excluded from ruling if we are ever to end our troubles. Nor, until this happens, will this constitution which we have been explaining in theory ever be put into practice within the limits of possibility and see the light of the sun. There is no other way of happiness either for private or public life and only the philosopher can see this.”

**Source D:** from Aristotle, *Politics* 3. 1277b

The ruler must learn to rule by being ruled himself. A good general learns how to command by receiving orders from superior officers. Whilst it is more noble to rule than be ruled, and not all will have the required qualities to rule, it is the great virtue of being a citizen that at times you rule, and at other times you are commanded.

11. Compare the views of Plato and Aristotle on who should hold political power.  
Refer to **Sources C, D** and your own knowledge.

15

**Source E:** from a textbook, published in 2015

Is the slaying of despotic rulers acceptable? On the one hand, it may well be that if people wish to rid themselves of an oppressive and wicked ruler, and if all democratic and peaceful means are shut off, they may feel justified in assassinating an individual. However, we must also ask ourselves two key questions: is a dictator always necessarily evil and deserving of death, and how are we to determine beyond our own personal views who deserves to die?

12. Compare this view with the views of Cicero and Aristotle on tyrants.  
Refer to **Source E** and your own knowledge.

15

[Turn over

## 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 makes a convincing case that the just city is linked to the just soul of an individual.”  
Discuss, with reference to Plato’s work and your own knowledge. 25
14. “Aristotle is opposed to ‘the rule of the many’.”  
How valid is this statement? 25  
Refer to Aristotle’s work and your own knowledge.
15. “*On Duties* offered little of value to Romans studying philosophy, or seeking solutions to the social problems they faced.”  
How valid is this statement? 25  
Refer to Cicero’s work and your own knowledge.
16. “Philosophers often desire to tear up the structures of existing societies, and thus create unrealistic utopian solutions, likely to produce only misery.”  
Discuss, with reference to any relevant classical source(s), and your own knowledge. 25

[Turn over for next question

**DO NOT WRITE ON THIS PAGE**

**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:** Ovid, *Heroides* 3. 27–51

Begging you to relent, they came to announce  
the apology of Agamemnon.  
They offered fine gifts along with this request:  
twenty bright vessels of hammered bronze  
with seven tripods equal in weight and craft,  
ten talents of gold and twelve horses  
that were quite accustomed to winning races  
But you did not need this final gift:  
many young girls of stunning beauty taken  
when Lesbos fell. And in addition,  
you were offered a bride, though you have no need:  
one of the three daughters of Agamemnon.  
All this you might well have paid for my return;  
but you refused both the gift and me.  
Your brave men levelled the walls of Lyrnessus.  
I who was part of my father's land  
have seen my dearest relatives lying dead.

17. In what ways do Briseis' words illustrate important values of heroism in the classical world?

10

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

**Source B:** Homer, *Odyssey* 22. 457–473

But after Odysseus and his son had got all the house back in good order, leading the maidservants out of the well-built palace, they penned them in. Now the thoughtful Telemachus began speaking among them: "I would not take away the lives of these maids by any clean death, for they have showered abuse on the head of my mother, and on my own head too, and they have slept with the suitors." So he spoke, and taking a rope, fastened it to a tall pillar, and fetched it about the round-house and the women each had their neck caught fast in a noose, so that their death would be most pitiful. Their feet twitched but not for very long.

18. To what extent do the characters and events in Book 22 of the *Odyssey* reveal the morals of heroic society?

10

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

## Part A — Classical Literature (continued)

Source C: Homer, *Iliad* 6. 405–432

“Poor dear man,” said Andromache, “your own brave spirit will destroy you, and you have no pity for your baby son and for me, your doomed wife, who will soon be your widow. Soon the Greeks will mass an attack on you and kill you. And for me then, when I lose you, it would be better to sink down under the earth. There will be no other comfort left for me when you meet your fate, only misery — I have no father now or honoured mother. Please, feel pity for us, stay here on the battlements, so you do not have to make an orphan of your child and your wife a widow.”

Source D: Virgil, *Aeneid* 2. 776–789

O husband that I love, why do you choose to give yourself to such wild grief? These things do not happen without the approval of the gods. It is not their will that I, Creusa, should go with you when you leave this place. The King of High Olympus does not allow it. Before you lies a long exile and a vast expanse of sea to cross before you come to the land of your destiny. There prosperity is waiting for you, and a kingdom and a royal bride. Wipe away the tears you are shedding for Creusa whom you love. Now fare you well. Do not fail in your love for our son.

19. Compare the attitudes that women show towards heroes in both the *Iliad* and the *Aeneid*.

15

Refer to Sources C, D and your own knowledge.

Source E: 20th Century American Novelist

In life you eventually learn that, while there are no villains, there are no heroes either. And until you finally make the discovery that there are only human beings, who are therefore all the more fascinating, you are liable to miss something.

20. Compare this modern attitude to heroism with the attitudes of writers from 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.

21. “Heroes of the *Aeneid* are unlike Homeric heroes because the Romans had a different view of heroism.”  
How valid is this statement? 25  
Refer to the works of Virgil and Homer and your own knowledge.
22. “The distinction between heroes and anti-heroes in the *Iliad* is very unclear.”  
Discuss, with reference to the *Iliad*, and your own knowledge. 25
23. “Odysseus in the *Odyssey* is a perfect role-model for a heroic leader in the classical world.”  
How valid is this statement? 25  
Refer to the *Odyssey* and your own knowledge.
24. “For Euripides, heroism brings misery to women.”  
Discuss, with reference to the *Trojan Women*, and your own knowledge. 25

[Turn over for next question

**DO NOT WRITE ON THIS PAGE**

**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, *Knights* 55–65

**Demosthenes:** Why only the other day I'd baked a lovely Spartan cake down in Pylos, and round the Paphlagonian sneaks and grabs it and serves up *my* cake as if it was all his work! And he won't let anyone but himself wait on master. If we try, he chases us away. All through dinner he stands behind master with his fly-whisk (also real leather) and flicks away all the other politicians. And his oracles! He's for ever trotting them out, throwing Sibylline dust in master's eyes, and when he thinks he's got master sufficiently ga-ga, he starts in with his lies. He'll say anything if he thinks it'll get one of us a flogging. And then he makes the round of the whole household, taking bribes, blackmailing people, making everyone's teeth chatter.

25. In what ways does Aristophanes satirise Cleon through the character of the Paphlagonian?

10

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

**Source B:** From Horace *Satires* 1.1. 80–94

But if, you say, you happen to have caught a feverish chill,  
 or some other bit of bad luck has nailed you to your bed, you have someone  
 to sit beside you, prepare poultices, and get the doctor  
 to come and put you on your feet and restore you to your nearest and dearest.  
 Don't you believe it. Your wife and son don't want you to recover.  
 Friends and neighbours, young and old, they all hate you.  
 Since you put money before all else small wonder that no one  
 offers you any affection. What do you do to earn it?  
 So let's put a limit to the scramble for money. As your wealth increases  
 your fear of poverty should diminish, and having got what you wanted  
 you ought to begin to bring the struggle to an end.

26. To what extent do the *Satires* of Horace exemplify the vices to be avoided to achieve a happy life?

10

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

## Part A — Classical Literature (continued)

Source C: From Aristophanes, *Acharnians* 628–658**Chorus Leader:**

Since Aristophanes started writing comedies,  
 You are not fooled by every diplomatic mission  
 That comes from foreign parts with lies to flatter you,  
 Nor feel delight when grovelled to, nor ever let them cheat you!  
 He'll wield the comic sword  
 Of truth and justice, speaking a good, instructive word,  
 And make you wiser, happier men. There won't be any cheating,  
 Nor flattery, nor promises of bribes.  
 His job's to teach you what is best, and that is what he'll do.

Source D: Juvenal, *Satires* 1. 19–32

Yet why drive my team down the track  
 which the great Lucilius blazed?  
 I will enlighten you.  
 When a flabby eunuch marries, when well-born girls go crazy  
 up-country, bare breasted, spear in fist;  
 when a barber has risen to challenge good society with his millions;  
 when an Egyptian bred house-slave,  
 now wears Tyrian purple and  
 a thin gold ring in summer on his sweaty finger  
 it's harder not to be writing satires; for who could endure  
 this monstrous city and not be angry?

27. Compare how humour is used by classical writers to illustrate aspects of society.  
 Refer to **Sources C, D** and your own knowledge.

15

Source E: Extract from a newspaper.

In the UK, women are no longer inferior and subservient to men. They have been given legal and political rights; and no longer exist only to serve the needs and desires of males.

28. Compare this modern attitude towards women with the views expressed by classical writers of comedy and satire.  
 Refer to **Source E** and your own knowledge.

15

[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 was anti-democratic and fearful of new ideas.”  
Discuss, with reference to Aristophanes’ works, and your own knowledge. 25
30. “Horace’s satires have little merit, as he is charged with being a mere puppet of Maecenas and Augustus.”  
How valid is this statement? 25  
Refer to Horace’s *Satires* and your own knowledge.
31. “Juvenal’s *Satires* are a response to the corruption of Roman society.”  
Discuss with reference to Juvenal’s works, and your own knowledge. 25
32. “The humour of Aristophanes, Horace and Juvenal had limited impact in its ability to change society.”  
How valid is this statement? 25  
Refer to any works of Aristophanes, Horace and Juvenal.

[END OF QUESTION PAPER]