



National
Qualifications
2022

X815/77/11

Classical Studies

TUESDAY, 17 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.

SECTION 1 — HISTORY AND HISTORIOGRAPHY	<i>page 02</i>
SECTION 2 — INDIVIDUAL AND COMMUNITY	<i>page 08</i>
SECTION 3 — HEROES AND HEROISM	<i>page 12</i>
SECTION 4 — COMEDY, SATIRE AND SOCIETY	<i>page 18</i>

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 Tacitus, *Annals*, 1. 77

In the same year the Tiber, swollen by persistent rain, flooded low-lying parts of the city, leading to much loss of life and destruction of many buildings. It was proposed that the government consult the Sibylline Books. Tiberius, however, with his preference for secrecy — in heavenly as in earthly matters — said no. Instead, he instructed two senators to investigate controlling the water level.

A gladiator show was given in the names of Germanicus and Drusus. The latter was abnormally fond of bloodshed; even though it was only the blood of gladiators, the public were shocked, and his father was reported to have reprimanded him. Tiberius himself kept away. Various reasons were given — his dislike of crowds, or his natural glumness, or unwillingness to be compared with Augustus, who had cheerfully attended. It was also suggested, though I would scarcely believe it, that he deliberately gave his son a chance to show his forbidding character — and win unpopularity.

Disorders connected with the theatre had started in the previous years. The Senate debated how to tackle the problem and the decision to punish the pantomime dancers was vetoed. Tiberius, who allowed the Senate such pretences of freedom, did not speak.

1. In what ways does Tacitus reveal his bias about Tiberius' character in his description of his management of the empire?

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

10

Part A — Classical literature (continued)

Source B Thucydides, 1. 140–141

'I think,' said Pericles, 'that you should support the decisions of your own Assembly even when there are setbacks, rather than allowing yourself to be persuaded by the Spartans. Now, it is clear that Sparta once had designs against us and is even more clear now. The treaty between us demands that we should mutually seek arbitration whenever we have differences and during that process that we should keep what we have. However, the Spartans have never made an offer to do that. On the contrary, they wish complaints to be settled by war instead of negotiation. They order us to give up the siege of Potidaea, to let Aegina become independent again and to revoke the Megarian Decree. If you give way now, you will instantly have to meet some greater demands since you have been frightened into obedience. A firm refusal will make them clearly understand that they must treat you as equals. As to the war and the resources of either party, a detailed comparison will not show you Athens is inferior. The Spartans cannot send out a fleet or an army too often since they need to be at home to ensure their food supply; and they have little experience at sea.'

2. To what extent does Pericles' speech make clear the reasons for Athens going to war with Sparta?

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

10

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Part A — Classical literature (continued)

Source C Herodotus, 1. 56–59

Croesus discovered that the most distinguished among the Greeks were the Spartans of Dorian ancestry and the Athenians of Ionian ancestry. These were the eminent powers in antiquity as well. The Athenians had occupied Attica and never moved from it. The Greeks who became Spartans, however, wandered extensively. When Deucalion was king, these Greeks inhabited the land of Phthia. They were expelled from there by the Cadmeans and settled in Pindus. From there they migrated to the Peloponnese where they came to be called Dorians. As for the Greeks, it seems obvious to me that ever since they came into existence, they have always used the same language. They were weak at first when they were separated from the Pelasgians, but they grew from a small group into a multitude. Well, of these two peoples, Croesus learned that those in Attica were currently being oppressed in political strife by Peisistratus who was ruling Athens as a tyrant at this time. Long before this his father had received an omen to avoid bringing into his house a childbearing wife; but he refused to heed the advice and afterwards Peisistratus was born.

Source D Thucydides, 1. 12–13

Sixty years after the capture of Troy, the future Boeotians were driven out of Arne by the Thessalians, and settled in the present Boeotia, the former Cadmean land. Twenty years later the Dorians and Heraclids became masters of the Peloponnese and many years had to go by before Greece could gain tranquillity and be able to send out colonies as Athens did to Ionia and Sparta to Italy and Sicily. But as the power of Greece grew and the acquisition of wealth became more of an objective, the revenues of the states increasing, tyrannies were established almost everywhere — the old form of government being hereditary monarchy with definite powers. And Greece began to fit out fleets and apply herself more closely to the sea. It is said that the Corinthians were the first to approach the modern style of ship design and were the first to build triremes. And we have Ameinocles, a Corinthian shipwright, making four ships for the Samians. Dating from the end of the war it is nearly three hundred years ago that Ameinocles went to Samos.

3. Compare the ways in which Herodotus and Thucydides describe the growth of the Greek states before their own time.

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

Part A — Classical literature (continued)

Source E from a careers' guidance website, 2019

A historian's main objective is to research, study, analyse, interpret, and document facts of past human history. A historian may research history from a specific point of view, such as political, artistic, or economic. On the other hand, they can focus on specific eras or periods, such as pre-Columbian, Medieval, or Classical eras. Historians follow a method of investigation that relies heavily on facts and historical records left by past historians. They look for solid evidence and reliable sources, sometimes liaising with archaeologists, to explain how and why things happened and how past events shaped modern society. Historians must maintain a level of complete and total objectivity and simply refer to facts avoiding opinions or any form of bias.

4. Compare this modern description of a historian with how Polybius approached the writing of history.

15

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

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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. 'Herodotus uses Xerxes' invasion of Greece as a morality tale about the dangers of arrogant leadership.'
How valid is this statement? 25
Refer to Herodotus, Book 7, and your own knowledge.
6. 'According to Polybius, Hannibal's success was due to the incompetence of the Romans.'
Discuss with reference to Polybius, Book 3, and your own knowledge. 25
7. 'There is almost nothing which qualifies as history in Livy's first Book.'
How valid is this statement? 25
Refer to Livy, Book 1, and your own knowledge.
8. 'Tacitus' descriptions of the emperors show that absolute rule always involves corruption.'
Discuss with reference to Tacitus, *Annals*, and your own knowledge. 25

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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 Aristotle, *Politics*, 3. 15

Let us for the sake of argument suppose that kingship is a good form of government. We should now consider the king's family. Are his children to succeed him on his death? If they are not the best people in the city to rule, that would be wrong. So perhaps the king will choose someone else as his successor. However, that goes against what we could reasonably expect to happen, knowing human nature.

Let us also think about what force a king may employ to keep order. Will we allow him a body of soldiers to enforce his laws and keep those in line who would disobey him? If he cannot have this, how can he rule? We would surely agree with this so long as the king is not a tyrant — a king can have enough force to keep in line a few of his subjects, but not enough to suppress the entire population. Thus, when Dionysius, tyrant of the city of Syracuse, asked his people for guards, they were advised to keep the number to the minimum required.

9. In what ways does this source indicate problems in kingship as a form of government? **10**
 Refer to **Source A** and your own knowledge.

Source B Plato, *Republic*, 3. 405a–406e

Socrates said, 'Don't you think it is a disgrace to need medical attention, not as a result of injuries or diseases such as flu but because of inactivity, and as a result cunning doctors have invented names for these so-called diseases?'

Herodicus was an athletic coach who became an invalid. He made his own life a misery, and those around him too. He made his death such a drawn-out business. He devoted all his energy to curing his incurable illness, and did reach old age, but he gave himself a hard death.

Asclepius, the first doctor, knew that in any well-run state each citizen has his own duty to perform, and no one can afford to spend his time being ill and being an invalid. We still recognise this with ordinary people, but today the rich try to keep their lives going at any cost, believing they are 'fortunate' in keeping life going. Ordinary people such as carpenters soon send the doctor packing. If a man is cured, then he can get on with life. If he is too weak, he will die, and there is an end to it.'

10. To what extent does this source represent Plato's attitude to health and medicine? **10**
 Refer to **Source B** and your own knowledge.

Part A — Classical literature (continued)

Source C Aristotle, *Politics*, 3. 15

The best man must make laws, but the law will be made poorly if it has no authority. We need laws made which allow us to flourish. When judgements should be made, should one good man decide, or should all decide?

Today all cities have assemblies. Assemblies meet, sit in judgement, debate and decide and their judgements determine all cases. Any individual member of the assemblies acting independently is certainly inferior to the wise man. But the state is made up of many individuals. Just as a feast is better when all guests contribute, so a great group is a better judge of many things than one man.

The many are less likely to be corrupted than the few. They are like a great quantity of water which is less likely polluted than a small pond. The individual is more likely to be overcome by anger or other emotion, and his judgement will then go wrong, but it is much less likely that this would happen at the same moment to a great group. Even if all men do not live good lives, we can be satisfied so long as the majority are good men and good citizens. Rule by the best men is superior to rule by a king.

Source D Plato, *Republic*, 5. 473b–474a

Socrates said, ‘Glaucou, the next step in our plan is to try to discover the failings in cities which prevent them being properly run. We need to propose changes. We should look for few changes, ideally only one. However, the one change I propose is not small nor is it an easy one to make. Here it is.

There will be no end to suffering for our states nor I suspect for the human race, unless those who study philosophy come to be kings, or our rulers become true philosophers. Unless there is a binding together of philosophical knowledge and political power, and those who do not study both are forcibly excluded from politics, there will not be the remotest possibility that the plans we have discussed earlier will ever see the light of day and become a reality. I was hesitant earlier to make this claim, as I fully recognise that it seems a shocking statement to many people.’

Glaucou said, ‘Yes, after this suggestion, you could be in big trouble. I can see a huge and angry crowd, throwing off their cloaks, looking for weapons, ready to hurl themselves at you.’

11. Compare the views of Aristotle and Plato on what makes a good government.

15

Refer to Sources C, D and your own knowledge.

[Turn over

Part A — Classical literature (continued)

Source E from a newspaper opinion writer, 2019

Reputation seems to have gone out of the window these days. Politicians seem to have forgotten that what they have done in the past matters — what you said years ago can come back to haunt you, what you posted on social media as a foolish youth can cost you your job. Bizarrely, others seem to positively flourish and gain popularity through their questionable behaviour. What I am going to say now will seem dreadfully old-fashioned. I don't want my doctor to dress like my fourteen-year-old son or the employee of the energy company I just phoned, to call me 'buddy', or the Prime Minister to whistle in public. And I certainly don't want my MP to appear on reality TV.

12. Compare this modern view of public conduct with Cicero's view in *On Duties*.
Refer to Source E and your own knowledge.

15

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 believes that a well-ordered and just state is more important than individual freedom for its citizens.'
How valid is this statement? 25
Refer to Plato's *Republic*, and your own knowledge.
14. 'Aristotle believes that discontent in the state will lead to revolution.'
Discuss, with reference to Aristotle's *Politics*, and your own knowledge. 25
15. '*On Duties* is a book about the political situation at the end of the Roman Republic but gives little guidance about politics in general.'
How valid is this statement? 25
Refer to Cicero's *On Duties*, and your own knowledge.
16. 'Plato and Aristotle were the enemies of democracy.'
Discuss, with reference to Plato's *Republic* and Aristotle's *Politics*, 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 Homer, *Odyssey*, 1. 336–61

Then Penelope burst into tears, and spoke to the singer: ‘Phemius, stop this woeful song which forever saddens the heart in my breast. Upon me above all women has come a sorrow not to be forgotten. I remember with longing my dear husband, whose fame is widely known throughout Greece.’ Then wise Telemachus answered her: ‘My mother, why do you forbid the good singer giving pleasure to his listeners in whatever way his heart is moved? It is not singers that are to blame, but Zeus, I suppose, is to blame, who deals out the fate he chooses to each man. Let your heart and soul endure to listen; for in Troy, not only Odysseus lost the day of his return home, but also many others likewise perished. Now, go to your chamber, and busy yourself with your own tasks, the loom and the distaff, and tell your handmaids to do their tasks. Speech shall be for all men, but most of all for me, since I have the authority in the house.’ She then, struck with amazement, went back to her chamber, for she took to heart the wise saying of her son.

17. In what ways does this discussion between Telemachus and Penelope illustrate ancient Greek expectations for heroes and women?

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

10

Part A — Classical literature (continued)

Source B Ovid, *Heroides*, 7. 111–24

The course of my fate holds true to the end,
and runs clear to the last day of my existence:
My husband, Sychaeus, died at the altar of his house
and my wicked brother, Pygmalion, has the spoils.
Exiled from Tyre, I left my country, my husband's ashes,
and endured harsh journeys, pursued by enemies.
Escaping my brother and the sea, I was brought to unknown lands,
and I won this shore, that I granted to you, faithless man.
I founded Carthage, and laid out wide walls on every side,
a cause of envy to the neighbouring peoples.
War broke out. As I am a stranger, and a woman, they tested me by war,
and I'd barely prepared the weapons and defences of my new city.
I was flattered by a thousand suitors, who gathered together to complain that I
preferred a nobody like you rather than marrying them.

18. To what extent can Ovid's Dido, in *Heroides* 7, be considered a heroic role model for the Romans?

10

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

[Turn over

Part A — Classical literature (continued)

Source C Homer, *Iliad*, 22. 405–30

Hector's head was all covered with dust. Hecuba, his mother, tore at her hair and flung her gleaming veil far off; and she uttered a cry exceedingly loud at the sight of her son. Priam, his father, uttered a piteous groan, and around them both the folk wailed and there was groaning throughout the city. It was as if all of Troy was burning with fire. And the folk had much trouble to hold back the old man in his frenzy, eager as he was to go forth from the city gate. He pleaded to all, as he grovelled in the mud, calling on each man by name: 'My friends, regardless of how much you love me, let me go out from the city alone, and reach the ships of the Greeks. I will beg that ruthless man, that worker of violence. Perhaps he may have shame before his fellows and have pity on my old age. He too, I suppose, has a father around my age, Peleus, who reared him to bring doom for the Trojans. But above all others he has brought woe upon me, because he has slaughtered so many sons of mine in their prime.' So he spoke, weeping, and the townsfolk added their laments. And among the women of Troy Hecuba led the passionate mourning.

Source D Euripides, *Trojan Women*, 368–85

CASSANDRA: These Greeks have killed thousands of people! Why? Because of one woman and her unrestrained lust! Because they wanted Helen back! And their leader — what a wise man their leader is! He killed his own daughter! He sacrificed his little Iphigeneia! That leader of theirs has destroyed the joy of his very own house! And so, they came here, camped by the banks of our river Scamander, not as exiles from their own fortresses but because of their own free will. And soon after they arrived here, they began dying. The god of war, Ares, saw to that. Ares deprived them of ever seeing their children again and of being dressed and prepared for the underworld by the hands of their wives. Those Greek men lie here, beneath a foreign soil. And back in Greece, things were just as bad. Women were made widows! They had lost their brave husbands! Many mothers lost their children. Others, still, died without any children. Houses were emptied. Tombs were neglected. There was no one there to make blood offerings to the gods. This is the real prize the Greek army has won.

19. Compare the ways in which Homer and Euripides present grief caused by heroism in these sources.

Refer to Sources C, D and your own knowledge.

Part A — Classical literature (continued)

Source E from a 21st century online journalist

Courage leaps to mind first when we think of heroism. It's difficult to achieve anything truly heroic unless you're up against daunting odds. True leaders always put others first. Ironically, that kind of selflessness can often be strategic, because focusing on others' needs often winds up helping you achieve your own goals. However, a heroic leader does so without any expectation of payback. Nothing makes a heroic leader seem a little less heroic than if he or she seems to want constant credit for his or her actions. While heroism often requires quick thinking and decisiveness, truly heroic leaders often also display an impressive amount of patience. Separate from selflessness, heroic leaders display a sense of concern and kindness for others.

20. Compare this modern view of heroism with Aeneas' heroism in Virgil's *Aeneid*.
Refer to **Source E** and your own knowledge.

15

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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. 'Heroism in the *Aeneid* shows a greater focus on morality than heroism in the *Iliad*.'
How valid is this statement? 25
Refer to the *Iliad*, the *Aeneid*, and your own knowledge.
22. 'Revenge is the main motivation for heroic action in the *Odyssey*.'
Discuss, with reference to the *Odyssey*, and your own knowledge. 25
23. 'Euripides' *Trojan Women* has no heroes, only anti-heroes.'
Discuss, with reference to *Trojan Women*, and your own knowledge. 25
24. 'Ovid's heroines in *Heroides* reveal the powerlessness of women in the ancient world.'
How valid is this statement? 25
Refer to *Heroides* 1, 3 and 7, and your own knowledge.

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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 Aristophanes, *Knights*, 41–65

Our master's name is Thepeople, that's right, Thepeople, and he lives on the Pnyx, and he's as grumpy and deaf an old man as you'll ever meet. Well, last New Moon's day he went and bought a new slave, a tanner from Paphlagonia, and a greater swine never walked this earth. This tanner-fellow soon got to know master's ways, and then he fell at his feet, licked his boots, wheedled, flattered, sucked up, everything to take him in. 'Thepeople,' he'd say, 'why don't you just try one case today and then have a good bath and get stuck into a slap-up supper on your three obols? Shall I serve up the first course?' Then he grabs something that one of us has been cooking and gives it to master so that master will think he cooked it himself and will love him more than all of us. Why only the other day I'd baked a lovely Spartan cake down on Pylos, and round he sneaks and grabs it and serves up my cake as if it was all his work! And he won't let anyone but him wait on master. And when he thinks he's got master sufficiently crazy, he starts with his lies. He'll say anything if it gets one of us a flogging.

25. In what ways does Aristophanes criticise Cleon and his political influence in Athens through the figure of the Paphlagonian slave in *Knights*?

10

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

Part A — Classical literature (continued)

Source B Horace, *Satires*, 2. 6. 79–100

They say that once upon a time a country-mouse welcomed a city-mouse into his humble hole, host and guest, both old friends. The country-mouse was a rough fellow and careful with his stores of food, yet he could be generous in order to provide hospitality. He did not grudge his hoard of chickpeas or oats, and bringing in a dried raisin and some half-eaten bacon, he served them hoping that providing this variety of foods would stop his friend looking down on him — so far, he would barely touch anything brought to him. All the while, the country-mouse, was lying on straw nibbling away at the poorest food, leaving the better parts for his guest. Finally, the city-mouse said to his host, ‘What pleasures can you have, my friend, living in such hard conditions? Put your trust in me and take to the road with me as your companion; since earthly creatures live with mortal souls as their lot, and there is no escape from death for great or small, therefore, my good fellow, while you may, live a happy life amid joyful things; live mindful of how brief your time is.’ When these words had convinced the country-mouse, he leapt eagerly from his house and they both planned to creep under the walls of the city by night.

26. To what extent does the fable of the country-mouse and the town-mouse illustrate Horace’s views about achieving peace of mind in Roman society?

10

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

[Turn over

Part A — Classical literature (continued)

Source C Aristophanes, *Acharnians*, 19–36

It is the day of the Assembly. All should be here at daybreak and yet the Pnyx is still deserted. They are gossiping in the marketplace, that is when they are not dodging the red rope. Even the Executive isn't here. They'll come at the end — hours late — all streaming in together, and push and shove and heaven knows what to get to the front seats. That's all they care about. How to get peace — they don't give a damn about that. Oh, Athens, Athens, what are you coming to? Now me, I'm always the first to get here. So I sit down and, after a bit, when I find no one else is coming, I sigh and yawn and stretch — and all the time I'm gazing at the countryside over yonder and pining for peace, cursing the city and yearning to get back to my village. My village where no one said, 'Buy my charcoal' or 'Buy my vinegar' or 'Buy my oil'; we didn't even know the word 'buy', we produced everything we needed for ourselves.

Source D Aristophanes, *Assembly Women*, 174–200

I am annoyed and depressed at all the state's conduct of affairs. For I see her constantly employing leaders who are scoundrels. If one of them turns virtuous for one day, he makes up for it by being wicked for ten. You turn to another one, and he causes even worse trouble. I realise how difficult it is to talk sense to men as grumpy as you. There was a time we knew that Agyrrhius was a scoundrel. Nowadays the people who attend the Assembly draw pay for it and praise him to the skies, while those who cannot attend declare that all who go just for the money deserve the death-penalty. And about this alliance: when we were examining the issue, the people insisted that the state would perish if we did not ratify it. But when it finally was ratified, the people were unhappy, and the alliance's staunchest supporter had to leave in a hurry. When it's a question of building up our navy, the poor are all for it, while the rich and the farmers are against it. First you are angry with the Corinthians, and they with you; then they're fine people, so you must be fine as well.

27. Compare the criticisms of the Assembly in *Acharnians* with the criticisms made in *Assembly Women*.

Refer to Sources C, D and your own knowledge.

15

Part A — Classical literature (continued)

Source E from an interview with a modern satirist, 2017

‘You can’t go into satire with the intention of bringing about change,’ he says. ‘That would be arrogant and self-defeating.’ But if satire can’t cure, he argues, it might prevent. ‘If a ruler is even mildly socially conscious, they may be afraid of being laughed at. So, they may stop doing things in the first place that they know would open them up to mockery. Political comedy can have an effect,’ he concludes, ‘if the rulers have a degree of shame.’ It wasn’t his purpose to change people’s minds.

28. Compare this modern approach to satire with the approach shown in the works of Juvenal.

15

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

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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. 'The comic scenes in *Acharnians* make a range of criticisms about the politics of Athens and its people.'
- How valid is this statement? 25
- Refer to *Acharnians* by Aristophanes, and your own knowledge.
30. 'In *Peace*, Aristophanes effectively shows that Greek society as a whole cannot thrive during wartime.'
- Discuss, with reference to *Peace* by Aristophanes, and your own knowledge. 25
31. 'It doesn't matter whether the portrayal of Socrates is true to life or not, it is more important that the play is funny'.
- Discuss, with reference to *Clouds* by Aristophanes, and your own knowledge. 25
32. 'Horace and Juvenal present different ideas of what made the good life in Roman society.'
- How valid is this statement? 25
- Refer to the satires of Horace and Juvenal, and your own knowledge.

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