



X715/77/11

Classical Studies

TUESDAY, 21 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>
SECTION 1 — HISTORY AND HISTORIOGRAPHY	<i>02</i>
SECTION 2 — INDIVIDUAL AND COMMUNITY	<i>06</i>
SECTION 3 — HEROES AND HEROISM	<i>10</i>
SECTION 4 — COMEDY, SATIRE AND SOCIETY	<i>14</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.



* 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 Herodotus, 7. 224–225

By this time most of the Greeks' spears had broken, so they were slaying the Persians with their swords. And it was during this struggle that Leonidas fell, the man who had proved himself most courageous of all, and with him those other famous Spartans, whose names I have learned because I think they also proved themselves to be worthy men; indeed, I have learned the names of all 300 of them. Many Persians fell there, too, including some famous ones; in particular, two sons of Darius, Abrokomes and Hyperanthes, who had been born to Darius by Phratagoune the daughter of Artanes. These two brothers of Xerxes fell there, while they were fighting in the struggle over the body of Leonidas. The Persians and Spartans engaged in a violent struggle over the king's body until the Greeks, after driving off their opponents four times, managed with great bravery to drag it out and away from the crowd.

1. To what extent does Herodotus describe the battle of Thermopylae like a scene from myth?

10

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

Source B Tacitus, *Annals*, 1. 6–7

Meanwhile at Rome the consuls, senate and knights very swiftly became like slaves. The more distinguished men were, the greater their insincerity. They must show neither satisfaction at the death of one emperor, nor gloom at the coming to power of another. Their features were carefully arranged in a blend of tears and smiles, mourning and flattery. Nevertheless, when Augustus died, Tiberius had given the orders to the Praetorian Guard as its commander. He already had the trappings of a court too, such as personal bodyguards and men-at-arms. He sent letters to the armies as if he were already emperor. He only showed signs of hesitation when he addressed the senate. This was chiefly because of Germanicus, who was extremely popular and held control of a large Roman force and hordes of auxiliary troops. Besides, pretending to respect public opinion, Tiberius wanted to seem the person chosen by the state — instead of one who had wormed his way in by adoption, and the scheming of the old man's wife, Livia.

2. In what ways does bias affect Tacitus' description of Tiberius' succession to become emperor?

10

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

Part A — Classical literature (continued)

Source C Polybius, 3. 115

The Roman units surged forward triumphantly and easily pierced the enemy's front, since the Celts were extended in a thin line. The Romans had thrust their way in from the wings towards the centre where the heaviest fighting was taking place. The Carthaginian centre and wings did not go into action at the same moment — it was the central units which were engaged first because the Celts were drawn up in a crescent-shaped formation which placed them ahead of the wings. However, because the Romans were pursuing the Celts and pressing inwards against that part of the front which was giving way, they penetrated the enemy's line so deeply that they then had both contingents of the African heavy infantry on their flanks. The result was exactly what Hannibal had planned: the Romans by pressing too far ahead in pursuit of the Celts were trapped between the two divisions of Africans.

Source D Livy, 1. 12

The Romans pressed forward to the attack. This was the signal for the enemy to move down to meet them. The first blows were struck by the rival champions Mettius Curtius, the Sabine, and Hostius Hostilius of Rome. The Romans were in the worse position, but they were kept going for a time by the great gallantry of Hostius; when he fell, their resistance at once collapsed and they retreated in disorder to the Palatine Old Gate. Romulus himself was swept along by the fugitive rabble, but, as he rode, he waved his sword above his head and shouted, 'Hear me, O Jupiter! At the bidding of your eagles I laid the foundation of Rome here on the Palatine. Father of gods and men, banish fear from Roman hearts and stop their shameful retreat'.

3. Compare the different approaches used by Polybius and Livy to describe battle scenes.

15

Refer to Sources C, D and your own knowledge.

Source E from a 20th century politician

An historian ought to be exact. An historian ought to be sincere, to believe in what they write. And above all, an historian must take no sides. Any good history must be free from passion. It must not contain any bias which promotes the historian's own wishes or desires. All history-writing must be faithful to the truth because the truth is the mother of history. The truth is the preserver of great actions, ensures that we never forget: it is the witness of the past, the instructor for the future.

4. Compare this modern attitude about the role of an historian with the attitudes of historians from the classical world.

15

Refer to Source E and your own knowledge.

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. 'There are clear moral and political messages contained in the story of Croesus in Herodotus' *Histories*.'

Discuss with reference to the *Histories* of Herodotus and your own knowledge.

25

6. 'In Book 1, the speeches in Sparta of the Corinthian ambassadors, the Athenian travellers and the Spartan King, Archidamus, effectively explain to us the underlying causes of the Peloponnesian War.'

Discuss with reference to Thucydides and your own knowledge.

25

7. 'Polybius, in Book 3, clearly shows all the factors which led to the outbreak of the Second Punic War.'

How valid is this statement?

25

Refer to Polybius and your own knowledge.

8. 'In Book 14 of the *Annals*, Tacitus effectively shows the causes of the decline of Nero's reign.'

How valid is this statement?

25

Refer to Tacitus' *Annals* and your own knowledge.

[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*, 1. 342 d to 343 b

Socrates said to Thrasymachus, ‘No doctor, when treating a patient, thinks about what is good for himself, but thinks of his patient. He should think about curing his patient, not how to make money out of him. Similarly, a ship’s captain thinks of his responsibility to his crew, not his own pleasure. So surely a person in authority should think about not himself, but about his responsibility to those he rules? Do you not agree, Thrasymachus?’

Thrasymachus scoffed and ignored these points, shouting, ‘Socrates, you need a nurse to look after you and wipe your nose. Here’s something for you to think about. Does a shepherd look after his sheep and fatten them up for the benefit of the sheep, or for his own benefit? For his own benefit of course! Rulers regard the people they rule as their sheep.’

9. To what extent does this exchange represent the differences between the sophist Thrasymachus and the philosopher Socrates?

10

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

Source B from Cicero, *On Duties* 3. 89–90

In a shipwreck, a worthless fool grabs the only piece of wreckage available, but a wise man is nearby floundering in the sea. Would the wise man be justified in knocking the fool off the wreckage, condemning him to death by drowning, and saving himself? There is debate amongst philosophers on this point, but the deciding factor is what is best for society as a whole. Here are some other questions. What if both men competing for the only piece of wreckage were both wise men? How would we choose which one had the right to the piece of wreckage? What if the competition was between a wise man and the owner of the ship? Does the law of property mean that the owner has the best claim, or is it the wise man because of his value to society?

10. In what ways does this story show how Cicero tries to resolve moral problems which politicians may encounter?

10

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

Part A — Classical literature (continued)

Source C from Aristotle, *Politics*, 1304b–1305a

In democracies, the principal cause of revolutions is the conduct of the demagogues – wicked men who manipulate the unwary and humble with the power of their speeches; they set the wealthy against the poor, and as a result the powerful forget their differences, come together and destroy the democracy which produces these demagogues. This happened in the city of Cos; in the city of Megara, the demagogues were able to incite the poor to drive out the rich by telling them they could take their riches, but the rich came back and overthrew the poor, establishing an oligarchy. In the past if a general was a demagogue he could even make himself sole-ruler by his skill in speech. Nowadays demagogues are unable to do that as they are useless generals.

Source D from Cicero, *On Duties*, 2. 46–51

In our discussion of how the statesman can be worthy of the admiration of his fellow-citizens, let us leave behind great military success. For admiration can be gained by eloquence in public affairs just as much as by leading an army to conquest and glory. Using the intellect is more significant than brute strength. Indeed, great generals use oratory to stir the passions of soldiers before battle, or to sooth their fury.

Lucius Crassus gained great glory from his speeches in the law courts as a young man, just as the great orator Demosthenes did in Athens. By their words they won over the hearts of ordinary people and gained their affection.

In the law-courts people admire those who defend the worthy and prosecute the wicked. I myself have gained this admiration on numerous occasions, such as the time I defended Sextus Roscius against the mighty Sulla. This speech is still, as you know, available to read.

11. Compare the views of Aristotle and Cicero on public speaking.

15

Refer to Sources C, D and your own knowledge.

Source E from a text book, published in 2017

In a modern western democracy, political parties are essential. They provide stability. They develop policies favourable to their interests or the groups that support them. They organise and persuade voters to elect their candidates to office.

Once elected, these officials try to achieve the goals of their party through legislation and programmes. Most members take a fairly passive role, simply voting for their party's candidates at election time, but some might seek office. And so parties, for all their failings, give ordinary people a chance to influence political affairs.

12. Compare this view with the views of Plato and Aristotle on what makes good government.

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 understands the problems which must be faced in creating a just society, but his solutions are often morally unacceptable.'
How valid is this statement? 25
Refer to Plato's *Republic* and your own knowledge.
14. 'Aristotle shows great wisdom in his discussion of tyranny in the *Politics*.'
Discuss, with reference to Aristotle's *Politics*, and your own knowledge. 25
15. 'Cicero uses *On Duties* to provide a justification for his fear and dislike of his political enemies.'
Discuss, with reference to Cicero's *On Duties* and your own knowledge. 25
16. 'Plato and Aristotle offer a vision of society which is all about upper-class males.'
How valid is this statement? 25
Refer to Plato's *Republic* and Aristotle's *Politics* and your own knowledge.

[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 Euripides, *Trojan Women*, 597–623

Andromache

For the sake of a hateful affair, Paris destroyed us. Corpses spattered with blood lie in heaps alongside Athena's temple waiting for vultures to take them. Troy was enslaved by his actions. Mother of Hector whose spear once laid waste to so many Greeks, do you see this?

Hecuba

I see the gods' work. They build up what's nothing, and knock down what appears considerable.

Andromache

My son and I are carried off as plunder. From nobility to slavery — quite a change.

Hecuba

Compulsion's force is terrible. Just now they dragged Cassandra from me violently.

Andromache

Oh god. It seems your child must face a second Ajax. But there is another illness that afflicts you. Polyxena is dead. Your child was slaughtered at Achilles' grave, a gift for a lifeless corpse.

17. To what extent does *Trojan Women* force us to see the heroes of the Trojan War as anti-heroes?

10

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

Source B Ovid, *Heroides*, 1. 11–20, 47–52, 111–116

I always feared dangers worse than those you actually faced. I imagined it was *you* that the brutal Trojans attacked; I went pale whenever I heard Hector's name. If I heard of Patroclus' death while disguised by Achilles' armour, I wept because trickery could fail. When told how Tlepolemus died with his blood warming his opponent's spear, I worried about you all over again. Troy has been torn apart by the Greeks, her walls razed to the ground, but what good is that to me if I remain as I was while Troy held out and must do without my absent husband forever? Destroyed for others, Troy survives for me alone, even though the victors live there and plough with captured oxen. You have a son (may he survive!), who at his tender age should have been trained in his father's ways. Think of Laertes: he is putting off his dying day so you can be here to close his eyes. I was a girl when you left. Even if you come at once, believe me, you'll see that I have become an old woman.

18. In what ways do Penelope's words present an unconventional view of heroism?

10

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

Part A — Classical literature (continued)

Source C Homer, *Odyssey*, Book 1, 1–15

Tell me, Muse, of the man of many schemes, who was driven on far journeys, after he had sacked Troy's sacred citadel. Many were they whose cities he saw, whose minds he learned of, many the pains he suffered in his spirit on the wide sea, struggling for his own life and the homecoming of his companions. Even so he could not save his companions, hard though he strove to; they were destroyed by their own wild recklessness, fools, who devoured the oxen of Helios, the Sun God, and he took away the day of their homecoming. From some point here, goddess, daughter of Zeus, speak, and begin our story. This one man alone, longing for his wife and his homecoming, was detained by the queenly nymph Calypso, bright among goddesses, desiring that he should be her husband.

Source D Virgil, *Aeneid*, Book 1, 1–11

I sing of arms and of the man, fated to be an exile, who long since left the land of Troy and came to Italy to the shores of Lavinium; and a great pounding he took by land and sea at the hands of the heavenly gods because of the fierce and unforgetting anger of Juno. Great too were his sufferings in war before he could found his city and carry his gods into Latium. This was the beginning of the Latin race, the Alban fathers and the high walls of Rome. Tell me, Muse, the causes of her anger. How did he violate the will of the queen of the gods? What was his offence? Why did she drive a man famous for his piety to such endless hardship and such suffering? Can there be so much anger in the hearts of the heavenly gods?

19. Compare the qualities as outlined in these introductions which made Odysseus and Aeneas heroes.

15

Refer to Sources C, D and your own knowledge.

Source E from a lecture on heroism, 21st century

A hero is anyone who can show courage when faced with a problem. A hero is a person who is able to help another in various ways. A person can become a hero by saving someone who is in danger. Another example of a hero is someone who is there to help others and gives them strength to go on through life's difficulties. A hero can be someone who gave up their life so another could live. A hero does not always have to show courage. They can be afraid but still be a hero through their other actions.

20. Compare this modern idea of a hero with the heroes in Homer's *Iliad*.

15

Refer to Source E and your own knowledge.

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. ‘Achilles and Hector were perfect heroes for the Greek world but may not have been viewed as positively by Romans.’
Discuss with reference to the *Iliad* and your own knowledge. 25
22. ‘The heroism of Aeneas does not include a sense of morality.’
How valid is this statement? 25
Refer to the *Aeneid* and your own knowledge.
23. ‘In the heroic world of the *Odyssey*, women and goddesses had a great deal of influence but, in the end, they had no power.’
Discuss with reference to the *Odyssey* and your own knowledge. 25
24. ‘*Trojan Women* is a bleak but realistic conclusion to the story told in the *Iliad*.’
How valid is this statement? 25
Refer to *Trojan Women* and the *Iliad* and your own knowledge.

[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 Aristophanes, *Knights*, 1111–1140

Chorus:	<p>The people's power's a glorious thing: All nations fear him like a king. Yet he's an easy one to cheat, A prey to flattery and deceit. He agrees mouth open with every speaker There's none who has convictions weaker. If he has got a brain, I'd say It always is on holiday.</p>
The people:	<p>My brain's all right; it's <i>your</i> long hair That hides a mind that isn't there! I just pretend stupidity; I like to suck my thumb, you see. I make a politician fat- I let him cheat and steal and that- And when he's full, I cease to clown And I rise up and strike him down.</p>
Chorus:	<p>Ah, now I see your cunning ways! Your cleverness deserves all praise. You deliberately sacrifice the politicians to feed the beasts Like victims for the public feasts, And then whenever you're short of meat You kill the fatted calf or swine And on a politician dine!</p>

25. In what ways does Aristophanes' description of the assembly of citizens in *Knights* illustrate the weaknesses of democracy in Athens in the 5th century BC?

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

10

Part A — Classical literature (continued)

Source B Horace, *Satires*, 1. 5, 23–33

It was almost ten before we landed.
We washed our hands and face in Feronia's holy spring.
Then after breakfast we crawled three miles up to Anxur
perched on its white rocks which are visible far and wide.
This was where the excellent Maecenas was due to come,
along with Cocceius; both were envoys on a mission of immense
importance; both were adept at reconciling friends who had quarrelled.
I went in to smear some black ointment on my eyes,
which were rather bloodshot. Meanwhile Maecenas and Cocceius arrived,
and also Fonteius Capito, a man of supreme charm
and tact, who held a unique place in Antony's affections.
Dawn the next day found us in a state of high
excitement, for on reaching Sinuessa we were joined by Plotius, Varius
and Virgil. No finer men have walked the face
of the earth; and no one is more clearly attached to them all as I am.

26. To what extent does satire 1. 5, which describes a journey to Brundisium, make clear both the political situation of the time and Horace's social status?

10

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

[Turn over

Part A — Classical literature (continued)

Source C Horace, *Satires* 2. 7, 81–88

Davus the slave addresses Horace his master:

For although you dictate to me, you cringe to another master.
 You are pulled like a wooden puppet by somebody else's strings.
 Who then is free? The wise man who is master of himself,
 who remains undaunted in the face of poverty, chains and death,
 who stubbornly defies his passions and despises positions of power,
 a man complete in himself, smooth and round, who prevents
 unnecessary elements clinging to his polished surface.
 When Fortune attacks such a man she hurts only herself.

Source D Juvenal, *Satires* 10. 354–366

Still, if you *must* pray for *something*, if at every shrine you offer
 the entrails of a white piglet,
 then ask for a healthy mind in a healthy body.
 Demand a courageous heart for which death holds no terrors.
 Having a long life is unimportant as it is the least among the gifts
 of Nature. Seek a heart that's strong to endure every kind of sorrow,
 that's free of anger, lusts for nothing, and prefers the sorrows and gruelling labours of
 Hercules to cushions and women and going on trips at public expense.
 What I've shown you, you can gain for yourself: there's one
 path, and one only, to a peaceful life – through virtue.
 Fortune is not a goddess, could we but see it: it's we,
 We ourselves, who make her a goddess, and set her in the
 Heavens.

27. Compare the views of Horace and Juvenal on achieving peace of mind.
 Refer to Source C, D and your own knowledge.

15

Source E from a modern writer, 2017

Peace is preferable to warfare. War can only lead to death and destruction. Peace brings prosperity, stability and the flourishing of society. Those who seek to benefit from warfare cause harm to their own society and to others. Those who seek to maintain peace between nations understand the importance and value of human life. They also understand that it is often those who are the most unfortunate in society that suffer the most because of warfare. Despite this, those who advocate peace are often accused of being unpatriotic and cowardly.

28. Compare this modern attitude towards warfare with Aristophanes' attitude towards warfare in the 5th century BC.
 Refer to Source E and your own knowledge.

15

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. ‘Horace’s *Satires* succeed in providing entertainment and moral guidance, but fail as satires.’
How valid is this statement? 25
Refer to the *Satires* of Horace and your own knowledge.
30. ‘Juvenal, through his *Satires*, is correct in his depiction of Rome as a city whose morality is in decline.’
Discuss, with reference to Juvenal’s *Satires*, and your own knowledge. 25
31. ‘Roman satire successfully portrays the benefits of plain living for an individual.’
How valid is this statement? 25
Refer to Horace and Juvenal, and your own knowledge.
32. ‘Aristophanes used *Assembly Women* and the *Clouds* to criticise and change Athenian society for the better.’
Discuss, with reference to these works by Aristophanes, and your own knowledge. 25

[END OF QUESTION PAPER]

[BLANK PAGE]

DO NOT WRITE ON THIS PAGE

[BLANK PAGE]

DO NOT WRITE ON THIS PAGE

[BLANK PAGE]

DO NOT WRITE ON THIS PAGE