



X815/77/11

Classical Studies

Duration — 3 hours

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 *page 02*

SECTION 2 — INDIVIDUAL AND COMMUNITY *page 06*

SECTION 3 — HEROES AND HEROISM *page 10*

SECTION 4 — COMEDY, SATIRE AND SOCIETY *page 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.

SECTION 1 — HISTORY AND HISTORIOGRAPHY

Part A — CLASSICAL LITERATURE — 50 marks

Attempt **ALL** the 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*, 14. 10–12

Nero wrote the senate a letter. It said that Agerinus, an ex-slave of Agrippina, had been caught with a sword and was about to murder him. Agrippina, conscious that she was guilty, was behind this assassination attempt. Nero added other charges, namely that she had wanted to be co-ruler — to receive oaths of allegiance from the guard, and to subject the senate and people to the same humiliation. When Agrippina failed to get what she wanted, she hated them all — army, senate and people. Nero said heaven approved of her shipwreck. And he even called it a happy accident, although even the greatest fool could not believe it accidental — or imagine that Nero's mother, a shipwrecked woman, had sent Agerinus on his own to break through the imperial guards. Here condemnation did not fall on Nero, whose monstrous behaviour appalled everyone, but on Seneca who had composed a speech condemning himself. Nevertheless, leading citizens competed with complimentary proposals — thanksgivings for Nero at every shrine.

1. In what ways does Tacitus use the death of Agrippina to demonstrate his disgust at Nero as a ruler?

10

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

Source B Herodotus, 7. 5–6

Now, at first, Xerxes had no desire at all to march on Greece, but he assembled an army against Egypt. Mardonius, however, persistently made speeches to Xerxes like this, 'My lord, it is unreasonable that the Athenians have inflicted great evils upon the Persians but have paid no penalty for it. By all means, subdue and punish Egypt first, but then you must march against Athens in order to gain a good reputation among men and to ensure that others will beware of making war on your land afterward.' He spoke this way because he loved to stir things up and because he wanted to become governor of Greece himself; in time he succeeded in persuading Xerxes to follow his advice. And messages were arriving from the kings of Thessaly inviting the King to invade Greece with the assurance of their full support and allegiance to him; and the Peisistratids, who had come to Susa, expressed the same sentiments.

2. To what extent do the speeches of the Persian courtiers in Herodotus Book 7, make clear Xerxes' reasons for invading Greece?

10

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

Part A — Classical literature (continued)

Source C Herodotus, 1. 82

The Argives came to defend their land from the Spartans, but before any battle took place, they made an agreement that 300 men from each side would fight it out. All the other soldiers from each city were to return to their homes. As the fighting went on, the two sides were so equally matched that finally, as night fell, only three of the original 600 men were left. Alcenor and Chromius from the Argives and Othryades from the Spartans. The two Argives ran back to Argos in the belief they had won, but the Spartan stripped the Argive corpses and carried their armour to his own camp. On the next day both sides arrived to learn the outcome. For a time, both claimed to have won.

Source D Livy, 1. 23–24

Mettius said, ‘The assurance of liberty is not, it seems, enough for us and we are about to gamble for empire or slavery; nevertheless, can we not find some means of deciding the issues between us which, however the fight may go, will at least avoid crippling losses either to you, or ourselves?’ Tullus was not displeased and a plan was adopted. In each army there were three brothers — triplets — all equally young and active, belonging to the families of the Horatii and Curiatii. That these were their names has never been in doubt, and the story is one of the great stories of ancient times. To these young men the two rival commanders made their proposal, that they should fight, three against three, as the champions of their countries, the victorious to have dominion over the vanquished.

3. Compare the effectiveness and purpose of the use of legendary elements in these historical episodes in Herodotus and Livy.

15

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

Source E from a 21st century military website

Generals need to create a structured environment, lead soldiers into battle, enforce rules and regulations, and make difficult decisions. Generals are responsible for promoting the interest of the country before their own and making the necessary sacrifices for the sake of their soldiers. Generals must set ethical standards in the military including accountability, responsibility, honour, trust and loyalty. Generals need to have a belief in themselves that their decisions are accurate and that they can accomplish what they set out to do. Having self-confidence can help generals overcome any challenges and obstacles they may face.

4. Compare this modern view of what it takes to be a great general with what we learn about Hannibal in Book 3 of Polybius’ *History*.

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. 'Herodotus Book 1 provides a thorough analysis of the cultural and political differences between Athens, Sparta and Persia.'
- How valid is this statement? 25
- Refer to Herodotus Book 1 and your own knowledge.
-
6. 'Thucydides does not seem to appreciate the complexity behind the outbreak of the Peloponnesian War.'
- Discuss, with reference to Thucydides Book 1, and your own knowledge. 25
-
7. 'The seven kings may never have lived nor reigned as Livy describes, but Book 1 of his history teaches us how the Romans understood themselves.'
- How valid is this statement? 25
- Refer to Livy Book 1 and your own knowledge.
-
8. 'Tacitus' account of the military action in Pannonia and Germany makes clear his biases about Tiberius and Germanicus.'
- Discuss, with reference to Tacitus' *Annals* Book 1, and your own knowledge. 25

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DO NOT WRITE ON THIS PAGE

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

Attempt **ALL** the 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. 335a–c

Socrates said, ‘Do you wish to change your definition of justice? Our first definition of justice is that it is helping a friend and harming an enemy. Do you want us to add that justice is helping a friend if he is good, and harming an enemy if he is bad?’

‘Yes,’ said Polemarchus, his young friend.

‘But,’ said Socrates, ‘would a just man actually treat anyone badly?’

Polemarchus replied, ‘Yes, he most certainly would. He would treat his enemies, who are not good people, badly.’

‘If you treated a horse badly, does it become better or worse?’ said Socrates.

‘Worse,’ said Polemarchus.

‘Would that apply to dogs too?’ asked Socrates.

‘Yes,’ replied Polemarchus.

‘What about humans?’ added Socrates. ‘Would they also become worse if we treat them badly?’

‘Yes that would apply to them too.’ agreed Polemarchus.

‘In which case we have agreed that humans who are treated badly must surely become more unjust, have we not?’ stated Socrates.

‘Yes it looks like it,’ responded Polemarchus.

9. In what ways does Socrates’ conversation with Polemarchus question traditional moral values?

10

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

Source B from Cicero, *On Duties*, 1. 23–26

When a person fired by anger or violence launches an unjust attack upon another, he is attacking the whole community. And the man who does not stop this person is abandoning his parents, friends and company.

Many men who burn with desire for military command, high office and glory ignore justice. As the poet Ennius said, ‘there is no honesty from a king on his throne.’ When a situation arises where only one man can be in charge, this is clear. The shameless conduct of Julius Caesar shows this. He ignored all laws whether set by men or the gods in order to gain total power to which he believed he was entitled. It is truly sad that this terrible ambition arises in the men of the greatest and most outstanding talent.

10. To what extent does Cicero make clear the significance of Julius Caesar in *On Duties*?

10

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

Part A — Classical literature (continued)

Source C from Plato, *Republic*, 2. 374b–d, 375c, 376c

Socrates said ‘Now in the city we are creating, we prevented shoemakers from trying other occupations such as farming, weaving and building. We made people do the task for which nature made them best suited. It is important that we do this in war too. For we cannot have people just picking up weapons and fighting and expecting to be good at it — even people who are skilled at dice playing have to have practised it since they were children!

So these soldiers, or guardians of the city, must be free from other tasks, and have great skill and knowledge. They must also have the correct nature and understanding of courage, fit for guarding and ruling the city. They must be cruel to their enemies and gentle to their own people. The man who is going to be a fine and good guardian of the city will be in his nature thoughtful, spirited, quick witted and strong.’

Source D from Aristotle, *Politics*, 2. 9

In the city of Sparta, the citizens can elect their officeholders, who are called Ephors. It is good that the people can elect anyone as an Ephor, but the method for electing them is childish, which makes the selection process flawed. The Ephors control the courts, but they are often unfit and make their own judgements. They should be bound by written laws, which they are not. They do not conduct themselves well, and often end up indulging themselves in all sorts of bad habits.

Those who are chosen to be Elders have great power in Sparta, but this is not good. If the Elders were drawn from the best people and were well-educated in courage, it could be said that they benefitted the state; but they hold office for life until old age makes them mentally and physically unfit for service, and often they take bribes and promote their own families and friends. It would be better if they had to be accountable for their actions to the citizens, but at present they are not.

11. Compare the views of Plato and Aristotle on the selection of rulers.

15

Refer to Sources C, D and your own knowledge.

Source E from a newspaper article, published in 2019

Since the financial crash of 2008, it is clear that western democracies have undergone a political and social crisis. A sizeable proportion of people have lost confidence in the ability of the state to ensure they have a good life. Many feel that the political elites are no longer in touch with ordinary people and only have their own interests at heart. Others point to a society where those at the top enjoy greater wealth than ever, whilst those at the bottom are bogged down in debt and resort to food banks to get by. A society which allows such feelings of disillusionment and disengagement will not prosper — the rise of political extremism shows no sign of stopping.

12. Compare this view of political and social problems in modern society with those which Plato and Aristotle discuss.

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**.

- | | |
|--|-----------|
| <p>13. 'Plato's <i>Republic</i> provides a guide to ensure that we can live happily together.'</p> <p>How valid is this statement?</p> <p>Refer to Plato's <i>Republic</i> and your own knowledge.</p> | <p>25</p> |
| <p>14. 'It is difficult to determine which is best — rule of one, rule of a few, rule of many.'</p> <p>Discuss, with reference to Aristotle's <i>Politics</i>, and your own knowledge.</p> | <p>25</p> |
| <p>15. 'Cicero's <i>On Duties</i> proves that politicians never need to act immorally.'</p> <p>How valid is this statement?</p> <p>Refer to Cicero's <i>On Duties</i> and your own knowledge.</p> | <p>25</p> |
| <p>16. 'Plato's view of the role of women in society is more inspiring than that of Aristotle.'</p> <p>Discuss, with reference to Plato's <i>Republic</i> and Aristotle's <i>Politics</i>, and your own knowledge.</p> | <p>25</p> |

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SECTION 3 — HEROES AND HEROISM

Part A — CLASSICAL LITERATURE — 50 marks

Attempt **ALL** the 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*, 987–1032

HECUBA: Paris was an extremely handsome man — one look and your appetite became your Aphrodite. You saw him in his gorgeous robes glittering with oriental gold and you went mad. At home your style was cramped by insufficient means; once clear of Sparta, you hoped that Troy would be a perpetual fountain flowing with gold for you to spend.

After all this you have come out here in your fine attire and you have breathed the same air as your husband, you hateful creature. You should have come humbly in rags, shuddering with fear, your head shaved bare, showing a sense of shame over your former sins rather than this impudent flaunting.

Menelaus, let me leave you in no doubt about my conclusion. Crown Greece with honour by an act worthy of you. Kill this woman. Set up the law for the rest of the female sex, that whoever betrays her husband must die.

17. In what ways do Hecuba's words to Helen show us Greek society's negative attitudes to women?

10

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

Source B Homer, *Odyssey*, 5. 214–227

Then cunning Odysseus answered Calypso and said, 'My lady goddess, do not be angry at what I am about to say. I too know well enough that my wise Penelope's looks and stature are insignificant compared with yours. For she is mortal, while you have immortality and unfading youth. Nevertheless I long to reach my home and see the day of my return. It is my never-failing wish. And what if one of the gods does wreck me out on the wine-dark sea? I have a heart that is accustomed to suffering, and I shall harden it to endure that too. For in my day I have had many bitter and painful experiences in war and on the stormy seas. So let this new disaster come. It only makes one more.'

So he spoke and the sun set and darkness came on. And the two went into the innermost recess of the hollow cave and took their joy of love.

18. To what extent does this source illustrate the qualities which make Odysseus a hero?

10

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

Part A — Classical literature (continued)

Source C Homer, *Iliad*, 6. 440–449

Then great Hector of the glinting helmet answered her: ‘Wife, all that you say is surely in my mind also. But I would feel terrible shame before the men of Troy and the women of Troy with their trailing dresses, if like a coward I skulk away from the fighting. Nor is that what my own heart urges, because I have learnt always to be brave and to fight in the forefront of the Trojans, winning great glory for my father and for myself. One thing I know well in my heart and in my mind: the day will come when sacred Troy shall be destroyed, and Priam, and the people of Priam of the fine ash spear.’

Source D Virgil, *Aeneid*, 4. 351–361

Each time the night shrouds the earth in its moist shadows, each time the fiery stars arise, the anxious ghost of my father Anchises warns me in sleep, and I am afraid. My son Ascanius also serves as a warning to me; I think of his dear self, and of the wrong which I do to him in defrauding him of his Italian kingdom, where Fate has given him his lands. And now I swear this to you by my son’s life and by my father, Jupiter himself sent Mercury who flew swiftly through the air and delivered the command to me. With my own eyes I saw the divine messenger in clearest light entering the city gate, and heard his voice with my own ears. Cease, therefore, to upset yourself, and me also, with these protests. It is not by my own choice that I voyage onward to Italy.

19. Compare the Greek and Roman ideas of heroism expressed in these sources.

15

Refer to **Sources C, D** and your own knowledge.Source E from a 21st century psychologist

Heroism is performed in service to others in need — whether that’s a person, group, or community — or in defence of certain ideals. Heroism is undertaken voluntarily, even in military contexts, as heroism remains an act that goes beyond something required by military duty. A heroic act is one performed with recognition of possible risks and costs, be they to one’s physical health or personal reputation, in which the actor is willing to accept anticipated sacrifice. Finally, it is performed without external gain anticipated at the time of the act. Simply put then, the key to heroism is a concern for other people in need — a concern to defend a moral cause, knowing there is a personal risk, done without expectation of reward.

20. Compare this modern idea of heroism with the heroism of Hector and Achilles in the *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. 'Dido's words in *Heroides* 7 show us that Ovid's Aeneas, unlike Virgil's Aeneas, is not a role-model for the Roman people.'
- How valid is this statement? 25
- Refer to *Heroides* 7, the *Aeneid*, and your own knowledge.
22. 'Interaction with gods and nymphs is more of a hindrance than a benefit in the *Odyssey*.'
- Discuss, with reference to the *Odyssey*, and your own knowledge. 25
23. 'Achilles is an anti-hero.'
- How valid is this statement? 25
- Refer to the *Iliad* and your own knowledge.
24. 'Euripides' *Trojan Women* shows us that there is no morality in heroism.'
- Discuss, with reference to *Trojan Women*, and your own knowledge. 25

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

Attempt **ALL** the questions in this part if you have studied **Comedy, satire and society**.

Study the sources below and attempt the questions which follow.

Source A Juvenal, *Satires*, 11. 1–18

If Atticus dines in state, he's thought a fine gentleman; if Rutilius does, he's crazy.
 What gets a bigger laugh from the man in the street than a lover of fine foods who has gone broke?

Every dinner party, all the baths and theatres are humming with the Rutilius scandal.
 He's still young, physically fit to bear arms and hot-blooded.

Much more of this riotous living and he'll sign his freedom away
 — which the Tribune neither compels nor objects to —
 to some tyrannical owner of gladiators: taking the oath of service.

You'll find plenty more like him, men who live to dine well and nothing else.

The lenders who they've been dodging so long, know to wait for them at the meat-market.

The higher the price of their delicacies, the more they want them.

They'll sell off the family silver, and sell their mother's portrait in pieces.

25. In what ways does Juvenal's eleventh satire condemn luxury in Roman society?

10

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

Source B Aristophanes, *Assemblywomen*, 215–238

PRAXAGORA: First of all, the women dye their cloth in hot water according to their ancient custom. You'll never see them trying anything new. Contrast us Athenian citizens: we are never content to do well with a tried and true method but are always fiddling around with something new. Meanwhile the women settle down to their cooking as they always have, carry burdens on their head as they always have. They celebrate religious festivals as they always have. They drive their husbands nuts as they always have. They hide their lovers in the house as they always have. They buy themselves little extras, as they always have. They like their wine neat, as they always have. They like to hug and kiss, as they always have. And so, gentlemen, let us hand over the governance of the city to the women, and let's not beat around the bush about it, or ask what they plan to accomplish. Let's simply let them govern. You need consider only two points: first, as mothers, they'll want to protect the soldiers; and second, who could be quicker at sending rations to soldiers than the mother who bore them? No one is more inventive at getting funds than a woman. Nor would a woman ruler ever get cheated, since women themselves are past-masters at cheating.

26. To what extent does Aristophanes use humour in Praxagora's speech to make serious points about Athenian society?

10

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

Part A — Classical literature (continued)

Source C Horace, *Satires*, 1. 4. 101–121

Such nastiness will never appear in my pages, or even in my thoughts.
 If I can promise anything on my behalf, I promise that.
 If I'm a little outspoken or perhaps too fond of a joke, I hope you'll grant me that privilege.
 My good father used to point out various vices by citing examples, when urging me to practise thrift and economy and to be content with what he himself had managed to save. He used to say:
 'Notice what a miserable life young Albius leads and how Baius is down and out — a warning not to squander the family's money.'
 Steering me away from some squalid attachment to a faithless woman, he would say, 'Don't be like Scetanus!'
 And so he would talk my young character into shape.

Source D Juvenal, *Satires*, 1. 30–38, 85–86

Why then it is harder not to be writing satires: for who could endure this monstrous city, however wicked at heart, and swallow his anger?
 Look, here comes a brand-new litter, with its over-indulged owner, some thieving lawyer. Who's next? An informer. He turned in his noble patron, and soon he'll have gnawed away at that favourite bone of his: the aristocracy. Lesser informers dread him, grease his palm with ample bribes. Today we are elbowed aside by men who earn legacies in bed, who rise to the top via that quickest, most popular, route — with the satisfied desires of some rich old matron. All human endeavours, men's prayers, fears, angers, pleasures, joys and pursuits, make up the mixed mash of my book.

27. Compare the views of Horace and Juvenal in these sources on the purpose and importance of social satire.

15

Refer to Sources C, D and your own knowledge.

Source E from a newspaper article, published in 2016

The problem is the political class. Its members place the demands of politics ahead of good government. They have no concern for long-term strategy, only for tactics to win short-term gains against political opponents. There is no trust in MPs. Members of the government pay much more attention to their own careers and advantage than to the actual matter of governing. And when their careers in politics have failed, they walk into a secure job and leave the rest of us to deal with the mess.

28. Compare these views about modern democracy in the UK with the problems of classical Athenian democracy which Aristophanes highlights in *Knights*.

15

Refer to Source E and your own knowledge.

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. 'In *Clouds*, Aristophanes was warning his fellow citizens that education could be misused by corrupt and ambitious people in classical Athens.'
- How valid is this statement? 25
- Refer to *Clouds* by Aristophanes and your own knowledge.
-
30. 'Acharnians and *Peace* by Aristophanes present very good reasons to end the Peloponnesian War.'
- Discuss, with reference to *Acharnians* and *Peace* by Aristophanes, and your own knowledge. 25
-
31. 'Horace shows his readers that contentment in Roman society comes from living simply and never seeking extremes.'
- How valid is this point? 25
- Refer to Horace's *Satires* and your own knowledge.
-
32. 'Juvenal's sixth satire gives us a very clear idea of the type of prejudice that women suffered in Roman society.'
- Discuss, with reference to Juvenal 6, and your own knowledge. 25

[END OF QUESTION PAPER]