



Friday 6 June 2014 – Morning

AS GCE CLASSICS: CLASSICAL CIVILISATION

F383/01 Roman Society and Thought

Candidates answer on the Answer Booklet.

OCR supplied materials:

- 12 page Answer Booklet (OCR12)
(sent with general stationery)

Other materials required:

None

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Complete the boxes on the Answer Booklet with your name, centre number and candidate number.
- Use black ink.
- Answer **one** question from Section A and **one** question from Section B.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- Start your answer to each question on a new page.
- Write the number of each question answered in the margin.
- Do **not** write in the bar codes.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **100**.
- This document consists of **4** pages. Any blank pages are indicated.

INSTRUCTION TO EXAMS OFFICER/INVIGILATOR

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Answer **one** question from Section A and **one** question from Section B.

SECTION A – Commentary Questions

Answer **either** Question 1 **or** Question 2.

Marks are awarded in parts (b) and (c) of Questions 1 and 2 for the quality of written communication in your answer.

1 Read the passage and answer the questions.

However, joking aside, let's take the matter seriously.
 That fellow turning the heavy soil with his rough plough,
 the crooked barman, the soldier, and the sailors who dash so bravely
 across the seven seas maintain that their only object
 in enduring hardship is to make their pile, so when they are old 5
 they can then retire with an easy mind. In the same way
 the tiny ant with immense industry (for he is their model)
 hauls whatever he can with his mouth and adds it to the heap
 he is building, thus making conscious and careful provision for the future.
 Then, as the year wheels round into dismal Aquarius, the ant 10
 never sets foot out of doors but, very sensibly, lives
 on what he has amassed. But you – neither scorching heat nor the cold
 of winter can divert you from your money-grubbing; fire, tempest, sword –
 nothing can stop you; no one else must be richer than you.
 Why have a huge mass of silver and gold if it makes you 15
 so nervous that you dig a hole in the ground and furtively bury it?
 'If you once broke in on it you'd soon be down to your last penny.'
 If you don't break in on it what's so fine about having a heap?
 Suppose your floor has threshed a hundred thousand bushels,
 that doesn't mean your stomach will hold any more than mine. 20
 If you belonged to a slave-gang and happened to be carrying the bread-bag
 on your aching shoulders, you wouldn't get any more than the chap
 who had carried nothing. Tell me, if a man lives within nature's
 limits, what matter whether he has a hundred or a thousand acres
 of ploughed land? 25
 'But it's nice to draw from a big pile!'

Horace, *Satires* 1.1 27–52

- (a) Briefly outline Epicurean philosophy. [10]
- (b) How persuasive is Horace in this passage? In your answer, you should refer to what Horace says and his use of language. [20]
- (c) How far do you agree that Horace always keeps to Epicurean beliefs in his *Satires*? In your answer, you should include reference to other satires of Horace which you have read. [25]

Do **not** answer this question if you have already answered Question 1.

Marks are awarded in parts (b) and (c) of Questions 1 and 2 for the quality of written communication in your answer.

2 Read the passage and answer the questions.

Are two stories enough, or do you want another according to the rule of three? There are more to come. The noble lady Aurelia had dressed in her best for the ceremony of signing her will. When Regulus arrived to witness her signature, he asked her to leave these clothes to him. Aurelia thought he was joking, but he pressed the point in all seriousness, and to cut a long story short, he forced her to open the will and leave him what she was wearing; he watched her writing and looked to see if she had done so. Aurelia is in fact alive today, but he forced this on her as if she were on the point of death. And this is the man who accepts estates and legacies as if they were his due.

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‘But why do I rouse myself over this, when I live in a country which has long offered the same (or even greater) rewards to dishonesty and wickedness as it does to honour and merit? Look at Regulus, who has risen by his evil ways from poverty and obscurity to such great wealth that he told me himself when he was trying to divine how soon he would be worth sixty million sesterces he had found a double set of entrails which were a sign that he would have twice that sum. So he will, too, if he goes on in the way he has begun, dictating wills which are not their own to the very people who are wanting to make them: the most immoral kind of fraud there is.

10

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Pliny, *Letters* 2.20

- (a) Briefly outline the other two stories (line 1) which Pliny has just told about Regulus. [10]
- (b) In this passage, how does Pliny show his dislike of Regulus? In your answer, you should include discussion of what Pliny says and the language he uses. [20]
- (c) In your opinion, what reasons did Pliny have for writing his *Letters*? You should refer to other letters of Pliny which you have read. [25]

SECTION B – Essays

Answer **one** question.

Start your answer on a new page.

Marks are awarded for the quality of written communication in your answer.

- 3** 'Roman satirists greatly exaggerated their opinions about town and country life.'
How far do you agree with this statement?

In your answer you should:

- include details of what Roman satirists say about town and country life;
- analyse to what extent Roman satirists exaggerated;
- support your answer with evidence from your knowledge of Roman society and the works of Horace **and** Juvenal. [45]

- 4** What were Pliny's views on Roman women? How far would Petronius and Juvenal have agreed with these views?

In your answer you should:

- include what Pliny, Petronius and Juvenal say about women;
- compare the different attitudes of these authors towards women;
- support your answer with evidence from your study of **all three** authors. [45]

- 5** To what extent did Romans respect people who were not Roman citizens?

In your answer you should:

- include discussion of those who did not have citizenship, including foreigners and slaves;
- compare the different attitudes of Romans towards citizens and non-citizens;
- support your answer with evidence from your knowledge of Roman society and the works of **at least two** of Petronius, Juvenal and Pliny. [45]



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