

**GCSE (9-1)**

*Examiners' report*

# **CLASSICAL CIVILISATION**

**J199**

For first teaching in 2017

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Version 1

# Contents

Introduction .....	3
Paper 22 series overview .....	4
Section A overview .....	5
Question 1 .....	6
Question 2 .....	6
Question 3 (a) .....	7
Question 3 (b) .....	7
Question 4 .....	8
Question 5 .....	8
Question 6 .....	9
Question 7 (a) .....	9
Question 7 (b) .....	9
Question 8 .....	10
Question 9 .....	14
Question 10 .....	19
Section B overview .....	22
Question 11 .....	22
Question 12 .....	23
Question 13 .....	23
Question 14 .....	24
Question 15 (a) .....	24
Question 15 (b) .....	25
Question 16 .....	25
Question 17 .....	26
Question 18 .....	28
Question 19 .....	30

## Introduction

Our examiners' reports are produced to offer constructive feedback on candidates' performance in the examinations. They provide useful guidance for future candidates. The reports will include a general commentary on candidates' performance, identify technical aspects examined in the questions and highlight good performance and where performance could be improved. The reports will also explain aspects which caused difficulty and why the difficulties arose, whether through a lack of knowledge, poor examination technique, or any other identifiable and explainable reason.

Where overall performance on a question/question part was considered good, with no particular areas to highlight, these questions have not been included in the report. A full copy of the question paper can be downloaded from OCR.



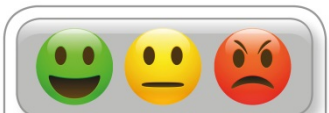
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## Paper 22 series overview

This was the first paper of the new specifications and it was clear from answers that candidates were well prepared by their teachers. Candidates rose to the challenge and presented good responses, especially in relation to the extended response questions at the end of each section. The impression gained from marking was that students found it more difficult to get through Section B: Literature of the paper in terms of timing, which suggested that candidates could evaluate and use the visual sources in Section A: Culture for answers more quickly and needed to spend more time reading and evaluating the literary sources.

## Section A overview

Candidates responded well to Section A of the paper and it was very clear from answers that students had done additional work on 'Leisure and Entertainment' and 'Roman Housing' and had enjoyed these elements of the unit. It was great to see the confident use of Latin room names for the question on the House of the Menander (Q1) rather than retreating to the English equivalent. Knowledge of technical terms in domus, theatres and baths are important for demonstrating an understanding of Roman culture. This added to the recall of specific elements in wall decoration, not only from the House of Menander but also that of Octavius Quartio in Q8, illustrated that candidates clearly knew the material well. This extended to impressive knowledge of the Insula of Diana. It is important that candidates see the earlier part of the section as stimuli, that can be used, for later questions in the paper.

Related to Q8 is that students need to be clearer in what is normally regarded as 'private' dwellings/architecture, domus/insulae, and 'public' architecture, such as theatres, baths and amphitheatre in Pompeii in which wealthy members of Roman society would have been involved. A distinction should also be drawn between imperial building projects, such as the Colosseum, and religious buildings, such as temples, which do not really easily fit into this idea of public/private buildings, although that could be debated.

In terms of the extended response questions, greater emphasis could be placed on candidates actively using ancient sources to support discussion to answer questions and reduce the more unsupported general narrative answers so that candidates' hard work can be better rewarded in terms of marks.

## Question 1

### Study Source A

1 Identify **two** rooms which can be seen in Source A.

- .....
- ..... [2]

A simple knowledge question and most candidates achieved full marks and were able to give the Latin terms for the appropriate rooms – or provide a spelling what could be identified as being close. The English equivalent was also acceptable. It was disappointing that candidates did not see the question as a stimulus and use the terms for later questions in Section A, such as Question 2 and Question 8

## Question 2

2 How were wall paintings used in the House of Menander to impress visitors?

You should include specific details of the wall paintings from the House of Menander.

- .....
- .....
- .....
- .....
- .....
- ..... [4]

Students were, on the whole, able to recall some images and features from the House of Menander – most commonly the painting of Menander. The best answers identified two clear features from the house and offered two reasons as to how each feature, or both features, would have impressed visitors to the house. There was some confusion between the paintings in the House of Menander and those in other private houses studied (House of Octavius Quartio). In a minority of answers, the focus digressed away from wall paintings to other decorative features, such as mosaics and the impluvium,. In weaker answers candidates were less able to explain how these features would have impressed visitors to the House of Menander.

### Question 3 (a)

#### Study Source B

- 3 (a) Using Source B, explain how some Romans made their slaves into enemies by the way in which they treated them.

.....

.....

.....

..... [2]

Most managed this question well, identifying a feature from the source stimulus and explaining it. However, some did not use the source as directed in the question or make it clear that their answer was based in the source by quoting or paraphrasing.

### Question 3 (b)

- (b) How does Seneca's opinion towards slaves differ to that of other people? What does he say to show this?

.....

.....

.....

..... [2]

Most managed this question well, identifying a feature from the source stimulus and explaining it. However, some did not use the source as directed in the question or make it clear that their answer was based in the source by quoting or paraphrasing.

## Question 4

- 4 How essential do you think a domestic slave was to the successful running of a Roman household, such as the House of Menander? Make **two** detailed points.

- .....
- .....
- .....
- .....
- .....
- .....
- .....
- .....

[4]

The most successful answers based their answers on two aspect of the House of Menander (size, baths, stables, triclinia-dinner parties etc.), or similar elite dwelling such as the House of Octavius Quartio, and used this as evidence to support the roles that slaves would have performed in the running of a successful elite Roman household where the owners engaged with the expected social activities of their higher social status. There was a number of weaker generic answers listing household jobs that slaves may have performed (cooking, cleaning, teaching etc) and focused on superficial answers that highlighted either the laziness or how busy the owners were.

## Question 5

### Study Source C

### Image One

- 5 What was a Roman **insula**?

..... [1]

Most candidates knew this and referred to 'flats', 'apartments' and 'tenements'. Those that knew the literary sources referred to a place that 'poor people lived'. Insula, translated as 'island' or 'city block' were also acceptable. Unfortunately, some candidates referred to the singular, as in 'flat', 'apartment' and this was not acceptable.



## Question 6

- 6 What would a visitor have seen **inside** the insula of Diana? Make **four** points.

.....

.....

.....

.....

.....

..... [4]

A large number of students were able to highlight four features of the Insula of Diana that fell within the boundary of the building. There was some confusion related to the terracotta relief of the goddess Diana, which students thought it was a painting, a mosaic or even a shrine or statue. Such responses were seen as acceptable, but statue was not. A few candidates clearly although the Insula of Diana was a standard *domus*.

## Question 7 (a)

### Image Two

- 7 (a) Suggest **two** features which show that houses built in Opus Craticium were not safe.

.....

.....

.....

..... [2]

Many students were able to highlight the negative features of the construction method suggested by Vitruvius, but other creditable answers were acceptable. There were quite a number of 'health and safety' answers, based on the image, that also highlighted these problems.

## Question 7 (b)

- (b) Why do you think builders chose to build houses in Opus Craticium?

.....

..... [1]

A few candidates thought that *opus craticium* was a location, but the majority of students were able to use the image to give a correct answer.

## Question 8

- 8 'The Romans preferred to spend more money on their own private homes than on public buildings.'

How far do you agree with this statement? Justify your response.

Use Source A, Source C **and** your own knowledge of houses and public buildings in your answer.

.....

.....

.....

.....

.....

..... [8]

There were some good descriptive reviews of the prescribed sources, and many candidates explained why the Romans may have preferred to spend more or less money on their private homes. Most argued that more money was spent on private houses (*domus*) to impress guests. Many candidates were able to use their knowledge to suggest that the elite spend more money on public buildings for votes and could mention Marcus Holconius Rufus' involvement in the Large Theatre in Pompeii. Others suggested that the Romans wanted to show off their power and skill with public buildings. Some rare, but strong responses highlighted that landlords wanted to maximise profit, rather than spend money on improving *insulae*, with reference to the Insula of Diana although this was clearly a very well-built structure. Stronger responses were able to base their answer on examples of actual buildings, and their physical features to support their opinion and could express their understanding of the cultural context, e.g. spending on private houses and its relation to the patron/client system & status and public buildings for political status etc.

Some candidates did not know the difference between public and private Roman buildings (admittedly a modern distinction). Both sources, Source A, the House of Menander, and Source C, the Insula of Diana, are both private buildings/dwellings, but many candidates thought the latter was public, as in 'Council Flats'/social housing. This did present some very good and interesting answers at the higher level. In terms of public buildings, quite a number of candidates referred to temples and imperial building projects as public buildings, alongside 'true' public buildings, such as the Large Theatre or baths in Pompeii.

Answers at the upper level needed to base their answer on examples of actual buildings, and their physical features to support their opinion. Expression of the understanding of the social cultural context was needed to justify responses, e.g. spending on private houses and its relation to the patron/client system & status and public buildings for political status etc.

## Exemplar 1

On the one hand, it could be argued that this is true, and this is particularly highlighted in Domus such as the House of Menander. One unnecessary expensive detail is shown in Source A, in which there are pillars, which are common of public buildings rather than private homes. The inclusion of an unneeded expensive structure shows how the rich desired to make their houses impressive rather than contribute to society. This is further contributed to by the ~~expens~~ extended <sup>plot</sup> ~~area~~ of the House of Menander, including the baths, ~~site~~ which had an atrium and a caldarium and much of which included marble, an expensive material, which would have cost a lot. The fact that the owner chose to create baths in his house rather than improve the public ones in his local area shows how people were interested in their homes.

However, there is evidence that many wealthy people preferred to contribute to the upkeep of public buildings. For example the Holconii brother contributed an extensive amount of money to improve the large theatre, in which they improved the seating, crypt and boxes. This showed that perhaps some of the wealthy were more keen to help society rather than themselves. This is further shown through the insula of Diana, as though <sup>shown in source C</sup> insulae had poor reputations, clearly the owner desired to construct an insula that would give comfort to them, especially since some of the apartments have four rooms. There was great effort put into its construction and clearly a lot of money.

In conclusion I agree as houses built in a <sup>opus Craticum</sup> in source C show how wealthy people often used to put the bare minimum into buildings that they themselves don't live in [8]

This was a good and confident answer. The candidate knew the difference between what is considered a private dwelling/building and a public building. They have also used the sources indicated in the question in support of their answer. They have fully understood the emphasis of the question and attempted to present a balanced answer based on the source material and used technical terms. They have grasped the idea of conspicuous consumption in relation to elite private dwellings and emphasised this as a choice between spending on the home and public architecture. However, this could have been placed within the social setting of emphasising social status and patron client relationships. The candidate has been able to show personal wealth within the public sphere and use the example of the Theatre in Pompeii. However, again this could have been put within the elite social context, but it does highlight the idea of betterment of society which links in with the Insula of Diana. They understand that the Insula of Diana was not a simple building and that money was invested in its construction in contrast to dwellings made of *opus craticum*.

## Exemplar 2

I disagree to an extent with this statement.

Romans often spent a lot on public buildings for <sup>political</sup> campaigns and to gain the public favour. They would often build ~~structures~~ <sup>commissions</sup> on building of new theatres, and amphitheatres to show off their wealth to the ~~poor~~ public and gain their votes as part of their electoral campaigns. In this way they would spend a lot more on public buildings than their own homes.

Healthy Romans were also expected to pay for the upkeep of buildings such as temples as it was part of their duty. This was also another show to gain public favour and they would often be inscriptions outside of public buildings to show who commissioned them.

A good example of Roman spending more on public buildings could be seen in the large theatre of Pompeii commissioned by the Horatii family. Outside of the theatre stands a 6m long plaque that shows it was them that built the theatre and the Colosseum and Circus Maximus also have similar inscriptions to show who paid for what parts of the building. There were also sponsors for these public buildings. This is an indicator that Romans spent a lot on public buildings as it was a good way to show off your wealth to the public and gain popularity.

In contrast however Romans did spend money on their own homes. However I believe that it was not nearly as much as they did on public buildings. This does not mean we can see that many Roman private houses followed the normal atrium-peristyle format and while were large and may have had many rooms were not as grand or as impressive as the public buildings they could commission. An example of this is the House of Menander. Yet, it is also clear that some Romans did spend a lot on their private homes as we see in the House of Octavius Quartus. [8]

While was one of the most impressive houses in Pompeii and showed the expansion of the domus as it merged with neighbouring ones. This may show how some Romans did spend more on private homes than public buildings.

This is a good answer in contrast to the previous response as the candidate has disagreed with the statement and offered a strong argument with supporting evidence. However, in this case the answer has focused much more on the social context in which elite individuals operated and this has been emphasis of the answer. Although the answer could have addressed the Insula of Diana this example has been chosen because of the candidate has linked the physical evidence to the social context.

## Question 9

- 9 'Chariot racing was a thoroughly exciting experience for everyone who attended.'

To what extent do you agree with this statement? Justify your response.

[15]

By far the most popular answered question of the 'extended response questions' between Sections A & B. Many students knew a great deal about chariot racing. Quite a number of answers included information on gladiators and amphitheatres as a comparator, which is fine, but some did digress too much onto this. Others decided to discuss why the theatre and baths were more exciting. With such responses, the most successful had a balance and engaged with and evaluated why one might be more exciting than the other.

As with extended response questions, candidates need to highlight their awareness of appropriate sources. One-third of the marks were given for this and the other two-thirds for the interpretation, analysis and evaluation of the sources (AO2). Strong answers need to use relevant sources to act as the foundation for discussion that addresses the examination question. In this case, how and why the sources highlighted presented evidence of an exciting experience 'for everyone' and include negative views based on sources.



## Exemplar 3

9. I agree with the statement that Chariot racing was an exciting experience for everyone that attended.

Chariot racing was a very exciting sport that had many followers. In Rome there were four teams of Chariot races - Red, Blue, Green and Yellow, and each team had a massive following. There was huge team support for each team and a sense of loyalty which would have made watching the races very exciting as you would be rooting for your team to win.

There was also a massive fan following for the races and horses with various houses also led to exciting races as the audience would be rooting for their favourite to win. The Chariot race Dicerius won over a thousand races and became the equivalent of a multi-millionaire. Also there was also the horse Victor whom had won over 400 races and was another popular race that had huge fanbase. Fans would root for their favourites and so that team spirit and support would have made Chariot racing a very exciting sport.

Chariot racing was also very exciting due to the high risk factor of the sport. Along the middle of the arena was a long <sup>and narrow</sup> ~~spine~~ which the races would have to race around. This led to very tight turns and small corners which were very risky and some times racers could fall out of their seats and possibly get

trampled by their horses. The high risk made the race thrilling and exciting for the audience as they were left on the edge of their seats in worry and anticipation of whether or not a rider was going to fall off.

The race was also exciting as the high speeds involved were dangerous and so would keep the audience in awe and fear of what could happen to the riders. The fast speeds would lead the dramatic ending as the audience was on the edge of their seats in anticipation. This would make the race exciting for all audiences.

There were also such things as curse tablets that audience members would purchase. This made the race more exciting as people were left watching and waiting to see if anything would happen and if the curse would take place or not.

However, it can also be seen through Pliny's letter 'I hate Chariot racing.' That not all found the races exciting. Pliny looks down upon the avid supporters not only that they had and shows that he is not a fan of the games. Indeed, Pliny states that he is more of a fan of writing literature. He states that Chariot racing can be too loud and excessive. This may make the races less exciting due to the possible annoyance factor. However, it is a clear indication that these races were indeed exciting as due to the loud levels of noise that could indicate a huge fan base.

The races also had no segregation in terms of social class and people could sit wherever they wanted to. This made the races more exciting as people from all different classes and genders could meet up and socialise. This shows that the excitement factor of Chariot racing was not only from the level of the race but also the new people you were able to meet.

In conclusion, I fully agree with the statement that Chariot racing was exciting for all.

This is a good answer as the candidate has linked knowledge from chariot racing to the question. It has present good examples and explained why this would have been exciting. It has also used contrasting evidence from Pliny to offer evidence that not everyone enjoyed chariot racing. It is an important skill to be able to assess and evaluate contrasting evidence to answer a single question.

#### Exemplar 4

From what we know about chariot racing, it could easily be assumed that it was an exciting experience. However, there were certain features of the races it cannot be denied that not all of those who attended races felt this way.

The design of the Circus Maximus offered excitement in itself. With a capacity of 250,000 people, the experience atmosphere would have been exciting and a unique mixture of all of the classes. Furthermore, a 344m spina through the middle of the structure was lined with trophies, statues and things gained from wars. This was a clear display of



the power of Rome at its peak, and perhaps would have inspired patriotism in the crowd. In addition, the tiered, circular seating ensured from a good view of the races for all of those watching, which would have aided the enjoyment of the crowd. In this way, the Circus Maximus had a design that certainly would have allowed and possibly inspired an atmosphere of excitement at the chariot races.

The most obvious source of excitement were the races themselves. Races were compiled of teams, ~~identifying of colour~~ identifiable by their colours - white, green, blue and red. This gave the crowd the opportunity to root for their teams, and bet on them, which would have increased the excitement of the games by raising the stakes. The races were rapid, lasting about 15 minutes and the 600m long Circus Maximus encouraged competitiveness within the players who could easily overtake each other. The popularity of these races are shown by inscriptions such as one in a bathhouse, stating this was your bet on one of the horses involved in the races. Overall, the races were fast and competitive, which certainly would have contributed to the audience's excitement.

Further reasoning for excitement at chariot races was the alternative entertainment. Corridors below the seating were lined with taverns, fast food bars and even prostitutes. The prospect of drinking

and perhaps could have been exciting for some.  
However, people such as early Christians may have  
disagreed with the lack of self-control encouraged  
in these activities.

One clear critic of chariot racing was Pliny, who went  
as far as saying that he hated racing. He  
claimed not to be 'in the least gripped' and that  
the crowd were 'worthless'. This suggests that perhaps  
the races were seen as boring, and that the  
wildness of the crowd detracted from the  
excitement of the races. It could be assumed that  
this was a popular view due to Pliny's success  
as a writer, and that perhaps this type of  
entertainment was disapproved of by Roman  
intellectuals.

In conclusion, while chariot racing was certainly  
exciting for most, it cannot be claimed that  
it was thoroughly exciting for everyone who  
attended.

This is a very good answer as the candidate has linked knowledge from chariot racing to the question. It is clear from this response that the candidate has a strong knowledge of chariot racing but also the physical structure of the Circus Maximus and can use this information confidently to present a clear and progressive answer to the question. It has presented good examples of evidence both literary and physical and explained why this suggests that chariot racing would have been exciting. It has also used contrasting evidence from Pliny to offer evidence that not everyone enjoyed chariot racing. It is an important skill to be able to assess and evaluate contrasting evidence to answer a single question.

## Question 10

**10** 'In Roman society it was better to be a senator than an eques.'

To what extent do you agree with this statement? Making references to both senators and equites, justify your response. **[15]**

Very few answers to this question were seen. Responses were good but not as strong as the better answers for Question 9. This question was judged on detailed knowledge expressed on the political system and social status of senators and equites. The strongest answers engaged with the question and support their answer by comparing and contrasting the two political social positions.

As with extended response questions, candidates need to highlight their awareness of appropriate sources (AO1 for knowledge and understanding of the sources). One-third of the marks were given for this and the other two-thirds for the interpretation, analysis and evaluation of the sources (AO2). Strong answers need to use relevant sources to act as the foundation for discussion that addresses the examination question.

## Exemplar 5

In Roman society it was better to be a senator than an eques. Senators got certain benefits from their position as "elected representatives" of the people. For example, in areas of segregated seating, at the Colosseum or the Theatre for example, they automatically got good seats, sometimes even in the imperial box itself. At the Colosseum, they could enter through the 2 ornate entrances for VIPs and sit in the emperor's box, much closer to the action. However, while still high in the social class, equites did not have that pleasure. They still sat on the lowest tiers, often made of marble, with a good view, but it was nowhere near as good a position as that of a senator.

In Roman society it was better to be an equite than a senator. There was much less pressure on equites than on senators. To become an equite you simply had to have been a freeman since birth, who owned property over 400,000 sesterces, if you lost your wealth then you no longer had access to that class. However for the senatorial class you also had to remain in favour with the emperor, retain your wealth (without any working bear in mind) and always have a male heir. Therefore, it could be argued that it was simply easier to be an eques than a senator.

It was better to be a senator than an equite in Roman society. This is because only people of the senatorial class could hold important political offices, such as senator, magistrates or even act as a praetor or consul in their lifetime. On the other hand, equites could not stand for such high offices, the most they could hope to ~~have~~ <sup>gain</sup> is a small province somewhere in the Roman empire. In fact, emperors would often use equites to fill spaces in the Roman civil service with jobs such as managing finances. Therefore it would be much better to become a senator than an equite if you wished to be more powerful.

To conclude, in Roman society, it was better to be a senator than an equite. They had more power, wealth, responsibility and influence with the emperor compared to the equites who were truly just an inferior social class.

This was a good response as the candidate has expressed a strong knowledge of the social and political context of senators and equites. The strength of this answer is that the individual has been able to apply this information to answer the question and not only compare and contrast the different social classes but also present a balanced engagement with the respective classes.

## Section B overview

Candidates responded well to Section B of the paper; however, it was clear that candidates were more confident in their answers to Section A. Nevertheless, answers demonstrated a good knowledge of literature from the Roman period. Candidates could be made more aware of the impact of genre in how literature can be used to understand Roman society. Although Satire is linked with 'fiction' in the textbook, quite a number of candidates seemed unaware of this distinction and saw the works of Horace, Petronius and Juvenal on a par with Pliny's letters in terms of 'real' evidence. Some candidates seemed to have struggled in terms of timing as later questions were being rushed/omitted. In terms of examination preparation candidates should be clearly reminded of the emphasis on literature sources for Section B, especially in answers to the extended response questions at the end of the section, rather than any other ancient sources.

As emphasised for the Section A Overview, in terms of the extended response questions, greater emphasis could be placed on candidates actively using ancient literary sources to support discussion to answer questions and reduce the more unsupported general narrative answers so that candidates' hard work can be better rewarded in terms of marks.

### Question 11

#### Study Source D

- 11 Select **three** words or phrases from the passage which show how some Romans were only interested in how expensive their food appeared.

- .....
- .....
- .....

[3]

Generally, well answered by the candidates. Candidates used the source well, however, as some candidates did not focus on 'how expensive their food appeared' and did not give three correct answers.



## Question 12

- 12 Using Source D explain what advice Horace is giving to Romans about how to live a good life. Make **two** points.

- .....
- .....
- .....
- .....
- .....
- .....

[4]

Again, most candidates showed a good understanding of the source and answered the question well, explaining Horace's advice. However, there was some misunderstandings of the meaning of some words in the extract, such as 'fastidious' and 'spurn' and as a consequence some answers used quotes that did not support what they meant – to 'spurn plain foods' shows that Horace says you should eat simply.

## Question 13

- 13 What does Horace say at the end of this satire about the way Ofellus used to live?

- .....
- .....
- .....
- .....
- .....
- .....

[3]

Candidates were able to show their knowledge of the ending of the satire by referring to details about Ofellus' lifestyle. Some candidates thought that Ofellus had once enjoyed a vastly different lifestyle than the one Horace describes, and some candidates referred to the end of the passage (Source D) rather than the end of the satire.

## Question 14

### Read Source E

14 How does Juvenal show that life in Rome is dangerous?

Make **three** points, referring to Juvenal's use of language.

- .....  
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  - .....  
.....  
.....  
.....  
.....
  - .....  
.....  
.....  
.....  
.....
- [6]

Most candidates were able to pick out relevant references from Source E although some did not address the 'use of language' element of the question. Good answers referred to Juvenal's use of hyperbole, exaggeration, repetition, metaphor, alliteration, rhetorical questions, use of verbs, comparisons, metaphor, etc.

## Question 15 (a)

### Read Source F

15 (a) Give **two** details from the passage which give a negative impression of Fortunata.

- .....  
.....  
.....  
.....
- [2]

Most candidates could deal with the question quoting appropriately from the extract. Correctly paraphrasing or explaining how a negative impression was given was also acceptable..



## Question 15 (b)

(b) Why do you think Trimalchio admires his wife?

.....  
..... [1]

Many good answers were seen, with most students understanding the necessity to offer supporting evidence for their opinion in the form of a quote or paraphrase from the satire.

## Question 16

16 In what other ways does Trimalchio show off his great wealth?

Using your knowledge of the rest of this source, make **three** points.

- .....  
.....
  - .....  
.....
  - .....  
.....
- ..... [3]

Candidates answered this question well and expressed their knowledge and understand from the source. There was quite a variation in detail with some focusing on more general points, such as 'expensive food served at his dinner party,' and others giving details of the individual food items.

## Question 17

17 'As a satirist, Horace is never unkind.' How far has your study of Horace shown this?

Use Source D as a starting point and your own knowledge in your answer.

.....

.....

.....

.....

.....

..... [8]

Some good answers to this question with candidates showing knowledge and understand of Horace and his work and being able to use this to answer whether 'As a satirist, Horace is never unkind'. Candidates were often able to pick examples of Horace's kind, advisory tone out of the passage and were able to find further examples of Horace's kind approach – such as the use of the Town Mouse and the Country Mouse instead of actual people. Those who referred to Nasidienus' dinner party were often able to find examples of unkindness in the portrayal of the host and the behaviour of the guests. There were some good balanced answers showing good knowledge of the genre, individual satires by Horace from the proscribed material and comparison to other studied satirists, such as Juvenal.

## Exemplar 6

On the one hand, it could be argued that Horace is shown to be very kind. Compared to other satirists such as Juvenal, he has a levelled tone shown in source D how he addresses his audience as 'my friends'. Much of his satires consist of him giving advice that reveals his kind nature, for example further on in 2.2, he encourages people to spend money on helping others and public buildings, which clearly shows his virtues. He also encourages people not to misery, and shows criticism to those who are cruel to others, such as Anonius who gives people poor food, and Naevius who treats his slaves poorly. Throughout his satires, he demonstrates the fact that one of the most important aspects of life is to treat others with respect, particularly through the food they serve them.

However, on multiple occasions, Horace seems to mock those who he believes are not living correctly. This can be seen in source D, in which he mocks the physique of those who are living extravagantly, calling them 'bloated' and 'pallid'. This is a great generalisation that he makes which is arguably offensive. Furthermore, he places ~~curse~~ curses on those who live extravagantly, calling the southerners and harpies to spoil their fare. It could be argued he is being cruel simply because they live in a different way to what he believes is right. Moreover, in 2.8, he mocks Nasidienus in Fundanius' story, when it could be said that Nasidienus is simply trying to impress his guests, but Horace proceeds to laugh at the various catastrophes including the fallen tapestry. In conclusion, I disagree as he frequently mocks those he disagrees with. [8]

This is a good answer in that the candidate has expressed a strong knowledge and understanding of Horace and his work. They have used the supplied source to good effect and utilised other prescribed sources to present a balanced engagement with the question. They have ended their answer with a suitable conclusion based on their engagement with the sources in their discussion.

## Question 18

18 'In Roman daily life, men were always considered more important than women.'

Based on your reading of literature, how far do you agree with this opinion? Justify your response.

[15]

Of the two questions in the Literature section of the paper this proved to be less popular. Answers showed a good knowledge of women in Roman society from the literary sources as well as stressing and discussing their absence. Evidence in the form of the writings of Pliny, compared and contrasted to depictions of women in Petronius were discussed. More anecdotal references to women, such as Ovid's references to women in the audience at shows were also highlighted. These, and other literary sources, were used to support the candidates' discussion and opinion in relation to the question. Candidates also focused on how the literary sources were written by men, for a male dominated society. Some displayed an awareness of literary genre, such as that Petronius' Fortunata was a fictional character and how this might affect our understanding of the position of women in the ancient world. Some answers showed an excellent knowledge of Roman women, for example Vestal Virgins and the legal position of women but made no reference to the literature limiting their answer to a lower level.

As with extended response questions, candidates need to highlight their awareness of appropriate literary sources (AO1 for knowledge and understand of the sources). One-third of the marks were given for this and the other two-thirds for the interpretation, analysis and evaluation of the sources (A02). Strong answers need to use relevant literary sources to act as the foundation for discussion that addresses the examination question.

## Exemplar 7

It is clearly indicated in many pieces of literature that men were always considered more important than women. Women had a lack of social rights in Rome and were often treated like children - and had the same rights as them. When attending events in public buildings such as the theatre, women were expected to stand at the back amongst the slaves and freedmen regardless of their wealthy status. This is seen in the example at the discussion. Women were also controlled by their fathers and husbands. Their fathers got to decide when they'd marry and their husbands could decide what they could and couldn't do and also had the power of life and death over their children. In Pliny's letter to the aunt of his latest wife he describes her as being the perfect wife as she 'takes to him with her property' and always supports him. This shows how men were considered more important than women. Roman women in Roman daily life in Rome were often seen as having no more than possessions and objects to be run. However in that same letter he also describes how his wife also 'receives her property' herself and that indicates that she is educated and knows how to read. That would show women as having <sup>some</sup> equal education as the men, however this was not a common occurrence and most women would only attend schooling at the home of the father so they would learn their letters and numbers.

This was a challenging question and it was impressive how this candidate was able to focus on limited evidence rather than attempted to base their argument on negative evidence – the absence of evidence on women. What was most impressive is that the answer has looked and explored the limited evidence in depth and in a balanced manner and has assessed this material in both its social and gender perspective. The answer also considers the respective contexts and genres of the sources and the impact that this might have on the portrayal of woman.

## Question 19

- 19** How far do you agree that Pliny tells us more about himself than he does about Roman life?  
Based on the letters you have read, justify your response. **[15]**

This question produced some good answers. The best responses realised that Pliny was both describing Roman life and his own opinions in his letters – e.g. revealing that some hosts did discriminate between guests at dinner parties, but also that Pliny disagreed and would serve all the same. Many candidates tried to weave or categorise the letters into those which either revealed something about Roman life or showed Pliny's opinions on Roman life. Some candidates wrote about the purpose of Pliny's letters, that he wrote for a privileged elite, that the letters were published and consider the impact of this on what we learn from Pliny's work. Strong answers showed detail knowledge of at least three letters from Pliny and engaged with these in terms of both aspects of the question.

As with extended response questions, candidates need to highlight their awareness of appropriate literary sources (AO1 for knowledge and understand of the sources). One-third of the marks were given for this and the other two-thirds for the interpretation, analysis and evaluation of the sources (A02). Strong answers need to use relevant literary sources to act as the foundation for discussion that addresses the examination question.



## Exemplar 8

To some extent, it could be argued that Pliny's letters only offer insight to himself. However, within his opinions are details about Roman life that are valuable, and even his opinions could be reflected onto society as a whole.

Pliny appears to have conflicting opinions on slaves, shown in his 'Zosimus' letter and his 'Brutal Murder' letter. In 'Zosimus', he praises his freedman, stating that he 'abstains from such luxuries' and was a worthy slave. Furthermore, he discusses sending him to Egypt to help him recover from tuberculosis and the letter itself is asking his friend to allow Zosimus to stay with him. This seems to be an unusual attitude to have towards slaves, who were often treated with little mercy and abandoned when sick. However, this letter shows us that slaves could receive kind treatment from their masters, no matter how rare the occasion. Evidence of masters freeing their slaves further backs.

this up. However, Pliny seems to display a more brutal attitude to slaves in 'Brutal Murder?', which tells the story of Lucius Macedo being attacked and eventually dying at the hands of his slaves. However, although it was not stated in the letter, sources show that the entire slave population of Macedo were put to death, regardless of their innocence. Pliny seems to approve of this in the letter, stating that his death was 'avenged'. Furthermore, he displays a certain fear towards slaves, saying that they murder due to 'brutality' and not 'reasoning'. Perhaps the contrast of these two letters could suggest that, despite showing kindness to his own slaves, Pliny ultimately agreed that they were property and should be kept under control. This supports attitudes shown in events such as Macedo's death, so perhaps offer further evidence of how slaves were treated in Rome as well as telling us about Pliny.

Pliny certainly holds a somewhat unpopular view to chariot racing, as shown in 'I hate racing'. In this letter, he claims that he is 'not in the least gripped'. This seems to refer to a personal opinion. However, his discussion of 'the crowd' and 'grown men' being entertained by the crowd tell us that chariot racing was a very popular sport in Ancient Rome, regardless of Pliny's opinion. Therefore, it cannot be denied that this letter does both: tells about Pliny and about Roman life, but it could be argued that we learn more about Pliny due to his role as the narrator.



Roman city life was a popular topic of Roman writers, a conversation which Pliny joins in on in his letter 'the rat race'. He compares city life with country living; in the city 'x' is repeated in reference to people to show the loss of identity and boredom in the city, whereas in the country he is 'hassled by no ambition'. This seems to be a similar view of other writers, such as Horace and Juvenal who hold the belief that country life is favourable to Roman city life. Perhaps therefore, Pliny is telling us about a type of Roman: the writers and intellectuals because he backs up the evidence showing that these citizens far preferred country life. In addition, 'the rat race' tells us about Roman life, particularly in the city, and the type of activities people engaged in. In this letter people have visited weddings and naming ceremonies among a variety of others. This information is valuable in determining the nature of Roman life.

In conclusion, Pliny's role as a narrator automatically means that we do perhaps learn more about him than Roman life. However, within his letters are key details about the rest of society.

## Exemplar 9

In Letter 1.9 to Minicius he tells us how stressful city Roman life was "X asked me for legal assistance, X asked me for advice" and also shows that the country Roman life is peaceful "hassled by no peers, no ambition" he even uses exclamation marks to show this "what a good and honest life" however he also tells us how powerful he is as he is friends with a senator Atilius "showing himself off as elite" Furthermore he says using an Aphorism that it's "better to be at leisure than to do nothing" but only the rich have time to do leisure portraying himself as rich.

In letter 2.6, he Pliny shares his opinions about Roman life with a letter to Atilius about Roman life. Although he forgets <sup>the</sup> ~~area~~ ~~host~~ as "urban men" and "extravagant" which was typical for a Roman host to show off he voices his opinion with phrases like "I invite people to dinner not for degradation" and "I serve the same thing to everybody" displaying

slaves

14

more about himself than the Roman area. He also shows himself as a Proceptor to Atilius saying "wealth and luxury are most disgraceful" which tells us that Pliny considers himself a moral mentor.

In Pliny's letter to Calpurnia Hispanilla we learn that Pliny is self-involved but also learn that Roman city life was significant to women. Pliny tells us typical features of a Roman wife with repetition of "devotion" and "deeply outstanding in her careful budgeting"; however this letter shows Pliny's self-involvement with phrases such as "I am" "I achieve" "I win" "she loves me" "my poems" to show Pliny as important. Pliny also shows how embarrassed Calpurnia is with Pliny something untypical with Roman life and more about Pliny in the quote "she has copies of my books". The letter finishes off by thanking Calpurnia Hispanilla for his upbringing and education, something typical of Roman life.

In his letter to ~~Zozimos~~ about Zozimos, he shows the roles and responsibilities of a good *paterfamilias* by quoting Homer "gentle as a father" and "sent by me to Egypt" however we soon learn that the letter is about Pliny showing off his compassion with phrases like "long term affection for this man" and "nothing equally brings up and preserves affection

like the fear of losing someone". This letter therefore tells us more about Pliny than Roman life as a *Paterfamilias*.

In letter 9.6, Pliny expresses his hatred for Roman chariot racing by saying quotes such as "a price of cloth they favour" he uses abductio and absurdum to display his own hate for the games; as well as this he says "I am glad to devote my leisure to literature" and "I am thankful that I am not taken in by this pleasure" however Pliny states how many citizens visit the games in which shows typical Roman life in the quote "So many men so childishly long to watch again and again."

Pliny also In conclusion we learn more about Pliny than typical Roman life due to his tendency to express his opinion on social matters.

Both these exemplars show a good knowledge of a number of Pliny's letters and the ability to apply this knowledge to address the specific elements of the question and present an argument and come to a suitable conclusion. In Exemplar 8 the candidate has looked at the letters from different perspectives rather than assessing a single aspect as in Exemplar 9. What was most impressive in the answer of Exemplar 8 is that the candidate has considered the wider context of the letters and has come to the correct conclusion that regardless of how much we learn about Roman society in Pliny's works it will always reflect Pliny's point of view, even when his opinion is not explicitly expressed.

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