

Classical Civilisation

Advanced GCE 2752

Mark Scheme for June 2010

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of pupils of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, OCR Nationals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support which keep pace with the changing needs of today's society.

This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by Examiners. It does not indicate the details of the discussions which took place at an Examiners' meeting before marking commenced.

All Examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2010

Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annesley
NOTTINGHAM
NG15 0DL

Telephone: 0870 770 6622
Facsimile: 01223 552610
E-mail: publications@ocr.org.uk

- A1 (a)** The events take place before the passage from Petronius.
Candidates must identify Ascylltus who instigates the argument (57) by laughing.

He is harangued by another freedman (unnamed) - **You with the sheep's eyes**. The freedman continues by telling his life story. He tells us he is a freedman; he has land; he **slaved for forty years** – expect some detail.
In chapter 58 Giton becomes embroiled and many will remember the reference to **curly-headed onion**. The argument is stopped by Trimalchio who says **No slanging matches!**

Some candidates may offer added detail from the argument which mainly reveals detail of a freedman's life.

[AO1 = 10 marks]

- (b)** Candidates will probably agree that this passage is vivid.
Expect a variety of examples and some reference to literary technique to answer the 'How' part of the question.

Examples *may* include:

- rhetorical question – **How are we poor folk to manage?**;
- repetition of **and**;
- asides – (**a well known dodge**);
- direct speech.

The image here is of the morning greeting and the **throng** of clients wanting their **hand-out** and the duties to be performed. The direct speech invokes the noise. Individuals are given names – **Galla**. The image of the Egyptian pasha and Juvenal's comment on his statue will probably be mentioned. The whole episode ends with a degree of pathos as the clients **drift away**.

[AO1 = 6 + AO2 = 9 = 15 marks]

- (c)** In passage 1 there is obviously no lack of money spent on the presents. Money is there to be enjoyed. Elsewhere Trimalchio is shown as extravagant with his money – his tomb will have no expense spared. Fortunata weighs her jewellery and the freedmen discuss what they spend their money on. Echion's friend Titus put on a good gladiatorial show. However the freedman who is in the argument with Ascylltus says: **I'd rather have my good name than any amount of money**.

Juvenal complains about the money that is spent but usually within his main rant of the upsetting of the social order. Money is the new social order and many people like the **consul** do not have enough for clothes and shoes. After the passage Juvenal talks of how the man **scoffs the choicest produce**. He spends money but will have a heart attack in the process.

As well as examples from the passage answers could include:

Satire 3 – not in the context prescription but it is expected that this has been read.
Reference from earlier in Satire 1 should also be credited (flabby eunuch/Delta-bred house slave with his bling).

From *Dinner with Trimalchio*: (also see above)

- examples from the freedmen's conversation on how they spend their money and the impression it gives – he had a good send off;
- Trimalchio's use of silver and gold (game pieces; toothpick; dropped plate).

[AO1 = 6 + AO2 = 14 = 20 marks]

[Quality of Written Communication = 5 marks]

[Total AO1: 22 marks + AO2: 23 marks + AO3: 5 marks = 50 marks]

A2 (a) Horace tells us about Ofellus at the end of his satire. Some details *may* include:

- he knew Ofellus as a boy;
- he had money but lived simply;
- still works the farm albeit as a **tenant**;
- he has a simple diet – **smoked ham and a plate of greens**;
- even when they would celebrate the food was **chicken or nuts and figs**;
- he lost ownership of his farm;
- Umbrenius now owns it.

Candidates should offer a range of details and credit comment on the influence of Ofellus.

[AO1 = 10 marks]

(b) Pliny is trying to make Septicius Clarus feel guilty so is keen that the dinner he missed is appealing. Expect some reference to literary devices to cover the '*how successful*' part of the question:

- rhetorical question – who are you ... ?;
- the mock sentence and judgement add to the gentle hint that Septicius should feel guilty plus the: **You will suffer for this**;
- use of numbers;
- detail such barley cake, wine with honey – Pliny is not usually one to add much detail.

Pliny goes into great detail by using specific numbers one ... three ... two and he has gone to great expense by using snow. He points out that Septicius would have enjoyed seeing it disappear. He lists what he calls **delicacies**.

He obviously does not approve of the luxuries and exotic entertainment which Septicius preferred. Yet there is an air of seriousness at the end where Pliny makes his true annoyance creep in: **if you don't ... excuses to me**.

[AO1 = 6 + AO2 = 9 = 15 marks]

(c) Better answers must mention the fact that Pliny published his letters (with some revision). Was there a motive? Many of his letters give advice to protégés such as grading at dinner or highlighting the good qualities of men (and women) he knows. How far he pushes these views on his readers is for the candidate to decide based on a range of examples.

Horace seems more uncomfortable in pushing his views on his public and his claims that he did not really intend to publish could show this reluctance. In the passage he puts across his views although he extols the virtues of plain living. He uses much more subtle techniques such as dialogues, devil's advocates, and stories to gain the support of his readers.

[AO1 = 6 + AO2 = 14 = 20 marks]

[Quality of Written Communication = 5 marks]

[Total AO1: 22 marks + AO2: 23 marks + AO3: 5 marks = 50 marks]

- B3** This question is a common theme for satirists but the main focus should not be a comparison between the countryside and town. Limited credit should be given to answers which focus on the countryside.

The town life in essence means references to Rome which is mentioned by Juvenal in *Satire 3* and Horace throughout his *Satires*. Horace has mixed feelings about Rome. In *Satire 1.6* he must have been grateful to attend school in Rome and needs Maecenas but dislikes the snobbery. In *1.9* he tries to shake off the pest who is a social climber, and in *2.2* he lists the vices in Rome such as gluttony. Horace has his castle in the hills as a “bolt-hole”.

Juvenal himself does not leave Rome (*Satire 3* recounts the departure of his friends). However, this does not stop Juvenal from his rants against all that is wrong in Rome including the dangers and violence. He attacks the same vices disliked by Horace - gluttony and social climbers.

[Total AO1: 22 marks + AO2: 23 marks + AO3: 5 marks = 50 marks]

- B4** At first sight candidates might feel that Pliny would absolutely loathe attending Trimalchio's dinner. Trimalchio is a cruel master – he dishes out a hundred lashes- and Pliny tells us how kind he is- his treatment of dying slaves and Zosimus are examples (5.19; 8.16). Pliny prides himself on the paternal treatment of his household yet he feels the slaves who attacked Macedo deserved their death.

Pliny would not have enjoyed the food, preferring simple fare. Yet he might have approved of the fact that all are treated to the best food alike and at the dinner, looking down on other guests is not acceptable (except by the host!). Is Pliny as generous spirited as he makes out? His cutting comments about Pallas may mean the dinner and over the top entertainment could be a disaster for him.

On the other hand an evening with Trimalchio could be just what Pliny needs to shake himself out of his workaholic rut!

[Total AO1: 22 marks + AO2: 23 marks + AO3: 5 marks = 50 marks]

- B5** This essay requires some analysis of the nastier and crueller side of the satirists and requires the candidate to identify similarities/differences found in modern satire (Mock the Week, South Park, Bremner, Bird and Fortune, Private Eye and Spitting Image are still studied by some candidates). Modern Satire also includes reference to Johnson which should be credited if offered. Candidates may well offer items from the news treated in a satirical way.

Some ideas for comment could come from:

Horace – such nastiness will never appear, but his treatment of the pest is often seen as unkind.

Juvenal – attacking social ills but deriding foreigners is not easily found in modern satire (Goodness Gracious Me/Omid Djalili)

Petronius – is the slapstick humour lacking in cruelty?

Look for specific comparisons and a sound knowledge of the ancient texts.
Pliny is not a satirist.

[Total AO1: 22 marks + AO2: 23 marks + AO3: 5 marks = 50 marks]

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

14 – 19 Qualifications (General)

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; 1 Hills Road, Cambridge, CB1 2EU
Registered Company Number: 3484466
OCR is an exempt Charity



OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553