

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS

Pre-U Certificate

**MARK SCHEME for the May/June 2010 question paper
for the guidance of teachers**

9786 CLASSICAL HERITAGE

9786/01

Paper 1 (Foundations of History and Culture – Greek),
maximum raw mark 50

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes must be read in conjunction with the question papers and the report on the examination.

- CIE will not enter into discussions or correspondence in connection with these mark schemes.

CIE is publishing the mark schemes for the May/June 2010 question papers for most IGCSE, Pre-U, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.



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Alexander the Great

1 (a) Assess the changes in Alexander's aims during his conquest of Persia. [25]

General

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Specific

The bulk of the answer needs to focus on discussion of the evidence for what Alexander was trying to do and the extent to which this changed as his spectacular successes opened up further opportunities for quasi-divine achievements. Credit knowledgeable discussion of the problems of interpretation posed by the sources, which are for the most part later and very different in their interpretation of events.

On the guide points:

(1) One important element at the start of Alexander's reign was his intention to emulate or excel his father, so the proposed expedition of Philip against Persia might be discussed; Philip's own aims are not clear, so some interpretation is required. However, at the very least he aimed to avenge Xerxes' invasion of Greece and to liberate Greek states under Persian control, and there is room for discussion of the extent to which he planned to extend the aims of any expedition in the future. Credit discussion of Philip's need to find employment for his army and the need for greater revenue to support it.

(2) There needs to be a nuanced discussion of the evidence for Alexander's immediate goals during the early stages of his conquest. The fact that he led a Panhellenic force suggests that he was engaged in pursuing Philip's initial goals. The expedition also had an impact on the unsettled state of Greece. After the Granicus, Alexander dedicated 300 Persian panoplies to Athena and returned the statues of Harmodius and Aristogeiton to Athens (removed by Xerxes). His attitude towards the Greek states he liberated from Persian control is also worthy of comment (freedom from taxes, satrapies and garrisons), though this was not applied to those cities who opposed him.

(3) One aspect for discussion is the psychological impact on Alexander of the sweeping military victories over Persian forces, which opened up the possibility of conquest rather than mere liberation of Greek states. In addition, there should be some assessment of Alexander's visit to the oracle of Zeus Ammon in 331 BC, and the extent to which aspirations for recognition of his personal divinity impacted on his decisions for the future course of his conquests, in particular his invasion of India. The impact of the extended expeditions on his army also affected (and restricted) his aims. Another area for examination could be the extent to which Alexander aimed to unite the peoples of Greece and the East.

Candidates must be able to argue a case and justify any assertions that they make.

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- (b) To what extent did Alexander's attitude towards Greeks and conquered peoples change during his lifetime? [25]

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Specific

Candidates should be aware of the tensions between Macedonians and Greeks from the imposition of peace by Philip through to Alexander's accession to the throne and subsequent military expeditions. Alexander's use of the formal aspects of the Peace of 338/7 was marked at the beginning of his reign, but it is debatable how this changed as he became preoccupied by his successes abroad. The sources used should maintain the focus on Alexander's attitude. Credit knowledgeable discussion of the problems of interpretation posed by the surviving sources, which are for the most part later and very different in their interpretation of events. The question asks about both Greeks and conquered peoples, so both should be covered (though a strict 50:50 balance is not necessary).

On the guide points:

(1) Alexander appears to have assumed that he inherited the role of *hegemon* after his father's death, and acted to maintain the Peace of 338/7, using the authority of the *synhedrion* to legitimise his actions in suppressing the revolts on his accession and in dealing with Theban revolt occasioned by reports of his own death; there should be discussion of the severity of Thebes' punishment. The expedition against Persia was organised as a Panhellenic venture, as his father's proposed expedition had been, with involvement of forces from the Greek states.

(2) Alexander liberated Greek states on the islands and mainland during his initial invasion of Greece, and made individual treaties with many; these states did not become part of the Common Peace. States who favoured Persia were treated less favourably than states who committed themselves to Alexander. There should be discussion of his use of Macedonian forces in preference to Greek troops during his campaigns, especially after the first phase. Credit understanding of the level of detail recorded in the sources, which shows Alexander's management of the situation in Greece. There should be discussion of the return of the exiles and Alexander's seeking of divine honours from Greek states towards the end of his life.

(3) Credit discussion of Alexander's use of locals to ensure control and proper administration of conquered territories, and also of his increasing use of Persian wealth and customs to emphasise his role of king of Persia. His attempted introduction of *proskynesis* and the inter-marriage of his Macedonian troops with Persians is another area to explore. Credit discussion of the role foreign force played in his campaigns, especially as he pressed further from Macedonia.

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Foundations of comedy: Aristophanes and Menander

- 2 (a) 'To derive any enjoyment at all from Greek comedies you need a thorough knowledge of ancient Athens.' How far do you agree with this view? [25]

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Specific

Because of the inclusion of 'any ... at all' and 'thorough' in the statement, candidates should be able to argue against such an extreme proposition. A reasonable argument would be that, although the plays of Aristophanes are very much of their time because of the elements listed below, there are universal types of humour (the most obvious ones also listed below). In the case of Menander, candidates should be able to identify the typical items below but better answers may go on to argue that they are embedded in a scenario that would be more recognisable to an ancient Athenian audience than to a modern one.

Amongst the 'Athenian' items in Aristophanes are:

The Peloponnesian War (explicit in *Acharnians*, *Lysistrata* and *Peace*)

Contemporary philosophical ideas (*Clouds*, *Assemblywomen*)

Problems with the court system (*Wasps*)

Attitudes towards the gods (especially the portrayal of Dionysus and Heracles in *Frogs* and Hermes in *Peace* and *Wealth*)

Contemporary figures (Cleon, notably in *Knights*, Cleonymus and Cleisthenes (passim), Lamachus in *Acharnians*, Socrates in *Clouds*, Euripides in *Frogs*, *Acharnians* and *Women at the Thesmophoria* et al)

Tragedy (parody notably in *Frogs*)

Irritants in Athenian society (oracle-mongers in *Peace* and *Birds*, informers in *Acharnians*)

Alongside these inspirations for humour should be mentioned such universal sources as song and dance, slapstick, fantasy plotting and word play.

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In Menander, typical items include:

Stock characters (the misanthrope, the fey young lover, the devious slave, the professional cook, the parasite, the *hetaira*)

Simple plots (boy gets girl, whose baby is it)

Absence of political references or 'real' people

Focus on the family (including servants/slaves)

Everyday language

Actors wear ordinary Athenian dress

However, there are also some features that reflect aspects of contemporary Athenian society, such as:

The subordinate role of women in marriage

The tension between the urban rich and the rural poor

Attitudes to illegitimacy (in *The Woman from Samos*)

The importance of sacrifice

The omnipresence of slaves and servants

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- (b) To what extent do the characters change in the course of a Greek comedy? How important are such changes to the success of the play? [25]

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Specific

There is plenty of scope here for candidates to interpret 'change' to suit the plays they have studied. They should also take account of the second question and attempt an evaluation of the importance of such changes.

Using *Acharnians* as an example, an argument might be that, whereas Dikaiopolis' disguise as a beggar allows for the guying of Euripides, a satire on the behaviour of defendants in court and some visual humour, Lamachus' decline from a pompous, resplendent general to wounded, hungry hobbler is significant for the message of the play – that war is not a good thing!

Acharnians In addition to the above, the Megarian's daughters are disguised as piglets.

Knights The elevation of the humble Sausage-Seller and the reverse humiliation of the Paphlagonian seem a significant expression of Aristophanes' views on demagogues and the weaknesses of the democratic process. Similarly symbolic is the rejuvenation of Demos.

Clouds Strepsiades goes from bankrupt to student and back again.

Wasps Philocleon goes from stern and staid old juryman to reckless party-goer. The argument here possibly is that superficial (and imposed) change does not necessarily alter deep-rooted characteristics.

Peace A humble farmer becomes the orchestrator (with Hermes' help) of peace for all of Greece. He also experiences a significant change of location!

Birds There is a change of status for Peisetairos and Euelpides as they become drop-outs and a change of location as they make it to Cloudcuckooland. However, unlike in most of the earlier plays, Aristophanes does not seem to be hinting at any change of political or social behaviour here.

Lysistrata The general idea here of a change of sexual dominance is clearly not to be taken very seriously. If there is a message from this scenario, it perhaps comes from the scene where Reconciliation is used as the vehicle for the ending of war and the start of peace. The humiliating final appearance of the pro-war Magistrate (veiled as a woman and then dressed as a corpse) also seems of some significance.

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Women at the Thesmophoria Euripides' companion, the old man, is dressed in women's clothes to defend him at the festival. Euripides himself later takes on various guises in order to rescue him – Menelaus, Echo, Perseus and an old woman.

Frogs Probably this play contains the best examples of where changes of appearance and persona contribute to the humour of the play (or at least the first half of it). Dionysus is disguised as Heracles in order to enter Hades. To deal with various threats and enticements, Dionysus and Xanthias pretend to be each other. These characters are also affected in a comical way by changes in location as they journey through Hades.

Assemblywomen The women are disguised as men to attend the Assembly. Their bumbling attempts to get it right contribute to the comedy. Blepyrus makes a spectacular appearance in his wife's clothes and slippers. The change in the political system inevitably leads to a change in people's experiences – as the young man discovers at the hands of the three hags.

Wealth Wealth, blinded by Zeus, has his sight restored and consequently various poor Athenians become rich. The divine Hermes ends up as a kitchen worker.

In Menander's *Dyskolos*:

Knemon at least partially relents of his previous misanthropy, empowering Gorgias with responsibility for the betrothal of his daughter. Gorgias in turn has a change of status, as he moves from poor farmer into the much richer family of Kallipides. These changes are at the heart of the 'happy ending'.

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Socrates as seen through the eyes of Plato

3 (a) How important was the relationship between Socrates and the sophists? [25]

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Specific

This answer does not require candidates explicitly to say whether they think – and can argue – that Socrates himself was a sophist, although it is possible to imagine an essay which does indeed do that. One way to approach the question is, first of all, to outline what Socrates' relationship was to the sophists *according to Plato*.

Knowledge of relevant dialogues will therefore be important. Most good answers will include the ideas that the sophists were mainly interested in the teaching of rhetoric, that they were therefore prone to moral relativism, that they were professed teachers, with pupils who paid them for teaching sessions. The Platonic Socrates is, in his own terms, none of these things. Indeed, he can be seen as attempting to define himself *against* the sophists.

To evaluate this position candidates will need some knowledge both of individual sophists (e.g. Gorgias, Protagoras, Thrasymachus in the *Republic*), and of the political and intellectual context in fifth-century democratic Athens in which sophists came to be seen as important, and sometimes subversive.

It would not be unreasonable for a candidate to be sceptical about Socrates' claims that he is different from the sophists: he may claim not to be a teacher but the charges against him are possible evidence that not everyone agreed, as is the close relationship he built up with various young men (Plato included). Also, if sophist were defined as 'intellectual' – without reference to particular beliefs or doctrines – then of course Socrates *is* a sophist.

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(b) Discuss the extent to which Socrates' ethics depend on the Theory of Forms. [25]

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Specific

Clearly, candidates should be able to describe accurately and in some detail the Theory of Forms as it appears in both *Phaedo* and *Republic*. They should also be able to note any differences or developments in the way that the theory is advanced.

Central to any discussion of this question is an understanding of the centrality that ethics play in Socrates' (and Plato's) thought. This point can be made variously: by referring to Socrates' own account of the origins and progress of his intellectual career in *Apology*, by the appearance of the laws in *Crito*, by the arguments for not needing to fear death in *Phaedo* and, perhaps most obviously, by the fact that the question that *The Republic* seeks to answer is: 'What is Justice?'

Discussions of the merits of both the theory and of the ethics will be rewarded if sensible and persuasive points are made. One might also expect to encounter the point that Socrates needs some theory to try to support the absolute values of his ethics, but that The Theory of Forms is not the one. One might also expect to see the point made that, even according to Socrates himself, his ethics or at least the behaviour that reflected those ethics preceded the Theory of Forms.

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Greek architecture

- 4 (a) 'The Periclean Acropolis presented its builders with the opportunity to innovate as well as to restore the structures destroyed by the Persians.' To what extent did the Periclean building programme incorporate new ideas in architecture? [25]

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Specific

The question asks the candidate to consider the ways in which the buildings of the Acropolis use both older styles (Doric) and also make use of new styles (Ionic). Beginning with the Parthenon, candidates may discuss the context in which it was built (the reconstruction of the *hecatompedon*, the nature of its design, and its central function as the shrine of Athena Parthenos; its incorporation of both Doric and Ionic elements should be assessed accurately. Note that this question is more about style than *materials* or *techniques*. More striking and revolutionary (perhaps because of the challenges presented both by the site and the cultic requirements) is the Erechtheum, Ionic in concept but unique in plan and incorporating unusual features for a temple such as the Caryatids. Some may contrast the essentially Doric conception of the Parthenon with the Ionic delicacy of Athena Nike – but note that strictly speaking (and acc. to Plutarch) this temple was not part of the 'Periclean programme'. Reward discussion and analysis too of the Propylaea – arguably equally significant within the complex but often neglected.

Good answers will address 'extent' as they proceed, and reach a firm conclusion; weaker ones may describe well, but fail to analyse and/or to respond to the 'extent' clearly.

Whatever examples are chosen as support, the answer must contain a developed argument and justified conclusions based upon them.

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- (b) 'Impressive and awe-inspiring, or heavy and clumsy?' Which of these views do you think is the more accurate description of temples built in the Doric style? [25]

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Specific

The question requires candidates to display, on the one hand, a detailed knowledge of a range of temples built according to the Doric order and, on the other hand, to display some aesthetic appreciation of those temples, which may be in favour of either part of the statement, or may compare and contrast appropriate examples, finding some grandiose and awe-inspiring, while other extant temples may be regarded as less pleasing to the eye, ponderous or clumsy in appearance (the latter half of the view cited is Carpenter's on the *Hephaistion*.)

Discussion should focus on the detail of the examples cited in order to support a balanced conclusion. There may also be an outline of the theory underpinning the Doric order – its symmetry, use of specific (or preferred) ratios, and balance. This may be drawn from Greek examples or may also be supported by making use of the comments on the Doric order found in Vitruvius and drawing on earlier, lost, Greek treatises on architecture); this may be given appropriate credit, but for marks in higher levels it must be illustrated by accurate knowledge of specific examples. These might include, on the positive side, the Parthenon or Aphaia/Aegina; on the negative side, Hera at Olympia, Apollo at Corinth, 'Ceres' (Athena) at Paestum (columns short and squat in appearance) or Selinous (massed columns in a limited space). The aesthetic judgement needs to be drawn from and supported by this detail, but may come down on either side of the argument, gaining high marks providing it is clear, coherent and well expressed. Any temple may be used as an example in the discussion; it is the accurate detail and evaluation of each example which should be credited. Stronger responses will address 'unnecessary' and evaluate reasons why the Ionic order was used, with accurate dating of temples and detailed descriptions; weaker responses may simply outline the essential elements of the two orders and juxtapose them while not reaching any supported conclusion, or offer unsupported assertions.

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The rise of democracy in fifth-century Athens

- 5 (a) How far do you agree that Pericles' career demonstrates the overwhelming importance of wealth and family status in the democracy of Athens? [25]

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Specific

The changes introduced by Pericles continued the development of the radical democracy, and the Funeral Speech recorded by Thucydides gives strong expression to the opportunities offered by the Athenian system. However, while the ordinary people of Athens had access to important decision-making bodies (the *Boule*, the Assembly, the law-courts) it is not so clear to what extent political leadership was open to a wider social group until very late in the fifth century. Credit discussion of the nature of our surviving sources, particularly the negative attitude towards the democratic system to be found in some accounts (e.g. Thucydides, the Old Oligarch etc.). There should be some critical discussion of 'overwhelming importance'. Reward well-supported discussion (and comparison with Pericles) of other figures such as Cimon, Thucydides son of Melesias, Cleon (and others).

On the guide points:

(1) Candidates might discuss Pericles' aristocratic background and show how this compares with other leaders of the period; they should also consider the significance of his personal wealth in the development of his career, particularly in allowing him the opportunity to commit to a public career. Credit awareness of his contributions to the development of the democratic system, both in association with Ephialtes and later; and his leadership role over a long period in Athens, both militarily and in the Assembly. His promotion of radical democracy through the Assembly might be assessed, together with the way his intentions are presented in the sources, particularly Thucydides and Aristotle.

(2) Credit discussion which covers both those areas where there were opportunities for popular participation (such as the Assembly, *Boule*, law-courts) and those that were more restricted (such as the generals, speakers in the Assembly, financial officers etc.), together with an assessment of the evidence (e.g. inscriptions, the Old Oligarch, Aristophanes (e.g. *Wasps* and others)).

(3) Candidates may discuss the ways in which political leadership was exercised in Athens during this period, with examples drawn from the sources to support their account: these may include Thucydides (the speeches of Pericles in Book 1, the Mytilene debate etc.), Aristophanes' comedies (*Acharnians*, the *Knights*), inscriptions and the *Ath.Pol.*

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- (b) 'It's a principal meeting of the Assembly early in the morning, and here's the Pnyx empty, while the people natter in the Agora and hurry up and down to escape the red rope.' (Aristophanes)

How important was participation in the democratic system to the people of Athens?

[25]

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Specific

Credit understanding of the system introduced by Cleisthenes and refined by, amongst others, Pericles, and, in particular, how public participation was built in from the deme level upwards. There may be discussion of the Assembly, the *Boule* and the law-courts, together with an assessment of the evidence surviving and the changes in such institutions during the period studied, together with the impact of events on the Athenian people's attitudes at different times. The negative attitudes of some surviving evidence (such as Thucydides, the Old Oligarch, Aristophanes) may be addressed, as should the presence in Athens of those opposed to the democracy. Credit well-developed discussion of the contexts of authors such as Aristophanes and the Old Oligarch.

On the guide points:

(1) Credit awareness of the range of institutions in Athens that required the participation of the people: deme assemblies, the *Boule*, the Assembly, the law-courts. Reward discussion of the importance of state pay, introduced by Pericles (for the law-courts certainly, probably for the *Boule*, but not for the Assembly). There may be some discussion of representative bodies (the *Boule* and more so the role of the *prytaneis*; the law-courts) and also the size of meeting places such as the Pnyx (with some assessment of the population of Athens at this time).

(2) Candidates may use a range of sources to suggest the size and composition of assembly meetings in particular, including Thucydides (e.g. the Funeral Speech, the Mytilene debate, the Pylos debate), Aristophanes (*Acharnians*, *Knights*, *Wasps*), the Old Oligarch and the *Ath.Pol.*

(3) Credit assessment of the critical tone of the sources for this period, which are generally negative towards the democracy, and some evaluation of their reliability. Candidates may discuss Thucydides in particular, addressing especially his positive attitude towards Pericles (Thuc. 2. 65) in contrast to his reservations about the democratic system. Other sources that candidates could discuss include: Plato, the Old Oligarch, Aristophanes, the *Ath.Pol.* In each case candidates should demonstrate knowledge of details drawn from the sources which they can contextualise for this particular question.

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The Archaeology of Minoan Crete

6 (a) To what extent were Minoan palaces primarily centres of government and administration? [25]

General

Although the nature of questioning for Paper 1 and 2 essays aims to guide candidates towards certain important areas to focus on in each answer, there is no intention that the mark scheme should be prescriptive. All arguments that are relevant and credit worthy should be treated as such. Engagement with the question as set (in the exam room) will be an important factor in a successful answer although this may also lead to limitations in the answer. This is preferable to an approach that endeavours to mould pre-worked material of a not too dissimilar nature from the demands of the question.

Examiners are encouraged to constantly refresh their awareness of the question so as not to be carried away by the flow of an argument which may not be absolutely to the point. *Candidates must address the question set and reach an overall judgement, but no set answer is expected. The question can be approached in various ways and what matters is not the conclusions reached but the quality and breadth of the argument and analysis offered by an answer.*

Specific

The question asks the candidates to analyse and evaluate the function of the Minoan palaces. Better answers will identify different functions of the palaces, link each to the supporting archaeological evidence and address the question's requirement for relative evaluation ('To what extent...?'). Such responses will have a firm grasp of the archaeological techniques that underpin the debate.

A partially satisfactory answer will not have sufficient range and will tend to list functions with little attempt to interlink them. Such responses may place undue emphasis on description at the expense of analysis and evaluation, and may at best have a limited grasp of methods of archaeological interpretation.

Candidates could discuss the potential territories around the palaces and how they might have been linked to each other. In particular, did Knossos act as a central governmental centre for the entire island with other palaces acting as regional administrative centres? Symbols of power could be discussed, for example the regalia found at Mallia. Linear A & B are obvious sources that could be used to support a response. Candidates might link the storage capacity of the palaces to government, linking economic function to administration. So too the possible ritual function of the structures. They may also discuss the palaces – again specifically Knossos – as centres of government on an imperial scale.

Alternative, non-governmental functions for Minoan palaces need to be considered if the question is to be answered fully. High quality responses, however, will show an ability to link disparate function – see above – with government, status and power.

Better candidates might discuss developments over time, did the palaces start as governmental centres for independent states to be subsumed to a central power as Crete was united as a single state. The nature of power – kings, religious leaders, etc. – might be discussed.

Useful archaeological techniques to consider might include symbols of acquired and attributed power, distribution maps, spatial analysis, site catchment analysis, central place theory and Thiessen polygons.

Candidates must be able to argue a case and justify any assertions that they make.

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(b) To what extent is it possible to reconstruct gender roles in Minoan Crete? [25]

General

Although the nature of questioning for Paper 1 and 2 essays aims to guide candidates towards certain important areas to focus on in each answer, there is no intention that the mark scheme should be prescriptive. All arguments that are relevant and credit worthy should be treated as such. Engagement with the question as set (in the exam room) will be an important factor in a successful answer although this may also lead to limitations in the answer. This is preferable to an approach that endeavours to mould pre-worked material of a not too dissimilar nature from the demands of the question.

Examiners are encouraged to constantly refresh their awareness of the question so as not to be carried away by the flow of an argument which may not be absolutely to the point. *Candidates must address the question set and reach an overall judgement, but no set answer is expected. The question can be approached in various ways and what matters is not the conclusions reached but the quality and breadth of the argument and analysis offered by an answer.*

Specific

The question asks the candidates to analyse and evaluate the evidence for gender roles in Minoan Crete. Better answers will identify the limitations of the evidence and address the question's requirement for relative evaluation ('To what extent...?'). Such responses will have a firm grasp of the archaeological techniques that underpin the debate.

A partially satisfactory answer will not have sufficient range and will tend to take evidence at face value and/or be unable to interlink different types of evidence to produce a coherent and well structured response. The functions of males and females may tend to be listed. Such responses may place undue emphasis on description at the expense of analysis and evaluation, and may at best have a limited grasp of methods of archaeological interpretation.

Better responses should work on several levels with gender roles being discussed in relation to economic and ritual function and social organisation. With regard to women, the high status held by some females within Minoan society might be addressed with the potential for a discussion of a matriarchal society on the island. Gender specialisation could also be an issue for debate: high-status males as warriors and females as ritual specialists, for example. Candidates might rightly point out that gender roles may have been different depending on which social group was being discussed. Further, the nature of the evidence might favour a discussion of the question with reference to the elite of Minoan society.

The evidence used to support debate and discussion could include art such as frescos, seals, pottery or sculpture. Small finds such as jewellery, certain types of pottery, clothing or costume, weapons and tools, domestic artefacts. The design of the palaces might indicate different gender roles. Discrete areas seem to have been set aside for females different genders for example the 'Queen's Room' at Knossos. Candidates might argue that different roles were played by male and females in ritual. Gender may certainly be reflected in mortuary practice. Certain Linear A & B scripts can be used with reference to this question, for example the Linear A inscription from the Dictaeon Cave.

Candidates must be able to argue a case and justify any assertions that they make.