



**Sixth Form Entrance 2019**

**CLASSICAL CIVILISATION**

**1 hour**

**Answer on file paper.**

**SECTION A is compulsory.**

**Choose one question from SECTION B.**

**Section A and Section B are equally weighted.**

**Spend 30 minutes on Section A and 30 minutes on Section B.**

**Start each answer on a fresh sheet of paper.**

**Write your name and present school on all sheets of paper used.**

## **SECTION A – spend 30 minutes on this question.**

*Read Source A and Source B and then answer the questions.*

|                                  |  |
|----------------------------------|--|
| <b>Odysseus</b>                  | <b>The hero of the Odyssey</b>   |
| <b>Eurymachus and Amphinomus</b> | <b>Two of the suitors who want to steal Odysseus' wife and his fortune</b> |
| <b>Telemachus</b>                | <b>Odysseus' son</b>   |

### **Source A**

And **Odysseus** addressed the suitors: “Now it lies before you to fight or to flee, if any man can avoid death and the fates; but many a one, methinks, shall not escape utter destruction.”

So he spoke, and their knees were loosened where they stood, and their hearts melted; and **Eurymachus** spoke among them again a second time:

“Friends, for you see that this man will not stay his invincible hands, but now that he has got the polished bow and the quiver, will shoot from the smooth threshold until he slays us all. Come, let us take thought of battle. Draw your swords, and hold the tables before you against the arrows that bring swift death, and let us all have at him in a body, in the hope that we may thrust him from the threshold and the doorway, and go throughout the city, and so the alarm be swiftly raised; then should this fellow soon have shot his last.”

So saying, he drew his sharp sword of bronze, two-edged, and sprang upon **Odysseus** with a terrible cry, but at the same instant goodly **Odysseus** let fly an arrow, and struck him upon the breast beside the nipple, and fixed the swift shaft in his liver. And **Eurymachus** let the sword fall from his hand to the ground, and writhing over the table he bowed and fell, and spilt upon the floor the food and the two-handled cup. With his brow he beat the earth in agony of soul, and with both his feet he spurned and shook the chair, and a mist was shed over his eyes. Then **Amphinomus** made at glorious **Odysseus**, rushing straight upon him, and had drawn his sharp sword, in hope that **Odysseus** might give way before him from the door. But **Telemachus** was too quick for him, and cast, and smote him from behind with his bronze-tipped spear between the shoulders, and drove it through his breast; and he fell with a thud, and struck the ground full with his forehead.

### **Source B**

‘You have two choices: fight  
or run away to try to save your lives!  
Not one of you will get away from death.’  
At that their knees grew weak, their hearts stopped still.

**Eurymachus** again addressed the suitors.

‘My friends, this man will not hold back his hands.

Seizing the bow and arrows, he will shoot us  
right from that polished threshold, till he kills

each one of us. Be quick, make plans for battle.  
Draw out your swords, use tables as your shields  
against the deadly arrows. All together,  
rush at him, try to drive him off the threshold  
and out of doors, then run all through the town  
and quickly call for help. This man will soon  
have shot his last!’

He drew his sharp bronze sword  
and with a dreadful scream he leapt at him.  
But at that same instant, Lord **Odysseus**  
let fly and hit his chest, beside the nipple,  
and instantly the arrow pierced his liver.  
The sword fell from his hand. He doubled up  
and fell across the table, spilling food  
and wine across the floor. He smashed his head  
against the ground, and in his desperate pain  
kicked up the chair, and darkness drenched his eyes.  
**Amphinomos** attacked Odysseus.  
He drew his sharp sword, hoping he could force him  
to yield his place. **Telemachus** leapt in  
and thrust his bronze spear through him from behind,  
ramming it through his back and out his chest.  
Face-first he crashed and thudded to the ground.

1. Which **Source** do you prefer and why?

**(20 marks)**

In your answer you should refer to what you see as the strengths and weaknesses of both Sources. Write about the way the story is told and consider

- the style
- the kind of vocabulary used
- the descriptions of the suitors’ deaths
- whether one version is more exciting than the other

2. **In no more than five lines**, write your own version of a simile (comparison) in which Odysseus shoots an arrow through a third suitor’s eye.

**(5 marks)**

You should think about

- the points of comparison
- whether your comparison is appropriate
- whether your comparison is effective

**Begin as follows:**

*Odysseus balanced his long-shadowing bow and fired. The arrow sped towards the suitor’s eye like a ...*

**Turn over for Section B**

**SECTION B** – spend 30 minutes on this question.

Answer **one** question from this section.

(25 marks)

1. Would you have preferred to have lived in the ancient world as a Greek or a Roman, a woman or a man?  
Explain your answer.
  
2. Which character from the ancient world would you most like to meet? Why?
  
3. What can we learn from archaeology? Discuss with reference to your knowledge and experiences of Greece and/or Rome.
  
4. Natalie Haynes has written a book, *'The Ancient Guide to Modern Living'*. Imagine you were invited to contribute to such a book: what lesson/lessons do you think the ancient world could teach the modern world?
  
5. Which is more appealing to you – Greek art or Greek philosophy?  
Give reasons for your answer.

**CHECK YOUR WORK CAREFULLY.**

**END OF EXAM**



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**SECTION A is compulsory.**

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**SECTION A – spend 30 minutes on this question.**

Read PASSAGE A and PASSAGE B carefully, and then answer the questions.

*Oedipus, King of Thebes, had four children – Antigone and Ismene, Eteocles and Polynices.*

**PASSAGE A**

- Antigone** Have you heard this order, this latest order which the King has proclaimed to the city? Have you heard how our nearest and dearest are being treated like enemies?
- Ismene** I have heard nothing about those we love, neither good nor evil – not, I mean, since the death of our brothers, both fallen in a day.
- 5 **Antigone** I thought you did not. That’s why I brought you out here, where we shan’t be heard, to tell you something alone.
- Ismene** What is it, Antigone? Black news, I can see already.
- Antigone** O Ismene, what do you think? Our two dear brothers .... Creon has given funeral honours to one, and not to the other; nothing but shame and disgrace.
- 10 Eteocles has been buried in state, with all the honourable observances due to the dead. But Polynices, just as unhappily fallen – the order says that he is not to be buried, not to be mourned; to be left unburied, unwept, a feast of flesh for keen-eyed carrion birds. The noble Creon! It is against you and me that he has made this order. Yes, against me! And soon he will be here himself to make it plain
- 15 to those who have not heard it, and to enforce it. This is no idle threat – the punishment for disobedience is death by stoning. So now you know.
- And now is the time to show whether or not you are worthy of your high blood.
- Ismene** My poor Antigone, if this is really true, what more can I do, or undo, to help you?
- Antigone** Will you help me? Will you do something with me? Will you?
- 20 **Ismene** Help you to do what, Antigone? What do you mean?
- Antigone** Would you help me lift the body ... you and me?
- Ismene** You cannot mean ... to bury him? Against the order?
- Antigone** Is he not my brother, and yours, whether you like it or not? I shall never desert him,

never.

25 **Ismene** How could you dare, when Creon has expressly forbidden it?

**Antigone** He has no right to keep me from my own.

**Ismene** O sister, sister, do you forget how our father perished in shame and misery, his awful sin self-proved, blinded by his own self-mutilation? And then his mother, his wife – for she was both – destroyed herself in a noose of her own making.

30 And now our brothers, both in a single day fallen in an awful exaction of death for death, blood for blood, each slain by the other's hand. Now we two are left; and what will be the end of us, if we break the law and defy our king? O think, Antigone! we are women; it is not for us to fight against men; our rulers are stronger than we, and we must obey in this, or in worse than this. May the dead forgive me, I can do  
35 no other but as I am commanded; to do more is madness.

**Antigone** No; then I will not ask you for your help. Nor would I thank you for it, if you gave it. Go your own way; I will bury my brother; and if I die for it, what happiness! Convicted of reverence – I shall be content to lie beside a brother whom I love. We have only a little time to please the living, but all eternity to love the dead. Live, if  
40 you will, live, and defy the holiest laws of heaven.

**Ismene** I do not defy them; but I cannot act against the State. I am not strong enough.

**Antigone** Let that be your excuse then. I will go and heap a mound of earth over my brother.

- a) **Passage A, lines 1-16:** What dreadful news does Antigone relay to her sister? Make **THREE** points. (3)
- b) What does Antigone plan to do, and what does she want Ismene to do? (2)
- c) **Passage A, lines 27-35:** Why is Ismene unwilling? Give **TWO** reasons for her unwillingness. (2)
- d) **Looking at Passage A as a whole,** what impression do you get of the characters of Antigone and Ismene? Make **FOUR** points and **refer to the text** to support your answer. (8)

*Antigone leaves the stage and goes off to bury her brother. After she has performed the funeral rites, she is captured by soldiers and brought before King Creon to answer for her actions.*

**PASSAGE B**

**Creon** Now tell me, did you know the order forbidding such an act?

**Antigone** I knew it. It was plain enough.

45 **Creon** And yet you dared to contravene it?

**Antigone** Yes! That order did not come from God. Justice, who dwells with the gods below, knows no such law. I did not think your proclamations strong enough to overrule the unwritten laws of God and Heaven, you being only a man. God's laws are not of yesterday or today, but everlasting, though where they came from, none of us can tell. I cannot be guilty of their transgression before God, no, not for any man on earth. I knew that I should have to die, of course, with or without your order. If it be soon, so much the better. Living in daily torment as I do, who would not be glad to die? This punishment will not be any pain. Only if I had let my mother's son lie there unburied, then I could not have borne it. This I can bear. Does that seem foolish to you? Or is it you that are foolish to judge me so?

55 **Creon** Ha! ... This girl's proud spirit was first in evidence when she broke the law; and now, to add insult to her injury, she gloats over her deed. But, as I live, she shall not flout my orders with impunity. My sister's child – were she even nearer – nearest and dearest, she should not escape full punishment – she and her sister too, her partner, doubtless, in this burying.

**SOPHOCLES, *Antigone***

- e) Explain **in your own words** Antigone's justification in **Passage B** for breaking Creon's law. (2)
- f) **Looking at both passages**, do you support Creon for enforcing the law, or Antigone for breaking it? Explain the reasoning behind your answer carefully. (4)
- g) **In no more than ten lines**, describe a modern-day situation where you think you might break the law because of your beliefs. (4)

**Total 25 marks**

**SECTION B** – spend 30 minutes on this question.

Answer one question from this section

1. Would you have preferred to have lived in the ancient world as a Greek or a Roman, a woman or a man?  
Explain your answer.
2. Which character from the ancient world would you most like to meet? Why?
3. What can we learn from archaeology? Discuss with reference to your knowledge and experiences of Greece and/or Rome.
4. Natalie Haynes has written a book, *The Ancient Guide to Modern Living*. Imagine you were invited to contribute to such a book: what lesson/ lessons do you think the ancient world could teach the modern world?
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