



National  
Qualifications  
2023

**X815/77/11**

**Classical Studies**

WEDNESDAY, 3 MAY

12:30 PM – 3:30 PM

**Total marks — 100**

Choose **ONE** section.

Attempt **ALL** questions in **Part A** of your chosen section

**AND**

Attempt **TWO** questions in **Part B** of your chosen section.

**SECTION 1 — HISTORY AND HISTORIOGRAPHY** *page 02*

**SECTION 2 — INDIVIDUAL AND COMMUNITY** *page 08*

**SECTION 3 — HEROES AND HEROISM** *page 14*

**SECTION 4 — COMEDY, SATIRE AND SOCIETY** *page 20*

Write your answers clearly in the answer booklet provided. In the answer booklet you must clearly identify the question number you are attempting.

Use **blue** or **black** ink.

Before leaving the examination room you must give your answer booklet to the Invigilator; if you do not, you may lose all the marks for this paper.



\* X 8 1 5 7 7 1 1 \*

## SECTION 1 — HISTORY AND HISTORIOGRAPHY

## Part A — CLASSICAL LITERATURE — 50 marks

Attempt **ALL** questions in this part if you have studied **History and historiography**.

Study the sources below and attempt the questions which follow.

**Source A** Tacitus, *Annals*, 1. 35

The most violent outcry came from the old soldiers, who pointed to their thirty years' service and appealed for relief from their exhaustion before death overtook them in the same old drudgery. 'End this crushing service!' they begged. 'Give us rest before we are utterly destitute!' Some of them asked Germanicus for the legacies which the divine Augustus had left them — adding expressions of personal support for Germanicus. If he wanted the throne, they showed they were for him. At this point he leapt off the platform as if their criminal intentions were polluting him and moved away. But they blocked his path and menaced him until he went back. Then, however, shouting that death was better than disloyalty, he pulled the sword from his belt and lifted it as though to plunge it into his chest. The men round him clutched his arm and stopped him by force. But the close-packed masses at the back of the crowd, and certain individuals who had pushed themselves forwards encouraged him to strike. A soldier even drew his own sword and offered it, remarking that it was sharper, but even in their demented frame of mind the men found this a brutal and repellent gesture. There was a pause; and Germanicus' friends had time to hurry him to his tent.

1. In what ways does Tacitus demonstrate the challenges which faced the Roman military leaders during the mutinies on the frontier?

Refer to **Source A** and your own knowledge.

10

## Part A — Classical literature (continued)

## Source B Thucydides, 1. 118

After this surrender by the Samians, we come to the affairs of Corcyra and Potidaea and the events which served as pretext for the present war. All these actions of the Greeks against each other and the barbarian occurred in the fifty-year interval between the retreat of Xerxes and the beginning of the present war. During this interval the Athenians placed their empire on a firmer basis and advanced their power very greatly. The Spartans, though fully aware of it, opposed them briefly but remained inactive during most of the period, being by nature slow to go to war unless forced by necessity; and they were busy with wars at home. Finally, the growth of Athenian power could no longer be ignored when it encroached on Sparta's own allies. Unable to endure it any longer they threw themselves, heart and soul, upon the hostile power, determined to destroy them. And though the Spartans felt certain that Athens had breached the treaty and were guilty, still they sent to Delphi and asked Apollo whether they would prosper if they went to war. The god answered that if they put their whole strength into the war, victory would be theirs and he gave the promise that he himself would be with them, whether called on or not.

2. To what extent does Thucydides explain the importance of these events during this 'fifty-year interval'?

10

Refer to **Source B** and your own knowledge.

[Turn over

## Part A — Classical literature (continued)

## Source C Herodotus, 1. 86

Croesus stood on the pyre thinking of Solon and how divinely inspired he had been when he said that no human can be called truly happy and prosperous. He sighed and repeated aloud 'Solon', three times. Cyrus heard this and ordered his interpreters to ask Croesus who was this man he named. Croesus replied, 'A man to whom I would pay a fortune if only he could talk to all tyrants.' He then related the whole story repeating Solon's very words, of how, after the Athenian had seen all of the king's prosperity, he had refused to call Croesus a fortunate man. And now everything had turned out just as Solon had said, and indeed it was clear that his words applied no more to Croesus himself than to the whole human race, and especially to all those who consider themselves happy and prosperous. Cyrus, after learning through the interpreters what Croesus had said, reflected that he too, was human and changed his mind about committing a living man to the fire, a fellow human being who had been blessed with happiness no less than he. Moreover, he began to fear divine retribution, and so he gave orders to extinguish the fire and bring down Croesus and the Lydian youths with him.

Source D Tacitus, *Annals*, 1. 72–73

Despite repeated popular pressure, Tiberius refused the title, 'Father of his Country'. He also declined the senate's proposal that obedience should be sworn to his enactments. He protested that all human affairs were uncertain, and the greater power he was given, the more uncertain they became. Nevertheless, he did not convince the people of his Republicanism. For he revived the treason law. The ancients had employed the same name but had applied it to other offences — to official misconduct damaging the Roman state, such as the betrayal of an army or incitement to revolt. Action had only been taken against deeds, not words. The first who employed this law to investigate libellous words was Augustus, provoked by Cassius Severus, who often slandered eminent men and women. Then Tiberius, when asked whether cases under the treason law were to receive attention, replied: 'The laws must take their course.' Like Augustus, he had been annoyed by anonymous verses. These had criticised his cruelty, arrogance and bad relations with his mother. The tentative charges against Falanius and Rubrius, members of the order of knights, are worth recording. For they illustrate the start of the misuse of the treason law which Tiberius so cunningly began, slowly at first, then bursting into an all-engulfing blaze.

3. Compare the ways in which Herodotus and Tacitus use descriptions of rulers to convey moral messages.

Refer to Sources C, D and your own knowledge.

## Part A — Classical literature (continued)

Source E from a historian's website, 21<sup>st</sup> century

The present has grown out of the past, as the flower has developed from the seed. We cannot understand properly our present national customs, thoughts and ideals, and our present institutions, if we do not know how these things have come to be what they are. So, leaders must know the history of their country, in order to prevent their nation from committing again the mistakes of the past and guide it in the right way for the future. These are the chief uses of history. And the study of history can give us pleasure and instruction. There is much in the history of any country which is as interesting and exciting as anything in novels and works of fiction.

4. Compare this modern idea of the uses of history with the approach of Livy in Book 1. Refer to **Source E** and your own knowledge.

15

[Turn over

## SECTION 1 — HISTORY AND HISTORIOGRAPHY

## Part B — CLASSICAL SOCIETY — 50 marks

Attempt **TWO** questions in this part if you have studied **History and historiography**.

5. 'In Book 1, Herodotus successfully shows that the differences between the Persians and Greeks was a cause of conflict.'
- How valid is this statement? 25
- Refer to Book 1 of Herodotus, and your own knowledge.
6. 'In Book 1, Thucydides presents a good analysis of the causes of the Peloponnesian War.'
- Discuss, with reference to Book 1 of Thucydides, and your own knowledge. 25
7. 'Polybius' account shows the reader exactly how Hannibal achieved success against the Romans.'
- How valid is this statement? 25
- Refer to Book 3 of Polybius, and your own knowledge.
8. 'The level of bias shown by Tacitus in *Annals* Book 1 makes his history of limited value.'
- Discuss, with reference to *Annals* Book 1, and your own knowledge. 25

[Turn over for next question

**DO NOT WRITE ON THIS PAGE**

SECTION 2 — INDIVIDUAL AND COMMUNITY  
Part A — CLASSICAL LITERATURE — 50 marks

Attempt **ALL** questions in this part if you have studied **Individual and community**.

Study the sources below and attempt the questions which follow.

**Source A** Aristotle, *Politics*, 3. 7

We next must consider how many forms of government there are. What are their true forms, and what are their corrupted forms? Since constitution and governing body mean the same thing, meaning who has control in the city, we find there are three forms of rule. The supreme authority of the state may be in the hands of one man, a few men or many men. The true forms of government are those in which the one, few or many rule with a view to a common interest, considering the good of the state as a whole. But governments which rule with a view at looking only at the private interests of the ruling classes, whether they are ruled by one, few or many, are corrupted and not functioning the way they should. For all members of a state, if they are true citizens, should gain advantage from the state.

Now, as the state grows in numbers, one man or maybe a few may excel in moral excellence, but as the numbers increase, it becomes more difficult to ensure that those with power have such qualities. However, one exception is military matters, as many can excel at that. Hence in a constitutional government, fighting men have supreme power, and citizenship is limited to those who bear arms.

9. In what ways does this source reflect Aristotle's views on government?  
Refer to **Source A** and your own knowledge.

10

## Part A — Classical literature (continued)

Source B Plato, *Republic*, 5. 469b–470c

Socrates and Glaucon now spoke as follows:

Socrates said, ‘Let us now turn our attention to enslavement. I have a question for you, Glaucon. Do you think it is right for Greeks to enslave other Greek cities? Or do you believe the opposite, and that in our society it should be that no Greek city should do this? Should we in fact also ensure that Greeks are protected from enslavement by barbarians?’

Glaucon replied, ‘I most certainly believe we should protect Greeks from enslavement by barbarians.’

Socrates said, ‘And here is another question for you. Is it best for no Greek to own another Greek as a slave?’

Glaucon replied, ‘Yes I most certainly believe that it is. Then Greeks are more likely to stop fighting other Greeks and concentrate on fighting barbarians.’

Socrates said, ‘Nor should we bring the weapons of Greeks defeated in battle to our temples, unless the gods direct us to. And the destruction of Greek territory and homes should not be done either by fellow Greeks. Only the burning of crops should be permitted when Greek fights Greek. Are you happy with my next statement — Greeks should look at fellow Greeks as their own kind, and regard barbarians as alien? And when Greeks fight with Greeks, we’ll say in such circumstances that Greece is sick.’

10. To what extent does this extract explain the attitude of Plato toward Greeks and non-Greeks?

10

Refer to **Source B** and your own knowledge.

[Turn over

## Part A — Classical literature (continued)

Source C Plato, *Republic*, 3. 389b–e

Socrates next said, ‘Truth is a virtue that we must value highly. Lies are certainly unacceptable to the gods. But think on this: the truth is valuable in the way that medicine is useful — only if it is in the hands of experts who know what they are doing. Ordinary people cannot be allowed to lie. For should they be allowed to lie to their rulers and masters, this would be a terrible thing — worse than lying to your doctor, or trying to mislead a ship’s captain about the state of his vessel or crew.’

Glaucon replied, ‘If anyone is entitled to lie, it is the rulers of the city. They can do so in order to defend the city from external enemies or even from its own citizens. But no one else can lie — for it is unacceptable for an ordinary citizen to lie. And any citizen who does lie will be punished by the rulers as doing something destructive to the city.’

Socrates asked ‘And won’t our young men need self-discipline?’

Glaucon replied, ‘Yes indeed they will’.

Socrates said, ‘Will they then need to learn to be obedient to their masters, and to regulate their own appetites and desires?’

Source D Aristotle, *Politics*, 3. 15

The first governments which men made were kingships, probably for the reason that when cities were new and small, there were few men who had excellence. Men were made kings who did great service to their cities, and service can only be done by good men, so this seemed a sound way to choose who should rule. As the city grew and time passed, many other men of merit arose, and these men would no longer accept the dominance of one man and desired to share power, setting up a constitution which gave them a share of power. But many of these people enriched themselves out of the public treasury and were corrupted by their wealth, forgetting their duty to the state and their fellow citizens. Riches were seen as the path to honour, and so the constitution degenerated into oligarchies — where rule is by a rich few. These then in turn grew into tyrannies, which then evolved into democracies, because love of gain caused the oligarchs to dwindle in size and set the many against their masters. Now it is difficult to see how any other form of government can be established as cities are now so great in size.

11. Compare the views of Plato and Aristotle on the role of morality in government.  
Refer to Sources C, D and your own knowledge.

15

## Part A — Classical literature (continued)

Source E from a newspaper article, 2022

For many years, especially in Europe, we believed that we were no longer threatened by tyrants, but sadly we can see that we were deluding ourselves. Tyranny remains a form of government which endures and reinvents itself. It begins with a 'strong man' offering solutions to a people who are discontent and who have concluded that democracy does not work. However, as time passes, the people see that the tyrant who offers stability and protection becomes increasingly ruthless, ignoring any law which does not suit him, and repressing any dissent. Foreign wars are launched in an attempt to deflect from their increasing unpopularity. The only consolation is that tyranny will collapse under its own contradictions and failures; few tyrants die in their beds of old age.

12. Compare this description of tyranny with the analysis of tyranny in Aristotle's *Politics*. Refer to **Source E** and your own knowledge.

15

[Turn over

## SECTION 2 — INDIVIDUAL AND COMMUNITY

## Part B — CLASSICAL SOCIETY — 50 marks

Attempt **TWO** questions in this part if you have studied **Individual and community**.

13. 'Plato recommends rule by an educated elite.'  
Discuss, with reference to Plato's *Republic*, and your own knowledge. 25
14. 'Aristotle's aim is to produce a society without conflict.'  
How valid is this statement? 25  
Refer to Aristotle's *Politics*, and your own knowledge.
15. 'Cicero demonstrates how to be a decent human being.'  
How valid is this statement? 25  
Refer to Cicero's *On Duties*, and your own knowledge.
16. 'In the story of Gyges' ring, Plato deals with an age-old philosophical problem: why should we act correctly if it is clearly not in our interest to do so?'  
Discuss, with reference to Plato's *Republic*, and your own knowledge. 25

[Turn over for next question

**DO NOT WRITE ON THIS PAGE**

## SECTION 3 — HEROES AND HEROISM

## Part A — CLASSICAL LITERATURE — 50 marks

Attempt ALL questions in this part if you have studied **Heroes and heroism**.

Study the sources below and attempt the questions which follow.

**Source A** Homer, *Odyssey*, 1. 103–143

Then Athena stood at Odysseus' gate. She was disguised as a visitor, Mentis, bronze spear in hand. Godlike Telemachus, sitting troubled among the suitors, was first to see her. He went straight to the doorway, ashamed a stranger should wait so long at the gates. Approaching her, he clasped her right hand, took her spear of bronze and said: 'Welcome, stranger, here you will find hospitality and after you have eaten you may tell us why you are here.'

He led Athena to a handsome, richly carved chair, spread a linen cloth over it, and seated her there with a footstool for her feet, away from the suitors, in case, being a stranger, she would be put off the food, due to the uproar caused by this crowd of insolent men. Telemachus also wanted to ask for news of his absent father. Next a maid brought water in a fine gold jug, and poured it over a silver basin, so they could rinse their hands: then the maid drew up a polished table. The housekeeper brought them bread, and various delicacies, drawing liberally on her store. Plates of different meats were set down beside them while a steward constantly walking by, poured the wine into golden cups.

17. In what ways does this episode in the *Odyssey* demonstrate good hospitality in heroic society?

Refer to **Source A** and your own knowledge.

10

## Part A — Classical literature (continued)

Source B Homer, *Iliad*, 22. 273–303

Achilles raised his spear and hurled it. But glorious Hector kept an eye on it and dodged so it flew above him, and the point buried itself in the ground behind. Yet Athena snatched it up and returned it to Achilles, too swiftly for Hector to see. And Hector spoke: 'It seems you missed, Achilles, despite your certainty that Zeus has doomed me. You were trying to unnerve me with fright, to make me lose strength and courage. You'll get no chance to pierce my back as I flee, so, if the gods allow you, dodge my spear if you can.'

So saying, Hector hurled his spear, striking Achilles' shield square on, though the spear simply rebounded. Hector was angered by his failure, and stood there in dismay, lacking a second missile. He called aloud to Deiphobus, calling for his spear, but he was nowhere to be found and Hector realised he had been fooled: 'Ah, so the gods have lured me to my death. I thought Deiphobus was by my side, but he is still in the city: it was Athena in disguise. An evil fate is upon me, death is no longer far away. Zeus and his son Apollo decided all this long ago. Once they were eager to defend me, but now destiny overtakes me.'

18. To what extent do the gods interfere with the heroic deeds of Hector and Achilles in this episode of the *Iliad*?

10

Refer to **Source B** and your own knowledge.

[Turn over

## Part A — Classical literature (continued)

Source C Euripides, *Trojan Women*, 740–779

Andromache: O, my darling son! Our enemies will murder you and you will leave your mother all alone. You will be killed because you are the son of a noble and brave man who has saved many but who cannot save you. Disastrous marriage! You brought me here, to Hector's palace, not so that I'd bear a child that would become the sacrificial victim of the Greeks but one who would rule over all the people of Asia. Hector, your glorious father, will not emerge from below the earth with his spear to come and save you; neither will any of his family, nor anyone from Troy's mighty army. No, my darling! You will be thrown mercilessly from a high cliff. Your neck will break and there you will let out your last breath.

You! You barbarians! You, Greeks! The evil things you do! What has this child ever done to you? Why kill an innocent little boy? Well then, come! Come evil Greeks and take him! Take my child and throw him over the wall, if that is what you want! Come on, take him and kill him! Gorge yourselves upon his young flesh! How can I save him when the gods have destroyed us? What a splendid wedding I am heading to, now that I've lost my child!

Source D Ovid, *Heroides*, 7. 79–99

Perhaps, Aeneas, you never brought gods with you, as you told me, traitor, nor did you carry your sacred father on your shoulders. You lied about it all. Your lying tongue did not start with me, nor am I the first one to be deceived by you: if you ask where Creusa is, the lovely mother of Iulus — she died alone, abandoned by you, her hard-hearted husband! Did you tell me about this as a warning of what was to come? I've no doubt that your gods condemn you: Seven years you've been battered on the seas, As a castaway you came to me, and I offered you my kingdom When I scarcely knew you, barely knew your name. Now I wish I'd been satisfied to do only that, but my reputation was buried when I joined myself to you! That terrible day was my ruin: that sudden drench Of rain from darkening heavens drove us into that cave. I heard voices: I thought it was the nymphs' wailing: But it was the Furies giving warning of my fate. My ruined purity, my cheated marriage demand punishment. That is owed to Sychaeus, my first husband. Overcome with shame, I am going to his shrine.

19. Compare the suffering caused by the behaviour of heroes in these extracts. Refer to Sources C, D and your own knowledge.

15

## Part A — Classical literature (continued)

Source E from a 21<sup>st</sup> century article by a psychologist

There can be disagreements about who is or is not heroic. Some heroes are treasured by entire groups or societies, while others are treasured by a minority. According to our research, the most defining characteristics of heroes include bravery, moral integrity, courage, conviction, honesty, willingness to protect others and self-sacrifice. Heroes are typically people who risk a great deal to challenge the world as it is, in pursuit of their values or ideals, many of whom have endured great hardship. While heroes are often flawed, they are, for the most part, considered virtuous and moral. Heroes enhance our lives by inspiring, motivating, guiding, instilling hope and improving morale. They model morals and values, remind others about the good in the world, and make the world better (and inspire us to do likewise).

20. Compare the view of heroism in this modern source with the view of heroism in Virgil's *Aeneid*.

15

Refer to Source E and your own knowledge.

[Turn over

SECTION 3 — HEROES AND HEROISM  
Part B — CLASSICAL SOCIETY — 50 marks

Attempt **TWO** questions in this part if you have studied **Heroes and heroism**.

21. ‘Hector, a Trojan, is more of a role-model for the Greeks than the Greek heroes of the *Iliad*.’  
How valid is this statement? 25  
Refer to Homer’s *Iliad*, and your own knowledge.
22. ‘Effective leadership is a more important aspect of heroism in the *Aeneid* than in the *Odyssey*.’  
Discuss, with reference to Homer’s *Odyssey*, Virgil’s *Aeneid*, and your own knowledge. 25
23. ‘Euripides’ *Trojan Women* shows that classical heroes have no interest in the opinions and rights of women.’  
How valid is this statement? 25  
Refer to Euripides’ *Trojan Women*, and your own knowledge.
24. ‘Ovid’s heroines present an unconventional view of heroism within classical society.’  
Discuss, with reference to Ovid’s *Heroides*, and your own knowledge. 25

[Turn over for next question

**DO NOT WRITE ON THIS PAGE**

## SECTION 4 — COMEDY, SATIRE AND SOCIETY

## Part A — CLASSICAL LITERATURE — 50 marks

Attempt ALL questions in this part if you have studied **Comedy, satire and society**.

Study the sources below and attempt the questions which follow.

**Source A** Aristophanes, *Acharnians*, 719–743

**Dikaiopolis:** Right then, there's the boundaries for my market. Within these limits the Peloponnesians may trade, all of them, and the Megarians and Boeotians too, but only if they trade with me — and not with Lamachus. No informers will be admitted, nor any other bird of that feather. But I'd better go and get my inscribed copy of the peace treaty and put it on display here in my marketplace.

*[Enter a Megarian with his two daughters. All three are very skinny]*

**Megarian Father:** Well, hello, Athenian Market. We Megarians love you dearly, and we've longed for you, I swear by the god of friendship, as though you were our own mother. You, my two little daughters, go up and see if you can find anything to eat around here. And don't let your minds wander: which would you prefer — be sold as slaves or starve to death?

**Megarian Daughters:** Be sold! Be sold!

**Megarian Father:** I agree with that, but who would be so desperate to buy you? He'd be making a complete loss. Oh well, I have a good Megarian trick to play. I'll disguise you and say that I am selling a couple of pigs for market for Hermes knows that if you come home again unsold, you'll know what real starvation is.

25. In what ways does the scene at Dikaiopolis' market in *Acharnians* indicate problems that have been caused by the Peloponnesian War?

Refer to **Source A** and your own knowledge.

10

## Part A — Classical literature (continued)

Source B Aristophanes, *Assembly Women*, 163–188

**First Woman:** I want to try my speech again. In my view, ladies of the Assembly. . .

**Praxagora:** Again, you loser? You're calling men ladies!

**First Woman:** I caught sight of Epigonos and thought I was addressing women!

**Praxagora:** You go back to your seat over there too. I beseech the gods to grant success to today's deliberations. My own stake in this country is equal to your own, and I am annoyed and depressed at all the city's conduct of affairs. For I see her constantly employing scoundrels as her leaders. If one of them turns virtuous for one day, he makes up for it by being wicked for ten. You turn to another one, and he causes even worse trouble. I realise how difficult it is to talk sense to men as grumpy as you, who are afraid of those who want to be your friends and consistently try to charm those who do not. There was a time when we convened no assemblies at all, but at least we knew Agyrrhios for a scoundrel. Nowadays we do convene them, and the people who attend and draw pay for it praise him to the skies, while those who cannot attend say that the people who attend for the money deserve the death penalty.

26. To what extent does the humour of Praxagora and the other women in *Assembly Women* draw attention to political problems in Athens at the time?

10

Refer to **Source B** and your own knowledge.

[Turn over

## Part A — Classical literature (continued)

Source C Aristophanes, *Knights*, 213–233

**Demosthenes:** Just carry on doing what you've always done. Mix all the city's policies into a complete hash, butter The People up a bit, throw in a pinch of rhetoric as a sweetener, and there you are. All the other essentials of a good politician you've got already. You've a voice to scare a Gorgon, you were brought up in Market Square, oh yes and born in the gutter — what more do you need? And all the oracles and Pythian Apollo himself point the way to greatness. Here, put on this wreath and pour a libation to Stupidity. There you are. Now for the contest.

**Sausage-Seller:** But who will help me? That Paphlagonian frightens the rich out of their wits and for the poor people he's like a laxative: when he's around they can't contain themselves.

**Demosthenes:** Don't be afraid. A thousand knights will be here, all hating his guts. They'll be on your side. So will all honest decent citizens, and our audience here — well all those who have any brains; and so will I, and the god of Delphi too. Oh and by the way, you needn't be afraid to look the Paphlagonian in his face. It won't be the real one. But he'll be recognised all right: as I say, we have a brainy audience.

Source D Horace, *Satires*, 2. 6. 1–19

This was my prayer: a piece of land, not of great size,  
 With a garden, and a permanent spring near the house,  
 And above them a stretch of woodland. The gods gave  
 More and better. It's fine. I ask for nothing else, O Son  
 Of Maia, except that you make these blessings last.  
 If I haven't increased my possessions by malpractice,  
 If I don't intend to reduce them by waste or neglect,  
 If I never stupidly make entreaties, like these:  
 'O, if that odd corner were mine that spoils the farm's shape!  
 'O, if chance would show me a pot of silver, like him  
 Who found treasure and bought and ploughed the same fields  
 That he once worked for hire, rich by Hercules' favour!'

If what I have pleases me dearly, my prayer to you  
 Is: fatten the herds I own, and everything but my head,  
 And be my great protector just as you've always been!  
 Now that I've left town, then, for my castle in the hills,  
 What better matter for satire, and my prosaic Muse?  
 I'm not cursed here with ambition, leaden sirocco,  
 Or oppressive autumn, deathly Libitina's gain.

27. Compare the ways in which Aristophanes and Horace use the conventions of comedy and satire in these sources to comment on social and political misconduct.

Refer to Sources C, D and your own knowledge.

## Part A — Classical literature (continued)

Source E from a comedy-writing website, 21<sup>st</sup> century

Before you start to think up funny scenes, make sure you know your audience: learn what expectations your audience has. An important part of comedy is the delight of getting something unexpected. This means you need to know what the audience expects so that you can surprise them. Situational comedy uses characters who make mistakes a lot, where embarrassing or awkward events become funny; or a character who keeps doing absurd things. Part of what makes a great joke funny is the suspense before the performer delivers the punchline. We feel an expectation as it builds up, but not knowing when the funny line will come adds to the humour. Use understatement where you downplay the effects of something. Doing so will amuse your readers more than giving them a literal description.

28. Compare this modern view of successful comedy with the comedy in Aristophanes' *Clouds*.

15

Refer to Source E and your own knowledge.

[Turn over

## SECTION 4 — COMEDY, SATIRE AND SOCIETY

## Part B — CLASSICAL SOCIETY — 50 marks

Attempt **TWO** questions in this part if you have studied **Comedy, satire and society**.

29. 'As a writer of comedy, Aristophanes did not have a significant impact on classical Athenian politics or society.'  
How valid is this statement? 25  
Refer to any plays of Aristophanes you have studied, and your own knowledge.
30. 'We learn a good deal of information about classical Athenian society from the comedies of Aristophanes.'  
  
Discuss, with reference to any plays of Aristophanes you have studied, and your own knowledge. 25
31. 'Juvenal, in his *Satires*, is intolerant about various aspects of Roman society.'  
How valid is this statement? 25  
Refer to Juvenal's *Satires*, and your own knowledge.
32. 'Horace's *Satires* are too tame and gentle.'  
Discuss, with reference to Horace's *Satires*, and your own knowledge. 25

[END OF QUESTION PAPER]