



**2013 Classical Studies**

**Advanced Higher**

**Finalised Marking Instructions**

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## **Part One: General Marking Principles for Classical Studies Advanced Higher**

*This information is provided to help you understand the general principles you must apply when marking candidate responses to questions in this Paper. These principles must be read in conjunction with the specific Marking Instructions for each question.*

- (a)** Marks for each candidate response must always be assigned in line with these general marking principles and the specific Marking Instructions for the relevant question. If a specific candidate response does not seem to be covered by either the principles or detailed Marking Instructions, and you are uncertain how to assess it, you must seek guidance from your Team Leader/Principal Assessor.
- (b)** Marking should always be positive ie, marks should be awarded for what is correct and not deducted for errors or omissions.

### **GENERAL MARKING ADVICE: Classical Studies Advanced Higher**

*The marking schemes are written to assist in determining the “minimal acceptable answer” rather than listing every possible correct and incorrect answer. The following notes are offered to support Markers in making judgements on candidates’ evidence, and apply to marking both end of unit assessments and course assessments.*

- 1.** The general principle underpinning the marking of all sections in both parts is that credit is to be given for well-thought out answers, supported by examples from the prescribed texts, with direct quotes, if possible.

**NB.** Credit will be given in both parts of the paper to candidates who put forward relevant points not listed in the marking instructions

Question	Expected Answer/s	Max Mark	Additional Guidance
			<p style="text-align: center;"><b>Part 1</b></p> <p style="text-align: center;"><b>Choose ONE section—A or B or C or D.</b></p> <p style="text-align: center;"><b>SECTION A—HISTORY and HISTORIOGRAPHY</b></p> <p><b>If you choose this section, read the following passages carefully, and answer Questions 1–4. (Note: there are two options in Question 4.)</b></p> <p><b>In your answers, you will be expected to draw on what you have learned in your study of your chosen area throughout the course.</b></p> <p style="text-align: center;"><b>100 marks are allocated to this part of the paper.</b></p> <p style="text-align: center;"><b>Passage 1</b></p> <p>The orders were obeyed. Cyrus received the hare, cut it open, found the letter inside and read it. “Son of Cambyses,” it ran, “since the gods watch over you—for without them you would never have been so fortunate—punish Astyages, your would-be murderer. Had he achieved his purpose, you would have died; to the gods, and to me, you owe your deliverance. Doubtless you have long known what was done to you, and how Astyages punished me for giving you to the cowherd instead of killing you. Do now as I advise, and you will become master of the whole realm of Astyages.”</p> <p style="text-align: right;">(Herodotus, 1. 124)</p> <p style="text-align: center;"><b>Passage 2</b></p> <p>When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No-one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open, so is our day-to-day life in our relations with each other . . . We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect.</p> <p style="text-align: right;">(Thucydides, 2. 37)</p> <p style="text-align: center;"><b>Passage 3</b></p> <p>On the other hand, rashness, excessive audacity, blind impetuosity, vanity or foolish ambition are all easily exploited by the enemy and are most dangerous to any allies, for a general with such defects in his character will naturally fall victim to all kinds of stratagems, ambushes and trickery. And so the leader who will most quickly gain a decisive victory is the man who can recognise his enemy’s mistakes and choose precisely that spot to attack which takes full advantage of the opposing commander’s weaknesses.</p> <p style="text-align: right;">(Polybius, 3. 81)</p>

Question	Expected Answer/s	Max Mark	Additional Guidance
			<p style="text-align: center;"><b>Passage 4</b></p> <p>“Men of Rome”, he cried, embracing his son, and pointing to the spoils of war set up in the place now known as the “Horatian Spears”, “have you the heart to see this young soldier, fresh from the joy and pride of victory, bound and beaten and tortured and forced to bend his neck under the yoke? Even the men of Alba might shudder at a sight so shameful. Do your work, lictor! Bind the hands whose sword but yesterday gave Rome dominion! Blindfold our liberator’s eyes—hang him on the barren tree—scourge him within the walls, yes, in sight of the spears he took from the dead hands of his enemies or outside, if you will, amongst the tombs where these same enemies lie! For wherever you take him, the visible reminder of his noble service will surely save him from so foul a punishment.”</p> <p style="text-align: right;">(Livy, 1. 26)</p> <p style="text-align: center;"><b>Passage 5</b></p> <p>So even the Caesarian party had no leader left except the “Caesar” himself, Octavian. He gave up the title of Triumvir, emphasising his position as Consul; and the powers of a tribune, he declared, were good enough for him—powers for the protection of ordinary people.</p> <p>He seduced the army with bonuses, and his cheap food policy was successful bait for civilians. Indeed he attracted everybody’s good-will by the attractive gift of peace. Then he gradually pushed ahead and absorbed the functions of the senate, the officials, and even the law. Opposition did not exist. War or judicial murder had disposed of all men of spirit. Upper-class survivors found that slavish obedience was the way to succeed, both politically and financially.</p> <p style="text-align: right;">(Tacitus, <i>Annals</i> 1. 2)</p>

**Part Two: Marking Instructions for each Question**

**SECTION A – History and Historiography**

Question	Expected Answer/s	Max Mark	Additional Guidance
1	<p><b>Read Passage 1. Explain the context of this incident. How does the story of Cyrus and Astyages fit into Herodotus’ overall scheme for Book 1?</b></p> <p>Valid Points</p> <ul style="list-style-type: none"> <li>• Astyages’ dreams suggest that his unborn grandson, Cyrus, will seize power from him</li> <li>• He asks Harpagus to remove and kill the child. Harpagus disobeys. The child grows up in a poor household. He is recognised for his kingly qualities</li> <li>• Astyages accepts the situation and restores him to his mother, but cruelly kills Harpagus’s son as punishment for H’s disobedience</li> <li>• Harpagus allies with Cyrus (Persian) and they overthrow Astyages (Mede)</li> </ul> <p><b>Structure:</b></p> <ul style="list-style-type: none"> <li>• Herodotus constructs his narrative to account for the great war between Greeks and Persians. To do this he traces the history of the antecedents of the two warring nations.</li> <li>• The story of Croesus, the aggressor of the Ionian Greeks, and of his ancestors leads to the history of the predecessors of Cyrus, who conquered Croesus</li> </ul>	10	

Question	Expected Answer/s	Max Mark	Additional Guidance
2	<p><b>Read Passage 2. What are the qualities which Pericles gives to the Athenians here? Using Thucydides as evidence, explain how these qualities distinguish Athenians from Spartans.</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Equality before the law and promotion on merit</li> <li>• No political control of the many by the few, and no tyranny of the majority over individuals</li> <li>• Respect for the laws</li> <li>• Freedom does not mean licence</li> <li>• Sparta in contrast was an oligarchy and spread oligarchies around Greece, as opposed to Athens which modelled and spread democracies</li> <li>• Oligarchy does not entail equality before the law.</li> <li>• See Thucydides 1.77. Sparta's regulated way of life does not mix well with other ways of life. Also the Spartan abroad was a byword for licentious behaviour. Examples of Pausanias, who treated Greek allies arrogantly, and 'Medized' with the Persians</li> </ul>	10	

Question	Expected Answer/s	Max Mark	Additional Guidance
3	<p><b>Read Passage 3. The passage is a lesson in good and bad generalship. In what ways does Polybius use the struggle between Hannibal and Flaminius to emphasise his lesson? Give another example of Hannibal’s use of psychology to defeat a Roman general.</b></p> <ul style="list-style-type: none"> <li>• Hannibal ascertained Flaminius’ character</li> <li>• He played on his rashness by razing the ground ahead of Flaminius</li> <li>• Flaminius chases Hannibal, in spite of wise advice</li> <li>• Hannibal does his homework: seasonal mists will hide his army as they wait to ambush Flaminius at Trasumenus</li> <li>• Flaminius too confident: he brings many camp-followers along, expecting plunder</li> <li>• No room for Roman army to manoeuvre in the pass</li> <li>• Front of roman army pursued a non-existent enemy, only discovering their error when they got above the mist.</li> <li>• <b><u>Compare Sempronius Longus.</u></b> Hannibal also knew he also was anxious to fight, having won a skirmish</li> <li>• Longus was ambitious and his “judgement was bound to be at fault”</li> <li>• Longus’ sensible colleague, Scipio, was ill. Hannibal knew this and drew the Romans out before their breakfast</li> <li>• Again an ambush means complete disaster for the Romans at Trebbia</li> </ul>	10	

Question		Expected Answer/s	Max Mark	Additional Guidance
4	a	<p><b>Either</b></p> <p><b>Read Passage 4. Describe the context of this passage. From your knowledge of Livy's work, how far do such stories succeed as propaganda for the virtues of Rome before his time? What do you think they tell us about what Livy regarded as character defects?</b></p> <ul style="list-style-type: none"> <li>• Horatius the last man left after the duel with the Curiatii over the possession of Alba. He kills his sister because of her grief over one of the Curiatii, her lover. He is condemned to death but his father here speaks for him</li> <li>• Speeches are very effective in illustrating the virtues of loyalty, discipline, harmony, bravery and chastity. Examples.</li> <li>• The early Republic embodied the ideal start for Livy. His ideal is senatorial government, which achieves harmony and treats the plebs well. Kings are anathema</li> <li>• Examples of other such stories: Sabine women secure harmony between Rome and Sabines, Horatius once freed must pass under the yoke (discipline); Ancus establishes proper procedure for going to war. The story of Navius and Whetstone shows the importance of religion against arrogance of Tarquin. Sextus Tranquinius chopping the poppies at Gabii shows the danger of tyrannical kings. Brutus acts the dullard to defeat Tarquinius Superbus. Lucretia is a model of chastity</li> <li>• <b>Failings:</b> arrogance of both Tarquins; treachery of Tarpeia; Tullus' excessive punishment of Mettius; fatal rashness and ambition of Flaminius and Sempronius</li> </ul>	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
4	<p data-bbox="252 360 276 394">b</p> <p data-bbox="347 297 384 331">or</p> <p data-bbox="347 360 1015 533"><b>Read Passages 2, 4 and 5. Compare the writers for their success in promoting either moral example or political argument in their works. Which writer do you find most successful and why?</b></p> <p data-bbox="347 555 517 589"><b>Thucydides</b></p> <ul data-bbox="347 591 1015 1037" style="list-style-type: none"> <li>• The idealistic picture of Athens in the speech is rare in his work, and so, more telling.</li> <li>• His praise of Pericle’s policies indicates a preference for Athenian rather than Spartan policies.</li> <li>• He believes in the importance of a great leader</li> <li>• His political arguments are often utilitarian, not idealistic, but effective</li> <li>• Examples of balanced arguments for alternative courses of action without a strong judgement either way</li> <li>• He shows belief in freedom, rationality and the political involvement of all</li> </ul> <p data-bbox="347 1059 416 1093"><b>Livy</b></p> <ul data-bbox="347 1095 1015 1373" style="list-style-type: none"> <li>• He is for senatorial government with respect for the plebs</li> <li>• He is against monarchy</li> <li>• There is high moral content throughout his work: republican virtues of religious patriotism; examples of guidance afforded by the gods</li> <li>• Rome’s disasters are a result of impiety, injustice, or lack of prudence.</li> </ul> <p data-bbox="347 1395 453 1429"><b>Tacitus</b></p> <ul data-bbox="347 1431 1015 1843" style="list-style-type: none"> <li>• Moralism never far away; decline and disaster due to vice</li> <li>• Virtue and vice often contrasted</li> <li>• Republican virtues and men of spirit have declined with the coming of the principate</li> <li>• Tacitus obsessed with ‘bad’ emperors e.g. Tiberius, while ignoring the good results of his rule</li> <li>• The use of the damning aside when discussing Tiberius and political trends he disapproves of.</li> <li>• He is against the rule of one man, ‘where the emperor audits his own accounts’</li> </ul> <p data-bbox="347 1865 970 2000">Candidates will score well if they can make a selection of the above and similar arguments, while having good reasons for selecting one author as the most successful on these criteria.</p>	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
			<p style="text-align: center;"><b>SECTION B—INDIVIDUAL AND COMMUNITY</b></p> <p><b>If you choose this section, read the following passages carefully, and answer Questions 5–8. (Note: there are two options in Question 8.)</b></p> <p><b>In your answers, you will be expected to draw on what you have learned in your study of your chosen area throughout the course.</b></p> <p style="text-align: center;"><b>100 marks are allocated to this part of the paper.</b></p> <p style="text-align: center;"><b>Passage 1</b></p> <p>“Have you noticed,” I asked, “how a lifelong devotion to physical exercise, to the exclusion of anything else, produces a certain type of mind? Just as neglect of it produces another type.”</p> <p>“What do you mean?”</p> <p>“One type tends to be uncivilised and tough, the other soft and over-sensitive and . . .”</p> <p>“Yes, I have noticed that,” he broke in, “excessive emphasis on athletics produces an excessively uncivilised type, while a purely literary training leaves men indecently soft.”</p> <p style="text-align: right;">(Plato, <i>Republic</i> 3. 410c–d)</p> <p style="text-align: center;"><b>Passage 2</b></p> <p>Connected with the matters first discussed is the question whether we ought to regard the virtue of a good man and the virtue of a sound citizen as the same virtue or not. If this is a point to be investigated, we really must try to form some rough conception of the virtue of a citizen.</p> <p style="text-align: right;">(Aristotle, <i>Politics</i> 3. 1276b)</p> <p style="text-align: center;"><b>Passage 3</b></p> <p>In one of his letters to his son, Alexander, Philip rightly remonstrated with him for courting popularity with the Macedonians by gifts of cash. “Whatever gave you that idea,” the monarch wrote, “that men you had corrupted by money would remain your loyal supporters? Do you want the people of Macedonia to think of you as a sort of steward and purveyor, instead of as their king?” Well, that is what Philip said to his son. And his advice is relevant to every one of us.</p> <p style="text-align: right;">(Cicero, <i>On Duties</i> 2. 53)</p>

**SECTION B – Individual and Community**

Question	Expected Answer/s	Max Mark	Additional Guidance
5	<p><b>Read Passage 1. What limitations does Plato suggest are necessary in order to avoid over-specialisation in the education of the Guardians? What particular areas of study does he propose to ensure they receive a balanced education?</b></p> <p>Valid Points</p> <ul style="list-style-type: none"> <li>• Candidates should be aware that in this section Plato is writing about the ‘physical education’ of young men between 18 and 20</li> <li>• They should be clear that when he writes about ‘physical education’, he means military education</li> <li>• He believes that physical education on its own can make a young man ‘tough and uncivilised’</li> <li>• Similarly he suggests that what he calls ‘a purely literary training’ leaves a man ‘indecently soft’</li> <li>• He suggests that Guardians need both literary/musical training and also the physical education to maintain a balance in their nature</li> <li>• Too much music produces feeble fighter</li> <li>• Physical education increases courage</li> <li>• A young man also needs intelligent interests</li> <li>• The alternative is an unintelligent philistine</li> <li>• Both types of education are needed to ensure ‘a proper harmony’</li> </ul>	10	

Question	Expected Answer/s	Max Mark	Additional Guidance
6	<p><b>Read Passage 2. What difficulties does Aristotle encounter in trying to define the relationship between the good man and the sound citizen? How successfully does he resolve this question?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Aristotle has difficulty in defining the term 'citizen' in such a way as to be applicable to all forms of constitution</li> <li>• In attempting to define what a good citizen is, he finds the answer depends on the politeia of the state and is variable</li> <li>• In this section spoudaios 'sound' is usually applied to a citizen and agathos 'good' to an individual man</li> <li>• Nevertheless the terms are used almost interchangeably</li> <li>• Aristotle believes that a good citizen can be a good man only in the 'best' state and, even then, only when he is ruling</li> <li>• The virtue of the good citizen varies according to the constitution of the state in which he lives whereas the virtue of the good man is single and the same in all good men</li> <li>• Aristotle argues that a man cannot be good if he does not use all of his intellectual abilities</li> <li>• Aristotle ties himself in knots in this section by his belief that goodness cannot be complete without the exercise of certain functions</li> </ul>	10	

Question	Expected Answer/s	Max Mark	Additional Guidance
7	<p><b>Read Passage 3. What advice does Cicero give on the issue of politicians offering gifts to the populace? Do you agree with him?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Cicero suggests that a citizen can make a contribution to the state in different ways – firstly, by personal service and secondly, by money</li> <li>• He describes the former as ‘finer and nobler’ and more appropriate for a man of character and distinction</li> <li>• Both methods reflect the generosity of the giver</li> <li>• Giving money is, so Cicero believes, self-destructive and brings diminishing returns</li> <li>• Giving one’s time is inspirational to others</li> <li>• Offering services is more honourable</li> <li>• Gifts of money sometimes have to be made, but only to the poor and deserving</li> <li>• Those who give away too much money may need to steal to replace their losses</li> <li>• What about the effects on the recipients of such gifts of money?</li> <li>• Is Cicero thinking of the position in Rome in his day?</li> </ul>	10	

Question		Expected Answer/s	Max Mark	Additional Guidance
8	a	<p><b>Either</b></p> <p><b>Read Passages 1, 2 and 3. How aware, in your opinion, are Plato, Aristotle and Cicero of the need for balance in what a citizen should give to the state and what the state (or its rulers) should give to the citizen?</b></p> <ul style="list-style-type: none"> <li>• There are considerable variations in what is expected from a citizen and what a citizen might expect from the state under the different political systems put forward by the different authors</li> <li>• Plato wrote the Republic against the background of the failure of democracy in the late 5<sup>th</sup> and 4<sup>th</sup> centuries</li> <li>• The primacy of the state is very important to Plato</li> <li>• In his state the individual had clearly defined and very limiting roles</li> <li>• His state is hierarchical in nature</li> <li>• There is little opportunity for social mobility</li> <li>• A citizen can expect an education from the state</li> <li>• Aristotle's system seems to offer the greatest freedom to individual citizens</li> <li>• But still responsibilities – including military service</li> <li>• Aristotle seems to favour a 'polity' rejecting democracy, oligarchy and tyranny, all of which he regards as flawed</li> <li>• Cicero is innately conservative</li> <li>• Gives more consideration to a citizen's role in the state</li> <li>• Accepts and supports the concept of a citizen body which shares common values</li> </ul>	20	

Question		Expected Answer/s	Max Mark	Additional Guidance
8	b	<p>or</p> <p><b>Read Passage 2. How does Aristotle’s concept of a sound citizen differ from that envisaged by Plato and Cicero?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Aristotle tries to define ‘citizen’ even before defining the nature of the constitution under which a citizen might live</li> <li>• The qualities required of a citizen will vary depending on the constitution</li> <li>• A citizen in a democracy has a different role from one in an oligarchy</li> <li>• Residence alone does not confer citizenship</li> <li>• Neither resident foreigners nor slaves can be citizens</li> <li>• Citizens have access to legal processes</li> <li>• Citizens can hold public office</li> <li>• Citizens have a role in the legal system</li> <li>• Citizens should have both a mother and father from citizen families</li> <li>• Plato much more interested in the structure of the state</li> <li>• His state has different sub-systems for different classes</li> <li>• Resembles the ideology of fascist parties in the 1930’s</li> <li>• Education to deliver the type of citizens the state needs</li> <li>• Cicero supports a self-serving oligarchy</li> <li>• Nevertheless he has an awareness of the mutual dependency of the different social groups comprising a society</li> </ul>	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
			<p style="text-align: center;"><b>SECTION C—HEROES AND HEROISM</b></p> <p><b>If you choose this section, read the following passages carefully, and answer Questions 9–12. (Note: there are two options in Question 12.)</b></p> <p><b>In your answers, you will be expected to draw on what you have learned in your study of your chosen area throughout the course.</b></p> <p style="text-align: center;"><b>100 marks are allocated to this part of the paper.</b></p> <p style="text-align: center;"><b>Passage 1</b></p> <p>With this, Hector of the glittering helmet took his leave of Helen and soon reached his own well-built house. But he did not see his white-armed wife Andromache at home. She had climbed up on the city wall with her child and a lady attendant and was standing there in tears and misery.</p> <p style="text-align: right;">(Homer, <i>Iliad</i> 6. 369–373)</p> <p style="text-align: center;"><b>Passage 2</b></p> <p>“I swear I will not give a decent death,” he said, “to women who have heaped dishonour on my head and on my mother’s and slept with members of this gang.”</p> <p style="text-align: right;">(Homer, <i>Odyssey</i> 22. 426–464)</p> <p style="text-align: center;"><b>Passage 3</b></p> <p>All through these years the gods had but one end in mind  No other destiny than this for me, and for Troy—  The one city they chose for their especial hate.  Our sacrifices and our prayers have all been vain.</p> <p style="text-align: right;">(Euripides, <i>Trojan Women</i> 1242–1245)</p> <p style="text-align: center;"><b>Passage 4</b></p> <p>Meanwhile the sky begins to throw itself into confusion with a loud rumbling. This is followed by a mixture of rain and hail. On all sides the Tyrian companions and the Trojan youth, among them the Dardan grandson of Venus, fearfully seek different places of shelter over the fields. Torrents rush down from the hills. Dido and the Trojan leader come to the same cave. Primal earth and Juno, as matron of honour, give their blessing. Fires flash and the air is a witness to their marriage and on the mountain tops the Nymphs howl. That day is the beginning of death and misfortune, and the reason for them too. For no longer is Dido concerned with appearances or reputations, no longer does she think of a secret love: she calls it marriage and hides her sin under that name.</p> <p style="text-align: right;">(Virgil, <i>Aeneid</i> 4. 160–172)</p> <p style="text-align: center;"><b>Passage 5</b></p> <p>But what good is it to me that Troy has been smashed to pieces by the strength of your arms and that what used to be its walls are now level ground, if I am to stay as I was when Troy still held out and must live, without any time limit, deprived of my husband?</p> <p style="text-align: right;">(Ovid, <i>Heroides</i> 1. 47–50)</p>

**SECTION C – Heroes and Heroism**

Question	Expected Answer/s	Max Mark	Additional Guidance
9	<p><b>Read Passage 1. Describe the circumstances leading up to Hector’s meeting with his wife. What arguments does she use to try to dissuade him from returning to the battlefield?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Hector has rallied the retreating Trojans</li> <li>• He has returned to Troy to ask the Trojans’ wives and daughters to pray to the gods for victory</li> <li>• Hector talks to Helen who disparages Paris</li> <li>• He goes to Priam’s palace and meets Hecuba, his mother, who he asks to gather a group of women for prayers</li> <li>• Hector visits Paris’s house and asks him to return to the battle-field</li> <li>• He meets his wife, Andromache, with their young son on the battlements</li> <li>• Andromache is concerned for him. ‘The bravery of yours will be your end.’</li> <li>• She says she has no family left except him since her father and brothers have been killed by Achilles</li> <li>• She tells him how lost and lonely she will be if he dies in battle</li> <li>• ‘Do not make your son an orphan’</li> <li>• Hector is pessimistic about the outcome of the war but he says he must do his duty as he sees it</li> </ul>	10	

Question	Expected Answer/s	Max Mark	Additional Guidance
10	<p><b>Read Passage 3. Is Hecuba justified in what she says in <i>Trojan Women</i> about the gods' hostility to Troy? Give reasons for your answer.</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• The gods are often capricious in what they do</li> <li>• Paris committed sin, worth of punishment, by abducting Helen</li> <li>• The Trojans, by accepting Helen and Paris into Troy, associated themselves with the crime and, as such, deserve to suffer nemesis at the hands of the gods</li> <li>• But the gods will not allow the Greeks to win the war, enslave the Trojans and burn their temples without retribution</li> <li>• The storm which Poseidon foretold in the prologue of the play is beginning as the Greek fleet makes ready to return home</li> <li>• Candidates may also wish to draw attention to the analogy between the Athenian treatment in Melos in 416BC (men killed, women and children enslaved) and the Greek treatment of the Trojans after their capture of Troy</li> <li>• Hecuba is correct in the sense that the women of Troy are suffering and the gods will not save them</li> </ul>	10	

Question	Expected Answer/s	Max Mark	Additional Guidance
11	<p><b>Read Passage 4. How true is it to describe this passage as a turning point in the lives of both Aeneas and Dido?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• For Dido her love affair with Aeneas began in the physical sense in the cave during the thunderstorm</li> <li>• The consequences for her were ruinous</li> <li>• Work on the new city or Carthage was abandoned</li> <li>• She greatly offends the native chiefs in the lands around the new city whose proposals of marriage she had previously rejected</li> <li>• She has lost her previous standing as an one-husband woman 'univira'</li> <li>• She has alienated those who followed her from Phoenicia</li> <li>• For Aeneas the love affair has diverted him from his primary mission- to found a new city in Italy from which will come the Roman race</li> <li>• Candidates should make clear the roles of Juno and Venus in all of this</li> </ul>	10	

Question		Expected Answer/s	Max Mark	Additional Guidance
12	a	<p><b>Either</b></p> <p><b>Read Passages 2 and 5. Is it accurate to suggest that Penelope is a far more independent-minded character in <i>Heroides</i> than in the <i>Odyssey</i>?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Candidates may wish to consider relatively the role given to Penelope in each of the books</li> <li>• Clearly Penelope has very much a secondary role in the <i>Odyssey</i> where Odysseus himself is the hero</li> <li>• In the <i>Heroides</i> which is many times shorter than the <i>Odyssey</i> all of the focus is on Penelope's feelings and Odysseus is seen as distant and possibly lost</li> <li>• The Penelope of the <i>Odyssey</i> is undoubtedly a figure of great dignity and capable of attracting enormous sympathy</li> <li>• Examples of this dignity might include her behaviour when faced with the predatory suitors in her home</li> <li>• Her attempts to delay making a decision on which of the suitors she will marry by unpicking her weaving/sowing work every night speaks of a strong, determined character</li> <li>• The Penelope of Ovid will to many seem less dignified and too given to complaining</li> <li>• She seems to blame Odysseus for his delayed return</li> <li>• The role of Telemachus is important in both books</li> <li>• Ovid's Penelope lacks passion of Homer's</li> <li>• She seems uninterested in the overall Greek victory</li> <li>• 'What good is it to me that you have won a great victory and destroyed Troy'</li> <li>• Ovid's Penelope is suspicious of Odysseus' fidelity</li> <li>• Both Ovid and Homer are good on the threat of the suitors on a daily basis to Penelope</li> </ul>	20	

Question		Expected Answer/s	Max Mark	Additional Guidance
12	b	<p>or</p> <p><b>Read Passages 1, 2, and 4. Is it reasonable on the basis of these passages and your wider reading to argue that the freedom of heroes to act is limited by the conventions of the society of which they are part?</b></p> <ul style="list-style-type: none"> <li>• A thoughtful candidate may well wish to argue that the ways in which classical heroes act reflect and are a microcosm of the society of which they are a part</li> <li>• If they do take this view, they will need to provide relevant examples</li> <li>• Examples could include whether the hanging of the disloyal maids by Telemachus and Odysseus reflect the callous treatment of women in general or is it included to shock and horrify the hearing or reading of the poem</li> <li>• Or is it committed in a fit of anger?</li> <li>• Does Hector return to the battlefield and risk his life because the Trojans expect it of him? In such case, what status can we give to Andromache's protestations? Are they genuine?</li> <li>• Would he better serve his son by organising his escape if he believes (as he seems to) that Troy will fall</li> <li>• Do Dido and Aeneas only become lovers because of the machinations of Venus and Juno or is there a real love story here?</li> <li>• Why is the beginning of the love affair made to seem unnatural?</li> </ul>	20	

Question	Expected Answer/s	Max Mark	Additional Guidance
	<p style="text-align: center;"><b>SECTION D—COMEDY, SATIRE AND SOCIETY</b></p> <p><b>If you choose this section, read the following passages carefully, and answer Questions 13–16. (Note: there are two options in Question 16.)</b></p> <p><b>In your answers, you will be expected to draw on what you have learned in your study of your chosen area throughout the course.</b></p> <p style="text-align: center;"><b>100 marks are allocated to this part of the paper.</b></p> <p style="text-align: center;"><b>Passage 1</b></p> <p>Student: Very well; but remember, your lips must be sealed. It was like this: Socrates just asked Chaerephon how many of its own feet a flea could jump—do you see?—because one of them had just bitten Chaerephon’s eyebrows and jumped over onto Socrates’ head.</p> <p>Strepsiades: Well, how did he find out?</p> <p>Student: He used a most elegant method. He melted some wax and put the flea’s feet into it, so that when it set the flea had a stylish pair of slippers on. And then he took them off its feet and measured the distance out, like this, you see (<i>taking a step or two, toe touching heel</i>)</p> <p>Strepsiades: Gosh, what an intellectual brain!</p> <p style="text-align: right;">(Aristophanes, <i>Clouds</i> 144–153)</p> <p style="text-align: center;"><b>Passage 2</b></p> <p>Trygaeus: ..... I really can’t stand it Time after time when you ask me for bread and call me your daddy, While I know only too well that we haven’t an obol between us. If I succeed in my quest, I promise I quickly will give you One gigantic roll with a clout on the ear for a filling!</p> <p>Daughter: But what can be your transport on this journey? For sure no ship can travel such a road.</p> <p>Trygaeus: No ship shall bear me but a winged steed.</p> <p>Daughter: But what is in thy heart that thou shouldst ride Up to the gods upon a beetle, daddy?</p> <p>Trygaeus: In Aesop’s fable will you find it writ ‘Tis the sole creature that to heaven has flown.</p> <p style="text-align: right;">(Aristophanes, <i>Peace</i>, 120–130)</p>		

Question	Expected Answer/s	Max Mark	Additional Guidance
			<p style="text-align: center;"><b>Passage 3</b></p> <p>Once upon a time  a country mouse is said to have welcomed to his humble hole  a mouse from the city—a friend and guest of long standing.  He was a rough fellow, who kept a tight hand on his savings,  though he didn't mind relaxing when it came to a party. Anyhow,  he drew freely on his store of vetch and long oats,  then brought a raisin in his mouth and bits of half-eaten bacon,  hoping, by varying the menu, to please his finicky guest.  The latter would barely touch each item with his dainty teeth,  while the master of the house, reclining on a couch of fresh straw,  ate coarse grain and darnel, avoiding the choicer dishes.</p> <p style="text-align: right;">(Horace, <i>Satires</i> 2. 6. 80–89)</p> <p style="text-align: center;"><b>Passage 4</b></p> <p>Varius struggled to stifle his laughter  with a napkin. Balatro, who turns up his nose at everything, said,  “This is the law which governs life. So it is  that your best efforts will never achieve the fame they deserve.  To think that, just to regale <i>me</i>, you should be plagued  and tormented with worry, in case the bread should be over-baked  or the sauce be served without proper seasoning, and that all your boys  should be properly dressed and neatly groomed for waiting at table.  To say nothing of other hazards, like the canopy falling as it did  just now, or a clumsy oaf tripping and smashing a dish.  But as with a general, so with a host: adverse fortune  has a way of revealing his genius; good fortune obscures it.”</p> <p style="text-align: right;">(Horace, <i>Satires</i> 2. 8. 63–74)</p> <p style="text-align: center;"><b>Passage 5</b></p> <p>Just now I complained of the difference  between your wine and his—but the same applies  to the very water you drink. <i>Your</i> cups are proffered  by some Saharan groom, or in the bony hand  of a blackavised Moor, whom you'd much prefer not to meet while  driving uphill at night, past the tombs on the Latin Way.  But himself has the flower of Asia before him, a youth  purchased for more than those early kings could  scrape up between them, cash and chattels together—  Warrior Tullus, Ancus, the lot. So when you're thirsty  catch your black Ganymede's eye. A boy whose price-ticket  ran into thousands won't mix drinks for a scum.</p> <p style="text-align: right;">(Juvenal, <i>Satires</i> 5. 50–61)</p>

**SECTION D – Comedy, Satire and Society**

Question	Expected Answer/s	Max Mark	Additional Guidance
13	<p><b>Read Passage 1. Why is Strepsiades so keen to join the student’s class? What does Aristophanes want us to think about the content of such lessons and the people who taught them?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Strepsiades wants to argue his way out of paying his son’s debts</li> <li>• He needs to make the ‘worse’ argument sound the ‘better’ when in court fighting creditors</li> <li>• The Sophists, who ran the school, were thought to be questioning traditional beliefs and techniques and expounding moral relativism.</li> <li>• Aristophanes wants us to think that lessons are directed to the study of abstruse, airy-fairy propositions, eg measuring a flea-jump; identifying the source of a gnat’s ‘hum’</li> <li>• The Sophists were, (allegedly) destabilizing society with such speculation; Aristophanes uses humour to attack their teachings</li> </ul>	10	
14	<p><b>Read Passage 2. What is the dramatic context of this extract? How does it relate to the time it was written in? Why is it funny?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Trygaeus, an Athenian, has fattened up a beetle to take him to the gods, in a search for the goddess Peace – he wishes to establish her in Athens – he has just taken off.</li> <li>• Athens and Sparta have been engaged in an unwinnable war for ten years. Cleon and Brasidas, leaders on each side, were both recently killed</li> <li>• Peace was now almost certain. The play was a celebration of a ‘fait accompli’</li> <li>• In heroic myth Bellerophon rode up on Pegasus to kill a monster. Trygaeus takes a dung beetle instead: explanation of the parody</li> </ul>	10	

Question	Expected Answer/s	Max Mark	Additional Guidance
15	<p data-bbox="347 300 1007 434"><b>Read Passage 3. What are the aspects of the “good life” which Horace wants us to see from this story? Do you think the story about the mice is effective in making his point?</b></p> <ul data-bbox="359 474 1007 1182" style="list-style-type: none"> <li data-bbox="359 474 1007 568">• Simple pleasures: oats, raisins etc. for the mouse; small piece of land, vegetable garden etc for Horace</li> <li data-bbox="359 577 1007 672">• Reading, dozing, friendship and conversation for Horace: hole in the woods, simple vetch for the mouse</li> <li data-bbox="359 680 1007 846">• Freedom from envy, ambition and the worries of the city plus irksome duties resulting from Horace’s association with Maecenas; contrasted with dangers to the mouse from larger creatures.</li> <li data-bbox="359 855 1007 1021">• Town mouse is seductive and uses the Epicurean words, “Enjoy pleasant thing while you can. Life is short. However, over-indulgence in response to the threat of death makes no sense (and is not Epicurean)</li> <li data-bbox="359 1030 1007 1182">• Horace paints a touching and sympathetic picture of the mice, and reinforces his point from nature, that peace of mind is not to be exchanged for anxiety, no matter the attractions.</li> </ul>	10	

Question		Expected Answer/s	Max Mark	Additional Guidance
16	a	<p><b>Either</b></p> <p><b>Read Passages 1, 2, 3 and 4. Compare Aristophanes and Horace for the ways in which they use humour in these works to make important social and political points.</b></p> <ul style="list-style-type: none"> <li>• <b>Aristophanes</b> worries about spread of moral relativism by sophists</li> <li>• He creates a fantastic picture of the airy-fairy world of speculation with examples of measurement of flea-flight, theft of Socrates' thought by a defecating lizard etc.</li> <li>• Socrates suspended between heaven and earth is pure parody.</li> <li>• Examples of use of moral relativism for humour, eg Strepsiades' justification for beating up his father</li> <li>• Trygaeus' flight on the beetle is a parody of epic; bathos of a dung beetle powering such a powerful expedition</li> <li>• War is pounding the states of Greece with mortar and pestle – an effective and humorous image of violence.</li> <li>• Hermes' amusing if exaggerated account of how the war started points to the insanity of such a war</li> </ul> <p><b>Horace:</b> gentle, sympathetic humour in the story of the mice. Simple appetite of Horace for Pythagorean beans (a very sophisticated idea however!) compared to the mouse's vetch and oats.</p> <ul style="list-style-type: none"> <li>• Anthropomorphism of the mice reclining on ivory couches, dining on sumptuous dishes</li> <li>• Horace in Satire 2, 8 . The snobbish punctiliousness of the host, Nasidienus, is contrasted with the collapse of the awning, which reduces him to abject apology. The awning falls like an epic smile.</li> <li>• Balatro says, 'what a shame for 'general' Nasidienus, after all he has done!'</li> </ul>	20	

Question		Expected Answer/s	Max Mark	Additional Guidance
16	b	<p>or</p> <p><b>Read Passages 4 and 5. Compare Horace and Juvenal for the ways in which they use dinner parties to criticise the societies they lived in. Which writer do you think is more effective?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• <b>Horace's</b> Nasidienus is a humourless ass, a self-conscious avant-garde in food; his lavish ostentation makes him an object of ridicule; his chef's ingenuity is excessive and perverse.</li> <li>• Nasidienus worries about giving too much wine; not because he is mean, but because it would dull the palate</li> <li>• Bathos of the collapse of the awning: epic parody</li> <li>• With <b>Horace</b>, it is Nasidienus' guests who make fun of him, eventually running away from the overly-organised dinner: in <b>Juvenal</b>, it is the guests who are humiliated</li> <li>• Juvenal points up the indignity of the patronus-cliens relationship as seen in the dinner party.</li> <li>• Guests are calibrated by class and served food accordingly. Examples</li> <li>• Big lobster for the high-class people v. pike fed on sewage for the poor people.</li> <li>• Apples of the Hesperides v. rotting apples</li> <li>• Juvenal's satire is very bitter against inhumane hosts and obsequious guests. Horace on the other hand is making a moral point about the folly of extreme dedication to cuisine/food by those who misinterpret Epicureanism.</li> </ul>	20	

Part 2

SECTION A – HISTORY AND HISTORIOGRAPHY

Question	Expected Answer/s	Max Mark	Additional Guidance
1	<p><b>In what ways does Herodotus’ account of Xerxes’ invasion of Greece in Book 7 of <i>The Histories</i> show his strengths and weaknesses as a historian?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• The dramatic and narrative force of the many ‘stories’ illustrates his attitude, but it is not objective history. Examples of this, eg stories of Xerxes and his dreams, Pytheas, Leonidas</li> <li>• The dreams of Xerxes and Artabanus do however, make a moral point: courtiers will suspend judgement to flatter an autocrat. Examples</li> <li>• Herodotus records his own scepticism when recording oral evidence and this is an improvement on his predecessors <b>Examples</b></li> <li>• He uses monuments, documents, inscriptions and eye-witness accounts. Examples</li> <li>• Contrary to truly objective history, he follows cosmic themes through his history, eg the workings of destiny, uncivilised barbarians versus civilised Greeks. Examples</li> <li>• Subservience of man to destiny in the case of Xerxes. Examples</li> <li>• Leonidas’ resistance at Thermopylae is told graphically and dramatically. BUT there is also inscriptional evidence for the circumstances of the battle</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
2	<p><b>“In international relations individual nations put their own best interests first.” To what extent does Thucydides seem to approve of this principle in his work?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Thucydides sees historical ‘progress’ as the development of power blocs, without any moral overtones</li> <li>• Motives for breaking of Thirty Years’ Peace in 446 BC were different from the underlying cause, which compelled Sparta, as if by natural law, to take up arms against the threat posed by growing Athenian strength</li> <li>• The speeches at the Peloponnesian League meeting, and previously, from Corcyran, Corinthian, Potidaean and Athenian representatives, are made from a calculus of these speakers’ countries’ self interest. Examples</li> <li>• Spartans decide on war, not so much for the allies’ sake, as to oppose the threatening growth of Athens while there is still time</li> <li>• Pericles’ speech in Book 1 sets out the basic features of his strategy: full use of Athenian naval supremacy and a defensive policy on land – all based on a strongly fortified Athens</li> <li>• <b>However</b>, Pericles’ speech over the war-dead is a departure from the emphasis on self-interest, as it makes aesthetic and spiritual judgements about Athenian life versus Spartan. These are separate from his study of the workings of political power.</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
3	<p><b>“Polybius’ contribution to the thinking on historical causation is significant.” Do you agree?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Polybius analyses how Rome became so powerful so quickly after Hannibal’s defeat</li> <li>• He traces the wars and alliances with Alexander’s successors through to the destruction of Carthage and the seizure of Greece</li> <li>• Systematic analysis of <u>cause</u>, <u>pretext</u> and <u>beginning</u> of Alexander’s invasion of Asia</li> <li>• Polybius treats analysis like a physician</li> <li>• Polybius annihilates his competitors’ views of cause</li> <li>• His analysis of the 2<sup>nd</sup> Punic War distinguishes three causes: examples</li> <li>• Hamilear’s hatred of Rome is traced as a cause of Hannibal’s undying enmity</li> <li>• Hannibal made ‘groundless pretexts’ for attacking Saguntum</li> <li>• Other historians not analytical. Polybius says they wrote ‘the gossip of the barber’s shop’.</li> <li>• The argument for the just invasion of Saguntum rests on four treaties. The taking of Sardinia after the fourth treaty led to Carthage’s resentment, which increased when she was forbidden to spread beyond the Ebro</li> <li>• ‘Statesmen must know the past’ – true nature of policies – ‘why, how and for what purpose?’</li> <li>• Must consider consequences, circumstances and causes</li> <li>• The line is 1<sup>st</sup> Punic War, - Hannibal’s War – Philip’s War – Antiochus’ War.</li> <li>• Polybius avoids episodic history: synoptics avoids the need to consider divine intervention!</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
4	<p><b>Both Livy and Tacitus intended their works to be read aloud. Which of the two historians would have held your attention more and why?</b></p> <p>Valid points</p> <p><b>LIVY</b></p> <ul style="list-style-type: none"> <li>• Aims in his speeches to demonstrate that mental and moral qualities have a decisive impact on events – examples</li> <li>• He engages the reader in the attitudes and decisions of the participants at critical junctures</li> <li>• In his speeches, he often analyses the state of mind of troops, commanders and individuals</li> <li>• His technique of ‘divided description’ eg in the destruction of Alba or Saguntum, shows the experience of different groups graphically</li> <li>• Psychological portrait of Hannibal in Book 21 is gripping</li> <li>• Descriptions of lead-up to battle eg Trasimenus and Trebbia are full of suspense, with asides on the flaws and qualities of the adversaries</li> <li>• Recounting of legends in Book 1 is skilful with human interest, pathos and climax well expressed</li> </ul> <p><b>TACITUS</b></p> <ul style="list-style-type: none"> <li>• Very dramatic style, full of contrasts in close proximity-examples</li> <li>• Bitter criticisms voiced through short epigrams-examples</li> <li>• Emotional effects aiming at pathos and tragedy</li> <li>• Portraits of monsters and of good people mercilessly harried</li> <li>• Tiberius the arch hypocrite (according to Tacitus), unjust, sensual, ruthless and suspicious</li> <li>• Characters larger than life: Tiberius and Livia as evil demons versus Germanicus brilliant general with noble motives</li> <li>• Speeches during the mutinies in Germany by Germanicus and Arminius are models of audience involvement</li> <li>• Pictorial evocation of the great fire, or of the murder of Agrippina</li> </ul>	50	

**SECTION B—INDIVIDUAL AND COMMUNITY**

Question	Expected Answer/s	Max Mark	Additional Guidance
5	<p><b>“Those protections for individual citizens which characterise many modern societies are wholly absent in the systems of societal organisation advocated by Plato, Aristotle and Cicero.”</b>  <b>Is this a fair assessment?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Arguments in this question may vary in their conclusions. Provided there is relevant supporting evidence, full credit should be given</li> <li>• This is a demanding question, to answer which successfully, candidates will have to show that they understand the nature of the relationship between the rights of the individual in a state and the need for a structure within that same state</li> <li>• Candidates should show awareness that of the schemes of societal organisation advocated only that of Cicero offers practical solutions, perhaps because he was a politician</li> <li>• Both Aristotle and Plato believe in the state as the core round which a society is built</li> <li>• Plato’s state, in particular, requires its citizens to adapt to the structures of the state</li> <li>• Aristotle’s state is based on a constitution which sets out the duties and responsibilities of all citizens</li> <li>• Answers should avoid the trap of simplistic conclusions, as Aristotle can seem authoritarian at times and Plato is too astute to allow his system to be branded a tyranny</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
6	<p><b>“Any society which lacks the capacity for social mobility must, necessarily, wither.” How much does this view reflect a fatal flaw in the sort of society Plato advocates in the <i>Republic</i>?</b></p> <p>Valid Points</p> <ul style="list-style-type: none"> <li>• There is an element in Plato’s advocacy of the primacy of the state which seems to override the needs and rights of individuals</li> <li>• This is linked to his inability to see the advantages of social mobility</li> <li>• He seems to regard the changes resulting from social mobility as undesirable</li> <li>• This thinking is reflected in the operation of the education system</li> <li>• All of Plato’s focus is on providing good leaders for the state</li> <li>• Any other relevant points</li> </ul>	50	
7	<p><b>What are Aristotle’s views, as expressed in the <i>Politics</i>, concerning the main obligations of the individual in society? Do you think he is right?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Strong emphasis by Aristotle on the duties of a citizen</li> <li>• Aristotle supports the idea of a constitution</li> <li>• Strong emphasis by Aristotle on the importance of education – he regards education as liberating</li> <li>• Rights for the individual seen as helping to establish stability and so create political and social cohesion</li> <li>• Aristotle reluctant to allow anyone to opt out of the state</li> <li>• Some opportunities for social mobility</li> <li>• Candidates need to be aware that there was little sympathy in the classical world for individuals to ‘go it alone’. Opting out was not acceptable.</li> <li>• The interdependence of the citizen body was seen as not only desirable but necessary</li> <li>• Answers need an assessment of whether he is right</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
8	<p><b>“Cicero’s proposals in <i>On Duties</i> serve only to emphasise his natural conservatism and his reluctance to promote a fairer society.”</b>  <b>Does this seem to you a reasonable view?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Cicero believes that man needs human contact to flourish</li> <li>• He advocates the idea of mutual support</li> <li>• He supports limitations on the freedom of action of the ruling elite</li> <li>• He repeatedly emphasises the importance of freedom of speech</li> <li>• He believes in the interaction of ideas</li> <li>• His views on individual freedoms have a subtlety about them</li> <li>• He understands that change is needed to regenerate social systems</li> <li>• His political experiences have led him to understand what is achievable</li> <li>• He understands too what is right and what is wrong – note his views on tyrannicide</li> </ul>	50	

## SECTION C – Heroes and Heroism

Question	Expected Answer/s	Max Mark	Additional Guidance
9	<p><b>“There is no moral basis for calling Achilles a hero. He exemplifies uncontrollable anger, boundless self-regard and little else.” Is this a fair assessment of Achilles in the <i>Iliad</i>?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• This is clearly capable of being argued from either point of view provided the argument is supported by relevant evidence</li> <li>• Achilles refuses to fight after Agamemnon takes a captured woman, Briseis, from him, even though Agamemnon, as High King, has the right to do so</li> <li>• On the other hand Achilles feels insulted, claims to love the woman and has the support of his mother Thetis</li> <li>• Achilles prays for the Trojans to gain an advantage over the Greeks</li> <li>• This is what happens and many Greeks are killed</li> <li>• He rejoins the battle only after Hector kills his close friend Patrocles and strips him of Achilles’ armour</li> <li>• His rage is so great (even greater than fate) that Zeus sends the gods to restrain him</li> <li>• He only defeats Hector with the aid of Athene</li> <li>• He refuses the dying Hector’s request for honourable burial</li> <li>• He dies after being hit by an arrow fired by Paris</li> <li>• The number of Trojans and their allies killed by Achilles seems enormous – he is a ruthless killing machine</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
10	<p><b>What qualities does Aeneas display in his relationship with Dido in Virgil's <i>Aeneid</i>? Do you think Roman readers of the <i>Aeneid</i> would have approved of his behaviour? Give reasons for your answer.</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Many of the readers in Virgil's time will have seen similarities between Dido and Cleopatra – a hate figure in Augustan propaganda</li> <li>• Cleopatra was stigmatised as the corruptor of Julius Caesar and Mark Antony</li> <li>• Dido could be regarded as corrupting Aeneas and diverting him from his mission</li> <li>• The mission – to found a new city in Italy – is vital as it will provide the seed from which Rome will grow</li> <li>• Aeneas forgets this duty under the influence of Cupid's arrow</li> <li>• The unnatural atmosphere and the dark rituals detailed by Virgil are intended to reflect the unnatural aspect of the love affair</li> <li>• When Aeneas is visited by Mercury and reminded of his divine mission, he realises he must leave Dido</li> <li>• He is unwise and possibly cowardly to think of leaving without telling the queen</li> <li>• In despair she kills herself with the sword he gave her and on the bed they shared</li> <li>• While a Roman reader would have applauded Aeneas' decision to do his duty, a modern reader will be more likely to see Dido as the victim of Aeneas' selfishness</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
11	<p><b>“Trojan Women is one of the few pieces of classical literature to reflect the reality of women’s shameful treatment at the hands of men.” To what extent do you think this statement is true?</b></p> <ul style="list-style-type: none"> <li>• Trojan women ‘assigned by lottery as slaves’</li> <li>• Polyxena sacrificed at the tomb of Achilles</li> <li>• Cassandra to be raped by Agamemnon</li> <li>• Cassandra dragged from sanctuary by Aias</li> <li>• Hecuba’s despair</li> <li>• ‘ultimate agony’</li> <li>• Families broke up</li> <li>• The feeling of loathing towards Helen</li> <li>• Suicidal feelings</li> <li>• Andromache’s dialogue with Hecuba</li> <li>• News of Polyxena’s fate</li> <li>• False hope Astyanax may grow up ‘to light new hope for Troy’</li> </ul>	50	
12	<p><b>“There is nothing to inspire us in any of the classical heroes, and definitely no leadership qualities.” Give reasons why you agree or disagree with this statement.</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Good answers will show a balanced viewpoint that all the classical heroes display both good and bad features, at least to modern readers</li> <li>• Consideration should be given to the qualities of a selection of heroes including Achilles, Agamemnon, Odysseus and Aeneas</li> <li>• There should be an evaluation of the qualities of the characters chosen</li> <li>• There should also be a comparative element to the answer, with the contrast between the Greek and Roman views of heroism a possible focus of attention</li> </ul>	50	

## SECTION D – Comedy, Satire and Society

Question	Expected Answer/s	Max Mark	Additional Guidance
13	<p><b>Important political and social issues are raised in the plays of Aristophanes. Compare the impact of such issues in <i>Knights</i> and <i>Assemblywomen</i> on the audiences.</b></p> <p>Valid points</p> <p><b><u>Knights</u></b></p> <ul style="list-style-type: none"> <li>• Bribery of Assembly by demagogues like Cleon would be a live issue in 424 BC. Examples</li> <li>• The replacement by Cleon of a successful general like Demosthenes when he was about to take Sphacteria, would have been controversial</li> <li>• Impact of humour on audience: eg ‘baking a Pylos-cake’; sausage-seller is illiterate scum but he gets elected</li> <li>• The Knights were ‘middle-class’ and this makes the political message a conservative one.</li> <li>• Bribery contest between Paphlagonian and Sausage Seller would remind audience of the perks they had been offered by politicians</li> <li>• Social evil of payment for jury service</li> <li>• When the people are ‘boiled young again’ there will be no more law-courts, corruption, or string-pulling. This tells us these issues were topical and there was debate about them.</li> </ul> <p><b><u>Assemblywomen</u></b></p> <ul style="list-style-type: none"> <li>• By 391 BC democracy had suffered many blows, and the farce of women ruling was maybe not so far-fetched</li> <li>• The communist idea of equal shares for all has analogies with ideas in Plato. These notions were current, eg children held in common</li> <li>• The communist ideal is shattered by the ‘citizen’ who wants to wait and see what everyone else will offer to share.</li> <li>• The sheer uproariousness of the humour in this play, as well as the long coda in which the hags compete for the handsome youth, take away from any serious message.</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
14	<p><b>“Be careful what you wish for. You might get it!”</b>  <b>What does Horace have to say about this warning in his <i>Satires</i>? Does he himself never want anything he should not want?</b></p> <p>Valid points</p> <ul style="list-style-type: none"> <li>• Discontent was a common theme of philosophers. Greed and love of money lead to worry and even violent death. Compare Satire 1.1. Horace seeks moderation in all things.</li> <li>• Ethics of Satire 1.2 are mean, but free from hypocrisy: “wish for what is least dangerous in love affairs.”</li> <li>• In Satire 1.6 Horace shows some hypocrisy as he attacks ambition. The fact is that he has achieved some success by winning Maecenas’ friendship. His let-out is that “friends recommended him.”</li> <li>• It was his father’s moral training and Maecenas’ generosity which made Horace’s freedom possible</li> <li>• In Satire 2.2 : “don’t crave excessive indulgence”; “the moderate man can enjoy treats and withstand crises better”</li> <li>• In Satire 2.6 the fable of the Two Mice shows the danger of excessive desire</li> <li>• In Satire 2.7 Horace is shown as inconsistent in the eyes of his slave Davus. Horace does like luxurious food and only avoids adultery because of its risks.</li> <li>• A good answer should provide evidence from several satires and point to an inconsistency which Horace himself hints at.</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
15	<p><b>In what ways does Juvenal show that newly-rich people and incomers threaten the traditional class structure of Roman society?</b></p> <ul style="list-style-type: none"> <li>• Racism and snobbery in attacks on freedmen, upstart-millionaires, Greeks and Egyptians. They were subverting the old class system. Examples</li> <li>• Informers were threatening political freedom</li> <li>• Gigolos, pimps and poisoners were threatening marriage</li> <li>• Patronus-cliens relationship causes greed, arrogance and self abasement. Examples from dinner-party satires.</li> <li>• Will-hunters cause envy, arrogance, pride and sloth to grow.</li> <li>• Un-Roman Romans are Juvenal's problem in Satire 3. Note Juvenal's snobbery: he seems to wish for the old Roman ways, but is content with the imperial system. His problem is that he can no longer rely on the benefits of imperial patronage because of the 'nouveau riche'</li> <li>• The corruption of the upper classes in Satire 8 Examples of their loss of 'true nobility'</li> <li>• A good answer should mention the ambiguity in Juvenal's 'message'.</li> </ul>	50	

Question	Expected Answer/s	Max Mark	Additional Guidance
16	<p><b>By examining Aristophanes and Juvenal, compare them for their effectiveness in recommending improvements. Which of them do you feel has more to offer in modern times?</b></p> <p>Valid points</p> <p><b><u>Aristophanes</u></b></p> <ul style="list-style-type: none"> <li>• He reflects real issues of public and audience concern, eg corruption of politicians, obsession of generals with war, declining standards of morality in public life – always with humour. Examples</li> <li>• He comments on futility and misery of war. Examples</li> <li>• He comments lyrically and passionately on the benefits of peace. Examples</li> <li>• Scandal of expense claims and exemptions from fighting brought to public notice with humour. Examples</li> <li>• Any of the above, relevant to modern life.</li> <li>• Candidates should select from at least three plays for a good answer.</li> </ul> <p><b><u>Juvenal</u></b></p> <ul style="list-style-type: none"> <li>• His training in the rhetorical school and his indignation make him exaggerate. Examples</li> <li>• He is often xenophobic and snobbish-examples</li> <li>• Juvenal’s approach to any social problem is basically one of static conservatism – he does not suggest abolishing the patronus-cliens system. Examples</li> <li>• <b><u>However</u></b> his bitter lampoons on vice in eg Satires 6 and 9 are cinematographic in effect and emphasise the ridiculous side of vice in an unforgettable way. Examples</li> <li>• Unreality of his suggestion to leave the city in Satire 3, because of parvenus and upstarts</li> <li>• Note his sensible recommendations for moderation in wants/desires from the later satires – examples.</li> <li>• A good answer should treat both the earlier and later satires.</li> <li>• Relevant comments on the usefulness of any of the above to the present-day</li> </ul>	50	

[END OF MARKING INSTRUCTIONS]