National Qualifications 2026

X815/77/11 Classical Studies

FRIDAY, 22 MAY
9:00 AM – 12:00 NOON

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.

You must leave your answer booklet on your desk; if you do not, you could lose all the marks for this paper.

Qualifications Scotland
Teisteanasan Alba

X8157711

B/QS
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MARKS

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 Herodotus, 1. 1–4

> According to learned Persians, it was the Phoenicians who caused the conflict. The Phoenicians once came to Argos and captured the king's daughter, Io, and some others. The Phoenicians took them on to their ship and sailed away for Egypt. According to the Persians, that is how Io came to Egypt (the Greek version is different), and that was the original crime. Later, some Greeks landed at Tyre in Phoenicia and abducted the king's daughter, Europa. So far, the scores were even, but then, according to the Persians, the Greeks were responsible for a second crime. They sailed to Aea in Colchis, and they abducted the king's daughter, Medea. Two generations later, the Persians say, Alexander the son of Priam heard about this and decided to steal himself a wife from Greece — Helen. Now, so far it had only been a matter of abducting women from one another, but the Greeks were basically responsible for the next step, the Persians say, since they took the initiative and launched a military strike against Asia before the Asians could do it against Europe. Ever since then, the Persians have regarded the Greeks as their enemies. They think of Asia and the non-Greek peoples living there as their own, but regard Europe and the Greeks as separate from themselves.

1. In what ways does Herodotus' account of the origins of the conflict between Greeks and Persians use aspects of both myth and history? **10**

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

Part A — Classical literature (continued)

Source B Thucydides, 8. 89

> The members of the oligarchic movement had felt uneasy for some time, and they would gladly have abandoned the whole business if there was any safe way out. They were already beginning to group together and share their criticisms of the state of affairs, thinking they should move away from an extreme oligarchy, and instead make the Five Thousand a reality rather than a pretence and establish a constitution of greater equality. This was the phrase they used as a political smokescreen, but in fact most of them harboured private ambitions and fell into the syndrome which is characteristically fatal to an oligarchy succeeding a democracy. From the very first day oligarchic rulers disregard equality, and they all think they deserve unquestioned first place: whereas in a democracy the result of an election is easier to bear when the loser can console himself with the thought that he was not competing with his equals. What most clearly influenced them was the strong position of Alcibiades at Samos and their own belief that the oligarchy could not last: so, each of them was manoeuvring to establish his own claims as the foremost champion of the people.

2. To what extent does this description of changes in government allow Thucydides to present political views? **10**

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

[Turn over

Part A — Classical literature (continued)

Source C Livy, *Praefatio*, 3–11

> Countless other historians have written about the greatest nation in the world, and it may be that I shall pass unnoticed amongst them; if so, I must comfort myself with the greatness and splendour of my rivals, whose work will rob my own of recognition. I invite the reader's attention to the much more serious consideration of the kind of lives our ancestors lived, and the ways in which Rome's power was first acquired and subsequently expanded, both through politics and war. I would then invite the reader to trace our moral decline, from the shaking of the foundations as the old teaching was allowed to lapse, then the rapidly increasing disintegration, then the final collapse of the Republic, and the dark dawning of our modern day. The study of history is the best medicine for a sick mind; for in history, you have a record of the infinite variety of human experience plainly set out for all to see; and in that record you can find for yourself and your country both examples and warnings. I hope my passion for Rome's past has not impaired my judgement; for I do honestly believe that no country has ever been greater or purer than ours or richer in good citizens and noble deeds.

Source D Tacitus, *Annals*, 1.1

> When Rome was first a city, its rulers were kings. Then Lucius Junius Brutus created the consulship and free Republican institutions in general. Dictatorships were assumed in emergencies. A Council of Ten did not last more than two years; and then there was a short-lived arrangement by which senior army officers possessed consular authority. Subsequently Cinna and Sulla set up autocracies, but they too were brief. Soon Pompey and Crassus acquired predominant positions but rapidly lost them to Caesar. Augustus found the whole state exhausted by internal dissensions and established over it a personal regime known as the Principate. Famous writers have recorded Rome's early glories and disasters. The Augustan Age, too, had its distinguished historians. But then the rising tide of flattery exercised a deterrent effect. The reigns of Tiberius, Gaius, Claudius, and Nero were described during their lifetimes in fictitious terms, for fear of the consequences; whereas the accounts written after their deaths were influenced by still raging animosities. So, I have decided to say a little about Augustus, with special attention to his last period, and then go on to the reign of Tiberius and what followed. I shall write without indignation or partisanship: in my case the customary incentives to these are lacking.

3. Compare the attitudes of Livy and Tacitus towards writing and studying history. **15**

Refer to **Sources C**, **D** and your own knowledge.

Part A — Classical literature (continued)

Source E from a university textbook, 21st century

> Is it the case that professional historians believe that they are writing a historical narrative as an accurate record of real events in the past? It seems unlikely since they are influenced by individual aims and opinions. Every historian is aware of the complexity of historical facts and the challenges of making them into a clear story. They have to figure out how to weave together the facts they 'discover' into a more or less unified narrative. What might appear to a reader as a straightforward historical tale is often not, but the result of a series of purposeful choices by the historian about what facts to include, how to arrange them and where to start and end the story.

4. Compare these modern views about writing history with Livy's approach in Book 1. **15**
Refer to **Source E** and your own knowledge.

[Turn over

MARKS

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. 'Herodotus' approach to evidence in Book 7 reflects his commitment to recording diverse sources and perspectives.'

How valid is this statement? **25**

Refer to Book 7 of Herodotus, and your own knowledge.

6. 'Thucydides is at his most pessimistic about democracy when presenting the events around the Sicilian Expedition.'

Discuss, with reference to Book 7 of Thucydides, and your own knowledge. **25**

7. 'Polybius uses the history of the Punic Wars to illustrate the dangers of ambition.'

Discuss, with reference to Book 3 of Polybius, and your own knowledge. **25**

8. 'Tacitus' portrayal of Nero is biased because of his view that the emperor was a tyrant.'

How valid is this statement? **25**

Refer to Book 14 of the *Annals*, and your own knowledge.

[Turn over for next question

DO NOT WRITE ON THIS PAGE

MARKS

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 Cicero, *On Duties*, 2. 41–42

> It seems to me that not only among the Persians (as Herodotus tells us) but also among our ancestors, kings of good moral character were chosen so the people might be able to enjoy justice. For when the multitude was oppressed by the classes who controlled the wealth, they tried to seek support from someone of outstanding virtue, someone who might shield them from abuses; and by establishing equal justice, such a man would hold the highest and lowest classes in society to a uniform rule of law. The reason for establishing laws and the reason for establishing kingdoms was thus the same. Law is always sought for the sake of equity: otherwise, there would be no law. When the multitude was following the guidance of one just and good man, they were satisfied with that; but when the option was not available, laws were invented which would speak consistently to both the individual and the group in one clear voice. It can be seen from this, then, that in the selection of leaders, it was customary for men to be chosen who had, in the public's opinion, a great reputation for justice. If joined to this the men also possessed good judgement, then there was nothing under such leadership that men might think was beyond their capabilities.

9. In what ways does Cicero show the importance of moral character in rulers and lawmakers? **10**

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

Part A — Classical literature (continued)

Source B Plato, *Republic*, 5. 456e–457a

Socrates asked, 'Is there anything better for a city than that the best possible men and women should exist in it?'

'No, there is not,' replied Glaucon.

'And,' Socrates continued, 'that is what musical and physical training, employed as we have described it, will achieve?'

'Of course,' answered Glaucon.

'So,' continued Socrates, 'the law we were proposing was not only possible, but also best for a city. The female guardians must clothe themselves in virtue instead of cloaks. They must share in warfare and whatever else guarding the city involves and do nothing else. But within these areas, the women must be assigned lighter tasks than the men because women are weaker. And the man who laughs at the sight of women engaged in training unclothed knows nothing it seems, about what he is laughing at or why he is laughing. For it is, and always will be, the finest saying that what is beneficial is beautiful.'

'Absolutely,' agreed Glaucon.

'May we claim, then,' Socrates said, 'that in our discussion of the law about women that we are not altogether swept away when we declare that our male and female guardians must share all their pursuits, and this is both viable and beneficial.'

10. To what extent does Plato's discussion of education show that women should be given equality with men? **10**

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

[Turn over

Part A — Classical literature (continued)

Source C Plato, *Republic*, 3. 416d–417b

> 'First,' said Socrates, 'none of them should possess any private property that is not wholly necessary. Second, none should have living quarters or storerooms that are not open for all to enter at will. They should receive provisions from the other citizens like wages for temperate and courageous men, who are warrior-athletes. The amount should be fixed so that there is neither a shortfall nor a surplus at the end of the year. They should have common dining halls to go to and should live together like soldiers in a camp. We will tell them that they have gold and silver of a divine sort in their souls as a permanent gift from the gods and have no need of physical gold in addition. Many impious deeds have been done for the sake of money. No, they alone among the city's population are forbidden to handle or even touch gold and silver. They must not be under the same roof as these metals, wear them as jewellery, or drink from gold or silver goblets. But if they acquire private land, houses, and money themselves, they will be household managers and farmers instead of guardians — hostile masters of the other citizens instead of their allies. They will spend their whole lives hating and being hated, plotting and being plotted against.'

Source D Aristotle, *Politics*, 2. 1260b–1261a

> And first let us examine the various theories of a perfect state. Our purpose is to consider what form of political community is best of all for those who are most able to realise their ideal of life. We must therefore examine not only this but other constitutions, both such as actually exist in well-governed states, and any theoretical forms which are held in esteem, so that what is good and useful may be brought to light. And let no one suppose that we are anxious to make a display of fine compelling argument like a sophist at any cost: we can only undertake this enquiry because all the constitutions which now exist are faulty. We will begin with the natural beginning of the subject. The members of a state must either share all things in common or share some things in common. That they should have nothing in common is clearly impossible, for the constitution is a community, and must at any rate have a common place — one city will be in one place, and the citizens are those who share in that one city. But should a well-ordered state have all things shared in common as far as possible, or some only and not others?

11. Compare Plato's and Aristotle's opinions on property and equality. **15**

Refer to **Sources C**, **D** and your own knowledge.

Part A — Classical literature (continued)

Source E from an online article, 2024

> The legal status of citizenship may be conferred at birth, or, in some states, obtained through 'naturalisation'. In wealthy liberal democratic states citizenship also brings with it rights to vote, rights to welfare, education or healthcare etc. In this formal sense, citizenship acquisition for oneself or one's children is seen as principally related to migrants. However, it is important to recognise that citizenship is more generally about individuals' relations to the state and to each other. Some people have emphasised the relation between citizenship and political participation such as voting, engagement in civil society and other forms of political mobilisation. As well as a legal status, citizenship can also indicate a subjective feeling of identity and responsibilities to each other and the state. This also points to the complex and often assumed relationship between citizenship and belonging to 'the nation'.

12. Compare this modern view with Aristotle's ideas about citizenship in *Politics*. **15**
Refer to **Source E** and your own knowledge.

[Turn over

MARKS

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. 'According to Plato's *Republic*, censorship is essential for an effective education system.'

How valid is this statement? **25**

Refer to Plato's *Republic*, and your own knowledge.

14. 'In *Politics*, Aristotle effectively illustrates the strengths and weaknesses of undemocratic forms of government.'

Discuss, with reference to Aristotle's *Politics*, and your own knowledge. **25**

15. 'The practical examples discussed in Book 3 of Cicero's *On Duties* give a coherent view of honourable action.'

How valid is this statement? **25**

Refer to Book 3 of Cicero's *On Duties*, and your own knowledge.

16. 'In *Politics* and *On Duties* Aristotle and Cicero agree about the type of behaviour which can destabilise a state.'

Discuss, with reference to Aristotle's *Politics* and Cicero's *On Duties*, and your own knowledge. **25**

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MARKS

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. 225–270

> 'Who are these banqueters?' said Athena, 'And what is the occasion? A drinking party, or a wedding-feast? They look so arrogant and self-indulgent, making themselves at home. A wise observer would surely disapprove of how they act.'
>
> Telemachus said moodily, 'My friend, there was once a time when this house was doing well, our future bright, when my father was still at home. I do not weep only for him. The gods have given me so many other troubles. All the chiefs of Zacynthus, Dulichium, and local lords from rocky Ithaca, are courting Mother, wasting our whole house. She does not turn these awful Suitors down, nor can she end the courting. They keep eating, spoiling my house — and soon, they will kill me!'
>
> Athena said in outrage, 'This is monstrous! You need Odysseus to come back home and lay his hands on all those shameless Suitors! If only he would come here now and stand right at the gates, with two spears in his hands, wearing shield and helmet, as when I first saw him! May Odysseus come meet the Suitors with that urge to kill! A bitter courtship and short life for them! But whether he comes home to take revenge, or not, is with the gods. You must consider how best to drive these Suitors from your house.'

17. In what ways does this conversation between Telemachus and Athena in disguise illustrate the moral values of the heroic society in the *Odyssey*? **10**

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

Part A — Classical literature (continued)

Source B Ovid, *Heroides*, 3. 83–138

> Agamemnon's anger has vanished, and Greece is at your feet; at last all has been subdued by you except your anger. So why does Hector harass the Greek lines? Take up your bright armour!
>
> The Greeks think you mourn, but you are making music, and a gentle woman holds you in her warm embrace. Why won't you fight? Because to fight is a risk while a lyre and Venus at night bring delight. It is safer to lie on your couch holding some woman close to you, plucking at a lyre, rather than taking into your hands the massive shield and the sharpened spear, and putting upon your hair the weight of a helmet made for war. Once great deeds rather than safety pleased you most and the glory of battle was sweet. Was this merely a trick to win me captive when you won the glory of my land? By the gods, it cannot be. May your great spear fly into Hector's side.
>
> Though cruel and more savage than your mother's waves, my tears and my silence will crush you. Be decent toward me, brave Achilles, do not torture poor Briseis with delay. With me in your tent you can take up arms and make your father in his old age proud. Take me back, return to the battlefield.

18. To what extent does Briseis' criticism of Achilles portray him as an anti-hero? **10**

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

[Turn over

Part A — Classical literature (continued)

Source C Homer, *Iliad*, 22. 303–353

Hector said, 'Now my doom has come at last. But never let me die without a struggle and without glory. Let me achieve some greatness and be known to people in the days to come.'

Hector drew his sharp sword and swooped.

As Hector lunged forward, Achilles drove his spear in.

Hector fell to the dust, and Achilles gloated above him.

'Hector, I suppose after you killed Patroclus, you thought you were safe. Fool! Far from him was a mightier man, me who has caused your death. The dogs and birds will mutilate and shame you, but the Greeks will bury Patroclus with proper funeral honours.'

Powerless, Hector replied, 'I beg you, by your life, your knees, your parents, don't let dogs devour me by your ships. Accept the bronze and gold, the lavish gifts my noble parents will offer you, and give my body back. Let me go home, so that the Trojan men and their wives may grant me my right in death — a funeral pyre.'

Swift-footed Achilles scowled and said, 'Dog, do not beg or speak of knees or parents. No one can save your body from the dogs, not even if they bring me a ransom. Nor will your own mother ever lay you out properly upon a funeral pyre and mourn and grieve for you.'

Source D Euripides, *Trojan Women*, 365–405

CASSANDRA: I'll explain how Troy is better off than all those Greeks. The Greeks destroyed thousands of men, because of just one woman, Helen: one man's passion. Their clever general killed the child he loved, for enemies he hated! When they arrived here, they died and died, and not in defence of their own land. Those killed in war never got to see their children, nor be wrapped in funeral shrouds by their own wives. They lie in a foreign land.

As for the Trojans: well, first they won glory by dying for their country. If the spear took them, their kinsmen brought their corpses home. The earth of home holds safe their bodies, buried properly, by the hands of those that loved them.

I know you mourn for Hector: but now hear the truth. He's dead and gone, but he's a hero. The Greek invasion gave him this great name. His courage would still be unknown, if they had stayed in Greece. If Paris hadn't taken Helen, he'd have some unknown wife at home!

Sensible people should not wish for war, but if it comes, be noble in defeat. That saves us from disgrace and wins us glory. So, Mother, do not pity Troy, or me for my new 'husband', since I shall destroy my enemy, and yours, by marrying Agamemnon.

19. Compare the experiences of heroes in war in these extracts. **15**

Refer to **Sources C**, **D** and your own knowledge.

Part A — Classical literature (continued)

Source E from an online news article, 21st century

> Heroism is the best in human nature, an ideal we can all aspire to. Heroism is acting courageously on behalf of strangers and at some risk to oneself — not just to life or limb, but perhaps to one's family or social standing. Typically, it's been attributed to people who have lived lives dedicated to a cause or it's been attributed to the single heroic act. Heroism is situational — it's the moment that calls for the hero, not the hero that makes the situation. And the opportunity to act heroically may never come in a lifetime. Heroes are not special people, but they do manage to get past the psychology that would stop other people from acting.

20. Compare this modern view of heroism to the heroism of Aeneas in Virgil's *Aeneid*. **15**
Refer to **Source E** and your own knowledge.

[Turn over

MARKS

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. 'In Euripides' *Trojan Women*, the Greek and Trojan men may be heroes but only the women are role models.'

How valid is this statement? **25**

Refer to Euripides' *Trojan Women*, and your own knowledge.

22. 'Respect for the custom of hospitality is a very important aspect of heroism in the *Odyssey*.'

Discuss, with reference to Homer's *Odyssey*, and your own knowledge. **25**

23. 'Because of the way he treats Dido, Aeneas' morality can be questioned more in Ovid's *Heroides* 7 than in Virgil's *Aeneid*.'

How valid is this statement? **25**

Refer to Ovid's *Heroides* 7, and Virgil's *Aeneid*, and your own knowledge.

24. 'Homer's *Iliad* shows us that classical heroes do not value the opinions and feelings of women.'

Discuss, with reference to Homer's *Iliad*, and your own knowledge. **25**

[Turn over for next question

DO NOT WRITE ON THIS PAGE

MARKS

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, *Assembly Women*, 441–464

Chremes: Women, he says, are creatures bursting with intelligence, skills and darned good at making money. And they don't let out what happens at their secret festivals, the way you and I, when we're on the Council, leak state secrets.

Blepyrus: By Hermes, he's right there!

Chremes: And then, he says: when they lend things to each other — clothes, jewellery, money, drinking bowls — it's just between themselves: they don't insist on witnesses being present; but the loans are always returned, they don't avoid paying up, the way most of us do.

Blepyrus: True enough.

Chremes: No informing, no prosecuting, no conspiring to overthrow the democracy — oh he went on and on about women, it seems they have no vices at all, only virtues.

Blepyrus: What was decided?

Chremes: They voted to hand over control to the women. The general feeling was this was the only method that hadn't been tried.

Blepyrus: Does that mean that the women have now been given all the jobs men used to do? My wife will sit on juries instead of me?

Chremes: Yes, and she'll have to maintain the family, instead of you.

Blepyrus: And stagger out of bed in the early morning, instead of me?

Chremes: That's right, those are going to be the women's jobs from now on.

25. In what ways does the conversation between Blepyrus and Chremes in *Assembly Women* give an insight into the roles of men and women in Athenian society? **10**

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

Part A — Classical literature (continued)

Source B Juvenal, *Satires*, 3. 21–60

> 'There is no room in the city for respectable skills,' Umbricius began, 'and no reward for one's efforts. Today my means are less than yesterday; come tomorrow, they will be further reduced. So, I'm going to make for the coast, to the place where Daedalus laid aside his weary wings. So farewell Rome, I leave you to men who by swearing black is white find it easy to land contracts for temples, swamp-drainage, funeral services, the lot — then pocket the profit and fraudulently file their petition in bankruptcy. These men used to be busking in the provinces, now they are funding gladiatorial fights; such men Fortune has raised from the gutter and made Top People. I'm a hopeless liar; if a book is bad, I cannot praise it; the stars in the sky mean nothing to me; I'm neither willing nor able to promise a father's death; I've never meddled with frog's guts. Others can carry adulterers' gifts to wives. I won't help people steal and so no governor will take me on his staff: I'm useless. If Verres promotes a man, then he has hold over him: no price is worth the fear of a powerful friend.'

26. To what extent does Juvenal see corruption as a reason for leaving the city of Rome? **10**

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

[Turn over

Part A — Classical literature (continued)

Source C Aristophanes, *Clouds*, 80–125

Strepsiades: Darling boy, Pheidippides!

Pheidippides: What is it dad?

Strepsiades: I want you to hug me. Do you love me?

Pheidippides: Ok, there you are. And yes, by Poseidon here, lord of horses, I love you.

Strepsiades: No, not by Poseidon, he's the god that's brought me all this trouble. My boy, if you really love me, will you do something for me? Will you go to the school I suggest. Will you?

Pheidippides: I will.

Strepsiades: That door over there is a Thinkery for intellectual souls. If you pay them, they can teach you how to win a case whether you're in the right or not. I beg of you — go study with them. They have two Arguments in there, Right and Wrong, — and Wrong can always win its case even when justice is against it. If you can learn this argument, then I won't need to pay these debts I have because of you.

Pheidippides: Yecch! I know the villains, bare-faced, pale-footed quacks like Socrates. I'll not go, not if you gave me all the riches in the world. I'm not going to do it.

Strepsiades: Then you'll never eat anything of mine again. I'll throw you out of my house!

Pheidippides: I'm going back inside, and I couldn't care less what you say!

Source D Horace, *Satires*, 1.6. 65–88

Yet if my faults are not too serious, if my nature, apart from such flaws, in other respects is sound, if no-one can fairly accuse me of greed or meanness or low morals, if my life is clean and above reproach, and my friends are fond of me, then the credit is due to my father. He was a poor man with a few scraggy acres, yet he wouldn't send me to Flavius' school where important boys, the sons of important officers, would go. Instead, he courageously took his boy to Rome, to be taught the skills which any knight or senator would have his own children taught. Anyone who noticed my clothes and the servants in attendance would have assumed that the money for these items came from the family coffers. My father himself, who was a most impeccable guardian, went with me to all my classes. In short, he preserved my innocence. He wasn't worried that someone might fault him later if I became, like him, a broker, and didn't make much money; nor would I have complained. As it is, I owe him all the more respect and gratitude.

27. Compare the ways in which fathers show ambition for their sons' futures in these texts from Aristophanes and Horace. **15**

Refer to **Sources C**, **D** and your own knowledge.

Part A — Classical literature (continued)

Source E from an online article on modern conflict, 21st century

> The effects of war are widespread, they affect all parties involved and can be long-term. Soldiers experience war differently to civilians and at times women take over the jobs left empty by the men away fighting. Everyday activities of a community are disrupted, and property is damaged. The economy can suffer devastating impacts during war. When people become displaced, businesses are affected. Some people look for alternative ways to make money and take advantage or seek to profit from others. Those in charge may decide to direct money to fund war efforts or focus attention on making deals with other nations, perhaps neglecting the wishes of their own citizens.

28. Compare this modern description of the consequences of war with those shown in Aristophanes' *Acharnians* and *Peace*. **15**

Refer to **Sources E** and your own knowledge.

[Turn over

MARKS

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. 'In Aristophanes' *Clouds* and *Assembly Women* the characters are motivated by selfishness rather than higher ideals.'

How valid is this statement? **25**

Refer to the plays of Aristophanes, and your own knowledge.

30. 'Aristophanes' play *Knights* is little more than an attack on Cleon and teaches us nothing about Athenian society and politics.'

Discuss, with reference to Aristophanes' *Knights*, and your own knowledge. **25**

31. 'Luxury and extravagance are not the keys to a happy life.'

How valid is this statement? **25**

Refer to *Satires* of Horace, and your own knowledge.

32. 'Aristophanes was able to make fun of many living people in his comedies: for Juvenal in his *Satires* this was more challenging.'

Discuss, with reference to the works of Aristophanes and Juvenal, and your own knowledge. **25**

[END OF QUESTION PAPER]