



National
Qualifications
2025

X815/77/11

Classical Studies

WEDNESDAY, 28 MAY

1:30 PM – 4:30 PM

Total marks — 100

Choose **ONE** section.

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

AND

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

SECTION 1 — HISTORY AND HISTORIOGRAPHY *page 02*

SECTION 2 — INDIVIDUAL AND COMMUNITY *page 08*

SECTION 3 — HEROES AND HEROISM *page 14*

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

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

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

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



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SECTION 1 — HISTORY AND HISTORIOGRAPHY

Part A — CLASSICAL LITERATURE — 50 marks

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

Study the sources below and attempt the questions which follow.

Source A Tacitus, *Annals*, 14. 63–64

Nero reported in an edict that Octavia had tried to win over the fleet by seducing its commander, and then, nervous about her unfaithfulness, had procured an abortion (the emperor forgot he recently claimed she was sterile). She was then confined on the island of Pandateria. No exiled woman ever earned greater sympathy from those who saw her. Some still remembered the banishment of the elder Agrippina by Tiberius and, more recently, of Julia Livilla by Claudius. Yet they had been mature women with happy memories which could alleviate their present sufferings. But Octavia had virtually died on her wedding day. Her new home had brought her nothing but misery. Poison had removed her father, and very soon her brother. Nero preferred the maid, Poppaea rather than his own wife. So, Octavia had been ruined by the woman who replaced her. Finally came the bitterest of all fates — this accusation. So, this girl, in her twentieth year, was guarded by soldiers. She was hardly a living person anymore — so certain was she of imminent destruction. Yet still she lacked the peace of death. The order for her death arrived a few days later. She protested that she was a wife no longer — Nero's sister only. She invoked the Germanici, the relations she shared with Nero.

1. In what ways does Tacitus use Octavia's downfall to criticise Nero?

10

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

Part A — Classical literature (continued)

Source B Herodotus, *Histories*, 7. 184–186

My estimate of the Persian forces' numbers at this point: first, on board the 1207 ships, there was the original complement drawn from Asia of 241,400 men, allowing for 200 men per ship. Each ship carried, in addition to their native crew, 30 marines — Persians, Medes, and Sacae — who made up an additional complement of 36,210. I shall add on to these two figures the crews of the penteconter, on the assumption that there were more or less 80 men per penteconter. Since there were 3000 of these boats, then there were presumably 240,000 men on board them. So the total naval force drawn from Asia comes to 517,610. There were 1,700,000 in the infantry and 80,000 in the cavalry. I shall also add the Arabian camel-riders and Libyan charioteers, of whom there were 20,000, by my calculations. The total number of men, therefore, from both the fleet and the land army comes to 2,317,610. The Greeks from Thrace and the islands provided 120 ships, with 24,000 men on board. Then 300,000 would be my guess as to the number of men recruited into the land army from Thrace, Paeonia, Chalcidice, Brygia, Pieria, Macedonia, Enienia, Dolopia, Magnesia, Achaea. When all these tens of thousands are added to the figures from Asia, the total number of fighting men comes to 2,641,610.

2. To what extent does this source illustrate Herodotus' methods of calculating the size of the Persian forces?

10

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

[Turn over

Part A — Classical literature (continued)

Source C Thucydides, 7. 84–85

The Athenians were making for the river Assinarus as fast as they could. They thought that if they could only cross this river, they would have some relief from the constant pressure of attacks on all sides by the large number of enemy cavalry and the mass of light troops. They were also exhausted and desperate for water. When they reached the river, they flung themselves in, all discipline now gone, and with every man trying to get across first and the enemy close behind them, they had a difficult time of it. Forced to crowd together as they attempted to cross, they stumbled over one another, and some were trampled underfoot: they were hindered by their own spears and other gear. The Peloponnesians came down the bank to attack, and began slaughtering the Athenians, particularly those still in the river. The water quickly turned foul, blood mingling with mud, but the Athenians continued to drink from it, and most fought among themselves to reach it. In the end, when the bodies were lying heaped on one another in the river, and the army had been utterly destroyed, Nicias surrendered himself to Gylippus.

Source D Polybius, 3. 116

Aemilius wanted to be involved in the action, as he had promised in his address to the troops. It was clear to him that the battle would be decided largely by the infantry legions, so he rode over to the centre of the whole line, where he entered into the fight and played his part, while at the same time calling out advice and encouragement to his men. Hannibal did much the same; he had been in command of these divisions of his army from the beginning. Meanwhile, the Numidian cavalry on Hannibal's right wing attacked the cavalry facing them on the Roman left. Due to the unique nature of their tactics, they neither inflicted nor sustained serious losses, but they did distract their opponents and prevent them from playing an effective part by harassing them from all directions. By now Hasdrubal's men had killed all but a very few of the enemy by the river, so they came over from the left wing to support the Numidians. Faced with their imminent assault, the Roman survivors gradually moved closer to one another, and in the end they all died where they stood.

3. Compare the ways in which Thucydides and Polybius describe scenes of major defeat.

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

Part A — Classical literature (continued)

Source E from a historian's blog post, 21st century

It is often said that knowing history is beneficial for understanding modern events. Unfortunately, this is not always the case; historians are often forced to watch as the world repeats familiar mistakes. However, one thing common to all those who take the time to study history is that they enjoy it: some are keen in their pursuit of facts, while others take pleasure hearing stories about the past. The reasons for writing history vary: some write history simply for their own benefit, aiming to put down what they have learned. However, most who write about history are trying to affect others, either by aiming to spark interest in the past, or by arguing for certain political viewpoints or narratives.

4. Compare this modern idea about the purpose and value of studying history with Livy's ideas in the *Praefatio* and Book 1.

15

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

[Turn over

SECTION 1 — HISTORY AND HISTORIOGRAPHY

Part B — CLASSICAL SOCIETY — 50 marks

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

5. 'In Book 1, Herodotus presents Croesus more as a mythological character than a historical figure.'

How valid is this statement?

25

Refer to Book 1 of Herodotus, and your own knowledge.

6. 'Thucydides uses set speeches in Book 1 to help explain the outbreak of the Peloponnesian War, rather than to give an accurate account of what was actually said.'

How valid is this statement?

25

Refer to Book 1 of Thucydides, and your own knowledge.

7. 'In Book 1, Livy shows that monarchy can be a bad system of government.'

Discuss, with reference to Book 1 of Livy, and your own knowledge.

25

8. 'Whether he is discussing Augustus, Tiberius or their families, the bias Tacitus shows towards the imperial regime is clear throughout Book 1 of the *Annals*.'

Discuss, with reference to Book 1 of the *Annals*, and your own knowledge.

25

[Turn over for next question

DO NOT WRITE ON THIS PAGE

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

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

Study the sources below and attempt the questions which follow.

Source A Plato, *Republic*, 5. 456c–e

Socrates said, ‘Then we are not legislating impossibilities or indulging in mere wishful thinking, since the law we establish is in accord with nature. It’s rather the way things are at present that seems to be against nature. Now weren’t we trying to determine whether our proposals were both possible and optimal?’

Socrates continued. ‘And haven’t we now agreed that they’re possible? Then mustn’t we next reach agreement about whether or not they’re optimal?’ he asked. ‘Should we have one type of education to produce women guardians then, and another to produce men guardians, especially as they have the same natures to begin with?’

‘No,’ replied Glaucon.

Socrates continued, ‘Then what do you think about this? Is one man better and another worse? Or do you think they’re all alike?’

‘Certainly not,’ said Glaucon.

Socrates went on, ‘In the city we’re establishing who do you think will prove to be better men, the guardians, who receive the education we’ve described, or the shoemakers, who are educated in shoemaking?’

‘Your question is ridiculous,’ laughed Glaucon.

‘I understand,’ Socrates replied, ‘Aren’t the guardians the best of the citizens? And what about the female guardians? Aren’t they the best of the women?’

9. In what ways does this conversation between Socrates and Glaucon reveal Plato’s beliefs about women in society?

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

10

Part A — Classical literature (continued)

Source B Aristotle, *Politics*, 2. 2. 1261a–b

And yet it is evident that the more a city becomes a unity, the less of a city it becomes. For a city is, in nature, a sort of multitude, and as it becomes more of a unity, it will turn from a city to a household. So, even if someone could achieve this, it should not be done since it will destroy the city. A city consists not only of a larger number of human beings than a household but also different kinds of human beings too. For a city is not formed from only those people who are alike. This is why equality of responsibility preserves cities: this must exist among people who are free and equal. For they all cannot rule at the same time, but each can rule for a year or in accord with some other time scheme. In this way the result is that they all do rule. It is clearly better for the same people always to rule if that could be possible, but because all people are in nature equal, it is just for all to share in ruling at the same time (regardless of whether it is good or bad to rule). And those who are equal should take turns: they rule and are ruled in turn. It is the same way among those who are ruling, some hold one office, some another.

10. To what extent does this source explain Aristotle's views on the ways in which a city should be organised and governed?

10

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

[Turn over]

Part A — Classical literature (continued)

Source C Plato, *Republic*, 5. 471a–c

Socrates said, ‘And will the citizens of this new Greek state go to war to resolve a dispute like people who know that one day they will be reconciled?’

‘Certainly,’ agreed Glaucon.

Socrates said, ‘Then they’ll negotiate with their foes in a friendly spirit, not punish them with enslavement and destruction.’

‘That’s right,’ replied Glaucon.

‘And,’ continued Socrates, ‘being Greeks, they won’t ravage Greece or burn her houses, nor will they agree that in any of her cities all the inhabitants — men, women and children — are their enemies, but that whatever differences arise are caused by the few enemies that any city inevitably contains. Because of this, because the majority are friendly, they won’t ravage the country or destroy the houses, and they’ll continue their quarrel only to the point at which those who caused it are forced to pay the penalty by those who were its innocent victims.’

Glaucon replied, ‘I agree that this is the way our citizens must treat their enemies, and they must treat non-Greeks the way Greeks currently treat each other.’

Socrates went on, ‘Then shall we also impose this law on guardians: neither ravage the country, nor burn houses?’

Glaucon replied, ‘Consider it imposed. And let’s also assume that this law and its predecessors are fine.’

Source D Cicero, *On Duties*, 1. 34–38

Warfare must always be justifiable in public affairs. There are two types of conflict: one based on debate, the other on force. Since the former is the concern of humans, and the latter the concern of beasts, we should only resort to force if we cannot resolve conflicts through debate. Wars should only be fought to achieve peace in the end, without injustice. Once victory is secured, those who were not cruel or savage in warfare should be spared. In my opinion, we should always seek a peace that has nothing to do with treachery. If I had been followed in this, we would still have a republican government in Rome. You must have concern for those you have conquered by force and take in those who have surrendered to the generals and laid down their arms, even after a battering ram has smashed down their walls. Once, justice was respected so greatly among our countrymen that generals would become the patrons of peoples and cities they conquered in war. Indeed, a fair code of warfare has been drawn up, in full accordance with religion. It shows no war is justifiable unless it is waged after formal demands for restoration. And wars which are fought for glory of empire must be fought less bitterly.

11. Compare the ways Plato and Cicero discuss correct conduct between the victor and the defeated in warfare.

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

Part A — Classical literature (continued)

Source E from an encyclopaedia article, 2023

Justice in society is often understood to be equivalent to justice itself. Other interpretations conceive of social justice as being the equitable distribution of social, political, and economic benefits and burdens. Social justice also encompasses the equal opportunity to contribute to and to benefit from the common good, including by holding public office. Other interpretations promote equal participation by all individuals and groups in all major social, political, and economic institutions. Some emphasise individual self-development and self-determination — which is the opposite of oppression and domination. A related concept of justice is that a just society fosters the capabilities of individuals to engage in activities that are essential to a truly ‘human’ life and to meaningfully participate in political decision-making.

12. Compare this modern analysis of justice in society with the concept of justice as Plato describes it in the *Republic*.

15

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

[Turn over

SECTION 2 — INDIVIDUAL AND COMMUNITY

Part B — CLASSICAL SOCIETY — 50 marks

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

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|---|-----------|
| <p>13. 'According to Plato, an appropriate education is the key to creating rulers who can oversee a community fairly and effectively.'</p> <p>How valid is this statement?</p> <p>Refer to Plato's <i>Republic</i>, and your own knowledge.</p> | <p>25</p> |
| <p>14. 'Aristotle believes that a fair and functional community must be based on what is 'natural'.'</p> <p>Discuss, with reference to Aristotle's <i>Politics</i>, and your own knowledge.</p> | <p>25</p> |
| <p>15. 'Plato and Aristotle did not wholeheartedly recommend democracy.'</p> <p>Discuss, with reference to Plato's <i>Republic</i>, and Aristotle's <i>Politics</i>, and your own knowledge.</p> | <p>25</p> |
| <p>16. 'In <i>On Duties</i>, Cicero makes a very good case that leaders never need to resort to dishonourable or corrupt acts in order to achieve power or influence.'</p> <p>How valid is this statement?</p> <p>Refer to Cicero's <i>On Duties</i>, and your own knowledge.</p> | <p>25</p> |

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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 Virgil, *Aeneid*, 2. 515–541

Hecuba was huddled here with her daughters, like doves driven earthward by dark storms. They sat clinging to the gods' statues in worthless hope. When she noticed Priam taking up the armour of his youth, she cried, 'What deadly thoughts, poor husband, make you arm yourself? Where are you rushing? This is no time for such help, even if my Hector were here himself. Come: this altar will save us all, or we'll die together.' She drew the old man close and sat him in that sacred place.

Now Priam's son Polites rushes in, fleeing Pyrrhus' butchery, past Greek spears through long halls and empty courtyards, wounded, with Pyrrhus in fierce pursuit, so close to catching him and pushing in the spear. In his parents' sight at last, their son goes down. His life and blood gush out together. At this, Priam, himself at death's door, cannot hold back. He shouts in fury: 'Pyrrhus! For this murder, for all your outrages I hope the gods pay you as you deserve, if there's any piety in heaven that cares about such things — forcing me to see the slaughter of my son, fouling a father's eyes! Achilles, whom you falsely claim to be your father, was no such enemy to Priam.'

17. In what ways does this scene featuring Pyrrhus and Priam demonstrate the tragedy of war?

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

10

Part A — Classical literature (continued)

Source B Homer, *Iliad*, 6. 37–38, 43–64

Menelaus, lord of the war cry, had caught Adrestus alive.

Above him now rose Menelaus, his spear's long shadow looming. Adrestus hugged his knees and begged him, pleading. 'Take me alive, son of Atreus, take a ransom worth my life! Treasures are piled up in my rich father's house, bronze and gold and plenty of well-wrought iron. My father would give you anything, gladly, a priceless ransom if only he learns I'm still alive in Argive ships!'

His pleas were moving the heart of Menelaus, who was just at the point of handing him to an aide to take him back to the fast Achaean ships, when up rushed Agamemnon, blocking his way and shouting out, 'So soft, dear brother, why? Why such concern for enemies? Did you get such tender loving care when the Trojans stayed with you in your palace? I pray that not one of them may escape their sudden plunging death beneath our hands! Let not even children escape. All Troy must be blotted out, no tears for their lives, no markers for their graves!'

And the warrior brought his brother round to rough justice, fitting too. Menelaus shoved Adrestus back with a fist, powerful Agamemnon stabbed him in the flank and the fighter fell and lay face-up.

18. To what extent does this scene illustrate the values of the Greek heroes in the *Iliad*?
Refer to **Source B** and your own knowledge.

10

[Turn over

Part A — Classical literature (continued)

Source C Euripides, *Trojan Women*, 474–499

Hecuba: I was a princess and was married to a king. We had children and these were special in the Trojan world. Yet, I, alone, saw every one of my sons fall and die by the Greek spear and I, alone, have cut my hair at their tombs. It wasn't by a herald that I had received the news of the death of their father, Priam. No, I saw that myself, with my own eyes. I was a witness to his slaughter. They've murdered him at the altar of our own house! I've witnessed the destruction of our whole city as well.

And my daughters, women whom I raised to be their husband's pride and joy, they were all taken from me, from my hands, to be made the wives of foreigners. Will I ever see them again? Will they ever see me again? I have no such hopes. And to top it all off, the worst of all the disasters that I have to endure, I must now be enslaved! I, an old, grey woman, must go to Greece and do things that least suit my age. What will I be doing? Will I be watching their gates, holding the keys, or work in their kitchens? How much must I suffer because of the marriage of one woman?

Source D Ovid, *Heroides*, 3. 41–78

Am I worthless, Achilles? Has your flimsy love fled so fast?

Does bad luck like to pursue its victims? Will it never stop? I watched your army destroy Lyrnessus, my father's town; I watched my brothers who shared life share death; I watched my husband, laid in bloody dirt, heave gore up from his chest.

You were my compensation: my master, brother, husband. You swore by your mother that my loss was gain — but even dowried like this you'd refuse me? Thrust me back, sneering at riches?

They're even saying that when dawn gleams, you'll unfurl your sails to the cloud-cargoed wind. When I heard this hideous story, blood drained from me.

Where are you going? To whom? Where is my comfort? May I be swallowed by the earth, or struck by lightning, before the waters whiten as you row, before I watch you go.

If you pine for home, I wouldn't slow your fleet. I'd come as a possession, not a wife. May the most beautiful woman in Achaea come to your bedroom as a bride: a bride suited to Jupiter's royal line! I will spend all my days enslaved making your clothes. Only don't let your wife toy with me — she will resent me.

19. Compare the ways in which Euripides and Ovid present the suffering endured by women in heroic societies.

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

Part A — Classical literature (continued)

Source E from a sociologist, 21st century

Heroism can be seen when someone reacts quickly to unexpected events or circumstances. Someone acts heroically like this when they respond to a call for help from another person or a community. They must have developed attitudes and values that encourage or motivate them to act. However, heroism can also be seen when someone tries to achieve a long-term goal that involves sacrificing something important to them, even their life. This is virtually impossible unless someone is convinced they are doing what is truly right, and, if it requires brave or dangerous actions, they must believe it is worth the risk.

20. Compare this modern view of heroism with Odysseus' heroism in Homer's *Odyssey*.
Refer to **Source E** and your own knowledge.

15

[Turn over

SECTION 3 — HEROES AND HEROISM

Part B — CLASSICAL SOCIETY — 50 marks

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

21. 'Achilles is portrayed as more of an anti-hero in Homer's *Iliad* than in Ovid's *Heroides* 3.'
- Discuss, with reference to Homer's *Iliad* and Ovid's *Heroides* 3, and your own knowledge. 25
22. 'In the heroic world of the *Odyssey*, mortal women are not respected.'
- How valid is this statement? 25
- Refer to Homer's *Odyssey*, and your own knowledge.
23. 'Euripides' *Trojan Women* challenges the heroic ideals of honour and glory in Homer's *Iliad*.'
- Discuss, with reference to *Trojan Women*, and the *Iliad*, and your own knowledge. 25
24. 'Aeneas is the hero of the *Aeneid*, but his actions prevent him from being a role model for a modern audience.'
- How valid is this statement? 25
- Refer to Virgil's *Aeneid*, and your own knowledge.

[Turn over for next question

DO NOT WRITE ON THIS PAGE

SECTION 4 — COMEDY, SATIRE AND SOCIETY

Part A — CLASSICAL LITERATURE — 50 marks

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

Study the sources below and attempt the questions which follow.

Source A Aristophanes, *Knights*, 190–219

Demosthenes: What a shame you can barely read and write! You don't think politics is for the educated, or the honest? It's for the illiterate scum like you! Don't miss the opportunity the oracle has revealed.

Sausage-seller: What does the oracle say?

Demosthenes: When the 'crook-taloned Eagle of Leather' seizes the 'snake of Stupidity' then the 'tannery-brine' of the Paphlagonian will perish. Then the god will give power to gut-sellers (or perhaps sausage sellers).

Sausage-seller: What's that got to do with me?

Demosthenes: Well, the 'Eagle of Leather' is our Paphlagonian.

Sausage-seller: What does 'crook-taloned' mean?

Demosthenes: It means he's a crook and a thief.

Sausage-seller: What about the 'snake'?

Demosthenes: It's long and thin, just like a sausage. So it means, *you* will conquer the Paphlagonian, unless he talks his way out of it.

Sausage-seller: I still don't know how you expect me to manage all The People's business.

Demosthenes: Dead easy. Mix all the city's policies into a complete hash, butter The People up a bit, throw in a pinch of rhetoric as a sweetener, and there you are. You've a voice to scare a Gorgon. You were brought up in the market square. And, oh yes, you were born in the gutter — what more do you need?

25. In what ways does this scene outside the house of The People in *Knights* indicate problems with Athenian politics?

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

10

Part A — Classical literature (continued)

Source B Aristophanes, *Clouds*, 1391–1409

Chorus: The young are all desperate to hear his claims.

For though he's done such terrible deeds

if his next argument still succeeds

No old man's skin

Will be worth a pin.

Leader (to Pheidippides): As a disturber of old certainties, it's up to you to find convincing arguments that you were right.

Pheidippides: It's delightful to know the new wisdom of today, and to be able to despise convention. There was a time, you know, when my thoughts were of nothing but horses, and in those days I couldn't say three words together that made sense. But now my father himself has enabled me to put all that behind me. I'm intimate with all the newest and subtlest ideas, principles and arguments. Now I'm confident I can show that it is right and proper to punish one's father.

Strepsiades: I just wish you'd go back to your horses. I'd prefer it even if you kept four of the damn things, rather than beat me to a pulp like you've done now.

Pheidippides: As I was saying before I was so rudely interrupted — I will begin by asking you a question or two. When I was a child, did you beat me?

26. To what extent does this exchange featuring Pheidippides and his father in *Clouds* highlight the ways education could be put to corrupt use?

10

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

[Turn over

Part A — Classical literature (continued)

Source C Horace, *Satires*, 2. 8. 63–80

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 entertain me, 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 being a waiter. 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.’

Nasidienus answered ‘May heaven send you all the blessings you pray for! You’re a fine man and a delightful guest!’ And he called for his slippers. Then on every couch heads could be seen leaning forward to ears, and a buzz of whispering arose. I’d love to have seen it. It all sounds like a first-rate comedy. Anyhow, go on. What was the next laugh?

Source D Juvenal, *Satires*, 11. 1–18

If Atticus dines in state, he’s thought a fine gentleman;

if Rutilus does, he’s crazy. What gets a bigger laugh from the man in the street than a lover of fine foods who has gone broke?

Every dinner party, all the baths and theatres are humming with the Rutilus scandal. He’s still young, physically fit to bear arms and hot-blooded.

Gossip claims he’ll voluntarily sign his freedom away to some tyrant owner of a gladiator school, take the gladiator’s oath – the law doesn’t force him but neither does it stop him.

You’ll find plenty more like him, men who live to dine well and nothing else.

The lenders they’ve been dodging so long, know to wait for them at the meat-market.

The ones who owe the most are the ones who dine best of all,

as they totter to ruin with light glinting through the cracks in their walls.

Meanwhile they search the world for tasty items with never a thought for expense — indeed, if you look closer, the higher the price of their delicacies, the more they want them.

So, raising more money to squander presents no problem —

they’ll sell off the family silver, and sell their mother’s portrait in pieces.

27. Compare Horace’s and Juvenal’s treatment of extravagance and luxury in Roman society.

Refer to Sources C, D and your own knowledge.

Part A — Classical literature (continued)

Source E from an article on mental health, 2023

Peace of mind is about feeling calm and clear-headed, and not being weighed down by worries, stress, or anxiety; that doesn't mean you don't have challenges and issues to deal with, but that you're able to approach them in a calm and considered way. It's a state of mind where you can accept your current situation, feel content and fulfilled, and have a positive outlook on life. Achieving peace of mind is different for everyone and it can be influenced by factors like your relationships, and your life experiences. It's also about making life choices that align with what matters most to you and consciously choosing to walk away from drama and toxicity if necessary.

28. Compare this modern approach to achieving peace of mind with the approach shown by Horace in his *Satires*.

15

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

[Turn over

SECTION 4 — COMEDY, SATIRE AND SOCIETY

Part B — CLASSICAL SOCIETY — 50 marks

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

29. 'As a writer of comedies, Aristophanes shows no serious interest in changing the social and political attitudes of his audience.'
- How valid is this statement? 25
- Refer to Aristophanes' *Knights* and *Assembly Women*, and your own knowledge.
-
30. 'In *Peace* and *Acharnians* Aristophanes shows that some people benefit in times of war while others suffer.'
- Discuss, with reference to Aristophanes' *Peace* and *Acharnians*, and your own knowledge. 25
-
31. 'Horace's *Satires* show a dislike for social mobility.'
- Discuss, with reference to the *Satires* of Horace, and your own knowledge. 25
-
32. 'Juvenal's criticisms of Roman society are weakened by his angry tone.'
- How valid is this statement? 25
- Refer to the *Satires* of Juvenal, and your own knowledge.

[END OF QUESTION PAPER]