



X815/77/11

Classical Studies

MONDAY, 20 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.

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 Herodotus, 1. 114

Cyrus was playing in the road with the other boys his age in a village where the herds were tended, and in their game, they chose him (the so-called son of a herdsman) to be their king. He then appointed some of them to be builders, others to be bodyguards, a certain one of them to act as Eye of the King, and another to have the honour of delivering messages; thus, he assigned a position to each of them. One of the boys who joined in this game was the son of a man held in high esteem. This boy refused to perform the assigned task, so Cyrus ordered the other boys to seize him, and when they obeyed, he was whipped severely. Enraged by treatment so offensive to his sense of honour, the boy returned to the city as soon as he was released and complained to his father of the mistreatment he had received from the boy he called 'the son of the royal herdsman'. Infuriated by this, the boy's father went straight to Astyages, the king, bringing along his son, and described to the king the shocking treatment his son had endured, pointing to his shoulders and saying, 'Master, this is how we have been outrageously insulted by the son of the herdsman, your slave.'

1. In what ways does this story of young Cyrus convey Herodotus' impression of Persian society and culture?

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

10

Part A — Classical literature (continued)

Source B Tacitus, *Annals* 1. 62–63

None of the Roman soldiers knew if the remains he was burying belonged to a stranger or a comrade. But they looked on them all as friends and blood brothers. Germanicus shared in the general grief and laid the first turf of the funeral mound as a heartfelt tribute to the dead. Doing this earned Tiberius' disapproval, perhaps because the emperor interpreted every action of Germanicus unfavourably. Or perhaps he felt that the sight of the unburied dead would make the army too respectful of its enemies, and reluctant to fight. Or that no commander belonging to the priesthood should touch objects belonging to the dead. Arminius retreated into pathless country. Germanicus followed. He moved cavalry forward to rush the flat ground where the enemy were. Arminius ordered his men to fall back into the woods in close order. Then suddenly a force he had secretly posted in the forest was given the signal to charge. The Roman cavalry were disorganised by this. Germanicus sent up reserves, but they only added to the panic, and were almost forced onto marshy ground, well known to their victorious opponents but perilous for strangers. Then, however, Germanicus brought up his regular brigades in battle formation. This intimidated the enemy and gave the Romans heart. The battle was broken off without any clear winner.

2. To what extent does Tacitus reveal his bias in this description of Germanicus' leadership?

10

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

[Turn over

Part A — Classical literature (continued)

Source C Herodotus, 1. 2–4

Greeks sailed in a warship to Colchis and abducted the king's daughter, Medea. So, the Colchian king sent a messenger to Greece to demand compensation. The reply was that, since they had received no satisfaction for the abduction of Io of Argos, they would pay nothing.

Next, Paris, Priam's son, wanted to abduct a wife from Greece, confident that he would pay no penalty since the other side had not paid either. He abducted Helen. The Greeks decided that the first thing to do was to send messages demanding the return of Helen and satisfaction for the abduction. In response, they were charged with the abduction of Medea; and besides, they said, how could they expect satisfaction from others when they themselves had given none. Up to this point, there had been abductions on each side, but now the Greeks were largely at fault. For they began to make war on Asia before their enemies made war on Europe. The Persians claim that, while they thought nothing of women being abducted, the Greeks of Sparta mustered a huge expedition, went to Asia, and destroyed the power of Priam. From that time on, the Persians have thought of the Greeks as their enemies. The Persians consider Asia and the tribes living there as their own people and that Greeks are different.

Source D Thucydides 1. 8–9

As soon as Minos had formed his navy, communication by sea became easier, as he colonised most of the islands, and thus expelled the pirates. And it was at a somewhat later stage of this development that they went on the expedition against Troy. Agamemnon was able to lead because of his superior power and not because of the oaths which bound the suitors of Helen to follow him. The Peloponnesians give a convincing account. Pelops arrived from Asia with vast wealth and, by helping the poor inhabitants, gained so much power that they named the Peloponnese after him. His power increased in the hands of his descendants. When Eurystheus set out on his expedition to Attica, he entrusted Mycenae and its government to Atreus, his mother's brother. Mycenaeans were afraid of the Heraclids and gave more and more power to Atreus. And so, the power of the descendants of Pelops came to be greater than that of the descendants of Perseus. Agamemnon succeeded his father Atreus. He also had a navy far stronger than his contemporaries. The strength of his navy is shown by the fact that his own was the largest contingent in the Trojan War, if we can trust Homer who calls him, 'King of many islands and of all Argos.'

3. Compare the ways Herodotus and Thucydides use myths in their history.
Refer to Sources C, D and your own knowledge.

15

Part A — Classical literature (continued)

Source E from a historical website, 21st century

Historical causation involves the ability to identify, analyse, and evaluate the relationship among multiple historical causes, distinguishing between long-term causes, short-term causes and those which are merely coincidental. Employing a causal approach is essential to better explain and understand the past. Causation plays a vital role in providing a coherent and intelligible explanation of the past. As the study of history is a study of causes, the historian keeps asking the question ‘why’ until they come to a final answer. Causation also requires consideration of which causes, if any, may be thought more important than others. Which events a historian selects to record represents a significant aspect of the debate regarding the role of causation in history.

4. Compare this modern idea of historical causation with Polybius’ explanation for the causes of the Second Punic War in Book 3.

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. 'Herodotus' constant digressions make it hard to identify any clear message in his history.'
How valid is this statement? 25
Refer to Books 1 and 7 of Herodotus, and your own knowledge.
6. 'The Sicilian Expedition made the defeat of Athens in the Peloponnesian War inevitable.'
Discuss, with reference to Book 7 of Thucydides, and your own knowledge. 25
7. 'Polybius' skilful use of a range of different sources allows him to present a convincing account of the early stages of the Second Punic War.'
How valid is this statement? 25
Refer to Book 3 of Polybius, and your own knowledge.
8. 'Livy uses the lives of the kings to celebrate Roman identity and achievements.'
Discuss, with reference to Book 1 of Livy, and your own knowledge. 25

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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. 457a–e

So, the women who are our guardians must participate in physical education and exercise. They must play their part both in war and in ruling the city in general. The women should be given the lighter tasks, because they are weaker than men. And any man who laughs at these women as they exercise should remember they are exercising because of their excellence. Does he even know why he is laughing at them? What is good for us we should judge as beautiful, what is bad for us we should judge as ugly.

So, we can say that giving this legal status to women has survived criticism, but are you ready for the next law, which I would say is a logical consequence of this? That all these women would be wives in common for all these men. And all children shall belong to all of them. No parent would know their own children, and no child would know their own parent. No one could oppose this on the basis that it is not useful and desirable, but there may be quite a lot of discussion as to whether it is actually feasible or not.

9. In what ways does this source represent Plato's views on the role of women and children in his ideal state?

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

10

Part A — Classical literature (continued)

Source B Plato, *Republic*, 3. 386b–388d

So, we should discard from Homer all the terrifying language about the Underworld — no decomposing corpses, nor food for worms. When it comes to our guardians, this fear may make them too soft. We should also get rid of the weeping and wailing of famous men. Good men must not regard it as a disaster when death comes to other good men who are their friends. They would not mourn a friend. If they lost a son or a brother, there would be no grief, nor if they lose money or anything of that nature.

We must remove the passages which show Achilles turning in his sleep over the death of his friend, or Priam begging back the body of his slain son. If our young men take these examples seriously, and they do not laugh at these fictional tales, then they will think this is how to behave and do the same themselves. They will have no shame in acting like this, and make no effort to show a brave face, but instead sing these songs of death and loss and other trivial matters.

10. To what extent does this source represent Plato's view on the proper behaviour of guardians?

10

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

[Turn over

Part A — Classical literature (continued)

Source C Plato, *Republic*, 3. 412c–414a

And so, we are agreed that rulers should be older rather than younger, and should be drawn from the best. We must identify the best attributes of our guardians: they must be wise, powerful and devoted to the state they govern. They will love the state and so be devoted to it. They will love it as it has the same interests as themselves — if it succeeds or fails, they too will succeed or fail.

So, we must examine the guardians and select those most utterly determined to have the state succeed, and equally determined to ensure that they never do anything against the interests of the state. We must keep an eye on them throughout their lives and ensure that neither magic nor force overwhelms them. They may lose their true beliefs through the passage of time or by pain and grief. By ‘magic’ I mean that they may be seduced by pleasure or because they fear something which blows them off course. From a young age they are tested, for the one who is tested constantly will in the end prove their worth. We should heap honours on these people in life, and they should gain the greatest praise when they die. But we reject the ones who fail the test.

Source D Aristotle, *Politics*, 3. 12–13

Now it is clear that in the case of politics, it is reasonable not to consider all types of differences between people when we are disputing who should hold political office. For example, some people are slow runners and others fast runners: but they should not be considered more or less worthy for political office because of this — but this consideration would matter if they were being selected to compete in athletics. Rather, we should dispute who holds political office on the basis of the type of persons who live in the city. It is reasonable for the well-bred, the free, and the rich to lay claim to the honour of holding political office. Both those who are free and those who have property are needed, because a city cannot consist entirely of poor people any more than it could be entirely composed of enslaved people. But then, if these things are needed in a city, it is clear that justice and political virtue are as well. For a city cannot be managed without these: without justice, the city cannot exist, and without political virtue, it cannot be well managed. But with a view to good living in a city, not just the existence of a city, education and virtue matter most for the holders of political office.

11. Compare the views of Plato and Aristotle on who should rule in states.

15

Refer to Sources C, D and your own knowledge.

Part A — Classical literature (continued)

Source E from a textbook about ethics, 2017

As children we are told that it is wrong to break promises. As adults, we justify to ourselves many different ways of breaking promises, such as:

‘Didn’t you promise to lend me £5,000?’ ‘That was before I found out you had borrowed £10,000 and hadn’t paid it back.’

‘You claimed the car you sold was in good order, but it had an oil leak!’ ‘You can still drive a car with an oil leak, and nobody asked if the car had an oil leak.’

‘You lost the bet with Jim, and the forfeit was to cycle for 50 miles, then you did not do it.’ ‘He said I was to do it blindfold!’

‘Didn’t you promise to take me to the football game?’ ‘That was before I knew that the roof was leaking, and it needs mending now.’

12. Compare these modern attitudes towards making and breaking promises with Cicero’s views on this in *On Duties*.

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**.

13. 'Plato's *Republic* is a combination of the appalling and the admirable.'
How valid is this statement? 25
Refer to Plato's *Republic*, and your own knowledge.
14. 'For Aristotle, good citizenship is about far more than the family into which you are born.'
Discuss, with reference to Aristotle's *Politics*, and your own knowledge. 25
15. 'Aristotle thinks that moderation and reasonableness should be at the heart of the good state.'
How valid is this statement? 25
Refer to Aristotle's *Politics*, and your own knowledge.
16. 'Cicero's *On Duties* provides humane and decent advice for establishing just and fair behaviour.'
Discuss, with reference to Cicero's *On Duties*, and your own knowledge. 25

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DO NOT WRITE ON THIS PAGE

SECTION 3 — HEROES AND HEROISM

Part A — CLASSICAL LITERATURE — 50 marks

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

Study the sources below and attempt the questions which follow.

Source A Homer, *Odyssey*, 1. 270–302

Then Athena spoke to Telemachus, ‘I urge you to plan how to drive these Suitors from the house. Listen, and note my words. Call the Greek lords together tomorrow: speak to them all, with the gods for witness. Tell the Suitors to disperse, each to his home: and if your mother’s heart urges her to marry, let her go back to her father’s house, where they will prepare a wedding feast, and a wealth of gifts. And I will give you good advice, if you will hear me. Prepare the best ship you have, go and seek news of your absent father. Go question the noble Nestor first, then yellow-haired Menelaus, last of the Greeks to reach home. If you hear your father is living, and sailing home, then, however troubled you are, hold on for another year. But if you hear he is dead, return to your own land, build a mound, with all the funeral rites, generous ones as is fitting, and give your mother away to a new husband. When you have done all this, use heart and mind to plan how to kill the Suitors in your palace, openly or by trickery: since it is not right for you to follow childish ways, being no more a child, so that many a man unborn will praise you.’

17. In what ways is Athena (disguised as Mentos) a heroic role model for Telemachus?
Refer to **Source A** and your own knowledge.

10

Part A — Classical literature (continued)

Source B Homer, *Iliad*, 22. 90–130

But all their pleas could not change Hector's mind, and he waited on Achilles' advance. But his proud thoughts were troubled: 'If I retreat through the gate, to the safety of the wall, Polydamas will not be slow to blame me, since he advised me to withdraw our forces to the city on that fatal night when Achilles re-appeared. I refused, though it may have been better! Now, in my foolishness, having brought us to the brink of ruin, I'd be ashamed to hear some Trojan, or his wife, say: "Hector has brought ruin on the army, trusting too much in his own right arm." If that's what they'll say, then I'd be better by far to meet Achilles face to face and kill him before returning to the city, or to die gloriously beneath its walls. Of course, I could ditch the shield and heavy helmet, lean my spear on the wall, and go and promise Achilles to return Helen and her treasure. But what's the point of such thoughts? I'll not approach him like a suppliant only to have him show neither mercy nor respect, but kill me out of hand, stripped of my armour and defenceless. Better to meet in combat, now, and see to whom Zeus grants the glory!'

18. To what extent were Homeric heroes motivated by shame?

10

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

[Turn over

Part A — Classical literature (continued)

Source C Euripides, *Trojan Women*, 264–291

HECUBA: My daughter? To serve a tomb? Is this a Greek custom?

TALTHYBIUS: Just be happy for your daughter. Her fate is good.

HECUBA: ‘Her fate is good?’ What do you mean by that? Is she still alive?

TALTHYBIUS: She’s in the hands of fate, so she is released from pain.

HECUBA: And what of the wife of that glorious soldier, Hector? What will happen to Andromache?

TALTHYBIUS: Achilles’ son took her as his special prize.

HECUBA: And me? An old woman, with an old head, who needs a stick to add to her two feet to walk on three. Whose slave will I be?

TALTHYBIUS: You’ll be serving Odysseus, king of Ithaca.

HECUBA: Odysseus? Oh! Odysseus! Now shear the head, tear the cheek, beat the brow! I must now be the slave of that loathsome reptile of a man, an enemy of the just, a lawless and poisonous snake! His double tongue shuffles things about this way and that, twists truth to lies, friendship to hate, mocks right and honours wrong! Now my fated life, dear friends, sinks and ends. Come, my Trojan women! Mourn for my loss, wail for my destruction.

Source D Ovid, *Heroides*, 7. 79–96

But you are false, Aeneas. All this talk of your father and the gods, all carried on your shoulders to escape the flames, is still more of your lies. I was not first nor will I be last to feel the heavy burden of your deceit. Do they ask about your son’s mother? She was left dead and abandoned by her lord. You told me that, and I should have known that you were only giving me fair notice. Now, let me be burned as she was burned, for such a punishment is very much less than the pain my crime should win for me. And I am certain that your gods are angry, for this is now the seventh winter that you have been tormented by the harsh winds. The sea washed you up on my shore and I welcomed you to a safe refuge; hardly knowing your name, I gave you my throne. I wish these gifts had been all, that everything else could be buried and forgotten. That awful day, when a sudden storm came out of the blue sky and we took shelter in a high-ceilinged cave, was my doom.

19. Compare the ways in which these sources show the effects of Greek and Roman heroism on women.

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

Part A — Classical literature (continued)

Source E from an academic blog, 21st century

A hero is overwhelmingly seen as a symbol of triumph, overcoming the odds against them for some victorious end result. But the burden the hero can be left with as a result of the trials they have undergone may leave them dispirited, calling for even greater amounts of courage to deal with the aftereffects of their struggle. Sometimes there is no clear triumph as the outcome might mean having to live with pain. Heroic acts may cost the life of the hero, and perhaps result in suffering for those left behind. And then there is the assumption that once someone has achieved heroic status, that defines them as a hero for the rest of their lifespan. This renders a hero frozen in time, leading to the idealisation of them as an individual and their ascent to god-like status.

20. Compare this modern view of heroism to the heroism of Achilles and Hector in the *Iliad*.

15

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

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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. 'Ovid's Briseis confirms that the heroism of Achilles does not include a sense of morality.'
How valid is this statement? 25
Refer to Ovid, *Heroides* 3, and Homer's *Iliad*, and your own knowledge.
22. 'Heroes in the *Odyssey* are required to do more thinking than fighting.'
Discuss, with reference to Homer's *Odyssey*, and your own knowledge. 25
23. 'The treatment of the female characters in Euripides' *Trojan Women* makes us re-evaluate heroism in the Greek world.'
How valid is this statement? 25
Refer to Euripides' *Trojan Women*, and your own knowledge.
24. 'As a hero, Turnus is a better role model than Aeneas for the Romans.'
Discuss, with reference to Virgil's *Aeneid*, and your own knowledge. 25

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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 Juvenal, *Satires*, 11. 96–116

Couches were small, their sides were plain and only the headrest was bronze. It showed the head of a common donkey. A soldier of ours was rough and untrained to admire the art of Greece. When, after the sack of a city, he found cups produced by famous artists, he would break them up to give his horse ornaments, and to fasten the designs on his helmet, so that his dying enemy might see images of the Roman wolf or the Quirinal twins within the cave, or the naked image of Mars, as he swooped from above grasping his shield and sword. And so, they would serve their porridge on plates of Etruscan pottery. Any silver they had would shine on their weapons and nowhere else. Help was also closer at hand from the mighty temples. At the time when the Gauls were advancing on Rome from the edge of the ocean, a voice was heard at midnight throughout the silent city; for the gods were playing the role of prophet. This was the care which Jupiter devoted to Latium, when he was made of clay and still unspoiled by gold.

25. In what ways does Juvenal, in Satire 11, show that plain living was an important part of early Roman life?

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

10

Part A — Classical literature (continued)

Source B Horace, *Satires*, 2. 6. 40–77

The eighth year has passed since Maecenas began to count me among his friends, but only to make such small talk as, 'What time is it? Is Chicken the Thracian a match for Syrus? The morning frosts are nippy now for those who do not take care.' With occupations like these I waste my day pitifully, uttering prayer after prayer. O my country estate, when shall I set eyes on you? When shall I be free to drink sweet forgetfulness of life's worries, now with books of ancient authors, now with sleep and hours of idleness? Oh, when shall beans, Pythagoras' kinsmen, be served to me, and with them greens well-oiled with fat bacon? O nights and feasts of the gods! When I myself and my friends dine before my own household gods and feed my cheeky house-bred slaves, after making a food offering. And conversation arises, not about other people's villas or town houses, or whether Lepos dances badly or not; but discussions about matters which concern us more, and which it would be bad not to know: whether it is wealth or virtue that makes men happy; or what attracts us to friendships, self-interest, or an upright character; and what is the nature of goodness and what is its highest form.

26. To what extent does Horace show that living in Rome interferes with his peace of mind?

10

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

[Turn over

Part A — Classical literature (continued)

Source C Aristophanes, *Peace*, 601–627

Chorus Leader: Say, Hermes, kindest of the gods above, what was it that robbed us of the Peace we love?

Hermes: It all happened when Pheidias got into a spot of bother. Because Pericles was afraid he'd share Pheidias' fate — he knew how you like to get your teeth into people — and so before anything could happen to him, he threw a burning branch into the City, marked 'Megarian Decree'. And soon it was all ablaze, with him fanning the flames, and the smoke was in the eyes of every Greek, at home or abroad. The vines tried hard to resist, but in the end one of them began crackling. The wine jars started hitting and kicking one another in rage, and there was nobody could bring the blaze under control and Peace just vanished. And then your subject allies saw you roaring and baring your teeth at each other, and so being fed up paying tribute they plotted against you and went and bribed the Spartan leaders to go to war. The Spartans were always greedy, and very bad hosts as well, so they chucked Peace into the street and took up with War instead. Their gain was loss to their farming community. The Athenian fleet started those reprisal raids, destroying the fig trees of perfectly innocent country folk.

Source D Aristophanes, *Acharnians*, 509–546

Dikaiopolis: Now I hate the Spartans tremendously. I hope Poseidon sends another earthquake and brings all their houses down on their heads. My vines were chopped down as well. But why do we blame it all on the Spartans? It was *some* Athenians who started it — *some* Athenians, that is, not the whole city of Athens. It was a bunch of good-for-nothing individuals: worthless, counterfeit foreigners. They kept denouncing the Megarians and confiscated any 'Megarian Goods' at the market. Well, that was a minor thing, just ordinary Athenian behaviour; but then some louts got drunk, went to Megara and kidnapped Simaetha. So, the Megarians retaliated, kidnapping a couple of Aspasia's 'girls'. And that was the reason this war erupted throughout the Greek world. Then Pericles — Pericles the Olympian — sent out thunder and lightning and threw Greece into turmoil, passing laws written like drinking songs. And after that, the Megarians were starving by slow degrees, so they asked the Spartans to get the decree reversed. *They* asked; *we* refused; several times. Then came clashing of shields. You may say 'they shouldn't have done that.' But what *should* they have done? In their place, you Athenians would have launched a fleet of three hundred instantly and every ear in the city would have been full of military noise.

27. Compare the ways in which Aristophanes describes the causes of the war in *Acharnians* and *Peace*.

Refer to Sources C, D and your own knowledge.

Part A — Classical literature (continued)

Source E from a website on stereotypes in society, 2022

There are some people who believe women have a specific ‘place’ in society — working in the home as a housewife, having babies, cooking, cleaning, and sticking to their ‘role.’ In most cases, a person who believes this will not express anger or hostility towards such women because these women are behaving as expected. The attitude of an individual who feels this way is guaranteed to change towards women who defy their expectations and choose not to conform to their idea of what defines a woman and how she should look and dress. People like this are most likely to openly express their annoyance with women who are outspoken, career-orientated, or do not want children. Although there are exceptions, most people with this mindset follow specific patterns, behaviours, and ways of thinking, especially regarding women.

28. Compare these modern attitudes towards women with the way Juvenal discusses women in Satire 6.

15

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

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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. ‘Aristophanes shows his dissatisfaction with his society most effectively when he satirises real people.’
How valid is this statement? 25
Refer to any plays of Aristophanes, and your own knowledge.
30. ‘In *Assembly Women* Aristophanes seems to be suggesting that Athenian men should reconsider the importance of women in their society.’
Discuss, with reference to Aristophanes’ *Assembly Women*, and your own knowledge. 25
31. ‘Horace has many reasons for writing satire on Roman society.’
How valid is this statement? 25
Refer to Horace’s *Satires*, and your own knowledge.
32. ‘Juvenal’s *Satires* contain constructive criticism for Roman society.’
Discuss, with reference to Juvenal’s *Satires*, and your own knowledge. 25

[END OF QUESTION PAPER]