



National  
Qualifications  
SPECIMEN ONLY

**S815/77/11**

**Classical Studies**

Date — Not applicable

Duration — 3 hours

**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 06*

**SECTION 3 — HEROES AND HEROISM** *page 10*

**SECTION 4 — COMEDY, SATIRE AND SOCIETY** *page 13*

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.



\* S 8 1 5 7 7 1 1 \*

## SECTION 1 — HISTORY AND HISTORIOGRAPHY

## Part A — CLASSICAL LITERATURE — 50 marks

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

Study the sources below and attempt the questions which follow.

**Source A** Herodotus, 7. 38–39

But, as Xerxes was marching away with the army, Pythius, terrified by the sign that had appeared from the heavens and encouraged when he remembered the gifts he had given to the King, went to Xerxes and said, ‘My lord, I would like to obtain a certain favour from you, which would be trivial for you but of great importance for me.’ Xerxes said he would grant this favour. Emboldened, Pythius said, ‘Please my lord, release one of my sons from the army so that he can take care of me and my property, but do take the other four along with you.’ Xerxes became enraged at this, ‘How dare you even mention your own son when you are my slave and should be following me with your entire household.’ Then he immediately ordered his men to find the eldest son of Pythius, cut him in two and place one half of the body on the right side of the road and the other half on the left. They carried out these orders and the army marched between them. First in line were the baggage carriers and the beasts of burden; next came a mixture of troops.

1. In what ways does the story of Pythius and Xerxes in Book 7 convey Herodotus’ message about the nature of the Persian Empire?

10

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

**Source B** Thucydides, 1. 22

With reference to the speeches in this history, some were delivered before the war began, others while it was going on. Some I heard myself, others I got from various quarters. It was in all cases difficult to carry them word for word in my memory, so my habit has been to make the speakers say what was in my opinion demanded of them by the various occasions, of course adhering as closely as possible to the general sense of what they really said. And with reference to the narrative of events produced, far from permitting myself to derive it from the first source that came to hand, I did not even trust my own impressions, but it rests partly on what I saw myself, partly on what others saw for me. The absence of romance in my history will, I fear, detract somewhat from its interest; but if any readers who desire an exact knowledge of the past as an aid to understanding of the future consider it useful, I shall be content. I have written my work, not as an essay which is to win applause of the moment, but as a possession for all time.

2. To what extent does Thucydides’ approach to research and historiography described in Book 1 allow him to produce accurate history?

10

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

## Part A — Classical literature (continued)

## Source C Livy, 1. 58

‘Lucretia,’ he whispered, ‘not a sound! I am Sextus Tarquinius. I am armed — if you utter a word, I will kill you.’ Lucretia opened her eyes in terror; death was imminent, no help at hand. Sextus begged her to submit, pleaded, threatened, used every weapon that might conquer a woman’s heart. But all in vain; not even the fear of death could bend her will. ‘If death will not move you,’ Sextus cried, ‘dishonour shall. I will kill you first, then cut the throat of a slave and lay his naked body by your side. Will they not believe that you have been caught in adultery with a servant — and paid the price?’ Lucretia yielded. Sextus departed, proud of his success.

The unhappy girl wrote to her father and to her husband urging them to come, for a frightful thing had happened. Tears rose in her eyes as they entered.

Source D Tacitus, *Annals*, 14. 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 obtained an abortion (the emperor forgot his recent claim that she was sterile!) She was then confined to 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 the emperor Tiberius and, more recently, of Julia Livilla by Claudius. 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. So this girl, in her twentieth year was hardly a living person any more — so certain was she of imminent destruction. The order to die arrived a few days later. She protested that she was part of Nero’s family.

3. Compare the ways in which Livy and Tacitus describe tyranny.

15

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

Source E from *Encyclopaedia Britannica*, 21<sup>st</sup> century

As a war leader, Abraham Lincoln employed the style that had served him as a politician — a description of himself, incidentally, that he was not ashamed to accept. He preferred to react to problems and to the circumstances that others had created rather than to originate policies and lay out long-range designs. With honesty he would write: ‘I claim not to have controlled events, but confess plainly that events have controlled me.’ His guiding rule was: ‘My policy is to have no policy.’ It was not that he was unprincipled; rather, he was a practical man, mentally nimble and flexible, and, if one action or decision proved unsatisfactory in practice, he was willing to experiment with another.

4. Compare this modern assessment of wartime leadership with the wartime leadership of the Romans shown in Book 3 of Polybius.

15

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

## 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. 'The legends in Herodotus' history may not have happened, but it would be wrong to say they contain no symbolic truth or value.'
- How valid is this statement? 25
- Refer to Book 1 of Herodotus, and your own knowledge.
6. 'In Book 7, Thucydides makes clear the causes of the disastrous outcome of the Sicilian campaign.'
- How valid is this statement? 25
- Refer to Book 7 of Thucydides, and your own knowledge.
7. 'Livy's history of the kings teaches us that corruption in government increases over time.'
- Discuss, with reference to Book 1 of Livy, and your own knowledge. 25
8. 'The history of Polybius provides the reader with everything a good history requires.'
- Discuss, with reference to Book 3 of Polybius, and your own knowledge. 25

[Turn over for next question

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**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*, 1, 337 d–e

Thrasymachus said to Socrates, ‘What if I give you a different definition of justice than the ones you have already heard, a much better one. What would be an appropriate benefit for you to give me?’

Socrates said, ‘The benefit would be that the person who does not know what justice is will learn what it is.’

Thrasymachus said, ‘You are very naïve. You must do more than learn — you must pay me money.’

‘Very well,’ replied Socrates. ‘When I have money, I will pay you.’

Glaucon said, ‘Don’t worry, Thrasymachus, we will all pay up on behalf of Socrates.’

‘I am sure you will’, responded Thrasymachus, ‘So that Socrates can play his usual trick — not give an answer, wait for someone else to give an answer, then pull the speaker’s answer to pieces.’

‘But, my dear man,’ replied Socrates, ‘What am I to do? I neither know nor claim to know anything about the subject. So it’s much more reasonable for you to say something, because you claim to know, and say that you have something valuable to say. Do please, therefore, do me a favour and give me an answer, and don’t grudge your instruction to Glaucon and the others here.’

9. In what ways does Socrates’ conversation with Thrasymachus convey the main messages of Book 1 of the *Republic*?

10

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

**Source B** Cicero, *On Duties* 2. 45–46

People who come from lowly and obscure beginnings must prove themselves through great deeds. Often that is earned through service on the battlefield. Marcus, my son, when you were young a great war raged. On the one side was Caesar, the side of wickedness, and on the other Pompey, who failed to succeed. Pompey appointed you in charge of a cavalry squadron, and you won enormous praise from that most excellent man for your bravery and leadership. That praise has withered away, just as the republic withered away too.

Therefore, remember that glory can also be won by using the mind rather than the body, and the projects we pursue using reason and our brain are much more rewarding than those which depend on physical strength. The best advice for a young man seeking esteem is to behave with self-restraint, duty towards his parents and devotion towards his close friends and family. For young men win recognition most easily by attaching themselves to famous men who offer wise advice in the public affairs of the state.

10. To what extent does Cicero make clear his motivation for writing *On Duties*?

10

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

## Part A — Classical literature (continued)

Source C Plato, *Republic* 5. 458d–460a

The story goes that Gyges, whilst sitting on the ground with the other shepherds, twisted the ring which he had found deep in the ground. When he did this, he became invisible to all those around him. The shepherds all spoke as if he had gone. When Gyges discovered this, he began experimenting. He managed to get himself into the royal palace. When he was there, he plotted against the king, killed him, slept with his wife and took over the kingdom.

Imagine that there were two rings like this and one fell into the possession of an unjust man, and the other came to a just man. Most people believe that no one would have the strength of will to behave justly. The just man would end up behaving like the unjust man — committing thefts and sleeping with women.

Source D from Cicero, *On Duties*, 3. 54–57

Suppose that a good man is selling a house because of undesirable features which he knows about, but no one else does. The house appears to be well-maintained, but the house is in fact infested by snakes, and the timber is rotten and the whole place is on the verge of collapsing. If the owner did not inform the buyer of this, and he sells the house at a large price, is his action unjust?

Concealment is not just keeping information back, for you seek to gain by ensuring that knowledge remains hidden. Surely, we can all judge what sort of man would act like this homeowner. He is certainly not open, decent or just. In fact, he is crafty, devious, deceitful and malicious.

11. Compare the views of Plato and Cicero on just behaviour.

15

Refer to Sources C, D and your own knowledge.

## Source E from a newspaper article, 2019

A political revolution is not something which in itself is desirable. When we look at revolutions throughout history, they usually occur in states where there have been long-term social and political problems, often where large parts of society are disillusioned or feel ignored by their rulers. However, it is often difficult to tell if the revolution is justified, as it involves the overthrow of a legitimate government, which might be ruled by a tyrant, but which, on the other hand, might have been democratically elected. The attempted overthrow of a government can often be bloody and lead to unforeseen consequences whether it succeeds or not.

12. Compare this modern view about political revolutions with Aristotle's view of revolution.

15

Refer to Source E and your own knowledge.

## 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 understands the problems which a state must confront to ensure it flourishes, but his solutions are completely unacceptable.'  
How valid is this statement? 25  
Refer to Plato's *Republic*, and your own knowledge.
14. 'Aristotle's state would be a wonderful place to live — provided you are male, Greek and rich.'  
Discuss, with reference to Aristotle's *Politics*, and your own knowledge. 25
15. 'Cicero's *On Duties* makes use of the wisdom acquired through a long political career.'  
How valid is this statement? 25  
Refer to Cicero's *On Duties*, and your own knowledge.
16. 'In Classical Greek political philosophy, the state counts for everything, the individual for nothing.'  
Discuss, with reference to Plato's *Republic* and Aristotle's *Politics*, and your own knowledge. 25



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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** Homer, *Iliad*, 24. 591–628

Then Achilles groaned aloud, and called on his beloved companion: ‘Do not be angry with me, Patroclus, if you learn, even where you are in Hades, that I have released godlike Hector to his dear father, as it was no unworthy ransom he gave me. But you will have from me all your proper share even of this.’

So he spoke and then godlike Achilles went back into his hut, and sat down and spoke to Priam: ‘Well, your son is released for you now, old man, as you asked, and he lies there on a bier. With the showing of dawn, you will see him for yourself when you take him. But now let us think of our supper. Then afterwards you can weep for your dear son when you have taken him to Troy — and you will have many tears for him.’

So speaking swift Achilles sprang up and slaughtered a shining white sheep. Automedon took bread and set it out on the table in fine baskets and Achilles served the meat when it was cooked. Then when they had satisfied their hunger and thirst, Priam gazed at Achilles with admiration for the size of the man and his beauty — he looked like the gods, face-to-face. And Achilles gazed at Dardanian Priam, admiring his noble looks and the talk that he had heard.

17. In what ways does the meeting of Priam and Achilles in *Iliad* 24 make clear the importance of hospitality in heroic society?

10

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

**Source B** Euripides, *Trojan Women*, 131–153

**Hecuba:** When you came to the bay of Troy, you came for Menelaus’ wife, the hateful one! She’s a disgrace and an outrage to Castor, to Sparta; she is the slayer of Priam. And she is the one who has driven Hecuba, poor me, onto these rocks. I am ruined. Alas for my station, this place I must take by the tent of Agamemnon. A sorrowful slave — an old woman whose head has been pitifully shorn — I’m dragged from my home. Come, you widowed brides of Trojan fighting men, weeping mothers, trembling daughters; come, weep with me while the smoke goes up from Troy! Once I, Queen Hecuba, with cheerful Phrygian music, and with Priam’s sacred sceptre in my hand, would lead the dancing, the footfalls all striking in rhythm to honour the Phrygian gods. Now the song is saddened: I’ll begin our shrieking chorus, just like the seagull crying round her helpless young.

18. To what extent do Hecuba’s words in this scene illustrate the inevitable consequences of living according to heroic values?

10

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

## Part A — Classical literature (continued)

Source C Homer, *Odyssey*, 22. 26–49

They angrily rebuked Odysseus. ‘Stranger, you have shot a man and you will pay! You have to die! You have killed the best young man in all Ithaca. Right here the vultures will eat your corpse.’ Those poor fools did not know that he had killed Antinous on purpose, nor that the snares of death were all around them.

Clever Odysseus scowled back and sneered, ‘Dogs! You thought I would not come back home from Troy. So you fleeced my home and forced yourselves on my slave-girls and tried to take my wife while I am still alive! You did not fear the gods who live in heaven and you thought no man would come to take revenge.’

At that, pale fear seized them all. They groped to find a way to save their lives somehow. Only Eurymachus found words to answer: ‘If it is you Odysseus, returned, then we agree! Quite right, we have done outrageous things to your estate and home. But now the one responsible is dead — Antinous! It was all his idea.’

Source D Virgil, *Aeneid*, 12. 940–952

There stood Aeneas, deadily in his armour, rolling his eyes, but he checked his hand, hesitating more and more as the words of Turnus began to move him, when suddenly his eyes caught the fatal belt of the boy Pallas slung over Turnus’ shoulder with the glittering studs he knew so well. Turnus had defeated and wounded and then killed him, and now he was wearing his belt on his shoulder as a battle honour taken from an enemy. Aeneas feasted his eyes on the sight of this spoil, this reminder of his own wild grief, then burning with mad passion and terrible in his wrath, he cried:

‘Are you to escape me now, wearing the spoils stripped from the body of the one I loved? By this wound which I now give, it is Pallas who makes sacrifice of you. It is Pallas who, through me, takes revenge in your guilty blood.’ Blazing with rage, Aeneas plunged the steel full into his enemy’s breast. The limbs of Turnus were dissolved in cold and his life left him with a groan, fleeing in anger down to the Shades.

19. Compare the morality of heroic justice in these Greek and Roman sources.

15

Refer to Sources C, D and your own knowledge.

Source E from a 20<sup>th</sup> century novelist and screen-writer

Down these cruel streets a man must go who is not himself cruel, who is neither corrupted nor afraid. He is the hero. He is everything: a common man and yet an unusual man. He must be a man of honour both in instinct, and according to his fate, and certainly (without saying it out loud), he must be the best man in his world. He is a lonely man and his pride is so great that you must treat him with the utmost respect or you’ll be very sorry you ever saw him. For all these reasons, we admire the true hero.

20. Compare this modern description of a heroic role-model, with the heroes from the *Iliad*.

15

Refer to Source E and your own knowledge.

**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. 'The words written by Ovid's Penelope to Odysseus, help us to appreciate how views of heroism could change in the classical world.'
- How valid is this statement? 25
- Refer to Ovid, *Heroides* 1, Homer's *Odyssey*, and your own knowledge.
22. 'In the society of the *Iliad*, all heroes are anti-heroes.'
- Discuss, with reference to Homer's *Iliad*, and your own knowledge. 25
23. 'The *Aeneid* demonstrates that the most important heroic value for the Romans was the concept of duty.'
- How valid is this statement? 25
- Refer to Virgil's *Aeneid*, and your own knowledge.
24. 'Helen's treatment in *Trojan Women* illustrates typical attitudes towards women in classical society.'
- Discuss, with reference to Euripides' *Trojan Women*, and your own knowledge. 25

**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, *Assemblywomen*, 615–638

**Praxagora:** As I was about to say, my first act will be to take over everyone's land, money and other property. We women will manage this central pool with thrift and good judgement, and we'll take good care of you.

**Citizen:** And what about the man who owns no land but has gold and silver stashed away?

**Praxagora:** He'll contribute to the central pool. If he refuses he'll have broken his oaths.

**Belpyrus:** That's how he got the money in the first place!

**Praxagora:** But it will be of no use at all to him anyway. No one will be forced to do anything out of poverty: everyone will have all the necessities: bread, salt-fish, barley cakes, cloaks, wine, garlands, chickpeas. So where's a reason for not contributing?

**Citizen:** Isn't it true that the people who have all this now are the biggest thieves?

**Praxagora:** Before now, my friend, yes when we lived under the previous system. But now that everyone will be living from a common fund, where's the profit in holding out?

25. In what ways do Praxagora's arguments illustrate problems with Athenian politics and society?

10

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

**Source B** Aristophanes, *Knights*, 788–801

**Paphlagonian:** The people never had a defender more devoted than myself, I swear it on my life.

**Sausage-seller:** You pretend to love him but for eight years you have allowed him to be housed in barrels or in crevices or in turrets where he is blinded with smoke. You lock him in the city without pity. Peace was brought to him and you tore it to ribbons. The enemy peace-envoys came here wanting a truce and you drove them right out of the city with a kick up the backside.

**Paphlagonian:** I did that so that The people may one day rule over all the Greeks: the oracles have predicted that, if he is patient, he will one day sit as judge in Greece with a healthy income. Until then, I will nourish him, look after him and, above all, ensure that he has enough money to get by.

**Sausage-seller:** You don't care at all about him reigning in Greece. You are looking forward to him pillaging and look forward to imposing things on our allies. You want this war to hide your criminality in a mist, so that The people will see nothing of it. Instead he will have so much hassle to deal with, he will rely on you alone for his bread. But if ever, he can return to his cherished lands and crops, he will realise the blessings you have been keeping him from, even though you kept paying him a salary.

26. To what extent do the Sausage-seller's attacks on the Paphlagonian show that corruption and political ambition in Athens prolonged the war?

10

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

## Part A — Classical literature (continued)

Source C Horace, *Satires* 1. 6. 97–121

I would not choose to have parents whose honour was proved by rods and thrones. People may think me crazy, but perhaps I am wise to avoid a load of trouble which I have never been used to.

For then I would need a larger establishment, greet more visitors, take companions with me to avoid being on my own when going to the country, or travelling abroad.

As things stand, I wander wherever I please on my own. I stroll around the Circus and Forum, haunts of trickery. I stay in bed till ten; or else after reading or writing something for my private pleasure I have a massage, but not, like that filthy Natta, with oil pinched from the lamps.

When I'm feeling tired and the sun grows fiercer, showing it's time for the baths, I finish my game of triangle and leave the park. A light lunch — enough to save me from having to go through the day on an empty stomach; then I laze about at home. So I comfort myself that I'll live happier than if my grandfather, father and uncle had all been quaestors.

Source D Juvenal, *Satires* 10. 90–113

Do you want to be greeted each morning as Sejanus was; having his wealth; giving out magistracies; appointing army commanders; being seen as the guardian of Rome's chief? Of course you would like to have spears and cohorts, and a barracks at home. Why wouldn't you? Even people with no wish to kill, desire power. But what is the good of prestige and prosperity if, for every joy, they bring an equal sorrow? Would you rather wear the bordered toga of the man you see there being dragged along, or be in power in Fidenae or Gabii judging weights and measures, or a ragged aedile smashing undersize measuring cups in empty Ulubrae? What fame or prosperity is worth having if it brings you no less disaster than joy? What cast down the likes of Pompey and Crassus and Caesar who tamed the people and brought them under his lash? It was the pursuit of the highest place by every device. Few monarchs go down to Ceres' son-in-law free from bloody wounds; few tyrants avoid a sticky death.

27. Compare how well Horace and Juvenal make the case that peace of mind in Roman society comes from living a life free of an ambition for power and fame.

Refer to Sources C, D and your own knowledge.

15

## Part A — Classical literature (continued)

Source E from an essay on higher education, 21<sup>st</sup> century

There are two main arguments over the purpose of higher education. One is that it is to train for a job, and the other is that it is for people who enjoy learning to gain as much knowledge as possible: surely neither side is absolutely right, or absolutely wrong. College is a place where learning is encouraged and students have the time and resources to absorb as much as possible. When else in life will you have someone whose job it is to try to make you a more cultured, intelligent human being? At the same time, we expect college to provide us with skills and knowledge we will use in our future careers. This can unfortunately create tension between those who have access to higher education, and those who do not and can lead to financial inequality.

28. Compare these views about higher education with the ideas about education which Aristophanes presents in *Clouds*.

15

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

[Turn over

## SECTION 4 — COMEDY, SATIRE AND SOCIETY

## Part B — CLASSICAL SOCIETY — 50 marks

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

29. 'In *Acharnians*, Aristophanes shows us how Athenians were affected by the Peloponnesian War.'  
Discuss, with reference to Aristophanes' *Acharnians*, and your own knowledge. 25
30. 'In *Peace*, the fantastical elements and special effects of comic theatre are used to show us the huge social value the Peace of Nicias had for Athens.'  
How valid is this statement? 25  
Refer to Aristophanes' *Peace*, and your own knowledge.
31. 'Both Horace and Juvenal describe the customs at Roman dinner parties in order to make critical points about Roman society in general.'  
How valid is this statement? 25  
Refer to the *Satires* of both Juvenal and Horace, and your own knowledge.
32. 'In *Satires* 3 Juvenal shows that Rome was a very unpleasant place to live in the second century AD.'  
Discuss, with reference to Juvenal, *Satires* 3, and your own knowledge. 25

[END OF SPECIMEN QUESTION PAPER]

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Section 1 Part A Source E

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National  
Qualifications  
SPECIMEN ONLY

**S815/77/11**

**Classical Studies**

## Marking Instructions

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These marking instructions have been provided to show how SQA would mark this specimen question paper.

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## General marking principles for Advanced Higher Classical Studies

*Always use these general principles. Use them in conjunction with the specific marking instructions, which identify the key features required in candidate responses.*

- (a) Always use positive marking. This means candidates accumulate marks for the demonstration of relevant skills, knowledge and understanding; marks are not deducted for errors or omissions.
- (b) If a candidate response does not seem to be covered by either the principles or detailed marking instructions, and you are uncertain how to assess it, you must seek guidance from your principal assessor.
- (c) Where the candidate fails to comply with the rubric of the paper and answers more than two 25 mark questions, or questions in more than one section, mark both responses and record the better mark.
- (d) The detailed marking instructions are not an exhaustive list. Award marks for other relevant points.
- (e) Award marks only where points relate to the question asked. The term 'any other reasonable point' allows for the possible variation in candidates' responses. Always award marks according to the accuracy and relevance of an answer.

### Marking principles for each question type

This question paper assesses the following skills

- analysis
- critical evaluation
- source comparison
- structuring and sustaining a line of argument.

The following question types are used in this paper

- source evaluation questions **(10 marks)**
- source analysis questions **(10 marks)**
- source comparison questions **(15 marks)**
- source comparison question comparing a modern source/quote with classical ideas **(15 marks)**
- questions requiring candidates to integrate knowledge, analysis, synthesis and develop a line of argument. **(25 marks)**

The general principle underpinning the marking is to award marks for well-thought out answers, supported by examples from the prescribed texts, with direct quotes, if possible.

## Marking instructions for each type of question

### Section 1 – Source based questions

Question type – Source analysis	Max mark	Marking instructions					
<p>Questions that begin ‘<i>In what ways...</i>’ require candidates to analyse a source. Candidates identify different aspects or components of a source and clearly show at least one of the following:</p> <ul style="list-style-type: none"> <li>• links between different components</li> <li>• links between component(s) and the whole</li> <li>• links between component(s) and related concepts</li> <li>• similarities and contradictions</li> <li>• consistencies and inconsistencies</li> <li>• different views and/or interpretations</li> <li>• possible consequences and/or implications</li> <li>• the relative importance of components</li> <li>• understanding of underlying order or structure.</li> </ul>	10	<b>0 marks</b> No relevant points of analysis are made.	<b>1–2 marks</b> Makes <b>one</b> or <b>two</b> relevant points of analysis <b>which respond to the question.</b>	<b>3–4 marks</b> Makes <b>two</b> or <b>three</b> relevant points of analysis <b>which respond to the question and show understanding</b> of the source content, context or intention.	<b>5–6 marks</b> Makes <b>four</b> relevant points of analysis <b>which respond to the question and show wider understanding</b> of the source content, context or intention.	<b>7–8 marks</b> Makes <b>four</b> relevant points of analysis <b>which respond to the question and show full understanding</b> of the source content, context or intention.	<b>9–10 marks</b> Standards for <b>8 marks</b> are reached.  <b>AND</b> Wider reading complements the analytical points.

Question type – Source evaluation	Max mark	Marking instructions					
<p>Questions that begin ‘<i>To what extent...</i>’ require candidates to <i>evaluate</i> a source. Candidates use in-depth knowledge and understanding of the aims, and/or qualities of classical sources and writers, to make a reasoned judgement.</p> <p>Evaluative comments may relate to, for example:</p> <ul style="list-style-type: none"> <li>• origin</li> <li>• purpose</li> <li>• content</li> <li>• cultural or historical context.</li> </ul>	<b>10</b>	<b>0 marks</b>	<b>1–2 marks</b>	<b>3–4 marks</b>	<b>5–6 marks</b>	<b>7–8 marks</b>	<b>9–10 marks</b>
		<p>No relevant evaluative points.</p> <p><b>OR</b></p> <p>Points are not relevant to the question.</p>	<p>Makes <b>one</b> or <b>two</b> reasoned, relevant evaluative points <b>which respond to the question.</b></p>	<p>Makes <b>three</b> reasoned, relevant evaluative points <b>which respond to the question and show wider understanding</b> of the writer, source content, context or intention.</p>	<p>Makes <b>four</b> reasoned, relevant evaluative points <b>which respond to the question and show wider understanding</b> of the writer, source content, context or intention.</p>	<p>Makes <b>four</b> reasoned, relevant evaluative points <b>which respond to the question and show full understanding</b> of the writer, source content, context or intention.</p>	<p>Standards for <b>8 marks</b> are reached.</p> <p><b>AND</b></p> <p>Wider reading complements the analytical points.</p>

Question type – Source comparison	Overall mark		Marking instructions			
			<b>Structural mark (5 marks)</b>			
Questions that ask candidates to ‘ <i>compare different sources...</i> ’ require candidates to: <ul style="list-style-type: none"> <li>• explain the content of two different sources</li> <li>• make points of comparison between sources.</li> </ul>	<b>15</b>	<b>5</b>	<b>0 marks</b> No relevant points of comparison.	<b>1–2 marks</b> Addresses <b>one</b> or <b>two</b> areas of comparison between the two sources.	<b>3–4 marks</b> Addresses <b>three</b> or <b>four</b> areas of comparison between the two sources.	<b>5 marks</b> Addresses <b>four</b> areas of comparison between the two sources.  <b>AND</b> Supports answer with a conclusion which responds to the question and links with the comparisons.
			<b>Evidence mark (10 marks)</b>			
		<b>10</b>	<b>0 marks</b> No relevant explanation of the source meaning or context.	<b>1–10 marks</b> Up to a <b>maximum of 10 marks</b> , award <b>1 mark</b> for each relevant point about the meaning or context of the sources, which is made to support the comparison(s). Points may involve candidates providing, for example: <ul style="list-style-type: none"> <li>• additional detail</li> <li>• examples</li> <li>• reasons</li> <li>• evidence.</li> </ul>		

Question type – Comparison with modern source	Overall mark		Marking instructions			
			<b>Structural mark (5 marks)</b>			
<p>Questions that ask candidates to ‘<i>compare a modern source/quote with classical ideas...</i>’ require candidates to:</p> <ul style="list-style-type: none"> <li>• accurately explain the meaning of a modern source</li> <li>• compare classical ideas with the views of the source.</li> </ul>	<b>15</b>	<b>5</b>	<b>0 marks</b> No relevant points of comparison.	<b>1–2 marks</b> Uses <b>one</b> or <b>two</b> different areas from the modern source for comparison with the classical world.	<b>3–4 marks</b> Uses <b>three</b> or <b>four</b> different areas from the modern source for comparison with the classical world.	<b>5 marks</b> Uses <b>four</b> different areas from the modern source for comparison with the classical world. <b>AND</b> Supports answer with a conclusion which responds to the question and links with the comparisons.
			<b>Evidence mark (10 marks)</b>			
		<b>10</b>	<b>0 marks</b> No relevant explanation of the source meaning or context.	<b>1–10 marks</b> Up to a <b>maximum of 10 marks</b> , award <b>1 mark</b> for each relevant point about the classical world or texts, which is made to support the comparison(s) with modern ideas contained in the source. Points may involve candidates providing, for example: <ul style="list-style-type: none"> <li>• additional detail</li> <li>• examples</li> <li>• reasons</li> <li>• evidence.</li> </ul>		

## Part B – Essay questions

<b>Analysis – 8 marks</b>				
Candidates must demonstrate their ability to identify, describe and explain relevant parts and the relationships between the parts and/or the whole. Candidates must be able to draw out and relate different views and/or interpretations, possible consequences and/or implications, the relative importance of components, and an understanding of underlying order or structure.				
0 marks	1–2 marks	3–4 marks	5–6 marks	7–8 marks
No evidence of analysis (a purely descriptive response) <b>OR</b> Analysis is not relevant to the question.	Makes <b>one</b> or <b>two</b> analytical points about aspects of a value, concept or system of classical society.	Makes <b>three</b> or <b>four</b> analytical points about aspects of a value, concept or system of classical society. <b>AND</b> At least two of these are well-developed key points in the context of the question.	Makes <b>four</b> analytical points about aspects of a value, concept or system of classical society. <b>AND</b> All of these are well-developed key points in the context of the question.	Meets criteria for <b>6 marks</b> . <b>AND</b> Some or all analytical points show evidence of engaging with wider reading.

<b>Evaluation – 8 marks</b>				
Candidates must demonstrate knowledge and understanding of the similarities and/or differences, and make a reasoned judgement based on criteria.				
0 marks	1–2 marks	3–4 marks	5–6 marks	7–8 marks
No relevant, reasoned evaluative points.	Makes <b>one</b> or <b>two</b> relevant points of evaluation.	Makes <b>three</b> or <b>four</b> relevant, reasoned and/or evidenced evaluative points. <b>AND</b> At least two of these are well-developed key points in the context of the question.	Makes <b>four</b> relevant, reasoned and/or evidenced evaluative points. <b>AND</b> All of these are well-developed key points in the context of the question.	Meets criteria for <b>6 marks</b> . <b>AND</b> Some or all evaluative points show evidence of engaging with wider reading.

Argument and conclusion – 9 marks				
0 marks	1–2 marks	3–4 marks	5–6 marks	7–8 marks
No evidence of a sustained line of argument.	Line of argument <b>breaks down</b> during the response.	Line of argument is <b>largely coherent</b> . <b>AND</b> Line of argument largely responds to the question.	Line of argument is <b>coherent</b> . <b>AND</b> Line of argument clearly responds to the question in a logical way. <b>AND</b> Conclusion shows logical development from the argument.	Meets criteria for <b>6 marks</b> . <b>AND</b> Line of argument is skilfully constructed to present points in a compelling way. <b>AND</b> Conclusion shows a high level of judgement and balance based upon the argument.



Marking instructions for each question

Section 1 – History and historiography

Part A – Classical literature

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
1.	<p>Questions that begin ‘<i>In what ways...</i>’ require candidates to analyse a source.</p> <p>Candidates identify different aspects and/or components of a source and clearly show at least one of the following:</p> <ul style="list-style-type: none"> <li>• links between different components</li> <li>• links between component(s) and the whole</li> <li>• links between component(s) and related concepts</li> <li>• similarities and contradictions</li> <li>• consistencies and inconsistencies</li> <li>• different views and/or interpretations</li> <li>• possible consequences and/or implications</li> <li>• the relative importance of components</li> <li>• understanding of underlying order or structure.</li> </ul>	10	<p>Answers should discuss parts of this story indicating messages contained within the narrative.</p> <p>Candidates gain equal credit for discussion of elements in Source A or from other parts of this text.</p> <p><b>Possible analytical points could refer to, for example:</b></p> <ul style="list-style-type: none"> <li>• confident because he has flattered Xerxes and given gifts – need to flatter and bribe rulers like gods</li> <li>• says this will not be important to Xerxes – recognition that rulers’ concerns are not like ordinary subjects</li> <li>• Xerxes furious that Pythius puts his needs first – rulers consider subjects as enslaved people with no rights at all</li> <li>• Xerxes says Pythius and whole family should give up everything to follow him – subjects’ desire or purpose is to satisfy rulers’ needs</li> <li>• orders his soldiers to carry out punishment without trial or charge – rulers’ wishes were law</li> <li>• his punishment is cruel and excessive – rulers’ inflicted extreme, unjust, brutality</li> <li>• nothing happens to Xerxes as a result of this outrageousness – nothing prevented rulers doing what they liked.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question		General marking instructions for this type of question	Max mark	Specific marking instructions for this question
2.		<p>Questions that begin ‘<i>To what extent...</i>’ require candidates to evaluate a source.</p> <p>Candidates use in-depth knowledge and understanding of the aims and/or qualities of classical sources and writers to make a reasoned judgement.</p> <p>Evaluative comments may relate to, for example:</p> <ul style="list-style-type: none"> <li>• origin</li> <li>• purpose</li> <li>• content</li> <li>• cultural or historical context.</li> </ul>	10	<p>Answers should discuss the usefulness of different points in Thucydides’ methodology.</p> <p>Candidates gain equal credit for discussion of elements in Source B or from other parts of this text.</p> <p>Possible evaluative points could refer to, for example:</p> <ul style="list-style-type: none"> <li>• speeches could occur long ago and therefore must be passed on somehow by others – reliability must be considered</li> <li>• he could not be present even for all contemporary speeches, so the reliability of his witnesses must be considered</li> <li>• recognises that memory is fallible, and that reconstruction is always required for any source, even himself</li> <li>• tries to reconstruct what he thinks they would have said based on the events that led up to and transpired – logical, but may not be accurate</li> <li>• uses as many different sources as he can, even to verify his own ideas</li> <li>• not romantic suggests <ul style="list-style-type: none"> <li>— narrative is not going to include fanciful ideas</li> <li>— characters are not going to be developed emotionally like a novel or epic poem</li> </ul> </li> <li>• the purpose of his history is to teach human nature for all time – could force general truths onto actions which are <i>ad hoc</i>.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
3.	<p>Questions that ask candidates to ‘compare different sources...’ require candidates to:</p> <ul style="list-style-type: none"> <li>• explain the content of two or more different sources</li> <li>• make points of comparison between sources.</li> </ul>	15	<p><b>Answers should compare details of episodes depicting tyrannical behaviour from each author and point to similarities and differences where relevant.</b></p> <p><b>Candidates gain equal credit for discussion of elements in Sources C or D or in other parts of these texts.</b></p> <p><b>Points of comparison between Sources C and D may include:</b></p> <ul style="list-style-type: none"> <li>• mistreatment of women is prominent</li> <li>• depraved behaviour is a way of exercising power</li> <li>• tyrants try to destroy reputation or honour of others</li> <li>• victims are defenceless</li> <li>• victims are innocent</li> <li>• tyrants assume they can get away with anything</li> <li>• Livy dramatises the scenes more personally, like a novel</li> <li>• Tacitus describes in brief as a series of ‘highlights’</li> <li>• evoke sympathy from the reader</li> <li>• as writers, Livy ‘shows’, Tacitus ‘tells’.</li> </ul> <p><b>Points of evidence from Source C may include:</b></p> <ul style="list-style-type: none"> <li>• uses direct speech</li> <li>• threatens to kill her</li> <li>• threatens to leave the enslaved person in her bed</li> <li>• Lucretia will not give way initially to threats</li> <li>• Lucretia cannot bear the thought of her honour being lost after she is dead</li> <li>• Lucretia’s tears are specifically referred to.</li> </ul> <p><b>Points of evidence from Source D may include:</b></p> <ul style="list-style-type: none"> <li>• Nero invents sexual misconduct charges</li> <li>• Nero does not care that his lies contradict each other</li> <li>• points to the fact that previous emperors had also exiled women</li> <li>• says everyone felt sympathy for Octavia</li> <li>• describes previous murders of her family</li> <li>• makes clear that Nero does not care about appropriate behaviour towards family.</li> </ul>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
			<p><b>Possible points for comparison from own knowledge:</b></p> <ul style="list-style-type: none"> <li>• Lucretia goes on to kill herself</li> <li>• Sextus was trying to assert his superiority over Collatinus</li> <li>• any reference to tyrannical acts of Tarquinius Superbus</li> <li>• Octavia was forced to marry Nero to secure power</li> <li>• enslaved people were forced to slander Octavia</li> <li>• Nero can kill mother obviously without repercussions.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
4.	<p>Questions that ask candidates to <i>'compare a modern source/quote with classical ideas'</i> require candidates to:</p> <ul style="list-style-type: none"> <li>• accurately explain the meaning of a modern source/quote</li> <li>• compare the views of the source/quote with classical ideas.</li> </ul>	15	<p><b>Answers should compare up to four different aspects of the description of Lincoln in the source with descriptions of events in Polybius Book 3, drawing interpretations.</b></p> <p><b>Candidates gain marks for pertinent detail of events as well as analysis and evaluation.</b></p> <p><b>Points of comparison from Source E may include:</b></p> <ul style="list-style-type: none"> <li>• Lincoln preferred to react to problems and to circumstances</li> <li>• employed the style that had served him as a politician</li> <li>• preferred not to make long-range plans</li> <li>• admitted he was not in control of events</li> <li>• mentally nimble and flexible</li> <li>• was willing to experiment with different approaches.</li> </ul> <p><b>Points of comparison from Polybius Book 3 may include:</b></p> <ul style="list-style-type: none"> <li>• Romans reacted to the Saguntum attack to assert control in Spain</li> <li>• they initiated the move to demand Hannibal wage war</li> <li>• they tried to complete campaigns to achieve political wins</li> <li>• they reacted to Hannibal, assuming they could just beat him wherever he went</li> <li>• the Romans were not able to think creatively or anticipate Hannibal</li> <li>• Flaminius and Longus rushed into scenarios without consideration</li> <li>• Fabius had a novel strategy of delay – this was long-term and almost worked</li> <li>• his strategy was politically unacceptable to Senate</li> <li>• Minucius objected as it was not the type of policy Romans would normally pursue</li> <li>• Paullus and Varro came to disaster by overturning Fabian strategy and becoming too predictable</li> <li>• the failed attempts to beat Hannibal were attempts to form traditional strategy.</li> </ul> <p><b>Any other reasonable point.</b></p>

Part B – Classical society

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
5.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should describe parts of Book 1 which detail legendary events and discuss what types of true lessons could be taken from it.</b></p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• Herodotus’ consideration of the early myths is his way of trying to analyse deeper causes of East versus West tension</li> <li>• legend of Gyges boasting to Candaules               <ul style="list-style-type: none"> <li>— takes Candaules and his wife for granted</li> <li>— finds out he is much less secure than he thought</li> </ul> </li> <li>• Solon’s legal reforms in Athens – indicating the importance of just rule</li> <li>• details of Croesus and Solon               <ul style="list-style-type: none"> <li>— forces us to reconsider the meaning of happiness</li> <li>— Tellus had a fulfilled life through service to family and city and honour</li> <li>— Cleobis and Biton confirm the judgement of heaven on the definition of happy</li> </ul> </li> <li>• Adrastus and Atys – inability to prevent fate</li> <li>• Croesus and the oracle – the difficulty of interpreting will of the gods</li> <li>• Lycurgus – explains the origins of the Spartan exceptionalism</li> <li>• the bones of Orestes – shows the power of divine will</li> <li>• the swarm of snakes in Lydia – shows the importance of omens</li> <li>• Sparta – Argos battle of the champions – explains the origins of Spartan supremacy over Argos</li> <li>• Croesus’s pyre               <ul style="list-style-type: none"> <li>— communicates his point about the ‘wheel of fortune’</li> <li>— led to becoming Cyrus’ adviser.</li> </ul> </li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
6.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should describe parts of Book 7 discussing how far they effectively explain causes of the disastrous events of the campaign.</b></p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• Gylippus’ reinforcements able to arrive overland</li> <li>• Nicias fails to complete the wall</li> <li>• Nicias fails to intercept the Corinthian fleet</li> <li>• Nicias wants to resign due to actual or apparent ill-health</li> <li>• Syracusan cavalry is superior once better tactics are used</li> <li>• Nicias becomes inactive waiting for a response to his letter</li> <li>• Athenians refuse to withdraw despite Nicias’ letter</li> <li>• they do not replace Nicias as commander</li> <li>• Athens has too costly a victory holding the fort of Plemmyrium</li> <li>• Syracusans intercept and destroy a supply convoy</li> <li>• they strengthen their ships to neutralise the Athenians’ advantage</li> <li>• they arrange a double military and naval attack on Athenians</li> <li>• they move the market closer to the ships to enable restocking and eating more quickly</li> <li>• Demosthenes’ night attack on Epipolae fails due to disorganisation</li> <li>• Athenians became scattered and confused their Dorian allies with enemies</li> <li>• Demosthenes and Nicias disagree about withdrawal and Nicias wins the argument (through stubbornness)</li> <li>• Nicias insists they wait for 27 days due to eclipse</li> <li>• too late, Athenians realise they have never fought a city like Syracuse before <ul style="list-style-type: none"> <li>— cannot be overpowered</li> <li>— cannot be persuaded to ally</li> </ul> </li> <li>• Syracusans close in harbour to trap Athenians.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
7.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should describe parts of Book 1 indicating where they show the presence or absence of corruption and indicate a view on how far there is a progression toward greater corruption.</b></p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• begins with romanticised story of Aeneas' arrival and sharing of power</li> <li>• corruption of Alban kings leads to Romulus and Remus' birth</li> <li>• only divine fate saves Romulus and Remus</li> <li>• Romulus and Remus fight for the poor and overthrow the corrupt king</li> <li>• found the city for the dispossessed</li> <li>• Romulus chosen by the gods (divine choice) <ul style="list-style-type: none"> <li>— loved by people</li> <li>— allegedly killed by senators</li> <li>— ascended to heaven</li> <li>— but killed his brother</li> </ul> </li> <li>• Numa elected as a Sabine showing racial equality in the city (chosen for wisdom) <ul style="list-style-type: none"> <li>— selected for his Pythagorean wisdom</li> <li>— established religious balance in city</li> </ul> </li> <li>• Tullus Hostilius elected by people as son of a heroic champion (chosen for heroism) <ul style="list-style-type: none"> <li>— behaved impiously and was killed by Jupiter's lightning</li> </ul> </li> <li>• Ancus Marcius elected by people as descended from Numa (chosen for heredity) <ul style="list-style-type: none"> <li>— re-established religious honours</li> </ul> </li> <li>• Tarquinius Priscus gained the throne by deception and trickery (usurper by cunning) <ul style="list-style-type: none"> <li>— Tanaquil is driving force behind him</li> <li>— adopt Servius Tullius in order to perpetuate their rule</li> <li>— Ancus Marcius' sons plot to kill him as they feel entitled to the throne</li> <li>— Tanaquil pretends he is not dead in order to secure succession to Servius</li> </ul> </li> </ul>



Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
			<ul style="list-style-type: none"> <li>• Servius Tullius becomes king without popular approval (unelected successor) <ul style="list-style-type: none"> <li>— married his daughters to Tarquin's sons to prevent opposition</li> <li>— went to war to avoid political opposition</li> </ul> </li> <li>• Tarquinius Superbus seized the throne in a <i>coup</i> (usurper by force) <ul style="list-style-type: none"> <li>— brutally murdered Servius</li> <li>— forces citizens to work like the enslaved</li> <li>— wins Gabii by treachery</li> <li>— treats allies with violent contempt</li> <li>— nephew rapes Lucretia</li> </ul> </li> <li>• establishment of the republic <ul style="list-style-type: none"> <li>— Brutus follows advice of the gods at Delphi</li> <li>— takes revenge for Lucretia's honour.</li> </ul> </li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
8.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should describe parts of Book 3 indicating their purpose and merits and evaluating how well they are written.</b></p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• explains Polybius' overall purpose – to show how Rome came to dominate the known world</li> <li>• describes his methodology of handling each year in turn to show interconnectedness</li> <li>• examines the aftermath of the first Punic War</li> <li>• evaluates the impact of the terms of surrender</li> <li>• examines the treaties which existed between Rome and Carthage</li> <li>• presents a narrative of the beginning of the war before discussing causes</li> <li>• discusses the differences between causes, pretexts and beginnings</li> <li>• evaluates the significance of different causes</li> <li>• examines the characters of Hamilcar and Hannibal</li> <li>• narrates a vivid account of the Saguntum affair</li> <li>• attempts to explain why Saguntum led to war (though it is not too clear)</li> <li>• describes Hannibal's strategy for invasion</li> <li>• explains how Hannibal got his army across the Rhone</li> <li>• tries to establish Hannibal's route into and over Alps</li> <li>• discusses other historians' viewpoints about Hannibal's tactics</li> <li>• presents viewpoints of Romans and Carthaginians in speeches on Alps</li> <li>• introduces Scipio dramatically at Ticinus</li> <li>• explains Hannibal's tactics in major battles</li> <li>• explains the detailed movements before and after battles</li> <li>• evaluates character of Roman leaders such as Varro, Longus, Flaminius.</li> </ul> <p><b>Any other reasonable point.</b></p>

Section 2 – Individual and community

Part A – Classical literature

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
9.	<p>Questions that begin ‘<i>In what ways...</i>’ require candidates to analyse a source.</p> <p>Candidates identify different aspects and/or components of a source and clearly show at least one of the following:</p> <ul style="list-style-type: none"> <li>• links between different components</li> <li>• links between component(s) and the whole</li> <li>• links between component(s) and related concepts</li> <li>• similarities and contradictions</li> <li>• consistencies and inconsistencies</li> <li>• different views and/or interpretations</li> <li>• possible consequences and/or implications</li> <li>• the relative importance of components</li> <li>• understanding of underlying order or structure.</li> </ul>	10	<p>Answers should discuss parts of the conversation between Socrates and Thrasymachus in Book 1 indicating where and how they make clear the main lessons of the <i>Republic</i>.</p> <p>Candidates gain equal credit for discussion of elements in Source A or from other parts of this text.</p> <p>Possible analytical points could refer to, for example:</p> <p><b>From Source A:</b></p> <ul style="list-style-type: none"> <li>• Thrasymachus offers a new definition of justice which is the topic explored in Book 1</li> <li>• Socrates is happy to listen to any definition which is offered to him</li> <li>• Thrasymachus, as a sophist, requests payment before he can continue</li> <li>• Socrates does not have any money as he did not charge fees</li> <li>• Thrasymachus describes Socrates’ method of discussing a topic – he asks others for advice, and then challenges them.</li> </ul> <p><b>From knowledge of the text:</b></p> <ul style="list-style-type: none"> <li>• Thrasymachus as a sophist seeks to twist the truth when he offers his view on justice</li> <li>• Thrasymachus argues that justice is what the strong do to the weak, or at least what governments do is by definition just, and is devoid of moral judgement</li> <li>• Socrates argues that Thrasymachus has failed to understand what is the essence of a ruler – someone who rules for the benefit of a state as a whole, not for their own advantage</li> <li>• Thrasymachus’ definition is the third definition offered</li> <li>• Cephalus, the old merchant, argues that paying debts is justice</li> <li>• Polemarchus argues that justice is giving people what they deserve according to their actions</li> <li>• none of these definitions satisfies Socrates.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
10.	<p>Questions that begin ‘<i>To what extent...</i>’ require candidates to evaluate a source.</p> <p>Candidates use in-depth knowledge and understanding of the aims and/or qualities of classical sources and writers to make a reasoned judgement.</p> <p>Evaluative comments may relate to, for example:</p> <ul style="list-style-type: none"> <li>• origin</li> <li>• purpose</li> <li>• content</li> <li>• cultural or historical context.</li> </ul>	10	<p>Answers should discuss places in <i>On Duties</i> where Cicero appears to indicate his motivation for writing the thesis and evaluate how clearly he does this.</p> <p>Candidates gain equal credit for discussion of elements in Source B or from other parts of this text.</p> <p>Possible evaluative points could refer to, for example:</p> <p><b>From Source B:</b></p> <ul style="list-style-type: none"> <li>• Cicero speaks of people from lowly origins, as he came from an undistinguished provincial background</li> <li>• Caesar is often depicted in negative terms throughout <i>On Duties</i></li> <li>• the victory of Caesar in the civil war was viewed by Cicero as the end of the Republic</li> <li>• Pompey, Caesar’s enemy, is usually portrayed positively, though the reference of his failure to succeed is telling</li> <li>• <i>On Duties</i> is written ostensibly to Cicero’s son Marcus, to give him some moral and philosophical training</li> <li>• the reference to Marcus’ praise ‘withering away’ might be interpreted as a rebuke, as Cicero felt his son was sliding into a life of leisure</li> <li>• Cicero believes that military might is only one way of obtaining glory and reputation of worth to the state.</li> </ul> <p><b>From knowledge of the text:</b></p> <ul style="list-style-type: none"> <li>• Cicero argues that oratory or eloquence is of equal weight to military achievement</li> <li>• Cicero’s private correspondence suggests that he felt Pompey was not energetic enough in the civil war</li> <li>• another key feature is the attempt to reconcile what is useful for a politician with what is expedient.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
11.	<p>Questions that ask candidates to ‘compare different sources...’ require candidates to:</p> <ul style="list-style-type: none"> <li>• explain the content of two or more different sources</li> <li>• make points of comparison between sources.</li> </ul>	15	<p><b>Answers should compare discussions of just behaviour by each of the authors and point to similarities and differences where relevant.</b></p> <p><b>Candidates gain equal credit for discussion of elements in Source C or D or in other parts of these texts.</b></p> <p><b>Points of comparison between Sources C and D may include:</b></p> <ul style="list-style-type: none"> <li>• both sources discuss how people might be tempted into committing unjust acts</li> <li>• both sources discuss acts which involve concealment</li> <li>• both acts show corruption of a good person</li> <li>• both sources discuss whether it is morally wrong to act in such a way</li> <li>• both sources imply that we might be tempted to commit immoral acts if we believe they give us an advantage.</li> </ul> <p><b>Points of evidence from Source C may include:</b></p> <ul style="list-style-type: none"> <li>• Plato’s example involves people escaping from the consequences of their actions altogether</li> <li>• Plato’s example is theoretical – we cannot actually become invisible to commit crimes and immoral acts</li> <li>• Plato wishes to explore whether we are kept honest by the fear of consequences – Gyges can escape all consequences of his actions and it is the ring that has made him immoral</li> <li>• the point in the extract is that inevitably even a just man would, when presented with these circumstances, eventually behave unjustly.</li> </ul> <p><b>Points of evidence from Source D may include:</b></p> <ul style="list-style-type: none"> <li>• Cicero’s house owner will not actually escape the consequences, unlike Gyges his actions will be discovered</li> <li>• Cicero’s example is from real life – people actually do attempt to disguise flaws in their houses when selling them</li> <li>• Cicero’s homeowner is guilty of a sin of omission – is failure to reveal a flaw the same as actively behaving immorally as Gyges does in Source C?</li> <li>• Cicero states clearly that the action is unjust.</li> </ul>

Question			General marking instructions for this type of question	Max mark	Specific marking instructions for this question
					<p><b>Possible points for comparison from own knowledge:</b></p> <ul style="list-style-type: none"> <li>• Source C is part of a larger picture – Socrates’ companions ask him to show why the just man would pay a penalty by acting like Gyges</li> <li>• Cicero’s argument in Book 3 of <i>On Duties</i> is that there is no real dilemma for the home owner – the loss of reputation will be so bad a consequence that, in fact, the home owner will be prevented from trying to conceal the flaws in his house.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
12.	<p>Questions that ask candidates to ‘compare a modern source/quote with classical ideas’ require candidates to:</p> <ul style="list-style-type: none"> <li>• accurately explain the meaning of a modern source/quote</li> <li>• compare the views of the source/quote with classical ideas.</li> </ul>	15	<p><b>Answers should compare up to four different aspects of the description of political revolution in the source with descriptions of revolution in Aristotle’s <i>Politics</i>, drawing interpretations.</b></p> <p><b>Candidates gain marks for pertinent detail of events as well as analysis and evaluation.</b></p> <p><b>Points of comparison from Source E may include:</b></p> <ul style="list-style-type: none"> <li>• revolution is never desirable</li> <li>• social and political problems create revolutions</li> <li>• rulers who ignore the wellbeing of their subjects will create a revolution</li> <li>• it is difficult to judge when a revolution is justified</li> <li>• the consequences of revolutions are difficult to predict.</li> </ul> <p><b>Points of comparison from Aristotle’s <i>Politics</i> may include:</b></p> <ul style="list-style-type: none"> <li>• Aristotle claims that revolutions are never desirable in themselves</li> <li>• only in extreme circumstances are revolutions justified – when a government fails to protect its citizens or allow them to flourish, or when it unjustly threatens the life of its citizens</li> <li>• Aristotle gives some clear indications as to the social and political problems which cause revolutions – wealth inequalities, class conflicts, the creation of faction within a state, the behaviour of demagogues</li> <li>• the state is allowed to deploy force to defend itself, although it must not permanently use terror to repress its citizens</li> <li>• Aristotle also argues that petty disputes can cause a revolution, for example, cases of adultery within the ruling classes</li> <li>• Aristotle argues that tyranny is the most likely form of government to be overthrown as the tyrant is most likely to ignore the wishes of the other people</li> <li>• democracies are more likely to overthrow oligarchies if the rich only look after themselves, as there are more of the poor so they can more easily overthrow a minority</li> <li>• sometimes it is the other way round, as the rich often have more resources at their disposal.</li> </ul> <p><b>Any other reasonable point.</b></p>

Part B – Classical society

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
13.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p>Answers should describe parts of Plato’s <i>Republic</i> which analyse problems of the state and Plato’s suggested solutions, and discuss to what extent these solutions seem acceptable.</p> <p><b>Possible points in the text(s) for discussion:</b></p> <p><b>Problems identified by Plato:</b></p> <ul style="list-style-type: none"> <li>• how do we ensure that society is just?</li> <li>• how do we ensure that the individual is just?</li> <li>• how do we ensure that the correct people rule us?</li> <li>• how do we educate our rulers?</li> <li>• what powers should our rulers have over our state and individuals?</li> <li>• who should participate in governance?</li> </ul> <p><b>Solutions identified by Plato:</b></p> <ul style="list-style-type: none"> <li>• a just society must be created by rule by guardians or philosopher-kings. They will be full-time, professional rulers, self-perpetuating and unaccountable</li> <li>• the individual will be just if he knows his own place in society. Infamously Plato argues that justice is created when everyone minds their own business, and follows the rules laid down by the guardians</li> <li>• rulers should understand that they rule for the benefit of society as a whole, and not just for themselves, as Thrasymachus advocates</li> <li>• rulers’ children should be taken into state care. Their education will consist of music, maths, physical education and philosophy. They should be devoid of emotion</li> <li>• rulers will have absolute control. They can lie to suppress complaints about their status. They should live at subsistence levels. They can use force to keep order. They can regulate the personal lives of the people</li> <li>• women can take part in the army and ruling, but they will be inferior to men.</li> </ul> <p><b>Any other reasonable point.</b></p>



Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
14.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p>Answers should describe parts of Aristotle’s <i>Politics</i> which show Aristotle’s state in a particularly favourable light, and discuss how far it seems necessary for a citizen who wishes to experience this to be male, Greek and wealthy.</p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• Aristotle argues that the best form of government would be ‘polity’</li> <li>• this gives most power to the ‘middle class’ who form the ‘aristocracy’</li> <li>• they would have sufficient wealth to ensure that they had the leisure and education to gain wisdom and reason to rule</li> <li>• they would ‘rule and be ruled’, holding office and alternating in public and private life. They would be open to scrutiny while in office</li> <li>• some power would be held by the lower classes, who would have some offices reserved for them</li> <li>• private life would be state-regulated. Age of marriage and reproduction is set by the state, and adultery would be punished</li> <li>• Aristotle argues that in his taxonomy of reason, Greek males possess the most reason. He suggests all other people to the west and east are in some way defective – either lack of culture or depraved morals</li> <li>• he suggests women are naturally defective in their reason and should be excluded from politics and be under the dominance of males within the household</li> <li>• he suggests enslavement is natural, and some people are born to be dominated and owned by other human beings.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
15.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p>Answers should describe parts of <i>On Duties</i> and analyse and/or evaluate their inherent wisdom, and discuss the extent to which a long political career would provide the basis for this wisdom.</p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• Cicero writes <i>On Duties</i> at the conclusion of his political career</li> <li>• his career has largely been brought to an end by the civil wars</li> <li>• Cicero sees his role as supporting the values of the Republic</li> <li>• Cicero looks at three key ways a politician can gain power – fear, glory or reputation, and use of money</li> <li>• he rejects the first outright – it is never honourable to use fear</li> <li>• glory is produced by service to the state</li> <li>• service to the state can be through military service or politics and oratory</li> <li>• money can be used honourably by holding gladiatorial games, but not by outright bribery</li> <li>• Cicero discusses with some maturity difficult issues such as removal of tyrants through assassination, and the concept of the just war</li> <li>• Cicero looks at when it is correct to break a promise, for example, when a blind promise is extracted by force, when a person has been deliberately misled, or when maintaining a promise can be judged as more harmful than breaking it</li> <li>• reputation is important for a politician and should not be squandered through foolish and immoral behaviour</li> <li>• however, some of Cicero’s judgements might be seen as questionable, such as his belief that public opinion can justify assassination, debt must always be paid back irrespective of the circumstances, wars of imperialism are justified, and that Romans have never waged war dishonourably</li> <li>• often Cicero seems to use political opponents such as Caesar, Mark Antony and Crassus as examples of bad characters and behaviour while he ignores that of other politicians and generals such as Pompey whom he supported.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
16.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should describe salient parts of Plato’s <i>Republic</i> and Aristotle’s <i>Politics</i> discussing how far they show the attitude ‘the state counts for everything’ and ‘the individual counts for nothing’.</b></p> <p>Candidates must discuss both texts in order to gain full marks. If they do not, they can gain a <b>maximum of 16 marks</b>.</p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• Plato and Aristotle both see happiness of the state as more important than the happiness of the individual</li> <li>• Plato envisages state control and state direction of much of an individual’s life, for example in career choice</li> <li>• Plato is happy to have the state direct the sexual relations of the individual</li> <li>• Plato’s concept of justice amounts to everyone knowing their place and sticking to it</li> <li>• Plato would impose a state religion on individuals</li> <li>• children would be brought up communally, giving the individual little say in the rearing of their child</li> <li>• Plato bases much of his vision on Sparta which gave the individual few rights</li> <li>• duties of individuals are given a greater impetus than rights</li> <li>• both of the authors propose to some extent punishing those who dissent from their vision of the state</li> <li>• there is no evidence of the concept of protecting minority interests</li> <li>• concepts incompatible with individual rights such as enslavement and restrictions on women are integral to the political systems proposed</li> <li>• Aristotle’s insistence on the rule of law is key to beginning to develop individual rights</li> <li>• Aristotle urges rulers to think about the happiness of those they rule as well as their own happiness.</li> </ul> <p><b>Any other reasonable point.</b></p>

Section 3 – Heroes and heroism

Part A – Classical literature

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
17.	<p>Questions that begin ‘<i>In what ways...</i>’ require candidates to analyse a source. Candidates identify different aspects and/or components of a source and clearly show at least one of the following:</p> <ul style="list-style-type: none"> <li>• links between different components</li> <li>• links between component(s) and the whole</li> <li>• links between component(s) and related concepts</li> <li>• similarities and contradictions</li> <li>• consistencies and inconsistencies</li> <li>• different views and/or interpretations</li> <li>• possible consequences and/or implications</li> <li>• the relative importance of components</li> <li>• understanding of underlying order or structure.</li> </ul>	10	<p>Answers should refer to speeches and/or events which occur during the meeting of Achilles and Priam in Book 24, indicating in what ways these show the importance of hospitality in heroic society.</p> <p>Candidates gain equal credit for discussion of elements in Source A or from other parts of this text.</p> <p>Possible analytical points could refer to, for example:</p> <p><b>From Source A:</b></p> <ul style="list-style-type: none"> <li>• Achilles apologises to Patroclus that he must honour Priam because he is his guest</li> <li>• guests should bring a gift for the host</li> <li>• value of gifts or ransom indicates importance of request</li> <li>• Achilles has responded fairly to the ransom offered by Priam</li> <li>• the host (Achilles) acts in the interest of the guest (Priam) and grants his request to return the body of Hector</li> <li>• Achilles has Hector’s body prepared for burial – a significant task – and puts his body on the wagon himself</li> <li>• Achilles prepares the meal himself to show respect</li> <li>• both men admire the qualities of each other.</li> </ul> <p><b>From knowledge of the text:</b></p> <ul style="list-style-type: none"> <li>• the meal is important in hospitality and has further significance here (enemies sharing a meal; Priam and Achilles have both fasted during their grief and this is their first meal since the deaths of Patroclus and Hector)</li> <li>• Priam has supplicated Achilles and been granted hospitality</li> <li>• Priam appeals to Achilles by reminding him of his own father</li> <li>• Achilles and Priam grieve together</li> <li>• Xenia is at the heart of the Trojan War myth as Paris violates Menelaus’ hospitality when abducting Helen.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question		General marking instructions for this type of question	Max mark	Specific marking instructions for this question
18.		<p>Questions that begin ‘<i>To what extent...</i>’ require candidates to evaluate a source.</p> <p>Candidates use in-depth knowledge and understanding of the aims and/or qualities of classical sources and writers to make a reasoned judgement.</p> <p>Evaluative comments may relate to, for example:</p> <ul style="list-style-type: none"> <li>• origin</li> <li>• purpose</li> <li>• content</li> <li>• cultural or historical context.</li> </ul>	10	<p>Answers should refer to what Hecuba says in this scene, discussing the extent to which her words indicate the consequences of acting on heroic values.</p> <p>Candidates gain equal credit for discussion of elements in Source B or from other parts of this text.</p> <p>Possible evaluative points could refer to, for example:</p> <p><b>From Source B:</b></p> <ul style="list-style-type: none"> <li>• in a conflict of the honour of one royal family against another, status will be overturned – a queen will be enslaved</li> <li>• men fighting for the honour of their city have been killed</li> <li>• the families of the losing side become worthless and will be enslaved</li> <li>• Greek honour demands that Troy is destroyed</li> <li>• the whole city is punished for one man’s actions.</li> </ul> <p><b>From knowledge of the text:</b></p> <ul style="list-style-type: none"> <li>• Hecuba is allocated to Odysseus – she sees him as a monster</li> <li>• Hecuba will suffer further losses as a result of the war – Polyxena and Astyanax</li> <li>• the consequences focus on those not directly involved in heroic warfare themselves (although the death of the Trojan men is mentioned). It shows the impact of heroic warfare on others</li> <li>• these consequences seem horrific to us as well as to the characters, yet were the expected outcomes of war in the classical world.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
19.	<p>Questions that ask candidates to ‘<i>compare different sources...</i>’ require candidates to:</p> <ul style="list-style-type: none"> <li>• explain the content of two or more different sources</li> <li>• make points of comparison between sources.</li> </ul>	15	<p><b>Answers should compare the details the authors use to illustrate their points and discuss similarities and differences where relevant.</b></p> <p><b>Candidates gain equal credit for discussion of elements in Source C or D or in other parts of these texts.</b></p> <p><b>Points of comparison between Sources C and D may include:</b></p> <ul style="list-style-type: none"> <li>• difference in settings (house and battlefield) but similar morality</li> <li>• personal revenge in both justifies the punishments</li> <li>• Odysseus implies he is dealing divine justice</li> <li>• Aeneas suggests he is taking vengeance on behalf of the dead (Pallas)</li> <li>• Odysseus has a plan, Aeneas acts on the spur of the moment</li> <li>• the heroes taunt their opponents in both</li> <li>• theft of property is key in both situations</li> <li>• the guilty ask for mercy.</li> </ul> <p><b>Points of evidence from Source C may include:</b></p> <ul style="list-style-type: none"> <li>• the suitors believe they need to punish the beggar for accidentally killing Antinous – the accidental nature of the crime does not mitigate the punishment</li> <li>• Odysseus is actually in the process of exacting punishment</li> <li>• the suitors are fated to be punished for their own actions in violating hospitality, an offence to the gods</li> <li>• they have violated the purity of the house by violating the enslaved-girls</li> <li>• Odysseus sees himself as the instrument of just punishment and he is shown to be an agent of the gods, however, he seems to delight in personal revenge</li> <li>• this battle takes place in the house</li> <li>• killing the suitors is seen as just within classical society</li> <li>• Odysseus acts in a calculated way according to a plan he has created</li> <li>• suitors acknowledge their guilt</li> <li>• Odysseus believes there can be no mercy shown for this crime.</li> </ul>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
			<p><b>Points of evidence from Source D may include:</b></p> <ul style="list-style-type: none"> <li>• Aeneas is at first moved to grant Turnus' supplication</li> <li>• Aeneas' wrath is sparked by seeing Pallas' belt – heroic behaviour includes wrath</li> <li>• Turnus acts in accordance with battlefield and heroic conventions – taking spoils from an enemy, Aeneas' anger is personal not just</li> <li>• Aeneas' killing of Turnus in vengeance for Pallas evokes Achilles and Hector</li> <li>• Virgil portrays <i>furor</i> negatively as madness – Romans did not approve of losing control</li> <li>• Aeneas sees himself as an instrument of just punishment on behalf of Pallas</li> <li>• this scene is personal revenge and unjust for Roman audience.</li> </ul> <p><b>Possible points from comparison from own knowledge:</b></p> <ul style="list-style-type: none"> <li>• Odysseus and Telemachus' punishment of the suitors is brutal, but it is only the punishment of the servants which Homer portrays as extreme</li> <li>• Odysseus refuses supplication by the suitors (battlefield precedent for this in the <i>Iliad</i>)</li> <li>• the bard is spared because Telemachus intervenes</li> <li>• Athena helps Odysseus – there is divine approval for his actions</li> <li>• the fate of the suitors is merited throughout the story</li> <li>• Achilles' mutilation of Hector earns the disapproval of the gods, not his killing of Hector in battle in vengeance for Patroclus</li> <li>• Turnus is presented as hero in the Homeric mould</li> <li>• Aeneas enacts the Roman ideal of taming the proud, but not that of sparing the conquered: he is not a Roman.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
20.	<p>Questions that ask candidates to ‘compare a modern source/quote with classical ideas’ require candidates to:</p> <ul style="list-style-type: none"> <li>accurately explain the meaning of a modern source/quote</li> <li>compare the views of the source/quote with classical ideas.</li> </ul>	15	<p>Answers should compare up to four different aspects of the description in the source with descriptions of events in <i>Iliad</i>, drawing interpretations.</p> <p>Candidates gain marks for pertinent detail of events as well as analysis and evaluation.</p> <p><b>Points of comparison from Source E may include:</b></p> <ul style="list-style-type: none"> <li>the world of heroes is a cruel place</li> <li>but they are not mean themselves</li> <li>they are common men</li> <li>their instincts make them heroic</li> <li>they are marked out as a hero by fate</li> <li>they do not boast about being the best</li> <li>a hero must be the best man in his world</li> <li>heroes are dangerous if not respected</li> <li>a hero is lonely</li> <li>a hero is proud</li> <li>a hero is male.</li> </ul> <p><b>Points of comparison from the <i>Iliad</i> may include:</b></p> <ul style="list-style-type: none"> <li>Achilles is unusual – son of goddess</li> <li>he is physically godlike – for example, greater strength, being taller, more attractive than other people</li> <li>Hector is more human with human family life</li> <li>Hector is idolised in Troy and embodies the city’s fate</li> <li>Achilles and Hector both show pride</li> <li>Achilles was disrespected by Agamemnon which set whole tragedy in motion</li> <li>Achilles is made alone by his experiences – mother is a goddess, father left behind in Greece, best friend killed, Briseis taken from him</li> <li>heroes in the classical world were all warriors</li> <li>classical heroes are not necessarily honourable by nature. Hector could possibly be considered honourable, but Paris violates hospitality, while Agamemnon and Achilles are selfish. So heroes may act honourably, but are not so by nature</li> <li>fate marks out Achilles and Hector to act heroically in this war</li> <li>openly striving to be seen to be heroic is important to most heroes (not Paris)</li> </ul>



Question			General marking instructions for this type of question	Max mark	Specific marking instructions for this question
					<ul style="list-style-type: none"> <li>• heroes can show fear, for example Hector running from Achilles</li> <li>• Hector has family but must abandon them to be the hero – making himself alone.</li> </ul> <p><b>Any other reasonable point.</b></p>

Part B – Classical society

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
21.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p>Answers should refer to parts of <i>Heroides 1</i>, discussing what these show about heroism, and comparing them with the descriptions of Odysseus and his adventures in the <i>Odyssey</i>.</p> <p>Candidates must discuss both texts in order to gain full marks. If they do not, they can gain a maximum of 16 marks.</p> <p>Possible points in the text(s) for discussion:</p> <p>Points from <i>Heroides 1</i> may include:</p> <ul style="list-style-type: none"> <li>• Troy’s capture is not worth price Penelope is paying. She dismisses heroic warfare</li> <li>• she paints a graphic picture of the destruction that results from heroic warfare in imagining the ruins of Troy and the wasted fields</li> <li>• she shows her feelings of abandonment</li> <li>• irony as timing of the letter is when Ulysses is there, disguised as the beggar</li> <li>• days pass slowly for her – not sleeping at night</li> <li>• imagined fear for Odysseus dominates her thoughts – she is constantly imagining that he has died</li> <li>• she fears the perils of land and sea</li> <li>• describes herself as powerless</li> <li>• she is besieged by the suitors and the shame of their actions is compounded by the compliance of the servants</li> <li>• desire to be a whole family again – Odysseus is letting down three generations of his family through his absence – he is not being a good son, husband or father</li> <li>• Odysseus is neglecting his duty as head of the household</li> <li>• Telemachus is growing up without a role model</li> <li>• she contrasts her faithfulness with his unfaithfulness, promoting her character and conduct over his</li> <li>• she suspects Odysseus has stayed with another woman</li> <li>• she fears that he mocks her to his lover</li> <li>• she mentions his deeds in war – fighting at night, attacking sleeping men, therefore not painting him in a heroic light</li> <li>• description of Odysseus as ‘tardy’</li> </ul>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
			<p><b>Points from the <i>Odyssey</i> may include:</b></p> <ul style="list-style-type: none"> <li>• Odysseus is shown to be a hero of cunning; epithets</li> <li>• Odysseus is a survivor; he never gives up on his homecoming</li> <li>• Odysseus is long-suffering (Penelope’s fears in <i>Heroides</i> 1 are justified as he is often in danger)</li> <li>• Odysseus fails to protect his men, but Homer presents this as their fault</li> <li>• Odysseus does stay with other women (Penelope’s worries in <i>Heroides</i> 1 are correct, however he does not act as she fears), but Circe and Calypso are goddesses whom he cannot refuse and whose help he needs</li> <li>• Odysseus longs for home and Penelope – Book 5 opens with him weeping on Calypso’s island</li> <li>• he refuses Calypso’s offer of immortality to return to Penelope</li> <li>• Odysseus moves from the Iliadic hero (where the night raid incident occurs) to the Odyssean, from warfare to use of disguise and trickery</li> <li>• his revenge on the suitors is extreme</li> <li>• his and Telemachus’ revenge on the servants is brutal</li> <li>• he has divine help and favour from Athena.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
22.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should refer to and discuss words and actions of one hero, or more, in the <i>Iliad</i>, drawing conclusions about whether they are better described as anti-heroic.</b></p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• heroes follow heroic code and act in accordance with heroic values</li> <li>• anti-heroes act against the heroic code and do not act in accordance with heroic values</li> <li>• there are elements of the heroic and anti-heroic in the heroes</li> <li>• Achilles and Hector are pitted against each other in competition for glory as each is seen as the best warrior of his army</li> <li>• Hector’s sense of duty to Troy</li> <li>• Hector is seen as the leader of the Trojans and regarded highly</li> <li>• the women of Troy see him as a protector</li> <li>• the women ask him about their relatives when he returns to Troy – this suggests that he would know all the individuals in the army, suggesting good leadership</li> <li>• Hector tries to get divine favour for Troy in prayer and sacrifice</li> <li>• Hector treats Helen with respect and kindness</li> <li>• Hector exhorts Paris and admonishes him for his lack of heroic behaviour</li> <li>• Hector has the support of Apollo</li> <li>• Hector is generally courageous – he fights in the front lines; he faces Achilles knowing that he will die</li> <li>• Hector experiences fear – he runs from Achilles. Later he is inspired by Aidos to fight</li> <li>• he clearly loves his family and is distressed at what will happen to his wife and son when Troy falls, yet that does not stop him from going to fight Achilles</li> <li>• his need for glory trumps his duty to his family and Troy</li> <li>• Achilles’ conflict with Agamemnon is over prizes and honour</li> <li>• Achilles’ withdrawal from the war affects all the Myrmidons</li> <li>• he wants many of the Greeks to be slaughtered in his absence</li> </ul>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
			<ul style="list-style-type: none"> <li>• his relationship with his mother ensures that he gets divine help in turning the tide of battle against the Greeks as Thetis supplicates Zeus on his behalf</li> <li>• personal revenge is often a feature of heroes</li> <li>• Achilles becomes animalistic in his rage – desire to eat Hector raw</li> <li>• his treatment of Hector and mutilation of Hector’s body</li> <li>• the gods’ disapprove of his extreme behaviour and unrelenting disrespect of Hector’s corpse</li> <li>• he obeys the gods in returning Hector’s body</li> <li>• his meeting with Priam – he shows respect and forms a temporary bond because Priam reminds him of his own father</li> <li>• Agamemnon is anti-heroic – his sense of pride and honour causes the plague against the Greeks</li> <li>• he also displays bad leadership in his treatment of Achilles</li> <li>• he advises Menelaus to reject supplication on the battlefield</li> <li>• Paris is anti-heroic – he spends his time in Helen’s rooms rather than on the battlefield</li> <li>• he violated hospitality in abducting Helen</li> <li>• his actions caused the war.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
23.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should refer to and discuss parts of the <i>Aeneid</i> in which heroic values are illustrated, drawing conclusions about the extent to which duty is the most important concept.</b></p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• the concept of duty or pietas in the <i>Aeneid</i> – duty to father, son, people or gods</li> <li>• the political background to the writing of the <i>Aeneid</i>, and the political significance of ‘duty’ in the early principate</li> <li>• Aeneas’ duty to his family in the destruction of Troy – he must be instructed by Hector, Venus and Creusa to leave rather than fight the Greeks. He moves from Homeric hero type to a Roman hero acting in accordance with pietas</li> <li>• his devotion to the gods is exemplified by carrying the statues from Troy</li> <li>• he leads the Trojans and inspires them with his speeches</li> <li>• he provides for them, for example, by hunting stags</li> <li>• his devotion to his men is best exemplified by his relationship with Pallas</li> <li>• Aeneas mourns his losses of family, friends and fellow Trojans</li> <li>• he feels fear and faces difficult decisions, yet acts in ways that uphold pietas</li> <li>• his devotion to the Trojans is shown by remaining on his mission to found a new civilisation and fulfil their fate</li> <li>• the sacrifice of his own wishes to remain with Dido</li> <li>• his temporary abandonment of the cause in his ‘marriage’ to Dido</li> <li>• he must be reminded of his duty by the gods</li> <li>• he does not see them as married, therefore has no duty towards Dido</li> <li>• Dido ends up committing suicide</li> <li>• the contrast between Dido and Aeneas in her abandonment of her duty to her people</li> <li>• his persistence in establishing the Trojans in Italy</li> <li>• willingness to fight in one-to-one combat rather than risk his people</li> <li>• his defeat of Turnus and furor on seeing Pallas’ belt.</li> </ul>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
			<p><b>Points from wider knowledge may include:</b></p> <ul style="list-style-type: none"> <li>• Ovid's Dido knows that she cannot persuade him – he is hard-hearted in her eyes</li> <li>• Ovid's Dido suggests that he abandoned Creusa</li> <li>• Ovid's Dido sees her generosity as host being rejected</li> <li>• Ovid's Dido sees herself as his wife</li> <li>• Ovid's Dido thinks Aeneas is neglecting his duty toward her and their unborn child</li> <li>• Ovid's Dido shows how he could fulfil duty to his father and son by staying in Carthage and keep his people safe there</li> <li>• Ovid's Dido questions the wisdom in continuing their journey and endangering themselves</li> <li>• Ovid's Dido suggests that the gods are angry with him.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
24.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>analyse</li> <li>evaluate</li> <li>synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should refer to and discuss speeches of or about Helen in <i>Trojan Women</i>, evaluating how far these illustrate values of classical society.</b></p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>Helen as a focus of the other women’s hatred. She is reviled by Hecuba and the others</li> <li>Menelaus acknowledges that Paris violated hospitality and that is what he wants to punish, rather than simply getting Helen back</li> <li>Menelaus plans to hand Helen to the soldiers for punishment</li> <li>he sees Helen as responsible for the deaths of his men during the war</li> <li>he plans to kill Helen</li> <li>Helen’s argument that she was a victim of Aphrodite and was forcibly abducted by Paris (Menelaus is also at fault for leaving the palace), and then forced to stay in Troy after Paris’ death and forcibly married by Deiphobos</li> <li>Helen’s defence using ‘fate’ – the gods predicted what would happen with the prophecy about Paris</li> <li>Helen shows herself to be a victim of the gods – she cannot withstand them</li> <li>Helen shows how she is seen as an object by men and treated as a trophy</li> <li>Hecuba’s arguments against Helen show the views of classical society about women – she thinks Helen gave in to desire for Paris and for luxury and wealth, and went willingly to Troy</li> <li>Menelaus agrees with Hecuba and says he will kill Helen on return to Sparta</li> <li>Helen is a victim of the gods, men and the attitudes of classical society.</li> </ul> <p><b>Points from wider knowledge may include:</b></p> <ul style="list-style-type: none"> <li>Helen’s appearances in the <i>Iliad</i></li> <li>other characters’ references to her in the <i>Iliad</i> show that she is blamed for the war and held as more responsible than Paris</li> <li>Homer’s Helen claims to regret ever coming to Troy and has a negative view of herself</li> <li>Homer’s Helen – her relationship with Paris – she does not respect him</li> <li>Homer’s Aphrodite – her involvement is clear – she forces Helen to obey her commands</li> </ul>



Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
			<ul style="list-style-type: none"> <li>• Homer's Helen blames Aphrodite</li> <li>• Helen could be seen to have some agency in her actions</li> <li>• Menelaus does not kill Helen</li> <li>• other classical traditions about Helen, such as the <i>Encomium of Helen</i>, portraying her as a victim.</li> </ul> <p><b>Any other reasonable point.</b></p>

Section 4 – Comedy, satire and society

Part A – Classical society

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
25.	<p>Questions that begin ‘<i>In what ways...</i>’ require candidates to analyse a source.</p> <p>Candidates identify different aspects and/or components of a source and clearly show at least one of the following:</p> <ul style="list-style-type: none"> <li>• links between different components</li> <li>• links between component(s) and the whole</li> <li>• links between component(s) and related concepts</li> <li>• similarities and contradictions</li> <li>• consistencies and inconsistencies</li> <li>• different views and/or interpretations</li> <li>• possible consequences and/or implications</li> <li>• the relative importance of components</li> <li>• understanding of underlying order or structure.</li> </ul>	10	<p>Answers should refer to elements of Praxagora’s plan and discuss the ways in which these illustrate problems with Athenian politics and society.</p> <p>Candidates gain equal credit for discussion of elements in Source A or from other parts of this text.</p> <p>Possible analytical points could refer to, for example:</p> <p><b>From Source A:</b></p> <ul style="list-style-type: none"> <li>• land should be redistributed – division of land is unfair in Attica, increasing poverty</li> <li>• money should be shared – great wealth inequality in the city</li> <li>• women are excluded from playing a political role</li> <li>• the poor are forced to act in ways they would prefer not to through poverty and hunger</li> <li>• the wealthy look after themselves by cheating the populace</li> <li>• the previous competitive society encouraged theft and cheating.</li> </ul> <p><b>From knowledge of the text:</b></p> <ul style="list-style-type: none"> <li>• women pay more attention to tradition – men are too keen to innovate</li> <li>• women care more about their sons than men do – men are not looking after and supplying the soldiers properly.</li> </ul> <p>Any other reasonable point.</p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
26.	<p>Questions that begin ‘<i>To what extent...</i>’ require candidates to evaluate a source.</p> <p>Candidates use in-depth knowledge and understanding of the aims and/or qualities of classical sources and writers to make a reasoned judgement.</p> <p>Evaluative comments may relate to, for example:</p> <ul style="list-style-type: none"> <li>• origin</li> <li>• purpose</li> <li>• content</li> <li>• cultural or historical context.</li> </ul>	10	<p>Answers should refer to the sausage-seller’s attacks on the Paphlagonian and discuss the ways in which these claim he has been corrupt.</p> <p>Candidates gain equal credit for discussion of elements in Source B or from other parts of this text.</p> <p>Possible evaluative points could refer to, for example:</p> <p><b>From Source B:</b></p> <ul style="list-style-type: none"> <li>• Paphlagonian swearing on his own head suggests hypocrisy</li> <li>• claims that Cleon’s continuation of Pericles’ plans have forced Thepeople to live in barrels and crevices and this hardship has blinded them to what they could have</li> <li>• Cleon did not take the peace envoys seriously and dismissed them too soon</li> <li>• Paphlagonian claims he wants the greatness of Athens but he may just want to profit from it personally</li> <li>• Paphlagonian is bribing people with money – but this is less than they could have if they were able to return to their own lives and property.</li> </ul> <p><b>From knowledge of the text:</b></p> <ul style="list-style-type: none"> <li>• Demosthenes and Nicias claim Paphlagonian has used corrupt means to get into Demos’ favour</li> <li>• mentions that mask-makers are afraid to show Cleon’s real face – use of fear is corruption</li> <li>• chorus leader accuses Paphlagonian of using political and legal system for personal gain</li> <li>• the contest between the Sausage-seller and the Paphlagonian is an attempt to see who can use more corrupt methods to bribe and fool Demosthenes.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
27.	<p>Questions that ask candidates to ‘compare different sources...’ require candidates to:</p> <ul style="list-style-type: none"> <li>• explain the content of two or more different sources</li> <li>• make points of comparison between sources.</li> </ul>	15	<p>Answers should compare the details the authors use to illustrate their points and discuss similarities and differences where relevant.</p> <p>Candidates gain equal credit for discussion of elements in Sources C or D or in other parts of these texts.</p> <p><b>Points of comparison between Sources C and D may include:</b></p> <ul style="list-style-type: none"> <li>• expect ordinary people to think it’s crazy to reject power and fame</li> <li>• power and celebrity cause unnecessary trouble</li> <li>• need to do public works</li> <li>• need for personal security</li> <li>• realism of presentation of life</li> <li>• types of examples used to make point</li> <li>• reference to patron or client system.</li> </ul> <p><b>Points of evidence from Source C may include:</b></p> <ul style="list-style-type: none"> <li>• references not coming from a noble family</li> <li>• would need larger house and staff</li> <li>• would need to greet more clients each day</li> <li>• explaining why protection would be needed on journeys</li> <li>• focuses on his own personal routine</li> <li>• he will not fear to be in ‘bad’ parts of town or in busy public places</li> <li>• implies that his ancestors’ having been on <i>cursus honorum</i> would have compelled him to be ambitious.</li> </ul> <p><b>Points of evidence from Source D may include:</b></p> <ul style="list-style-type: none"> <li>• relevant points about Sejanus</li> <li>• relevant points about Pompey, Crassus or Caesar</li> <li>• being able to show power by munificence</li> <li>• being able to show power by personal guard</li> <li>• represents senator (bordered toga) as being under others’ control</li> <li>• shows administration tasks in small towns as boring and trivial</li> <li>• sensationalises the excesses of the powerful – under the lash</li> <li>• uses mythological imagery to aggrandise the point.</li> </ul>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
			<p><b>Possible points for comparison from own knowledge:</b></p> <ul style="list-style-type: none"> <li>• what use are family trees if you are a gambler, vicious, empty and effeminate</li> <li>• an aristocrat is like a limbless Herm; explanation</li> <li>• what is blue blood worth if you are like Laternus, a middle-aged, all-night drinker who should be leading armies, but is still ‘sowing wild oats’?</li> <li>• supreme irony of <ul style="list-style-type: none"> <li>— ‘rot spreading from the top’</li> <li>— ‘now emperors are harpists (Nero) and Nero was worse than Orestes’</li> </ul> </li> <li>• Catiline and Cethegus (aristocrats), versus Cicero (commoner)</li> <li>• you could be a great warrior, but son of the worthless Thersites</li> <li>• ability more important than which family you come from.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
28.	<p>Questions that ask candidates to ‘compare a modern source/quote with classical ideas’ require candidates to:</p> <ul style="list-style-type: none"> <li>• accurately explain the meaning of a modern source/quote</li> <li>• compare the views of the source/quote with classical ideas.</li> </ul>	15	<p>Answers should compare up to four different aspects of the description in the source with descriptions of events in <i>Clouds</i>, drawing interpretations.</p> <p>Candidates gain marks for pertinent detail of events as well as analysis and evaluation.</p> <p><b>Points of comparison from Source E may include:</b></p> <ul style="list-style-type: none"> <li>• college is a place to train for a job</li> <li>• college has no real focus on a future job</li> <li>• it is for people who enjoy learning as much as they can</li> <li>• students have the time and resources to learn as much possible</li> <li>• tutors’ job is to make you as learned and cultured as possible</li> <li>• should provide skills for future careers</li> <li>• creates tension between those who have access and those who do not.</li> </ul> <p><b>Points of comparison from <i>Clouds</i> may include:</b></p> <ul style="list-style-type: none"> <li>• Thinkery teaches you to make good arguments</li> <li>• education at the Thinkery could allow Pheidippides to avoid debts</li> <li>• Pheidippides has no desire to learn there</li> <li>• Strepsiades does not desire to learn for the love of learning</li> <li>• Socrates does not think about the practicality of his knowledge</li> <li>• Clouds claim that they will make Strepsiades a glorious future</li> <li>• Socrates attempts to make Strepsiades learned but cannot</li> <li>• right and wrong Argument suggest that cultured thinking does not lead to success in life</li> <li>• Pheidippides is transformed into an intellectual by the Thinkery</li> <li>• Strepsiades dismisses the creditors thanks to Pheidippides education</li> <li>• Pheidippides comes into conflict with his father because of education</li> <li>• Strepsiades attacks Thinkery for corrupting his son with knowledge.</li> </ul> <p><b>Any other reasonable point.</b></p>

Part B – Classical society

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
29.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p>Answers should refer to and discuss parts of <i>Acharnians</i> which show impact on the lives of ordinary Athenians and evaluate how effectively they do so.</p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• representation of the Assembly is quite accurate – waiting for others to gather is not hampered by ‘breaking wind’ joke</li> <li>• Dikaiopolis makes clear the desire to return to the countryside for Attic farmers trapped in the city</li> <li>• the jokes about the ambassador to Persia are funny and make the point about corrupt exploitation of the war</li> <li>• treatment of Persian grandee is also funny and highlights the failure to deal sensibly with foreign affairs</li> <li>• Odomantians steal Dikaiopolis’ lunch to show that supposed helpers actually end up hurting the real Athenians</li> <li>• the Assembly refuses to discuss peace forcing Dikaiopolis to make a private peace – the city does not care about the affairs of individuals</li> <li>• the private Rural Dionysia makes the point that the city is missing out on its festivals because it does not make peace</li> <li>• debate with the Acharnians is funny and highlights that bitterness and stubbornness is preventing Athens making sensible decisions</li> <li>• taking charcoal as a hostage is funny because it is silly – but it makes the point that Acharnae is unable to make use of its resources</li> <li>• uses the ‘head on a block’ visual to try to force audience to listen to his points</li> <li>• Dikaiopolis makes joke about Cleon holding him to account to identify the character, with the playwright increasing the realism of the message</li> <li>• uses tragic performance style of Euripides to present case</li> <li>• creates a story about stealing prostitutes in Megara to reference the problems caused by the Megarian decree</li> <li>• Dikaiopolis persuades Lamachus (a real general) that he has no good reason for fighting the war</li> <li>• starving Megarian tries to sell his daughters as pigs at Dikaiopolis’ market to emphasise the problems of the Megarian decree.</li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
30.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p>Answers should refer to and discuss parts of <i>Peace</i> which display the use of fantastical elements and special effects and discuss how they show the benefits of Peace of Nicias (through allegory).</p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• the giant dung beetle is the vehicle for Trygaeus to reach heaven</li> <li>• his plan is to release the goddess Peace</li> <li>• Hermes tells the audience that all the gods have left because they are sick of all the Greeks, both sides</li> <li>• a personified god, War, is living in heaven</li> <li>• War has been holding Peace captive</li> <li>• all of these would require the <i>mechane</i></li> <li>• War is unable to use his mortar and pestle as his pestles are Cleon and Brasidas – Spartan and Athenian war leaders, who have both died</li> <li>• the chorus represents all the peoples of Greece working together with each other to save Peace from War</li> <li>• many of the Greeks are incapable of helping except the farmers – indicating that they need peace and the others encourage war</li> <li>• Harvest and Festivals are produced as attendants of Peace, indicating that Peace is needed for these aspects of Greek life to happen</li> <li>• Peace cannot speak for herself – meaning others must protect and promote her</li> <li>• says that the Athenian Assembly prevented Peace coming back before now due to voting against her</li> <li>• Chorus complains about the way the soldiers are led in the field</li> <li>• Trygaeus has a wedding to Harvest which enables him to make the following points <ul style="list-style-type: none"> <li>— suggests the military wedding gifts can be used as cleaning products</li> <li>— tells boy reciting Homer to get out as he does not like any mention of war</li> <li>— although he does not approve of singing Archilochus either (for a less heroic approach to warfare).</li> </ul> </li> </ul> <p><b>Any other reasonable point.</b></p>



Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
31.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should refer to parts of Juvenal and Horace which describe dinner parties and indicate what critical messages about society are being implied.</b></p> <p>Candidates must discuss both texts in order to gain full marks. If they do not, they can gain a <b>maximum of 16 marks.</b></p> <p><b>Possible points in the text(s) for discussion:</b>  Horace 2. 4 and 2. 8 make several comments which imply subtext</p> <ul style="list-style-type: none"> <li>• Horace 2. 4 <ul style="list-style-type: none"> <li>— Catius confuses the rules of dining with a philosophy – members of Roman society did conflate practical or fashionable ideas for lifestyle with actual principles for life</li> <li>— the average person cannot understand fine dining – confusion in society that social class can also include distinction in sensibility</li> <li>— suggests that some imagine an expensive fish is <i>de facto</i> fine-dining – some can only measure by financial value</li> <li>— overspecialisation in expertise (for example, wine, pastry) is criticised which seems to be challenging viewpoints which are too focused on individual concerns, rather than seeing how things are interconnected</li> <li>— there may be considerable subtext in the meaning of the references to foods which we do not have enough social knowledge to decode</li> </ul> </li> <li>• Horace 2. 8 <ul style="list-style-type: none"> <li>— Nasidienus is a <i>parvenu</i> and this poem satirises the attitude towards this</li> <li>— ‘It’s a terrible thing to have money’ seems to imply that being rich means you must mix in such company</li> <li>— calling two guests ‘Maecenas’ shadows’ implies they are hangers-on to the rich and powerful</li> <li>— Nomentanus is mocked for pretending wisdom which lacks justification</li> <li>— Porcius is mocked for being a glutton</li> <li>— host becomes pale at the thought of guests drinking a lot – suggesting people give parties they cannot really afford</li> <li>— Vibidius says they need to drink as much as they can – implying people who abuse others’ hospitality.</li> </ul> </li> </ul>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
			<p>Juvenal 5 and 11 make several comments which imply subtext</p> <ul style="list-style-type: none"> <li>• Juvenal 5 <ul style="list-style-type: none"> <li>— invitations to dine is a payment for services to patron – patron client system</li> <li>— patrons do not serve the same food to social equals as to clients – concrete indication of class structure and consciousness</li> <li>— humorous details making this point regarding, for example, food and crockery</li> <li>— criticisms of enslaved people make points about the social structure of society</li> <li>— mention of mushrooms served to Claudius indicates the social consciousness that he may well have been poisoned</li> </ul> </li> <li>• Juvenal 11 <ul style="list-style-type: none"> <li>— people use dinner parties as a way of boosting public image</li> <li>— people bankrupt themselves on this essentially worthless indulgence for the sake of social climbing</li> <li>— noble and heroic virtue of the past did not use this kind of extravagance.</li> </ul> </li> </ul> <p><b>Any other reasonable point.</b></p>

Question	General marking instructions for this type of question	Max mark	Specific marking instructions for this question
32.	<p>These questions require candidates to:</p> <ul style="list-style-type: none"> <li>• analyse</li> <li>• evaluate</li> <li>• synthesise points into a line of argument.</li> </ul>	25	<p><b>Answers should refer to parts of Juvenal 3 which indicate criticism of the city and evaluate how far these genuinely show the city to be unpleasant.</b></p> <p><b>Possible points in the text(s) for discussion:</b></p> <ul style="list-style-type: none"> <li>• says even living in Cumae or on a barren island is better than living in Rome</li> <li>• laments that the area around the Porta Capena is now held by Jews rather than by native Roman deities – xenophobic – worse because different</li> <li>• suggests that inflation makes the value of wealth and labour decrease</li> <li>• says men who are willing to auction their own debts are suitable for life in Rome</li> <li>• people who make their money by fortunate speculation – he indicates disapproval by calling them leasers of latrines</li> <li>• complains that hypocrisy and pseudo-divination is rife – he is not describing elements unlike what would be expected in any city</li> <li>• says you cannot get advancement into governors’ staff if you are honest</li> <li>• says powerful are linked by being equally culpable and rely on each other’s silence – becoming part of this is not worth the stress and constant worry</li> <li>• complains the city is becoming excessively influenced by Greeks – yet indicates that they actually bring cultural improvements – xenophobic or racist</li> <li>• patron-client system requires hypocrisy and flattery if you are to benefit</li> <li>• patrons will happily abuse their power over clients and their families</li> <li>• only the wealthy are given any respect</li> <li>• in Rome people live beyond their means for the sake of fashion, whereas in the country this is not a problem</li> <li>• the buildings in Rome are slums leased by corrupt landlords</li> <li>• fire is always a big threat</li> <li>• the rents are extortionate – could buy a big house in the country for same as renting a terrible apartment in Rome</li> <li>• danger of being hit by waste thrown out windows – physical rubbish or human waste</li> </ul>

Question			General marking instructions for this type of question	Max mark	Specific marking instructions for this question
					<ul style="list-style-type: none"> <li>• you need an escort of soldiers to be safe in the streets at night</li> <li>• the courts will not protect poor men – they will even side with wealthy perpetrators.</li> </ul> <p><b>Any other reasonable point.</b></p>

[END OF SPECIMEN MARKING INSTRUCTIONS]

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**Change since last published:**

Updated to meet 2024 house style.

Minor changes to the wording/formatting of questions and related sources (Questions: 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 19, 20, 21, 22, 23, 24, 26, 27, 29, 30, 31, 32)

Minor formatting changes

Minor formatting changes to marking instructions

Swapped page 3 and 4 of the marking instructions

Added text to marking instructions (Questions: 1, 2, 3, 9, 10, 11, 17, 18, 19, 21, 25, 26, 27)

Changes to language about slavery throughout marking instructions