



General Certificate of Education
Advanced Subsidiary Examination
January 2009

Classical Civilisation

CIV1C

Unit 1C Aristophanes and Athens

Thursday 8 January 2009 1.30 pm to 3.00 pm

For this paper you must have:

- a CMI+ answer book.

Time allowed

- 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen. Do **not** use pencil or gel pen.
- Write the information required on the front of your answer book.
- Answer **two** questions.
Answer **one** question from Section A and **one** question from Section B.
- Shade the boxes on pages 2 and 7 of your answer book to show which questions you have chosen.
- You must answer the questions in the spaces provided. Answers written in margins or on blank pages will not be marked.
- Do all rough work in your answer book. Cross through any work you do not want to be marked. Do **not** tear out any part of the book. All work must be handed in.

Information

- The marks for questions are shown in brackets.
- The maximum mark for this paper is 65.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

SECTION A

Answer **one** question.

EITHER

- 1 Read the passage below from *The Acharnians* and answer the questions which follow. Lamachus has just appeared.

LAMACHUS: Whence came the cry of battle that I heard?

Whom must I aid, and where my havoc wreak?

Who has aroused my Gorgon from her case?

DIKAIOPOLIS: O mighty hero Lamachus! What crests, what cohorts!

LEADER OF FIRST SEMICHORUS: Lamachus, don't you know that this man has been 5
persistently slandering the City?

LAMACHUS: How dare you say such things, you, a beggar?

DIKAIOPOLIS: O mighty hero Lamachus, do pardon me, if I spoke a bit more freely
than a beggar ought to!

LAMACHUS: What did you say about us? Out with it! 10

DIKAIOPOLIS: I – don't remember at the moment. It's that terrifying armour of yours,
it makes me all giddy. Please take away that horrid face!

LAMACHUS: There you are.

DIKAIOPOLIS: No – put it on the ground, face down, in front of me.

LAMACHUS: There. 15

DIKAIOPOLIS: Now if you would give me the plume off your helmet?

LAMACHUS: Here's a baby feather for you.

DIKAIOPOLIS: Right. Now could you take hold of my head, so that I can be sick? It's
those crests of yours that do it!

LAMACHUS: What the hell do you think you're doing, using my baby feather to help 20
you vomit?

DIKAIOPOLIS: Your *baby* feather? For heaven's sake, what bird does it come from, a
boastard, perhaps?

LAMACHUS: Why, you –. I'll murder you!

DIKAIOPOLIS: No, no, Lamachus! We're not having a trial of strength here. Though 25
if you *are* so strong, why don't you give me a bit of a thrill? You're well enough
equipped!

LAMACHUS: How dare you talk to a general like that, you, a beggar?

The Acharnians, pp. 35-36

- (a) (i) Why does Lamachus think that Dikaiopolis is a beggar? Give **two** details. (2 marks)
- (ii) What has Dikaiopolis said which, according to the Leader of the First Semichorus, slanders Athens? Make **three** points. (3 marks)
- (b) In this passage, how varied are the techniques which Aristophanes uses to entertain his audience? Give the reasons for your views and support them with details from the passage. (10 marks)

- (c) In *The Acharnians*, how effective a contrast does Aristophanes make between those who are said to have gained from the war and those who have suffered because of it? Give the reasons for your views.

You might include discussion of

- Dikaiopolis' behaviour at the Assembly, including his treatment of the Ambassador, Pseudartabas and Theorus
- Dikaiopolis' behaviour towards Lamachus and what happens to Dikaiopolis and Lamachus at the end of the play
- what happens at Dikaiopolis' market. (20 marks)

Turn over for the next question

Turn over ▶

OR

- 2 Read the passage below from *Peace* and answer the questions which follow. Hermes is explaining to Trygaeus why the gods have left home.

HERMES: They were fed up with you Greeks. So here where they used to live, they got War to move in, and said he could do as he pleased with you; and then they set up house as high in heaven as they could get, so they couldn't either see you fighting each other or hear you praying to them.

TRYGAEUS: But what made them want to do that? 5

HERMES: Because they'd tried to make peace over and over again, and still you insisted on carrying on with the war. If the Spartans had a slight advantage, they'd say to themselves, 'Och, by the twa Gudes, the wee Athenians are going to be punished the noo!' While if you wee Athenians got the upper hand, and the Spartans came suing for peace, you'd immediately say 'They're trying to cheat us, by Athena! But by Zeus, we mustn't be taken in. So long as we hold on to Pylos, they'll come again sure enough!' 10

TRYGAEUS: Sounds familiar.

HERMES: And so I don't know if you'll ever see Peace again.

TRYGAEUS: Why, where has she gone? 15

HERMES: War has taken her and thrown her into a deep dark cave.

TRYGAEUS: A deep dark cave?

HERMES: Yes, down there. You can see the enormous stones he's piled on top so you can never get her out.

TRYGAEUS: And what's he mean to do with us? 20

HERMES: All I know is, when he came here last night he brought a mortar – a gigantic mortar.

TRYGAEUS: A mortar? What's he going to do with it?

Peace, p.105

- (a) (i) On what has Trygaeus flown to heaven? (1 mark)
- (ii) What does War try to do with his mortar? (1 mark)
- (iii) Why does War fail to do anything with his mortar? Make **two** points. (2 marks)
- (iv) How do Trygaeus and the others get Peace out of the cave? (1 mark)
- (b) How important were Pylos and Sphacteria **both** to the course of the war **and** to Athenian politics? Give the reasons for your views. (10 marks)
- (c) How comic is Aristophanes' use of the gods **and** religious ritual in *Peace*? Give the reasons for your views.

You might include discussion of

- Aristophanes' portrayal of heaven
- Hermes
- War and Havoc
- Peace and her attendants
- sacrifice.

(20 marks)

SECTION B

Answer **one** question.

EITHER

- 3 To what extent does Aristophanes use slaves to create humour in the plays you have read? Give the reasons for your views.

You might include discussion of

- the slaves of Euripides, Dikaiopolis and Lamachus in *The Acharnians*
- Trygaeus' slaves in *Peace*
- Demosthenes, Nicias and the Paphlagonian in *The Knights*. (30 marks)

OR

- 4 A scathing attack on all levels of Athenian society and its political leaders or just light-hearted fun? What is your opinion of *The Knights*? Give the reasons for your views.

You might include discussion of

- the parts played by Nicias and Demosthenes
- Aristophanes' portrayal of the Paphlagonian and the Sausage-seller
- the role of the chorus of Knights
- the variety of humour in the play
- how far the play *The Knights* has serious targets. (30 marks)

END OF QUESTIONS

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