

## Teacher Resource Bank

A-level Classical Civilisation

Exemplar Answers CIV1C



## SECTION A

## Question 1

- (a) (i) **Why does Lamachus think that Dikaiopolis is a beggar? Give two details.** (2 marks)

## Candidate Response

(a) i.) Lamachus believes that Dikaiopolis is a beggar because Dikaiopolis is dressed up as a beggar. He is in a beggars costume that he has borrowed from the play ~~written~~ - write Euripides, to try and gain sympathy from the assembly.

- (ii) **What has Dikaiopolis said which, according to the Leader of the First Semichorus, slanders Athens? Make three points.** (3 marks)

## Candidate Response

ii.) The Leader of the First Semichorus believes that Dikaiopolis has slandered Athens because Dikaiopolis has made peace with Sparta <sup>allow</sup> himself. The first Semichorus at this point are pro-war and don't agree with what Dikaiopolis has done. The Leader of the First Semichorus has called on Lamachus to join the first Semichorus in getting Dikaiopolis for what they think was slander.

## Commentary

3 marks out of 5 because the answer to (ii) is largely irrelevant as it focuses not on what Dikaiopolis has said but on what he has done.

(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)

### Candidate Response

(b) In this passage Aristophanes has used ~~to~~ different types of humour to entertain his audience. The types of humour used are ~~the~~ sexual humour and also mocking other characters.

In the first part of the passage when Lamachus has entered the scene, ~~the~~ Aristophanes has written Lamachus to ~~be~~ <sup>sound</sup> very heroic and a noble character but in a style that is ~~quiet~~ over the top <sup>to make it humorous</sup>. This is a way for Dikaiopolis to mock him. Dikaiopolis immediately addresses Lamachus in a very over the top fashion, which Lamachus naively doesn't even notice. In the next part of the passage Aristophanes has used sexual humour to entertain his audience. This also shows Lamachus' naivety by not understanding what Dikaiopolis is actually referring to, which is actually oral sex.

1 3 low \_\_\_\_\_ 6 \_\_\_\_\_ (10 marks)

### Commentary

6 marks out of 10 (bottom Level 3) because the answer

- makes some valid observations across the passage but lacks detailed references to support the comments
- shows some understanding of Aristophanes' comic techniques and attempts to demonstrate variety, but focuses on just two sources of humour without full explanation.

(6 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)

#### Candidate Response

(c) Aristophanes effectively shows contrast between those who are said to have gained from the war and those who have suffered because of it. The most effective example of <sup>people suffering from war</sup> this is at the end of the play. Dikaiopolis gets called to the Assembly and Lamachus gets called to war. As both prepare to go, Lamachus is seen bringing cottons, his shield and his battle armour, while Dikaiopolis gets sausages and is preparing to go to the Pithia fort of the festival - in which they have a lot of alcohol. This ~~also shows the contrast between the life style you will have if you're pro war,~~ ~~and the life style you will have if you're anti war.~~ Lamachus shows the contrast between the life style you will have if you're pro war,

(c) (continued) compared to the lifestyle Dikaiopolis has become he has peace. This point is further backed up when Dikaiopolis returns from the Anthesteria festival and when Lamachus returns from battle Lamachus is bloody, injured & defeated whereas Dikaiopolis is drunk and has two dancing girls on either side of him.

At Dikaiopolis' market, the Protrians & Megarians have been allowed to attend because of Dikaiopolis' peace party. ~~The~~ The Megarians and Protrians have suffered greatly because of the war.

This is shown when the Megarian has to dress up his two young daughters and sell them as pigs for salt and garlic - venis as

(c) (continued) the Megarians usually need loads of salt & garlic. Also, when the informer comes along and tries to get rid of the Megarians. This shows how badly they get treated during the war.

Aristophanes also shows the absurd way in which the old war men are treated compared to the young men. <sup>Dionysus</sup> He points out the fact that all of the old men are out in battle whilst the young more able men are on for away as possible making a lot of money. This shows the chances to join Dionysus' side. Also at the assembly, Dionysus is very at ease and says how badly people are treated and how unfair it is.

L4  
tails off

14

(20 marks)

### Commentary

14 marks out of 20 (bottom Level 4) because the answer

- demonstrates some detailed knowledge of some relevant scenes from the play, although it becomes sketchy towards the end
- attempts to present an argument focused on the exact terms of the question and shows some insight, but fails to reach an adequately expressed conclusion (although an overall point of view has been implied).

(14 marks)

**Question 2**

- (a) (i)
- On what has Trygaeus flown to heaven?**

(1 mark)

**Candidate Response**

(i) Trygaeus flies to heaven on a giant dung beetle. 1

- (ii)
- What does War try to do with his mortar?**

(1 mark)

**Candidate Response**

(ii) Add in ingredients which represent different cities of Greece so he could crush them all with a pestle, and this is the salad which he is making. 1

- (iii)
- Why does War fail to do anything with his mortar? Make two points.**

(2 marks)

**Candidate Response**

(iii) War fails to do anything with his mortar because in order to make his salad, he requires a pestle, he asks Haver (who is a miniature version of himself) to get a pestle from Athens, ~~but~~ who turns out have lost their pestle (i.e. Cleon), and then asks him to get one from Sparta (who have also lost their pestle, i.e. Brucidas) unable to make his salad, War is frustrated and decides to make his own pestle.

- (iv)
- How do Trygaeus and the others get Peace out of the cave?**

(1 mark)

**Candidate Response**

(iv) Trygaeus and all the men of the chorus (which include of farmers; in the main chorus and the secondary chorus consists of the men of Greece), pull Peace out by first removing the rocks which are piled in front of the trap door and then pull her out by pulling on ropes which are tied to Peace's statue in the cave as done by slaves. 1

**Commentary**

5 marks out of 5 because all the answers are fully accurate. (It is worth pointing out that they are sometimes longer than the questions require.)

(5 marks)

- (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)

**Candidate Response**

- (b) The affair at Pylos and Sphacteria were very important to both the course of the war and Athenian politics.
- Once Demosthenes (An Athenian general) had captured the Spartans whom waited on the islands, Cleon came and took these hostages back to Athens so that he was rewarded with all the glory. This made Cleon more infamous than ever before, and he was so proud of his (stolen) victory the attack of the Athenians was stronger and more confident. The Spartans, devastated that their soldiers had been taken hostage came to Athens, pleading for a peace. Athens were so proud they refused any peace negotiations.
- The Pylos and Sphacteria were very important to politics and caused quite



on the. If this had not have took place  
 Greece may have been nearer to peace,  
 perhaps Athens nearer to defeat.  
 Demosthenes, the real victor went unappreciated  
 and Cleon was praised Athens became more  
 confident, and Sparta more desperate for  
 peace.

9  
(10 marks)

### Commentary

9 marks out of 10 (lower Level 4) because the answer demonstrates a range of accurate knowledge and sound understanding of the military and political context, although some relevant details are omitted and the evaluation of importance is not fully developed.

(9 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)

### Candidate Response

C. Aristophanes used many comic elements in Peace,  
 and also uses Religious humor greatly, it could  
 be argued however that he did harm <sup>people's</sup> views  
 of heaven: due to some negativity he shows it.  
 Firstly, Aristophanes' portrayal of heaven <sup>is</sup> ~~is~~  
 for great place. He lets a common farmer into heaven  
 and also a dung beetle. This could be seen as anti-  
 heaven as ~~the~~ a 'commoner' and a dirty animal  
 are let in. Secondly we see 'Trygaeus' want to

heaven to talk to Zeus as he let Athena down (for letting war in). This could also be seen as an attack on heaven as Zeus is seen as betraying heaven. The fact that heaven is empty also signifies that it could've betrayed Athens. Also, Hermes adds a comical, Religious tint to

- (c) (continued) the play. Here we see the God of thieves. However, he acts very un-God like. Firstly, Hermes is used for verbal joke humor as he calls Tegeus a 'villain' (something not associated with a god). Secondly, he's seen as a greedy character as he cares about himself, taking Tegeus in return for a piece of pork and gold cup. Also, Alcibiades and Meno are also comical when they can't find the post. This is a satirical joke on Cleon and Brasidas as they're both dead. To sum this means I now can't continue. The fact war has physically 'moved in' to Mount Olympus is comical as it puts war into physical form (both God and visual humor are used here).

Pan and her attendants rise laughs as when Pan is raised out the ground, she hits Hermes and the axe. Again visual humor is used with God humor as such an anti-war character uses violence. Pan's attendants also rise laughs as Harvest and Festival. We see ~~the~~ festival go off with the council to have sex. Again, this makes the gods as such a comely, relaxed thing (festival) has sex with more men.

(c) (continued) In Peace, its sacrifice scene parodies even at gods. Here Trygaeus goes to sacrifice a pig but can't kill it as it may offend Peace - a non-bloody sacrifice is a contradiction. Also the oracle Hierocles comes to eat and pour a libation yet is skinned and beaten (parody of Oedipus' priest beating). Trygaeus claims he'll drink the wine and can no longer possess it due to lack of war. The priest being beaten is humorous as it's almost blasphemous.

I think that in Peace, Religious humor is key. As the play is set in heaven and even features a god as a character, it relies on Religious humor greatly. Many could say it's anti-Religion, for example a ~~poor~~ oracle being beaten, ~~and~~ a rude God (Hermes) and the 'let-down' Athena due to the absence of Zeus. However, I believe Aristophanes themed this play on Religious humor to not only show his diverse writing style, but <sup>also</sup> show that Gods impact war as ~~the~~ Peace was made in 421 BC, a time ~~of~~ when Religion was very relevant. I conclude that Religious humor in Peace is not only very comical but very relevant to the setting as well.

(20 marks)

16 marks out of 20 (mid Level 4) because the answer

- demonstrates a range of accurate relevant knowledge from across the play
- shows some understanding of Aristophanes' comedy
- develops an argument which is generally informed, shows some insight and personal response and is appropriate to the question, although some points are not fully developed.

(16 marks)

## SECTION B

### Question 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)

### Candidate Response

Aristophanes uses slaves in many of his plays, he uses them unconventionally and uses them for humor.

In *The Acharnians*, he uses the slave of Euripides to portray Euripides as lazy. Here the slave (who was meant to actually write Euripides plays) says Euripides is so lazy he came out his house and that an *εσφυλιον* is needed (to wheel him out). The slave also uses contradictory logic to ~~to~~ amuse us. Here a satirical parody of Euripides is used out. The slave says Euripides is here but is not. This is laughing at Euripides' 'against the norm' approach as he ~~was~~ often used his slaves ~~there~~ as more intelligent than 'usual' plays.

In *Peace*, Trygaeus' ~~was~~ slaves are also used for comic effect. Here the slaves are funny as they often insult their master which is unusual. They laugh at Trygaeus for going up on a dung beetle (used by the *deus ex machina*).

thinking well off and die. This is funny as it shows them as intelligent slaves. It is also possible the 'Bellinon scene' were a metaphor of Pegasus and became lame.

In *The Knights*, Aristophanes again uses slaves for comic value. Lamesthenes and Nicias are funny as role-reversal is used. Instead of war generals, cheap slaves which is hilarious and satirical. Also Nicias is mocked for being a non drinker as he doesn't drink in the play, instead Lamesthenes laughs at his shy approach to life. Yet again, both slaves are relatively clever (they ~~can~~ create plans to overthrow the Pothlogonian). This could be seen as another attack on Euripides. The Pothlogonian (Clean) is also a slave. It is understood he represents Clean (again role reversal is used). Not only this, he is seen as ugly and vile (another satirical dig at Clean he says how a mask maker would make a Clean mask (as they fear for their jobs after Clean dropped Aristophanes through the courts for his *Babylonians* jokes at Clean).

The Pothlogonian is generally seen as horrible throughout and means 'the dunder' - this intimidates Clean is horrible (as he's constantly ~~being~~ being vile in an attempt to beat the sausage seller. This is seen by their sticomythia (one-wife verbal battle).

In *The Acharnians*, Dikaiopolis' slaves are used for sex (sexual humor) and getting rid of the market informer/sycophant. This is funny as yet another person is attacked.

(physical humor). Lamachus's slave is humorous as he represents Lamachus and fails due to being pro-war. Whereas Dikaiopolis (meaning just city succeeds with peace, Lamachus fails and gets injured in battle) This again is a satirical attack.

Generally, Aristophanes uses his slaves in plays to great effect. Not only do they play key parts, e.g. Pithagorion, they were also something different for their day as most play writers made their slaves dull and typical to their part. It could be argued that the slaves are characters alone and are away

the form for the slave, however in general they do create a lot of humor for the play whether it be sexual (i.e. Dikaiopolis' phallus dance), visual ~~the~~ (Demosthenes running out screaming from The People's house or even scatological (Trygaeus' slaves creating pro causes) - the slaves rarely fail to generate humor. I think without the slaves, Aristophanes' plays would lose some humor. Generally they play a key part in generating humor. I think the slaves give a large extent of humor into Aristophanes plays and make them successful.

tries to tie argument up at end

L4 lower

22

**Commentary**

22 marks out of 30 (lower Level 4) because the answer

- demonstrates a range of accurate relevant knowledge from all three plays, although there are omissions of detail
- shows some understanding of the nature of Aristophanes' comedy and its social context, although the political implications of the slaves in *The Knights* are not fully explored
- has a generally evaluative framework and attempts to tie up the argument at the end, although there are some weaknesses in organisation and a tendency at times to list or describe.

(22 marks)

**Question 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)

**Candidate Response**

(4) After reading 'The knights', the main aspect that sticks in the mind is the serious message which is portrayed of the political leaders. However, this strong idea is softened by some varied kinds of humour to lighten up the play, these include scatalogical <sup>and</sup> visual humour. The parts played by Nicias and Demosthenes are to introduce the play and the plot of the story. This suggests how 'The people' who are their master, but in real fact represent all the people of Athens, has gone mad and laugh home a paphlagonian slave, who in fact represents Cleon. As Aristophanes has been hated for ~~clean~~ <sup>also</sup> ~~personally~~ <sup>also</sup> he portrays him as a cheat.

a thief, and someone who is going to take down the city of Athens with him. However, despite ~~the~~ a lot of hatred portrayed in this play for Cleon, his popularity was unchanged, and the people's point of view, <sup>for him also</sup> was unchanged. Therefore, the play was not as successful as Aristophanes had hoped.

The play suggests that in order to be great and to defeat the horrible politicians, an even more villainous person has to come along. He shows how

the scavage seller need to carry on doing what he does, as politics is very similar to scavage making, 'mix all the city's policies in a complete mess, butter the people up a bit, add a pinch of rhetoric as a sweetener'. Demosthenes, shows the scavage seller that he is as good as the paphlagonian, as he has a 'voice to scare a borgan bought up in the market square... and born in the gutter'. There

are many direct insults such as these which are thrown towards the paphlagonian (Cleon). As the paphlagonian and scavage seller fight, the paphlagonian reveals that he admits that he is a thief. "I'm a thief, are you?" Demosthenes, shows the scavage seller that there are so many people which are on his side he doesn't need to be scared of the paphlagonian just because "he was the alibi of their wits and the poor when he's ahead. Can't keep their axes shut". There is scatological humour here which kind of makes the atmosphere nicer and more relaxed. The people he says that will be on the scavage seller's side are the chorus (of the knights), the god of Delphi, and any of the audience (breaking the dramatic illusion) who have any brains. The



is completely directed towards the people of Athens, suggesting that they can choose to do right if they wished. ~~The~~ Also, the translator's use of phonetic spelling, shows the savage elder's low status. This shows that politics is fit for a 'scum' like him. The basic role of the knights throughout the play is shout insults at the Paphlagonian slave (Cleon) and to express the feelings and thoughts of the author. <sup>as</sup> The visual humour consists of, when the Paphlagonian and the savage elder are fighting, this would have been very comic because of the fact that the characters would have been wearing an ~~an~~ ugly mask, a ~~fat~~ fat suit and have a giant leather phallus. This image would definitely add humour to the serious message within other visual humour consists of when the two are standing towards ~~the~~ the people's house, and outside of the door, all this would make the audience laugh at the time. Other humour consisted of satirical jokes, such as when the Nicias and Demosthenes steal the oracles from Cleon, he is 'snoring and farting' inside. This as well as creating a disgusting picture of him adds on some humour as well. Overall, although the play consists of jokes to lighten up the mood, the real message that is portrayed stays strong, the fact that politicians is not for the educated and not for the honest. The more villainous a person is, the more chance of them surviving and making it big in politics. The serious elements of the play,

out do the comic elements, having said that overall the play is entertaining and funny to read over and over again. Also, the fact that it's still considered so many years is the quality of the play.

L4

24

### Commentary

24 marks out of 30 (mid Level 4) because the answer

- demonstrates an appropriate selection of accurate and relevant knowledge, including detail and quotations, from across the play
- shows some understanding of the nature of Aristophanes' comedy and his purposes in writing
- has a generally argumentative form, with discussion linked to details, although it is not always sharply focused on the exact terms of the question.

(24 marks)