

X013/13/01

NATIONAL
QUALIFICATIONS
2013

TUESDAY, 28 MAY
1.00 PM – 4.00 PM

CLASSICAL
STUDIES
ADVANCED HIGHER

Answer **Part 1** and **Part 2**.

200 marks are allocated to this paper.



Part 1

Choose ONE section—A or B or C or D.

SECTION A—HISTORY and HISTORIOGRAPHY

If you choose this section, read the following passages carefully, and answer Questions 1–4. (Note: there are two options in Question 4.)

In your answers, you will be expected to draw on what you have learned in your study of your chosen area throughout the course.

100 marks are allocated to this part of the paper.

Passage 1

The orders were obeyed. Cyrus received the hare, cut it open, found the letter inside and read it. “Son of Cambyses,” it ran, “since the gods watch over you—for without them you would never have been so fortunate—punish Astyages, your would-be murderer. Had he achieved his purpose, you would have died; to the gods, and to me, you owe your deliverance. Doubtless you have long known what was done to you, and how Astyages punished me for giving you to the cowherd instead of killing you. Do now as I advise, and you will become master of the whole realm of Astyages.”

(Herodotus, 1. 124)

Passage 2

When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No-one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open, so is our day-to-day life in our relations with each other . . . We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect.

(Thucydides, 2. 37)

Passage 3

On the other hand, rashness, excessive audacity, blind impetuosity, vanity or foolish ambition are all easily exploited by the enemy and are most dangerous to any allies, for a general with such defects in his character will naturally fall victim to all kinds of stratagems, ambushes and trickery. And so the leader who will most quickly gain a decisive victory is the man who can recognise his enemy’s mistakes and choose precisely that spot to attack which takes full advantage of the opposing commander’s weaknesses.

(Polybius, 3. 81)

Passage 4

“Men of Rome”, he cried, embracing his son, and pointing to the spoils of war set up in the place now known as the “Horatian Spears”, “have you the heart to see this young soldier, fresh from the joy and pride of victory, bound and beaten and tortured and forced to bend his neck under the yoke? Even the men of Alba might shudder at a sight so shameful. Do your work, lictor! Bind the hands whose sword but yesterday gave Rome dominion! Blindfold our liberator’s eyes—hang him on the barren tree—scourge him within the walls, yes, in sight of the spears he took from the dead hands of his enemies or outside, if you will, amongst the tombs where these same enemies lie! For wherever you take him, the visible reminder of his noble service will surely save him from so foul a punishment.”

(Livy, 1. 26)

Passage 5

So even the Caesarian party had no leader left except the “Caesar” himself, Octavian. He gave up the title of Triumvir, emphasising his position as Consul; and the powers of a tribune, he declared, were good enough for him—powers for the protection of ordinary people.

He seduced the army with bonuses, and his cheap food policy was successful bait for civilians. Indeed he attracted everybody’s good-will by the attractive gift of peace. Then he gradually pushed ahead and absorbed the functions of the senate, the officials, and even the law. Opposition did not exist. War or judicial murder had disposed of all men of spirit. Upper-class survivors found that slavish obedience was the way to succeed, both politically and financially.

(Tacitus, *Annals* 1. 2)

Marks

Questions

1. Read **Passage 1**. Explain the context of this incident. How does the story of Cyrus and Astyages fit into Herodotus’ overall scheme for Book 1? 10
 2. Read **Passage 2**. What are the qualities which Pericles gives to the Athenians here? Using Thucydides as evidence, explain how these qualities distinguish Athenians from Spartans. 10
 3. Read **Passage 3**. The passage is a lesson in good and bad generalship. In what ways does Polybius use the struggle between Hannibal and Flaminius to emphasise his lesson? Give another example of Hannibal’s use of psychology to defeat a Roman general. 10
4. **Either**
- (a) Read **Passage 4**. Describe the context of this passage. From your knowledge of Livy’s work, how far do such stories succeed as propagandea for the virtues of Rome before his time? What do you think they tell us about what Livy regarded as character defects? 20

or

- (b) Read **Passages 2, 4 and 5**. Compare the writers for their success in promoting either moral example or political argument in their works. Which writer do you find most successful and why? 20
- (50)**

(scaled to 100)

SECTION B—INDIVIDUAL AND COMMUNITY

If you choose this section, read the following passages carefully, and answer Questions 5–8. (Note: there are two options in Question 8.)

In your answers, you will be expected to draw on what you have learned in your study of your chosen area throughout the course.

100 marks are allocated to this part of the paper.

Passage 1

“Have you noticed,” I asked, “how a lifelong devotion to physical exercise, to the exclusion of anything else, produces a certain type of mind? Just as neglect of it produces another type.”

“What do you mean?”

“One type tends to be uncivilised and tough, the other soft and over-sensitive and . . .”

“Yes, I have noticed that,” he broke in, “excessive emphasis on athletics produces an excessively uncivilised type, while a purely literary training leaves men indecently soft.”

(Plato, *Republic* 3. 410c–d)

Passage 2

Connected with the matters first discussed is the question whether we ought to regard the virtue of a good man and the virtue of a sound citizen as the same virtue or not. If this is a point to be investigated, we really must try to form some rough conception of the virtue of a citizen.

(Aristotle, *Politics* 3. 1276b)

Passage 3

In one of his letters to his son, Alexander, Philip rightly remonstrated with him for courting popularity with the Macedonians by gifts of cash. “Whatever gave you that idea,” the monarch wrote, “that men you had corrupted by money would remain your loyal supporters? Do you want the people of Macedonia to think of you as a sort of steward and purveyor, instead of as their king?” Well, that is what Philip said to his son. And his advice is relevant to every one of us.

(Cicero, *On Duties* 2. 53)

Questions

5. Read **Passage 1**. What limitations does Plato suggest are necessary in order to avoid over-specialisation in the education of the Guardians? What particular areas of study does he propose to ensure they receive a balanced education? **10**
6. Read **Passage 2**. What difficulties does Aristotle encounter in trying to define the relationship between the good man and the sound citizen? How successfully does he resolve this question? **10**
7. Read **Passage 3**. What advice does Cicero give on the issue of politicians offering gifts to the populace? Do you agree with him? **10**
8. **Either**
- (a) Read **Passages 1, 2 and 3**. How aware, in your opinion, are Plato, Aristotle and Cicero of the need for balance in what a citizen should give to the state and what the state (or its rulers) should give to the citizen? **20**
- or**
- (b) Read **Passage 2**. How does Aristotle's concept of a sound citizen differ from that envisaged by Plato and Cicero? **20**
- (50)**
(scaled to 100)

[Turn over

SECTION C—HEROES AND HEROISM

If you choose this section, read the following passages carefully, and answer Questions 9–12. (Note: there are two options in Question 12.)

In your answers, you will be expected to draw on what you have learned in your study of your chosen area throughout the course.

100 marks are allocated to this part of the paper.

Passage 1

With this, Hector of the glittering helmet took his leave of Helen and soon reached his own well-built house. But he did not see his white-armed wife Andromache at home. She had climbed up on the city wall with her child and a lady attendant and was standing there in tears and misery.

(Homer, *Iliad* 6. 369–373)

Passage 2

“I swear I will not give a decent death,” he said, “to women who have heaped dishonour on my head and on my mother’s and slept with members of this gang.”

(Homer, *Odyssey* 22. 426–464)

Passage 3

All through these years the gods had but one end in mind
No other destiny than this for me, and for Troy—
The one city they chose for their especial hate.
Our sacrifices and our prayers have all been vain.

(Euripides, *Trojan Women* 1242–1245)

Passage 4

Meanwhile the sky begins to throw itself into confusion with a loud rumbling. This is followed by a mixture of rain and hail. On all sides the Tyrian companions and the Trojan youth, among them the Dardan grandson of Venus, fearfully seek different places of shelter over the fields. Torrents rush down from the hills. Dido and the Trojan leader come to the same cave. Primal earth and Juno, as matron of honour, give their blessing. Fires flash and the air is a witness to their marriage and on the mountain tops the Nymphs howl. That day is the beginning of death and misfortune, and the reason for them too. For no longer is Dido concerned with appearances or reputations, no longer does she think of a secret love: she calls it marriage and hides her sin under that name.

(Virgil, *Aeneid* 4. 160–172)

Passage 5

But what good is it to me that Troy has been smashed to pieces by the strength of your arms and that what used to be its walls are now level ground, if I am to stay as I was when Troy still held out and must live, without any time limit, deprived of my husband?

(Ovid, *Heroides* 1. 47–50)

Questions

9. Read **Passage 1**. Describe the circumstances leading up to Hector's meeting with his wife. What arguments does she use to try to dissuade him from returning to the battlefield? **10**
10. Read **Passage 3**. Is Hecuba justified in what she says in *Trojan Women* about the gods' hostility to Troy? Give reasons for your answer. **10**
11. Read **Passage 4**. How true is it to describe this passage as a turning point in the lives of both Aeneas and Dido? **10**
12. **Either**
- (a) Read **Passages 2 and 5**. Is it accurate to suggest that Penelope is a far more independent-minded character in *Heroides* than in the *Odyssey*? **20**
- or**
- (b) Read **Passages 1, 2, and 4**. Is it reasonable on the basis of these passages and your wider reading to argue that the freedom of heroes to act is limited by the conventions of the society of which they are part? **20**
- (50)**
- (scaled to 100)**

[Turn over

SECTION D—COMEDY, SATIRE AND SOCIETY

If you choose this section, read the following passages carefully, and answer Questions 13–16. (Note: there are two options in Question 16.)

In your answers, you will be expected to draw on what you have learned in your study of your chosen area throughout the course.

100 marks are allocated to this part of the paper.

Passage 1

Student: Very well; but remember, your lips must be sealed. It was like this: Socrates just asked Chaerephon how many of its own feet a flea could jump—do you see?—because one of them had just bitten Chaerephon’s eyebrows and jumped over onto Socrates’ head.

Strepsiades: Well, how did he find out?

Student: He used a most elegant method. He melted some wax and put the flea’s feet into it, so that when it set the flea had a stylish pair of slippers on. And then he took them off its feet and measured the distance out, like this, you see (*taking a step or two, toe touching heel*)

Strepsiades: Gosh, what an intellectual brain!

(Aristophanes, *Clouds* 144–153)

Passage 2

Trygaeus: I really can’t stand it
Time after time when you ask me for bread and call me your daddy,
While I know only too well that we haven’t an obol between us.
If I succeed in my quest, I promise I quickly will give you
One gigantic roll with a clout on the ear for a filling!

Daughter: But what can be your transport on this journey?
For sure no ship can travel such a road.

Trygaeus: No ship shall bear me but a winged steed.

Daughter: But what is in thy heart that thou shouldst ride
Up to the gods upon a beetle, daddy?

Trygaeus: In Aesop’s fable will you find it writ
‘Tis the sole creature that to heaven has flown.

(Aristophanes, *Peace*, 120–130)

Passage 3

Once upon a time
a country mouse is said to have welcomed to his humble hole
a mouse from the city—a friend and guest of long standing.
He was a rough fellow, who kept a tight hand on his savings,
though he didn’t mind relaxing when it came to a party. Anyhow,
he drew freely on his store of vetch and long oats,
then brought a raisin in his mouth and bits of half-eaten bacon,
hoping, by varying the menu, to please his finicky guest.
The latter would barely touch each item with his dainty teeth,
while the master of the house, reclining on a couch of fresh straw,
ate coarse grain and darnel, avoiding the choicer dishes.

(Horace, *Satires* 2. 6. 80–89)

Passage 4

Varius struggled to stifle his laughter
with a napkin. Balatro, who turns up his nose at everything, said,
“This is the law which governs life. So it is
that your best efforts will never achieve the fame they deserve.
To think that, just to regale *me*, you should be plagued
and tormented with worry, in case the bread should be over-baked
or the sauce be served without proper seasoning, and that all your boys
should be properly dressed and neatly groomed for waiting at table.
To say nothing of other hazards, like the canopy falling as it did
just now, or a clumsy oaf tripping and smashing a dish.
But as with a general, so with a host: adverse fortune
has a way of revealing his genius; good fortune obscures it.”

(Horace, *Satires* 2. 8. 63–74)

Passage 5

Just now I complained of the difference
between your wine and his—but the same applies
to the very water you drink. *Your* cups are proffered
by some Saharan groom, or in the bony hand
of a blackavised Moor, whom you’d much prefer not to meet while
driving uphill at night, past the tombs on the Latin Way.
But himself has the flower of Asia before him, a youth
purchased for more than those early kings could
scrape up between them, cash and chattels together—
Warrior Tullus, Ancus, the lot. So when you’re thirsty
catch your black Ganymede’s eye. A boy whose price-ticket
ran into thousands won’t mix drinks for a scum.

(Juvenal, *Satires* 5. 50–61)

[Turn over

Questions

Marks

13. Read **Passage 1**. Why is Strepsiades so keen to join the student's class? What does Aristophanes want us to think about the content of such lessons and the people who taught them? **10**
14. Read **Passage 2**. What is the dramatic context of this extract? How does it relate to the time it was written in? Why is it funny? **10**
15. Read **Passage 3**. What are the aspects of the "good life" which Horace wants us to see from this story? Do you think the story about the mice is effective in making his point? **10**
16. **Either**
- (a) Read **Passages 1, 2, 3 and 4**. Compare Aristophanes and Horace for the ways in which they use humour in these works to make important social and political points. **20**
- or**
- (b) Read **Passages 4 and 5**. Compare Horace and Juvenal for the ways in which they use dinner parties to criticise the societies they lived in. Which writer do you think is more effective? **20**
- (50)**

Part 2

Choose ONE section—A or B or C or D.

Answer TWO questions from your chosen section.

Each question is allocated 50 marks.

SECTION A—HISTORY AND HISTORIOGRAPHY

1. In what ways does Herodotus' account of Xerxes' invasion of Greece in Book 7 of *The Histories* show his strengths and weaknesses as a historian?
2. "In international relations individual nations put their own best interests first."
To what extent does Thucydides seem to approve of this principle in his work?
3. "Polybius' contribution to the thinking on historical causation is significant."
Do you agree?
4. Both Livy and Tacitus intended their works to be read aloud.
Which of the two historians would have held your attention more and why?

SECTION B—INDIVIDUAL AND COMMUNITY

5. "Those protections for individual citizens which characterise many modern societies are wholly absent in the systems of societal organisation advocated by Plato, Aristotle and Cicero."
Is this a fair assessment?
6. "Any society which lacks the capacity for social mobility must, necessarily, wither."
How much does this view reflect a fatal flaw in the sort of society Plato advocates in the *Republic*?
7. What are Aristotle's views, as expressed in the *Politics*, concerning the main obligations of the individual in society?
Do you think he is right?
8. "Cicero's proposals in *On Duties* serve only to emphasise his natural conservatism and his reluctance to promote a fairer society."
Does this seem to you a reasonable view?

[Turn over

SECTION C—HEROES AND HEROISM

9. “There is no moral basis for calling Achilles a hero. He exemplifies uncontrollable anger, boundless self-regard and little else.”
Is this a fair assessment of Achilles in the *Iliad*?
10. What qualities does Aeneas display in his relationship with Dido in Virgil’s *Aeneid*?
Do you think Roman readers of the *Aeneid* would have approved of his behaviour?
Give reasons for your answer.
11. “*Trojan Women* is one of the few pieces of classical literature to reflect the reality of women’s shameful treatment at the hands of men.”
To what extent do you think this statement is true?
12. “There is nothing to inspire us in any of the classical heroes, and definitely no leadership qualities.”
Give reasons why you agree or disagree with this statement.

SECTION D—COMEDY, SATIRE AND SOCIETY

13. Important political and social issues are raised in the plays of Aristophanes.
Compare the impact of such issues in *Knights* and *Assemblywomen* on the audiences.
14. “Be careful what you wish for. You might get it!”
What does Horace have to say about this warning in his *Satires*? Does he himself never want anything he should not want?
15. In what ways does Juvenal show that newly-rich people and incomers threaten the traditional class structure of Roman society?
16. By examining Aristophanes and Juvenal, compare them for their effectiveness in recommending improvements. Which of them do you feel has more to offer in modern times?

[END OF QUESTION PAPER]