

# X013/13/01

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NATIONAL  
QUALIFICATIONS  
2014

FRIDAY, 9 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

“My guest from Athens, we have heard a lot about you on account of your wisdom and your wanderings. As one who loves knowledge you have travelled many lands, just to see them. So now I need to ask you who is the happiest man you have seen?”

Croesus asked this in the hope that he himself was happiest of men. But Solon, caring nothing for flattery, only for truth, said “King, it is Tellus, the Athenian”.

(Herodotus, *The Histories* 1, 30. 2)

#### Passage 2

I am leaving my main narrative to make this digression, because this period has been missed out by all those who wrote before my time. They either wrote about Greek history before the Persian War, or else about the Persian Wars themselves. The only one who did touch on the subject was Hellanicus, in his *Attic History*, but his treatment was brief and his dates inaccurate. Here I will give an account of the way in which the Athenian Empire was established.

(Thucydides, *The Peloponnesian War* 1, 97)

#### Passage 3

Sempronius urged his hearers, “Think of your fathers. They were used to fighting around the walls of Carthage. How they would groan to see us, their sons—two consuls and two consular armies—cowering in their camp in the middle of Italy! And the Carthaginian in possession of all the land between the Alps and the Apennines.”

He went on like this at his sick colleague’s bedside, and to fellow-officers, as if lecturing the troops. The coming consular elections made him all the more driven in case the war would be put off till new consuls took over, and he would lose the opportunity of winning sole glory while his colleague lay sick.

(Livy, 21, 53. 5)

#### Passage 4

Sempronius was entitled to take his own view of the present situation because of Scipio's illness. But since he wished to take his fellow-consul's opinion into account, he consulted him about it. However Scipio took the opposite view of things.

Scipio also hoped that when he was cured of the wound, he would have a real contribution to make to a joint effort with his colleague. For all these reasons he advised Sempronius to stay where he was. Although Sempronius knew already that what Scipio said was true and inevitable, he was driven by ambition and trusted blindly to fortune.

(Polybius, 3, 70)

#### Passage 5

Now that he was deserted by everybody, Maroboduus' only hope lay in the emperor's mercy. Tiberius said he could have a safe and honourable home in Italy; and if his circumstances changed, then he could leave Italy in the same way as he had come. But what Tiberius said to the Senate was that Maroboduus had been more dangerous than Philip had been to Athens, or Pyrrhus and Antiochus to Rome. His speech survives. It emphasises Maroboduus' power, the savagery of his subject peoples, how close a threat he was to Italy—and Tiberius' own skill in eliminating him.

(Tacitus, *Annals* 2, 63)

#### Questions

*Marks*

1. Read **Passage 1**. What do you think was Herodotus' purpose as a writer of history in quoting this answer of Solon's to Croesus? From your wider reading, what further evidence does Herodotus produce to strengthen this? **10**
2. Read **Passage 2**. What, according to Thucydides' famous digression, were the beginnings of disagreement between Athens and Sparta? **10**
3. Read **Passage 3**. What is Livy's purpose in describing Sempronius' conduct before the Romans' defeat at Trebia? Give an account of another similar character description in Livy which fulfils this purpose. **10**
4. **Either**
  - (a) Read **Passages 1, 3 and 4**. From these passages and their work in general compare these three writers for their success in writing objective history. **20**

**or**

  - (b) Read **Passage 5**. From this passage and other evidence in Tacitus, was Tiberius more skilful at protecting Rome, or himself? **20**

**(50)**

**(scaled to 100)**

**[Turn over**

## 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

“But if someone who belongs by nature to the class of artisans and businessmen is puffed up by wealth or popular support or physical strength or any other similar quality, and tries to enter our military class; or if one of our military Auxiliaries tries to get into the class of administering Guardians for which he is unfit, and they exchange tools and prestige, or if a single individual tries to do all these jobs at the same time—well, I think you’ll agree that this sort of mutual interchange and interference spells destruction to our state.”

(Plato, *Republic*, 4. 434b)

### Passage 2

A system in which women are common to all involves, among many other things, the following difficulties. The *object* for which Socrates states that it ought to be instituted is evidently not established by the arguments which he uses. Moreover, the end which he states as necessary for the city is impracticable; and yet he gives no account of the lines on which it ought to be interpreted. I have in mind here the idea, which Socrates takes as his premise, that the greatest possible unity of the whole city is the supreme good. Yet it is obvious that a city which goes on becoming more and more of a unit, will eventually cease to be a city at all.

(Aristotle, *Politics*, 1261a 10)

### Passage 3

But the greatest renown of all went to my friend Milo. This was at a time when the whole destiny of our country depended upon whether my own banishment could be over-turned. For this reason, acting in the national interest, Milo purchased a band of gladiators, and used them to put down the hostile terrorism of Publius Clodius.

(Cicero, *On Duties*, 2. 58)

### Passage 4

When politicians, enthusiastic to pose as the people’s friends, bring forward bills providing for the distribution of land, they intend that the existing owners shall be driven from their homes. Or they propose to excuse borrowers from paying back their debts. Men with these views undermine the very foundation on which our commonwealth depends.

(Cicero, *On Duties*, 2. 77)

## Questions

5. Read **Passage 1**. What qualities does Plato suggest the state will have, based on the separate development of different classes? Is it possible to argue against this view? 10
6. Read **Passage 2**. On what basis does Aristotle attack Plato's proposal in the *Republic* that wives should be held in common? 10
7. Read **Passage 3**. Explain the events mentioned in the passage. Has Cicero's self-importance led him to a serious misjudgement here? 10
8. **Either**
- (a) Read **Passages 1 and 2**. Who makes the better case: Plato with his emphasis on the unity of the state, or Aristotle with his support for plurality? 20
- or**
- (b) Read **Passages 3 and 4**. Do these passages show that Cicero's state lacks both moral judgement and any desire for real change? 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

“Madam,” replied the Cloud-compeller, “you think too much, and I can keep no secrets from you. But there is nothing you can *do*, except to turn my heart even more against you, which will be all the worse for yourself. If things are as you say, you may take it that my will is being done. Sit there in silence and be ruled by me, or all the gods in Olympus will not be strong enough to keep me off and save you from my unconquerable hands.”

(Homer, *Iliad* 1. 559–567)

### Passage 2

“Nausicaa,” said the bright-eyed Athene, imitating her friend’s voice, “how did your mother come to have such a lazy daughter as you? Look at the lovely clothing you allow to become neglected, although you may soon be married and stand in need of beautiful clothes, not only to wear yourself, but to provide for your bridegroom’s party. It’s the kind of thing that gives a girl a good name in the town, besides pleasing her father and mother.”

(Homer, *Odyssey* 6. 21–30)

### Passage 3

“Does anyone ask why you refuse to fight? Because the fight brings danger, while the lyre, and night, and Venus, bring delight. It is safer to lie on a couch, to clasp a sweetheart in your arms, to tinkle with your fingers the Thracian lyre, than to take in hand the shield and the spear with sharpened point, and to bear on your head the helmet’s weight.”

(Ovid, *Heroides* 3. 115–120)

### Passage 4

But Deiphobus was nowhere near him; and Hector, realising what had happened, cried: “Alas! So the gods did beckon me to my death! I thought the good Deiphobus was at my side; but he is in the town, and Athene has fooled me. Death is no longer far away; he is staring me in the face and there is no escaping him. Zeus and his Archer Son must long have been resolved on this, for all their goodwill and the help they gave me. So now I must meet my doom.”

(Homer, *Iliad*, 22. 295–303)

### Passage 5

“My dear son, you are the source of my power. You are my great strength. Only you, my son, can laugh at the thunderbolts which my father, highest Jupiter, hurled against the giant, Typhoeus. To you I come for help. I am your suppliant, being in need of your divine power.”

(Virgil, *Aeneid* 1. 664–666)

### Passage 6

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 those I loved? By this wound I now give you, it is Pallas who makes sacrifice of you. It is Pallas who exacts the penalty in your guilty blood." Blazing with rage he plunged the steel full into his enemy's breast.

(Virgil, *Aeneid*, 12. 945–951)

### Questions

*Marks*

9. Read **Passage 1**. What circumstances have led to the confrontation between Zeus and Hera? How is this confrontation resolved? **10**
10. Read **Passage 2**. What do you think is the purpose of the introduction of the character of Nausicaa at this point in the *Odyssey*? **10**
11. Read **Passage 3**. Is Achilles behaving like a coward, or is Briseis missing the point of his withdrawal from the battlefield? **10**
12. **Either**
- (a) Read **Passages 1, 2, 4 and 5**. From these passages and your wider reading discuss the extent to which the gods have an essential role in epic poetry. **20**
- or**
- (b) Read **Passages 4 and 6**. Do you think a classical audience would have understood the attitudes displayed by Hector and Aeneas in these extracts? **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

- Blepyrus: And there won't be any thieves?  
Praxagora: How can anyone steal what he owns already?  
Blepyrus: No muggers at night to pull your clothes off?  
Praxagora: If you sleep at home there's no danger of that anyway. But now it won't happen even if you do stay out; everyone will have the necessities of life. If this fellow wants to take your coat, give it to him. Why fight about it when you can go to the common store and get a better one?

(Aristophanes, *The Assemblywomen*, 662–671)

### Passage 2

- Paphlagonian: Is that your way of showing you love him, these petty little suckings-up?  
Sausage-seller: Norralf as petty as the baits you've dangled for 'im . . . an' 'ooked him with!  
Paphlagonian: I tell you—if there's ever been a greater friend or defender of 'Thepeople' than I am—I'm willing to eat my head!  
Sausage-seller: Friend of 'Thepeople' indeed! You wot's seen 'ow they've lived these last seven years in tubs and turrets and birds' nests an' 'ad no pity on them, but kept the 'ive locked so you could pinch the 'oney? What 'appened when Archeptolemus came with noos of a peace offer? You threw it to the winds, and the Spartan envoys, wot 'ad come begging on their knees for peace, you kicked 'em clean out of the City.

(Aristophanes, *Knights*, 788–796)

### Passage 3

I'd rather you had Thersites for a father, so long as *you*  
Resembled Achilles, and matched up to Vulcan's arms:  
Suppose you'd been sired by Achilles, but proved a Thersites yourself?  
Yet, in the last resort, however far back you may trace  
Your ancestral line, whatever the length of your pedigree,  
Where did it all begin? In a kind of ill-famed ghetto.  
Your first forefather, whatever his name, was either  
A shepherd – or something I'd really better not mention.

(Juvenal, 8, 268–275)

#### Passage 4

Marks

I stay in bed till ten, then walk; 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.  
That's what life is like when you're free from the cruel compulsion  
to get to the top. So I comfort myself that I'll live more happily  
than if my grandfather, father and uncle had all been quaestors.

(Horace, *Satires* 1, 6, 122–131)

#### Passage 5

Yet what fame or prosperity  
are worth having if they bring you no less disaster than joy?  
Would you rather assume the mantle of the wretch who's being dragged  
through the streets today, or lord it over some sleepy  
rural backwater, an out-at-elbows official  
inspecting weights, giving orders for the destruction  
of short-measure pint-pots? Admit then that Sejanus  
had no idea of what to pray for. His interminable pursuit  
of excessive wealth and honours built up a towering  
edifice, storey by storey, so that his final downfall  
was that degree greater, the crash more catastrophic.

(Juvenal, 10, 97–107)

#### Questions

13. Read **Passage 1**. What difficulties in the women's programme of reform becomes clear as the play progresses? To what extent have these difficulties been overcome by the end of the play? **10**
14. Read **Passage 2**. In what ways does Aristophanes use conversations in the scenes involving the Paphlagonian and the Sausage-seller to attack Cleon? **10**
15. Read **Passage 3**. What is the main point Juvenal tries to make in this satire? With the aid of the passage and from your wider reading of this satire, indicate how effective he is in making this point. **10**
16. **Either**
- (a) Read **Passages 1 and 5**. Compare *The Assemblywomen* and Juvenal's Tenth Satire for the different types of humour used. Which work do you find more amusing and why? **20**
- or**
- (b) Read **Passages 2, 4 and 5**. "If your main aim is happiness, then avoid ambition for public success." Compare the success of the three writers in expressing this message. **20**

**(50)**

**(scaled to 100)**

## 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. “Herodotus is not so much interested in political and military outcomes as he is in depicting human beings confronting their own mortality.”  
To what extent is this statement valid with reference to Books 1 and 7 of *The Histories*?
2. “No historian has ever surpassed Thucydides in the ability to portray a typical character or situation in an objective way.”  
From your reading of Books 1 and 2, to what extent do you agree with this judgement of Thucydides?
3. “Livy’s strengths and limitations as a historian are clearly apparent, especially in Book 21.”  
To what extent is this statement valid about Livy’s writing? Discuss with reference to Book 21 and from your wider reading.
4. Which of the two, Polybius’ *Histories* or Tacitus’ *Annals*, is a better guidebook for a ruler? Compare the two for effectiveness in this respect.

### SECTION B—INDIVIDUAL AND COMMUNITY

5. “Both Plato and Aristotle focus more, in their respective constitutional models, on the duties of individual citizens rather than their rights.”  
Discuss.
6. “The status of women in Plato’s ideal state would be unacceptable in modern democracy.”  
Do you agree?
7. What do you regard as the main strengths and weaknesses of the constitutional system proposed by Cicero in his *On Duties*?
8. “When politicians start talking about organising society, they are talking, both in the classical world and in modern societies, about greater state control.”  
Is this a reasonable assessment?

### SECTION C—HEROES AND HEROISM

9. “We could examine the character of Odysseus a dozen times or more without finding any morality at all in the man.”  
Discuss.
10. “The heroes in both Homer and Virgil treat women selfishly.”  
Discuss.
11. “Penelope, Briseis, Dido – in Ovid’s hands they give us nothing more than a series of complaints.”  
Is this a reasonable assessment?
12. Which of the heroes about whom you have read could be considered to have the qualities suitable for a modern role model for society in 21st century Scotland?

### SECTION D—COMEDY, SATIRE AND SOCIETY

13. Was Aristophanes a democrat, a traditionalist, or a writer of comedy first and foremost? Discuss.
14. “The major cause of unhappiness is people’s inability to see things as they are.”  
How successful is Horace in his *Satires* in drawing attention to people’s inability to see things as they really are?
15. To what extent does Juvenal’s approach to writing satire change in *Satires* 10 and 11 compared with the earlier satires? Use at least two of the earlier satires in making your comparison.
16. Juvenal says that anger makes him write satire. Horace wishes to “tell the truth with a smile”. By comparing these writers’ satires, which approach do you find to be more effective?

[END OF QUESTION PAPER]

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