



2012 Classical Studies

Advanced Higher

Finalised Marking Instructions

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2012 Classical Studies – Advanced Higher

The general principle underpinning the marking of all sections in both parts is that credit is to be given for well-thought out answers, supported by examples from the prescribed texts, with direct quotes, if possible.

PART 1

SECTION A – History and Historiography

1. Read **Passage 1**. What was the reaction of the two Spartan visitors to Hydarnes' offer? In what ways does this reaction reflect a central theme of Herodotus?

Valid Points

- the Spartans would fight to the death for freedom from rule by another
- Hydarnes would not understand the concept of freedom; explanation
- freedom is highly rated in Herodotus' scheme of values
- commitment of the Greeks to freedom is illustrated elsewhere, eg in Demaratus' dialogue with Xerxes
- freedom is connected with the rule of law as opposed to the rule of an autocrat
- freedom as freedom to criticise, such as Pythius and Harpagus did not have
- any other relevant point.

10 marks

2. Read **Passage 2**. What characteristics of the objective historian does Thucydides exemplify in his handling of the causes, symptoms and effects of the plague?

Valid points

- no attribution to intervention of the gods
- admittance of ignorance of causes
- he was an eyewitness
- clinical observation of symptoms; examples
- medical terminology from the work of Hippocrates' school; inflammation, bile, spasms, pustules etc
- observation of the behaviour of animals as paradigms
- Thucydides notices that fear of plague results in crime and hedonism.
- such fear also results in distortion of oracles by the credulous: eg "War with the Dorians comes and a death will come at the same time"
- any other relevant point.

10 marks

3. Read **Passage 3**. This episode takes place after the fall of Saguntum. What failings does Polybius claim to avoid in his writing of history? From your reading of this passage and others in Polybius, do you think his claim is justified?

Valid Points

Bad History

- in the episode quoted, Fabius ignores the fact that he had said that war would automatically follow if Saguntum were invaded, with no need for debate. But debate is exactly what he reports!
- Fabius as a source merely because of his position in the Senate in Hannibal's time
- Fabius, who said that Hasdrubal alienated Carthage by his ambitions; whereas Carthage actually supported his heir, Hannibal, through 17 years of war in Italy
- episodic composition, with irrelevant excursions
- historians who introduce gods
- fabulous tales of exotic countries
- any other relevant point.

Good History

- Polybius' rigorous examination of the three treaties with Carthage
- attention to detail in terms of cause, pretext and beginning
- history which answers statesmen's questions: where to seek out allies; how to enlist them, etc
- personal inspection of physical evidence
- retracing of routes, and interrogation of witnesses
- any other relevant point.

10 marks

4. (a) Read **Passages 1, 4 and 5**. Compare the three writers for their effectiveness in criticising tyranny and arguing for freedom.

Valid points

Herodotus

- cruel tyranny of eastern rulers emphasised: eg Astyages and Xerxes
- Greek struggle for freedom against Persia: examples
- realisation of Croesus, on the pyre, that free citizens of Greece were his superior
- Demaratus' dialogue with Xerxes, in which Spartan citizens are compared favourably with Persian subjects
- Greek army of citizens compared with Xerxes' mercenaries
- any other relevant point.

Livy

- Tarquinius Priscus, an arrogant king who dispenses with augurs, who were important to the story of Rome's destiny
- Book 1 shows several kings in a bad light, and Livy comments that these episodes were precursors to the dawn of liberty with the Roman Republic
- awful behaviour of the tyrant Tarquin, and Tullia, who kill Servius Tullius and mistreat the body
- Tarquin's ruthless elimination of rivals
- Tarquin's and his sons' treacherous murders of Gabii's leaders
- rape of Lucretia, which provokes Brutus to swear to kill Tarquin and end the monarchy
- any other relevant point.

Tacitus

- Tacitus demonises Livia, Tiberius, Nero and Poppaea, in order to emphasise the vices of autocracy
- the corruptions of absolute power have full scope for display in the emperors' courts
- he reinforces his theme of the growth of oppressive rule and of moral degeneracy by a series of episodes: examples
- his use of epigram to castigate imperialism: eg "Camillus lived so unassumingly that he survived his triumph"
- any other relevant point.

20 marks

(b) Read **passages 1, 2 and 4**. Compare these writers for their commitment to impartial evidence.

Valid points

Herodotus

- Herodotus incorporates destiny as a force, so he is not impartial
- stories of Croesus' ancestors are full of divine retribution for human guilt and arrogance
- oracles, digressions and dreams occur
- but inscriptional evidence verifies some of his content
- he shows care for evidence from monuments, documents and eye-witness accounts, and he travelled widely for evidence
- any other relevant point.

Thucydides

- he writes from direct experience of the Peloponnesian War
- while speeches are not verbatim quotes, he conjectures what people are likely to have said
- no superfluous detail and no anecdotes
- research among people, not papers; documents rarely quoted
- careful distinction between causes and pretexts for war
- he is objective in his analysis of growing antagonisms and shifting sets of alliances
- when he makes excursions on the past, he theorises from a study of his own world
- any other relevant point.

Livy

- he says that supernatural stories add dignity, so he includes omens and marvels
- he is not impartial; he believes that kings were bad and that Rome has deteriorated
- he uses late annalists such as Valerius Antias, who may not have copied authentic original annals. Antias attributes a role to Fortune and Nemesis
- he does not treat authoritative figures and details from Polybius as superior to other sources
- Fabius Pictor, one of his sources, uses myth and legend
- extensive list of prodigies described by Livy after Trebia
- any other relevant point.

20 marks

SECTION B – Individual and Community

5. Read **Passage 1**. What evidence is there in the *Republic* to suggest that Plato is seriously advocating equality between the sexes?

- candidates should be able to express a view on whether the statement/question is justified in the light of what Plato had actually written
- how does Plato's perception of a 'partnership' fit in with modern views on gender equality?
- Socrates' basic argument in this regard should be understood and alluded to; he asks whether difference of sex is a proper basis for differentiation and social function; his answer is that it is not
- the only difference between men and women is one of physical function
- Socrates argues that men and women should follow the same range of occupations
- he hints that men will perform such tasks better
- to achieve this, men and women should receive the same education
- overall, society will not get best value from both men and women
- the idea of gender equality is not a new one, and had been parodied by Aristophanes
- any other relevant point.

10 marks

6. Read **Passage 2**. How does Plato go on to resolve the dilemma which he presents in this passage?

- Socrates has already given a definition of justice
- he is now asked to show that it pays better than injustice
- Glaucon believes this is self-evident
- Socrates, however, suggests that this question cannot be fully answered until they complete their study of different forms of bad state and bad character
- he believes there are 4 of these examples
- however he is interrupted and does not return to this issue until Book 8
- candidates may wish to express a view on Socrates' attitude here
- any other relevant point.

10 marks

7. Read **Passage 3**. Aristotle seems to be advocating different categories of citizenship in this passage. Explain his reasoning behind this.

- this is a key passage in the development of Aristotle's proposed state
- he defines justice in this section as distributive justice in a political context
- he answers the question 'what share of political power should each man have?' as not based on oligarchic or democratic principles
- instead he accepts the motion that the state should confer power to individuals in the basis of 'value received'
- so these men who contribute most of the total purpose for which the state exists should, in turn, receive the greatest benefit
- such a distribution may be viewed as just since it does not depend for the contribution of each on extraneous factors such as wealth
- any other relevant point.

10 marks

8. (a) Read **Passage 4**. How much do Cicero's political ideas seem to have been shaped by his own experiences in the late Roman Republic?

- much, if not all, of the viewpoint Cicero advocates here is based on his own experience of Roman politics
- what he is writing about here is largely based in Caesar's dictatorship
- Cicero emphasises that tyranny is impossible '*in a free state*'
- he advocates that rulers should mobilise goodwill
- he does not acknowledge that tyrants often had and have greater support than he suggests
- nor does he acknowledge that the view he expresses here is, in large measure, that of the conservative element in the Senate
- so, although his view is correct and accurate at one level, he is being disingenuous in that he deliberately simplifies the issues
- for example, does the tyrant use brutal methods against all citizens or those he sees as threatening the stability of the state
- can brutality by the state ever be condoned?
- any other relevant point.

20 marks

(b) Read **Passages 1-4**. Do you agree that all classical philosophers seem wholly uninterested in the fate of the more vulnerable sections of their societies?

- importance of the concept of citizenship in the classical world and the duties of citizens
- rights of power citizens – voting in Athens
- even in democracy limited rights of non-citizens or resident foreigners
- exclusion of groups in Sparta
- little opposition to slavery in Greece or Rome
- practicality dictates some concessions for poor- Juvenal's '*panem et circenses*' but not altruism – rather aimed at lessening the effects of unemployment and underemployment in Rome
- treatment of disabled in classical world; exposure, begging
- treatment of women
- need to be careful not to apply 21st century standards to Greece and Rome
- candidates may also wish to compare and contrast the treatment of the vulnerable in different parts of the modern world
- any other relevant point.

20 marks

SECTION C – Heroes and Heroism

9. Read **Passage 1**. In what ways has Homer raised our interest in the fight between these two heroes? Why do they hate each other so much?

Valid points

interest raised

- Hector the greatest fighter for Troy: Achilles for Greeks
- Achilles has rejoined the war after his prolonged sulk, giving heart to the Greeks and producing a climax in the fighting
- the reader's sympathies are with both warriors: with Hector for the pathos of his parting with his family; with Achilles for the loss of his companion Patroclus; both warriors knew they were doomed to die
- any other relevant point.

reasons for hate

- Achilles had killed Hector's wife's family
- Hector had killed Patroclus
- any other relevant point.

10 marks

10. Read **Passage 2**. The gods who supported Turnus had clearly changed their minds. For what reasons had they helped him before, and what were the steps in their gradual abandonment of Turnus?

Valid points

reasons for help

- Turnus a convenient pawn in the game of the gods. Juno would want him to stop Aeneas from winning Latium and founding Rome
- Turnus was the rightful suitor for Lavinia's hand, and Amata loved him
- he was a valiant warrior; like a bull raging before battle
- any other relevant point.

gradual abandonment

- power of Rome's destiny defeats all comers
- Juno leaves protection of Turnus to Juturna, because destiny says he has to die
- Juturna as Metiscus, Turnus' charioteer helps him escape, but it only prolongs the orgy of killing
- Latinus now wishes he had taken Aeneas as his son-in-law
- Juturna tries to keep Turnus away from Aeneas, but Turnus knows that slaughtering other Trojans is futile
- Juno agrees to a deal with Jupiter, whereby Rome will not be named after Troy, and Aeneas will worship her
- Juno dispatches the demons to confuse Turnus and cause his death
- any other relevant point.

10 marks

- 11. Read *Passage 3*.** What sequence of events has led Athene to make this statement? What is her purpose, and what is the important link with later events, when Odysseus returns to Ithaca?

Valid points

- Athene waited till Poseidon was absent to persuade Zeus to help Odysseus
- Odysseus has been detained by Calypso from reaching home
- Athene believes Odysseus is good and a home-lover. He is a regular donor of sacrifices
- she assumes the role of Mentos, a guest-friend of Odysseus, to persuade Telemachus to go on a search for his father
- she wishes also to persuade him to send his mother back to her father
- Mentos' story of Odysseus' request for the arrows all those years ago, links with the death of the suitors at the end of the Odyssey
- any other relevant point.

10 marks

12. (a) Read **Passages 1, 2, 4 and 5**. Compare the writers for their power to evoke feelings of utter abandonment and loneliness.

Valid points

Hector

- Trojans beaten into the city at beginning of Book 22, while Hector still outside fighting
- pathos of Priam's imagining Hector's death made worse by the realisation that most of Priam's sons are already killed
- Hector realises the inevitability of his own fate. He cannot barter for his life with Achilles
- Zeus lets the scales fall against Hector
- vision of Deiphobus' support strengthens him, only to disappoint
- any other relevant point.

Turnus

- Turnus, the rightful suitor for Lavinia, supported still, despite the odds, by Latinus and Amata
- he exposes himself to death by offering to settle the war by duel
- destiny will destroy Turnus, says Juno, his supporter
- Juturna gets Rutuli to break the truce, in a desperate bid to save Turnus
- Aeneas' wound is cured, making single combat more inevitable
- Amata, Turnus' supporter, kills herself
- Turnus feels isolated, despite Juturna's support
- single combat, Turnus v. Aeneas – gods intervene and Juno is persuaded to withdraw her support
- sinister intervention of the bird, and compelling metaphor of Turnus' vision of numb ineffectiveness at the last moment
- any other relevant point.

Dido

- Dido was lonely already, wedded to the dead Sychaeus
- on Anna's persuasion, she exchanges obsession with Sychaeus for obsession with Aeneas
- Dido is suicidal on news of Aeneas' departure. She has lost her alliances and her honour for him
- disbelieving Aeneas' talk of destiny, she says she will haunt him
- Dido begs Aeneas to wait a little while she learns to grieve
- Dido hears the owl, remembers her dead husband and dreams of utter loneliness, chased by the Furies
- nowhere else for Dido to go – Numidia, Italy, Phoenicia
- any other relevant point.

Briseis

- Achilles seemed to Briseis to give her up without feeling
- she was again a captive: this time to Agamemnon
- she had lost her husband and family to the Greek army
- now she has lost Achilles
- she would be a slave to his wife, rather than lose him
- any other relevant point.

20 marks

- (b) Read **Passages 1, 2, 3 and 4**. What role do the gods play behind the scenes in the lives of the people depicted?

Valid points

Hector and Achilles

- gods are everywhere, deciding destiny, and on the battlefield, fighting
- Achilles was stopped from killing Agamamnon by Athene
- Thetis persuaded Zeus to let the Greeks win, for Achilles' sake
- Athene, who is hostile to Troy, persuades Zeus against Troy. So Apollo has to abandon Hector
- Athene creates a false vision of Deiphobus to trick Hector
- any other relevant point.

Turnus

- Juno supports the Latins and Turnus, against Aeneas
- Venus supports the Trojans
- Juno bows to destiny, and the foundation of Rome. She asks nymph Juturna to help Turnus
- Jupiter, who wants Rome founded, holds the scales for Turnus' fate
- Venus and Juturna aid their favourites in the duel
- Jupiter persuades Juno that she will be worshipped by Rome, and so she withdraws support from Turnus
- any other relevant point.

Telemachus and Odysseus

- Poseidon bedevils Odysseus because the latter had blinded his son
- Athene supports Odysseus because of his love for his home
- Hermes, messenger god, is dispatched to free Odysseus from Calypso
- Athene, in disguise, helps Telemachus
- any other relevant point.

Dido

- Jupiter sends Mercury to inspire Dido with tolerance for the Trojans
- Venus helps Aeneas, Dido's nemesis
- Venus makes Cupid take Ascanius' place at the banquet, to make Dido fall for Aeneas
- Juno does a deal with Venus, to get Dido to love Aeneas, but Venus knows that Juno is diverting Aeneas from founding Rome
- Juno and Venus agree to the 'cave' episode
- Jupiter reminds Aeneas of his destiny (through Mercury) and that he must abandon Dido
- any other relevant point.

20 marks

SECTION D – Comedy, Satire and Society

13. Read **Passage 1**. Why has Dikaiopolis gone to Euripides? Why does he have to make the **long speech** he mentions?

Skills assessed: showing understanding, identifying issues and evaluating aspects of the work, making reasoned statements of personal response.

Valid points

- Dikaiopolis on trial for advocating the end of what he considers an illegal war
- seeking a way of winning jury's sympathy
- content of speech
- needs to play the pathos card
- visits the playwright Euripides to seek some of the props by which his character evokes the pity of his audience
- portrayal of Euripides aimed at provoking audience laughter
- question of whether Dikaiopolis is strengthening or weakening his case by employing such dubious tactics
- emphasis on real danger for pacifists, for example, who can be portrayed as traitors of WW1
- any other relevant point.

10 marks

14. Read **Passage 2**. How successful do you think the arguments of Right and Wrong are in their debate?

Valid points

- main argument put forward by Wrong – win at all costs, do not be influenced by moral dimensions, value selfishness
- main arguments put forward by Right – traditional values brought Athens glory- young men like Pheidippides should seek to emulate their ancestors
- weakness in Right's arguments – no appreciation of the need for change as regards values; obsession with young men exercising
- right may be intended by Aristophanes to be regarded as the winner but his case has its weaknesses and it is not difficult to see how the young might find Wrong's arguments attractive
- the debate emphasises rather than resolves the generation gap between Pheidippides and Strepsaides
- any other relevant point.

10 marks

15. Read *Passage 5*. What faults is Juvenal attacking in these lines? Do you feel that such criticisms are as valid in today's society as they were in the society in which Juvenal lived?

Valid points

- this is an attack on the selfishness and greed of the aristocracy
- in this specific case it concerns Virro who also appears in *Satire 9* where he is characterised as a degenerate homosexual
- Brutus and Cassius were the leaders of the conspiracy which led to the assassination of Caesar in 44BC
- both 'Liberators' committed suicide after the Battle of Philippi in 42BC
- the Stoic Martyrs were prominent during the reign of Nero. A number committed suicide as a result of their opposition to the concept and practice of the principate
- at one level then Juvenal is simply pointing out that the aristocracy are greedy refusing to share their wealth
- at the other level he is attacking the hypocrisy of the aristocracy who venerate the Republic, but are politically impotent under the Empire
- abuses of the patron/client relationship
- relevant comment on selfishness in the modern world
- any other relevant point.

10 marks

16. (a) Read *Passages 3 and 4*. How accurately do the sentiments expressed in these passages represent Horace's philosophy for life as expressed in the *Satires* as a whole?

Valid points

- candidates should be given credit for using the sources and other information to develop an argument and conclusion, regardless of what that conclusion is
- in passage 3 Horace is in his persona of Epicurean devotee enjoying a simple life
- note the phrase 'no silly regulations' – almost Lippy-like
- in passage 4 he asks Maecenas, his patron, why no one is content with their lot (presumably except Horace) and envies others
- the passages may be regarded as simpler in their message – the simple life-free from envy and ambition is best
- the best answers will seek to address the question of whether Horace is sincere in what he writes in all his satires
- any other relevant point.

20 marks

(b) Read **Passages 1-5**. How true is it to claim that satire praises what is traditional and attacks innovation and change?

Valid points

- much of satire is undoubtedly nostalgic- looking back from both social and political viewpoints to a 'Golden Age' of high morality in Juvenal *Satire 6* and Aristophanes *Clouds*
- Horace is different in that he suggests (with some reason) that he is living in a 'Golden Age' after the civil wars of his youth. So he is less nostalgic than Juvenal or Aristophanes
- Aristophanes, unlike Horace or Juvenal, can attack politicians but he does so in a reactive way and shows few innovative ideas. *Assemblywomen* is an exception to this
- most candidates are likely to focus on the failure of satirists to support innovation and change but to maximise their marks they need also to address the definition, in terms of satire, of what is traditional
- any other relevant point.

20 marks

PART 2

SECTION A – History and Historiography

1. “My method has been, while keeping as closely as possible to the general sense of the words used, to make the speakers say what, in my opinion, was called for by each situation.” How effective do you find the use of speeches in Thucydides?

Valid points

- he cannot have it both ways: either he 'kept to the general sense of the words' or 'he made up what was called for in each situation'
- the speeches are attempts at analysis after the event
- the speeches are well-balanced logical arguments on either side, concerning important incidents
- he usually chooses a pair of speeches, to make the pros and cons clearer
- he offers psychological insights into national character of the Athenians and Spartans, in the speeches of the delegates prior to the declaration of war (1,66 ff)
- the speeches are very persuasive; eg the Corcyran delegate at 1.32
- the speeches of Pericles appeal to Athenian pride and determination
- in the Funeral Speech Pericles refers to the courage of the Athenian ancestors, praising their powers of resistance, their constitution and their tolerant but law-abiding lifestyle
- some evidence of fiction in the speeches, eg Pericles' speech in Book 1, which decides Athens on war. He seems to know what had been said in Sparta, but he could not have
- any other relevant point.

50 marks

2. "Herodotus' history is vibrant and colourful, while Polybius' is dry as dust."
Is this view of these writers' works justified?

Valid points

Herodotus

- the stories have a dramatic narrative quality, which contributes to his world-view; examples
- he uses myth, fantasy and entertainment, but is much more concerned than his predecessors with cause and effect; examples
- he is by no means uncritical of his sources, and often adds rational explanations
- he has regard for different sorts of evidence
- he has the spirit of the questioning Ionian thinker, and collects much ethnographical and other material to enliven his account
- he writes in an interesting way about real events whose occurrence is verifiable; examples
- religious and moralising purposes to many stories; examples
- any other relevant point.

Polybius

- no time for episodic composition; must be synoptic
- no use for fantastical excursions
- commitment to the evidence base for events
- strictly rational explanation of cause, beginning and pretext for wars
- his emphasis is on history as rules for statesmen – a utilitarian aim
- no time for the 'gossip of the barber's shop.'
- psychological motors to human action dissected: eg Carthaginians, compelled through necessity to accept a treaty, would be bound to rebel later
- Polybius sketches Hannibal, Longus, Scipio, Fabius etc. as Fortune's instruments and not as flesh and blood
- he aims to teach politicians about the affairs of cities, people and rulers. This often means interesting political and military history: eg good descriptions of Hannibal's battles in Italy
- any other relevant point.

50 marks

3. What impression do we get of the characteristics of the ideal Roman citizen from Book 1 of Livy's *History*? Has such an "ideal citizen" any relevance for us nowadays?

Valid points

- Livy cites examples from Roman history of greed and violence to point to a deterioration in values
- poverty equals contentment?
- glory won by valour shown as early as Hercules-Cacus story
- behaviour of surviving Horatius after the duel: he kills his sister for her affair with his enemy, but is forgiven after a patriotic speech by his father
- Tullus' dreadful treatment of the traitor Mettius (Livy himself criticises this)
- forced removal of the Albans for the greater good of Rome is also questioned by Livy
- Ancus Marcius establishes the proper, formal procedures for going to war
- Brutus as avenger of the common people's servitude under Tarquin, and of Lucretia's honour and Servius Tullius' murder
- elaborate any of the above e.g. in terms of modern stress on individualism versus communitarian values
- discuss views of punishment then and now
- Roman republicanism with its emphasis on rule by a few compared with modern democracy
- any other relevant point.

50 marks

4. "Tacitus claims he is unmoved by indignation. However, his famous character-study of Tiberius does not seem to us to be free from indignation or partisanship." Discuss.

Valid points

- Tacitus had lived through Domitian's autocracy, and had seen purges of colleagues by the emperor
- he became obsessed by imaginary past Domitians, hence his depiction of Tiberius: "no-one remembered republican values now"
- to us Tiberius seems a gloomy but honest ruler, but unable to conduct personal and public relations
- Tacitus regards Tiberius as dishonest and duplicitous
- he depicts Tiberius as the stock 'tyrant': unjust, sensual, ruthless, suspicious and cunning; examples
- as a counter to Tiberius, Germanicus is depicted as a brilliant prince, with republican forebears, who can do no wrong
- Tacitus does admit that Tiberius was a good soldier
- examples of Tiberius' paranoia in Tacitus: eg Asinius Gallus episode
- on the positive side Tacitus also admits that Tiberius helped claimants with money grants
- Tiberius upheld the veto on the physical punishment of ballet dancers after riots
- Tiberius refused inheritances unless he had been a friend of the dead person
- he reduces the penalty on Varilla for her slanders
- Tiberius showed great skill in eliminating the threat of Maroboduus the Suebian
- BUT he did instigate the treason trials (e.g. story of Libo Drusus) and secret executions
- any other relevant point.

50 marks

SECTION B – Individual and Community

5. “Social mobility is an essential element for a successful state in both the classical world and the modern world. Its absence from the state envisaged by Plato condemns that state to ultimate failure.”

Do you think this is a fair assessment of Plato’s *Republic*?

Valid points

- candidates should be able to show an awareness of the differences as regards ‘social mobility’ between classical societies and modern states
- individual rights key element in modern democratic societies as illustrated by Human Rights legislation
- in classical societies primacy of state rights over individual rights
- lack of social mobility a characteristic of classical societies
- status of women in classical societies. What are Plato’s views on this issue?
- different times, different values
- candidates may wish to consider if the lack of comparable ‘social mobility’ in Plato’s society is compensated for by other benefits
- any other relevant point.

6. “Tried before, failed before.”

Is Aristotle’s constitution in his *Politics* more than a clever rehash of political theories and ideas which had proved unsuccessful in the past?

Valid Points

- the best answers will consider this question from both sides, ie that Aristotle’s ideas are impractical on the one hand, and that they are based on experience and workable on the other
- the candidates will be required to show a good understanding of the main aspects of Aristotle’s ideas including the duties of a citizen, a proper constitution, an effective education system, a system for all with no ‘opt-outs’
- the question which then arises is the workability of such a system and here candidates should draw on their knowledge of Greek political history to consider where Aristotle’s system might fail. Is it too idealistic, too egalitarian?
- should the state seek to control people’s lives or provide only the most basic levels of support?
- any other relevant point.

7. "Cicero attempted to build a political consensus which worked."
Did his practical experience as a politician give him a clear advantage over Plato and Aristotle in developing plans for organising society?

Valid points

- different experiences of Plato and Aristotle, living and working in a Greek democracy and, (in the case of Aristotle) other Greek political systems as well in contrast to Cicero who lived and rose to be consul in an oligarchical system
 - but philosophers should not be limited by their own personal experiences
 - Cicero is the only one of the three with practical political experience, though Aristotle acted as adviser to powerful men
 - Aristotle and Plato both seem to wish to create new systems while, in contrast, Cicero wants to improve an existing system
 - Cicero lived through a time of huge political change
 - Cicero's fate
 - Roman political life took place on a larger stage than did its Greek equivalent
 - any other relevant point.
8. "A citizen from the classical world, transported to 21st century Scotland, would be dismayed at the limitations on personal freedom and the extent of state involvement in the everyday lives of modern citizens."
Do you agree with this statement? Justify your answer with reference to the views of classical writers and your understanding of today's world.
- the main issue to be addressed is the extent to which society can and should be organised
 - candidates should show awareness of the way most classical societies were organised (or not)
 - they should have a awareness of how Plato, Aristotle and Cicero believe society should be organised including similarities and differences in what they advocate
 - they may need to be aware of the ideas from the 1930s, including fascism and communism, on the way society should be organised and, possibly the effect of Keynesian ideas on democracies at this time
 - they may also wish to consider the views of Mrs Thatcher and her claimed commitment to the rights of the individual over the state
 - relevance to contemporary society
 - any other relevant point.

SECTION C – Heroes and Heroism

9. “To convince us, the poet must feel genuinely for the suffering woman and must persuade us to enter into his feelings. He may succeed once, but when he tries to gain our sympathy for one woman after another, we begin to suspect the honesty of his commitment.”

Does Ovid convince us in the *Heroides* of his feelings for the suffering heroines?

Valid points

- the poems are formal, and all of the same pattern: examples
- the heroines are mainly concerned, like the rhetoricians who educated writers like Ovid, with scoring points, whether argumentative or emotional
- however, Ovid evokes Briseis' feelings, although Homer only hinted at them. Examples: her suspicion of the speed with which Achilles let her go, a surprise even to the herald; her desire, unrealised, to escape back to him; her despair that he did not come to rescue her, and is now refusing to take her back; her inability to comprehend that his honour mattered more than her love; her pathetic dependence on Achilles, who had killed her family; her desperate plea to be his slave
- the letter from Dido is more artificial. Examples: Aeneas 'gives sails and promises to the wind'; he 'casts off pledges and ships together'. Stock metaphors do not impress: eg Aeneas nurtured by Hyrcanian tigresses or Aeneas is 'like the sea in storm, as now it is'
- the treatment of Penelope is mannered too, and lacking in feeling: eg 'If only Troy still stood, I'd know where you were.' or 'I was young when you left, you'll find me old now.' Irony of Penelope imagining Ulysses telling a new love that his wife is just a rustic weaver, when he is actually devoted to getting back to her, and it is her weaving that preserves her fidelity
- any other relevant point.

50 marks

10. "In *Trojan Women* we observe that the demon of war strikes the victor too, with an even heavier blow than the victim."

Do you agree that the Greek heroes will suffer as much as the Trojan women have suffered?

Valid points

- Agamamnon will suffer the ultimate penalty: murder for his actions in the Trojan War
- Greek heroes will be delayed and killed in great numbers because of their alienation of Athene and Poseidon
- on the other hand the unending chain of disasters that affects the Trojan Women evokes our sympathy continuously throughout the play
- much of the horror unfolds for the women just when they believe that nothing more dreadful can happen: eg Hecuba learns of yet another daughter's death, Poyxena's; Andromache is thinking Astyanax might yet grow to be the avenger of Troy when his doom is already decided. We feel the pointlessness of all her love and the waste which tragedy brings
- the misery of the women is physical in a way that the Greek victors' punishment is not. The women tear their own hair and cheeks
- Hecuba is prone with grief and self-abasement throughout the play
- even Talthybius, the Greek herald, baulks at delivering the message that Astyanax must die
- the endurance and suffering of Odysseus is hardly of the same degree, since he does eventually get home
- Talthybius 'suffers' in that he alone of the Greeks is affected by Astyanax's death. He cleans his wounds and presents him for burial
- it is Hecuba and the women who are the victims of this war, condemned to a life of emptiness and degradation
- but there is no real expression of vengeful feeling against the Greeks, despite the metaphor of the storm for their fleet at the end, and Cassandra's prophecies of doom for Agamamnon. None of this compares with the concentration on the suffering of the women and the emotions aroused in the audience thereby, which is the crux of the play
- any other relevant point.

50 marks

11. "A passionate temper is the greatest failing of both Achilles and Turnus."
Compare the behaviour of these heroes. Which of the two would you say was the more complex character?

Valid points

Achilles

- Achilles' anger against Agamemnon is justified by Calchas' criticism that Agamemnon should have given Chryseis back to her father to stop the plague
- Achilles' argument is reasonable: that Agamemnon would get more booty at the fall of Troy
- Achilles' honour is threatened by Agamemnon's seizure of Briseis; only Athene stops him from killing Agamemnon
- Achilles' rage at the death of Patroclus produces a disproportionate outburst: he kills Hector and treats the body disrespectfully
- Apollo calls Achilles 'a brute, a lion who has killed pity'. The gods are displeased with Achilles. So Iris is sent to Priam with the idea of a ransom; Thetis is sent to Achilles to urge acceptance
- Achilles breaks down when Priam talks of his own sons and of Achilles' father. Achilles foresees his own doom and feels sympathy at the blows of fate
- Priam rushes Achilles with the arrangements to get his son's body home, and Achilles responds as his old, violent, passionate self. Achilles dislikes displays of emotion. His greatest love was Patroclus and revenge on Hector was the only possible reaction
- any other relevant point.

Turnus

- Juno rouses Turnus to jealousy and anger. He is a pawn in the game. Against destiny he hasn't a chance
- Turnus is well-liked by Latinus and Amata; a desirable and honourable suitor
- when Juno can only help him through intermediaries like Juturna, we know he is finished
- Turnus is up against an eminently reasonable foe, Aeneas, who promises an accommodation with Latinus if he wins
- we know too that Turnus is doomed when Juturna urges the Rutuli to break the truce
- Turnus' orgy of killing does not endear him to the reader
- feeling of powerlessness now grows, that the heroes will not be able to stop the rivalry of the gods
- Turnus knows he is finished now. Progressively abandoned, he offers single combat with Aeneas. The gods intervene to help each champion, but it is clear the end is near
- Juturna, Turnus' sister, maddened with grief, leaves him
- any other relevant point.

50 marks

12. To what extent do the characteristics of Odysseus make him attractive to readers in both the classical and modern worlds?

Valid points

- Odysseus the wanderer, ready for all new experience, even desiring to voyage again in old age
- Odysseus is attractive to immortal women, but he loves Penelope, who is mortal and will age with him
- Odysseus is loved by his son and his wife, who persevere in their efforts to get him home despite enormous obstacles
- Penelope loves him and only him
- Calypso loves Odysseus also, but is persuaded by his grief to let him go
- Odysseus will make love to Calypso, but knows that he is mortal and needs Penelope
- Odysseus does not believe gods like Ino who try to protect him – he is bravely sceptical
- Odysseus has a good line in charm: he tells Nausicaa, “You are as lovely as a palm-tree in Delos”. His attractiveness to Nausicaa is understated but real; she hopes for more from him in future
- the battle with the suitors is violent and shows Odysseus as primitive and vengeful (e.g. the beheading of Leodes)
- but Odysseus spares individuals, so that they know that good is better than evil (“It is not piety to gloat over slain men”)
- the savagery of Odysseus' treatment of the girls who slept with the suitors is a blot on his character. However, Telemachus says that they were abusive to him and his mother
- any other relevant point.

50 marks

SECTION D – Comedy, Satire and Society

13. “The passion of his anti-war stance saves Aristophanes from mediocrity.”
Is it true to claim that Aristophanes’ stature as a satirist is largely, if not wholly, dependent on his opposition to the involvement of Athens in the Peloponnesian war?

Valid points

- war is the dominating issue after 431 for the next 27 years
- Aristophanes would be missing a huge opportunity for effective satire if he simply ignored the war
- the war is the source of much of the corruption in Athenian society and this is reflected in *Acharnian*, *Knights* and *Peace*
- *Clouds* hardly touches on the war and remains one of the most sharply-observed of his plays
- *Assemblywomen* was written after the Fall of Athens, but its first half picks up a theme already seen in *Lysistrata*- male-female relationships
- even in the plays which touch upon the war, Aristophanes includes other material- one never feels that one is at a political lecture
- any other relevant point.

14. “Horace is amusing and consciously modest as a humorist, but insincere and boring as a philosopher.”
Do you agree with this assessment of Horace? Support your answer with reference to his *Satires*.

Valid points

- examples of Horace as a good companion
- capable of laughing at himself
- able to see humour in difficult situations
- see Horace, *Satires* 1.5, 1.6, 1.9
- examples of his apparent passion for Epicureanism
- is he too preachy?
- is there an artificiality in the contexts in which he commends his ‘philosophy for life’?
- is his private attitude when discussing Epicureanism narrow-minded?
- it is, of course, possible to argue that the answer to the last 3 questions is ‘no’. This is perfectly acceptable provided that candidates can make an effective and well-sourced argument
- any other relevant point.

15. "A true satirist should judge objectively and write passionately."
Do you agree with this view and do you think that Juvenal "judges objectively and writes passionately"?

Valid points

- agreement or disagreement with question acceptable provided argument is supported by evidence and sources
- cite Juvenal's objectivity in satires 2, 3, 6 and 10
- the violence and uncontrolled nature of his attack on women in Satire 6
- his different targets – women, homosexuals, foreigners, Greeks and Egyptians
- his attacks on the corrupt nobility
- his strengths as a satirist
- any other relevant point.

16. Are any of the three satirists whose works you have studied really trying to change the societies of which they were a part?

Valid points

- Aristophanes trying to draw attention to flaws in society
- but he is no revolutionary
- his anti-war passion
- Horace also repeatedly emphasises the 'pure' nature of his friendship with Maecenas
- what about his Republican youth - is this a factor?
- does Horace seem content with Augustus as emperor?
- Juvenal is the most outspoken but not on contemporary politics
- in this regard he looks to the past for his villains (male and female) Domitian, Nero, Messalina, Tiberius
- one conclusion may be that none of the satirists had the grand aim of 'changing society'
- any other relevant point.

50 marks

[END OF MARKING INSTRUCTIONS]