

# X013/13/01

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NATIONAL  
QUALIFICATIONS  
2012

THURSDAY, 31 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

On their way to Susa they visited Hydarnes, a Persian by birth who was in command of the whole Asiatic seaboard; and they were given a hospitable welcome by him and invited to dinner. During the meal Hydarnes said, “Why is it, gentlemen, that you refuse to be friends with the king? You have only to look at me and the position I enjoy, to see that he knows how to reward merit. Now Xerxes believes that you too are men of merit; and both of you, if only you would submit, might find yourselves in authority over lands in Greece which he would give to you.”

(Herodotus, 7. 135)

#### Passage 2

As to the question of how it had first come about or what causes can be found to explain its powerful effect on nature, I must leave that to be considered by other writers with or without medical experience. I myself shall merely describe to you what it was like and set down the symptoms, knowledge of which will enable it to be recognised, if it should ever break out again. I had the disease myself and saw others suffering from it.

(Thucydides, 2. 48)

#### Passage 3

And how is it that these writers paint a dramatic picture of the gloomy appearance of the Senate, while in the same breath they tell us that fathers brought their sons from the age of twelve upwards to the Senate House and that these boys attended the debate but did not divulge a word of what was said to their nearest relatives. All this is as unlikely as it is untrue, unless we are to believe that Fortune, amongst its other blessings, had bestowed upon the Romans the gift of being wise from their cradles. I need not waste any more words upon compositions such as those of Chaereas or Sosylus: they possess none of the elements of order or of authority which are proper to history but are pitched at the level of the common gossip of the barber’s shop.

(Polybius, 3. 20)

### Passage 4

“Ho ho!” he cried, with a contemptuous laugh; “then I would ask you, holy sir, to declare by your gift of prophecy if what I am thinking about at this moment can be done.” His object, the story goes, was to ridicule the whole business of omens; but Navius was unperturbed. He took the auspices and replied that the thought in the king’s mind would indeed be realised. “Very well,” said Tarquin, “I was thinking that you would cut a whetstone in half with a razor. Get them and do what those birds of yours declare can be done.” Believe it or not, without a moment’s delay Navius did it.

(Livy, 1. 36)

### Passage 5

Octavia’s head was cut off and taken to Rome for Poppaea to see. How long must I go on recording the thanks-offerings in temples on such occasions? Every reader about that epoch, in my own work or others, can assume the gods were thanked every time the emperor ordered a banishment or murder; and, conversely, that happenings once regarded joyfully, were now treated as national disasters. Nevertheless, when any senatorial decree reaches new depths of sycophancy or abasement, I will not leave it unrecorded.

(Tacitus, *Annals* 14. 64)

### Questions

*Marks*

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? 10
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? 10
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? 10
4. **Either**
  - (a) Read **Passages 1, 4 and 5**. Compare the three writers for their effectiveness in criticising tyranny and arguing for freedom. 20

**or**

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

Do you agree, then, that the best arrangement is for our men and women to share a common education, to bring up their children in common and to have common responsibility, as Guardians, for their fellow-citizens, as we have described? That women should in fact, as far as possible, take part in all the same occupations as men, both in peace within the city and on campaign in war, acting as Guardians and hunting with the men like hounds, that this is the best course for them and that there is nothing unwomanly in this natural partnership of the sexes?

(Plato, *Republic* 5.466c–d)

### Passage 2

We are left, then, I suppose, with the question whether it pays to act justly and behave honourably and be just irrespective of appearances, or to do wrong and be unjust provided you escape punishment and consequent improvement.

(Plato, *Republic* 4. 445a)

### Passage 3

So we must lay it down that the association which is a state exists not for the purpose of living together but for the sake of noble actions. Those who contribute most to this kind of association are for that very reason entitled to a larger share in the state than those who, though they may be equal or even superior in free birth or in family, are inferior in the virtue that belongs to a citizen. Similarly they are entitled to a larger share than those who are superior in riches but inferior in virtue.

(Aristotle, *Politics* 3. 1281a)

### Passage 4

Rulers who keep populations down by force will obviously have to employ brutal methods, like masters who feel compelled to treat their servants harshly because they cannot keep them in order any other way. But to make oneself feared deliberately, in a free state, is a lunatic procedure.

(Cicero, *On Duties* 2.24)

## Questions

5. Read **Passage 1**. What evidence is there in the *Republic* to suggest that Plato is seriously advocating equality between the sexes? 10
6. Read **Passage 2**. How does Plato go on to resolve the dilemma which he presents in this passage? 10
7. Read **Passage 3**. Aristotle seems to be advocating different categories of citizenship in this passage. Explain his reasoning behind this. 10
8. **Either**
- (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? 20
- or**
- (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? 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 that he swung up his long-shadowed spear and cast it. And sure enough he hit the centre of Achilles' shield, but his spear rebounded from it. Hector was angry at having made so fine a throw for nothing, and he stood there perplexed, for he had no second spear. He shouted aloud to Deiphobus of the white shield, asking him for a long spear. But Deiphobus was nowhere near him, and Hector, realising what had happened, cried, "Alas! So the gods did beckon me to my death!"

(Homer, *Iliad* 22. 289–297)

### Passage 2

Wherever Turnus exerted his valour to find an opening, the weird goddess denied him progress. Through his mind flashed changing images. His eyes rested on the Rutulians, and on the city; he faltered in fear and started to shudder at the spear-point's imminence. He could find no place of refuge nor any strength to press home an attack on his foe; nor could he anywhere see his chariot or his sister at the reins.

(Virgil, *Aeneid* 12. 913–918)

### Passage 3

Pallas Athene gave vent to her indignation. "For shame!" she cried. "It is certainly high time your father came to grips with this impudent gang. If only he could show himself at this moment at the palace gates, with his helmet, his shield and his two spears, just as he was when I first saw him, drinking and rollicking in our house, that time he came from Ephyre after a visit to Ilus, son of Mermerus. He had sailed there in search of a deadly poison to smear on the bronze tips of his arrows. Yes, if only Odysseus, as he was then, could get among the suitors, there'd be a quick death and a sorry wedding for all of them."

(Homer, *Odyssey* 1. 252–264)

### Passage 4

And furthermore there was in her palace a marble chapel, sacred to her first husband, which she venerated with the utmost love, keeping it decorated with snowy fleeces and festal greenery. Now from this chapel, when night held the world in darkness, she thought that she distinctly heard cries, as of her husband calling to her. And often on a rooftop a lonely owl would sound her deathly lamentation, drawing out her notes into a long wail.

(Virgil, *Aeneid* 4. 457–463)

### Passage 5

They also say that with dawn's first light,  
You'll spread your sails before the storm wind's might.  
As tales like these assail my quivering ear  
I lose my courage and go pale with fear.  
You'll go in anger and you'll leave me—where?  
Who in my widowhood will sweeten care?  
Oh, may earth gape and swallow me, I pray.  
or fire of thunderbolt burn me away,  
before the waters whiten with your rowing.

(Ovid, *Heroides* 3.57–65)

### Questions

*Marks*

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? **10**
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? **10**
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? **10**
12. **Either**
- (a) Read **Passages 1, 2, 4 and 5**. Compare the writers for their power to evoke feelings of utter abandonment and loneliness. **20**
- or**
- (b) Read **Passages 1, 2, 3 and 4**. What role do the gods play behind the scenes in the lives of the people depicted? **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

Dikaiopolis: Euripides—

Euripides: What sayest thou?

Dikaiopolis: Now I know why you put so many cripples in your plays. They all fell downstairs when they came to see you. And the state of your wardrobe!—it's really tragic!—that will explain the beggars. But what I came for, Euripides—please, I beg of you, could you give me a rag or two out of one of your old plays? I've got to make a long speech to the chorus in the next scene, and if I make a hash of it—

(Aristophanes, *Acharnians* 409–417)

### Passage 2

Right: Don't take any notice of him. Spend your time in the gymnasium—get sleek and healthy. You don't want to be the sort of chap who's always in the Market Square telling stories about other people's sex lives, or in the courts arguing about some piffling filthy little dispute.

(Aristophanes, *Clouds* 1002–1005)

### Passage 3

Ah, those evenings and dinners. What heaven! My friends and I have our meal at my own fireside. Then, after making an offering, I hand the rest to the cheeky servants. Every guest drinks from whatever glass he likes, big or small. We have no silly regulations. One goes for the strong stuff like a hero, another mellows more happily on a milder blend. And so the conversation begins—not about other folks' town and country houses nor the merits of Grace's dancing; we discuss things which affect us more nearly and one ought to know about.

(Horace, *Satires* 2.6.65–73)

### Passage 4

How is it, Maecenas, that no one is content with his own lot—whether he has got it by an act of choice or taken it up by chance—but instead envies people in other occupations?

(Horace, *Satires* 1.1.1–3)

### Passage 5

Virro's own wine was bottled when the consuls wore long hair:  
*those* grapes were trodden during the Social Wars—and yet  
not a spoonful will he send to a friend with heartburn!  
Tomorrow he'll choose some other vintage, the best  
from the Alban or Setine hills, a jar so ancient, so blackened  
with earth-soot, that the source and date are both illegible:  
such wine our Stoic martyrs would toss down, garlanded  
on the birthday of Brutus or Cassius.

(Juvenal, *Satires* 5.30–37)

### Questions

*Marks*

13. Read **Passage 1**. Why has Dikaiopolis gone to Euripides? Why does he have to make the **long speech** he mentions? 10
14. Read **Passage 2**. How successful do you think the arguments of Right and Wrong are in their debate? 10
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? 10
16. **Either**
- (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? 20
- or**
- (b) Read **Passages 1–5**. How true is it to claim that satire praises what is traditional and attacks innovation and change? 20

(50)

(scaled to 100)

[Turn over

## 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. “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?
2. “Herodotus’ history is vibrant and colourful, while Polybius’ is dry as dust.”  
Is this view of these writers’ works justified?
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?
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.

### 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*?
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?
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?
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.

## 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?

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?

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?

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

## 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?

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*.

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”?

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

[END OF QUESTION PAPER]

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