

X013/13/01

NATIONAL
QUALIFICATIONS
2015

WEDNESDAY, 29 APRIL
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

Yet Zeus the all-seeing grants to Athene's prayer
That the wooden wall only shall not fall, but help you and your children.
But await not the host of horse and foot coming from Asia,
Nor be still, but turn your back and withdraw from the foe.
Truly a day will come when you will meet him face to face.
Divine Salamis, you will bring death to women's sons
When the corn is scattered, or the harvest gathered in.

(Herodotus, 7.141.3–4)

Passage 2

It was in the same winter that the people of Potidaea came to terms with the Athenians since they were no longer able to hold out against the siege. The Peloponnesian invasions of Attica had failed to make the Athenians withdraw their troops; provisions had given out, and among the many horrors that starvation had brought with it there had actually been cases of cannibalism.

(Thucydides, 2.70)

Passage 3

Boudicca drove round all the tribes in a chariot with her daughters in front of her. "We British are used to women commanders in war", she cried, "I am descended from mighty men! But I am not fighting for my kingdom and wealth now. I am fighting as an ordinary person for my lost freedom, my bruised body, and my outraged daughters. Nowadays Roman rapacity does not even spare our bodies."

(Tacitus, *Annals* 14.35)

Passage 4

Hasdrubal gave the undertaking absolutely and unconditionally that: "The Carthaginians shall not cross the Ebro in arms." Again the treaty concerning Sicily contained the clause, as the Carthaginians admit, that "The allies of each party are to be secure from attack by the other," and this does not apply only, as the Carthaginians interpreted it, to those who were allies at that time.

(Polybius, 3.29)

Passage 5

After the capture of Saguntum Hannibal had retired to winter quarters in New Carthage. News was brought him of the various activities in Rome and Carthage and of the decisions which had been made, so when he learned that he was himself the cause of the coming war as well as the commander-in-chief of the Carthaginian armies, he determined to act swiftly.

(Livy, 21.21)

Questions

Marks

1. Read **Passage 1**. Explain the importance of this oracle and the earlier oracle to the Athenians. By what steps was an interpretation favourable to Athens reached? 10

2. Read **Passage 2**. What reasons does Thucydides give for the quarrel between Potidaea and Athens? Outline the sequence of events leading to the downfall of Potidaea. 10

3. Read **Passage 3**. In what ways had Boudicca's Britons lost their freedom? How does Tacitus' description of the rebellion of the Iceni show both his qualities and his faults as a historian? 10

4. **Either**
 - (a) Read **Passages 4 and 5**. The Romans and the Carthaginians were divided over the causes of this war. How helpful are Polybius and Livy in offering an explanation? 20

or

 - (b) Read **Passages 1, 2 and 5**. Compare these writers in their attitude to evidence. 20

(50)
(scaled to 100)

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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

“Now it is surely of the greatest importance that the business of war should be efficiently run. For soldiering is not so easy a job that a man can be a soldier at the same time as he is a farmer or shoemaker or follows some other profession. Why, you can’t even become a competent draughts or dice player if you don’t practise seriously from childhood, but do it only in your spare time. Does a man become competent as an infantryman, or in any other branch of military service, the moment he picks up a shield or any of the other tools of the soldier’s trade?”

(Plato, *Republic*, 2.374 c–d)

Passage 2

“I suppose the arrangements they will make for the conduct of war are fairly obvious?” I asked.

“What will they be?” he said.

“Men and women will serve together, and take the children to war with them when they are old enough, to let them see, as they do in other trades, the job they will have to do when they grow up. And besides seeing what goes on, they will fetch and carry and make themselves useful to their mothers and fathers during the campaign.”

(Plato, *Republic*, 5.466e–467a)

Passage 3

“But of all the safeguards we hear of as helping to maintain constitutional stability, the most important, but today universally neglected, is education for the way of living that belongs to the constitution in each case.”

(Aristotle, *Politics*, 5.1310b 12)

Passage 4

“The aim of a tyrant is his own pleasure: the aim of a king is the Good. Thus a tyrant covets riches; a king covets what makes for renown. The bodyguard of a king is composed of citizens: that of a tyrant is composed of foreigners.”

(Aristotle, *Politics*, 5.1310b 31)

Passage 5

“That tyrant of ours, when he was alive, had to be endured by the state, since he had suppressed its operations by brute force. Now that he is dead, it is true, Rome has become more his slave even than it was in his lifetime; all the same, his death is an excellent illustration of the disastrous results of getting oneself generally hated.”

(Cicero, *On Duties*, 2.23)

Questions

5. Read **Passage 1**. What do you consider to be the strengths and weaknesses of Plato's argument in this extract? **10**
6. Read **Passage 2**. Do you think Plato is serious in his suggestion that women and children should serve in the front line alongside men? **10**
7. Read **Passage 3**. What kind of education does Aristotle support here? Why does he describe it as "universally neglected"? **10**
8. **Either**
- (a) Read **Passages 1, 2 and 3**. From these passages and your wider reading, how aware do Plato and Aristotle seem to you to be of the vast differences between the lifestyles of men and women in classical Greece? **20**
- or**
- (b) Read **Passages 4 and 5**. "The modern condemnation of tyranny in the classical world is unfair. At its best, it was a highly effective form of government." Do you agree that all classical philosophers are biased in their representation of tyranny? **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

“So come inside the walls, my child, to be the saviour of Troy and the Trojans; and do not throw away your own dear life to give a triumph to the son of Peleus. Have pity too on me, your poor father, who is still able to feel. Think of the hideous fate that Father Zeus has kept in store for my old age, the horrors I shall have to see before I die, the massacre of my sons, my daughters mauled, their bedrooms pillaged, their babies dashed on the ground by the brutal enemy, and my sons’ wives hauled away by foul Achaean hands.”

(Homer, *Iliad* 22. 56–65)

Passage 2

“But, my dear Telemachus, do tell us something about that guest of yours. Where did the man come from? What accounts does he give of his country? Who might his people be? And what is his native place? Does he bring news of your father’s coming, or is he here on business of his own? He jumped up and was gone so suddenly that he gave one no time to get to know him, as I should gladly have done, for to judge by his looks he was a man of gentle birth.”

“Eurymachus,” the wise young prince replied, “it is certain that my father will never come back. So I no longer believe any rumours, whatever their source, nor have I any use for the skill of any diviners that my mother may call in for consultation. As for my guest, he is an old friend of my father’s from Taphos. He introduced himself as Mentès, the son of a wise man Anchialus, and chieftain of the sea-faring Taphians.”

(Homer, *Odyssey* 1. 403–419)

Passage 3

“The proposal did not please you; for in Paris’ house you could queen it haughtily; you liked to see Phrygians kneeling before you; this flattered your pride. And now, to crown all, you have come out here beautifully dressed.

You have the loathsome impudence to lift your eyes to the same sky as your husband! If you felt some sense of what you have been guilty of in the past, you would have come crawling and shivering, your dress in rags, your hair clipped to your scalp, to show some penitence.”

(Euripides, *Trojan Women*, 1019–30)

Passage 4

“I am Aeneas the Trojan, saved from the Libyan sea, and you, Dido, alone have pitied the unspeakable griefs of Troy. We are the remnants left by the Greeks. We have suffered every calamity that land and sea could inflict upon us, and have lost everything. And now you offer to share your city and your home with us.”

(Virgil, *Aeneid* 1, 595–600)

Passage 5

“Cease, then, your wanderings! Choose instead me, and with me my dowry—these peoples of mine and the wealth of Pygmalion I brought with me. Transfer your Ilium to the Tyrian town, and in doing so, give it a happier lot; enjoy the kingly state and the sceptre’s right divine. If your soul is eager for war, if Iulus must have a battlefield for martial prowess and the triumph, we will find him foes to conquer and no experience will be missed out. Here there is place for the laws of peace; here place, too, for arms.”

(Ovid, *Heroides*, 7. 149–156)

Questions

Marks

9. Read **Passage 1**. What do you think this passage tells us about Homer’s portrayal of heroism? **10**
10. Read **Passage 2**. What does this passage tell us about the character of Telemachus? Is his behaviour here towards the suitors typical? **10**
11. Read **Passage 3**. Do you think that Helen deserves to be treated as she is in the passage? **10**
12. **Either**
- (a) Read **Passages 4 and 5**. Do these two passages adequately portray both Aeneas’ selfishness and Dido’s generosity? **20**
- or**
- (b) Read **Passages 2, 3, 4 and 5**. What do these passages tell us about the importance of hospitality as an aspect of heroism in the classical world? **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

- Informer: May I ask you, sir, where you come from?
Megarian: I come frae Megara tae sell my ca—my pigs.
Informer: (*taking hold of the sack, into which the two girls have again climbed*):
In that case I denounce these piglets as contraband of war, and I shall lay information against you.
Megarian: Here we are again, back where the whole sair tale began!
Informer: I'll teach you to talk Megarian! Let go of that sack!
Megarian: (*holding desperately on to it*): Help! Help! Dikaeopolis, I'm being informerized!

(Aristophanes, *The Acharnians*, 818–823)

Passage 2

(*Enter Hierocles, clothed in a thick fleece, and carrying a roll of oracles.*)

- Hierocles: What is this sacrifice and to whom is it being made?
Trygaeus (*to slave*): Be careful how you cook it. Don't touch the loin part.
Hierocles: Please tell me to whom you are sacrificing.
Trygaeus (*to slave*): The tail's doing nicely.
Slave: Very nicely, thank you, holy Peace!
Hierocles: Begin carving, please, and let me have the priest's dues.
Trygaeus: We need to cook it first.

(Aristophanes, *Peace*, 1053–1058)

Passage 3

“I'm not an adulterer,” you say. No, nor am I a thief when I studiously ignore your silver; but remove the danger, and nature will bound forward with the reins off and go on the rampage. Are you my master, you who submit to other men's orders and the constant pressure of affairs? However often you are touched by the rod, it will never free you from the fear which is so degrading. A further point—and no less cogent: a man who takes orders from a slave may be called a sub-slave, as he is in servants' parlance, or a fellow-slave; at any rate isn't that what I am to you? For although you dictate to me, you cringe to another master.

(Horace, *Satires*, 2,7, 72–81)

Passage 4

“So here’s the way to get rich. Suppose you’re given a thrush or something else for yourself, let it fly away to the glitter of a great household with an aged master. Your sweetest apples and the various kinds of tribute that come from your tidy farm—let the rich man taste them in preference to the god of your hearth, for he is more worthy of respect. He may be a liar and a son of no family, an escaped convict stained with his brother’s blood; no matter. If he asks you to go for a walk, be sure to keep on his outside.”

(Horace, *Satires* 2.5. 10–17)

Passage 5

Northward beyond the Lapps to the world’s end, the frozen Polar ice-cap—there’s where I long to escape when I hear High-flown moral discourse from that clique in Rome who affect Ancestral peasant virtues as a front for their lechery. An ignorant crowd too, for all the plaster busts Of Stoic philosophers on display in their houses: The nearest they come to doctrine is when they possess Some original portrait—Aristotle or one of the Seven Sages— Hung on the library wall.

(Juvenal, *Satires*, 2, 1–7)

Questions

13. Read **Passage 1**. Explain the context of this passage. From the passage and elsewhere in Aristophanes, what were the threats to Athens from these informers? 10
14. Read **Passage 2**. What is the purpose of this celebration? How does Aristophanes make satirical humour out of Trygaeus’ reactions to the different visitors at his party? 10
15. Read **Passage 3**. What is the general principle which Davus seeks to impress on Horace here? How does this principle affect the structure of the satire? 10
16. **Either**
- (a) Read **Passages 1, 2, 4 and 5**. Compare the methods used by Aristophanes, Horace and Juvenal to attack practices harmful to their societies. Which writer do you find more effective in this respect? 20
- or**
- (b) Read **Passages 3 and 5**. What can we learn about their views on the good life from Horace and Juvenal? Which writer do you find more appealing in this respect? 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. “Instead of looking on discussion as a stumbling-block in the way of action, we think it an indispensable preliminary to any wise action at all.”
To what extent does Thucydides’ work emphasise the importance of discussion?
2. How important was religion to Livy, as shown by his narrative in Book 1?
3. Compare Tacitus’ treatment of Tiberius with his treatment of Nero. For what reasons does Tiberius appear the more successful of the two rulers?
4. “Both Herodotus and Polybius wished to get to the root causes of major historical events, the Graeco-Persian War on the one hand, and the rise of Rome to world domination on the other.”
Which writer do you think has been more effective in his analysis and why?

SECTION B—INDIVIDUAL AND COMMUNITY

5. “Plato’s proposals for the sort of society he advocates have limited appeal for a modern society which would, assuredly, be disgusted by its totalitarian overtones.”
Do you agree?
6. “A society should be judged by its willingness to support the individual and collective rights of its citizens. By this measure, Aristotle’s polity deserves to be praised in preference to Plato’s and Cicero’s oppressive oligarchies.”
Discuss.
7. Cicero in *de Officiis* argues that there is a fundamental conflict between honour and expediency among those leading the state.
Do you agree?
8. Each of the three classical writers has something to say about the education of the young. What do you think are the main strengths and weaknesses of each system of education?

SECTION C—HEROES AND HEROISM

9. “Achilles, as portrayed in the *Iliad*, is more believable as a hero than Odysseus in the *Odyssey* who is no more than a malicious, self-serving trickster.”
Discuss.
10. “Aeneas’ treatment of Dido in *Aeneid* Book 4 excludes him from being given the title of ‘hero’.”
Discuss.
11. Which of the poems you have studied in Ovid’s *Heroides* seems to you to best reflect the feelings of a woman for a lost love?
Discuss with reference to all three poems in the *Heroides*.
12. In what ways do the Greek soldiers in Euripides’ *Trojan Women* treat the captured Trojan women? What motivates Cassandra to highlight the coming misfortunes of the Greek leaders? How effective is her outburst?

SECTION D—COMEDY, SATIRE AND SOCIETY

13. What is it about Aristophanes’ plays that appeals and makes them relevant today?
14. “In his writing, Horace could not afford to offend those in authority. Nevertheless he was a successful satirist.”
Discuss.
15. “Juvenal’s aim would seem not to be primarily moral: he is instead concerned with humorous and exaggerated descriptions of people of that time.”
To what extent do you agree with this statement?
16. Aristophanes, Horace and Juvenal often attack individuals by name. In what ways do they differ in their use of named targets?

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