

93404Q



934042



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## Scholarship 2017 Classical Studies

2.00 p.m. Thursday 23 November 2017  
Time allowed: Three hours  
Total marks: 24

### QUESTION BOOKLET

Answer **THREE** questions from this booklet: **TWO** questions from Section A, and **ONE** question from Section B. Each question is worth 8 marks.

Write your answers in Answer Booklet 93404A.

Pull out Resource Booklet 93404R from the centre of this booklet.

Check that this booklet has pages 2–7 in the correct order and that none of these pages is blank.

**YOU MAY KEEP THIS BOOKLET AT THE END OF THE EXAMINATION.**

**INSTRUCTIONS**

You must complete BOTH sections.

**Section A** (pages 3–5) has seven contexts. Choose TWO contexts, and answer ONE question from EACH context.

Answer in **essay** format.

**Section B** (page 6) has two questions. Answer ONE question, with reference to the resource material provided in Resource Booklet 93404R.

Answer in **paragraph** or **essay format**.

## SECTION A

Choose TWO contexts, and answer ONE question from EACH context.

Answer in **essay** format.

### ***EITHER: CONTEXT A: ALEXANDER THE GREAT***

#### ***EITHER: QUESTION ONE***

“Since the local people claimed that an oracle had foretold mastery of Asia for the man who untied this impossible knot, the desire to fulfil the prophecy came over Alexander ... For some time [he] wrestled unsuccessfully with the hidden knots. Then he said: ‘It makes no difference how they’re untied,’ and cut through all the thongs with his sword.” (Quintus Curtius Rufus)

To which was Alexander more addicted, power or glory?

#### ***OR: QUESTION TWO***

“With Darius dead, and therefore unable to abdicate in his favour, Alexander’s claim on the Achaemenid throne remained that of a foreign invader.” (Peter Green)

After the death of Darius, which was a more serious threat to Alexander, the disaffection of the local populations he encountered, or the disaffection of his own troops?

### ***AND/OR: CONTEXT B: AUGUSTUS***

#### ***EITHER: QUESTION THREE***

“His early record as Octavian was a mixture of sadism, scandal and illegality.” (Mary Beard)

How valid is this assessment of Augustus’ *modus operandi*\* during his rise to power?

\**modus operandi*      typical way of operating / working

#### ***OR: QUESTION FOUR***

“It would be difficult to administer so great a power in any other way than by entrusting it to one man as a father; and in fact the Romans and their allies had never been able to enjoy so many blessings ... as Caesar Augustus provided from the time he took over absolute power.” (Strabo)

Why did many of Augustus’ contemporaries see his personal supremacy as a “blessing” for Rome and the empire?

## **AND/OR: CONTEXT C: SOCRATES**

### **EITHER: QUESTION FIVE**

“By interpreting his activity as a mission with divine approval, [Socrates] effectively hijacks the conventional framework of state piety to sanction a personal and exclusive relationship with the gods. His is the only real piety, he claims, and to try to stop him is itself impious.” (C. Emlyn-Jones)

Discuss the nature of Socrates’ relationship with the gods. Were his religious beliefs as unconventional as Emlyn-Jones suggests?

### **OR: QUESTION SIX**

The Greek word *elenchus* “means to examine, refute, or put to shame.” (Kenneth Seeskin)

Discuss the advantages and disadvantages of *elenchus* (the Socratic method).

## **AND/OR: CONTEXT D: ARISTOPHANIC COMEDY**

### **EITHER: QUESTION SEVEN**

“So once again your Champion fought for you  
And sought to purge the land of grievous ills.”  
(Aristophanes, *Wasps*)

How valid is it to view Aristophanes as the people’s champion?

### **OR: QUESTION EIGHT**

“Laughter is essentially derisory\* or is the expression of the laughter’s superiority over, and contempt for, the butt of his laughter.” (Mary Beard on one of Aristotle’s theories of laughter)

To what extent does Aristophanic humour depend on mockery?

\* *derisory*      disparaging, scornful

**AND/OR: CONTEXT E: VIRGIL'S AENEID**

**EITHER: QUESTION NINE**

To what extent does Virgil act as a mouthpiece of Augustan hopes for a new age?

**OR: QUESTION TEN**

"Even then Aeneas, chieftain of Troy, shaken by the bitter blow, pondered his heavy responsibilities ... he wondered whether he should forget his destiny and settle in Sicilian lands, or strike out for the coast of Italy." (*Aeneid*, Book 5)

Why is Aeneas such a conflicted character? Is there any ultimate resolution to his conflict?

**AND/OR: CONTEXT F: ATHENIAN VASE PAINTING**

**EITHER: QUESTION ELEVEN**

In the course of the fifth century BCE, vase-painters' treatment of drapery changes from a severe and restrained elegance to a theatrical, transparent, richly detailed style of dress.

With reference to at least THREE painters, discuss how the treatment of drapery in red-figure vase-painting adds to the impact of the scenes depicted.

**OR: QUESTION TWELVE**

A high proportion of Athenian vases were made for the symposium. With reference to at least THREE such vases, discuss how the choice of scenes is appropriate for their function.

**AND/OR: CONTEXT G: ROMAN ART AND ARCHITECTURE**

**EITHER: QUESTION THIRTEEN**

How important was it for Roman artists to reflect the personalities or inner lives of their subjects in portraiture?

**OR: QUESTION FOURTEEN**

To what extent were public buildings and monuments concerned with the physical and moral welfare of the general population of Rome and the Empire?

## **SECTION B**

Answer ONE question, with reference to the source material provided in Resource Booklet 93404R.

Answer in **paragraph** or **essay** format.

### ***EITHER: QUESTION FIFTEEN: DEATH AND THE AFTERLIFE***

Choose EITHER ancient Greece (Resources A–D) OR ancient Rome (Resources E–H) to answer this question. The resources provide evidence about death and the afterlife in the classical world.

Discuss at least THREE of the resources and the insight they give into public and private reactions to death.

Your response should focus on analysis of the source material provided, but you may also draw on your wider knowledge of the classical world.

### ***OR: QUESTION SIXTEEN: ATTITUDES TO WAR***

Choose EITHER ancient Greece (Resources I–L) OR ancient Rome (Resources M–P) to answer this question. The resources provide evidence about attitudes to war in the classical world.

Discuss at least THREE of the resources and the insight they give into honourable conduct and/or the acquisition of personal glory in war.

Your response should focus on analysis of the source material provided, but you may also draw on your wider knowledge of the classical world.

### Acknowledgements

<b>Question One</b>	Quintus Curtius Rufus, <i>The History of Alexander</i> , trans. John Yardley (London: Penguin Books, 1984), p. 27.
<b>Question Two</b>	Peter Green, <i>Alexander of Macedon</i> (Berkeley: University of California Press, 1991), p. 329.
<b>Question Three</b>	Mary Beard, <i>SPQR, A History of Ancient Rome</i> (London: Profile Books, 2015), p. 340.
<b>Question Four</b>	Strabo, <i>Geography in Augustus, Classical Studies for Schools, Study Materials No. 8</i> , compiled by C. T. H. R. Ehrhardt (Dunedin: Classics Department, University of Otago, 1982), pp. 24–25.
<b>Question Five</b>	C. Emlyn-Jones, <i>Socrates, Plato, and Piety</i> , in <i>Mediterranean Studies 2</i> (Pennsylvania: Penn State University, 1990), p. 24.
<b>Question Six</b>	Kenneth Seeskin, <i>Dialogue and Discovery: a Study in Socratic Method</i> (Albany, N.Y.: State University of New York Press, 1987), p. 1.
<b>Question Seven</b>	Aristophanes, <i>The Wasps, The Poet and The Women, The Frogs</i> , trans. David Barrett (Harmondsworth: Penguin Books, 1964), p. 77.
<b>Question Eight</b>	Mary Beard, <i>Laughter in Ancient Rome</i> (Oakland: University of California Press, 2014), p. 29.
<b>Question Ten</b>	Virgil, <i>The Aeneid</i> , trans. W. F. Jackson Knight (London: Penguin Books, 1958), p. 140.

