

X013/301

NATIONAL
QUALIFICATIONS
2009

THURSDAY, 4 JUNE
1.00 PM – 4.00 PM

CLASSICAL
STUDIES
HIGHER

Answer **Section 1** and **Section 2**.

100 marks are allocated to this paper.



Section 1

Answer the questions on EITHER POWER AND FREEDOM OR RELIGION AND BELIEF.

40 marks are allocated to this Section.

EITHER

POWER AND FREEDOM

Read the passages carefully, and answer ALL the questions which follow. In your answers you should demonstrate evidence of wider reading.

Passage A

Some people might say it is a mistake to allow everyone to speak in the Assembly and serve in turn on the Council, and that these rights should have been given only to the ablest and best. But here too the Athenians show sound judgement in allowing worthless persons to speak. For if men of worth spoke and served on the Council, this would be beneficial for those like them, but quite the opposite for common folk. As things are now, anyone who likes, any worthless individual, may get up and speak; and he comes up with something beneficial to himself and those like him.

Old Oligarch [5th Century BC]

Passage B

Hipparete, who was a good, devoted wife, being upset by Alcibiades' associating with hetairai (upper class prostitutes), left his house and went to her brother. As Alcibiades did not care and took no notice, she put in a plea for divorce to the archon in person, not through others. When she appeared in order to do this as the law requires, Alcibiades came up and seized her and carried her off home through the agora. No one dared stop him or rescue her.

Plutarch, *Alcibiades*, VIII, 3–6 [1st/2nd Century AD]

Passage C

The buildings which they left to adorn our city—the temples and harbours and all that goes with them—are on a scale which their successors cannot hope to surpass; look at the Propylaia, the docks, the colonnades and all the other adornments which they have bequeathed to us. And the private houses of those in power were so modest and in keeping with the title of our constitution that, as those of you who have seen them know, the houses of Themistocles, Cimon and Aristides, the famous men of those days, were no grander than those of their neighbours.

Demosthenes, *On Organisation*, 13. 28–29 [4th Century BC]

Passage D

Censors shall make a list of the citizens, recording their ages, families and slaves and other property. They shall have charge of the temples, streets and aqueducts within the city, and all the public treasury and revenues. They shall make a division of citizens into tribes, and other divisions according to wealth, age and rank . . . They shall be two in number, and shall hold office every five years. The other magistrates shall hold office for one year.

Cicero, *Laws*, 3.3.7 [1st Century BC]

Passage E

His satisfaction with the success of his family and its training was, however, suddenly dashed by Fortune. He came to the conclusion that the Elder and Younger Julia had both been indulging in every sort of vice; and banished them.

Suetonius, *Augustus*, 65 [1st Century AD]

Passage F

In the ancient world, Athens rose to greatness and then declined in less than one hundred years . . . Yet for twenty generations Rome was supreme . . . after half a dozen later empires have risen and declined, we still call Rome the “Eternal City”.

Treble and King, *Everyday Life in Rome* [20th Century AD]

Questions

Marks

1. Read **Passage A**.

(a) Explain what the Assembly and Council were **and** why they were important to Athenian democracy. 4

(b) Do you think there were any weaknesses in this system of democracy? Give reasons for your answer. 3

2. Read **Passage B**. In Passage B the historian Plutarch is writing about the life of Alcibiades.

(a) What does this tell us about the legal position of women in 5th Century Athens? 2

(b) Why do you think no one interfered with Alcibiades' actions? 2

(c) How reliable do you think Plutarch is as a source? 2

3. Read **Passage C**.

(a) Why do you think the Athenians of the 5th Century were more concerned with their public buildings than their private buildings? 2

(b) From your wider reading, explain in what ways the public buildings in Athens were funded. 2

(c) What benefits did the Athenians gain from this public building programme? 3

4. Read **Passage D**.

Before reaching the office of censor at the top of the *Cursus Honorum*, what other magistrates' posts might a Roman politician have held? Describe the duties associated with these posts. 5

5. Read **Passage E**. Augustus introduced public morality legislation with the Julian Laws in 18 BC and the *lex Papia Poppaea* in 9 AD.

(a) Why do you think Augustus felt it necessary to introduce such laws? 2

(b) Augustus banished his own daughter and granddaughter. Outline the punishments applied to those found guilty of promiscuity or adultery. 3

(c) In what ways did Augustus reward those who remained married and produced children? 2

6. Read **Passage F**.

(a) Why do you think Rome was so successful in maintaining its Empire? Explain your answer. 5

(b) Were there any disadvantages to being part of the Roman Empire? Give reasons for your answer. 3

(40)

Read the passages carefully, and answer ALL the questions which follow. In your answers you should demonstrate evidence of wider reading.

Passage A

When the ships were manned and everything had been taken on board which they meant to take with them on the voyage, silence was commanded by the sound of the trumpet, and the customary prayers made before putting to sea were offered up. The whole army had wine poured out into bowls, and officers and men made their libations from cups of gold and silver. The crowds on the shore also, the citizens and others who wished well to the expedition, joined together in the prayers. Then, when the hymn had been sung and the libations finished, they put out to sea.

Thucydides, *The Histories*, 6.32 [5th Century BC]

Passage B

“In the old days when you were on earth, we Greeks honoured you as though you were a god; and now, down here, you are a mighty prince among the dead. For you, Achilles, Death should have lost his sting.”

“My lord Odysseus,” he replied, “spare me your praise of Death. Put me on earth again, and I would rather be a slave in the house of some landless man, with little enough for himself to live on, than the king of all these dead men that have done with life.”

Homer, *Odyssey*, 11.484–489 [8th Century BC]

Passage C

Now there are other proofs which we can bring forward to show that we are the children of Ciron’s daughter. Ciron never offered a sacrifice without our presence; whether he was performing a great or small sacrifice, we were always there and took part in the ceremony. We went to his house to keep all the festivals; and when he sacrificed to Zeus Ktesios—a festival to which he attached a special importance, to which he admitted neither slaves nor free men outside his own family, at which he personally performed all the rites—we participated in this celebration and laid our hands with his upon the victims and placed our offerings side by side with his, and took part in all the other rites, and he prayed for our health and wealth, as he naturally would, being our grandfather.

Isaeus, *Speeches*, 8.15–16 [4th Century BC]

Passage D

The virgins who serve the goddess Vesta were originally four in number and chosen by the king in accordance with the regulations which Numa established. Later their number was increased to six, because of the multitude of sacred duties which they perform, and it has remained at six up to our own time. They live in the sanctuary of the goddess, which no one can be prevented from entering, if he wishes, during the day. It is forbidden, however, for any man to stay there at night.

Dionysius of Halicarnasus, *Roman Antiquities*, 2.67 [1st Century BC]

Passage E

At this time, Farther Spain sent a delegation to the Roman Senate asking permission to erect a shrine to Tiberius and his mother following the example of Asia. On this occasion Tiberius, who was in any case very scornful of special honours, . . . replied, “Although accepting such honours once can be excused, to be worshipped throughout all the provinces in the image of a god is insolent and arrogant. And so, senators, I ask you to be my witnesses of this, and I ask posterity to remember this: I am a mortal, I perform the functions of a human being, and I am content to occupy the top position in the human world.” And from that time on he persisted in rejecting such worship of himself, even in private conversations.

Tacitus, *Annals*, 4.37, 38 [1st Century AD]

Passage F

My lord Trajan, I have never dealt with investigations about Christians, and therefore I don't know what is usually either punished or investigated, or to what extent. I have hesitated no small amount about whether there should be some distinction in respect to age; whether pardon should be given to those who repent, or whether it should be of no use to someone who was once a Christian that he has ceased to be one; whether the name itself, even if there are no criminal offences, should be punished, or whether only the criminal offences associated with the name should be punished.

Pliny the Younger, *Letters* 10.96 [2nd Century AD]

Questions

Marks

1. In **Passage A** the historian Thucydides describes the departure of the Athenian fleet for Sicily.
 - (a) Why do you think prayers and libations were being offered on this occasion? 1
 - (b) On what other occasions would the people of Athens offer public prayers and libations? 2
 - (c) Describe in detail the process of delivering a prayer. 3
 2. In **Passage B** the poet Homer describes the meeting of Odysseus and Achilles in the Underworld.
 - (a) Why do you think Achilles has such a negative view of the Afterlife? Give reasons for your answer. 3
 - (b) What alternative views on the Afterlife were available to people in Athens? 3
 - (c) Do you think Homer is a reliable source of information? 2
 3. Read **Passage C**.
 - (a) Give details of **other** religious ceremonies that would take place in an Athenian household. 4
 - (b) Explain why family religion was so important to people in Athens. 2
 4. Read **Passage D**.
 - (a) Describe some of the "sacred duties" performed by the Vestal Virgins. 2
 - (b) Why was it forbidden for a man to stay in the sanctuary at night? 2
 - (c) What penalties did the priestesses receive for breaking the rules? What rewards were they given for their service? 4
 5. Read **Passage E**.
 - (a) Why do you think the emperor Tiberius was unwilling to accept divine honours? 2
 - (b) Describe how the emperor Augustus had dealt with this problem. 4
 6. In **Passage F** Pliny, a Roman Governor, writes to the emperor Trajan.
 - (a) Explain why the Christian religion was persecuted by the Romans. 2
 - (b) What foreign religions were more acceptable to the Romans and why? 4
- (40)**

Section 2

Answer three questions: ONE from CLASSICAL DRAMA, and TWO from EITHER POWER AND FREEDOM OR RELIGION AND BELIEF.

Each question is allocated 20 marks.

CLASSICAL DRAMA

1. "Sophocles' play *Antigone* ends in tragedy because two stubborn characters refuse to compromise."

To what extent do you agree with this statement?

2. "Medea is justified in her actions."

Discuss.

3. "Aristophanes' play *Lysistrata* is an absurd and unrealistic comedy, but has a serious message."

Do you agree? Give reasons for your answer.

4. "Greek drama often involved a clash of ideas as well as a clash of personalities."

How far is this true of any **two** plays you have read?

POWER AND FREEDOM

5. "Athens in the 5th century BC is credited with having the first democratic system, but Athens was regarded as tyrannical to the rest of the Greek world."

To what extent is this true?

6. **EITHER**

(a) "Slavery was a necessary evil."

Examine why Athens found it necessary to own slaves.

OR

(b) "Slavery was a necessary evil."

Examine why the Romans found it necessary to own slaves.

7. "In comparison with men in the Roman Empire, women were regarded as second-class citizens."

Discuss. Do you think the same is true in Britain today?

8. Would you prefer to have been a citizen in ancient Athens or in ancient Rome?

RELIGION AND BELIEF

9. “For a society in which women played almost no public part, it is perhaps puzzling that they were so prominent in religious activities.”

Discuss the role played by the women of ancient Athens in the religious life of the city, both in public and in private.

10. EITHER

- (a) In ancient Athens priests made a vital contribution to the religious life of the city. Describe the duties performed by priests **and** assess their importance to the city.

OR

- (b) In ancient Rome priests made a vital contribution to the religious life of the city. Describe the duties performed by priests **and** assess their importance to the city.

11. “In the Roman world, religious practice involved looking for signs and interpreting omens: it was mainly superstition, not genuine religious belief.”

To what extent would you agree with this view? Give reasons for your answer.

12. In the ancient world, religion was a way of bringing people closer together: it strengthened the bonds of family and citizens.

Discuss.

Is the same true of religion today?

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