

# X013/12/01

---

NATIONAL  
QUALIFICATIONS  
2012

THURSDAY, 31 MAY  
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 think that the democratic government of Athens is wrong to force its allies to sail to Athens to use the law courts there. The justification for this is in the advantages that this brings to the democracy there.

Xenophon, *The Constitution of Athens* 1.16 [5th/4th Century BC]

#### Passage B

Men may join the citizen body, provided they are the sons of citizens on both sides and have been registered as members of the demes at the age of eighteen. If any man has been registered illegally, he can be sold as a slave—the citizens who registered him will also be punished.

Aristotle, *The Athenian Constitution* 42,1–2 [4th Century BC]

#### Passage C

Procne:

But now I am married I am nothing.

Young girls, in my opinion, have the sweetest existence when they are living in their fathers' homes, but when we reach adolescence we are thrown out of the house and sold away from our ancestral gods and from our parents. Some go to strangers' homes, some to houses where they will never experience happiness, some even to homes where they suffer downright hostility.

Sophocles *Tereus*, fragment 583 [5th Century BC]

#### Passage D

The following passage is part of a speech by Cerealis, a Roman general, who put down a revolt in Gaul in 70 AD.

Tyranny and war always existed in Gaul until you yielded to our authority. And we, although we have been provoked many times, have imposed on you by right of conquest only this one demand: that you pay for the costs of keeping peace here.

Tacitus, *Histories* 4.74 [1st Century AD]

#### Passage E

From an inscription found in Spain.

Gnaeus Pompeius, son of Sextus, commander-in-chief, granted citizenship to his Spanish cavalrymen due to their bravery in battle: this took place at his camp on 18th November 90 BC in accordance with the laws of Rome.

ILS 8888

### Passage F

Tertia Aemilia was the wife of Scipio Africanus. She was kind and tolerant: she knew her husband was having an affair with a slave girl but completely ignored it. She did not even bear a grudge towards the slave girl because she set her free after Scipio died and gave her permission to marry one of her own freedmen.

Valerius Maximus, *Histories* 6, 7.1 [1st Century AD]

### Questions

	<i>Marks</i>
<b>1. Read Passage A.</b>	
(a) Why did Athens want all lawsuits between her and her allies to be decided in Athens?	2
(b) What in your opinion were the disadvantages for the allies in this situation?	3
<b>2. Read Passage B.</b>	
(a) What does this passage tell us about the Athenian view of citizenship?	2
(b) What advantages did an Athenian citizen have compared with a metic (foreign resident)?	4
<b>3. Read Passage C.</b>	
(a) Explain the views expressed in the passage on marriage in 5th Century Athens.	3
(b) How reliable do you think this passage is as a source of information?	2
(c) From your wider reading, discuss the restrictions imposed on women in ancient Athens.	4
<b>4. Read Passage D.</b>	
(a) What benefits did people gain from being part of the Roman Empire?	4
(b) From your wider reading, why did revolts against Roman rule occur?	4
<b>5. Read Passage E.</b>	
(a) Why, in your opinion, might Pompeius be keen to grant citizenship to these soldiers?	2
(b) In what ways did granting citizenship in this way destabilise the Republic?	4
<b>6. Read Passage F.</b>	
(a) What does this source tell us about the position of women in ancient Rome?	3
(b) Why, in your opinion, was Tertia Aemilia, so tolerant towards the slave girl?	3
	<b>(40)</b>

[Turn over

OR

**RELIGION AND BELIEF**

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

**Passage A**

The Athenians had sent their envoys to Delphi, and as soon as the customary rites were performed and they had entered the shrine and taken their seats, the priestess Aristonice uttered her prophecy.

Herodotus, *The Histories* 7.140 [5th Century BC]

**Passage B**

Goddess of childbirth, Eileithyia, maid to the throne of the deep-thinking Moirai (Fates), child of all-powerful Hera, hear my song. For without thee should we see neither the light of day, nor know the kindly dark, nor win the gift of Hebe, thy sister, the glorious limbs of Youth.

Pindar, *Nemean Ode* 7.1 ff [5th Century BC]

**Passage C**

The goddess of the fertile fields then yoked her two dragons to her chariot and guided it to the city of Pallas, where she handed it over to Triptolemus, bidding him scatter the seeds she gave him. The boy drove high above Europe and the land of Asia: "My name is Triptolemus and famous Athens is my native city. I bring the gifts of Demeter which, if they are scattered widely over the fields, will produce fruitful harvests and cultivated crops."

Ovid, *Metamorphoses* 5.642–658 [1st Century AD]

**Passage D**

Next Numa appointed the patrician Numa Marcius as Pontifex Maximus. He gave him complete instruction in writing on all matters sacred. These included instructions on what, when and where the various sacrifices should be conducted. He also specified how the sacrifices were to be paid for. He made all public and private sacred observances subject to the dictates of the Pontifex so that there should be someone for ordinary people to consult if they had need.

Livy, *History* 1.20 [1st Century AD]

**Passage E**

What is there more holy, what is there more carefully fenced round with every description of religious respect, than the house of every individual citizen? Here are his altars, here are his hearths, here are his household gods: here all his sacred rites, all his religious ceremonies are preserved. This is the asylum of every one, so holy a spot that it is impious to drag any one from it.

Cicero, *On His House* 109 [1st Century BC]

### Passage F

About the same time certain shameful practices happened about the temple of Isis that was at Rome. Tiberius inquired into the matter thoroughly by examining the priests about it, and ordered them to be crucified. He also demolished the temple of Isis, and gave order that her statue should be thrown into the river Tiber; while he only banished Mundus, but did no more to him, because he supposed that what crime he had committed was done out of the passion of love. And these were the circumstances which concerned the temple of Isis, and the injuries occasioned by her priests.

Josephus, *Antiquities* 18.3.79–80 [1st Century AD]

### Questions

- |  | <i>Marks</i> |
|--|--------------|
| <b>1. Read Passage A.</b>  |              |
| (a) What were the “customary rites” performed by those consulting the oracle at Delphi?                                    | 4            |
| (b) Why do you think the Delphic Oracle remained so popular for so long in the ancient world?                              | 2            |
| <b>2. Read Passage B.</b>  |              |
| (a) Describe some of the religious rituals associated with childbirth in Athenian homes.                                   | 3            |
| (b) Why do you think such rituals were considered important?   | 2            |
| (c) What other ceremonies took place after the birth of a child?   | 3            |
| <b>3. Read Passage C.</b>  |              |
| (a) Give details of the worship of Demeter in ancient Athens.  | 4            |
| (b) Why do you think Demeter was regarded as a major goddess?  | 2            |
| <b>4. In Passage D the Roman historian, Livy, describes the origin of many religious practices in early Rome.</b>          |              |
| (a) Explain the role of the Pontifex Maximus in Roman religion.  | 2            |
| (b) What procedures had to be followed when conducting a sacrifice?  | 3            |
| (c) Do you think Livy is a reliable source of information?   | 2            |
| <b>5. Read Passage E.</b>  |              |
| Give details of some of the “sacred rites” and “religious ceremonies” that would take place in a Roman household.          | 4            |
| <b>6. Read Passage F.</b>  |              |
| (a) Explain why some Romans were attracted to the worship of Isis.   | 3            |
| (b) Why do you think the emperor Tiberius was so severe in his treatment of this religion?                                 | 2            |
| (c) Do you think this treatment was typical of the Roman attitude towards foreign religions? Give reasons for your answer. | 4            |
|  | <b>(40)</b>  |

[Turn over

## 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* centres on the clash between the laws of the gods and the laws of the state.  
Discuss.
2. It is easier to feel sympathy for Medea than Jason.  
Discuss.
3. Aristophanes' play *Lysistrata* merely amuses us rather than informs us about life in 5th Century Athens.  
To what extent do you agree with this statement?
4. In Greek drama, women are able to disrupt men's well-ordered lives both at home and in public.  
How true is this of any **two** plays you have read?

### POWER AND FREEDOM

5. Athenian democracy in the 5th Century BC was unique to the Greek world and its strengths outweighed its weaknesses.  
Discuss.
6. **EITHER**
  - (a) Slavery was central to the economy of Athens **and** the lifestyle of its people.  
How accurate do you think this statement is?**OR**
  - (b) Slavery was central to the economy of Rome **and** the lifestyle of its people.  
How accurate do you think this statement is?
7. Outline Augustus' programmes of reform and discuss how successful they were in establishing a strong government.
8. To achieve political power in the ancient world it was necessary to belong to a wealthy family.  
How true do you think this was in ancient Athens **and** ancient Rome?  
To what extent is this true in the modern world?

## RELIGION AND BELIEF

9. In ancient Athens there were strict procedures for burying the dead but people gained little comfort from their beliefs in the Afterlife.

Do you agree?

**10. EITHER**

- (a) In ancient Athens the state controlled most aspects of religion.

To what extent do you agree with this view?

Is the same true today?

**OR**

- (b) In ancient Rome the state controlled most aspects of religion.

To what extent do you agree with this view?

Is the same true today?

11. Assess the impact made by the emperor Augustus on religion in Rome.

Do you think he succeeded in his aims?

12. How important was the role played by women in religion in the ancient world?

Compare Athens **and** Rome in this respect.

*[END OF QUESTION PAPER]*

**[BLANK PAGE]**