



National  
Qualifications  
2015

**X715/76/11**

**Classical Studies**

WEDNESDAY, 29 APRIL

1:00 PM – 3:15 PM

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**Total marks — 60**

**SECTION 1 — LIFE IN CLASSICAL GREECE — 20 marks**

Attempt EITHER Part A or Part B.

**SECTION 2 — CLASSICAL LITERATURE — 20 marks**

Attempt ONE question.

**SECTION 3 — LIFE IN THE ROMAN WORLD — 20 marks**

Attempt EITHER Part A or Part B.

Write your answers clearly in the answer booklet provided. In the answer booklet you must clearly identify the question number you are attempting.

Use **blue** or **black** ink.

Before leaving the examination room you must give your answer booklet to the Invigilator; if you do not, you may lose all the marks for this paper.



\* X 7 1 5 7 6 1 1 \*

## SECTION 1 — LIFE IN CLASSICAL GREECE — 20 marks

Attempt EITHER Part A or Part B

## Part A — Power and Freedom

Source A shows an ostrakon from 5th century BC Athens.



Source B is an extract from the memoirs of the Athenian writer Xenophon.

You are not shy with extremely clever people. Nor are you nervous of people who have a great deal of influence. And yet you don't have the guts to speak in front of those who are the least clever and have no influence. Surely you aren't too shy to meet cleaners and dyers, shoemakers, carpenters, farmers, merchants, market people? Well, these are the sort of people who make up the Assembly.

Source C is an extract from the histories of the Athenian politician Thucydides.

Our form of government is no copy of our neighbours' laws. Far from imitating others, we are an example to them. Our form of government is called a democracy, that is, power in the hands of the whole people, not just a select few. When there are disputes between individuals, everyone is equal before the law. In public affairs, people are given a position because they deserve it: they get the job because of their own talent, not just because it is their turn. No one is kept out of the limelight just because he is poor, if he can be of some use to the city. We are tolerant in our personal relationships, and in public life we do not break the law, because it is the law that we fear.

1. How fully do Sources A, B and C explain the democratic system in 5th century BC Athens?

Use at least two of the sources and your own knowledge.

## PART A (continued)

Attempt EITHER question 2(a) OR 2(b)

2. (a) To what extent were slaves essential to the lives and lifestyles of the Athenians? 12

OR

- (b) To what extent was the legal system in Athens fair? 12

NOW GO TO SECTION 2 ON *Page six*

[Turn over

## Part B — Religion and Belief

Source A shows the Theatre of Dionysus in Athens.



Source B is from an ancient Greek writer.

The story of the birth of Dionysus runs like this. Zeus admired the beautiful Semele, and made love to her, and she fell pregnant and was carrying the divine Dionysus. But Semele believed Zeus despised her, and she begged him to visit her as he would his wife Hera. Zeus asked Semele to withdraw her request but she would not. Zeus reluctantly agreed to do as Semele asked, and visited her amidst thunder and lightning. Semele could not survive such a powerful embrace, and perished as Zeus embraced her. Zeus then tore Dionysus from his dead lover's womb to save the child god.

Source C is from a modern writer.

Dionysus was originally introduced to Greece as a wine god, probably from Asia. He was associated with the cultivation of the grapevine, and the production of wine, and indeed may have arrived in Greece at the same time as the vine itself. The drunkenness which the wine produced was believed to be possession by the god's spirit. Wine was also used as an offering to the gods, and was poured on the earth – thus the energy of the wine was returned to the earth.

Vines produced an annual crop, returning in spring, and it was probably as a result of this that Dionysus began to be associated with seasonal birth, death and rebirth.

3. How fully do Sources A, B and C explain the importance of Dionysus in religion in Classical Greece?

Use at least two of the sources and your own knowledge.

**PART B (continued)**

Attempt **EITHER** question 4(a) **OR** 4(b)

4. (a) To what extent were oracles and prophecy important to individuals and states in classical Greece?

12

**OR**

- (b) To what extent could women play a part in religious life in Athens in the 5th century BC?

12

**NOW GO TO SECTION 2 ON *Page six***

**[Turn over**

**SECTION 2 — CLASSICAL LITERATURE — 20 marks****Attempt ONE question**

5. “Women often resist their traditional roles in society.”

Discuss this view with reference to any classical text(s) you have studied and with reference to the modern world.

**20****OR**

6. “We do not always have the ability to shape our own destiny. That destiny is shaped by events beyond our control.”

Discuss this view with reference to any classical text(s) you have studied and with reference to the modern world.

**20****NOW GO TO SECTION 3 ON *Page seven***

## SECTION 3 — LIFE IN THE ROMAN WORLD — 20 marks

Attempt EITHER Part A or Part B

## Part A — Power and Freedom

Source A is a speech on Roman laws by Cicero, a Roman writer [1st century BC].

## Source A

Censors shall make a list of the citizens, recording their ages, families, and slaves and other property. They shall make a division of the citizens into tribes, and other divisions according to wealth, age and rank. They shall enrol the recruits for the cavalry and infantry; they shall prohibit celibacy; they shall regulate the morals of the people; they shall allow no one guilty of dishonourable conduct to remain in the Senate. They shall be two in number and shall hold office every five years. The other magistrates shall hold office for one year.

There shall be two magistrates with royal powers. Since they lead, judge and confer from these functions they shall be called praetors, judges and consuls. In the field they shall hold supreme military power; they will be subject to no one; the safety of the people shall be their highest law.

7. Evaluate the usefulness of **Source A** in describing the system of government in republican Rome during the 1st century BC.

**You could comment on who wrote it, when they wrote it, what they say, why they say it and what has been missed out.**

8

Attempt **EITHER** question 8(a) or 8(b)

8. (a) Analyse the status and role of women in the Roman world.

12

**OR**

- (b) Analyse the use of propaganda by politicians in Rome in the 1st century BC/1st century AD.

12

[Turn over

## PART B — Religion and Belief

Source A is from the poem *The Fasti* by the Roman poet Ovid, written in 1st century AD, which describes the Roman festival of the Parentalia.

## Source A

Please your fathers' spirits, and bring little gifts  
to their tombs. Their spirits ask little, piety  
they prefer to costly offerings:  
a tile wreathed round with garlands offered is enough,  
a scattering of meal, a few grains of salt,  
and bread soaked in wine, and violets:  
set them on a brick left in the middle of the path.....  
Once, waging a long war,  
the people neglected the Parentalia, the Festival of the Dead.  
It did not go unpunished: they say from that ominous day  
Rome grew hot from funeral fires near the City.  
I scarcely believe it, but they say that ancestral spirits  
came moaning from their tombs in the still of night,  
and misshapen spirits, a bodiless throng, howled  
through the City streets, and through the broad fields.  
Afterwards neglected honour was paid to the tombs,  
and there was an end to the strife.

9. Evaluate the usefulness of Source A in describing the attitudes of Romans to the dead.

You could comment on who wrote it, when they wrote it, what they say, why they say it and what has been missed out.

8

Attempt EITHER question 10(a) or 10(b)

10. (a) Analyse how tolerant the Romans were of the religions of the people they conquered.

12

OR

- (b) Analyse in what ways Roman religion could be used to support the state and the emperor.

12

[END OF QUESTION PAPER]

## ACKNOWLEDGEMENTS

Section 1 Part A Source A – Image of Ostrakon of Cimon. Print rights are reproduced by kind permission of Hellenic Ministry of Culture, Ephorate of Antiquities of Athens, Museum of the Ancient Agora.

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Section 1 Part B Source A – [Anastasios71/shutterstock.com](https://www.shutterstock.com/user/Anastasios71)