

X013/301

NATIONAL
QUALIFICATIONS
2010

THURSDAY, 3 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

GORGIAS: And whenever a decision has to be made, you can see that those who act as advisers and those who get their proposals adopted are regular public speakers. I maintain that if a doctor and a trained speaker had to compete in the Assembly to decide which should be appointed as a medical officer, the doctor would be nowhere: the man with the ability as a speaker would get the job if he wanted it.

Plato: *Gorgias* 456b [5th/4th Century BC]

Passage B

The alliance between us and Athens dates from the end of the Persian War. But the object of the alliance was to free the Greeks from Persia, not to make them slaves to Athens. When we saw that the Athenians were becoming less hostile to Persia and more interested in enslaving their allies, then we became frightened.

Thucydides, *Histories*, 33,10 [5th Century BC]

Passage C

In a modern trial the sentence is generally decided by a professional judge. In Athens there was no judge. The Athenians gave to ordinary citizens a task which we give to experts. Every juror had to make up his own mind not only on the facts but on questions of law, solely from the speeches and evidence presented by rival parties. The large Athenian jury could not discuss a range of penalties; it could merely vote to choose between the two alternatives proposed.

D.M. MacDowell, *The Law in Classical Athens* [20th Century AD]

Passage D

As far as my proposal is concerned, ordinary people ought to be able to vote, but should reveal their votes to the nobles . . . This is not an easy subject, and it has been much discussed. This is the matter in hand: when electing officials, judging legal cases and voting on new laws, ought votes to be recorded openly or secretly.

Cicero, *Laws*, 3.15 [1st Century BC]

Passage E

Augustus considered it very important not to dilute the native Roman stock with the blood of foreigners or slaves and was reluctant to create new citizens or allow many slaves to be set free. He even refused the request of his son Tiberius to grant a Greek friend of his citizenship. Augustus wrote to Tiberius to say that he would only agree if he could interview the candidate himself.

Suetonius, *Life of Augustus*, 40 [1st Century AD]

Passage F

[In this extract the emperor Tiberius deals with a court case. Appuleia Varilla was charged with treason and adultery. The latter offence fell under the provisions of the Julian Law . . .]

Tiberius released Appuleia from the charge of treason. As for the charge of adultery, Tiberius did not enforce the severer penalties, but recommended that according to traditional practices she should be banished two hundred miles from Rome. This should be seen to by her family. Her lover, Marilius by name, was banished from Italy and Africa.

Tacitus, *Annals*, 2.50 [1st/2nd Century AD]

Questions

Marks

1. Read **Passage A**. This passage illustrates one of the most serious criticisms made at the time against Athenian democracy.
 - (a) What criticism is Plato making about the democratic system? 3
 - (b) From your wider reading, is there any evidence to support Plato's claim? 2
 2. Read **Passage B**.
 - (a) What were the original aims of the Delian League? 3
 - (b) Do you agree that the Athenians treated their allies badly? Give reasons for your answer. 4
 3. Read **Passage C**.
 - (a) In what ways were jurors selected in ancient Athens? 2
 - (b) Give details of the duties of a jury in ancient Athens. 3
 - (c) What do you think are the main differences between a jury trial in ancient Athens and in modern day Scotland? 3
 4. Read **Passage D**.
 - (a) In what ways would Cicero's proposal limit the power of the ordinary Roman citizen? 2
 - (b) Describe some of the methods that Roman politicians might use to influence citizens at election time. 4
 5. Read **Passage E**. In his biography of Augustus, Suetonius outlines the emperor's policy on citizenship.
 - (a) Why do you think Augustus was reluctant to grant citizenship? 2
 - (b) What advantages did Roman citizens have compared with non-citizens? 4
 - (c) Do you think Suetonius is a reliable source? Give reasons for your answer. 2
 6. Read **Passage F**.
 - (a) What severer penalties were usually handed out to Roman women guilty of adultery AND to their lovers? 2
 - (b) Why did Augustus introduce these laws? Give reasons.
Do you think the Julian Laws were successful in their aims? 4
- (40)**

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

Now our ancestors by sacrificing in accordance with the laws (of Solon) have handed down to us a city superior in greatness and prosperity to any other in Greece so that it is right for us to perform the same sacrifices as they did if for no other reason than to maintain the success which those rites have brought us.

Lysias, 30.18 [5th/4th Century BC]

Passage B

Just as he was saying this, someone sneezed, and, when the soldiers heard it they all with one accord fell on their knees and worshipped the god who had given this sign. Xenophon went on: "I think, soldiers, that, since an omen from Zeus the Saviour appeared just when we were speaking about safety, we ought to make a vow that we will give thank-offerings to the god for our safety."

Xenophon, *Anabasis*, 3.2.9 [5th/4th Century BC]

Passage C

I intended to pursue the subject and describe all the objects contained in the sanctuary at Athens called the Eleusinion, but I was prevented from doing so by a vision in a dream.

I will, therefore, turn to those things which may be lawfully told to everybody . . . My dream forbade me to describe what is within the wall of the sanctuary, and of course the uninitiated may not lawfully hear about those things which they are prevented from seeing.

Pausanias, *Description of Greece*, 1, 14, 3 and 1, 38, 7 [2nd Century AD]

Passage D

Gaius Tullius Hesper had this tomb built for himself, as a place where his bones might be laid. If anyone damages them or removes them from here, I wish for him that he may live in physical pain for a long time and that the gods of the underworld may not admit him when he dies.

CIL 6.36467 [ILS 8184]

Passage E

The Luperci began their run around the city at that spot where legend says Romulus was abandoned. Goats are slaughtered. Then the two young men of noble birth are brought before the priests. Some of the priests touch the boys' foreheads with the bloody knife, others immediately wipe clean their foreheads with wool soaked in milk. The young men must laugh after their foreheads are wiped. Then they cut the lashes of the goats into strips and run through the city, naked except for a loin covering, lashing anyone in their way with the strips of goathide. However, women of child-bearing age do not avoid the lashings, since they think they aid fertility, pregnancy and childbirth. A peculiar feature of this festival is that the Luperci also sacrifice a dog.

Plutarch, *Life of Romulus*, 21.3–5 [1st/2nd Century AD]

Passage F

A foreign woman approached King Tarquin and offered to sell him nine books of Sibylline Oracles. Tarquin refused to buy at any price, so she went away and burned three of the nine. Then she brought the six remaining ones and offered them for the same price as she had asked before. They thought her stupid and laughed at her, because she was asking the very same price for fewer books; but she just went off again and burned half of those that were still left. Then she came back with the three remaining and asked for the same price once again. Tarquin, now becoming curious about the woman's purpose, sent for the augurs and asked them what he should do. They realised by certain signs that what he had refused was a gift from the gods and advised him to pay the woman the whole price and to get the oracles that were still left. The woman handed over the books, told him to take the greatest care of them and vanished from human sight.

Dionysius of Halicarnassus, *Roman Antiquities*, 4.62 [1st Century BC]

Questions

Marks

1. Read **Passage A**.

- (a) Describe the main features of a sacrifice. 4
- (b) Do you think sacrifice was an important aspect of Greek religion? Give reasons for your answer. 3

2. Read **Passage B**.

- (a) Explain why the people of ancient Greece took such omens seriously. 3
- (b) Do you think people today place the same importance on omens? Give reasons for your answer. 2

3. In **Passage C** the travel writer Pausanias describes his visit to Eleusis.

- (a) What events in the Eleusinion were the uninitiated not allowed to see and hear? 3
- (b) Why did some people want to become initiates? Give reasons for your answer. 3
- (c) Do you think Pausanias is a reliable source of information? Give reasons for your answer. 2

4. Read **Passage D**, an inscription on a Roman tombstone.

- (a) Explain the procedure for burying a body in ancient Rome. 4
- (b) Do you think belief in the Afterlife was taken seriously by most Romans? Give reasons for your answer. 4

5. Read **Passage E**.

- (a) From the passage and your wider knowledge, give reasons why festivals such as the Lupercalia played an important part in Roman religion. 2
- (b) Give details of **another** festival and explain its significance to the Romans. 4

6. Read **Passage F**.

- (a) What evidence would suggest that the Romans took "the greatest care" of the Sibylline Books? 3
- (b) Describe other ways in which the Romans would consult their gods. 3

(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. It is easier to admire the character of Antigone than to like her.
Discuss.
2. “Lysistrata” is a play written by a man for men. Real women have no part in it.
Discuss.
3. “Of all living, thinking beings we women are the most wretched.”
Do you sympathise with Medea’s situation?
4. “Greek drama is often concerned with the breakdown of family life.”
How true is this of any **two** plays you have read?

POWER AND FREEDOM

5. “Government by the people, of the people, for the people.”
Do you think this is an accurate assessment of Athenian democracy?
6. **EITHER**
(a) Describe the work **and** treatment of slaves in ancient Athens.
OR
(b) Describe the work **and** treatment of slaves in ancient Rome.
7. In what ways did emperors and politicians publicise their aims and achievements to win the support of the people?
What methods are used by politicians in the modern world?
8. “Compared with men, women had an easy life.”
Do you think this is an accurate comment on the lives of women in **both** ancient Athens **and** ancient Rome?

RELIGION AND BELIEF

9. “Religious festivals brought colour and excitement to the lives of ordinary Athenians.”

To what extent would you agree with this statement?

In your answer refer to at least **two** festivals.

Can the same be said of religious festivals today?

10. EITHER

- (a) In ancient Athens people treated the gods of their household with the greatest respect.

Do you agree?

OR

- (b) In ancient Rome people treated the gods of their household with the greatest respect.

Do you agree?

11. “The practice of emperor worship was forced on Augustus but not forced on the peoples of the empire.”

Do you agree?

12. “In ancient religion it was more important to show respect to the gods than to live a good life.”

Discuss.

[END OF QUESTION PAPER]

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