

X013/301

NATIONAL
QUALIFICATIONS
2011

FRIDAY, 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

DICAIOPLIS: A regular meeting of the Assembly was fixed for dawn but the Pnyx here is deserted while the Agora is full of citizens having a chat! Not even the Prytaneis are here. They couldn't care less about making peace.

While I wait here on my own, I sigh and yawn, stretch and fart, gazing out at the countryside and longing for peace, hating the city and longing for my own village.

Well now, here I am, quite prepared to shout, interrupt and abuse any speakers who are not talking about making peace. Here come the Prytaneis now—about time!

Aristophanes, *Acharnians* 19–40 [5th Century BC]

Passage B

Here is the question: does Nature mark some people out to be slaves (and so it is both useful and right that they should be slaves) or is all slavery against Nature? I have no problem answering this question: logic and the facts of life both point in one direction. Some should rule and others should be ruled. This is not only what has to be—it's practical as well: from the moment people are born, some are marked out to be slaves and others to be masters.

Aristotle, *Politics* 1,125a 21–24 [4th Century BC]

Passage C

Melians: And how could it be just as good for us to be the slaves as for you to be the masters?

Athenians: You, by giving in, would save yourselves from disaster; we, by not destroying you, would be able to profit from you.

Melians: So you would not agree to our being neutral, friends instead of enemies, but allies of neither side?

Athenians: No, because it is not so much your hostility that injures us; it is rather the case that if we were on friendly terms with you, our subjects would regard that as a sign of weakness in us, whereas your hatred is evidence of our power.

Thucydides, *Histories* V, 92–95 [late 5th Century BC]

Passage D

“This is violence!” Caesar cried, and at that moment as he turned away, one of the Casca brothers with a sweep of his dagger stabbed him just below the throat . . . he was leaping away when another dagger blow stopped him. Twenty-three dagger thrusts went home as he stood there . . .

Suetonius, *Julius Caesar*, 82 [1st/2nd Century AD]

Passage E

“They are plunderers of the world; once there is no more land left for their total devastation, they scour the sea as well . . . They alone out of the whole world lust after riches and poverty with equal passion. They give the false name of ‘empire’ to robbery, slaughter and plunder, they make a desert and call it ‘peace’.”

Tacitus, *Agricola*, 30 [1st Century AD]

Passage F

The rising of the gladiators which is usually called the Revolt of Spartacus began in Capua at a school for gladiators . . . Seventy eight managed to escape . . . First they successfully defeated those who came out against them from Capua. The second force sent against them was led by the praetor Varinus . . . Spartacus defeated him.

Plutarch, *Life of Crassus*, 8–9 [1st Century AD]

Questions

Marks

1. Read **Passage A**. This passage is set during the Peloponnesian War.
 - (a) Explain the terms Assembly and Pnyx. 2
 - (b) Why do you think Dicaeopolis felt that country folk were the main victims of war? 2
 - (c) What complaints do you think Athenians might make about meetings of the Assembly? 3
2. Read **Passage B**.
 - (a) Do you think Aristotle’s view on slavery would be common in ancient Athens? Give reasons for your answer. 3
 - (b) Do you think his viewpoint is acceptable today? Give reasons for your answer. 3
3. Read **Passage C**. The Melians were part of the Athenian Empire.
 - (a) Outline how Athens gained its Empire in the 5th Century BC. 3
 - (b) Explain how the Athenians controlled their empire. 2
 - (c) Do you think Thucydides is a reliable source? 2
4. Read **Passage D**. The biographer Suetonius is describing the assassination of Julius Caesar.
 - (a) Why do you think Julius Caesar was assassinated? 3
 - (b) Do you think his assassination was directly responsible for the end of the Roman Republic? 3
5. Read **Passage E**.
 - (a) What evidence is there that this is a true reflection of how the Romans ruled their empire? Give reasons for your answer. 3
 - (b) What advantages were there to being part of the Roman Empire? 3
6. Read **Passage F**.
 - (a) Why do you think these slaves felt it necessary to revolt? 2
 - (b) Not all slaves rebelled. Give reasons why some slaves were content with their lives. 3
 - (c) Apart from running away, outline ways in which slaves could gain their freedom. 3

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

Passage A

Hestia, in the high dwellings of all, both deathless gods and men who walk the earth, you have gained the highest honour. For without you mortals hold no banquets where one does not pour sweet wine in offering to Hestia both first and last. And you, Hermes, son of Zeus and Maia, be favourable and help us, you and Hestia, the worshipful and dear. Come and dwell in this glorious house in friendship together; for you two, well-knowing the noble actions of men, aid on their wisdom and their strength. Hail, daughter of Cronos, and you also, Hermes.

Homeric Hymn 24 to Hestia [7th–4th Century BC]

Passage B

I was much amazed at something which is not generally known, and so I will describe the circumstances. Two maidens dwell not far from the temple of Athena Polias, called by the Athenians Bearers of the Sacred Offerings. For a time they live with the goddess, but when the festival comes round they perform at night the following rites. Having placed on their heads what the priestess of Athena gives them to carry, the maidens descend by a natural underground passage and leave down below what they carry and receive something else which they bring back covered up. These maidens they then let go free, and take up to the Acropolis others in their place.

Pausanias, *Description of Greece*, 1.27.3 [2nd Century AD]

Passage C

Here Xenophon built an altar and a temple with the sacred money, and from that time he would every year take some of the produce of the land in season and offer sacrifice to the goddess, all the citizens and the men and women of the neighbourhood taking part in the festival. By the temple stands a plaque with the following inscription:

“This place is sacred to Artemis. He who owns it and enjoys its produce must offer in sacrifice a tenth each year, and from the remainder must keep the temple in good condition. If someone fails to do these things, the goddess will take care of it.”

Xenophon, *Anabasis*, 5.3. [4th Century BC]

Passage D

I have a daughter (may she outlive me, I pray)
 In whom I'll always be happy, while she's safe.
 When I wished to give her away to my son-in-law,
 I asked which times were fit for weddings, which were not:
 Then it was pointed out to me that after the Ides of June
 Was a good time for brides, and bridegrooms,
 While the start of the month was unsuitable for marriage.

Ovid, *Fasti* VI, 219–225 [1st Century AD]

Passage E

The owl is a funereal bird and a disastrous omen, particularly in the context of the public auspices. It lives in the deserts not just in the regions to which men do not go, but ones both inaccessible and awesome. It is a monster of the night-time, with a scream instead of musical notes for its cry. As a result of this, it is a direful omen whenever seen inside a city or at all in the daytime. I know of few cases where it has rested on a private house, and not predicted a death.

Pliny the Elder, *Natural History* X. 34 [1st Century AD]

Passage F

Among his larger public works three must be singled out for mention: the Forum dominated by the temple of avenging Mars; the Palatine temple of Apollo; and the temple of Jupiter the Thunderer on the Capitoline Hill . . . He increased the priesthoods in numbers and dignity, and in privileges, too, being particularly generous to the college of Vestal Virgins . . . He also revived certain rites and appointments: the augury of the Goddess Safety, the office of the Flamen Dialis (a priesthood of Jupiter), the Lupercalian Festival, the Saecular Games, and the Cross-Roads Festival.

Suetonius, *Life of Augustus*, 29–31 [1st Century AD]

Questions

Marks

1. Read Passage A.

- (a) In what ways would people in ancient Athens honour the gods Hestia and Hermes? **3**
- (b) What other gods would they honour in the homes and for what reasons? **4**
- (c) Do you think worship in the home was taken seriously by the Athenians? Give reasons for your answer. **2**

2. Read Passage B.

- (a) Describe some of the events that took place in the festival of Athena, the Panathenaea. **4**
- (b) Explain the importance of this festival to the people of Athens. **3**

3. Read Passage C.

Give details of some of the activities which would take place at Greek temples and explain the significance of these buildings. **4**

4. Read Passage D.

- (a) What other measures would a Roman take to ensure the favour of the gods at a wedding? **4**
- (b) Do you think superstitions play a part in modern weddings? Give reasons for your answer. **2**

5. In Passage E the Roman admiral, scientist and philosopher, Pliny the Elder, discusses bird omens.

- (a) Do you think bird omens were important to the Romans? Give reasons for your answer. **3**
- (b) In what other ways did Romans look for omens? **3**
- (c) Do you think Pliny is a reliable source of information? **2**

6. Read Passage F.

- (a) Why, in your opinion, did the emperor Augustus rebuild temples and restore priesthoods? **3**
- (b) What other measures did he take in his programme of religious reform? **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. In Sophocles' *Antigone*, Creon can be seen as both villain and tragic hero.
Discuss.
2. In Euripides' play, it is not just Medea who is responsible for the tragedy: the other characters all have a share of the guilt.
To what extent do you agree with this statement?
3. "In the *Lysistrata*, Aristophanes gave his audience a play that was funny enough to make them laugh and serious enough to make them think."
Do you agree?
4. "Women in Greek drama are often seen as outsiders fighting against a male-dominated society."
How true is this of any **two** plays you have read?

POWER AND FREEDOM

5. "The system of justice in ancient Athens was unfair."
Do you agree?
Can the same be said of our system of justice today?
6. **EITHER**
 - (a) "Most women in ancient Athens lived restricted and dull lives in the shadow of men, but not all."
To what extent do you agree with this statement?**OR**
 - (b) "Most women in ancient Rome lived restricted and dull lives in the shadow of men, but not all."
To what extent do you agree with this statement?
7. Explain the patron-client relationship in ancient Rome and discuss why it was important to the running of Roman society.
8. Do you think that Athens in the 5th Century BC had a more democratic system of government than republican Rome in the 1st Century BC?

RELIGION AND BELIEF

9. “State religion did not require that Athenians love their gods: all that mattered was that the correct procedures were followed.”

Do you agree?

10. EITHER

(a) Why do you think people in ancient Athens were drawn to mystery religions?

OR

(b) Why do you think people in ancient Rome were drawn to mystery religions?

11. The Romans went to great lengths to show their respect to the dead.

To what extent do you agree with this statement?

Can the same be said of the modern world?

12. In the ancient world people relied too much on oracles and prophecy, both in their public and private lives.

To what extent do you think this is an accurate assessment of Greek and Roman religion?

[END OF QUESTION PAPER]

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