

X013/301

NATIONAL
QUALIFICATIONS
2008

MONDAY, 2 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

The assembly discussed what they would do and in their anger decided to put to death every single adult male in Mytilene, and to enslave all the women and children . . . The next day, however, the people changed their minds and began to think their decision had been cruel . . . So an assembly was called at once and various speakers offered different views.

Thucydides, *Histories*, Book 3.9.19–20 [5th Century BC]

Passage B

The metics are one of our finest resources. They maintain themselves and perform many services at no expense to the state. To show our interest in them it would be sufficient, in my opinion, if we removed the disabilities which are no good to the state, but appear to detract from the status of metics. We would also, I think, make the metics better disposed towards us if we gave them the right to serve in the cavalry and other attractive-looking privileges.

Xenophon, *Revenues*, Book 2.1–8 [5th/4th Century BC]

Passage C

The fact that Pericles was rich and that he came from a distinguished family and possessed some exceedingly powerful friends made the fear of ostracism very real to him, and at the beginning he took no part in politics but devoted himself to soldiering, in which he showed great daring and enterprise.

Plutarch, *Pericles* 7 [1st/2nd Century AD]

Passage D

Caesar's killers threw the city into disorder when at last it had a stable government. Democracy has a nice sound to it and conveys the impression of bringing equal rights through equal laws. Monarchy, on the contrary, has an unpleasant sound to it but is a most practical form of government. The reason is that it is easier to find a single excellent man than many of them. If ever there has been a prosperous democracy, it has been at its best for only a short time.

Dio Cassius, *History of Rome*, 44, 2–3 [2nd Century AD]

Passage E

Octavia had two daughters and a son, named Marcellus. Her brother Augustus married his daughter Julia to this boy and adopted him as his son. Then he gave one of Octavia's daughters in marriage to Agrippa, his general. Marcellus died soon after his marriage so Octavia proposed that Agrippa should divorce her own daughter and marry Julia himself. She took her own daughter back into her house and married her to her half-brother while Agrippa married Julia.

Plutarch, *Antony*, 87 [1st Century AD]

Passage F

Children as young as six are being brought to Britain in their hundreds every year to be used as “slave labour” in sweatshops and private homes. The children are transported from all over Africa, Asia and Eastern Europe by ruthless and highly organised gangs. Many are taken with the unwitting consent of their parents, who pay up to £3000, believing the claims that their children are going to a better life—and will be able to send money home. The victims are smuggled into Britain or brought in on false passports by adults posing as relatives. They are put to work immediately, live in appalling conditions and are subjected to abuse.

David Harrison, *The Sunday Telegraph* [4th June 2006]

Questions

Marks

1. Read **Passage A**.

- (a) From this passage and from your wider reading, what do you think the strengths and weaknesses of Athenian democracy were? 4
- (b) Why would Athens take action against states like Mytilene? 2
- (c) Do you think Thucydides is a reliable source? Give reasons for your answer. 2

2. Read **Passage B**.

- (a) What contribution did metics make to the city of Athens? 3
- (b) In what ways were metics disadvantaged? 3

3. Read **Passage C**.

- (a) Why do you think an Athenian such as Pericles would fear ostracism? 3
- (b) Describe the procedures involved in an ostracism. 3

4. Read **Passage D**. Dio Cassius is contrasting democracy with monarchy in relation to Julius Caesar’s assassination in 44 BC.

- (a) Why do you think Julius Caesar was assassinated? 3
- (b) In what ways was the Roman government unstable in the 1st century BC before Julius Caesar brought “stable government”? 4
- (c) Do you think that the Roman Republic can be described as a democracy? 3

5. Read **Passage E**. Plutarch describes how marriages were arranged in Rome.

- (a) What reasons were there for arranged marriages in Rome? 3
- (b) Why do you think Augustus adopted Marcellus as his son? 2
- (c) What does the passage tell you about the position of daughters in ancient Rome? 2

6. Read **Passage F**.

- What in this passage would remind you of slavery in ancient Rome? 3
- (40)

[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

Meanwhile the Thebans were anxious to pay off their score with Athens. They sent to Delphi for advice, and were told by the priestess of the oracle that they would be unable to get their revenge if they tried to act alone: they must, she said, bring the matter forward to be discussed by “the many voices”, and ask their “nearest” to help them. When, therefore, the messenger returned, the Theban magistrates called a general assembly and announced what the oracle had advised. The people, hearing this advice, wondered what could be meant by it.

Herodotus, *The Histories*, 5. 79 [5th Century BC]

Passage B

But it is not only from these proofs that our mother is clearly shown to be the legitimate daughter of Ciron. When our father took her in marriage, he gave a wedding-feast and invited three of his friends as well as his relatives, and he gave a marriage-banquet to the members of his district according to their statutes.

Isaeus, *Speeches*, 8.18 [4th Century BC]

Passage C

Hope is the one good god still left on earth;
the rest forsake us and have gone to live
on Mount Olympus. Gone is the great god Trust
and Wisdom's gone; my friend, the Graces have
abandoned earth. Firm oaths no longer stand,
and no one worships the immortal gods.

Theognis, *Elegies*, 1135–40 [6th Century BC]

Passage D

Amongst the Romans, when dinner had been served and the main course taken away, the custom was for there to be silence while an offering from the meal was taken to the hearth and put on the fire and a boy reported that the gods were favourable.

Servius, *Commentary on Virgil's Aeneid*, 1.730 [4th Century AD]

Passage E

Among the many things, gentlemen of the pontifical college, that our ancestors created and established under divine inspiration, nothing is more renowned than their decision to entrust the worship of the gods and the highest interests of the state to the same men – so that the most eminent and illustrious citizens might ensure the maintenance of religion by the proper administration of the state, and the maintenance of the state by the prudent interpretation of religion.

Cicero, *On his House*, 1.1 [1st Century BC]

Passage F

The idea that prosperity and peace in the state depended on the fulfilment of religious duties to the gods was an ancient one in Rome, and in the Republic the magistrates had taken particular responsibility for maintaining the “pax deorum” (the peace between gods and men). Augustus made a point of stressing his concern for this traditional belief by restoring temples—82 by his own account—and becoming a member of the sacred colleges of pontiffs and augurs. He revived many cults and ancient practices, and in 12BC he became Pontifex Maximus. From this date he was not only the political but also the religious head of state.

D. Brendan Nagle, *The Roman World: Sources and Interpretation* [2005]

Questions

Marks

1. Read **Passage A**.

- (a) From this passage and from your wider reading, explain why people would consult the Delphic oracle. 3
- (b) Describe some of the procedures followed by those consulting the oracle. 3
- (c) Do you think that oracles such as Delphi were important to people in the ancient world? Give reasons to support your answer. 2

2. Read **Passage B**.

- (a) What religious ceremonies would take place in ancient Athens to celebrate a marriage? 4
- (b) Are the ceremonies in modern weddings in any way similar to those in ancient Athens? Give details to support your answer. 2

3. Read **Passage C**.

- (a) Do you think that most Greeks shared the poet Theognis’ view that the Olympian gods were remote from mankind? Give reasons for your answer. 3
- (b) Describe the traditional relationship between Greeks and their gods. 3

4. Read **Passage D**.

- (a) Describe some of the religious practices that would take place on a regular basis in a Roman household. 5
- (b) Do you think such practices were taken seriously? Give reasons to support your answer. 2

5. In **Passage E** the lawyer and politician, Cicero, is speaking to members of the college of priests.

- (a) Explain why it was possible in Rome for “the same men” to be involved in both politics and religion. 2
- (b) Give examples of the religious duties these men would perform. 5
- (c) Do you think Cicero is a reliable source of information? Give reasons for your answer. 2

6. Read **Passage F**.

To what extent was the emperor Augustus successful in his attempts to restore traditional religion in Rome? Give reasons to support your answer. 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. “In Sophocles’ play *Antigone*, Creon put the state before his family. As a result, he destroyed his family.”

Discuss.

2. “The men in the play *Medea* underestimate the power of Medea. This leads to the tragedy of the play.”

To what extent do you agree with this statement?

3. “In the play *Lysistrata*, the women act like men while the men act like women.”

Is this an accurate assessment of the play? Give reasons for your answer.

4. “Male characters in classical drama deserve our sympathy too.”

Discuss this statement with reference to at least **two** plays you have read.

POWER AND FREEDOM

5. “In 5th century Athens the political climate encouraged citizens to participate fully in government.”

To what extent do you agree with this statement? Can the same be said of Britain today?

6. **EITHER**

(a) “In ancient Athens there was little difference between the life of a woman and the life of a slave.”

Discuss.

OR

(b) “In ancient Rome there was little difference between the life of a woman and the life of a slave.”

Discuss.

7. Pericles in Athens and Augustus in Rome were major political figures.

Assess the contribution each made to his society.

8. There were advantages and disadvantages to living in a Roman Province in the 1st century AD.

Discuss.

RELIGION AND BELIEF

- 9.** Describe the ways in which Athene, Dionysus and Demeter were worshipped in Athens.

Assess the importance of these deities to the people of Athens.

10. EITHER

- (a) Although the Greeks were very particular about their rituals for honouring the dead, their beliefs in the Afterlife were vague and uncertain.

Discuss.

OR

- (b) Although the Romans were very particular about their rituals for honouring the dead, their beliefs in the Afterlife were vague and uncertain.

Discuss.

- 11.** As their empire expanded, the Romans turned increasingly to foreign religions.

Explain the appeal of these cults and describe the ways in which the government in Rome dealt with them.

- 12.** “Religion in the ancient world was practical, not spiritual. Its function was to guide people through life’s difficulties. Morality played little part.”

To what extent would you agree with this statement? Can the same be said of religion today?

[END OF QUESTION PAPER]

ACKNOWLEDGEMENTS

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