

X013/301

NATIONAL
QUALIFICATIONS
2007

MONDAY, 28 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

Slaves were generally expected to do work that was more demanding physically; so Pericles once said, after seeing a slave fall out of a tree and break his leg, “Ah, now he is a paidagogus!”

Robin Waterfield, *Athens: a history* [21st Century AD]

Passage B

The sculptor Pheidias placed a snake beside the statue of Athene and a tortoise beside Aphrodite to show that virgins need guarding and that staying at home and keeping silent are right for married women.

Plutarch, *Isis and Osiris*, 381E [1st Century AD]

Passage C

Pericles is talking about the superiority of Athenian democracy.

We Athenians find it possible for the same people to conduct private business and public business as well, and for them to be adequately informed about public affairs whatever occupation they have. For we are unique in regarding the man who takes no part in public affairs not as a man who minds his own business but as one who is useless.

Thucydides, 2.40.2 [5th Century BC]

Passage D

Let the Alps now sink into the earth! For there is nothing beyond those high mountains up to the Atlantic Ocean that Italy needs to fear. But one or two more summer campaigns can bind all of Gaul with eternal chains, either through fear or threat of punishment, or rewards or arms or laws.

Cicero, *On the consular provinces*, xiv.34 [1st Century BC]

Passage E

The poet Horace encourages his readers to praise Augustus.

Let us sing of the new trophies of Augustus, the ice-bound Niphates and the river of the Medes rolling in smaller eddies, now it has been added to the list of places he has conquered.

Horace, *Odes*, 2.9. 19–22 [1st Century BC]

Passage F

Augustus thought it was very important not to let true Roman blood be contaminated by foreign blood and so he was keen not to create new Roman citizens or to allow more than a limited number of slaves to be freed.

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

Questions

Marks

1. Read **Passage A**.

- (a) What examples of physically demanding work do you associate with Athenian slaves? 3
- (b) What skills were needed to become a paidagogus? 3
- (c) How might an owner deal with sick or injured slaves? 2

2. Read **Passage B**.

- (a) Explain why Athenian society treated both girls and married women in the ways shown in Passage B. 3
- (b) In your opinion is such treatment of women acceptable now? 2

3. Read **Passage C**.

- (a) In what ways did Athenian citizens take part in public affairs? 3
- (b) What difficulties might have prevented a citizen from carrying out both his private and his public duties? 2
- (c) What actions might be taken against a “useless” citizen? 2

4. Read **Passage D**.

- (a) Give reasons why Rome went to war against the Gauls and other foreign nations. 3
- (b) Do you think that punishments were more effective than rewards in “binding” other nations to Rome? Give reasons for your answer. 4

5. Read **Passage E**.

- (a) Being praised by poets was one kind of propaganda used by Augustus. What other means of propaganda did he use to win over people at home and abroad? 4
- (b) Do you think Horace is a reliable source on Augustus? Give your reasons. 2

6. Read **Passage F**.

- (a) According to the author, why was Augustus reluctant to free large numbers of slaves? Can you think of other possible reasons for Augustus’ attitude? 3
- (b) Explain how ex-slaves managed to earn a living. 4

(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

Lord Dionysus, let my celebration of this festival, my sacrifice, my honouring of the Rural Dionysia, with all my household, be acceptable in your sight.

Aristophanes, *Acharnians*, 237–240 [5th Century BC]

Passage B

First of all then, show devotion to the gods, not merely by doing sacrifice, but also by keeping your vows; for the former is but evidence of a material prosperity whereas the latter is proof of a noble character. Do honour to the gods at all times; but especially on occasions of public worship, for in this way you will have the reputation both of sacrificing to the gods and of abiding by the laws.

Isocrates, *To Demonicus*, 13 [4th Century BC]

Passage C

Wandering priests and diviners (“manteis”) go to the doors of the wealthy, acting as if they possessed a power given to them by the gods because of their sacrifices and spells. They then persuade the wealthy person they can remedy any injustice which he may have committed with rejoicings and religious celebrations. They claim they do this by persuading the gods to serve them.

Plato, *Republic*, 2.236 b–c [4th Century BC]

Passage D

The Roman attitude to their gods is what makes their constitution superior to all others. Other peoples may criticise superstition but in my opinion it is this very thing that unites the Roman state. Superstition completely dominates the private lives and public occasions of the Roman people. Many nations would find this astonishing.

Polybius, *The Histories*, 6.56, 6–8 [2nd Century BC]

Passage E

After the expulsion of the kings, the Roman people assumed responsibility for the Sibylline oracles and entrusted their care to distinguished citizens. These priests have this responsibility for their lifetime, but are exempt from military service and other duties of a citizen. Public slaves are assigned to them. No one is allowed to inspect the oracles if the priests are not present. In short, the Romans guard no other possession as they guard the Sibylline Books.

Dionysius of Halicarnassus, *Roman Antiquities*, 4.62.5 [1st Century BC]

Passage F

There is an ante-chamber and a bedroom built to face the sun. When I retreat into these rooms, I feel that I am really quite far away from my own house; and I take great pleasure in this—particularly at the Saturnalia, when the rest of the place resounds with merry shouts in the free spirit of the holiday. For in this way I do not interrupt my household’s amusements, nor they my work.

Pliny the Younger, *Letters II*, 17.23–24 [1st Century AD]

Questions

Marks

1. Read **Passage A**.
 - (a) In what ways did the Athenians celebrate the worship of Dionysus? 3
 - (b) Do you think Dionysus was an important god?
Give reasons for your answer. 2
2. Read **Passage B**.
 - (a) Apart from sacrifice, in what other ways did the Greeks “show devotion to the gods”? 3
 - (b) Why do you think it was important to do this publicly? 2
3. Read **Passage C**.
 - (a) What services did these priests (“manteis”) offer to people in ancient Athens? 3
 - (b) Give examples of other types of priests found in Athens and explain their role in the community. 4
 - (c) In what ways are priests in ancient Athens different from priests and ministers of religion today? 3
4. Read **Passage D**. Polybius, a Greek historian, is writing about the Roman constitution.
 - (a) Do you think Polybius is correct in his view that the Romans were extremely superstitious in
 - (i) their “private lives”, and
 - (ii) on “public occasions”?Give reasons for your answer. 6
 - (b) Do you think Polybius is a reliable source of information? 2
5. Read **Passage E**.
 - (a) In what circumstances did the Romans consult the Sibylline Books? 3
 - (b) What advice might they be given? 2
 - (c) Do you agree with the writer that these books were of great importance to the Roman people?
Give reasons for your answer. 2
6. Read **Passage F**.
 - (a) In what ways would the members of Pliny’s household have celebrated the Saturnalia? 3
 - (b) Why do you think Pliny preferred to stay away from these “amusements”? 2

(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. “Those in power can be challenged but there is always a price to be paid.”
To what extent does this apply to Creon and Antigone in Sophocles’ play?
2. “In Euripides’ play, the character of Medea inspires both sympathy and terror in the audience.”
Discuss.
3. “We can’t live with you, we can’t live without you.”
(Chorus of old men, *Lysistrata*)
In what ways does the women’s behaviour in the play *Lysistrata* support this view?
4. “Conflict is at the heart of Greek drama.”
How true is this of any **two** plays you have read?

POWER AND FREEDOM

5. “Athens, as head of the Delian League, threatened the freedom and prosperity of other Greek cities.”
To what extent do you agree?
6. **EITHER**
 - (a) “The duties of women in Athens were less important than those of men.”
Do you think this is an accurate view about women in ancient Athens?
Can the same be said about women’s duties today?**OR**
 - (b) “The duties of women in Rome were less important than those of men.”
Do you think this is an accurate view about women in ancient Rome?
Can the same be said about women’s duties today?
7. In your opinion was it easier to achieve political success in Athens or Rome?
8. Why did Augustus succeed as ruler of Rome when Julius Caesar failed?

RELIGION AND BELIEF

9. Explain why people in ancient Athens were attracted to mystery religions, such as those at Eleusis.

10. EITHER

(a) Every man, woman and child in an Athenian household had a part to play in its religious life.

Discuss.

OR

(b) Every man, woman and child in a Roman household had a part to play in its religious life.

Discuss.

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

12. "In the ancient world, belief in the gods was based mainly on fear."

Do you think this is an accurate assessment of religion in Greece and Rome? Is the same true of religion today?

[END OF QUESTION PAPER]

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