

[C013/SQP008]

Higher
Classical
Studies

Time: 1 hour 30 minutes

NATIONAL
QUALIFICATIONS

Paper I
Specimen Question Paper

Answer **three** questions.

Answer **one** question from Section A and **two** from **either** Section B **or** Section C.

Each question is allocated 20 marks.

SECTION A—CLASSICAL DRAMA

1. In what ways does *Lysistrata* reflect the daily lives of women and the tension between male and female in ancient Greece?
2. “Creon is not a tyrant, but really a moral power; Creon is not in the wrong, but maintains that the law of the state, the authority of the government, is to be held in respect, and that punishment follows breaking the law.”

With reference to *Antigone*, discuss the arguments for and against this statement.

3. “Surely of all creatures that have life and will, we women
Are the most wretched.”
To what extent do you think Medea was painting an accurate picture of life for women in ancient Greece? Did Medea have other causes for complaint?
4. Choose one of the plays which you have read and discuss the relevance to the present day of the conflict between the main characters.

SECTION B—POWER AND FREEDOM

5. Give a description of the work of slaves and their treatment in ancient Greece. What was the Greek attitude towards slaves?
6. What, in your opinion, were the advantages and disadvantages of living in a province which had become part of the Roman Empire?
7. **EITHER**
(a) Discuss the duties, privileges and laws of citizenship in ancient Athens. Compare these with the duties, privileges and laws of citizenship in Britain today.
OR
(b) Discuss the duties, privileges and laws of citizenship in ancient Rome (including the Roman Empire). Compare these with the duties, privileges and laws of citizenship in Britain today.
8. In your opinion, how easy or difficult was it for an individual to become powerful in the ancient world? Compare Athens and Rome in this respect.

SECTION C—RELIGION AND BELIEF

9. What were the main similarities and differences between Greek and Roman state religion?
10. Select any one mystery religion from the periods you have studied. Assess its attractions for its followers and say why you think it finally died out.
11. How did religion and religious practices answer people’s questions about fear of death and respect for the dead in Greek and Roman times?
12. How important was superstition to the religions of Greece and Rome? Compare its importance with superstition in any modern world religions.

[END OF QUESTION PAPER]

[C013/SQP008]

Higher
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Paper I
Specimen Marking Instructions

NATIONAL
QUALIFICATIONS

Higher Classical Studies - Paper I

Specimen Marking Instructions

Marking Method

- 1 Marking will be positive.
- 2 An essay will be read with a view to gaining an initial impression.
- 3 An Initial Mark Band (see page 3), which will reflect the initial impression, will be written in the inner right hand margin of the answer book.
- 4 The essay will be read again and all points relevantly made in accordance with the Content Check (see page 5 et seq) and the marker's professional judgement will be ticked.
- 5 The ticks will be added up and the total written in the inner right hand margin of the answer book.
- 6 Taking into account the Initial Mark Band and the total number of ticks, the marker will consider the essay from the point of view of the General Criteria (see page 4) and award a mark out of 20; this mark will be written **in the outer right hand margin of the answer book.**

Initial Mark Bands

The following descriptions provide guidance on the features of essays categorised as Bands C, B and A respectively. Clearly, many essays will exhibit some, though not all, of the features listed in any one category; others will be stronger in one area than in another. These characteristics do, however, provide a general indication of aspects to be expected in an essay at a particular marks band.

Band C : 10 - 11 marks

A reasonable quantity of evidence relevant to the issue will have been presented.

There will be basic analysis of the issue.

There will be a conclusion, although not particularly well structured.

Band B : 12 - 14 marks

There will be a more substantial body of relevant evidence.

There will be some coherence to the argument, making positive use of the evidence presented to illustrate and develop appropriate points.

A well-structured conclusion will have been drawn, supported by some reference to the evidence.

Band A : 15 - 20 marks

There will be a considerable body of evidence, selected appropriately and used to illustrate and develop the analysis.

The line of argument will be well developed, clear and coherent throughout the essay.

There will often be awareness of possible alternative interpretations of the issue.

There will be a fluent presentation of the conclusion, arising in a logical manner from the argument.

In marking essays the full range of marks is available to be awarded. Marking reflects what it is reasonable to expect at this level, and quality is rewarded accordingly. Full marks are not reserved for the "perfect" answer.

General Criteria

Candidates will not be rewarded solely, or even mainly, according to the quantity of knowledge conveyed. Markers will consider the extent to which the candidate:

- a gives an answer which is relevant to the question and is explicitly related to the terms of the question;
- b argues a case, when requested to do so;
- c is able to make the various distinctions required by the question;
- d responds to all the elements of the question;
- e where required, explains, analyses, discusses and assesses rather than simply describes or narrates;
- f answers with clarity and fluency, and in language appropriate to Higher level.

Content Check

The list of possible points given for each question is by no means prescriptive or exhaustive and may be supplemented by expansions of points or other valid information given by candidates from their wider reading and according to the breadth and depth of their knowledge. The marker is asked to exercise sound professional judgement in the acceptance or rejection of points.

1 Skills assessed

Knowledge and Understanding

- communicating knowledge of the work studied
- showing understanding of the work studied

Evaluating

- evaluating aspects of ancient Greek civilisation
- making reasoned statements of personal response in respect of the work studied

Valid points

Daily lives - there is an arguably close reflection of reality in the depiction and treatment of women (eg spinning, carrying water, attending religious services, marriage)

Tension - women cannot control their own behaviour

women are basically weak

women need a Lysistrata to control them

women are credulous

women will believe anything (eg oracles)

it is insolent for women to claim that their ideas are better than men's

if women are not subservient to men, they will become dominant

women are the enemies of democracy

women have always been excluded from political discussion

according to the male chorus, the capture of the Acropolis was "anti-democratic"

other reasonable points based on the text

2 Skills assessed

Knowledge and Understanding

- communicating knowledge of the work studied
- showing understanding of the work studied

Evaluating

- making reasoned statements of personal response in respect of the work studied

Valid points

- For
- discussion of Antigone's first major speech
- although Antigone says that Creon has made the decree "against her", it is clearly a general decree to ensure the safety of the state
- discussion of Creon's first speech
- Creon is "the city"; he makes laws to protect it
- at this stage Creon recognises that it is proper to ask for advice
- even a king must have approval for his decisions
- cf. Pericles' funeral speech
- it is arguable that Antigone personalises the conflict by interpreting Creon's decree as being against her alone
- but Creon seems genuinely shocked when news is brought of the burial of the body
- his argument with Antigone can be taken as the argument of one who genuinely believes that the law must be upheld
- Against
- is Creon really making laws for the state or for himself?
- he is afraid of secret opposition
- his excessive anger with the sentry smacks of tyrannical behaviour
- in confrontation with Antigone, Creon shows himself to be completely intransigent and behaves and speaks like a tyrant
- when Haemon makes the reasonable suggestion that Creon may have miscalculated the mood of the people regarding Antigone's action, Creon falls into a rage
- Creon will not listen to Teiresias
- the end of the play suggests that Creon's "hamartia" is the main theme
- he is brought to ruin and surrounded by the bodies of Antigone, Haemon and Eurydice

3 Skills assessed

Knowledge and Understanding

- communicating knowledge of the work studied
- showing understanding of the work studied

Evaluating

- evaluating aspects of ancient Greek civilisation
- making reasoned statements of personal response in respect of the work studied

Valid points

women had no say in the choice of husband

payment of dowry

husband "owns" his wife

husband can be good or bad

women had no means of escape if miserable (ie no divorce)

women had no political rights

men could go out for entertainment; women could not, except for religious purposes

men could have other women (eg hetairai, prostitutes)

Medea's problems -

she was "a foreign woman"

she was lonely, isolated

laws and customs were alien to her

she had no friends, blood relatives

Jason no longer wanted her

he was taking a new wife

Medea and sons were to be exiled

4 Skills assessed if "Antigone" is chosen

Knowledge and Understanding

- communicating knowledge of the work studied
- showing understanding of the work studied

Evaluating

- evaluating aspects of ancient Greek civilisation, with comparisons with modern society
- making reasoned statements of personal response in respect of the work studied

Valid points

- "Antigone"
- play can be viewed as conflict between
 - * individual and state (Antigone and Creon)
 - * kinship bonds and loyalty to the ruler
 - * the laws of the land and divine justice
 - * old male against young female

Antigone opposes Creon's edict against burying her brother

Antigone invokes an older value-system (the laws of the gods) against political expediency (showing no mercy to a traitor)

Antigone is a young woman opposing a male establishment figure

examples from the text

- Modern relevance
- comparison of above points with modern examples of
 - * conflict between individual conscience and a political system
 - * gender conflict
 - * traditional values in family-life, politics, education, etc as opposed to a more liberal or amoral or behaviourist approach

4 Skills assessed if "Medea" is chosen

Knowledge and Understanding

- communicating knowledge of the work studied
- showing understanding of the work studied

Evaluating

- evaluating aspects of ancient Greek civilisation, with comparisons with modern society

Valid Points

- "Medea" - gender conflict
- differences in cultures
- tradition and change
- conflict between Medea and Jason
- Medea's loneliness in strange country, feeling of isolation
- Medea's actions and words are very different from those of 5th century Athenian women
- Medea unwilling to accept her lot; wants revenge
- Modern relevance - gender conflict
- loneliness and isolation felt by people living in alien culture
- modern women do not accept the roles of men without question; women have more say, more control over their destiny

4 Skills assessed if "Lysistrata" is chosen

Knowledge and Understanding

- communicating knowledge of the work studied
- showing understanding of the work studied

Evaluating

- evaluating aspects of ancient Greek civilisation, with comparisons with modern society
- making reasoned statements of personal response in respect of the work studied

Valid points

- "Lysistrata"
- play can be viewed as conflict between
 - * the individual and authority
 - * male and female
 - * tradition and change
 - * nationalism and internationalism
 - * contrary notions of the role of women

the women's seizure of the Acropolis can be seen as anti-democratic

people who understand domestic matters should be able to manage the state well

it is insolent for women to claim their ideas are better than men's

if women are not subordinate to men, they will become dominant

- Modern relevance
- comparison of above points with modern examples, eg:
 - * women's action can be seen as a threat to vested interests
 - * women are a very small percentage of senior management in Britain
 - * modern alternative arrangements for partnership between men and women still vastly overshadowed by monogamy or at least serial monogamy

5 Skills assessed

Knowledge and Understanding

- communicating knowledge of the work studied
- showing understanding of the work studied

Valid points

- Work
- (i) private slaves
 - female slaves worked inside the house
 - some female slaves were dancers, entertainers, prostitutes, etc
 - male slaves worked outside the house
 - some male slaves were tutors, secretaries, etc
 - (ii) public slaves
 - they could be fellow-workers with free men or they could work independently
 - they were generally employed in crafts, trade, mining or agriculture
 - they could be public officials (eg police force)
- Treatment
- (i) good
 - they were regarded as full members of the household
 - they were indistinguishable from free men in appearance
 - they received basically good treatment

5 (contd)

(ii) bad

- the conditions in the mines were bad
- it was hard to get freedom
- they had no legal rights
- they had no possessions
- they were tortured to extract information, etc

Attitude

- there was a general belief that there was some need for slave-labour to supplement the work of free men, in order that democracy could run successfully

Aristotle: "inferior individuals"

6 Skills assessed

Evaluating

- evaluating aspects of ancient Roman civilisation
- making reasoned statements of personal response in respect of the work studied

Valid points

Advantages - Pax Romana

no fear of war

no defensive walls, etc

justice fairly administered

provincials could rise to positions of power

"civilised life": eg roads, buildings, water, baths, drainage

general rise in standards of living, etc

"sense of belonging", eg imperial cult

Disadvantages - loss of liberty (eg Gauls, Germans, Caledonians all struggled to keep it)

need to obey imperial cult (anathema to Jews, Christians)

taxation (eg property tax, "poll tax", death duty)

taxation often extortionate

taxation often diverted to schemes in Rome (eg Colosseum)

Romans tended to preserve a society in which rich benefited

some evidence of harsh treatment by Romans

7

(a)
Skills assessed

Evaluating

- evaluating aspects of ancient Greek civilisation, with comparisons with modern society
- making reasoned statements of personal response in respect of the work studied

Valid points

- | | |
|--|---|
| Athens (laws) | - males only

member of deme

both parents must be Athenians (legal marriage) |
| Athens (duties and privileges) | - no direct taxation, but "liturgies"

right to own land

protection of law

political rights (mass assembly)

military service

pay for public office (inc juries, etc) |
| Modern Britain (laws) | - basic rights of all men and women born in Britain to be citizens

legislation affecting immigration restricting access to and therefore citizenship of Britain

reference to qualifications for citizenship (eg born in Britain, lived for 5 years in Britain, etc) |
| Modern Britain (duties and privileges) | - rights under the law (cf Athens)

freedom to live where one chooses

freedom of speech (cf Athens)

right to own property

right to vote, hold office, etc (cf Athens)

minimum standard of economic welfare (sickness benefit, social security, etc - "welfare state") |

7

(b)
Skills assessed

Evaluating

- evaluating aspects of ancient Roman civilisation, with comparisons with modern society
- making reasoned statements of personal response in respect of the work studied

Valid points

Rome
(including Roman Empire)
(laws)

- males only
- parents must be freeborn Roman citizens
- open to ex-slaves (freedmen)
- under Empire, extended to municipia, Latin cities, colonies, etc
- auxiliary soldiers, special individuals recognised by Emperor, etc

Rome
(including Roman Empire)
(duties and privileges)

- protected under the law
- state benefits (corn, "bread and circuses", etc)

Modern Britain (laws)

- basic rights of all men and women born in Britain to be citizens
- legislation affecting immigration restricting access to and therefore citizenship of Britain
- reference to qualifications for citizenship (eg born in Britain, lived for 5 years in Britain, etc)

Modern Britain
(duties and privileges)

- rights under the law (cf Rome)
- freedom to live where one chooses
- freedom of speech (cf Rome)
- right to own property
- right to vote, hold office, etc (cf Rome)
- minimum standard of economic welfare (sickness benefit, social security, etc - "welfare state")

8 Skills assessed

Evaluating

- evaluating aspects of ancient Greek and Roman civilisation, with comparisons between the two ancient societies
- making reasoned statements of personal response in respect of the work studied

Valid Points

- | | |
|----------------------|---|
| Athens (general) | - general description of democratic system: polis, Boule, assembly, voting, choice of officials by lot, etc |
| Athens (individuals) | - <i>i Pericles</i>
character
generalship
shaping of Athenian democracy
promotion of Athenian empire
leadership in war |
| | - <i>ii Cleon</i>
similar points about manipulation of assembly, generalship, etc |
| | - <i>iii Alcibiades</i>
wealth
generalship
etc |
| | - <i>iv Other prominent political figures</i>
appropriate points |
| Rome | - under Republic there was aristocratic bias
"magistrates" ruled Rome, came from upper class
voted in by preponderance of rich men
rare to break into "magic circle" (cf Cicero, Marius, etc)
tribunes could intervene
their leaders could also become powerful individuals
senate elected for life
generals were new class of élite (Caesar, Pompey, etc)
Emperors gathered followers
Emperors distributed favours
hereditary succession of Emperors
rise of freedmen |

9 Skills assessed

Knowledge and Understanding

- communicating knowledge of the work studied
- showing understanding of the work studied

Valid points

Similarities - worship of the Pantheon

Delphic Oracle

complete absence of a ruling priest-caste

priests were public officials

priests were selected by lot and usually only for a year

males dominated (with a few exceptions, eg Vestal Virgins)

temples with "cellae" for statue of god and altar outside for sacrifices

treasure-houses for offerings to the gods

libations, sacrifices and hecatombs

Thesmophoria has some likeness to Bona Dea (fertility festivals, exclusive to women)

Anthesteria and Apatouria have similarities to Lemuria and Parentalia

Differences - Roman deities originally "faceless"; anthropomorphism came from Greece

Hestia not as important as Vesta

Juno important in Rome

dramatic and athletic festivals in Greece but not in Rome (eg Olympics, Pythian Games, Festival of Dionysus)

augurs and haruspices in Rome; hieris, oracle-mongers and soothsayers in Greece

triumphs and ovations in Rome, nothing equivalent in Greece

Panathenaia as a focus for loyalty to Athens not quite like anything in Rome

10 Skills assessed

Evaluating

- evaluating aspects of ancient Greek and Roman civilisation
- making reasoned statements of personal response in respect of the work studied

Examples: Eleusinian Mysteries, Mithraism, Isis Worship, Bacchanalia, Cybele, etc

Valid points

Attractions

- attractions of hope of afterlife
- a significant role for women and slaves
- communality (eg eating and drinking together)
- attractive or colourful mythologies
- syncretism (eg Isis equated with Demeter)
- freeing of those in bondage
- reverence for the source of law-giving and of an ethical code
- exclusivity of rites
- appropriateness of rites for adherents (eg Mithras' appeal to soldiers)
- dramatic "epiphanies" of god(s) during the ceremonies
- colourful dress
- interesting initiation rites

Reasons for dying out

- Mithraism was always small-scale and esoteric in spite of its noble ethic of truth-seeking by ordeals and trials
- some of the cults had elements of masochism (even castration in the case of Cybele) and could be seen as fanatical
- the ceremonies and epiphanies lent themselves to mockery
- few of the cults had real ethical content and there was no zeal to convert others
- there was a discernible trend towards monotheism, eg in Egyptian mystery religion, with gods and goddesses being "combined" (eg Zeus, Serapis, Mithras)
- Christianity was a formidable competitor because of its combination of strong ethical code, promise of afterlife and the complex notion of Christ as the ultimate sacrifice

11 Skills assessed

Evaluating

- evaluating aspects of ancient Greek and Roman civilisation
- making reasoned statements of personal response in respect of the work studied

Valid points

- Greece
- Apatouria made provision for the dead, though it was an initiation rite for the living
- dead treated as family members still and offered a drink
- third day of the Anthesteria was the Khutrai: vegetables boiled in pots for the dead
- there was fear here, as the spirits roaming about were adjured to "get out!" at the end of the day
- the Hyacinthia also involved sacrifices to the dead
- offerings made at graves of family members might mitigate people's fears of being forgotten after death
- religious festivals often used statuary as an evocation of the glorious dead, eg Panathenaic Frieze
- Rome
- respect for the dead was exemplified in the practice of keeping busts of the ancestors in the atria of noble houses
- these were brought out in procession every time a member of the family died
- the fear of death was displayed in aspects of the Lemuria; again the spirits were asked to leave the living alone
- the Ludi Saeculares involved honouring the gods of the dead
- General
- family graves were frequent recipients of offerings as spaces for food receptacles and pipes for infusion of wine show
- the fears and hopes of ordinary people were, on the whole, not addressed in relation to death
- there was no widespread expectation of reward and punishment
- cf Roman and Greek sentiments:
- Roman epitaph: "I was not, I am not, I care not"
- Homer, *Iliad XI*, Achilles: "I would rather be a slave ... etc"

12 Skills assessed

Evaluating

- evaluating aspects of ancient Greek and Roman civilisation, with comparisons with modern society
- making reasoned statements of personal response in respect of the work studied

Valid points

Greece and Rome

- many forms of divination: birds, entrails, rain, lightning, oracles, Sibylline Books, sneezing, augurs, haruspices

there was a vast array of gods for different aspects of the same phenomenon (eg Janus Patulcius, Janus Clusivius)

the practice of "instauratio" for rites which were not followed word-for-word

some detail about the desiderata for a sacrifice (eg "willing" beast)

votive or "ex voto" offerings by those who were ill or were about to embark on a dangerous undertaking (eg models of arms and legs in the Temple of Asklepios, sailor's oars (or even boats) in the Temple of Neptune)

libations by those about to go to war

rites concerning birth, marriage and death in Greece and Rome: name-giving, amulets, bullae, carrying of bride over threshold, calling on dead person three times, etc

Herms and Lares and Penates; statues and offerings in their honour as protectors of the household

gods protecting the land were revered with much superstition (eg refraining from work, sexual activity, making noise)

Modern world religions : any modern religion's superstitions for comparison (eg birth, marriage and death customs)

[END OF MARKING INSTRUCTIONS]

[C013/SQP008]

Higher
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Studies

Time: 1 hour 30 minutes

NATIONAL
QUALIFICATIONS

Paper II
Specimen Question Paper

Answer **either** Section 1 **or** Section 2.

40 marks are allocated to this paper.

EITHER

SECTION 1—POWER AND FREEDOM

Read the following passages carefully, and answer ALL the questions at the end of the section.

Passage A

“They don’t provide a single horse, ship or hoplite. All they give is money, and this doesn’t belong to the people who give it. It belongs to those who receive it—provided they supply the things they’ve been paid for. If the city has been fully equipped with everything she needs for the war, then it’s only right that any extra funds should be used for projects which will bring her eternal glory when they are completed. There will be all sorts of enterprises, with many different requirements. People will be inspired to use their skills, and employment will be found for all. The city will provide the wages. She can decorate and support herself out of her own resources.”

Plutarch, *Pericles*, 12–13 [early 2nd century AD]

Passage B

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 V, 92–95 [late 5th century BC]

Passage C

“And what do you see that I can do to help in the enhancement of our home?” she asked.

“Well,” said I, “try to do as well as possible what the gods made you able to do and the law allows.”

Xenophon, *Oeconomicus*, 7.14–16 [5th century BC]

Passage D

Tertia Aemilia was the wife of Scipio Africanus. She was kind and tolerant: she knew her husband was having an affair with a slave girl but completely ignored it. She did not even bear a grudge towards the slave girl because she set her free after Scipio died and gave her permission to marry one of her own freedmen.

Valerius Maximus, *Histories*, 6, 7, 1 [1st century AD]

Passage E

The rising of the gladiators which is usually called the Revolt of Spartacus began in Capua at a school for gladiators. The majority were Gauls and Thracians. Their owner was cruel and kept them locked up until the time came for them to fight. Seventy-eight managed to escape . . .

They elected three leaders, Spartacus being the chief. He was a Thracian who had great physical strength. He was not what you would expect a gladiator to be: he was intelligent and cultured, more like a Greek than a Thracian . . .

First they successfully defeated those who came out against them from Capua. During this fight they managed to get hold of proper weapons which they were happy to exchange for their own gladiatorial equipment which they threw away . . .

The second force sent against them was led by the praetor Varinus . . . Spartacus defeated him and captured his lictors.

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

Passage F

Because slavery has been (in name at least) abolished in the modern world and because we are accustomed to free labour (however badly the poorer members of our society may suffer), it is easy to criticise the ancient Greeks as a society based on slave labour. Two obvious points must be made at the outset. No ancient society did without slaves, and therefore it is unhistorical to taunt the Athenians with having slaves. Secondly, the Athenians treated their slaves better than any other ancient society.

T.B.L. Webster, *Life in Classical Athens*, page 43 [20th century AD]

Passage G

Augustus placed heavier penalties on unmarried men and on women without husbands. On the other hand, he offered rewards for marriage and for having children. And since there were, among the upper class, far more males than females, he allowed all upper-class men who wished, except senators, to marry freedwomen, and he ordered their children to be considered legitimate.

Dio Cassius, *Roman History*, 54.16.1–2

Questions

Marks

1. In **Passage A**, Pericles is justifying his use of the allies' money. For what purpose was this money given by the allies? For what additional purpose did Pericles use it? Do you agree with his justification for this? 6

 2. **Passage B** gives us additional information about how the Athenians controlled their empire. What information does it give? 2

 3. How reliable do you think each of the **Passages A** and **B** is as a source of information about the Athenian empire? 2

 4. In **Passage C**, Isomachus is giving advice to his 14-year-old wife. What do you think he means by this advice?
Would this be appropriate advice for a young wife in ancient Athens? 4

 5. **Passage D** is about an aristocratic woman whose famous husband had a love affair with a slave-girl.
 - (a) Using your knowledge of Roman marriage and society, suggest some explanations for Aemilia's reactions to both her husband and the slave-girl. 3
 - (b) What possible economic benefit was there to the family if the master had affairs with slaves? 1
 - (c) What attitude does the author Valerius seem to adopt to Aemilia's way of dealing with her husband's affair and why? 2

 6. Read **Passage E**.
 - (a) Why is it not surprising that gladiators had started the revolt? 2
 - (b) Do you detect any bias in the author's statements about Spartacus? 2
 - (c) Suggest reasons why the victorious Roman general crucified 6,000 surviving gladiators along the Via Appia. 2

 7. **Passage F** warns us against being too critical of the Athenians, bearing in mind their place in history.
How convincing do you find each of the points underlined in **Passage F**? 4

 8. Read **Passage G**.
 - (a) Why did Augustus feel it necessary to take the steps mentioned in the passage? 2
 - (b) What were these "heavier penalties"? 4
 - (c) In what other ways did Augustus try to improve society at the time? 4
- (40)**

OR

SECTION 2—RELIGION AND BELIEF

Read the following passages carefully, and answer ALL the questions at the end of the section.

Passage A

Hector was breathing with difficulty and spitting blood. He was not yet fully conscious; and small wonder, for the man who had hit him was by no means the feeblest in the Greek ranks. The Father of men and gods was filled with compassion at the sight of him. He turned on Hera with a black look and his voice was terrible as he called her to account. "Hera," he said, "you are impossible: I am sure this is your doing. It is through your evil tricks that Prince Hector has been stopped from fighting and his people have been routed. I have half a mind to strike you with my bolt and to see that you are the first to enjoy the results of your own nasty schemes. Have you forgotten the time when I strung you aloft with a couple of anvils hanging from your feet and your hands lashed together with a golden chain you could not break? There you dangled, up in the air and in among the clouds; and the gods on high Olympus, though they rallied round you in their indignation, found it impossible to set you free. For I seized anyone I caught in the attempt; I hurled him from my threshold, and when he reached the ground he was too weak to stir."

Homer, *Iliad* XV, 9–24 [c. 8th century BC]

Passage B

Archippe dedicated a dotted sleeved tunic in a chest in the year in which Callimachus was archon. Callipe dedicated a short embroidered tunic with letters woven into it and Philumene a tunic of silk in the year in which Theophilus was archon . . . Phile dedicated a girdle and Pheidylla a white cloak in a chest.

IGII 1514 [4th century BC]

Passage C

. . . a gold ornament on a gold chain weighing two drachmas dedicated to Artemis Brauronia by Callion . . . a silver bowl dedicated by Aristola . . . a gold ring which Dorcas who lives in Piraeus dedicated to Artemis Brauronia . . .

IGII 1400 [4th century BC]

Passage D

Roman, you may be innocent of guilt,
Yet you shall pay for each ancestral crime,
Until our mouldering temples are rebuilt
And the gods' statues cleansed of smoke and grime.

Only as servant of the gods in heaven
Can you rule earth. The seed of action is
Theirs, and the fruit. Slighted, have they not given
Suffering Italy multiple miseries?

This age has proved fertile in evil. First
It stained the marriage vow, and then the home,
And thence pure blood; and from this fouled source burst
The river of ruin that has flooded Rome.

Watch the grown girl. She revels in being taught
Dances from Asia Minor; she perfects
The arts of provocation; her one thought
From top to tingling toe is lawless sex.

Horace, *Odes III*, 6:1–8, 17–24 [late 1st century BC]

Passage E

But no human assistance, no grants by the Emperor, no offerings to the gods could stop a report which led people to believe the fire was started on orders. To kill off the rumour Nero found people to blame and thought up weird punishments for those people, hated for their crimes, who are commonly called “Christians”. The originator of this title, Christ, was executed under Tiberius by the procurator Pontius Pilate. This deadly superstition had been halted for the time being but broke out again not just in Judaea, the point of origin of this ill, but also in Rome—where everything vile and disgusting from any source collects and has its devotees. So first of all those who admitted to it were arrested, then on their information a vast number were convicted—not so much on the charge of arson as out of their hatred of the human race.

Tacitus, *Annals*, 15.44 [late 1st century AD]

Questions

Marks

1. In **Passage A**, Zeus has just emerged from making love with Hera to observe the battle in front of Troy. Use this scene and your other knowledge to explain why it was difficult to base moral conduct on the behaviour of the gods. 10

 2. **Passages B** and **C** describe offerings made by women to the gods after the birth of their children.
 - (a) In what other ways did women in ancient Greece ensure the safety of their new-born babies? 3
 - (b) Describe some of the other rituals performed throughout childhood to ensure the protection of the gods. 7

 3. Horace (**Passage D**) was a poet favoured by the emperor Augustus.
 - (a) What are the poet’s views about religion and morality as shown in the extract? 4
 - (b) How far were these views mirrored in Augustus’ programme of reforms? 6

 4. In **Passage E**, Tacitus describes how Nero made scapegoats of the Christians for the Fire of Rome.
 - (a) What is Tacitus’ attitude to the Christians? 2
 - (b) What was it about the Christians’ beliefs and practices that could make a Roman feel this way? 8
- (40)**

[END OF QUESTION PAPER]

[C013/SQP008]

Higher
Classical
Studies
Paper II
Specimen Marking Instructions

NATIONAL
QUALIFICATIONS

Higher Classical Studies - Paper II

Specimen Marking Instructions

Content Check

The list of possible points given for each question is by no means prescriptive or exhaustive and may be supplemented by expansions of points or other valid information given by candidates from their wider reading and according to the breadth and depth of their knowledge. The marker is asked to exercise sound professional judgement in the acceptance or rejection of points.

Section 1

1 Skills assessed

- Practical Analysis - identifying issues in sources
- commenting on viewpoint and bias in sources, making judgements and stating conclusions

- Valid points**
- money was given by the allies to provide ships for defence against possible Persian attack
 - it was used additionally by Pericles for projects like the Parthenon and beautification of the city
 - any reasonable points for or against Pericles
 - eg against dishonest use of money
 - for * perhaps justifiable if the original purpose was met
 - * it gave allies a city to look up to
 - * Athens had to be restored after Persian war

2 Skills assessed

- Practical Analysis - comprehending, interpreting and comparing sources
- identifying issues in sources

- Valid points**
- Passage B indicates that Athens did not allow people to be neutral
 - people had to join the Athenian empire or be regarded as enemies

3 Skills assessed

- Practical Analysis
- assessing the value and reliability of sources
 - commenting on viewpoint and bias in sources, making judgements and stating conclusions

Valid points

- we must treat both passages with caution
- Passage A is a reported speech
- there must be doubts as to whether the words are accurate
- there were no reporting facilities in ancient times
- Passage B is a direct dialogue between representatives of two peoples
- how was it known what was actually said?
- is there a deliberate attempt at dramatisation?

4 Skills assessed

- Practical Analysis
- comprehending/interpreting sources
 - identifying issues in sources

Valid points

- mother of children
- obedient wife
- chaste, loyal, accepting
- appropriate advice
(typical of family life in ancient Athens)

5 Skills assessed

- Practical Analysis - comprehending/interpreting and comparing sources
- identifying issues in sources

- Valid points**
- i she ignored his affair
 - ii did not show a grudge towards the slave-girl but set her free and allowed her to marry one of her own freedmen.

(a) To explain her reactions: (i) to girl: did not blame the girl but rather her husband who was doing something common; married her off to get her (? and child) out of house and to one of her own freedmen because it kept it in the family in every respect, perhaps giving the impression that the freedman was the father; because a freed slave could expect some provision to be made for her future; she simply was kind and sympathised with the slave-girl's situation: she could hardly refuse sex to her demanding master.

(ii) to husband: took no action because there was nothing she could do - initiating divorce was a man's prerogative; the marriage would be an arranged one and even her family might not sympathise, never mind support her in taking any action against her husband.

(b) economic benefit: producing one's own slave was cheaper than buying one in the market and a *verna* was valued more than a bought slave.

(c) author calls her *kind, tolerant*, showing his approval for the way she acted. Being a male himself, he presumably would appreciate the same treatment if his wife caught him in a similar situation; he reflected the values of a male-centred society where the arranged marriage was the norm: one had a wife to give one legitimate issue, but a mistress for fun.

6 Skills assessed

- Practical Analysis - assessing the value and reliability of sources
- commenting on viewpoint and bias in sources, making judgements and stating conclusions

Valid points

(a) Slaves ran away because their owner was cruel and kept them locked up; also because most would die an early death in arena if they stayed.

No surprise gladiators started revolt because of last point above and because they were trained fighting men.

(b) Author admired Spartacus because he was strong, intelligent and cultured. Bias shown when he says he would not expect gladiator to be intelligent or cultured; racial bias shown when he associates these virtues not with a Thracian like Spartacus but with a Greek, as he himself was.

(c) crucifixion: apart from being near, it was the busiest road in the Empire and all who passed along it would see and tell. This would deter other slaves and be a feather in the cap of Crassus who had successfully put down a revolt which others had failed to do.

7 Skills assessed

- Practical Analysis - assessing the value and reliability of sources
- commenting on viewpoint and bias in sources, making judgements and stating conclusions

Valid points

- a** slavery abolished: correct to add *nominally* because slavery continues to exist, especially in Arabia and the East; also cases nearer home such as Filipino maids to some Arab households in London; statement true, especially for Western countries.
- b** unhistorical: valid up to a point: because everyone else did it in those days it is wrong to condemn the Athenians using moral values in force today in Britain. However, his argument would be truly valid only if he said it was wrong to single out the Athenians. As it is, he is saying that moral values have no place in history which must be wrong (cf all Germans hated Jews so why blame Hitler?).
- c** Athenians treated slaves better than any other ancient society: candidate will probably compare with Rome and agree.

8 Skills assessed

- Practical Analysis - comprehending, interpreting and comparing sources
- identifying issues in sources

Valid points

- (a) reasons - breakdown of family values
- threatened stability of society
- people did not want to marry and produce children
- too much adultery - loose living
- (b) penalties - Julian Law: bachelors forbidden to receive inheritances
- allowed women to be exempt from marriage for one year after husband's death, six months after divorce
- Papia-Poppaeian Law: two years after husband's death, 18 months after divorce
- (c) improvements - back to Roman traditional values
- wearing of toga
- women to make own clothes, even his family
- better image in his family
- laws to encourage marriage
- reforms of criminal code

Section 2

1 Skills assessed

- Practical Analysis - comprehending, interpreting and comparing sources
- identifying issues in sources

- Valid points**
- Zeus has apparently been diverted from the war by Hera
 - Hera is a female, using human charms to get her own way
 - there is reference to most "ungodly" quarrelling in the passage
 - Zeus has subjected Hera to undignified (and amusing?) punishment
 - there is humorous effect also in Zeus' treatment of the other gods by throwing them out of heaven
 - therefore the gods are "immoral"
 - one or two other examples of the gods as thieves, rapists, liars, etc may be quoted

2 Skills assessed

- Practical Analysis - comprehending, interpreting and comparing sources
- identifying issues in sources

Valid points

- (a) birth
- prayers to Eileithyia-Artemis before, during and after birth
 - visits to rivers (eg Kephisos) reputed to make childbirth easier
 - prayers to Kalligeneia to make babies of that year healthy - at Thesmophoria
 - ritual bathing and wrapping in swaddling clothes
- (b) other rituals
- presenting amulets
 - Amphidromia
 - sacrifices to household gods
 - naming, protection of family
 - registration with phratry
 - presentation of choes
 - Apatouria
 - ceremonies associated with marriage (eg dedication of lock of hair)
 - ritual baths

3 Skills assessed

Practical Analysis - comprehending, interpreting and comparing sources

- Valid points**
- according to Horace, the Romans held their Empire because they were god-fearing
 - it is wrong to cease to attend to the gods in order to wage civil war
 - the civil wars and the influence of foreign customs have produced a decline in morality
 - Augustus was worried about 100 years of civil war and disrespect for the gods (eg temples being allowed to fall into ruins)
 - Augustus instituted a programme of temple-rebuilding (28 BC)
 - Augustus also set about re-invigorating state religion by inaugurating the Ara Pacis, the statuary of which clearly showed adherence to values of home and family, moral values which seemed to Horace to be disintegrating
 - he also penalised adultery in the Julian Laws (18 BC) which encouraged marriage and the procreation of children
 - the institution of "Roma et Augustus" also was intended to epitomise himself as legitimate father of the Empire

4 Skills assessed

Practical Analysis - identifying issues in sources

- assessing the value and reliability of sources
- commenting on viewpoint and bias in sources, making judgements and stating conclusions

- Valid points**
- (a) - Tacitus says that Christians are "criminals"
 - he refers to "deadly superstition"
 - they are vile and disgusting
 - they hate the human race
 - (b) - Christianity had a creed and dogmas
 - it was seen as an "exclusive" religion

4 (continued)

- Christians refused to engage in pagan religious observance
- if they sacrificed to any god, they were denying their own deity
- they could not worship the emperor and so they could seem disloyal
- Christianity appealed strongly to disadvantaged members of society
- Christianity could seem a threat to the stability of society
- the Christian profession of "love" for one's neighbour was misinterpreted as sexual love and there were accusations of orgies
- because of the misinterpretation of communion rites they were accused of cannibalism
- Tacitus, as an educated Roman, would be likely to disapprove of what was then an obscure provincial cult which had much of the appearance of yet another "mystery" religion

[END OF MARKING INSTRUCTIONS]