

**2003 Classical Studies**

**Higher**

**Finalised Marking Instructions**

## 2003 Classical Studies Higher

### Section 1 – Power and Freedom

#### 1. Read **Passage A**.

(a) Give two different reasons why Procne objects to marriage.

- the manner in which a girl leaves her parental home – “thrown out”, “sold”
  - she is forced to give up the religion she has followed since childhood and to embrace another one
  - the nature of the marital home – “strangers”, “foreigners”, where she will not be happy and could be treated violently
- 2 marks**

(b) Do you think most Athenian women would share Procne’s views? Give your reasons.

- for the play to be realistic, there must be some element of truth in what Procne says but this is a tragedy where an extreme view may be presented
  - most Athenian/Greek girls apparently looked forward to marriage (see eg Antigone’s regret that she will not marry or have children)
  - the fate of women who did not marry was unenviable – remaining in the family home as a burden or, at an extreme, prostitution
  - any other valid point
- 5 marks**

#### 2. Read **Passage B**.

(a) Why, according to the passage, did Athens want all lawsuits between her and her allies to be decided at Athens?

All are financial reasons:

- courts get fees from the allies
  - Piraeus gets taxes
  - property owners get letting fees
  - ostlers get fees for hiring out horses
  - slave owners get fees from hiring out slaves
  - town criers get fees for making announcements
- 2 marks**

(b) For what reasons, other than those mentioned in the passage, might Athens have wanted this?

- an Athenian jury is likely to put Athenian interests before allied ones when giving judgement
  - Athens perhaps wanted allies to be aware of the power of Athens
  - allies might be intimidated by the idea of being tried in Athens
  - any other relevant point
- 2 marks**

3. Read **Passage C**.

Using the information from the passage and knowledge gained from the course, answer the following.

(a) Explain what tribute was and why cities paid it.

- what the Athenians had assessed as their financial contribution to the work of the Delian League, usually money, and sometimes what was imposed as a fine for failing to meet their obligations to the League **3 marks**

(b) How did Athens deal with allied cities which did not carry out their obligations to her?

- Athens forced allied cities to fulfil their obligations
- Naxos: the rebellion was put down by siege and it lost its autonomy and perhaps had to surrender its fleet and become a tribute-paying subject
- Thasos: Athens, after the revolt, confiscated its navy, demolished its walls and closed its mint
- any other relevant point **2 marks**

(c) What criticisms can you make of Athens in the uses to which she put tribute and ships provided by her allies?

- Athens used the tribute
  - to pay Athenian state officials and juries
  - to maintain the fleet
  - to rebuild her temples
  - to pay for the festivals
- Criticisms
  - money was used only for Athens
  - the allies lost independence and money which could be used for their own purposes
  - if any ally objected, Athens dealt harshly with it
  - Athens no longer needed tribute for war and to protect allies
  - any other relevant point **4 marks**

NB Candidate must discuss uses and criticisms. If only uses mentioned, maximum of 2 marks.

4. Read **Passage D**.

(a) What were the main duties of an aedile and why were aediles willing to spend lots of money during their year of office?

- maintenance of public buildings, water supply, markets
  - arranging public games and festivals
  - to impress voters and be elected as praetor (next step up in the cursus honorum)
- 1 mark** } **1 mark for duties**

**2 marks**

(b) What kind of relationship existed between the Senate and Caesar?

- a bad one: Caesar, like his uncle Marius, was a popularis and opposed to the Senate
- he openly showed contempt for the Senate and supporters of Senatorial government
- he made it clear he did not regard any of the Senate's opinions as important
- he was determined to change the Roman system of government and administration
- any other relevant point

**4 marks**

(c) Did Caesar destroy the Republic, in your opinion?

Yes:

- he set himself against the authority of the Senate, the main bastion of republican authority
- formed triumvirate to get the commands he wanted
- engaged in civil war
- became dictator for life etc

OR

No:

- senate had lost authority to govern before his time
- all republican institutions were failing, allowing any powerful man (Marius, Sulla, Pompey etc) to do as he wished
- troops were loyal to their commanders rather than to S.P.Q.R. etc

**3 marks**

5. Read **Passage E**.

Was Augustus as successful as the writer suggests?

Yes:

- he restored peace after civil wars (Pax Augusti)
- introduced principate while retaining republican forms to make it acceptable (unlike Julius Caesar)
- streamlined Senate and enrolled new talent
- encouraged religion and return to traditional values of marriage and morality
- improved provincial administration, making governors more responsible etc

OR

No:

- he became sole ruler but simply disguised it craftily
- he prevented talented men from gaining power
- his attempts to reverse the moral decline of Rome were a failure
- he treated Rome and its empire as a piece of property which he handed on to his unworthy successor Tiberius without having the right to do so
- his frontier policy was a failure eg in Germany and Parthia

**5 marks**

6. Read **Passage F**.

What did people living in the Roman provinces gain and what did they lose from being part of the Roman Empire?

Gain:

- they could become citizens with all the privileges that brought
- enjoy the benefits of peace
- have better standard of living eg baths, roads, goods from the rest of the empire etc

Lose:

- the right to determine their own affairs, in particular their friends and enemies
- their own coinage
- their language
- their laws
- their gods – or at least be prepared to worship Roman ones also

**6 marks**

NB Candidates must mention gains and losses for full marks; if only one, maximum of 4 marks.

## Section 1 – Religion and Belief

### 1. Read **Passage A**.

- (a) From the passage and your wider knowledge, explain why Theognis feels there is nothing to look forward to in the afterlife.

Valid points:

- general view of afterlife was unappealing
- aimless wandering in Asphodel Fields for majority
- Elysium only for select few
- punishments of Tartarus
- miserable 'existence' for all eternity

**3 marks**

- (b) What different views did some Greeks have on the afterlife?

Valid points:

- educated elite more sceptical of traditional views
- some of the sophists doubted existence of gods/afterlife
- mystery religions promised initiates a blessed afterlife
- various philosophies offered alternative views:  
Pythagoreans believed in the transmigration of souls  
Stoics believed the soul survived and would eventually rejoin the fiery aether  
Epicureans believed that death was the end, the dissolution of atoms of the body and soul

**3 marks**

### 2. In **Passage B**, Empiricus tells a story concerning Critias, a politician in Athens during the 5th century BC.

- (a) Do you think that the gods of ancient Greece were appropriate supervisors of human behaviour?

Explain your answer.

Valid points:

- gods behaved as mortals did
- behaved badly in ways not allowed for mortals
- above human laws and restraints
- poor role models, provided examples of appalling behaviour (incest, murder etc)
- but people could identify with gods, feel closer to them because of flaws
- gods did not set impossible standards for humans

**3 marks**

- (b) Why, in your opinion, did some people in Athens question the existence of the gods?

Valid points:

- dissatisfaction with traditional stories
- belief among some (sophists, Socrates) that there was only one god
- educated elite more likely to question traditional view of gods
- search for something more meaningful/spiritual – denied by state religion
- feeling that gods did not promote morality

**3 marks**

- (c) Do you think that such views were accepted by the majority of people in Athens?

Give reasons for your answer.

Valid points:

- No
- majority seldom questioned gods
  - death penalty introduced for blasphemy
  - lack of belief confined to educated elite
  - their views did not take hold in population as a whole
  - reaction of majority to mutilation of the herms

**2 marks**

### 3. Read Passage C

- (a) This extract mentions birds and sacrifices as ways of foretelling the future. What other methods were available to people in Athens?

Valid points:

- dreams
- oracles (Delphi, Dodona)
- signs, natural phenomena

**3 marks**

- (b) To what extent is Euripides a reliable source of information on people's attitudes to prophecy?

Valid points:

- contemporary writer
- view expressed by character in play not necessarily author's own
- writers of tragedy prone to exaggeration
- Euripides' views out of tune with those of majority, but there were some sceptics in Athens

**3 marks**

4. Read **Passage D**

- (a) For what reason would people in ancient Rome look for omens?

Valid points:

- duty of magistrates before start of business
- crises in the state (warfare, famine)
- generals before battle
- journeys, especially sailing
- family events (birth, marriage)
- illness in family

**3 marks**

- (b) Do you think that belief in such practices was widespread in Rome?

Give reasons for your answer.

Valid points:

- widely practised, part of tradition but not necessarily believed
- cynicism of politicians, generals but a useful tool – therefore implies belief among ordinary citizens

**2 marks**

5. **Passage E** is a prayer made for the wellbeing of the emperor Augustus.

- (a) Why would a Roman citizen pray to Jupiter, Mars and Vesta in particular?

Valid points:

- Jupiter, King of the gods with his main temple on the Capitol
- Mars, god of war and founder of Roman race as father of Romulus
- Vesta, goddess of the hearth, whose sacred flame protected Rome

**3 marks**

NB Each god must be dealt with individually; if all together only 1 mark.

- (b) Explain the influence Augustus had on state religion in Rome.

Valid points:

- policy to restore Rome to greatness after Civil Wars and restore Pax Romana
- rebuilt and repaired destroyed and neglected temples
- re-established traditional religious practices
- especially devoted to Apollo
- gradually allowed emperor worship and so changed nature of state religion
- made Julius Caesar a god
- reformed neglected priesthods
- took role of Pontifex Maximus

**4 marks**

6. Read **Passage F**

- (a) Describe the ways in which religion and politics were closely connected in ancient Rome.

Valid points:

- every Roman magistrate consulted gods/looked for divine approval before beginning duties
- magistrates carried out sacrifices at state festivals
- consuls, praetors, aediles consulted gods with the assistance of augurs for all important decisions (declaring war, passing laws)
- most Roman priests were elected officials of the state
- emperor worship gradually introduced for political reasons in order to ensure loyalty to the state
- Sibylline Books were always consulted at times of crisis
- the state inflicted severe punishments on the Vestal Virgins for any failure in their duty to protect the health and safety of Rome

**4 marks**

- (b) Do you think that the same close connection exists today between religion and politics?

Give reasons for your answer.

Valid points:

- little connection in Britain between religion and politics
- however the Queen is both the head of state and head of the Church of England
- Archbishop of Canterbury is appointed by PM
- bishops sit in the House of Lords
- state occasions often involve religious ceremonies (funerals of prominent people)
- some countries have adopted religious laws (Sharia Law)

**4 marks**

## Section 2 – Classical Drama

1. "Antigone's behaviour in Sophocles' play can be explained by her youth and immaturity; Creon has no such excuse."

Do you agree?

Valid points:

- play centres on clash between youthful Antigone and older Creon
- Antigone displays characteristics of youth – fiery, hot-headed
- she has a profound belief in rightness of her cause
- she refuses to compromise and sticks to her principles
- at times she goes too far, as in her treatment of Ismene which is unnecessarily cruel
- the old men of the Chorus are out of their depth with her
- Creon is an experienced, mature man who has been acting as regent for a number of years
- he is now established as king in his own right, but is full of insecurities and fearful of opposition
- sets out the principles of his reign at the beginning but fails to stick to them
- behaves in an increasingly immature manner when faced with opposition
- he acts like a bully towards the guard
- he refuses to understand Antigone's viewpoint
- he behaves in a childish manner in the confrontation with his son
- he treats the Chorus as "old fools", yet demands their loyalty
- he treats Teiresias with lack of respect and makes wild allegations against him
- only at the end does he behave in a mature manner by fully accepting his responsibility
- any other relevant points

NB If candidate deals with Antigone and not Creon, maximum of 12 marks.

2. "In Euripides' play *Medea* there are two conflicts: Greek against foreigner and man against woman."

Do you agree?

Valid points:

Greek v foreigner

- Medea, a non-Greek 'barbarian' married to Jason, a typical Greek male
- she is still seen as an outsider despite her attempts to integrate and become a typical Greek wife
- there are frequent references to her 'foreignness' throughout the play
- her foreign nature becomes apparent in her extreme reaction to Jason's betrayal
- Jason is condescending to her, believing she should be grateful he brought her to 'civilised' Greece from a barbarian land
- unlike Greek women, Medea is independent – she chose Jason and married him on her own terms without a dowry
- Creon recognises the danger and threat of her 'foreign' nature
- her supernatural powers emphasise her difference
- by the end she is more than human

Man v woman

- play centres around the inability of the genders to understand each other
- Jason is a typical Greek male, believing he has every right to divorce and remarry
- he cannot understand Medea's anger as his new marriage will benefit all (he claims)
- he dismisses her help in the past as of little value
- Medea is not prepared to act as a typical wife and meekly accept Jason's infidelity
- she has sacrificed too much for Jason (home, family) and will not go quietly
- Medea is stronger and more cunning than all the men in the play – she uses feminine wiles to fool each one
- in the battle of the sexes, Medea emerges triumphant while Jason is left alone and helpless

NB If candidate discusses only one conflict, maximum of 12 marks.

3. "Men and women are natural enemies."

Do you believe this is true in the play *Lysistrata*?

Evidence in favour

In general, the way the women treat the men:

- the women leave the family home
- they refuse to have sex with their husbands
- they stop performing normal domestic duties such as looking after children
- they refuse to obey their husbands when told to return home
- they no longer accept male authority, even in the form of a magistrate with police
- they refuse to stay out of politics as men expect, even demanding that the war be stopped
- they take over control of the state's money
- they take the Acropolis away from male and state control
- they attack physically and verbally men who resist them
- they humiliate the magistrate by dressing him up, first as a woman, then as a corpse
- the old men and women of the chorus are hostile to one another

Evidence against

- while the old generation of the chorus are hostile to the opposite sex, the younger generation of husbands remain conciliatory towards their wives:
  - they do not attempt to harm them
  - they don't even threaten to divorce them
  - they don't resort to other means of sexual gratification
  - they do as their wives demand and end the war
- both sexes are happy to return to their former married lives and domestic bliss at the end

4. "Women are more liable to extremes of emotion and violent actions."

To what extent is this true of women in any two of the plays you have read?

Valid points

Lysistrata

- extremes of emotion seen in:
  - the different reaction to Lysistrata's suggestion of a sex strike
  - the attempts to leave the Acropolis
  - however the women are quick to settle down to normal life when they have succeeded in their task
  
- violent action is evident in:
  - seizure of Acropolis
  - hitting the men
  - soaking the men
  - humiliating the magistrate
  - threatening the police

Any other relevant point

Antigone

- extremes of emotion seen in:
  - plea to Ismene to help and her taunts and cruel remarks to her when she refuses
  - her determination to bury Polyneices at any cost
  - her exchanges with Creon
  - her willingness to die
  - her regrets about never being able to marry
  
- violent action
  - very little, but she does take her own life

Any other relevant point

Medea

- extremes of emotion seen in
  - most of her speeches to the Chorus
  - exchanges with Jason
  - fury at his leaving her for Glauce
  - manipulation of Aegeus, Creon and Jason
  
- violent action
  - kills for children
  - kills Glauce
  - kills Creon
  - leaves Jason to suffer

Any other relevant point

NB If candidate deals with only one play, maximum of 10 marks.

## Section 2 – Power and Freedom

5. “Athens expects every man to perform his duties and to enjoy the benefits this city has to offer.”  
What were the duties and benefits of Athenian citizens? How do these compare with the duties and benefits of citizens living in Scotland in the 21st century?

Note that there is not any hard-and-fast rule to distinguish a duty from a benefit.

### Duties:

- attend Ecclesia as often as possible:
  - Speak
  - Vote on proposals
  - Elect generals
- be familiar with laws
- serve on jury
- serve in army
- pay war tax, based on property, in time of emergency
- after 30, be prepared to serve twice as councillor on Boule:
  - prepare agenda for Ecclesia
  - serve on prytanising tribes as officer
  - stay on duty for a month in the council chamber
- serve as magistrate
- take part in public worship of gods
- rich citizens: perform liturgies (trierarchy, choregia)
- slaves: to carry out their orders without necessarily getting any benefits apart from food and shelter

### Benefits:

- have a say in public affairs (Assembly, Boule, ostracism)
- get paid for some public duties (duty service, when serving as general in the field etc)
- have equal rights with every other citizen
- have legal rights:
  - right of residence
  - legitimate marriage and children
  - pass on citizenship to male children
  - take offenders to court
- comparison with Scotland: benefits similar but most of our duties are exercised through others such as professional politicians, lawyers, soldiers

4 marks for modern comparison

6. **EITHER**

(a) What were the main differences between the lives of men and women at Athens?

Men

**Private life:** as husbands and fathers (providing dowry for daughter, teaching son how to carry on the business, be a citizen etc)

**Working life:** following a trade eg potter, blacksmith, farmer

**Social life:** entertaining male friends, often with female company (not a wife) such as hetairai; attending the theatre (if a comedy, women were perhaps not allowed); keeping fit at a palaistra

**Warrior life:** fighting for Athens

**Political life:** Assembly, Boule, lawcourt, exercising legal right

Women

**Private life:** as wife and mother – expected to produce children, preferably male; to rear and educate them to age 5, until marriage in case of daughter

**Working life:** to assist husband as required: run household, including slaves, weaving and spinning to make cloth for clothes: some were priestesses

**Social life:** restricted compared with husband's but might meet friends especially on religious or family occasions; generally expected to remain in the house and restricted to the women's quarters; she might go to the theatre if a tragedy was showing

**Political life:** women were not citizens therefore had none, but perhaps exerted some influence on their husbands; legal rights were exercised therefore through their male kurios

**Hetairai** and independent **metic** women: being unmarried they worked for a living, the former as skilled courtesans, the latter even running their own businesses; so they were more independent than native Athenian women but again had no legal rights except through the medium of an Athenian citizen.

**OR**

(b) What were the main differences between the lives of men and women at Rome?

Men

Much of what is given as the answer to 6 (a) – relating to Athens – applies here. However, men's working life and political life depended on their status and class, so:

**Working life**

Senators: legal career  
army career  
industries associated with owning land (latifundia)  
political career (following *cursus honorum*)

Knights: merchant activities (sometimes aided by wives eg in book-keeping); in empire could follow political career when admitted to Senate

Lower orders: the existence of so many slaves and freedmen meant many were unemployed and relied on the patronage system to support them and their families

**Political life**

Senators (and later knights) served in the Senate, running the city and empire through officers such as consuls or assisting the Emperor to do so: only they served on juries.

All citizens could vote in popular assemblies; serve in army; enjoy legal rights

Women

As for Athens 6 (a) but

**Working life**

As for men, depended on status: - upper class could have religious career eg as a Vestal; most women would simply assist husband; poorest eg widows, might resort to prostitution

**Political life**

Formally speaking none but often exerted influence through husbands and sons; Livia exerted influence on Augustus so her son Tiberius became his heir.  
Dynastic marriages were common among upper class: Pompey and Caesar, Anthony and Octavian married into each other's family.

7. How important were slaves in making the Greeks and Romans wealthy?

- formed part of household property or wealth
- increased their numbers sexually
- were passed on as part of estate
- performed household tasks which released owners for other economic tasks, work or political activities (Ecclesia, Boule at Athens, Senate at Rome) or avoided paying help
- performed agricultural tasks eg growing crops to feed Rome (latifundia, villae rusticae) or Athens and make profits for owners
- used in mining precious metals such as gold and lead throughout the Roman and Athenian empires, silver at the mines at Laurion (used for Athenian coinage)
- also quarried stone for houses and public buildings such as Parthenon and forum Augusti
- were hired out as doctors, actors, architects to make money for their owners
- in Athens, helped master with trade as potter, blacksmith etc and would replace master if he died, supporting the family
- tutored children, thus avoiding paying school fees
- acted as wet nurses or as paidagogi, taking responsibility for child care to release parents
- in Empire, acted as civil servants responsible for aiding in efficient government, making the empire profitable
- when freed, ran business which turned a profit for their old masters who invested in them

NB If no mention of wealth, maximum of 12 marks.

8. Describe the main threats to the liberty of the Senate and People of Rome in the first centuries B.C. and A.D. What safeguards did they have against them?

**Main Threats:**

- war from a foreign enemy (usually causing instability in a remote region of empire)
- pirates (threatening food supply, safe passage of merchants and Roman citizens)
- inability of Senate to control powerful men with armies abroad (Marius, Sulla, Caesar, Pompey, Crassus, Octavian, Antony)
- civil war
- slave revolts
- rivalry between Optimates and Populares, Senate and People
- failure of republican institutions to adapt
- establishment of the principate

**Safeguards:**

- senate itself, including its ability to make war as a last resort
- law
- respect for traditions (mos maiorum, rule by Senate and “best men”)
- electoral system, including cursus honorum
- client – patron system (making classes mutually dependent)
- establishment of stable, powerful and hereditary principate when all else failed

## Section 2 – Religion and Belief

9. The Greeks made contact with their gods in a variety of ways. Describe some of these ways. What do they tell us about the relationship between the ancient Greeks and their gods?

Valid points:

Contact:

- prayer
- sacrifice
- libation
- votive offerings
- oracles
- festivals
- omens
- dream
- visits to temples (eg Asklepios)

Relationship:

- no love for gods
- gods respected and feared
- necessary to win favour of gods
- 'do ut des'
- procedures had to be correct to avoid offence
- any other relevant points

Candidates should address both parts of the question; if only one, maximum of 14 marks.

10. **(a) and (b)**

The existence of mystery religions in (a) ancient Athens or (b) Rome is proof that people were dissatisfied with traditional religion.

Do you agree?

Valid points:

General

- mystery religions existed alongside traditional religions
- people would be involved in both – not mutually exclusive
- mysteries were an addition to traditional religion
- they offered an extra dimension missing in traditional religion
- mystery religions provided elements missing in traditional religion
  - spiritual satisfaction
  - promise of a happy afterlife
  - sense of belonging
  - feeling of exclusivity
  - colour and excitement

## Athens

- Eleusinian Mysteries most prominent
- only a minority of Athenians members
- but public processions were very popular
- appeal of a 'family-centred' religion

## Rome

- state more sceptical of mystery religions
- introduced many restrictions, especially Bacchus, Isis
- Mithras was soldiers' religion and therefore appeal was limited
- Christianity was originally classed as a mystery religion and outlawed for political reasons but eventually became the official religion
- any other relevant point

11. Romans took the religion of their home and family more seriously than the religion of the state.

Do you agree?

Valid points:

- state religion was used for political purposes and therefore seen as remote from ordinary life
- during civil wars state religion was neglected
- Augustus had to introduce measures to restore worship of state gods
- festivals were more an opportunity for recreation and enjoyment than for religious purposes
- religion of the home was more immediate and personal to ordinary people
- every home had lararium (evidence from Pompeii)
- daily worship at family altar was common
- all key events in family life (birth, marriage, coming of age, death) were marked by religious services in home
- paterfamilias was chief priest for the household and responsible for worship in the home
- worship of lares and penates remained long into the Christian era
- any other relevant point

12. At times of crisis people often turn to religion. Under what circumstances would people in the ancient world turn to their gods for help?

Is the same true of people today?

Valid points:

- war
- natural disasters
- family events (birth, marriage, death)
- travel
- health/disease
- business matters
- health and safety of crops, animals
- at times of national crises Athenians would consult Delphic oracle and Romans the Sibylline Books
- prayers, sacrifices offered to ensure favour of the gods before any important event – national or personal

Modern comparison

- religion generally plays less important role in Britain today
- however many state occasions (eg funerals of prominent people) involve religious services
- war dead remembered every November with service at the Cenotaph
- church services usually held after some traumatic event (rail or air disasters, murder of children etc)
- at times of personal or family crises people more likely to turn to religion
- any other relevant points

Maximum of 4 marks for modern comparison

[END OF MARKING INSTRUCTIONS]