

2004 Classical Studies

Higher

Finalised Marking Instructions

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Section 1 – Power and Freedom

1. Read **Passage A**.

(a) What were the original aims of the Delian League?

- to attack Persian territory (compensation, etc)
- to defend Greek freedom in future

2 marks

(b) What evidence is there to support the speaker's view that members of the League were being treated badly by Athens?

- revolt of Naxos (469): Naxos lost its autonomy, perhaps its fleet, and became tribute-paying subject of League
- Thasos: Athens used League fleet against it to obtain its goals
- states eg Megara were forced to join League
- democratic governments forced on some allies.

4 marks

2. Read **Passage B**.

(a) What attitude is shown in the passage to Athenian politicians and on what grounds?

- they did not serve the interests of the people because they denied them what they needed – peace

2 marks

(b) Are Aristophanes' views of politicians reliable?

- perhaps not because he is a *comic* poet
- perhaps yes because he is a commentator on contemporary events

2 marks

(c) Do you think people today have similar views about politicians?

- yes, they are often critical of politicians, eg over the war in Iraq

2 marks

(d) Using your knowledge of any politician of fifth century Athens, do you believe he served Athens well or badly?

eg Pericles:

- elected general x 15 so clearly successful
- introduced pay for some state officials, thus allowing poor to participate in democracy
- set up cleruchies which secured supplies of grain and raw materials for Athens
- had many fine buildings built eg Parthenon

So: served Athens well

4 marks

3. Read **Passage C**.

(a) What happened when the Athenians sent an expedition to Sicily years after Pericles' death?

- They failed to take Sicily, lost their fleet and their soldiers. The loss of these resources seriously weakened them at home and abroad, contributing to their final defeat by the Peloponnesians.

3 marks

(b) Both Athens and Rome had a navy. Explain which of these two powers needed one more, in your view.

- Athens had a maritime empire extending along the coasts of eastern Greece, islands in the Ionian sea, and the west coast of Turkey. Their trade and warfare depended on their fleet.
- The Roman empire was predominantly a land empire but ships were used to transport goods and for warfare, eg at Actium.
- So, on balance, Athens needed their navy more.

2 marks

4. Read **Passage D**.

(a) Do you think Pliny is a typical Roman slave owner?

- Probably not: Pliny was rich and had many slaves on his estates. One would expect him to feel remote from their situations and able financially to replace any who died.

2 marks

(b) Mention two different ways a Roman slave owner might free a slave.

Any 2 of:

- by fighting for Rome in time of crisis
- buying freedom
- by master's will
- by master making public declaration
- by master writing letter to that effect
- by the rod, in front of Roman magistrate
- by entering slave's name on list of citizens
- inviting slave to dinner

2 marks

(c) What opportunities were available for slaves who were freed?

- freed slave (male) might become Roman citizen with rights (eg to marry, have legitimate children)
- could serve as auxiliary in army
- as client, master might employ him or set him up in business

3 marks

5. Read **Passage E**.

(a) Did the Romans often treat the peoples of their Empire badly?

- the treatment the royal family of the Iceni received at the hands of the Romans was unusual, perhaps unique
- bad treatment seemed reserved for revolutionaries and resistance fighters such as Vercingetorix and their followers
- peoples of the Empire were generally treated well; allowed to become Roman citizens and enjoy benefits of empire - peace, prosperity, law

3 marks

(b) What were the main reasons for discontent among the peoples of the Empire?

Discontent caused by:

- paying taxes to Rome
- having a Roman army based in country
- having to learn Latin to achieve public position

3 marks

6. Read **Passage F**.

Explain why people put their trust in Augustus as leader.

- after many years of war they were amenable to rule by the leaders who emerged victorious
- Augustus tried to restore old, familiar aspects of Roman life, especially in field of religion
- heir of the popular Julius Caesar
- propaganda in form of poetry, coinage, statues, encouraged trust
- showed respect for republican institutions eg Senate
- used own resources to provide cash, corn and entertainment for common people

6 marks

Section 1 – Religion and Belief

1. Read **Passage A**.

- (a) From this passage and your wider knowledge describe the typical features of a prayer.

- calling on a god by his various titles
- mention of places connected to the god
- recalling of favour(s) done by the god in the past
- promise of new offerings for the god
- stand with palms raised to the sky for Olympian gods
- lie on ground, hands towards the gods of the Underworld

4 marks

- (b) Do you think that Homer can be regarded as a reliable source of information?

Give reasons for your answer.

- earlier writer, 300 years before period studied
- writer of poem/fiction intending to entertain, not inform
- but religious practices changed little over centuries
- unlikely that traditional format for prayer had changed since Homer's time

3 marks

2. Read **Passage B**.

- (a) What is the main charge against Andocides?

- charged with violation of the Eleusinian Mysteries
- taking part in Mysteries although he had a criminal record

1 mark

- (b) Explain why the people of Athens would have regarded this as a very serious crime.

- Mysteries held in great esteem in Athens
- death penalty for violation of Mysteries

3 marks

- (c) What rites would have taken place in the temple at Eleusis?

- procession of initiates from Athens to temple
- revelation of sacred objects
- possible re-enactment of kidnap of Persephone
- music and singing
- darkness and torchlight

3 marks

3. Read **Passage C**.

(a) From this passage and your wider knowledge describe the procedures for a visit to the shrine of Asklepios.

- arrival at evening, bathe in salt water
- pray to Asklepios
- offering of barley cakes burnt on altar with incense
- spend night in shrine (incubation)

3 marks

(b) Do you think that some people today look for “miracle cures”?

Give reasons for your answer.

- people still offer prayers to saints, light candles
- visits made to special shrines (eg Lourdes)
- wearing religious symbols as protection
- prayers for the sick made at church services

3 marks

4. Read **Passage D**.

(a) Give details of the ways in which Romans worshipped their household gods.

- part of a cake thrown on to the fire for Vesta
- an offering put on hearth after dinner
- every home had a lararium with offerings made daily after the main course
- offerings also made on Kalends, Nones, Ides of each month and on special occasions such as naming ceremonies, coming of ages, weddings

3 marks

(b) How important was this aspect of religion to people in ancient Rome?

- family religion probably the strongest part of Roman religion
- worship of family deities survived to Christian era
- state religion too remote and sterile, so people identified closely with household gods
- archaeological evidence shows that every Roman house had a lararium
- literary evidence supports view that most people were attached to household gods

3 marks

5. Read **Passage E**.

- (a) Choose **one** Roman festival and give details of its main features.

Students have a variety of festivals to choose from: Terminalia, Ambarvalia, Parilia, Compitalia, Saturnalia, Lupercalia etc.

Candidates should mention purpose of festival, god(s) involved, main events that took place during festival.

Description without name of festival – max 3 marks.

4 marks

- (b) What reasons did people have for celebrating these festivals?

- fertility of people, crops and animals
- honouring deity involved
- time for enjoyment, relaxation
- ways of uniting family, community and promoting Roman identity

3 marks

- (c) Do you think that religious festivals today are celebrated for the same reasons? Explain your answer.

- today festivals commemorate a religious event (eg Christmas, Easter)
- often day(s) of public holiday
- religious services take place
- entertainment sometimes provided
- family event
- but sometimes religion is overshadowed by commercialism
- religious element often forgotten today

3 marks

6. Read **Passage F**.

Do you agree with the author of this passage that a Roman triumph “had a deeply religious significance”?

Give reasons to support your answer.

Agree:

- triumph full of religious elements
- procession along Sacred Way to temple of Jupiter
- white oxen led by priests for sacrifice
- city decorated with garlands (as during a festival)
- an oak wreath (crown of Jupiter) held over general's head by a slave
- triumphant general treated as god (?)
- slave in his chariot reminded general he was only human

Disagree:

- some religious aspects but mainly an excuse for a holiday
- main aim was to honour the general

4 marks

Section 2 – Classical Drama

1. Creon had little choice but to condemn Antigone to death. She went too far in her challenge to the king.

Do you agree?

Valid points:

Yes

- Antigone has stepped beyond her role as a woman in the king's house
- she deliberately breaks a law set by her king/guardian
- she has placed Creon in an impossible position
- Creon must either enforce his law or lose face before the people
- Creon cannot exempt his family from the law
- Antigone is guilty of hubris – she is arrogant and selfish
- Antigone is a fanatic/martyr who welcomes death (at least at first)

No

- Antigone correct to place the laws of the gods above man-made laws
- Antigone had a duty as a woman to bury her brother
- Creon guilty of hubris for refusing Polynices burial
- as king, Creon had the power to make or undo any law
- Creon had a choice to free or kill Antigone
- Creon was given every chance to change his mind, especially by Haemon and Teiresias
- Creon was paranoid, insecure and makes wrong decisions throughout play
- Creon admits in the end that he was wrong

Any other relevant point.

Students should answer both parts of the question.

20 marks

2. Aristophanes wanted to amuse his audience, not confront them with reality.

To what extent is this true of his play *Lysistrata*?

The following are examples of where reality is sacrificed to amuse the audience:

Women

- leave home
- abandon husbands and children
- from enemy territory enter Attica with no problem
- refuse sex to husbands
- interfere in politics and war
- use violence against men
- shown as physically superior to men
- capture Acropolis and defend it against military attack

Men allow all above without any talk of divorce, reference to prostitutes, slaves, etc

20 marks

3. In Euripides' play *Medea*, the tragedy was caused by Medea's inability to adapt to Greek life.

Discuss.

Valid points

- at start of play Medea had apparently adapted to Greek life
- she was a devoted wife and mother
- she tried to fit into Corinthian life for Jason's sake
- but her past life as a ruthless murderess marks her out as different from other Greek women
- as a foreigner Medea could not give Jason status in Greek society
- Jason decided on remarriage for his own selfish reasons
- unlike most Greek women, Medea was not prepared to accept Jason's decision meekly
- Medea had married Jason as an "equal" (no dowry involved)
- unlike Greek women, Medea could not return to her family after divorce
- as Greek men, Jason and Creon treated marriage as a business arrangement

(Medea's feelings ignored)

Any other relevant point.

20 marks

4. Violence is an essential ingredient of Greek drama.

How true is this of any two plays you have read?

Not so much in case of *Lysistrata*

Clearly yes – in case of *Antigone* and *Medea*

Examples of violence in all three plays

Medea:

- murders Glauke
- murders Creon
- murders own children

Lysistrata:

- *Lysistrata*: male and female choruses show violence to one another at points in play, but it is slapstick and no one really suffers
- the old men get wet when they threaten to smoke the women from the Acropolis
- the magistrate is slightly worsted by the women, but mainly it is his dignity that suffers

Antigone:

- violation by animals to corpse of Polynices
- threats passim: Creon threatens chorus of old men, citizens of Thebes if Polynices' corpse buried or mourned
- violent argument between Creon and Antigone, Creon and Haemon
- Creon condemns Antigone to death
- Antigone commits suicide as do Haemon and Eurydice

20 marks

If only one play used, maximum of 8 marks.

Section 2 – Power and Freedom

EITHER

5. (a) In what ways did women and slaves make a positive contribution to Athenian life?

Contribution by women at Athens:

- performed domestic tasks
- ran household, including slaves
- helped in family business (selling farm produce)
- produced children, important for supporting parents when elderly, serving as soldiers
- religious contribution: as priestesses
- participants in festivals

Hetairai: provided culture (music, dance, poetry) at gatherings, and sex

Contribution by slaves at Athens:

- female slaves could provide children, help in domestic duties
- male slaves helped in family business and ran it when husband was away performing democratic duties eg attending Ecclesia, Boule etc
- farmed
- acted as
 - paedagogus
 - teacher
 - architect
 - builder
 - doctor
 - miner: produced silver, gold, stones for buildings

OR

5. (b) In what ways did women and slaves make a positive contribution to Roman life?

Contribution by women at Rome:

as for Athens +

had political role in forming dynastic alliances for their husbands

no hetairai but there were prostitutes

Contribution by slaves at Rome:

virtually as for Athens +

vast slave numbers working in latifundia, producing food in large quantities to feed Rome and empire

20 marks

6. “The Roman people in general wanted peace.”

How successful were the Romans at achieving peace in the 1st century BC and 1st century AD?

They were unsuccessful in the 1st century BC since peace worthy of the name was not achieved until 29 BC when the gates of the temple of Janus were closed for the first time in 200 years, after which it was relatively peaceful for long periods.

Some general knowledge of the following is expected or detailed knowledge of some aspect or aspects:

- Marius
- Sulla
- Social Wars
- Pompey
- Mark Antony
- Octavian
- Civil wars
- The principate

20 marks

7. A healthy democracy is one where all citizens actively participate in government.

How far is this true of ancient Athens?

In support of how true it is of Athens:

- from age 18, attendance of Ekklesia, 40 regular meetings per year, additional ones at other times
- participation in meetings: addressing fellow citizens, listening to other citizens, voting on proposals put forward by Boule
- from age 30, serving on Boule, listening to fellow-citizens, particularly members of one's own deme, in order to decide what agenda should be for Ekklesia
- serving on prytanising tribe for a month, perhaps being chosen by lot to be foreman for the day and preside over Boule or Ekklesia
- being on duty in the tholos in the forum to make decisions in the event of an emergency
- serving as a magistrate for a year, eg as general, archon (some details); other official (religious – supervising festivals, weights and measures)
- serving on jury, a job particularly involving the elderly
- taking part in ostracism, eg to prevent return of tyranny

Is it true of Scotland today? (maximum – 4 marks)

Scotland is democracy but different from Athens: on one hand, we have wider participation (both male and female participate; no slaves to exclude); Again we have age limit of 18 before citizenship becomes full.

On the other hand, participation in government is limited to much smaller proportion of citizenry, namely the few to whom the majority delegate their right to participate.

20 marks

8. Both Athens and Rome had empires. What benefits did their citizens enjoy from ruling over others? What price did they pay for these benefits?

Benefits for citizens:

In **Athens**: prestige of living in capital city of empire

Talented: aliens attracted to live there (metics skilled in philosophy, poetry etc) bringing money in addition to skills

Security: – as head of large allied fleet. Athenians were secure against Persians and could even recover ‘Greek’ territory held by them

Also in position to make other members of Delian League do what they wanted

eg

- remain as members even if they wanted to leave (Naxos)
- take wealth from members (gold from Thasos) or territory (Athenian cleruchies usually on prime land)
- force them to become democracies
- Athens more secure against other Greeks, eg Spartans

Wealth:

- income in form of ships and money from League members
- large sums diverted to Athens to provide building programme (Parthenon etc)
- payment for jobs – jury service
- cleruchies relieved unemployment at Athens

Uniformity: Coinage decree (c. 450) imposed Athenian coinage, weights and measures throughout League states, making trade easier

Rome

Empire eventually comprised much of known world, allowing resources of many kinds to flow to the capital and to be enjoyed by citizens, the elite of the empire, wherever they were

Tax money

Slaves

Tax money to benefit Rome (buildings etc)

Slaves do work for masters, giving them an easy life and wealth (from latifundia), and entertainment (circus, amphitheatre, theatre); soldiers to serve in army, giving Romans security and allowing further conquests; constant supply of cheap food (from Sicily, Egypt)

Provinces where the well born could go and learn the skills of government as quaestors etc, to promote their careers

Pax Romana allowed merchant citizens to go anywhere in the Roman world using their own language and roads and in safety

Process of Romanisation made empire fairly uniform, so citizens could feel at home throughout the empire and enjoy the protection of Roman law

If only one empire mentioned, maximum of 14 marks.

Price paid for benefits:

Athens eventually incurred hatred of its allies who deserted it, allowing its defeat by Sparta and its allies and the end of its greatness.

Rome constantly at war, losing men and money to protect itself.
The Romanisation of the world as empire spread made the citizenship and Rome less special and eventually dispensable.

20 marks

Section 2 – Religion and Belief

9. Describe the ways in which people in Athens showed respect for the dead. Do you think such respect was based on fear of the Afterlife?

Valid points:

Respect for the dead

- 3 days of fasting when person dies
- eyes/mouth of body closed by nearest relative
- body washed and dressed by women in family
- mourners sat around singing laments
- sometimes excessive displays of grief (tearing hair, cheeks and beating breasts)
- man stretched out hand as farewell gesture and called name of dead person 3 times
- funeral procession with musicians and family following
- coins placed on corpse to pay Charon
- wine offering made at burial ground
- meal in family home after funeral
- visits to tomb made 3rd, 9th, 30th day after death and offerings given
- visits and offerings made at annual festival of Genesia

Fear of the Afterlife

- little to look forward to in Afterlife, if not much to fear
- traditional view encompassed Elysium, Tartarus, Asphodel Fields
- majority of people expected eternity of boredom in Asphodel Fields
- fear of traditional creatures of Underworld
- alternative views existed offering more optimistic view eg Mystery religions/philosophies offered followers a more hopeful view

Any other relevant point.

Candidates must answer both parts of the question.

20 marks

If no mention of second part of question, maximum of 16 marks.

EITHER

10. (a) “Athenian women played a prominent role in both state religion and religion of the home.”

To what extent would you agree with this statement?

Valid points:

Religion generally gave Athenian women more prominent role in society.

State religion

- women served as priestesses to various goddesses and were well-respected
- priestess of Athene Polias was the most important priesthood in the city
- priestess played major role in annual and Great Panathenaea
- 2-4 young noble girls chosen to live on Acropolis and weave peplos for statue of Athene Polias every year
- 2 girls washed wooden statue of Athene Polias
- young girls served Artemis at her temple at Brauron as “little bears”
- women participated at various state festivals, some exclusively for women (eg Skira, Thesmophoria) and mostly to do with promoting fertility

Home religion

- most household worship conducted by male head of house, but women also played an important role
- female midwife performed sacred rituals to ensure safe delivery (reciting prayers and spells to Artemis/Eileithyia)
- women made offerings before and after birth to Artemis and other goddesses associated with childbirth
- at marriage a girl dedicated her toys, lock of hair to Artemis and bathed in sacred spring
- wedding ceremony held in bride's house
- at funerals, women were responsible for washing, dressing corpse and singing laments

Any other relevant point.

Candidates must address both parts of the question.

20 marks

If only one part addressed, maximum of 14 marks.

OR

10. (b) “Roman women played a prominent role in both state religion and religion of the home.”
To what extent would you agree with this statement?

Valid points:

In general, Roman women played a less prominent role in religion than their Athenian counterparts.

State religion

- Vestal Virgins most important of priestesses, highly respected and played major role in state religion
- safety of state depended on the conduct of Vestals
- wife of flamen Dialis was priestess of Juno
- flamen could not divorce wife and had to give up position if wife died
- women could become priestesses to various goddesses
- women took part in various state festivals
- the Bona Dea festival was a women-only affair to promote fertility of people
- importance of Bona Dea shown reaction to scandal of 63BC

Home religion

- wives, daughters of family baked salt cakes as offering for Vesta
- girls dedicated their toys to the Lares on the night before their wedding
- brides anointed doors of new home with animal fat
- brides were carried over threshold to avoid offending the gods of the home
- during pregnancy women visited shrines of goddesses associated with birth and made offerings
- women responsible for washing, dressing dead bodies before funeral

Any other relevant point.

Candidates must address both parts of the question.

20 marks

If only one part addressed, maximum of 14 marks.

11. Do you think that the introduction of so many foreign cults into Roman religion was a sign of the success or failure of Roman religion?

Valid points:

Mention of various foreign cults introduced eg

- Bacchus – ecstatic form of worship banned by the state but continued in secret
- Cybele – introduced on instruction of Sibylline Books, but had to be controlled due to excess in form of worship
- Isis – Egyptian goddess, provided gentler, more family-orientated worship and gave prominence to women
- Mithras – Persian god – popular among soldiers
- Christianity – initially banned and worshippers persecuted – open to all (women and slaves) and eventually replaced Roman religion

Success:

- Roman religion tolerated and versatile, able to incorporate wide range of foreign religions and still survive 1000 years
- people free to join various cults and still practise traditional religion
- these new cults enriched Roman religion by offering people more spiritual element missing from state religion
- no mass rejection of Roman religion, cults were for minority of population
- Roman religion (especially that of home and family) continued into Christian era

Failure:

- state religion especially was sterile, empty and offered no spiritual element
- people turned to more glamorous and exotic religions, especially those offering promise of blessed afterlife
- well-educated more likely to reject traditional religion and look for deeper explanation of life
- Roman religion eventually replaced by Christianity

Any other relevant points.

20 marks

If only one cult mentioned, maximum of 10 marks.

12. “Religion in the ancient world was based on little more than ritual and superstition.”

Discuss.

Can the same be said of religions today?

Valid point:

- Greek and Roman religion steeped in superstition
- every aspect of life involved rituals/superstition
- rituals of prayer/sacrifice had to be strictly adhered to
- great importance placed on oracles (Delphi, Sibylline Books) by individuals and states
- interpretation of omens was a serious activity in both societies (manteis in Athens and augurs in Rome)
- omens also taken during key events in life (birth, marriage, death)
- common for people to seek professional help in interpreting dreams
- wearing of amulets, charms common (eg bulla)
- natural phenomena and animals (esp birds) seen as signs from gods
- better educated in society less likely to be superstitious
- state religion could be seen as having little spiritual value, simply “doing the right thing at the right time”
- most religions today involve ritual in their prayers and services
- but mainstream religions discourage superstitious beliefs
- many superstitions still exist, but this does not mean that most people believe in them
- today science offers rational explanations for many natural phenomena
- however, some people still wear lucky charms

Any other relevant point.

Candidates must answer both parts of the question.

20 marks

For description only, maximum of 8 marks.

Modern comparison, 4 marks

[END OF MARKING INSTRUCTIONS]