

2005 Classical Studies

Higher

Finalised Marking Instructions

These Marking Instructions have been prepared by Examination Teams for use by SQA Appointed Markers when marking External Course Assessments.

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Section 1 – Power and Freedom

1. Read **Passage A**.

According to Passage A and your wider knowledge, what duties and responsibilities did husbands expect of their wives in ancient Athens?

- provide legitimate children
- supervise slaves
- look after children
- take care of house: cleaning, cooking, making clothes
- perform certain religious duties
- finance.

4 marks

2. Read **Passage B**.

(a) Explain in detail how trials were conducted in Athens.

- Jurors selected by lot on day of trial.
- Accuser and accused usually conducted own defence.
- Speeches timed by water clocks.
- Jurors voted by placing voting pebble in one of 2 urns (innocent or guilty).
- If verdict 'guilty', both accuser and convicted person proposed penalty.
- Jury voted which penalty to award
- Professional speechwriters.

4 marks

(b) In what ways are trials today different from those in Athens?

- athenian jury bigger (201 up to 501)
- all prosecutions private
- speakers timed
- no professional lawyers.

2 marks

(c) Do you think this passage is a reliable source of information about Athenian lawcourts?

Perhaps no: author is **comic** poet.

Perhaps yes: author is commentating on a contemporary system; he mentions water clocks and voting pebbles which have been found by archaeologists.

2 marks

3. Read **Passage C**.

(a) Explain the process of ostracism.

- Assembly voted once per year whether to hold ostracism.
- If 'yes'
- voting done by tribe in agora
- supervised by archons
- voter scratched name of one he wanted ostracised on ostrakon.
- Providing minimum 6000 voted, man who got most votes was ostracised OR providing minimum of 6000 voted for one man – sources disagree.
- Ostracised man had to leave country within 10 days
- remain away for 10 years
- no loss of his citizenship or property.

4 marks

(b) Do you think it was a fair and effective system?

Give reasons for your answer.

Fair?

- all citizens could vote or abstain
- competitive: only the most unpopular ostracised
- not permanent
- recall possible
- so probably yes.

Effective?

- got rid of political opponent, especially if seen as threat to democracy
- long lasting
- number of votes needed for ostracism probably meant it could not be used to settle a purely private grudge
- so probably effective.

4 marks

4. Read **Passage D**.

- (a) How difficult was it for a woman to divorce her husband in ancient Rome?

Women could not divorce husband, but woman's father could exert influence to get one especially if husband had committed adultery.

2 marks

- (b) Describe in detail two types of Roman marriage.

Any **two** of:

Coemptio – bride purchase

- groom paid penny to bride's father before 5 witnesses.

Usus – habit/custom

- couple lived together for 1 year.

Confarreatio – cake sharing

- bride wore white dress, orange veil
- pontifex maximus, chief priest of Jupiter, 10 witnesses present
- sacrifice
- sacred cake shared by couple
- special vow by wife: Where you are Gaius, I am Gaia
- marriage contract signed
- feast
- torchlight procession to husband's house.

Sine manu – free marriage

- wife remained member of father's family
- she retained her own property
- able to inherit.

4 marks

5. Read **Passage E**.

- (a) What might a Roman have done before the age of thirty that would help him in a political career?

- studied rhetoric/law
- served in army
- continued with education in some way
- serving abroad on governor's staff

2 marks

- (b) Describe the responsibilities of any two of the four magistrates referred to in the passage.

Any **two** of:

Praetor

- law
- governor
- leading army

Quaestor

- financial, administrative officer
- superintended treasury
- paid soldiers abroad
- sold war booty
- maintained public records.

Aedile

- in charge of
- public buildings
- streets
- festivals
- games.

Consul

- leading army
- convening senate
- nominal joint head of state
- chief priest

4 marks

- (c) What impression does the passage give you of the Roman attitude to age? Compare it with our attitude.

In Rome government jobs reserved for older, experienced people. Our society can do this but is far more favourable towards youth.

2 marks

6. Read **Passage F**.

- (a) Suggest reasons why Julius Caesar and the Romans wanted to conquer Gaul and other lands.

Any **two** of:

- to enhance reputation of commander and army
- to enlarge empire
- to protect empire
- to exploit resources
- win booty.

2 marks

(b) In what ways did the peoples Rome conquered both lose and gain as a result?

Four of:

Lost

- independence
- own religion
- language
- wealth.

Gained

- peace
- roads
- citizenship.

NB Candidates must mention at least **1 gain** and **1 loss** and **2 other points**

4 marks

Section 1 – Religion and Belief

1. Read **Passage A**.

(a) Why would sacrifices be offered to Zeus Ktesios?

- God of household property.
- To ensure the financial prosperity of the household, the protection of property and the well-being of the family.
- To show that the head of the household was suitable for public office.

1 mark

(b) Give details of the worship of two other gods connected to the Athenian household.

- Zeus Herkeios – god of boundaries, altar in courtyard where offerings and prayers were made.
- Hestia – goddess of the hearth, offerings made at start and end of meal, baby carried round hearth at Amphidromia ceremony.
- Hermes – god of travellers and good luck, each home had Herm at door where offerings were made and garlands hung to bring good fortune and protection.
- Hekate – goddess of witchcraft, little shrines found at front of houses to protect family from evil.
- Apollo – shrines found in streets to protect people and ceremonies performed on special occasions eg setting out for war.

4 marks

NB 2 marks for god and function, **2 marks** for detail of worship.

(c) Do you think that Athenians considered the worship of household gods important? Give reasons for your answer.

- Most evidence (written and archaeological) suggests yes.
- All homes had altars, herms etc.
- Worship took place on daily basis and on all important family occasions.
- Athenian reaction to mutilation of the Herms in 4.
- Involvement in family religion essential to prove fitness for public office.

3 marks

2. Read **Passage B**.

(a) According to the philosopher Plato, what is the main benefit of worshipping the gods on a regular basis?

- Contributes to personal happiness in life.

1 mark

(b) Do you think the average Athenian citizen shared this view? Give reasons for your answer.

- Most citizens probably believed that the worship of the gods was necessary for the survival and prosperity of the family.
- Average citizen did not expect gods to provide spiritual satisfaction or personal happiness.
- Relationship with gods was more a business arrangement, 'do ut des'.
- Only educated elite looked for a more meaningful relationship with the gods.

3 marks

3. Read **Passage C**.

(a) Give details of the events which formed part of the Panathenaea.

- procession to Acropolis involving all citizens
- carrying of 'peplos' on wooden ship
- draping new 'peplos' on statue of Athena
- sacrifice of cows
- competitions
- recitations of Homer
- awarding of amphorae of oil as prizes.

4 marks

NB 4 distinct points needed here.

(b) Explain the significance of this festival to the people of Athens.

- In honour of patron goddess of city so essential for safety, protection of Athens.
- Holiday for citizens to relax and enjoy themselves.
- Gave citizens feeling of civic pride.
- Promoted community spirit.
- Propaganda exercise to promote greatness of Athens.

4 marks

4. Read **Passage D**. The poet Ovid describes the festival of Terminalia.

(a) Explain the purpose of this ceremony.

- To win the favour and support of Terminus, god of boundaries.
- For landowners to mark out the divisions between their lands.

1 mark

(b) Describe some of the other religious rituals carried out by Roman farmers and the reasons for them.

Most rituals were performed in festivals:

- Ambarvalia – procession and sacrifice ('suovetaurilia'), prayers, singing and dancing, purification rites, wearing of garlands and white clothes in order to purify the land
- Parilia – in honour of Pales, guardian of flocks and herds, sweeping ground, decorating sheep folds, offerings of millet and milk, leading herds through fire
- Compitalia – setting up of shrines to Lares of the crossroads, woollen dolls, balls hung up to protect people and stores
- other festivals which can be mentioned: Fordicidia, Vinalia, Fontinalia, Lupercalia, Saturnalia.

Reasons:

- to promote good harvests
- to secure the prosperity of the land and animals
- to increase the fertility of the people.

4 marks

NB Candidate must answer both parts of the question.

(c) Do you think Ovid is a reliable source of information?

Generally speaking, yes:

- he is writing at the correct period
- as a poet he could be exaggerating, but unlikely in this matter
- contemporary readers would have recognised the details given.

2 marks

5. Read **Passage E**. Maternus, a Christian, describes the mystery religion of Mithraism.

(a) What rites took place in hidden caves?

- Initiates went through various stages – Raven, Bride, Soldier, Lion.
- Initiates knelt, naked and blindfolded, hands tied.
- Evidence of brutality – beatings.
- Imitated birds, lions.

3 marks

(b) What attracted people to this cult?

- Men only cult especially attractive to soldiers.
- Fostered idea of community and fellowship.
- Members felt part of an elite and exclusive group.
- It offered a more spiritual and personal commitment to religion.
- Promise of a blessed afterlife.
- Exotic nature of this Persian cult contrasted with the sterility of state religion.

2 marks

(c) Why would Maternus be so critical of this religion?

- As a Christian, Maternus could not accept belief in other gods.
- Christianity involved all people, male and female; Mithraism was too exclusive.
- Christianity was a family-centred religion, in contrast to the brutal nature of Mithraism.
- Mithraism spread all over the empire and was seen as a rival of Christianity.

3 marks

6. Read **Passage F**.

(a) Why was it necessary for the consuls to achieve favourable omens?

- All senior politicians had a religious role.
- Consuls were responsible for ensuring the favour of the gods.
- No state business could take place until favourable omens were given.

2 marks

(b) Apart from sacrificing, what other religious duties did Roman politicians have?

- Taking the auspices etc with the help of augurs.
- Consulting the Sibylline Books.
- Fixing holy days in the calendar.
- The Pontifex Maximus was in charge of all priesthoods, including the Vestal Virgins.
- Supervised religious festivals and banquets.

3 marks

Section 2 – Classical Drama

1. “Antigone gave too much respect to the dead and not enough to the living. This brought disaster”.

Discuss.

Valid points:

- non-burial of Polynices’ body is central issue of play
- Antigone’s insistence in defying Creon sparks tragedy
- Antigone is fulfilling traditional role of women to bury dead
- Creon therefore at fault for denying this
- Antigone buries brother twice and so invites capture and arrest
- Antigone seems obsessed with death (speaks of brothers, parents and her own wish to join them in death)
- she ignores the living (especially Ismene and Haemon)
- her behaviour and defiant attitude force Creon to condemn her to death
- Creon’s lack of respect for the dead is also to blame for the disaster
- he is guilty of hubris
- according to Teiresias the gods do not approve of his law
- according to Haemon the people do not approve of his law
- both Creon and Antigone are to blame for the disaster.

Any other relevant point.

20 marks

2. In Euripides’ *Medea*, the male characters are as much to blame for the tragedy as Medea herself.

Do you agree with this statement?

Valid points:

Agree

Jason:

- he can be seen as the villain of the play
- his decision to divorce Medea causes tragedy
- he was famous and a hero thanks to Medea
- Medea had faithfully carried out the duties of a Greek wife, especially by bearing sons
- his reasons for marrying the princess were purely selfish (wealth, status, younger wife)
- his treatment of Medea is cold and heartless, especially in regard of her exile
- he displays racist attitudes towards her.

Creon:

- a misogynist who mistrusts clever women
- he is prejudiced against Medea
- he exiles Medea and her sons without thought for their future welfare
- therefore he drives Medea to desperate measures as she has no home, family to protect her
- he will not listen to her pleas, except to give her an extra 24 hours.

Aegeus:

- he is sympathetic to Medea
- he is very gullible and easily fooled by her
- he unwittingly provides her with sanctuary and so allows her to carry out her plans.

Disagree

Medea:

- she is a psychopathic murderer
- her revenge is premeditated and well-planned
- divorce was common in Greek society, so Medea not very different from other women
- she was offered money by Jason and shelter by Aegeus
- she could have stayed in Corinth if she had not made threats against the royal family
- she cynically uses her sons in the plot to murder the princess
- she relishes the details of the deaths of Creon and his daughter
- she steels herself to murder her children simply to spite Jason
- the tragedy is mainly due to Medea's pride and refusal to be mocked.

Any other relevant point.

20 marks

NB If candidate does not mention male characters, maximum of **6 marks**. If candidate deals with males and not Medea, maximum of **14 marks**.

3. Does the play *Lysistrata* challenge the traditional role of women in Athenian society?

Either Yes or No.

Traditional roles are mentioned:

- wives
- mothers
- housekeepers.

Non-traditional roles are mentioned for comic effect:

- leaving home
- abandoning husbands and children
- interfering in politics and war
- having a feminine foreign policy
- refusing husbands sex
- using violence against men
- being physically superior to men
- seizing Acropolis and defending it
- in short, almost complete role reversal.

20 marks

4. “The leading women in Greek drama are mad, bad or both.”

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

Medea

Probably both mad and bad:

- witch
- betrayed father Aeetes by helping in theft of golden fleece
- murdered brother
- betrayed her country
- murders Glauce
- murders Creon
- murders own children (unnatural)
- deceives all men she has relationship with – Jason, Aegeus
- betrays all family relationships.

Antigone

Probably not bad but perhaps mad to do what she does:

- opposes Creon’s decree
- buries Polynices
- boasts about act
- challenges King’s authority
- mocks King
- sets Haimon against father.

Lysistrata

Either, both or neither:

- leaves home
- abandons husband and children
- causes women to revolt against rule of men
- starts sex strike
- interferes in politics and war
- uses force against men: seizes Acropolis, attacks men, subjects a magistrate to public humiliation.

NB If candidate deals with all 3 plays, mark on performance. If only 1 play, maximum **8 marks**.

20 marks

Section 2 – Power and Freedom

5. EITHER

- (a) To what extent was the political system in Athens government by the people? Do we in Britain today have government by the people?

Examples from following:

- from age 18, attendance at Ekklesia, 40 regular meeting 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 and 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.

Do we in Britain have government by the people? (maximum **4 marks**)

More indirect than participative with our political representatives and large bureaucracy. Occasionally we exercise our right to participate by voting.

20 marks

OR

- (b) To what extent was the political system in Rome government by the people? Do we in Britain today have government by the people?

Most candidates likely to argue rightly that Rome's government was by a powerful elite during the period, ending in virtual monarchy.

A good answer will focus on discussion of some of the following terms and any others that are appropriate:

- Senate
- Popular assemblies
- cursus honorum
- Tribune of the plebs
- Dictator
- Marius
- Sulla
- Pompey
- Caesar
- Crassus

- Triumvirates
- Optimates, populares
- Equites
- principate

NB Maximum of **4 marks** for modern comparison

20 marks

6. “The Delian League made Athens rich and powerful at the expense of her allies.”

To what extent was this true?

- Allies provide money, ships to Athens according to Athenian assessment of what they can pay.
- Allies providing ships have to serve for part of every year: become disillusioned in time, sending money instead: Athens gets richer, also more experienced at sea.
- Commander always Athenian.
- Money originally going to League treasury at Delos transferred to Athens: Athenian Assembly decides how money to be spent; some siphoned off to building fund (Parthenon etc), employment fund (jurors, ex-sailors).
- Rebellious states eg Naxos, forced to rejoin, swear oath of loyalty to Athens, lose fleet, independence: forced thereafter to pay tribute.
- Some states forced to join against will: Carystus.
- Thasos attacked by League forces so Athens could obtain her gold mines.
- Democratic governments imposed on some.
- Athens solved employment and security problems by setting up cleruchies in choice allied territory, even displacing already - existing settlements.
- On other hand, most allies did get peace and protection.

20 marks

7. In what ways did Athenians and Romans reward and punish their slaves?

In which society were slaves better treated?

Athens rewarded slaves by:

- treating them as member of family
- allowing them to dress same as Athenians
- allowing them to participate in family worship
- allowing initiation into Eleusinian mysteries
- allowed to have own children
- could be set up in business by master
- buy freedom.

Rome rewarded slaves by:

- giving more pleasant work eg in family household
- paying peculium
- allowing relationship with slave of opposite sex
- permitted freedom
- swap places with masters at Saturnalia.

Punishments by Athenians and Romans:

- physical assault
- execution
- sent to mines, amphitheatre, latifundia, galleys, war.

Which society treated slaves better?

Probably Athens – part of family, but slaves sent to silver mines of Laureon worked in their thousands underground for long periods.

Most Roman slaves worked anonymously on huge estates, simple work units. Athenians did not watch slaves die for their entertainment.

NB Maximum of **16 marks**, if no comparison.

20 marks

8. “Augustus had his successes and his failures as emperor.”

To what extent do you agree?

Augustus’ successes:

Any suitable example from several of the following:

- provincial reforms
- financial reforms
- judicial reforms
- changes in administration of Rome, Italy
- military reforms
- frontier policy
- setting up institution of principate
- bringing peace to empire.

Augustus’ failures:

- having no son of his own to succeed
- moral reforms to promote marriage and criminalise adultery
- daughter Julia shaming him by her adulteries
- weakness of army: Pannonian rebellion took years to put down: Varus lost 3 legions in Germany.

NB If only successes or failures, maximum of **12 marks**

20 marks

Section 2 – Religion and Belief

9. What methods were used by the Greeks to find out the will of the gods?

Were such practices taken seriously by everyone?

Valid points:

Methods:

- prayers
- sacrifices
- votive offerings
- libations
- oracles
- omens
- dreams.

Were such practices taken seriously by everyone?

Valid points:

- such practices were widespread and used by states and individuals
- governments would look for approval of gods in all major events eg declaring war, making peace, establishing colonies etc
- individuals would consult gods on more mundane matters eg marriage, children, health, travelling, business matters etc
- however, it is likely that these practices were simply ritual and did not necessarily require belief
- there were sceptics in ancient society, especially among the educated elite.

Any other relevant point.

NB If second part of question is not covered, maximum of **12 marks**

20 marks

10. EITHER

- (a) Describe the religious ceremonies used to mark birth, marriage and death in an Athenian household.

Do people today place the same importance on such ceremonies?

Valid points:

Birth

- omens, prayers, offerings to Artemis, Eilythua before and after birth
- prayers to Kalligeneia at Thesmophoria
- olive branches or wool on doorposts to announce birth
- Amphidromia 5 days after birth to remove pollution and welcome baby
- naming ceremony 10 days after birth with sacrifice and celebrations for family and friends
- at Apatouria male children accepted into phratry.

Marriage

- sacrifices beforehand to Zeus, Hera, Atermis
- bride dedicated toys, lock of hair the night before the wedding
- ritual bath for bride and groom
- sacrifice and meal at bride's house on wedding day
- 'fetching home' procession in evening to groom's house
- couple showered with figs, nuts
- bride led round hearth
- singing of wedding hymns
- special sacrifice made by husband at Apatouria.

Death

- 3 days fasting
- Cypress branch, lock of hair placed at door
- bowl of water outside home for purification
- male relative closed eyes and mouth of deceased
- body set out with feet facing door
- body washed and dressed by women
- crown of gold or parsley/coins for Charon given to corpse
- funeral procession followed by burial or cremation
- wine offerings to dead
- speech made over body
- meal for family and friends
- offerings for dead made on 3rd, 9th, 30th day after death
- dead remembered at festivals – Anthesteria, Genesia, Nemesia, Taphai, Hyacinthia.

Modern Comparison (maximum of 4 marks)

- most people today, whether religious or not, mark these occasions in various ways
- accept any relevant points made about modern religious ceremonies (Christian, Jewish, Hindu, Islamic etc)
- also accept any relevant point made about rituals/traditional practices (not necessarily religious) connected to these events.

Any other relevant point.

20 marks

OR

- (b) Describe the religious ceremonies used to mark birth, marriage and death in a Roman household.

Do people today place the same importance on such ceremonies?

Valid points:

Birth

- prayers, offerings to Juno/Lucina, Diana, Carmentis before and after birth
- wreaths hung on doors to announce birth
- child lifted by father in acknowledgement (in honour of Levana)
- ceremony of welcome in home on the 8th (girl) or 9th (boy) day after birth
- child given 'bulla' as protection.

Marriage

- girl dedicated toys, bulla to Lares beforehand
- special dress/hairstyle for girl
- wearing orange veil and wreath of flowers
- taking of auspices and sacrifice
- ceremony held at girl's home
- special cake made for Jupiter
- bridal procession at night to grooms home (with torches of whitethorn)
- bride spread animal fat and tied ribbons to doorposts
- carrying of bride over threshold
- husband gave bride fire and water.

Death

- 8 days of mourning
- body washed, dressed and given coins for Charon
- sacrifice to Lares
- funeral procession of relatives, friends with torches
- sacrifice of pig to Ceres (sometimes)
- elaborate funerals had professional mourners, actors, masks
- body buried or cremated with speech in praise of deceased
- after funeral house swept, family sprinkled with water, stepped over fire and sacrifice made to Lares
- on 9th day meal and sacrifice took place
- festivals for dead in February (Parentalia) and May (Lemuria).

Modern Comparison (maximum of 4 marks)

- most people today, whether religious or not, mark these occasions in various ways
- accept any relevant points made about modern religious ceremonies (Christian, Jewish, Hindu, Islamic etc)
- also accept any relevant point made about rituals/traditional practices (not necessarily religious) connected to these events.

Any other relevant point.

20 marks

11. How important was the role played by priests in religion in the ancient world?

Compare Greece and Rome in this respect.

Valid points:

Greece:

- most priests not professionals but ordinary citizens chosen by lot
- appointments usually for 1 year
- males for gods, females for goddesses
- Hierois: responsible for carrying out rituals
- Exegetai: experts (nobles) in settling problems over population, blasphemy, sacrifices
- Manteis: seers
- Heirophantes: hereditary priesthood in charge of Eleusinian Mysteries
- Priestess of Athena Polias: most important priesthood in Athens, held for life
- Pythia: priestess of Apollo at Delphi.

Rome:

- most priesthoods were political appointments, as additional honour
- priesthoods gave status to politicians
- priests were publicly elected and usually held office for life
- Pontifex Maximus and pontifices: senior priests who assisted magistrates in religious affairs (omens, fixing holy days)
- Flamens: in charge of temple and worship of particular gods
- Rex Sacrorum: in charge of worship of Janus
- Augurs: advised pontiffs on omens
- Quindecimviri: in charge of Sibylline Books and supervised foreign cults
- Epulones: organised religious banquets
- Vestal Virgins: 6 priestesses in charge of sacred fire of Vesta
- Haruspices: interpreted omens from sacrificial victims but not officially recognised by state.

Comparison:

- priesthoods in Rome more highly organised
- no equivalent of Pontifex Maximus in Athens
- Athenian priests chosen by lot for 1 year/Roman priests elected for life
- close link between religion and politics in both societies
- priestly duties were more administrative than religious in both societies
- in both Greece and Rome priesthoods were extra duties taken on by ordinary citizens
- women in Greece generally had more prominent role in religion than in Rome.

Any other relevant point.

Candidates should mention examples of different priesthoods in Greece and Rome and draw valid comparisons between the two societies.

NB If no comparison, maximum **12 marks**

20 marks

12. The practice of worshipping a ruler as a god was unknown to most Romans at the start of Augustus' reign.

Explain why this practice was introduced and eventually accepted by the people of Rome.

Valid points:

- practice of worshipping rulers began in the East
- Roman governors often given divine titles
- natural for people in East to give these titles to Augustus as first emperor
- unacceptable in Italy for living person to be treated as a god
- more acceptable to show respect, reverence for a dead person
- Augustus had to work out compromise between East and West
- good for political reasons to allow emperor worship in East
- Julius Caesar was deified after death so Augustus was 'son of a god'
- Augustus associated himself with 'Rome' and established cult of 'Roma et Augustus' to encourage loyalty to Rome in East
- in West Augustus allowed worship of his 'genius' and established a priesthood of freedmen
- Augustus was deified by senate after his death
- most emperors thereafter did not encourage direct worship during their lifetime.

Any other relevant point.

20 marks

[END OF MARKING INSTRUCTIONS]