



2008 Classical Studies

Higher

Finalised Marking Instructions

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2008 Classical Studies Higher

Section 1 – Power and Freedom

1. Read **Passage A**.

- (a) From this passage and from your wider reading, what do you think the strengths and weaknesses of Athenian democracy were?

Strengths:

- whole citizen body made decisions
- opportunity to reverse decisions/change mind
- opportunity to hold office
- any other valid point

2 marks

Weaknesses:

- emotional response
- powerful individual speakers/demagogues
- only male citizen body allowed a voice/vote
- lower classes excluded from certain posts
- any other valid point

2 marks

maximum 3 out of 4 if only strengths or weaknesses.

- (b) Why would Athens take action against states like Mytilene?

- rebellion against Athenian Empire
- revolts during war
- refusing to join Delian League
- trying to break away from the League
- not pay tribute
- to set an example
- any other valid point

2 marks

- (c) Do you think Thucydides is a reliable source? Give reasons for your answer.

- primary source written at time
- historian giving both sides
- Athenian insight into workings of the assembly
- biased as he is Athenian
- Any other valid point

2 marks

2. Read **Passage B**.

(a) What contribution did metics make to the city of Athens?

- foreigner living and working in Athens
- pay taxes
- serve as hoplite in the army
- war tax
- trade
- any other valid point

3 marks

(b) In what ways were metics disadvantaged?

- no citizenship
- no political voice
- contribute to finances in taxes
- serve in army but no reward
- could not own property
- could not bring law cases
- any other valid point

3 marks

3. Read **Passage C**.

(a) Why do you think an Athenian such as Pericles would fear ostracism?

- citizenship and living in Athens had many advantages and privileges
- would not want to put lifestyle or status or wealth at risk
- being banished from Athens would make life and making a living difficult
- would put brakes on any political ambition
- any other valid point

3 marks

(b) Describe the procedures involved in an ostracism.

- to rid Athens of an individual whom citizens feel is becoming too powerful or ambitious
- meeting held to see if an ostracism was needed
- ostracism held
- quorum of 6000 necessary
- voting using ostraca – name scratched on pottery piece
- banishment/exile for 10 years from Athens
- allowed to keep property in Athens and allowed to return after the 10 years

3 marks

4. Read **Passage D**. Dio Cassius is contrasting democracy with monarchy in relation to Julius Caesar's assassination in 44 BC.

(a) Why do you think Julius Caesar was assassinated?

- senators/patricians feared Caesar's ambition/power
- Caesar dictator for life...next step king?
- wanted to maintain Republican government
- association with Cleopatra made him unpopular
- association with lower classes
- any other valid point

3 marks

(b) In what ways was the Roman government unstable in the 1st century BC before Julius Caesar brought "stable government"?

- 1st Century BC – civil wars
- Marius v Sulla, Pompey v Caesar
- 1st triumvirate
- Caesar ended civil war
- bribery and corruption
- any other valid point

4 marks

(c) Do you think that the Roman Republic can be described as a democracy?

Yes:

- electoral process in evidence
- annual elections
- cursus honorum with progress on political ladder with age and experience
- qualifications in place
- Senate as an advisory body
- People's Assembly and People's Tribune
- SPQR
- exclusion of women
- any other valid point

No:

- patron/client relationship
- bribery and corruption
- evidence of violence during elections
- misuse of power by generals and their armies
- slavery
- money and status needed to hold office
- any valid other point

3 marks

5. Read **Passage E**. Plutarch describes how marriages were arranged in Rome.

(a) What reasons were there for arranged marriages in Rome?

- business and commercial reasons
- social status
- cementing political alliances
- any other valid point

3 marks

(b) Why do you think Augustus adopted Marcellus as his son?

- no son only daughter Julia
- wanted an heir so adopted his nephew
- Augustus adopted by Julius Caesar and became his heir
- any other valid point

2 marks

(c) What does the passage tell you about the position of daughters in ancient Rome?

- arranged marriages common
- treated as commodities, bargaining tools, alliances
- no say in whom they could marry or divorce
- any other valid point

2 marks

6. Read **Passage F**.

What in this passage would remind you of slavery in ancient Rome?

- work done...sweatshops, homes
- treatment...poor and cruel treatment
- transported far from home to foreign country and separated from family
- living conditions
- any other valid point of comparison

3 marks

Total 40 marks

Section 1 – Religion and Belief

1. Read **Passage A**.

- (a) From this passage and from your wider reading, explain why people would consult the Delphic oracle.

Valid points:

Oracle consulted on matters of state:

- war, peace, negotiations with other states, establishment of colonies
- natural disasters, plague, earthquake, drought etc

Oracle consulted on personal matters:

- marriage, birth of children, illness etc
- journeys, business affairs

Any other valid point.

3 marks

- (b) Describe some of the procedures followed by those consulting the oracle.

Valid points:

- pay a fee
- sacrifice of a goat
- bathe in spring
- question put to Pythia by priests
- draw lots for place in queue

Any other valid point.

3 marks

- (c) Do you think that oracles such as Delphi were important to people in the ancient world? Give reasons to support your answer.

Valid points:

Yes:

- people came from all over Greek world and beyond to consult oracle
- Delphi in operation for almost 1000 years
- states consulted oracle regularly on all important matters
- remains of treasuries on sacred way indicate importance

Any other valid point.

2 marks

2. Read **Passage B**.

- (a) What religious ceremonies would take place in ancient Athens to celebrate a marriage?

Valid points:

- sacrifices by families to Zeus Teleios, Hera, Telia, Artemis
- bride dedicated toys, lock of hair to Artemis
- bathing in water from sacred spring
- sacrifice at family altar of bride's house
- boy wearing crown of thorns, corn passed round bread
- sesame cakes served
- "fetching home" ceremony, carrying of sieve
- throwing of nuts, figs
- leading bride around hearth

Any other valid point.

4 marks

- (b) Are the ceremonies in modern weddings in any way similar to those in ancient Athens? Give details to support your answer.

Valid points:

- celebratory meal with friends and family
- sharing out wedding cake
- bride carrying lucky charm (horseshoe)
- throwing confetti
- bride and groom driving off in wedding car
- carrying bride over threshold

Any other valid point.

2 marks

3. Read **Passage C**.

- (a) Do you think that most Greeks shared the poet Theognis' view that the Olympian gods were remote from mankind?

Give reasons for your answer.

Valid points:

- majority of people did not question existence of gods
- gods often seen as dangerous and unpredictable
- could send blessings or disasters on mankind for no apparent reason
- gods' behaviour could be disreputable, outrageous
- gods were law unto themselves, had little to do with morality

Any other valid point.

3 marks

- (b) Describe the traditional relationship between Greeks and their gods.

Valid points:

- one of fear and respect – essential to win gods' approval
- business-like, involving giving and receiving
- little emotional attachment or love between men and gods
- doing the right thing at the right time and being seen to do it
- daily offerings to household gods

Any other valid point.

3 marks

4. Read **Passage D**.

- (a) Describe some of the religious practices that would take place on a regular basis in a Roman household.

Valid points:

- paterfamilias offered daily prayers, sacrifices to household gods
- statues of Lares, Penates placed on table at meals
- part of meal thrown onto fire
- special rites performed for the paterfamilias on his birthday
- regular offerings made at Lararium on the Kalends, Nones, Ides of each month
- cleansing of cupboards by children
- special ceremonies and offerings at key events in family life – birth, marriage, coming of age, death

Any other valid point

5 marks

- (b) Do you think such practices were taken seriously?

Give reasons to support your answer.

Valid points:

- family religion was the strongest part of Roman belief
- many people were attached to their household gods
- these rites survived into Christian era – difficult to stamp out
- archaeological evidence (Pompeii) shows all homes had Lararia

Any other valid point.

2 marks

5. In **Passage E** the lawyer and politician, Cicero, is speaking to members of the college of priests.

- (a) Explain why it was possible in Rome for “the same men” to be involved in both politics and religion.

Valid points:

- religion and politics closely linked in ancient Rome
- priests were elected by the people
- they were really state officials or civil servants
- different concept from priests, ministers today
- religious priesthoods one way for politician to increase his prestige
- emperor was Pontifex Maximus
- only magistrates could consult Sibylline Books

Any other valid point.

2 marks

- (b) Give examples of the religious duties these men would perform.

Valid points:

- Pontifices – set holy days on calendar
decide actions to be taken on omens
- Flamines – looked after temple, cult of gods (Jupiter, Mars)
- Rex Sacrorum – saw to the worship of Janus
- Augurs – interpreted omens for pontiffs
- XVviri – guard, consult Sibylline Books
- Supervise foreign cults
- Epulones – 10 priests to supervise religious banquets

Any other valid point.

Maximum of 3 marks if right duties, wrong priests.

Maximum of 3 marks if only duties.

5 marks

- (c) Do you think Cicero is a reliable source of information? Give reasons for your answer.

Valid points:

- contemporary source
- as priest and politician himself Cicero had personal knowledge of these matters
- addressing fellow priests and politicians, so unlikely to be inaccurate

Any other valid point.

2 marks

6. Read **Passage F**.

To what extent was the emperor Augustus successful in his attempts to restore traditional religion in Rome? Give reasons to support your answer.

Valid points:

Arguable whether he was successful or not.

- his long rule generally one of peace and growing prosperity
- Augustus achieved aim of improving morale and restoring confidence after civil wars
- rebuilding of temples clearly achieved
- won support of leading writers (Virgil, Horace)
- revival of priesthods encouraged by his example but still had difficulty in attracting suitable candidates for certain priesthods
- foreign religions became increasingly popular
- moves towards emperor worship clearly undermined traditional Roman religion

Any other valid point.

Maximum of 2 marks if candidate simply lifts points from the passage.

4 marks

Total 40 marks

Section 2 – Classical Drama

1. “In Sophocles’ play *Antigone*, Creon put the state before his family. As a result, he destroyed his family.”

Discuss.

Valid points:

- Creon forbids burial of nephew because of his attack on the city
- he clearly says that the state is his priority in his first speech
- prepared to execute both nieces for breaking the law
- unable to excuse Antigone as he would look weak before the people
- insecure and paranoid in his new position as king – sees conspiracy everywhere
- anxious to establish legitimacy of his rule
- quarrels with son over decision on Antigone
- refuses to accept Haemon’s advice on the right way to rule
- rejects views of the people
- refuses to listen to advice of Teiresias
- identifies himself with the state
- his decision to put state before family leads directly to 3 deaths: Antigone, Haemon and Eurydice
- all 3 blamed Creon
- at end Creon accepts responsibility for his actions

Any other relevant point.

20 marks

2. “The men in the play *Medea* underestimate the power of Medea. This leads to the tragedy of the play.”

To what extent do you agree with this statement?

- all the male characters feel superior to Medea as she is a woman and a foreigner
- they fail to appreciate she is a witch/semi divine with powers
- they should know this considering her background and help she has given Jason in the past
- she manipulates the male characters to ensure she achieves her revenge against Jason
- Creon should have banished her immediately after she has made threats against his royal household. Medea gains an extra day to plan and execute her plan
- she flatters Jason into believing she will go quietly despite her previous rage
- foolishly, he believes she has accepted the situation
- Aegeus promises Medea safe haven in Athens, despite knowing her reputation because she promises him children. Medea plays on Aegeus’ weakness for her own end
- she is allowed to send her children with the deadly wedding gift, which causes the deaths of Glauke and Creon
- she kills her own children and denies Jason the right to bury them
- she escapes to Athens and security
- 4 deaths could have been avoided if the male characters had not allowed themselves to be manipulated

20 marks

3. “In the play *Lysistrata*, the women act like men while the men act like women.”

Is this an accurate assessment of the play? Give reasons for your answer.

Valid points:

Women acting like men:

- led by Lysistrata women take dominant “male” role throughout play
- they leave their homes and take on a political role, neglecting children and domestic duties
- refuse husbands sex
- take over Acropolis and city finances (male duties)
- determined to end war (another male interest)
- old women physically beat up old men
- Lysistrata and friends humiliate and defeat magistrate (symbol of male power)
- Lysistrata takes charge and arranges end to war (treaty with Sparta)
- Myrrhine outwits and frustrates her husband Cinesias

Men acting like women:

- old men complain about treatment by old women
- magistrate dressed up as women
- men have to ask Lysistrata to solve their problems
- Cinesias helpless and useless without his wife

Any other valid point.

20 marks

4. "Male characters in classical drama deserve our sympathy too."

Discuss this statement with reference to at least **two** plays you have read.

Antigone:

- Creon – only trying to be a good ruler, puts state foremost
first law as king is broken by family member, who humiliates
him as ruler, male guardian and family member
Creon believes he is right in what he is doing
sticking by his principles he loses his son and wife, who die
hating him
- Haemon – tries to save his father and Antigone
abuse by his father in argument
tries to rescue Antigone but is too late
commits suicide
- Lysistrata – men humiliated by women eg magistrate, Scythian archers,
Cinesias, Chorus of old men
overpowered by women
have to give into women
- Medea – Creon – loses his daughter in an horrific way and dies a painful
death
- Jason – loses his children, his new wife and new life
- Aegeus – tricked into providing refuge because he wants children.

20 marks

Section 2 – Power and Freedom

5. “In 5th century Athens the political climate encouraged citizens to participate fully in government.”

To what extent do you agree with this statement? Can the same be said of Britain today?

- government in Athens – direct – whole citizen body participate
- citizenship restricted to males, 18 years and over, Athenian born of Athenian parents after 451 and registered in deme
- citizens could attend meetings of Assembly/Ecclesia, 40 times per year + emergency
- participate in meetings, allowed to speak and vote on matters concerning Athens
- serve on Council of 500/Boule. Age 30 on, drawing up agenda for assembly, representing own deme, carrying out decisions made by assembly
- ready to make emergency decisions, on duty in tholos
- officials post for a year: by lot or election
- jury duty
- process of ostracism
- government in Britain
- citizenship open to British citizens 18 years and over, male and female
- representative democracy: elections by vote/secret ballot
- 4 tiers of government in Scotland: local, Scottish Parliament, Westminster and European
- vote for individual/candidate from varying political parties
- elected representatives discuss and vote on issues of local, national or European concern
- can stand for election to any level of government
- civil servants/public sector workers carry out decisions/enforce law
- citizens in Britain expected to do jury duty if called to do so

4 marks for modern day comparison.

20 marks

6. EITHER

- (a) “In ancient Athens there was little difference between the life of a woman and the life of a slave.”

Discuss.

Women/slaves in Athens

- under authority of head of household/male guardian/kurios
- lack of education, arranged marriages, preparation for life of wife and mother
- lack of legal, social, political rights only through male family member
- slaves tortured for court evidence
- slave under control of master
- treatment of women/slaves dependent on male authority figure restricted lifestyle/confined to house with exception of attendance at festivals
- domestic duties would take up most of their time cooking, cleaning, spinning
- weaving, water collection, looking after children
- women and slaves worked alongside each other
- women did have authority over slaves within household
- responsibility for looking after and supervising of slaves within home
- important religious duties within the home: funeral customs/duties
- some women did have freedom of movement in comparison: metics, hetairai, slaves
- female slaves attended symposia: dancers, entertainers

Comment on comparison of different classes of women in Athens acceptable

Any other valid point of comparison.

20 marks

OR

- (b) “In ancient Rome there was little difference between the life of a woman and the life of a slave.”

Discuss.

Similar points of comparison between women/slaves as in 6 (a).

- Rome: Improved education of women in change over from republic to empire
- evidence of girls being educated at home by tutors
- women important in forging alliances in politically important families
- evidence of women having influence in politics although no legal voice
- women enjoyed leisure time outwith the house unlike Athenian women eg theatre, public baths, shopping, gladiatorial shows
- severe punishments for immorality
- more slaves in Roman times gave women more freedom from household tasks
- other classes of women in Rome can be used in a comparison
- evidence of brutal/harsh treatment of female slaves
- slaves tortured for court evidence
- physical and sexual abuse
- evidence of compassionate owners
- manumission
- treatment would be determined by job done and individual owner

Any other valid point.

20 marks

7. Pericles in Athens and Augustus in Rome were major political figures.

Assess the contribution each made to his society.

Pericles:

- elected general 15 times in a row
- democratic reforms, pro Athenian
- payment for attendance at assembly and jury duty
- payment for archons, Boule members: even poorer citizens included
- controlled Delian League/treasury
- building programmes, employment

Augustus:

- re-organisation of government/administration
- consolidation of empire
- army reforms
- census
- taxation
- roads/building programme
- imperial courier service
- moral/social/religious reforms
- peace, stability, prosperity under his government after decades of civil war
- emperor worship/Imperial Cult

Any other valid point.

If only 1 character discussed, maximum of 8 marks.

20 marks

8. There were advantages and disadvantages to living in a Roman Province in the 1st century AD.

Discuss.

Valid points:

Advantages of Rome Province

- peace/security/protection of Roman army: Pax Romana
- communication/road system/trade/prosperity
- laws/administration/infrastructure
- town planning/social amenities/baths/theatre/amphitheatres
- common language/currency/sense of identity with Rome

Disadvantages

- taxation
- occupation by army
- loss of own cultural identity
- At mercy of corrupt governor

Any other valid point.

Maximum of 8 marks, if candidate discusses only advantages OR disadvantages.

20 marks

Section 2 – Religion and Belief

9. Describe the ways in which Athene, Dionysus and Demeter were worshipped in Athens.

Assess the importance of these deities to the people of Athens.

Valid points:

Athene

- patron goddess of Athens, as Athene Polias the most revered deity in the city
- goddess of wisdom, crafts, warfare and peace
- regarded as protector of cities
- won contest for Athens over Poseidon by offering the olive tree
- parthenon temple and statues of Pheidias major cultural icons of Athens
- city treasury stored in Parthenon
- important for women as goddess of spinning and weaving
- priestess of Athene Polias the most respected in the city
- Panathenaia festival held yearly on her birthday
- Great Panathenaia held every 4 years
- this involved procession to Acropolis bringing ‘peplos’ to state of Athene Polias
- virtually all citizens and metics involved
- festival and sacrifice of 100 cows and competitions (sport, music, poetry etc)
- Athene helped unify city and bring all sections together

Dionysus

- god of wine, music, drama
- essentially fertility god responsible for crops and vines in particular
- particularly popular with women, offering escape from ordinary life
- worshipped at various festival – City Dionysia,
Rural Dionysia
Lenaia
Anthesteria
- festivals included competitions in plays, songs, poetry, dancing, drinking
- City Dionysia was major showcase for Athenian talent

Demeter

- goddess of agriculture and fertility, responsible for crops
- associated with the earth and along with daughter Persephone connected to mysteries of birth and death
- worshipped especially by women
- 3 major festivals for women only – Skira
Thesmophoria
Haloa
- central figure in the Eleusinian Mysteries

Any other valid point.

Candidates must deal with all 3 gods for full marks and answer both parts of the question.

Only 1 god, maximum of 6 marks.

Only 2 gods, maximum of 10 marks.

If no assessment, maximum of 12 marks.

20 marks

10. EITHER

- (a) or (b) Although the Greeks/Romans were very particular about their rituals for honouring the dead, their beliefs in the Afterlife were vague and uncertain.

Discuss.

Valid points:

Greek Rituals:

- 3 days fast
- cypress branch/lock of hair at door
- eyes/mouth closed by nearest male relative
- women prepared body
- crown of gold/parsley
- body placed with feet pointing to door
- coin to pay Charon
- singing of laments and extravagant gestures of mourning
- bowl of water outside house to remove pollution
- funeral procession to outside city for burial or cremation
- wine offering made
- speeches and meal
- visits to tomb on 3rd, 9th, 30th day after burial with offerings
- festivals in honour of dead – Anthesteria, Genesia, Nemesia, Taphai

Roman Rituals:

- 8 day mourning
- body prepared by women
- sacrifice to Lares
- taking of last breath, cutting of lock of hair
- procession with torches carried by relatives to ward off evil
- for the wealthy professionals mourners and musicians hired with actors wearing masks
- speeches made in praise of the deceased
- after burial, another sacrifice to Lares
- house swept
- rite of ‘suffitio’ – family sprinkled with water, stepped over fire
- 9th day after funeral, sacrifice and family meal took place
- festivals in honour of dead – Parentalia, Lemuria

Greek and Roman Beliefs:

- traditional view of Hades most commonly held (Hades, Charon, Cerberus etc)
- vague notions of punishment, reward (Asphodel fields, Tartarus, Elysium)
- prospect of afterlife generally depressing and unattractive
- majority of Greek/Romans not overly concerned about afterlife
- alternative views developed (Pythagoras, Plato, Orphics)
- later Stoicism and Epicureanism offered more intellectually satisfying explanations
- mystery Religions offered better prospects of an afterlife, but only for a minority

Traditional views tended to be vague, uncertain and contradictory. Most people did not expect too much from an afterlife; so did not concern themselves too much about it.

Dissatisfaction grew among wealthy and educated. Traditional views seemed too simplistic and blatantly unfair. The feeling developed that there should be some sort of morality in the afterlife – wickedness punished and good rewarded.

Any other relevant point.

Candidates must address both parts of the question.

Maximum of 12 marks, if candidate addresses only 1 part of the question.

20 marks

11. As their empire expanded, the Romans turned increasingly to foreign religions.

Explain the appeal of these cults and describe the ways in which the government in Rome dealt with them.

Valid points:

Appeal of foreign cults:

- promise of blessed afterlife
- offered more emotional involvement than state religion
- some offered moral code
- some provided outlet for women and were family-centred
- some involved all classes, including slaves
- provided a sense of community or belonging to an exclusive group
- colour and excitement of rituals

Examples of cults – Mithras, Bacchus, Cybele, Isis, Christianity

How the government dealt with them

- Bacchus** – state sought to suppress this worship for political reasons seen as threat to public safety, fear of its orgiastic nature
186BC cult suppressed, followers arrested, some executed
individual worship of Bacchus allowed, but not in large groups
- Cybele** – cult introduced to Rome in 204BC on instructions of Sibylline Books
restrictions placed on it due to excesses of its rituals
no Roman citizens allowed to become priests
- Isis** – senate tried to exclude it from Rome from 50BC
Octavian severely oppressed it in 30BC (associated with Cleopatra)
worship continued to spread throughout Italy, brought by merchants, traders
popular with lower classes
eventually accepted in 1st century AD
- Mithras** – worship restricted to men, especially soldiers
tolerated by state and spread by army throughout empire
(promoted by the emperor Aurelian in 276AD)
- Christianity** – viewed with suspicion by the state
followers did not participate in state religion
persecution began under Nero
(Christians executed by authorities until Constantine (312AD))

Any other valid point.

Candidates must answer both parts of the question.

If only 1 cult mentioned, maximum of 8 marks.

If candidate gives only a description, maximum of 12 marks.

If candidate discusses the appeal of the cults only, maximum of 12 marks.

20 marks

