



2009 Classical Studies

Higher

Finalised Marking Instructions

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2009 Classical Studies Higher

Section 1 – Power and Freedom

1. Read **Passage A**.

- (a) Explain what the Assembly and Council were **and** why they were important to Athenian democracy.

Assembly:

- meeting of all citizens
- male, 18 years and over
- Pnyx hill on slopes of Acropolis
- 40 times a year/every 10 days
- discuss matters relating to running of city
- vote on important issues
- any other relevant point.

1 mark

Council:

- 500 citizens served on council
- served for one year
- 50 citizens from each of 10 tribes
- carried out decisions made at assembly
- responsible for overseeing running of city
- call emergency meetings as necessary
- any other relevant point.

1 mark

Assembly and Council important to Athenian democracy as they ensured active participation in direct democracy.

Ensured all citizens played their part and ensured no one person could become too powerful.

Any other relevant point.

Candidates must address all parts of the question.

2 marks

- (b) Do you think there were any weaknesses in this system of democracy? Give reasons for your answer.

Weaknesses:

- educated citizens leading discussions
- dangers of demagogues
- unsuitable people serving on council
- assembly too big
- strict citizenship requirements
- women, slaves and metics not represented
- any other relevant point.

3 marks

2. Read **Passage B**. In Passage B the historian Plutarch is writing about the life of Alcibiades.

(a) What does this tell us about the legal position of women in 5th Century Athens?

- no legal rights
- subject to male authority
- need to be represented by male guardian
- any other relevant point.

2 marks

(b) Why do you think no one interfered with Alcibiades' actions?

- Alcibiades from powerful family
- was her husband and was acting within the law
- any other relevant point.

2 marks

(c) How reliable do you think Plutarch is as a source?

- historian/biographer
- other sources as evidence of position of women
- not a contemporary of time; he has relied on other sources
- not an eye witness account
- any other relevant point.

2 marks

3. Read **Passage C**.

(a) Why do you think the Athenians of the 5th Century were more concerned with their public buildings than their private buildings?

- ideal of democracy and equality shown in simple homes – modest
- public buildings displayed Athenian power and supremacy in Greek world
- reverence to the gods in particular Athena, the city's protectress
- any other valid point.

2 marks

(b) From your wider reading, explain in what ways the public buildings in Athens were funded.

- Athena's treasury
- metics' taxes
- surplus money from the Delian League money which was controlled by Athens
- Pericles' building programme
- any other relevant point.

2 marks

(c) What benefits did the Athenians gain from this public building programme?

- city and temples rebuilt after being destroyed by the Persians
- provided employment for many years
- beautiful city
- status
- any other relevant point.

3 marks

4. Read **Passage D**.

Before reaching the office of censor at the top of the *Cursus Honorum* what other magistrates' posts might a Roman politician have held? Describe the duties associated with these posts.

- Quaestor – financial and administration
maintaining public records; superintend the treasury;
paymasters when accompanying generals on campaign; supervised the sale of war
booty; financial assistants to governors
- Aedile – day to day maintenance of the city
maintenance of city's streets; regulated traffic; in charge of public buildings; took
care of water supply; controlled markets and weights and measures; arranged
public festivals and games
- Praetor – largely concerned with legal matters
civil judge in the city; could introduce legislation; sometimes commanded an
army; issued annual edicts
- Consul – largely concerned with military matters
commanded the army; conducted the chief elections; presided over meeting of
the senate; implemented senate decisions
- at least two posts expanded upon.

5 marks

5. Read **Passage E**. Augustus introduced public morality legislation with the Julian Laws in 18 BC and the lex Papia Poppaea in 9 AD.

(a) Why do you think Augustus felt it necessary to introduce such laws?

- standards of morality had declined
- breakdown of marriage and family life
- adultery common and even fashionable
- divorce common
- not enough children of suitable Roman citizens
- any other relevant point.

2 marks

(b) Augustus banished his own daughter and granddaughter. Outline the punishments applied to those found guilty of promiscuity or adultery.

- man to divorce wife guilty of adultery
- guilty parties sent to different islands
- estates confiscated
- man punished if he married an adulterous woman or failed to divorce an adulterous wife
- woman could be killed
- any other relevant point.

3 marks

(c) In what ways did Augustus reward those who remained married and produced children?

- financial rewards for those with children
- preference given to married men in elections and allocation of provinces
- privileges to women producing a certain number of children
- women producing a certain number of children in control of own finances
- any other relevant point.

2 marks

6. Read **Passage F**.

(a) Why do you think Rome was so successful in maintaining its Empire? Explain your answer.

- generous with citizenship to both individuals and communities; automatic for 25 years service in auxiliary unit
- citizenship hereditary
- local government in hands of locally elected senate and magistrates
- prominent provincials allowed into Senate
- highest positions even in Rome open to provincials
- Pax Romana: citizens able to live without fear of war
- Romanisation: policy of encouraging population to adopt Roman ways – language, religion, laws – encouraged communality with Rome
- encouragement of emperor worship
- provincial government seen to be fair – governor accountable in law, overseen by Emperor
- good communications with roads and couriers between provinces and Rome
- trade and commerce encouraged; benefits of common market
- any other relevant point.

5 marks

(b) Were there any disadvantages in being part of the Roman Empire? Give reasons for your answer.

- taxation
- loss of cultural identity, including language
- poor/bad governor
- domination
- slavery
- any other relevant point.

3 marks

Total 40 marks

Section 1 – Religion and Belief

1. In **Passage A** the historian Thucydides describes the departure of the Athenian fleet for Sicily.

(a) Why do you think prayers and libations were being offered on this occasion?

- to ensure a safe voyage
- to ensure the successful outcome of the expedition
- any other relevant point.

1 mark

(b) On what other occasions would the people of Athens offer public prayers and libations?

- success in war
- good harvest
- in honour of the dead
- any other relevant point.

2 marks

(c) Describe in detail the process of delivering a prayer.

- stand, raising palms to heaven (if Olympian god)
- address god by full range of titles
- mention of places associated with the god
- mention of past favours
- state favour asked for
- promise of reward if granted
- process repeated if any mistakes, extraneous sounds
- music played
- any other relevant points.

Any 3 relevant points.

3 marks

2. In **Passage B** the poet Homer describes the meeting of Odysseus and Achilles in the Underworld.

(a) Why do you think Achilles has such a negative view of the Afterlife? Give reasons for your answer.

- Afterlife essentially gloomy, unattractive to most people
- only chosen few could reach Elysium
- for majority, eternity of boredom in Asphodel Fields
- great sinners were punished in Tartarus
- insubstantial existence as a shade
- ghosts had no memory unless offerings were made to them
- any other relevant point.

3 marks

(b) What alternative views on the Afterlife were available to people in Athens?

- Mystery religions promised blessed afterlife
- Philosophies gave alternative views
 - Orphics – sins could be cleansed through initiation and a happy afterlife depended on one's conduct in life
 - Pythagoreans – belief in the transmigration of souls
 - Plato – behaviour in this life determined fate in the afterlife
- accept mention of Stoic and Epicurean philosophies
- any other relevant point.

3 marks

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

- as a poet Homer could be prone to exaggeration
- his intention was to entertain, not inform
- however later Greeks regarded him as authority on religion
- he was writing 300 years before the period studied
- religious practices changed little over centuries
- any other relevant point.

2 marks

3. Read **Passage C**.

(a) Give details of **other** religious ceremonies that would take place in an Athenian household.

- daily offerings made to Hestia
- offerings at family altar to Zeus Herkeios
- touching Herms and hanging garlands when leaving home
- birth: offerings and prayers to Eileithyia, Artemis before and after birth; prayers to Kalligenia at Thesmophoria; swaddling baby in sacred cloth; Amphidromia ceremony 5 days after birth and naming ceremony 10 days after
- marriage: sacrifices to Zeus, Hera and Artemis; ritual bath for bride and groom; dedicating toys and lock of hair to Artemis; sacrifice at family altar; handing out of bread by young boy; fetching home ceremony
- death: 3 day fast; cypress branches, lock of hair hung on door; bowl of water for purification; feet of corpse facing door; closing eyes of deceased and placing obol for Charon; singing laments and expressions of grief
- coming of age
- any other relevant point.

4 marks

(b) Explain why family religion was so important to people in Athens.

- necessary to prove status as citizen
- also used to prove suitability for political office
- to ensure prosperity of household
- to protect family from evil spirits
- any other relevant point.

2 marks

4. Read **Passage D**.

(a) Describe some of the “sacred duties” performed by the Vestal Virgins.

- guard sacred flame, keep alight
- make daily offerings
- look after wills of famous people
- attend various state ceremonies
- stay pure
- any other relevant point.

2 marks

(b) Why was it forbidden for a man to stay in the sanctuary at night?

- safety of Rome depended on purity of Vestals
- therefore they could not be compromised by a man
- Vestals could be held responsible for disasters at Rome
- any other relevant point.

2 marks

(c) What penalties did the priestesses receive for breaking the rules? What rewards were they given for their service?

- flogged by Pontifex Maximus for allowing fire to go out
- buried alive for losing virginity
- no need to have a guardian (free of father’s control)
- received dowry and stipend for 30 years service
- any other relevant point.

4 marks

For full marks candidates must answer both parts of the questions.

5. Read **Passage E**.

(a) Why do you think the emperor Tiberius was unwilling to accept divine honours?

- in Rome and the west there was no tradition of worshipping a living person
- allowing such worship could cause political problems at home
- example of Julius Caesar would have affected Tiberius
- any other relevant point.

2 marks

(b) Describe how the emperor Augustus had dealt with this problem.

- Augustus solved the problem through compromise
- in East he allowed divine titles to be conferred on him, as already happened for Roman governors
- he associated his name with the goddess 'Roma', allowing cult of 'Rome and Augustus' to develop
- he allowed the worship of his 'genius', placing himself as paterfamilias of the Roman people, a semi-divine position
- he deified Julius Caesar and so became the son of a god
- priests, 'Augustales', were appointed to oversee his cult
- any other relevant point.

4 marks

6. In **Passage F** Pliny, a Roman Governor, writes to the emperor Trajan.

(a) Explain why the Christian religion was persecuted by the Romans.

- Romans misunderstood much of Christian belief – accused them of incest, immorality, cannibalism
- Christians held secret meetings, so aroused suspicion and hostility
- Jews were exempted from recognising Roman gods, but this tolerance was not extended to the new religion
- Nero blamed Christians for the fire at Rome
- Christians were seen as a political threat through their refusal to accept Roman gods.

2 marks

(b) What foreign religions were more acceptable to the Romans and why?

- Isis: family-centred, ancient Egyptian cult, spread by merchants and sailors
- Cybele: wild, excessive and un-Roman, but sanctioned by Sibylline Books
- Mithras: male-only cult, popular with soldiers, brutal initiations but believed to encourage solidarity and comradeship
- Eleusinian Mysteries: family-centred, joined by emperor Augustus
- Judaism: disliked, but tolerated by Rome because it was so ancient
- Romans tolerated most foreign religions as long as they posed no political threat or caused any disruption to society
- any other relevant point.

4 marks

Total 40 marks

Section 2 – Classical Drama

1. “Sophocles’ play *Antigone* ends in tragedy because two stubborn characters refuse to compromise.” To what extent do you agree this statement?

Valid points:

Agree

Antigone

- determined, stubborn, convinced she is right, won’t listen to others
- sets out from start to disobey Creon’s laws
- convinced gods’ laws are more important than man-made ones
- impatient with Ismene, refuses to listen to her arguments
- proud and defiant when brought before Creon
- insists on taking all the blame/credit for the burial
- will not let Ismene stand beside her
- more subdued and fearful in her final scene, but does not change her mind
- sticks to her principles, refuses to back down
- commits suicide rather than wait for death

Creon

- appears stubborn at first
- determined his first law on Polynices should be enforced
- states that city comes before family (no exceptions)
- determined to punish Antigone and Ismene
- **but** he backs down over Ismene **and** changes the punishment to burial alive
- sees compromise as sign of weakness in scene with Haemon
- refuses to accept Haemon’s arguments about compromise (eg tree and ship)
- refuses to accept that a woman should prevail over a man
- refuses to accept Teiresias’ advice
- eventually commits hubris
- finally backs down over threat of losing his son
- tries to correct his mistakes, but too late
- realises at end that he was wrong and should have listened to advice
- any other relevant point.

20 marks

2. “Medea is justified in her actions.” Discuss.

- Medea had helped Jason in the past
- had betrayed own family and killed for Jason
- abandoned her homeland for him with no way back
- had been a good wife to him
- had produced two sons for him
- was a foreigner in exile
- she only had Jason and her children
- Jason betrays her
- Jason forgets what she is capable of
- Jason is the “villain” and Medea a “victim”
- Medea punishes the innocent: Creon, Glauke and her own sons
- murder, infanticide is never justified
- any other relevant point.

20 marks

3. “Aristophanes’ play, *Lysistrata*, is an absurd and unrealistic comedy, but has a serious message.”

Do you agree? Give reasons for your answer.

Absurd/Unrealistic

- women leave home
- women abandon husbands and children
- women from warring cities meet in Athens
- women withhold sex from their husbands
- women interfere in politics and war
- women use violence against men
- women portrayed as physically superior
- women seize and hold the Acropolis
- women succeed in defeating men
- any other relevant point

Serious Message

- war is destructive to family life
- negotiation better than war
- reconciliation preferable
- any other relevant point.

20 marks

4. “Greek drama often involved a clash of ideas as well as a clash of personalities.” How far is this true of any **two** plays you have read?

Valid points

Antigone

- Personalities – Antigone v Ismene
Creon v sentry
Creon v Antigone
Creon v Haemon
Creon v Teiresias
- Ideas – individual v government
laws of gods v laws of man
male v female
youth v age
sticking to one’s principles v compromise

Medea

- Personalities – Medea v Jason
Medea v Creon
Medea v Aegeus
Medea v women of Corinth
- Ideas – male v female
Greek v foreigner
fidelity v infidelity
individual v authority

Lysistrata

- Personalities – old men v old women
Lysistrata v magistrate
Myrrhine v Cinesias
Lysistrata v ambassadors/delegates
- Ideas – male v female
war v peace
Athens v Sparta

any other relevant point.

20 marks

Section 2 – Power and Freedom

5. “Athens in the 5th century BC is credited with having the first democratic system but Athens was regarded as tyrannical to the rest of the Greek world.” To what extent is this true?

- bad treatment of allies
- domination of allies
- unfairness in assessing and collection tributes from Delian League members
- allies reduced to status of subjects
- Athens took control of fund, moved treasury from Delos to Athens
- Athens in charge of foreign affairs
- states compelled to swear oath of allegiance to Athens
- Cleruchies established in territories
- garrisons deployed
- democratic systems of government enforced to replace oligarchies, tyrannies
- Athenian weights and measures enforced
- allied cases tried in Athenian courts
- harsh punishment of members who did not comply, eg Mytilene, Naxos
- misuse of Delian League money by Pericles
- allied money used for building, employment in Athens
- any other relevant point.

20 marks

6. EITHER

(a) “Slavery was a necessary evil.” Examine why Athens found it necessary to own slaves.

- slaves seen as inferior, on a level with domesticated animal, Aristotle
- underpinning of economy
- city needed slaves for manpower, refuse collecting, building, police force etc
- slaves allowed citizens to participate in democracy
- provided manpower in the silver mines and quarries
- worked in agriculture
- domestic work within home – no technology or labour saving devices
give examples of tasks within the home
- entertainment
- tutors
- secretaries
- around a third of population of Athens were slaves
- slavery accepted
- any other relevant point.

20 marks

OR

(b) “Slavery was a necessary evil.” Examine why the Romans found it necessary to own slaves.

- similar reasons as Athens
- latifundia
- galley slaves
- arena – entertainment
- any other relevant point.

20 marks

7. “In comparison with men in the Roman Empire, women were regarded as second-class citizens.”

Discuss. Do you think the same is true in Britain today?

Roman Empire

- lack of education, did not attend school
- could be taught at home by tutors
- arranged marriage
- marriage used to form political, social or business alliances
- subject to authority of paterfamilias
- legal restrictions
- some freedom to socialise
- harsh punishment for infidelity
- any other relevant point

Britain today

- equal opportunities
- legislation, Sex Discrimination Act
- freedom of choice
- women active in all areas of society
- some cultures within Britain adhere to arranged marriages and patriarchal role
- any other relevant point.

Maximum of 16 if only Rome.

20 marks

8. Would you prefer to have been a citizen in ancient Athens or in ancient Rome?

Athens

Political

- enjoy active/direct participation in democracy
- being able to hold office and serve Athens
- being paid for democratic duties
- living in Athens after it was rebuilt
- serving on jury
- any other relevant point

Social

- going to theatre for free
- religious festivals
- owning slaves to work for you
- games and athletics
- dinner parties
- slavery
- low status of women
- lack of technology/science; no medicine, childbirth
- child exposure, especially girls
- arranged marriages
- army service
- any other relevant point.

20 marks

Rome

Political

- plebs and patricians can be involved in government during republic
- government postings in provinces

Social

- theatre
- baths
- amphitheatre
- dinner parties
- slave ownership
- slavery
- status of women
- lack of technology/science
- child exposure
- arranged marriages
- war, civil war
- any other valid point.

Maximum of 12 if only one.

20 marks

Section 2 – Religion and Belief

9. “For a society in which women played almost no public part, it is perhaps puzzling that they were so prominent in religious activities.”

Discuss the role played by the women of ancient Athens in the religious life of the city, both in public and in private.

Valid points:

Public life – women served as priestesses to all the major goddesses and played a prominent role at the festivals in their honour.

Priestesses

- priestess to Athena Polias was the most important religious office in Athens
- Parthenoi were young girls from noble families chosen to assist the priestess of Athena eg weaving the ‘peplos’ for the Panathenaia
- young girls (7-11) who served Artemis at Brauron
- Pythia at Delphi.

Festivals/Cults

- Panathenaia
- Thesmophoria
- Skira
- Haloa
- Brauronia
- Nemesis
- Eleusinian Mysteries.

Private life – women were involved in all the main events in family life.

- birth – midwives would chant birthing spells and offer prayers to Artemis for a safe delivery. Mothers looked for omens before birth and offered prayers and gifts to Artemis after birth
- marriage – brides offered toys to Artemis and bathed in sacred water. They carried a sieve in the ‘fetching home’ procession to ward off evil spirits. They were showered with nut and figs for fertility and were led around the hearth of their new home.
- death – women washed and prepared the corpse for burial. They sang laments, often with excessive gestures of grief. They walked in the funeral procession and were responsible for tending the graves of the deceased.

Religion was the one area where women were allowed to contribute fully to the life of the city and be seen to do so. They were especially associated with the fertility and continuity of their society.

Any other relevant point.

20 marks

10. EITHER

- (a) In ancient Athens priests made a vital contribution to the religious life of the city. Describe the duties performed by priests **and** assess their importance to the city.

Valid points:

Duties

- most priests were like civil servants – their duties were administrative, and not ‘religious’ in the modern sense of the word
- many were chosen by lot and served for one year
- they conducted sacrifices
- they offered prayers
- they looked after the temple and cult statue
- they ensured the good behaviour of worshippers
- they looked after valuables in the temple
- they interpreted omens.

Types of priests

- Hierois – served a god/goddess; chosen by lot; ensured that correct procedures were carried out at various rituals
- Exegetai – experts chosen from certain noble families; settled problems over rules of sacrifice, pollution, blasphemy
- Manteis – unofficial seers, oracle-mongers; interpreted omens, dreams for a price; some were respected, but many had a dubious reputation
- Hierophantes – conducted the Eleusinian Mysteries; a hereditary priesthood passed down through one family
- priestess of Athena Polias – a life appointment; the female holder was the most important in Athens; responsible for the Parthenon and the Panathenaia.

Importance

Religion was involved in every part of Athenian life – public and private, political and recreational. Nothing could be done unless the gods approved, so signs were looked for and interpreted, and prayers, offerings and sacrifices were made. Priests, therefore, were essential to the smooth running of Athenian society.

Any other relevant point.

20 marks

OR

- (b) In ancient Rome priests made a vital contribution to the religious life of the city. Describe the duties performed by priests **and** assess their importance to the city.

Valid points:

Duties

- most priests were like civil servants – their duties were administrative, and not ‘religious’ in the modern sense of the word
- some priests were elected by people and served for one year
- they conducted sacrifices
- they offered prayers
- they looked after the temple and cult statue
- they ensured the good behaviour of worshippers
- they looked after valuables in the temple
- they interpreted omens.

Types of priests

Roman priests were divided into colleges/boards. These colleges presided over different areas of state worship.

- Pontifex Maximus – the Chief Priest who was in charge of all colleges. A political and honorary appointment for a senior politician (emperors always held the post)
- Pontifices – senior priests; assisted magistrates; set holy days; decided action to take after omens
- Flamines – 15 priests of main gods; looked after temple and statues; Flamen Dialis
- Rex Sacrorum – looked after worship of Janus
- Augurs – interpreted omens and advised pontiffs
- Quindecimviri – guarded and consulted Sibylline Books; supervised foreign cults
- Epulones – 10 priests who supervised religious banquets
- Virgines Vestales – made daily offerings; guarded wills and valuables in temple; ensured the safety of Rome.

Importance

Politics and religion were closely linked in Rome. It was an extremely superstitious society and nothing was done without seeking the approval of the gods. Even the most cynical of politicians thought twice of disregarding signs from the gods. No meeting of the senate took place without the correct omens, soldiers had to be given favourable signs before battle; advice from the Sibylline Books was always followed. Politicians generally saw priesthoods as an honour and way of boosting their prestige.

Any other relevant point.

20 marks

11. “In the Roman world, religious practice involved looking for signs and interpreting omens: it was mainly superstition, not genuine religious belief.”

To what extent would you agree with this view? Give reasons for your answer.

Valid points:

Would expect agreement with this view, but a good student may argue effectively against it. Looking for signs and omens was prevalent in public and private life.

Public Life

- taking of auspices before senate meetings
- official status of augurs
- taking of omens before battle (eg sacred chickens)
- consulting Sibylline Books at times of crisis for the state (military disasters, natural disasters, plagues etc) – 15 priests were appointed to look after and consult the books
books were ancient and highly revered by Romans
advice was always acted on
- taboos and restrictions surrounding Vestal Virgins, Flamen Dialis.

Private Life

- daily worship of household gods at meals
- rituals conducted on important family occasions – birth, marriage, coming of age
- ceremonies and procedures connected with death and burial.

Any other relevant point.

20 marks

12. In the ancient world, religion was a way of bringing people closer together: it strengthened the bonds of family and citizens.

Discuss

Is the same true of religion today?

This is a wide topic with many areas which could be covered. It is not necessary for candidates to deal with all aspects. However, they should mention both Greece and Rome in their answer and refer to family and state religion.

Valid points

Family bonds strengthened through:

- family gods and household altars
- daily acts of worship
- parts played by all family members in household religion
- family events – birth, marriage, coming of age, death.

Citizen bonds strengthened through:

- state organised prayers and sacrifices
- major festivals
- temples
- Delphic Oracle/Sibylline Books
- the Roman triumph
- Emperor worship
- close connection between priests and politicians.

Any other relevant point.

Modern Comparison: any relevant point

Maximum of 4 marks for modern comparison.

20 marks

[END OF MARKING INSTRUCTIONS]