National Qualifications 2015

2015 Classical Studies

New Higher

Finalised Marking Instructions

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General Marking Principles for Higher Classical Studies

This information is provided to help you understand the general principles you must apply when marking candidate responses to questions in this paper. These principles must be read in conjunction with the detailed marking instructions, which identify the key features required in candidate responses.

(a) Marks for each candidate response must always be assigned in line with these General Marking Principles and the Detailed Marking Instructions for this assessment.

(b) Marking should always be positive. This means that, for each candidate response, marks are accumulated for the demonstration of relevant skills, knowledge and understanding: they are not deducted from a maximum on the basis of errors or omissions.

(c) If a specific candidate response does not seem to be covered by either the principles or detailed Marking Instructions, and you are uncertain how to assess it, you must seek guidance from your Team Leader.

(d) For credit to be given, points must relate to the question asked.
Where the candidate violates the rubric of the paper and answers two parts in one section, both responses should be marked and the better mark recorded.

(e) Marking must be consistent. Never make a hasty judgement on a response based on length, quality of handwriting or a confused start.

(f) Do not use the specific Marking Instructions as a checklist. Other relevant points should be credited.

(g) There are five types of question used in this Question paper. Each assesses a particular skill, namely:
- **(i)** Analyse an issue in classical Greece or the Roman world
- **(ii)** Evaluate an issue in classical Greece or the Roman world
- **(iii)** Evaluate the usefulness of **Source B** for …
- **(iv)** How fully do **Sources C, D** and **E** explain …
- **(v)** Discuss a theme in classical literature

(h) For each of the above question types, the following provides an overview of marking principles and an example of their application for each question type.

(i) Questions that ask candidates to *Analyse an issue in classical Greece or the Roma world* (12 marks)

Up to the total mark allocation for this question of 12 marks:

Candidates will use their knowledge and understanding to identify the key features of an aspect of the classical world and show the links between them.

Candidates will be awarded **1 mark** for each developed point of knowledge used to support their analysis of the issue **up to a maximum of 8 marks**. A **maximum of 5 marks** will be awarded for knowledge used to address any single aspect.

For a knowledge mark to be awarded, points must be:
- relevant to the question
- developed (by providing additional detail, exemplification, reasons or evidence)
- used to respond to the demands of the question (ie explain, analyse, etc)

Candidates will then be awarded up to a maximum of 8 marks for identifying at least two relevant aspects and making analytical comments which clearly show at least one of the following
- **Establishing links between aspects**
  eg This aspect led to that aspect. Or At the same time there was also …

- **Establishing contradiction or inconsistencies between aspects**
  eg While there were political motives for doing this, the religious aspects were against doing this
- **Exploring different interpretations of these aspects**
  eg While some people have viewed the evidence as showing this, others have seen it as showing … Or While we used to think that this was the case, we now think it was really …

1 mark will be awarded for each analytical comment

(ii) Questions that ask candidates to *Evaluate an issue in classical Greece or the Roman world* (12 marks)

Evaluation involves making a judgment based on criteria. Candidates will make reasoned evaluative comments relating to, for example:

- the relevance/importance/usefulness, eg of a viewpoint or source
- positive and negative aspects
- strengths and weaknesses
- any other relevant evaluative comment

Candidates will be awarded **1 mark** for each developed point of knowledge used to support their evaluation of the issue **up to a maximum of 8 marks**. A **maximum of 5 marks** will be awarded for knowledge used to address any single aspect.

For a knowledge mark to be awarded, points must be:

- relevant to the theme of the question
- developed (by providing additional detail, exemplification, reasons or evidence)
- used to respond to the demands of the question (ie explain, analyse, etc)

Up to a maximum of 4 marks, 1 mark can be awarded for each evaluative comment.

(iii) Questions that ask the candidate to *Evaluate the usefulness of a given source* … (8 marks)

Candidates must make a judgement about the usefulness of the source by making evaluative comments on such aspects as:

- who produced it
- when it was produced
- why it was produced
- the content of the source, by interpreting the meaning of the source and taking into account issues such as accuracy, bias, exaggeration, corroboration
- the context of the source, by expanding on points made in the source, or through references to area(s) of specific content the source has omitted, thereby limiting its usefulness.

Example:

Source B is useful for describing democracy in classical Greece as it was written by a leading member of Athenian society **(1 mark for origin)** It is a play so it may be less useful as it was written more for entertainment rather than to show life as it really was **(1 mark for purpose)**. The source mentions specifically … which means … **(1 mark for interpretation of the content)** This point is supported by … **(1 mark for using knowledge to expand on a point of interpretation)** However, it fails to mention that … which limits how useful it is **(1 mark for knowledge used to explain its limitations)**

(iv) Questions that ask candidates to assess *How fully multiple sources explain an aspect of life in classical Greece or the Roman world* (8 marks)

Candidates must make connections between the sources and specific events, practices or ideas in the classical world. Points from the sources must be interpreted to show understanding rather than simply quoted. There is no need for any prioritising of points.

Up to the total mark allocation for this question of 8 marks:

- **Up to a maximum of 4 marks** should be given for accurate relevant points interpreted from the sources
- **Up to a maximum of 5 marks** should be given for accurate relevant points of

knowledge used to explain the extent to which the source addresses a given aspect of the classical world by expanding on points made in the source, or through references to area of specific content which the source has omitted.

- **A maximum of 4 marks** may be awarded where candidates refer to only one source.

Example

Source A shows the remains of a Roman temple in Spain which shows the Roman gods were worshipped across the Empire. **(1 mark for interpreting the source)** Temples like this have been found all across the Roman Empire, showing that Roman religious practices were widely adopted. **(1 mark for using knowledge to expand on a point of interpretation)**. Source B tells us that Romans incorporated aspects of local religion into their own religious practices. **(1 mark for interpreting a second source)** An example of this is the Isis cult which was widely practised in Rome and was incorporated into the pantheon of Roman gods. **(1 mark for using knowledge to expand on a point of interpretation)** However, while this was true of some aspects of religious life, there was an expectation that local religious practices were observed alongside the Roman gods, and not in place of them. **(1 mark for knowledge used to explain the limitations of the sources)**

(v) Questions that ask candidates to *Discuss a theme in classical literature* (20 marks)

Candidates must apply their knowledge and understanding of classical literature to draw conclusions about universal ideas, themes and values. They will make connections between the text(s) and universal ideas, themes or values showing how the universal ideas, themes or values are displayed through the characters or strands of action. They will analyse what the text(s) reveals about how an idea, theme or value was viewed in the classical world and evaluate its significance to the world today.

Analysis of elements of the theme in the text(s)

Up to 3 marks can be awarded for identifying aspects of the ideas, themes or values as they are presented in the text(s). Candidates will identify different ways in which the theme is explored in the text(s) and draw out the relationships between them.

They will show their analysis by, for example:

- **Establishing links between aspects**
  eg This feature led to that feature. Or At the same time there was also …
  These events caused that consequence for this character
- **Establishing contradiction or inconsistencies within aspects**
  eg While they showed their free will in that way, fate limited them in this way
- **Establishing contradiction or inconsistencies between aspects**
  eg While this aspect of the theme was significant for this character, it was much less significant for that character
- **Exploring different interpretations of the theme in classical literature**
  eg While some people may view this aspect of the theme as significant for the character, others may argue that …

Analysis of the theme in the wider classical world and in the modern world

Up to 6 marks can be awarded for identifying aspects of the theme and the relationship between them. **Candidates will** explain how aspects of the ideas, themes or values as they are presented in the text(s) were understood in the wider classical world, and how they are understood in the modern world. Of these 6 marks, **a maximum of 4 marks** may be awarded for analysis which relates to either the classical or the modern world.

They will show their analysis by, for example:

- **Establishing links between aspects**
  eg This aspect of the theme is shown in the text(s) in this way. In the wider classical world it would have been seen like this …
  This theme was viewed in this way in the classical world and would be viewed in that way

in the modern world

- **Establishing contradiction or inconsistencies within aspects**
  eg While this would have been viewed in this way in the classical world, in the modern world it is often viewed as …
- **Establishing contradiction or inconsistencies between aspects**
  eg While this aspect would have been viewed in this way in the classical world, that aspect would have been viewed differently
- **Exploring different interpretations of the theme in classical literature**
  eg While today we may view their actions as violent and immoral, in the classical world these actions would have been regarded as a duty or as truly heroic.

Evaluation

Up to 3 marks can be awarded for developing a line of argument which makes a judgement on the validity of the viewpoint presented on the theme. The argument should be presented in a balanced way with candidates making evaluative comments which show their judgement on the individual aspects. They may use counter-arguments or alternative interpretations to build their case.

Evaluative comments may include:

- **The extent to which the aspect is supported by the evidence in the text(s)**
  eg This shows that X was a very significant aspect
- **The relative importance of aspects**
  eg This shows that X was a more significant aspect than Y
- **Counter-arguments including possible alternative interpretations**
  eg One aspect was … However, this may not be the case because …
  Or However, in the modern world we would interpret this as …
- **The overall impact/significance of the aspects when taken together**
  eg While each aspect may have had little effect on its own, when taken together …
- **The importance of aspects in relation to the context of the classical and/or modern world**
  eg In the classical world this would have been interpreted as … while in the modern world this would be regarded as …

Use of knowledge

Up to 6 marks can be awarded for using knowledge to support the analysis or evaluation. For a knowledge mark to be awarded, points must be:

- relevant to the theme
- developed (by providing additional detail, exemplification, reasons or evidence)
- used to respond to the demands of the question (eg explain, analyse, evaluate)

Conclusion

Up to 2 marks can be awarded for answers which provide a relative overall judgement of the theme, connected to the evidence presented and which provide reasons for the candidate's overall judgement.

Detailed Marking Instructions for each question

Section 1 – Life in Classical Greece

PART A – Power and Freedom

1.		*Candidates can be credited in a number of ways* ***up to a maximum of 8 marks****.* Candidates must make an overall judgement about how fully the source explains the events. **1 mark** may be given for each valid point explained from the sources, or each valid point of significant omission provided. The candidate can achieve up to **4 marks** for their explanation of the parts of any individual source they consider are relevant in terms of the proposed question where there is also at least one point of significant omission identified to imply a judgement has been made about the limitations of the source. **A maximum of 3 marks may be given for answers which refer only to the sources or only to knowledge.** **Possible points which may be identified in Source A include:** • An ostracon is a broken piece of pottery, on which a citizen would scratch the name of the person he wished to be banished/ostracised from Athens. • Citizens would decide each year if an ostracism was necessary. • Ostracism was held if citizens felt any individual was becoming too ambitious or powerful. • 6000 needed to attend the Assembly to cast their votes by using their ostracon. • Person could be banished from Athens for a period of 10 years, thus removing any perceived threat from the city. • Ostracism could be seen as a fair way to deal with an individual as all citizens involved. • The fear of ostracism was a deterrent to citizens. **Possible points which may be identified in Source B include:** • All citizens could attend the meetings of the assembly to listen to debates, speak and vote on issues concerning the city of Athens. • Citizenship was restricted to males, 18 years old and over, born in Athens of Athenian parents and registered in their tribe. • This source is critical of direct democracy and the fact that poor and uneducated citizens have an equal voice in the Assembly. • Educated, wealthy citizens could sway the citizen body with clever oratory and the danger of demagogues was ever present. • Poorer, uneducated citizens would not have the confidence to speak in front of thousands. **Possible points which may be identified in Source C include:** • This source praises the system of democracy in Athens. • The source stresses the uniqueness of the democratic system in the classical Greek world. • A source of pride can be detected in the source.

		• Government in Athens is a direct democracy where rich and poor have an equal say. • Whole citizen body can attend the meetings of the Assembly and participate. • All citizens had to carry out 2 years of military service. • Magistrates' posts and Boule membership chosen by lot. • Equal representation of citizen body on the Boule ensured by 50 members from each of the 10 tribes. • A citizen could be a Boule member from the age of 30 and could serve twice on the Boule. • Positions were only held for one year ensuring no one individual could become too powerful. • Generals were elected annually, 1 from each of the ten tribes. • Generals could be re-elected as in the case of Pericles **Possible points of significant omission may include:** • All citizens had to carry out 2 years of military service. • Magistrates' posts and Boule membership chosen by lot. • Equal representation of citizen body on the Boule ensured by 50 members from each of the 10 tribes. • A citizen could be a Boule member from the age of 30 and could serve twice on the Boule. • Positions were only held for one year ensuring no one individual could become too powerful. • Generals were elected annually, 1 from each of the ten tribes. • Generals could be re-elected as in the case of Pericles **Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.**

2.	(a)	*Candidates can be credited in a number of ways* ***up to a maximum of 12 marks****.* Up to a **maximum of 8 marks in total, 1 mark** should be given for each accurate, relevant point that is developed. Up to a **maximum of 4 marks** will be awarded for analysing different aspects of the issue. **Possible examples may include:** **Lives** • Aristotle's justification of slavery – slavery is natural; some born to be slaves • Slaves were viewed as belongings/possessions and formed part of household property and wealth. • Master had complete control of slave • Athenians were comfortable with the institution of slavery and saw nothing wrong in owning slaves. • Slaves allowed master to fully participate in democracy by working in shops and businesses in their absence. • Slaves were important to the economy – silver mines, manual labour • Slaves generated private income for citizens , eg Nicias' slaves working in the silver mines, they also could be hired out as doctors, actors, architects • Importance in food production/agriculture/fishing • Role of Public Slaves – Scythian Archers, building programmes, mint, etc • Role of slaves in "manufacturing" – pottery/utensils, furniture, weaponry • Role of educated/skilled slaves – tutors, administration duties, etc • Role of household slaves/domestic duties – cooking, cleaning, child care, wet nurse, spinning/weaving, etc **Lifestyles** • If the master died a slave could continue to work ensuring an income to support the family. • Slaves free Athenian citizens from demeaning tasks and allowing free time for other interests. • Entertainment at dinner parties – citizen leisure. **Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.**

	(b)	*Candidates can be credited in a number of ways* ***up to a maximum of 12 marks****.* Up to a **maximum of 8 marks in total, 1 mark** should be given for each accurate, relevant point that is developed. Up to a **maximum of 4 marks** will be awarded for analysing different aspects of the issue. **Possible examples may include:** **Fair** • Jurors were selected from the citizen body. • Jurors were selected on the day of a trial, which ensured intimidation and bribery were difficult. • Jurors were chosen randomly, which ensured all citizens had an equal chance of serving on the jury. • Large size of the jury from 201 to 501 ensured that bribery was difficult if not impossible. • Jurors were mature citizens of at least 30 years of age. • The accuser and the accused were given an equal time to put forward their cases by use of a water clock. • Jurors voted on guilt or innocence of the accused by placing pebbles in two urns, one for innocent and one for guilty. • The jury voted on which penalty to award. • Jurors were paid for their services ensuring no loss of income. **Unfair** • There were no professional lawyers or judge in Athens to direct jury on points of law. • Accuser and the accused used professional speech writers so a wealthy person could afford a good speech writer. • Jurors could voice opinions during the trial, abusive or otherwise. • The jury could refuse to listen to evidence if it did not like it, which meant the jury could be openly biased. • The jury did not discuss the verdict: it merely voted on guilt or innocence and then voted on the penalty. • Women and slaves had no legal rights. • All lawsuits brought by allies had to be heard in Athens before a jury of Athenian citizens. **Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.**

PART B – Religion and Belief

3.		*Candidates can be credited in a number of ways* ***up to a maximum of 8 marks****.* Candidates must make an overall judgement about how fully the source explains the events. **1 mark** may be given for each valid point explained from the sources, or each valid point of significant omission provided. The candidate can achieve **up to 4 marks** for their explanation of the parts of any individual source they consider are relevant in terms of the proposed question where there is also at least one point of significant omission identified to imply a judgment has been made about the limitations of the source. **A maximum of 3 marks may be given for answers which refer only to the sources or only to knowledge.** **Possible points which may be identified in Source A include:** • Name of theatre indicates Dionysus as god of drama. • Celebration of Dionysia there was combination of religious ceremony and dramatic performance. • Dionysia traditionally performed in spring, reinforcing Dionysus' other role as fertility divinity. **Possible points which may be identified in Source B include:** • Dionysus important as son of Zeus. • His "twice-born" status connected to fertility. • His unusual birth celebrated in the Dionysian mysteries. **Possible points which may be identified in Source C include:** • Dionysus god of wine. • Dionysus was originally a foreign god. • Wine and intoxication may have been an important part of the Dionysian mysteries. **Possible points of significant omission may include:** • Dionysus could be worshipped both as traditional Olympian god and Mystery god. • Key component of Dionysian mysteries was ecstatic/transcendental experience. • Semele story is the trigger for Euripides' play Bacchae, which reveals destructive nature of Dionysus. • Dionysus' capricious nature revealed when he tricks Midas with the "Midas touch". • Midas and Pentheus myths reveal Dionysus positively as bringer of wisdom or release or alternative experience. • Dionysus' association with sexual fertility reinforced by association with entities such as satyrs, fauns, maenads, Silenus. • Dionysus connected with Demeter and Persephone, as "dying and rising" god. • Dionysus is regarded as some scholars as "proto-Christ" figure due to association with death and resurrection. • Dionysus often portrayed as transgendered deity. **Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.**

4.	(a)	*Candidates can be credited in a number of ways **up to a maximum of 12 marks**.* Up to a **maximum of 8 marks in total, 1 mark** should be given for each accurate, relevant point that is developed. Up to a **maximum of 4 marks** will be awarded for analysing different aspects of the issue. **Possible examples may include:** **Measuring their importance** • Number of oracles and seers signifies their importance. • The appearance of seers in drama reveals their importance in society. • Seers such as Tiresias are generally treated as figures of respect in drama. • Oracle at Delphi endured for hundreds of years. • Reported in the histories of Herodotus and Thucydides. **Nature of oracles and prophecy** • Oracles were believed to be infallible. • Oracles could reveal how to please the gods or the will of the gods. • Oracles could reveal future events. • Most famous example at Delphi involved trance-like state of priestess. • There are various interpretations of the reasons for the trance, such as drugs or naturally-occurring gasses. • Tiresias in drama uses dream, bird-song, pattern of bird flight, visions from smoky fires to form prophecies. • Experience at Delphi was enhanced by the "theatre" of the setting, intimidating inscriptions on the entrance, long walk, gloomy setting - far different from a normal visit to a temple. **Individuals and states** • Technically oracles seem to have been available to most individual Greeks to consult. • Oracle was available for limited times in the year, and presumably the rich were more likely to take the time off to visit the oracle. • There was a cost to submit a question, and process involved a sacrifice and submitting question in writing, suggesting literate and wealthy more likely to be heard. • Submission of question in advance led to chance for Pythia to formulate crafted answer. • Literary evidence suggests the oracle at Delphi was used by the elite such as kings and statesmen, or delegations representing states. • Seers were used by Greek generals before battle to advise on the wisdom of fighting. • "Travelling" seers such as Tiresias may have been common in Classical Greece, and available to more humble individuals. • Travelling seers were sometimes seen as less reliable, limiting themselves to yes/no answers, or even viewed as frauds.

		• Tiresias is sometimes insulted in Greek drama, possibly revealing scepticism in some quarters. • Famous oracle given to Croesus ("you shall destroy a mighty kingdom") became legendary. • Herodotus' account of the Persian War shows the importance of oracles to states when Athens asks the Pythia how to defeat the Persians. • Herodotus depicts Athenians returning for a "second opinion" when the first oracle is not to their liking. • Answers are often given in riddles "Pray to the winds"; "Protect yourself with wooden walls"; sceptics believe that the Pythia was "hedging her bets". • Oracle at Delphi not in politically important part of Greece, and so seen as "neutral". • However after the Persian war, some Greeks believed that the Pythia was pro-Persian in her pronouncements; was there political interference or bias in oracles? • Famous statements such as "Socrates was the wisest man" used to show the wisdom of the Pythia. **Any other valid reason that meets the criteria described in the general marking principles for this kind of question.**

	(b)	*Candidates can be credited in a number of ways **up to a maximum of 12 marks**.* Up to a **maximum of 8 marks in total, 1 mark** should be given for each accurate, relevant point that is developed. Up to a **maximum of 4 marks** will be awarded for analysing different aspects of the issue. **Possible examples may include:** **General statements** • Women were seen generally as important to the fertility and continuity of their society. • Greeks seem to have believed that women were more "spiritual" and hence had key role in religious practices. • They tended to the household hearth, praying and sacrificing to Hestia. **Key points in the life-cycle** • At the time of the birth of a child, offerings were made by women to Artemis and Eileithyia. • Midwives used spells and incantations during the birth of a child • Brides offered toys and a lock of hair to Artemis. • Brides washed in sacred water. • Brides carried sieves to ward off evil and were led around the hearth as part of the wedding ritual. • Death rites were generally performed by women in the household • Women washed and prepared the corpse and sang laments. • They walked in funeral procession, one of the few times they could mix with men other than their husbands. • Women tended graves. **Public worship** • In public life women served as priestesses to the main goddesses and played a major role at festivals. • The most important priesthood (to Athena Polias) was held by a woman. • Parthenoi were young girls from noble families who wove the 'peplos' for the statue of Athena at the Panathenaia. • Young girls (aged 7–11) took part in the Brauronia. • The Pythia at Delphi was one of the most important and influential priesthoods in Greece, which was always held by a woman. • At Zeus' oracle at Dodona, Herodotus reports that the male priests had all been replaced by his time with females named peleiades ("doves"). • Women played key role in the festivals such as Panathenaia, Skira, Brauronia, Thesmophoria, Haloa, Nemesia. • Women often were members of the mystery religions such as the Eleusian mysteries. **Areas of Exclusion** • Most priesthoods were restricted to men. • Some festivals were reserved for males or key role had to be male, such as the Carnea in Sparta, or Pyanopsia in Athens, both festivals of Apollo. • Women were excluded from participation in the Panhellenic festival at Olympia. • There is debate as to whether women were present in the audience at the dramatic performances. **Any other valid reason that meets the criteria described in the general marking principles for this kind of question.**

Section 2 -Classical Literature

5.		**Possible points from classical texts which address the theme could include:** Antigone in the play *Antigone* The approach to the theme is centred on Antigone's rejection of Creon's authority. She is the antithesis of the submissive Greek woman. The play examines how this works out and results in the catastrophic destruction of the royal family. **Possible examples from the text which would illustrate the theme include:** • Antigone buries her brother's body despite Creon's decree forbidding it. • She does this openly, twice and knowing full well it is against Creon's will • She knows the penalty for doing so. • She challenges the belief that the rule of the state is the highest authority. • Antigone argues that family values, dues to the dead, and religion come ahead of duty to obey the law. • Her challenge is approved by the gods, who punish Creon. • Antigone's position can be interpreted both as a heroic martyr or a dangerous fanatic. • Antigone is a royal princess and not a typical woman. • Ismene represents the traditional female role within the play. Clytemnestra in the play *Agamemnon* The approach to the theme is centred on Clytemnestra's brutal murder of her husband, driven on partly by desire to see her daughter revenged, and also by her lust for her new lover. She is the antithesis of the submissive, sexually faithful Athenian wife. **Possible examples from the text which would illustrate the theme include:** • Clytemnestra refuses to accept the role of the subservient wife. • She is angry at Agamemnon's sacrifice of their daughter. • She is angry that Agamemnon has brought back Cassandra as his concubine. • She has taken a lover in her husband's absence. • She kills her husband. • The death of her husband resembles the sacrifice of an animal. • Whilst the audience have sympathy with her in some respects, her motivation is ambiguous – is her motivation to revenge her daughter, or to satisfy her lusts? • Clytemnestra is queen and not a typical woman. Medea in the play *Medea* The approach to the theme is centred on Medea's reaction to her abandonment by Jason. A traditional Greek wife had to accept the consequences of divorce over which she had no control. These options are not open to her as she is unable to return to her father, and also because of her pride, which demands that Jason pays a high price for his actions. She was also a princess and a high priestess of Hecate. She was foreign to Greek ways.

		Possible examples from the text which would illustrate the theme include: • Medea refuses to accept her abandonment by Jason. • Medea rejects the convention that a wife must accept her divorce passively. • Medea is shown as manipulating traditional male authority figures – husbands and rulers. • Medea escapes justice by fleeing to Athens using magic. • Medea commits one of the ultimate social taboos by slaughtering her own children. • Medea kills the children partly to extinguish Jason's male line, thus inverting the traditional role of the mother. Female characters in the *Bacchae*. The approach to the theme is centred on the reaction of the female population of Thebes to the coming of the new, ecstatic religion offered by Dionysus. Pentheus attempts to ban this religion, a decision which has disastrous consequences for the city. **Possible examples from the text which would illustrate this theme include:** • Ecstatic worship appeals mostly to women. • The play shows the effect of ecstatic worship and experience. • Pentheus plays the traditional male dominant role and rejects the new religion. • Possibly play can be interpreted as showing dangerous side of women's traditional role in Greek religion and mystery religions. • Women are more drawn to alternative religious experiences and to "experiment". • Play shows women drawn to irrational behaviour. • Climatic scene involves Agave and other women pulling Pentheus apart, inverting their roles as nurturers. • The play may show, most likely to a modern audience, the dangers of excluding women from the political process, or may give approval, in the eyes of a male fifth century BC audience, to exclusion of women from rational, political world. The question may also be challenged. Female characters are also shown in traditional roles: The approach to the theme challenges the question by examining a range of women in Greek literature who in fact do not resist their traditional role. **Possible examples from the texts which would illustrate this theme include:** • Female characters in the Iliad such as Andromache tend to support and encourage their heroic husbands and sons. • Penelope is faithful to her husband throughout the story of the Odyssey. • Ismene believes that Creon should be obeyed even if he is wrong. • Jocasta generally supports her husband Oedipus, although she challenges him at the end as he has unwittingly committed a dreadful social taboo. • Euripides shows the passiveness and powerlessness of women in "Trojan Women". **Any other classical text that meets the criteria described in the general marking principles for this kind of question.**

		Possible points which analyse how the theme was viewed in the classical world could include: • An examination of the role of Dido as a female ruler and abandoned lover of Aeneas, and the consequences of her actions on herself, her people and Aeneas. • Lysistrata's leadership of the Athenian women and the consequences of the "sex strike" she organises on the other women, men and the course of the war between Athens and Sparta. **Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.** **Possible points which analyse how the theme is viewed in the modern world could include:** • The political role played by women today, examining such women as Margaret Thatcher and Hillary Clinton. • The role of women as "home makers". • The role of women in the workplace. • Cultural differences between, for example, Westernised women and women from non -Westernised cultures. **Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.**

6.		**Possible points from classical texts which address the theme could include:** Oedipus in the play *Oedipus Rex* The approach to the theme is the working out of the fate of Oedipus and the central question of how he can, if at all, have escaped his fate, and if his own personality flaws contributed to his downfall. **Possible examples from the text which would illustrate the theme include:** • Oedipus is doomed from the moment of his birth by the prophecy. • Oedipus fulfils the oracle by attempting to escape its pronouncements by running away from his adopted mother and father. • Oedipus is not a particularly bad person; he does not deserve his fate. • Oedipus seeks out the truth fearlessly which leads him to discover his own fate. • Sophocles leaves open the possibility that Oedipus and others might have avoided the prophesy coming true. • The ending might have been different if Jocasta and Laius had ensured that their son was dead. • If Oedipus did not have a bad temper, he may have avoided his fate. • Had Oedipus not married , he might have avoided his fate • Oedipus' treatment of Tiresias helps bring out the revelation that the prophecy has come true. *The Iliad* The approach to the theme is the fate of the Trojans and Greek heroes as individuals and the fate of the city of Troy in the context of the war; furthermore are the gods prisoners of fate themselves, or the masters of it? **Possible examples from the text which would illustrate the theme include:** • Fate clearly takes a hand at key points in the story • Hector calls Patroclus a fool for attempting to avoid his fate. • Even the gods may be prisoners of fate; Zeus seems unable to save his own son Sarpedon. • Unclear whether fate is represented by the gods interfering to save their favourite heroes at various points. • The gods influence men by dreams, such as Zeus appearing to Agamemnon in a dream, urging him to break the truce. • Cassandra is given the gift of prophecy, and accurately foretells the future, but is not believed. • Gods cannot stop Greeks winning the war, although they can make them pay a heavy cost.

		The Orestia Trilogy The approach to the theme is how the behaviour and actions of previous generations can determine the fate of later generations, and how a cycle of blood-guilt can be broken. **Possible examples from the text which would illustrate this theme include:** • The chorus reveal that Agamemnon is cursed by events which happened in his family history. • The seduction of Atreus' wife by his brother begins the curse. • Atreus' murder of his brother's sons and serving them to him at a meal adds to the curse. • A surviving brother is now Clytemnestra's lover. • The wealth of Agamemnon's house is cursed. • Agamemnon's sacrifice of Iphigenia seals his own fate. • In turn Orestes and Pylades return to avenge their father's murder. • The cycle of blood-guilt continues until resolved in the *Eumenides*. • But could any member of the family have broken the cycle by refusing to follow blood-guilt? **Any other classical text that meets the criteria described in the general marking principles for this kind of question.** **Possible points which analyse how the theme was viewed in the classical world could include:** • An examination of how Odysseus' sufferings on his way home from the Trojan war are caused by the conduct of the Greeks in the war, his own conduct, and the intervention of the gods. • An examination of how in Seneca's play *Thyestes*, Atreus' murder of Thyestes and the serving of Thyestes to his father by Atreus is a result of an earlier act of outrage and will subsequently cause another round of atrocities. **Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.** **Possible points which analyse how the theme is viewed in the modern world could include:** • Fate in modern beliefs and scientific studies such as an appraisal of "Karma", Calvinism and determinism. • Fate in modern literature as shown in films and novels such as The Hunger Games, The Lord of the Rings, Moby Dick etc. • Predetermination within the story of the death of Jesus: the "inevitability" of Jesus' death and the roles of characters such as Judas and Pontius Pilate. **Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.**

Section 3 –Life in the Roman World

PART A – Power and Freedom

7.

*Candidates can be credited in a number of ways **up to a maximum of 8 marks**.*

Candidates must make evaluative statements relating to different aspects of the source, making clear how each aspect of the source contributes to an evaluation of its usefulness.

Up to the total mark allocation for this question of 8 marks:

- Candidates should be given **1 mark** for each evaluative comment on the value of the source.
- **Up to a maximum of 2 marks, 1 mark** should be given for each evaluative comment which relates to the origin, purpose or content of the source.
- **Up to a maximum of 2 marks, 1 mark** should be given for each comment which interprets the source.
- **Up to a maximum of 4 marks, 1 mark** should be given for each comment which develops a point made by the source to explain the context, or which identifies specific significant points of relevant context omitted by the source.

Possible evaluative comments may include:

Aspect of the source	**Identified in the source**	**Possible evaluative comment**
Type of source	Political speech	Cicero is trying to remind audience of the republican system of government. Cicero had reached the rank of consul and was experienced in the ways of republican government.
When it was produced	1st century BC	Cicero is a contemporary, primary source.
Why it was produced	Cicero is putting forward the well-established and good points about the republican government.	Due to erosion of the republican constitution in the 1st century BC, Cicero feels it is necessary to remind his audience of a system of government that has served Rome well. He is promoting tradition and morality.
What it shows	The source mentions a number of the important magistrates' posts and their duties.	• He advocates morality as well as adherence to list of duties. • Rome had a structured republican system of government.

Point from the source	Interpretation	Expansion
Importance is given to the role of the two censors.	The list of duties covers the whole of Roman society.	The role of censors was important outside Rome in the Roman provinces.
The role of the two consuls was important but limited to one year.	Consuls had military power and were in charge of the army.	The role of consul was at the top of the cursus honorum and a consul should have progressed through the cursus honorum.
Roman society is divided into different classes determined on wealth and rank.	The Senate was comprised of the wealthy aristocratic society	Cicero was excluded from the aristocratic, wealthy families which dominated the Senate by the circumstances of his birth and resources. Although, he was a "novus homo", who made his way in Roman society due his skill in rhetoric/oratory, he promoted strict adherence to the republican institutions.

Points of specific content the source has omitted

- Not all magistrates' posts in republican Rome mentioned, only the two most important ones (censor and consul).
- Generally only the patrician class could advance through the cursus honorum
- There is no mention of the financial qualification for membership to the Senate.
- There is no mention of the People's Assembly, Tribune of the Plebeians.
- Power of the People's Tribune and the power of veto not mentioned.
- There is no mention of the electoral/voting system apart from the division in tribes.
- There is no mention of the problem of intimidation and bribery in elections.
- There is no mention of the Patron/Client Relationship.
- Lower magistrate posts in the republican system of government have been omitted.
- Quaestor was in charge of financial and administration duties in maintaining public records and overseeing the treasury. A quaestor was a financial assistant to a governor and accompanied a general while on campaign.
- An aedile was in charge of the day to day maintenance of the city. An aedile's duties included maintenance of the city's streets, traffic regulation, public buildings, water supply and sanitation, control of markets and weights and measures and providing/organising public games and festivals.
- Praetors were judges (mentioned in source) who were primarily were civil judges in Rome. They could introduce legislation and issue annual edicts. .
- Consuls (mentioned in the source) were largely concerned with military matters as well as conducting the main elections, presiding over Senate meetings and implementing senate decisions.
- Governors normally had to be experienced in the various posts in the cursus honorum or with praetor experience.

Any other valid reason that meets the criteria described in the general marking principles for this kind of question.

8.	(a)	*Candidates can be credited in a number of ways **up to a maximum of 12 marks**.* Up to a **maximum of 8 marks in total, 1 mark** should be given for each accurate, relevant point that is developed. Up to a **maximum of 4 marks** will be awarded for analysing different aspects of the issue. **Possible examples may include:** **Status of women** • Women generally had no political rights and limited legal rights and lived under the authority of men. • Arranged marriages were common and women were treated as commodities in forming alliances for business, political and social reasons. • They had no say in whom they could marry or divorce. • A man had to divorce his wife if found she was guilty of adultery. • A man was punished if he married an adulterous woman or failed to divorce an adulterous wife **The role of women** • Women were expected to produce legitimate heirs. • Privileges were given to women producing a certain number of children eg control of own finances • They were expected to perform domestic tasks in running the household including the supervision of slaves. • Some women helped in family business eg selling farm produce, accounting • Evidence of women assisting in their husband's political careers. • Some women involved in religious contribution as priestesses eg Vestal Virgins • Women had an important role in domestic religion – rites of passage • Status of women improved in Imperial Rome **Any other valid reason that meets the criteria described in the general marking principles for this kind of question.**

	(b)	*Candidates can be credited in a number of ways* ***up to a maximum of 12 marks****.* Up to a **maximum of 8 marks in total, 1 mark** should be given for each accurate, relevant point that is developed. Up to a **maximum of 4 marks** will be awarded for analysing different aspects of the issue. **Possible examples may include:** **Use of Propaganda BC** • Extending the Empire to promote themselves eg Julius Caesar • Extending citizenship to individuals and communities eg Caesar in Spain • Having one's statues positioned all over empire and building other monuments promoting Rome were common uses of propaganda. • Flattering image, inscription and victories celebrated on coinage used throughout the Roman world. • Having influential senators make a eulogy was a common way to "self-promote". • Beautifying towns with building projects ensured a politician would be remembered. • Writing a book of one's achievements eg Caesar's Gallic Wars **Use of Propaganda AD** • Improving government at home and abroad: Augustus' changes to these • Special building projects to improve communities such as aqueducts, roads were used by individuals to boost popularity. • Writing a book of one's achievements eg Augustus' Res Gestae • Augustus commissioned writers and poets Horace and Virgil to write in praise of their time (the Golden Age). • Politicians published donations and achievements. • Taking titles, eg Augustus became pater patriae, priesthoods • Claiming divine ancestry (all the Caesars) • Deification (cult of divine Julius) • Reviving religion, passing moral legislation to gain approval of older generation • Emperor worship (abroad) especially in East. • Providing "bread and circuses" in Rome ensured support from the public. • Augustus revived Roman state religion and passed moral legislation to gain approval of older generation. **Any other valid reason that meets the criteria described in the general marking principles for this kind of question.**

PART B – Religion and Belief

9.

Candidates can be credited in a number of ways ***up to a maximum of 8 marks****.*

Candidates must make evaluative statements relating to different aspects of the source, making clear how each aspect of the source contributes to an evaluation of its usefulness.

Up to the total mark allocation for this question of 8 marks:

- Candidates should be given **1 mark** for each evaluative comment on the value of the source.
- **Up to a maximum of 2 marks, 1 mark** should be given for each evaluative comment which relates to the origin, purpose or content of the source.
- **Up to a maximum of 2 marks, 1 mark** should be given for each comment which interprets the source.
- **Up to a maximum of 4 marks, 1 mark** should be given for each comment which develops a point made by the source to explain the context, or which identifies specific significant points of relevant context omitted by the source.

Possible evaluative comments may include:

Aspect of the source	**Identified in the source**	**Possible evaluative comment**
Type of source	Poem – Calendar of Roman religious year	• Basically factual, but also uses dramatic, supernatural story which is mythological.
When it was produced	1st century AD	• Contemporary Account
Why it was produced	To entertain and inform	• To tell audience expensive gifts at Parentalia not required. • To stress the importance of the festival.
What it shows	• Please your fathers' spirits. • Their spirits ask little. • The people neglected the Parentalia … it did not go unpunished.	• Rites to the dead were important • Poor can just as easily pay respect • Failure to conduct the correct rites will be punished by the gods/spirits of the dead.

Point from the source	Interpretation	Expansion
• Please your fathers' spirits.	• Rites to the dead important	• Most Romans believed that the Parentalia showed remembrance and respect.
• Their spirits ask little.	• Poor can just as easily pay respect	• Ovid may be attacking practice of rich who gave lavish gifts at the Parentalia.
• The people neglected the Parentalia…it did not go unpunished.	* Failure to conduct the correct rites will be punished by the gods/spirits of the dead.	• Romans believed the gods were likely to punish the irreligious in general.

Points of specific content the source has omitted

- Vestal virgins made sacrifices at the first day of the Parentalia on behalf of the Roman state for all the spirits of the dead.
- Correct rites were said at the funeral of the deceased and at the tomb.
- The tombs of some Romans had a dining room built within or adjoining so family could perform the Parentalia there.
- At Novendialis, a feast was held nine days after the death of the individual.
- Similar offerings were made at the anniversary of the death of the individual.
- Feralia concluded the Parentalia.
- Other festivals such as the Lemuria in May appeased the dead.
- At the Lemuria food was offered again.
- At the Lemuria the spirits of the dead were chased off by the sound made by banging bronze pots together.

Any other valid reason that meets the criteria described in the general marking principles for this kind of question.

10.	(a)	*Candidates can be credited in a number of ways **up to a maximum of 12 marks**.* Up to a **maximum of 8 marks in total, 1 mark** should be given for each accurate, relevant point that is developed. Up to a **maximum of 4 marks** will be awarded for analysing different aspects of the issue. **Possible examples may include:** **General Points** • Romans tended to be tolerant of religions provided they posed no threat to the empire. • Romans recognised that the attempt to suppress native religions could cause unrest, as it did in Britain with the repression of Druidism. • Policy could change due to attitude of individual emperors or public opinion. • Romans expected at least outward show of worship to their own gods. • Romans saw little problem with individual following more than one faith. **Specific Points** **Fusion** • Romans often sought to "fuse" their gods with the gods of the peoples they conquered. This policy was called "interpretatio Romana". • Most famous examples of "fusion" are with Greek gods, but there are also examples in Egypt (eg Jupiter Amun) • In Britain Romans fused their god of war with Celtic god to produce "Mars Braciaca" **Mystery Religions** • Some mystery religions were viewed with suspicion. • Ecstatic worship of Bacchus was banned in 186BC due to drunken and promiscuous behaviour of the worshippers. • Later there was an attempt to "license" individual Bacchic temples and sects. • Augustus forbad any Roman citizen from becoming a priest of Cybele as it involved self-castration. • Augustus disliked cults from Egypt such as Apis or Isis as he associated them with his enemy Mark Antony and Cleopatra. • During the war with Antony, temples of Isis were attacked by mobs. • On the other hand, Augustus was initiated into Eleusinian mysteries as they were respectable and long-established. • Mithraism was encouraged as it tended to create solidarity within the army. • Later emperors tended to be more tolerant of the cults as they were seen to pose no threat, and as Rome became a more cosmopolitan city.

		Judaism • At first Augustus tolerated Judaism as an established religion of the empire, similar to the religion of the Greeks and Egyptians. • Augustus ordered that the Jews were to be left to worship in peace, and the Torah was not to be confiscated. • Later on Judaism was viewed with increasing suspicion. • Hard-line Jews (the Zealots) became increasingly influential by middle of first century AD. • Zealots refused to pay taxes, or say prayers to Roman gods. • Romans ordered sacrifices to Roman gods within synagogues, alienating many Jews. • Alienation culminated in the great rebellion of 66-71AD, which caused great bloodshed. • The Romans, led by the future emperors Vespasian and Titus, brutally put down the rebellion, destroying the temple in Jerusalem, and scattering the Jewish population. **Christianity** • Romans seem to have viewed Christianity as a form of Judaism/mystery religion. • Roman emperors became hostile to Judaism in the middle of the first century, and Christians suffered partly as a result of "guilt by association". • Christians' monotheism, like that of the Jews, brought them into conflict with the Roman authorities, who regarded worship of Roman gods as a sign of loyalty. • Romans saw Christianity as a "superstition" which was a threat to the moral fabric of the empire. • Romans misunderstood Christians' secret practices. **Druidism** • Druidism was the main religion of the Celtic parts of the Roman Empire such as Gaul and Britain. • Druidism involved the worship of "elemental" forces such as the sun, air and trees. • All sources indicate Roman hostility towards Druidism. • Tacitus' *Agricola* reveals how the Roman army destroyed the sacred groves of the Druids in Anglesey, and slaughtered every Druidic priest. • Romans claimed that the Druids practiced human sacrifice. • This claim is disputed, and may have black propaganda. • Romans may have been hostile as sources reveal that the Druidic leaders formed a focus for political and military resistance to Roman rule. **Any other valid reason that meets the criteria described in the general marking principles for this kind of question.**

	(b)	*Candidates can be credited in a number of ways* ***up to a maximum of 12 marks****.* Up to a **maximum of 8 marks in total, 1 mark** should be given for each accurate, relevant point that is developed. Up to a **maximum of 4 marks** will be awarded for analysing different aspects of the issue. **Possible examples may include:** • Some religious festivals such as the Feriae Latinae were designed to celebrate and promote state prosperity. • Participation in religious rites was seen as *pius*. • The priesthoods such as the Pontifex Maximus were seen as a political office. • The Pontifex Maximus offered prayers and sacrifices for the wellbeing of the state. • In early Rome, the censors could ban certain cults. • Vestal Virgins need to keep the flame burning within the Temple of Vesta; it was seen as necessary to ensure stability of the state. • Misbehaviour of the Vestals could result in disaster for the state. • Magistrates used augury and haruspicy as ways of interpreting divine attitude to state enterprises such as war. • Augury and haruspicy could be used for political ends such as blocking or postponing elections. • Omens such as eclipses were used to foretell divine will or displeasure, such as those listed at the assassination of Julius Caesar. • Sybilline books were used to justify political actions. • According to Roman historians such as Suetonius, astrologists were consulted by politicians and emperors. • Deities such as "Roma" and "Pax" were developed in order to promote policies and loyalty to the state. • Imperial cults were used to link the imperial family and the state to the gods. • Augustus promoted image of himself as religious leader of the state by taking title of Pontifex Maximus. • Augustus rebuilt temples and made sure this was publicised in his "res gesta". • Augustus constructed the "ara pacis" to show his devotion to the gods and his restoration of peace. **Any other valid reason that meets the criteria described in the general marking principles for this kind of question.**

[END OF MARKING INSTRUCTIONS]