



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Education

Classical Civilisation 5021

CIV1 Greek and Roman History and Society

Mark Scheme

2005 examination – June series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

INTRODUCTION

The information provided for each question is intended to be a guide to the kind of answers anticipated and is neither exhaustive nor prescriptive. **All appropriate responses should be given credit.**

Where Greek and Latin terms appear in the Mark Scheme, they do so generally for the sake of brevity. Knowledge of such terms, other than those specified in the syllabus, is **not** required, but credit is to be given for their use if it aids the clarity and precision of the argument.

Information in round brackets is **not** essential in order to gain the mark

DESCRIPTIONS OF LEVELS OF RESPONSE

Unless otherwise indicated, these descriptions and bands of marks are applicable to all questions worth 15 marks.

The following procedure must be adopted in marking by levels of response:

- read the answer as a whole
- work down through the descriptors to find the one which best fits
- determine the mark from the mark range associated with that level, judging whether the answer is nearer to the level above or to the one below.

Since answers will rarely match a descriptor in all respects, examiners must allow good performance in some aspects to compensate for shortcomings in other respects. Consequently, the level is determined by the ‘best fit’ rather than requiring every element of the descriptor to be matched. Examiners should aim to use the full range of levels and marks, taking into account the standard that can reasonably be expected of candidates after one year of study on the Advanced Subsidiary course, or two years of study on the Advanced Course, and in the time available in the examination.

Candidates are **not** required to respond to all the bullet points in order to reach Level 4, but to cover a sufficient range of material to answer the central aspects of the question.

Level 5	Demonstrates <ul style="list-style-type: none"> • thorough, accurate and relevant knowledge, which is well chosen to support discussion of the central aspects of the question • clear and coherent understanding of the central aspects of the question • ability to sustain a structured argument which effectively links comment to detail, adopts an almost wholly evaluative and/or analytical approach and reaches a reasoned conclusion. 	14-15
Level 4	Demonstrates <ul style="list-style-type: none"> • generally adequate, accurate and relevant knowledge to support discussion of the central aspects of the question • clear understanding of many of the central aspects of the question • ability to organise a generally convincing argument which adopts a largely evaluative and/or analytical approach 	10-13
Level 3	Demonstrates <ul style="list-style-type: none"> • a range of accurate and relevant knowledge • some understanding of some aspects of the question • some evidence of evaluation and/or analysis. 	7-9
Level 2	Demonstrates <ul style="list-style-type: none"> • a range of accurate and relevant knowledge. 	3-6
Level 1	Demonstrates <ul style="list-style-type: none"> • some patchy accurate and relevant knowledge. 	0-2

TOPIC 1 *Athenian Democracy*

1 (a) **What was the main source of income for most Athenians at this time?**

land / farming / agriculture / produce / olives, etc. [1]

(1 mark)

(b) **Before Solon's reforms, what happened to debtors who did not pay back their loans?**

enslaved [1]

(1 mark)

(c) **Give two other complaints which the poor had against the nobles before Solon came to power.**

Two of:- constitution oligarchic / power / archonship in hands of *aristoi* / Eupatridae / nobles / rich / few [1] as well as land [1] some (*hektemoroi*) had to pay one-sixth / five-sixths of produce to landowner [1] boundary stones (*horoi*) on mortgaged land (added to humiliation) [1] demanded redistribution of land [1] Eupatridae also controlled courts / trials unfair [1] severity of Draco's lawcode [1] etc.

(2 marks)

(d) **How successfully did Solon deal with the problems of debt? Explain your answer.**

Six of e.g. (in *seisachtheia*) cancelled existing debt [1] and so gave everyone a fresh start [1] though angered rich [1] made loans on security of person illegal [1] and so removed threat of enslavement for economic hardship [1] freed those enslaved because of debt [1] abolished system of *hektemoroi* / sixth-parters [1] and so peasants owned land outright / could keep all produce [1] economy boosted because banned export of all produce except olive oil so price of wheat / barley reduced [1] legislated that fathers should teach son a trade [1] encouraged foreign craftsmen to settle in Attica [1] alleged reforms of weights and measures (and coinage) [1] but did not redistribute land [1] and so did not tackle underlying causes of debt [1] and abolition of loans on security of person ?? made them more difficult to secure since peasants had little else as collateral [1] did not remove *stasis* / political instability because noble / clans still vying for power, and so did not provide the conditions in which economy could flourish [1] boundary stones (*horoi*) and stigma removed [1] etc.

[**MAX. TWO** if candidate gives only factual details relevant to just one side of the argument. This maximum does **not** apply when candidate

- gives factual details relevant to both sides of the argument, since in this case evaluation is taken to be implied even if not explicitly stated
- attempts evaluation even if it is linked to only one side of the argument.]

(6 marks)

- (e) *In his political and legal reforms, to what extent do you think Solon deserved to be called a “champion of the people” (line 2)? Give the reasons for your views.*

You might include discussion of

- *Solon’s overall aims in his political and legal reforms*
- *what he says about the ordinary people in his poems*
- *the political significance of his reform of the classes, including the archons and the Areopagos and the assembly (ekklesia)*
- *the possible introduction of a second council (boule)*
- *changes to Draco’s lawcode*
- *the introduction of the right of appeal*
- *third-party redress*
- *what Solon did not change.*

Evaluation of extent to which Solon deserves to be called ‘champion of the people’ for his political and legal reforms may include discussion of a balanced range (but **not** necessarily all) of **e.g.**

- overall aims: to mediate between rich and poor, end *stasis*, avoid tyranny, establish *eunomia*, etc.
- poems: e.g. refers to poor as ‘worthless’ who do not deserve equality with rich, needed to be kept in check, would follow their leaders best if neither too free nor too restrained
- reform of the classes: based on annual produce; each class had its own political duties / opportunities; timocracy
- archons now selected not just from nobles but from *pentacosiomedimnoi*, those with an annual produce of 500+ *medimnoi*, (+ ? *hippeis*) i.e. the very wealthy, but still very limited segment of Athenian people with major power; automatically became life-members of Areopagus, so composition gradually widened over time, but still limited to very wealthy; Areopagus still had extensive / unaccountable powers, etc.
- *ekklesia* – guaranteed right of *thetes* to attend and so gave some power / experience, etc.
- *Boule* of 400 apparently chosen from all classes except *thetes*, but existence / powers uncertain
- new laws displayed; fairer, less arbitrary, only Draco’s law on homicide retained; etc.
- right of appeal: established principles of trial in front of peers, of checking magistrates’ power, that archons not infallible, etc. and so masses had some part in legal process and some redress against officials, even if limited
- third-party redress – justice made a community rather than personal matter; more protection to poor, and more possible involvement of poor, etc.
- main power still with nobles who probably made up most of *pentacosiomedimnoi*; no reduction in influence of clans, and so at end of archonship poor felt they had gained too little etc.

Apply descriptions of Levels of Response as at beginning of Mark Scheme.

(15 marks)

- 2 (a) *How many citizens served at any one time on the Council (Boule) set up by Cleisthenes?*

500 [1]

(1 mark)

- (b) **What was the minimum age at which a citizen could**
(i) **attend the Assembly (Ekklesia)**
(ii) **serve on the Council (Boule)?**

(i) 18 (20) [1]

(1 mark)

(ii) 30 [1]

(1 mark)

- (c) **Give one way in which the Council (Boule) enabled the Assembly (Ekklesia) to work more efficiently.**

prepared agenda for assembly / provided chairman (*epistates*) / ensured decisions of *ekkleisia* carried out / e.g. keeping watch over triremes / public buildings etc. / providing committees / auditors (*logistai*) etc. [1]

(1 mark)

- (d) **To what extent do you agree with the statement in the passage that the Council (Boule) represented the interests of the masses or common people rather than the interests of respectable people? Explain your answer.**

Six of e.g. selected by lot [1] so no advantage to wealthy [1] paid (after Pericles' time) [1] so attractive to poorer citizens [1] service for 1 year only [1] and re-appointment permitted once but not in successive years [1] so required large number of participants [1] but officially membership excluded lowest class / *thetes* [1] met everyday of the year except holidays [1] and *prytaneis* took particular responsibility for one-tenth of year [1] so poorer citizens would not have time to devote to *Boule* [1] daily selection of *epistates* by lot from *prytaneis* [1] might deter poor because of *epistates*' responsibilities as chair of *Boule* / presiding over *ekkleisia* [1] representative of all Attica (rather than a single interest group) [1] because 50 *bouleutai* per tribe [1] each of which had a *trittys* / third from each area of Attica [1] fixed quota per deme [1] role of *Boule* defined / subject to *ekkleisia* so served interests of masses to extent that *ekkleisia* did [1] *bouleutai* held to account on leaving office [1] so in theory answerable to whole *demos* [1] but ? in practice preponderance of poorer citizens served on juries [1] because of pay [1] Ephialtes had given to *Boule* powers from Areopagus [1] which had previously been open only to aristocrats / *pentacosiomedimnoi* (+ *hippies*?) [1] upper class *bouleutai* ? carried more weight because of their experience / education etc.

[**MAX. TWO** if candidate gives only factual details relevant to just one side of the argument. This maximum does **not** apply when candidate

- gives factual details relevant to both sides of the argument, since in this case evaluation is taken to be implied even if not explicitly stated
- attempts evaluation even if it is linked to only one side of the argument.]

(6 marks)

- (e) ***Cleisthenes introduced other reforms as well as the Council (Boule). How far do you think these other reforms benefited the masses or common people both immediately and in the longer term? Give the reasons for your views.***

You might include discussion of

- ***Cleisthenes' motives in carrying out his reforms***
- ***demes***
- ***tribes***
- ***generals (strategoi)***
- ***ostracism***
- ***what Cleisthenes did not change.***

Evaluation of extent to which Cleisthenes' reforms (apart from *Boule*) benefited the people may include discussion of a balanced range (but **not** necessarily all) of **e.g.**

- motives – Cleisthenes proposed giving political power to people during power struggle with Isagoras after Isagoras won support of political clubs (representing upper class interests)
- demes – hereditary membership; citizenship; citizen's names; local government; demarch; assembly; cults; reduction in importance of phratries, etc.
- tribes – 3 areas of Attica; trittyes and distribution of demes within them; military functions; basis for *Boule*, *strategoi*, etc.
- *strategoi* – eventually became major political figures in Athens because directly elected and could serve any number of times, whereas archons declined in importance after 487 when selected by lot, but accountable to people through annual election and *dikasteria*
- ostracism – potential for one political leader to be sent into exile for 10 years by vote of the people each year, so established principle of accountability to people; eventually fell into disuse because of disadvantages, e.g. only one possible per year, at fixed time in year, corruption possible, and replaced by *graphe paranomon* etc.
- Cleisthenes did not change eligibility for / powers of archons / Areopagos etc.

Apply descriptions of Levels of Response as at beginning of Mark Scheme.

(15 marks)

- 3 (a) ***What was the first action which Ephialtes took against members of the Areopagos before he carried out his reforms?***

took members of Areopagos to court / accused them of misconduct in office [1]

(1 mark)

- (b) ***Why was Cimon unable to oppose Ephialtes' reforms? Give one reason.***

Cimon absent on military service (in Sparta) / hoplites (*zeugitai*) absent with Cimon / greater numbers of poor than wealthy attended assembly (*ekklesia*) / confidence of poor (*thetes*) increased with rise in naval power etc. [1]

(1 mark)

- (c) **Give one reason why Pericles became leader (or champion) of the people very soon after Ephialtes' reforms.**

Ephialtes murdered / Pericles had established reputation by prosecuting Cimon (at *euthuna* as *strategos*) / Pericles' oratorical skill

(1 mark)

- (d) **To what position was Pericles repeatedly elected while he was leader (or champion) of the people?**

general / *strategos* [1]

(1 mark)

- (e) **From the evidence you have studied, to what extent do you think Cleon was a different kind of leader from Pericles? Explain your answer.**

Six of e.g. Cleon had greater aristocratic prejudice against him [1] particularly hated by Thucydides [1] labelled as demagogue [1] who was unscrupulous / misled people [1] satirised by Aristophanes as politician who professed love for people but really concerned with self-interest [1] because not aristocratic by birth [1] earned living by trade / tanning [1] rather than income from inherited land [1] said to be violent / abusive / rabble-rousing speaker [1] and to do so improperly dressed / with garments tucked up (like labourer?) [1] unlike (Olympian) dignity of Pericles' oratory [1] but like Pericles wealthy [1] effective speaker (in *ekklesia*) [1] pursued vigorous / imperialist foreign policy [1] strong opposition to Sparta [1] had good financial skills [1] successful commander at Pylos [1] Pericles also accused of lowering standards by introducing pay for *dikastai* [1] etc.

(Give credit for relevant material from e.g. *Wasps* / Thucydides' account of the Mytilene debate but this is **not** required.)

[**MAX. TWO** if candidate gives only factual details relevant to just one side of the argument. This maximum does **not** apply when candidate

- gives factual details relevant to both sides of the argument, since in this case evaluation is taken to be implied even if not explicitly stated
- attempts evaluation even if it is linked to only one side of the argument.]

(6 marks)

- (f) *How important were Ephialtes and Pericles in establishing radical democracy in Athens in the 5th century B.C.? Give the reasons for your views.*

You might include discussion of

- *how democratic Ephialtes' reforms were*
- *the significance of Pericles' introduction of pay for jurors*
- *Pericles' Citizenship Law*
- *the increase in Athenian naval power under Pericles*
- *other changes to the Athenian constitution in the 5th century B.C.*

Evaluation of importance of Ephialtes' and Pericles' importance in establishing radical democracy may include discussion of a balanced range (but **not** necessarily all) of e.g.

- before Ephialtes' reforms Areopagus had been main obstacle to democracy because only open to *pentacosiomedimnoi* (and ? *hippeis*) / very wealthy, appointed automatically after archonship, served for life, whereas annual tenure normal in democracy, and had extensive, ill-defined powers, which made it difficult for them to be held to account; archons already selected by lot, which was democratic in principle, but this and rising importance of *strategoï* / generals ? led to leading politicians not becoming members and therefore reduction in authority; power given to *dikasteria*, *ekklesia*, which were open to all classes, and to *Boule*; power given to *dikasteria* allowed any citizen to prosecute any official for misconduct; this and decision-making powers of people in *ekklesia* made people sovereign; Pericles said to have assisted Ephialtes in taking power from Areopagus; Areopagus left with very limited judicial duties (e.g. homicide), etc.
- Pericles' introduction of pay for jurors encouraged poor to serve though only 2 obols; Cleon increased rate to 3 obols; principle of pay for political office subsequently extended to archons / *Boule* / committees and eventually even to *ekklesia* to encourage wide participation; but pay for attendance at the *ekklesia* a long time coming; even when poor attended and voted they would seldom have had confidence to speak etc.
- Pericles' Citizenship Law ? populist because aimed at aristocrats who married foreign brides, but also restricted democratic rights to exclusive group / prevented metics gaining advantages of citizenship and ? kept size of citizen body small for relatively efficient working and to ensure payments not spread too thinly etc.
- increase in naval power through expansionist / imperialist policy led to increased dependence on *thetes* as rowers and their insistence on greater political participation; when this foreign policy led to war with Peloponnesian League, poor ? had greater incentives / opportunities to participate while taking refuge from countryside inside city walls etc.
- archonship opened to *zeugitai* 457 but did little to distribute power since after Ephialtes' reforms archonship became mainly administrative
- 30 deme justices re-established 453: presumably helped poor in local disputes but political power exercised through *dikasteria*
- ostracism fell into disuse because of limitations in use and possibility of corruption
- *graphe paranomon* effectively replaced ostracism; enabled decision of *ekklesia* to be suspended until approved by *dikasteria*, thus increasing power of courts, against which no right of appeal.

Apply descriptions of Levels of Response as at beginning of Mark Scheme.

(15 marks)

TOPIC 2 *The Life and Times of Cicero*

- 4 (a) ***In the phrase “those in charge” (line 5), Cicero is referring to the first triumvirate. Name the two men who formed this alliance with Caesar.***

Pompey [1] Crassus [1]

(2 marks)

- (b) ***State one offer which Caesar had made to Cicero.***

join staff / go on state mission to fulfil vow [1]

(1 mark)

- (c) ***Briefly indicate the kind of relationship Cicero had with Curio.***

close / friend / affectionate / supporter / admirer / ambitious for him / high expectations of him / one of his correspondents etc. (see letter p. 70) [1]

(1 mark)

- (d) ***To what extent do you think that the first triumvirate could have been prevented? Explain your answer.***

Six of e.g. underlying inability of senate to control ambitions of powerful military commanders / very wealthy [1]; senate persuaded by Cato [1] and other optimates [1] had alienated

- Crassus by rejecting his proposal for adjustment to tax collection contract [1] made on behalf of equites [1] Cicero regarded proposal as wrong [1] but supported it to prevent further breach between senate and equites [1] in accordance with his desire for *concordia ordinum* [1]
- Pompey by rejecting his demand for ratification of eastern *acta* [1] and land for veterans [1] both of which reasonable [1] who despite further senatorial opposition [1] had to bring land bill before People [1] using support of populares [1]
- Caesar by rejecting his request to stand for consulship *in absentia* [1] despite precedents [1] forcing him to abandon triumph (for campaigns in Spain) [1] disapproval of proposed proconsulship [1]

[**MAX. TWO** if candidate gives only factual details relevant to just one side of the argument. This maximum does **not** apply when candidate

- gives factual details relevant to both sides of the argument, since in this case evaluation is taken to be implied even if not explicitly stated
- attempts evaluation even if it is linked to only one side of the argument.]

(6 marks)

- (e) *To what extent do you think Cicero deserved to be exiled in 58 B.C.? Give the reasons for your views.*

You might include discussion of

- *Cicero's political aims*
- *his actions during his consulship*
- *his behaviour towards Clodius*
- *his attitude towards the first triumvirate*
- *his reasons for acting as he did.*

Evaluation of extent to which Cicero deserved exile may include discussion of a balanced range (but **not** necessarily all) of **e.g.**

- political aims: *concordia ordinum*, playing Laelius to Pompey's Scipio Aemilianus etc.
- consulship: legality of execution of conspirators without trial, advocated by Cato *et al.* but opposed by Caesar, Cicero's motives, SCU, seriousness of conspiracy etc.
- Clodius: despite Clodius' support during Catilinarian crisis, Cicero destroyed his alibi at *Bona Dea* trial, but Clodius acquitted through bribery and wanted personal revenge
- Pompey left cold by Cicero's boasting of his achievements in suppressing Catilinarian conspiracy, felt let down by Cicero in representing his interests in Rome while in east and by Cicero's failure to persuade senate to satisfy his demands
- Caesar wanted either to secure Cicero's support or remove him but Cicero rejected offers to join staff or go on state mission; fear of Cicero's opposition (oratory, prestige of ex-consul, support in Italian towns) etc.; therefore supported Clodius' plebeian adoption to enable him to become tribune and pass law re-enacting punishment by exile / execution of anyone who condemned Roman citizen to death without trial; subsequent bill sentenced Cicero to exile; refusal of Pompey / Caesar to respond to Cicero's appeals etc.

Apply descriptions of Levels of Response as at beginning of Mark Scheme.

(15 marks)

- 5 (a) *State one thing which Caesar had asked Cicero to do in the letter he had written to him.*

to come to Rome / support [1]

(1 mark)

- (b) *What action by Caesar had started the Civil War?*

crossed Rubicon / led troops into Italy [1]

(1 mark)

- (c) *Why had Cicero been out of Rome and so unable to speak in the senate during the build-up to the Civil War?*

in province / Cilicia / fighting Parthians, etc. [1]

(1 mark)

(d) *Give one example of Cicero's friendship towards Pompey during their careers.*

e.g. supported his command against Mithridates / *pro lege Manilia* / represented his interests in Rome while Pompey in east / *in Rullum* / *de rege Alexandrino* / proposed Pompey be in command of corn supply when Cicero back from exile etc.

(1 mark)

(e) *To what extent do you agree with the view Cicero expresses here that the Civil War was caused by an infringement of Caesar's rights? Explain your answer.*

Six of e.g. Caesar in Gaul [1] wanted to stand for consulship *in absentia* [1] contrary to *mos maiorum* [1] but legitimised by bill of 10 tribunes [1] to avoid prosecution for illegal acts during previous consulship [1] actions of Bibulus in provoking these illegalities [1] and wanted Gallic command extended to end 49 [1] so no gap between Gallic command and consulship [1] and because Pompey had secured continuation of his command in Spain (for 5 years) [1] contrary to Luca agreement [1] that should work in each other's interests [1] Caesar's request rejected by senate [1] on initiative of consul / M. Marcellus [1] because of fears / stubbornness / jealousy of optimates / Pompey [1] Marcellus proposed Caesar be replaced because Gallic war finished [1] questioned legality of 10 tribunes' bill [1] insulted Caesar by flogging a senator from Novum Comum [1] + explanation [1] Pompey further angered Caesar by proposing to send to Parthia legion he had lent Caesar [1] Caesar's agent (Curio) forced senate to vote on motion that both Caesar and Pompey should disarm [1] passed with large majority but vetoed [1] on initiative of optimates [1] consul (Marcellus) asked Pompey to take command of all forces in Italy / save republic [1] Caesar attempted to negotiate / offered to disarm [1] through Antony [1] but consuls / optimates / Pompey prevented vote [1] Metellus Scipio proposed Caesar should be declared public enemy unless laid down arms [1] but vetoed by Antony [1] Cicero's motives in expressing this view [1] etc.

[**MAX. TWO** if candidate gives only factual details relevant to just one side of the argument. This maximum does **not** apply when candidate

- gives factual details relevant to both sides of the argument, since in this case evaluation is taken to be implied even if not explicitly stated
- attempts evaluation even if it is linked to only one side of the argument.]

(6 marks)

- (f) *To what extent did relations between Cicero and Caesar change in the period March 49 B.C. to March 44 B.C.? Give the reasons for your views.*

You might include discussion of

- *Cicero's political principles*
- *Cicero's meeting with Caesar at Formiae near the end of March 49 B.C.*
- *Caesar's letter to Cicero which he wrote on the way to Spain in April 49 B.C.*
- *the part Cicero played in the Civil War*
- *Cicero's attitude towards Caesar's constitutional position, treatment of his enemies and social reforms*
- *Cicero's dinner with Caesar*
- *Cicero's attitude towards Caesar's death.*

Evaluation of changes in relations between Cicero and Caesar March 49 - March 44 may include discussion of a balanced range (but **not** necessarily all) of e.g.

- Cicero's principles: pro-republican ideals, supporting senatorial government working in co-operation with *equites*, limiting the power of individuals for common good; letter to Atticus (p.79)
- Cicero met Caesar at Formiae, but refused to go to Rome; Caesar asked him to think it over
- Caesar's letter (p. 83) threatening; urges Cicero to stay out of conflict
- Cicero's indecision; belief that Caesar aiming at autocracy; slight hope that Pompey would be more likely to uphold republic, though fear that would not; criticisms of Pompey's strategy in abandoning Rome, withdrawing to Apulia, sailing to Greece, though reasonable because of Pompey's wealth and military support in east; despair at Caesar's successes
- Cicero eventually joined Pompey in Greece, but constantly grumbled at bloodthirstiness and remained in camp on day of Pharsalus (unwell? (Plutarch) unwarlike? lukewarm support for Pompey?)
- Cicero to Brundisium for 11 months - no part in fighting / politics; Caesar sent 'fairly generous' letter and met; Cicero outwardly reconciled to dictatorship
- after Thapsus, Cicero spoke in praise of Cato, arch-republican opponent of Caesar, but also on behalf of Marcellus and Ligarius, both of whom had been pardoned by Caesar, praising his generosity / clemency and urging him as dictator to undertake social reform
- Cicero's dinner with Caesar: stressful because of their differing attitudes towards republic and anxious about large number of soldiers, but Caesar relaxed, talked no serious politics but about literature, no desire to repeat experience as seen as imposition (letter p. 89)
- chose quietism rather than active opposition; literary activities; joke in letter to Atticus of desirability of Caesar's death
- no part in conspiracy but initial delight at Caesar's murder (e.g. letter p. 91) etc.

Apply descriptions of Levels of Response as at beginning of Mark Scheme.

(15 marks)

- 6 (a) *Who was in control in Rome at the time of this meeting?*

Antony [1]

(1 mark)

- (b) **Why did Cassius think that being sent to Sicily to control the corn supply was an “insult” (line 2)?**

had been suspended from duties as praetor / job unworthy of his status / merely a ruse by Antony to remove an enemy etc. [1]

(1 mark)

- (c) **Why did Brutus want to go to Rome?**

(city) praetor / to hold games (of Apollo) / to oppose Antony etc. [1]

(1 mark)

- (d) **Why did the conspirators at the meeting bitterly attack Decimus Brutus (line 7)? Give one reason.**

not humiliated like them / but allowed to go to his province / Cisalpine Gaul / N Italy / where fighting local tribes / in hope of triumph / when should have been conserving energy for use against Antony [1] etc.

(1 mark)

- (e) **To what extent do you think the conspirators were to blame for “their lost chances” (line 6) after Caesar’s murder? Explain your answer.**

Six of e.g. spared Antony [1] consul [1] Caesar’s right-hand man [1] who was taken aside by one of conspirators, Trebonius [1] criticised by Cicero in later letter (page 97) [1] conspirators had no plan how to follow up murder [1] believed order would be restored simply through Caesar’s murder [1] Brutus and Cassius failed to win over crowd when addressed people (in Forum evening of 15 March) [1] had to take refuge in Capitol [1] failed to win over senate [1] which met without them (in temple of Tellus, 17 March) [1] Brutus’ speech to people 17 March again failed [1] too academic / not fiery enough according to Cicero (letter p. 92) [1] allowed Antony to seize initiative [1] secure support of Lepidus [1] bring troops into Rome [1] speak at Caesar’s funeral [1] inflame crowd against conspirators [1] so that conspirators had to flee Rome [1]

[**MAX. TWO** if candidate gives only factual details relevant to just one side of the argument. This maximum does **not** apply when candidate

- gives factual details relevant to both sides of the argument, since in this case evaluation is taken to be implied even if not explicitly stated
- attempts evaluation even if it is linked to only one side of the argument.]

(6 marks)

- (f) ***How significant was Cicero in Roman politics following this meeting with the conspirators until his death in 43 B.C.? Give the reasons for your views.***

You might include discussion of

- ***the problems facing Cicero***
- ***his motives in acting as he did***
- ***Cicero's immediate plans after this meeting***
- ***his actions in the senate from September 44 B.C.***
- ***his relations with Antony and Octavian***
- ***Cicero's letters to Trebonius and Plancus which you have read***
- ***the formation of the second triumvirate.***

Evaluation of Cicero's part in Roman politics April 44 - December 43 B.C. may include discussion of a balanced range (but **not** necessarily all) of **e.g.**

- problems: fear of reprisals from Antony's supporters because met conspirators on Capitol even though no part in conspiracy; demoralised by difficulties in restoring 'free government' of republic in which theoretically authority of senate, working with *equites*, limited power of individuals for common good by means of annually elected officials; senate unable in practice to control ambitions of individuals backed by power of legions etc.
- immediate plans: kept out of Rome so lost immediate opportunity to exert influence on politics; enrolled on Dolabella's staff in Syria for 5 years to have legitimate reason for staying out of Rome (and also use opportunity for personal reasons to visit Athens and see son's progress), but driven back by contrary winds
- request by Brutus and Cassius that all senior senators attend senate on 1 Sept. after their departure for Macedonia and Syria; 2 Sept. delivered moderate attack on Antony in senate (*1st Philippic*); October Cicero in country circulated vitriolic / defamatory pamphlet against Antony (*2nd Philippic*); 20 December speech in senate (*3rd Philippic*) rallied senate, as in letter to Trebonius (page 97)
- believed Antony aiming at dictatorship – had passed law giving himself Cisalpine and Transalpine Gaul for 5 years retaining control of Macedonian legions
- Octavian illegally raised large army using name of Caesar, but Cicero proposed that despite this and his youth he should be made senator and propraetor to support consuls (Hirtius and Pansa) against Antony; expresses support for Octavian in letter to Trebonius (page 97); believed Octavian could subsequently be dropped; urged Plancus (governor of Gallia Comata) to support senate in letter (page 99); Antony defeated at Mutina but both consuls died, so Octavian in control of both senatorial armies; demanded consulship, snubbed by senate, marched on Rome; Cicero's plan had backfired
- 2nd triumvirate: Nov. 43 alliance between Octavian, Antony and Lepidus for 5 years with powers to make laws and nominate officials and so dominate senate; effectively 3 dictators; division of provinces; proscriptions; death of Cicero etc.

Apply descriptions of Levels of Response as at beginning of Mark Scheme.

(15 marks)

TOPIC 3 *Women in Athens and Rome*

7 (a) ***Who first told Euphiletus that his wife was having an affair?***

old hag / crone / messenger from Eratosthenes' former mistress [1]

(1 mark)

(b) ***How did Euphiletus get his wife's maid to confess that his wife was having an affair? Give two points.***

Two of e.g. ordered maid to go with him to market [1] took her instead to friend's house [1] told her what hag had said / eventually named Eratosthenes [1] threatened maid with flogging / treadmill / torture / life of misery [1] promised pardon if she confessed [1]

(2 marks)

(c) ***What part had the maid played in Eratosthenes' seduction of Euphiletus' wife?***

passed on messages / acted as go-between [1] pinched baby so that crying would distract Euphiletus while Eratosthenes escaped [1]

(1 mark)

(d) ***How important a part did Athenian women play at funerals and in caring for the dead? Why do you think they had this role?***

Six of e.g. men performed actual burial / organised funeral [1] but women prepared corpse (washing / dressing / anointing it) [1] beat breasts / tore hair [1] sang laments at funeral [1] subsequently took care of tomb (e.g. garlands) [1] and deceased (food / wine / oil) [1] caring for dead = extension of woman's role of caring for living members of *oikos* [1] because dead still viewed as part of *oikos* [1] appropriate for those associated with beginning of life to be associated too with its end [1] women regarded as link between living and dead [1] care of dead / appeasement of chthonic spirits very important to avoid curse [1] importance demonstrated by rarity of women leaving house for other purposes [1] etc.

[**MAX. TWO** if candidate gives only factual details relevant to just one side of the argument. This maximum does **not** apply when candidate

- gives factual details relevant to both sides of the argument, since in this case evaluation is taken to be implied even if not explicitly stated
- attempts evaluation even if it is linked to only one side of the argument.]

(6 marks)

- (e) *To what extent was Euphiletus' relationship with his wife similar to that of Ischomachus and to what extent was it different? Give the reasons for your views.*

You might include discussion of

- *Euphiletus' and Ischomachus' views on the purposes of marriage*
- *their attitudes towards their wives at the beginning of their marriages*
- *how much they trusted their wives*
- *how far they had suspicions about their wives*
- *the general nature of their marriages*
- *differences in the kind of evidence we have for Euphiletus' and Ischomachus' marriages.*

Evaluation of similarities / differences between Euphiletus' and Ischomachus' marriages may include discussion of a balanced range (but **not** necessarily all) of e.g.

- wives managers of *oikos*, to produce legitimate children who would (Ischomachus) care for them in their old age etc.
- Euphiletus did not wish to annoy wife, but did not want to give her too much freedom, so watched her as proper; Ischomachus' wife 14, had had secluded upbringing, so needed training for which Ischomachus regarded her as sufficiently domesticated, etc.
- Euphiletus trusted wife completely after birth of son - key turning point - handed all possessions over to her care, praised her economical and efficient management, left her on own when went to country; some freedom in leaving house (e.g. funeral as convention, religious ceremony with Eratosthenes' mother, going to neighbour at night for light aroused no suspicion, but maid apparently left house to do shopping without wife); Ischomachus emphasises wife's importance as leader bee managing *oikos* fulfilling god-given role and performing other domestic tasks e.g. looking after sick slaves; emphasised her role in *oikos* as supervisory / authoritative / distinct from slaves; males and females complementary; no evidence that she left house; proud that has trained wife so effectively as his reputation for excellence depends on it etc.
- Euphiletus did not at first suspect wife when she locked him in bedroom, explained doors creaked because fetching light for baby from neighbour, wore make-up despite recent death of brother; Ischomachus immediately critical of wife's make-up and high boots and gave patronising lecture etc.
- marriages not based on love – Euphiletus decided to get married / brought wife home; key event = birth of child; handing over property seen as sign of affection; showed some consideration to wife when contrary to convention allowed her to sleep downstairs with the baby (but ? to give him freer hand with maid) but no feelings towards wife when with witnesses burst into bedroom when she was *in flagrante* and killed Eratosthenes in front of her; wife previously critical of Euphiletus for having sex with maid when drunk; Ischomachus paternalistic, proud of success of training and way wife serves his interests; wanted her to take control and exercise to make her more attractive to him etc.
- evidence for Euphiletus' marriage from defence speech in lawcourts, so everything designed to arouse sympathy for the wronged Euphiletus and praise for the way he has defended social norms; evidence for Ischomachus' marriage from dialogue with Socrates by Xenophon, in which Socrates has asked Ischomachus to explain his excellence, so likelihood that Ischomachus' version = an ideal (which some have suggested was far from being the case) etc.

Apply descriptions of Levels of Response as at beginning of Mark Scheme.

(15 marks)

8 (a) *According to Apollodorus, what was the status of Neaera?*

prostitute / *hetaira* / Corinthian / foreigner / freedwoman etc. [1]

(1 mark)

(b) What was the main charge on which Apollodorus was prosecuting Stephanus?

passing off prostitute / *hetaira* / Corinthian / foreigner as his wife / freeborn Athenian woman / passing off Neaera's daughter (Strybele / Phano) as his freeborn daughter [1]

(1 mark)

(c) *State one thing which Neaera did not like about living in Megara.*

prostitution did not provide enough income / Megarians stingy / had been war / trapped there because could not return to Corinth because of terms of sale (to Phrynion by Eucrates and Timanoridas) [1]

(1 mark)

(d) *According to Apollodorus, what did Stephanus promise Neaera he would do for her sons?*

take them to Athens / introduce them to phratry / make them citizens [1]

(1 mark)

(e) *How successful was Stephanus in protecting Neaera from Phrynion after he took her to his house in Athens? Explain your answer.*

Six of e.g. allegedly used Neaera as prostitute [1] and when Phrynion with young men went to Stephanus' house to get her [1] Stephanus asserted her freedom [1] Phrynion summoned her to court to appear before Polemarch / official with responsibility for foreigners [1] on grounds that Stephanus had robbed him of Neaera / made her free when she had been purchased by him [1] and Stephanus had received goods Neaera stolen when she left Phrynion (before going to Megara) [1] friends persuaded them to submit to arbitration / reach out-of-court settlement (in temple) [1] decision gave Neaera only partial protection [1] decided that Neaera should be free as Stephanus claimed [1] but should return all Phrynion's possessions [1] except clothes / jewellery / slaves (Coccalina and Thratta) [1] Neaera should spend equal number of days per month with each man [1] Neaera's upkeep should be provided by the man with whom she was living [1] arrangement to last until they reached a different agreement [1] etc.

[MAX. TWO if candidate gives only factual details relevant to just one side of the argument. This maximum does **not** apply when candidate

- gives factual details relevant to both sides of the argument, since in this case evaluation is taken to be implied even if not explicitly stated
- attempts evaluation even if it is linked to only one side of the argument.]

(6 marks)

- (f) *Judging from the lawcourt speeches you have read, to what extent do you think Athenian wives had special protection and status compared with other women in Athens? Give the reasons for your views.*

You might include discussion of

- *the reasons for the laws Apollodorus and Euphiletus mention*
- *the ways in which, according to Apollodorus, Phrynion and Stephanus treated Neaera Phrastor and Theogenes treated Phano*
- *what Apollodorus says at the end of his speech about the relationship between husbands and wives and the differences between wives and other women*
- *women's part in the Thesmophoria and other religious rituals*
- *evidence provided by the poisoning trial.*

Do not write about Ischomachus' wife.

Evaluation of extent to which Athenian wives had special protection and status in comparison with other women may include discussion of a balanced range (but **not** necessarily all) of e.g.

- laws: anyone who gives an alien woman in marriage to an Athenian citizen to be deprived of citizen rights / property (*atimia*); a wife caught in adultery to be divorced, forbidden to attend religious ceremonies (including those foreign women and slaves could attend), and if did so could suffer any punishment short of death; husband must divorce adulterous wife or suffer *atimia*; husband who kills man caught in adultery with wife / concubine not liable to be found guilty of murder, whereas punishment for rape a fine – aimed at protection of male interests / *oikos* / *polis* more than of wives themselves; in some cases no difference between wives and concubines because both under guardianship of *kurios*; but foreign women / slaves excluded from some religious ceremonies; 18% interest rate imposed if dowry not returned in event of divorce had effect of giving wife some protection even if not main aim of law etc.
- Phrynion's alleged exhibitionist treatment of Neaera, foreigner whom he had purchased, as prized possession at *symposia*; Stephanus' alleged use of her as prostitute and means of exacting blackmail after asserting her freedom
- Phrastor: when found Phano badly behaved / unable to be guided by him, divorced her even though / because she was pregnant to avoid dispute over legitimacy of child, but when ill, desperate to have heir and so attempted to adopt Phano's son; married another woman (respectability emphasised since no name given) as soon as recovered – all this suggests legitimate heir was main priority, and Apollodorus expects jury to accept / understand this, etc.
- Theogenes: trusting / gullible, so that Phano performed duties of *Basilinna* (ritual coupling at Anthesteria, oaths to priestesses, other mysteries) – importance to *polis* emphasised by Apollodorus' outrage – but divorced her as soon as her background investigated to avoid punishment etc.
- Apollodorus attempts to persuade jury to vote for Neaera's condemnation on grounds that if they do not they will have to face indignation of their wives for allowing foreigner *hetaira* equal status to them; emphasises distinctions between freeborn women and others must be maintained to keep purity of state; attempts to draw up separate categories of wives for procreating legitimate children for benefit of *oikos* and *polis* and looking after *oikos*, of *hetairai* / *pallakai* for pleasure / bodily service etc.

- speech about Ciron’s daughter emphasises prestige associated with attendance at Thesmophoria (restricted to married women of unblemished reputation, important for fertility of *polis* etc.); Euphiletus’ wife attended religious festival with Eratosthenes’ mother; but Eleusinian mysteries open to all provided they could pay / be paid for and not polluted, e.g. Metaneira, accompanied by Neaera, taken by Lysias, etc.
- Philoneus about to dispose of concubine in brothel; wife used concubine to administer poison to husband because felt mistreated by husband and concubine had greater freedom of movement (accompanied men to Piraeus for religious ceremony); women represented in court by *kurios* etc.

Apply descriptions of Levels of Response as at beginning of Mark Scheme.

(15 marks)

- 9 (a) ***Explain how Arria “gave her husband not just consolation at his death but also an example” (lines 3-4).***

Two of e.g. when Arria’s husband (Paetus) condemned to death (for conspiracy against emperor Claudius) [1] Arria committed suicide / plunged dagger into breast first [1] and said ‘(Paetus) it doesn’t hurt’ [1] so that he would do the honourable deed / not fear leaving his wife behind [1] etc.

(2 marks)

- (b) ***Give two other examples of Arria’s impressive behaviour, according to Pliny in the rest of the letter.***

Two of e.g. hid son’s sickness / death / funeral / her grief from husband when seriously ill [1] begged to be allowed to accompany husband as his slave / on ship / after arrested [1] followed ship on which husband prisoner in tiny / fishing boat [1] criticised wife of leader of conspiracy (Scribonianus) for giving evidence / not dying when husband died [1] banged her head / knocked herself out against wall when son-in-law (Thrasea) trying to dissuade her from suicide / said ‘You can make me die painfully but you can’t stop me from dying’ [1] said she would want her daughter to die if in similar circumstances [1] etc.

(2 marks)

- (c) *To what extent did Fannia have similar qualities to her grandmother Arria? Explain your answer and support it with references to the letter Pliny wrote about Fannia.*

Six of e.g. physical endurance [1] because spirit vigorous during fatal illness [1] / even greater than Arria's because illness protracted [1] devotion to family [1] because looked after sick Vestal (Junia) [1] did not implicate mother in commissioning biography of husband (Helvidius) [1] devotion to husband [1] because followed him into exile [1] devotion especially strong because did so twice / exiled third time after his death [1] because commissioned his biography [1] courage / outspokenness / defiance [1] because admitted in court that had commissioned biography / handed over diaries to biographer (Senecio) [1] determination / ingenuity / initiative [1] because took into exile books which had caused exile [1] etc.

Credit to be given up to **MAX. TWO** for relevant details about Arria, provided that they are in addition to what has been stated in (a) and (b) **and** are linked to quality / judgement.

[**MAX. TWO** if candidate gives only factual details and does not link them to qualities. All plausible linkings of details to qualities to be given credit.]

(6 marks)

- (d) *How acceptable was it for Roman women to become involved in politics and the lawcourts? Give the reasons for your views and support them from the evidence you have studied.*

You might include discussion of

- *Pliny's wife Calpurnia*
- *Livy's version of the legends of Lucretia and Cloelia*
- *the speeches Cato and Valerius make in Livy's account of the debate about the repeal of the Oppian Law*
- *Sallust's views on Sempronia*
- *the funeral eulogy of Turia.*

Evaluation of the extent to which it was acceptable for Roman women to become involved in politics and the law may include discussion of a balanced range (but **not** necessarily all) of **e.g.**

- Pliny praises Calpurnia for her domestic virtues and support of his glory, which includes her being solicitous when he starts a case and sending messengers to court to find out how the case is going, but no direct involvement in Pliny's legal / political activities
- Lucretia mainly praised for her industry, chastity, courage, etc. but also showed good judgement in taking steps which led to expulsion of kings / establishment of republic
- Cloelia praised for her courage and intelligence in leading escape of girl hostages and subsequently choosing release of males, so bringing about peace; these qualities judged by Livy to be rare in women but compared by him to achievements of Horatius Cocles and Mucius Scaevola, and celebrated at time by equestrian statue
- Cato made by Livy to argue against women having any part in public affairs in accordance with what he regards as tradition
- Valerius made by Livy to praise instances of previous bold interventions of women in public affairs (Sabines, Coriolanus, Gauls, Hannibal)
- Sempronia seen by Sallust as example of Rome's moral decline: because of debt / debauched lifestyle / 'masculine boldness' / criminal record, enlisted by Catiline to further revolution e.g. incite slaves / burn city / win over / kill husbands
- Turia praised for exceptional courage / determination / ingenuity / physical endurance in exceptional times of civil war; avenged murdered parents, successfully contested challenge to father's will, sent jewellery etc. to support husband when in exile, suggested hiding place, fought off Milo's gang, appealed to Octavian / Augustus for husband's life, personally confronted Lepidus and showed up his brutality in contrast to Octavian's clemency, but doubtless some exaggeration because speech is funeral eulogy designed not only to praise wife but also to flatter Augustus etc.

Apply descriptions of Levels of Response as at beginning of Mark Scheme.

(15 marks)