

STUDENT NUMBER

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HISTORY: ANCIENT HISTORY

Written examination

Tuesday 31 October 2023

Reading time: 11.45 am to 12.00 noon (15 minutes)

Writing time: 12.00 noon to 2.00 pm (2 hours)

QUESTION AND ANSWER BOOK

Structure of book

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
A	3	2	50
B	3	1	20
			Total 70

- Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners and rulers.
- Students are NOT permitted to bring into the examination room: blank sheets of paper and/or correction fluid/tape.
- No calculator is allowed in this examination.

Materials supplied

- Question and answer book of 24 pages, including **assessment criteria for Section B** on page 24
- Sources book for Section A
- Additional space is available at the end of the book if you need extra space to complete an answer.

Instructions

- Write your **student number** in the space provided above on this page.
- All written responses must be in English.

At the end of the examination

- You may keep the sources book.

Students are NOT permitted to bring mobile phones and/or any other unauthorised electronic devices into the examination room.

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SECTION A

Instructions for Section A

Answer **two** of the following questions in the spaces provided.

Ancient society	Pages
Question 1 – Egypt	4–7
Question 2 – Greece	8–11
Question 3 – Rome	12–15

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DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**END OF SECTION A
TURN OVER**

SECTION B**Instructions for Section B**

Write an essay on **one** of the following questions in the space provided.

Your response will be assessed according to the assessment criteria set out on page 24.

Question 1 (20 marks)**Egypt**

‘All women had the same social and political roles throughout the period of New Kingdom Egypt.’

Discuss.

OR

Question 2 (20 marks)**Greece**

‘Cleisthenes was solely responsible for the development of democracy in Athens.’

Discuss.

OR

Question 3 (20 marks)**Rome**

‘From Romulus to Augustus, Ancient Rome was always ruled by powerful individuals.’

Discuss.

DO NOT WRITE IN THIS AREA

Assessment criteria for Section B

The essay in Section B will be assessed against the following criteria:

- construction of a coherent and relevant historical argument that addresses the specific demands of the essay question
- demonstration of historical knowledge that is accurate and appropriate for the essay question
- application of historical thinking concepts such as cause and consequence, continuity and change, and/or historical significance
- use of sources as evidence to support a historical argument, including a range of primary sources, perspectives and historical interpretations

END OF QUESTION AND ANSWER BOOK

**Victorian Certificate of Education
2023**

HISTORY: ANCIENT HISTORY
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SOURCES BOOK

Instructions

A question and answer book is provided with this sources book.

Refer to the sources in this book for each question in Section A, as indicated in the question and answer book.

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Egypt

Sources 1–3 relate to Question 1.

Source 1

This extract is a historical interpretation that discusses trade and tribute in New Kingdom Egypt.

The history of Egypt's contact with the outside world is above all concerned with power and prestige ... the principal motivation appears to have been to obtain rare or exotic materials and products that could serve to bolster¹ the power base of the individuals or groups ...

By the time that the full national administrative apparatus² was operating, in the Middle and New kingdoms, there were large sectors of royal bureaucracy and military power dedicated solely to the process of obtaining taxes and conscripted labour from the provinces of Egypt. This efficient national economic system formed the ideal basis for the process of exacting³ tribute (*inu*) and spoils from the lands outside Egypt's borders. Both ideologically and economically, the acts of conquering and ruling were inseparable from the idea of absorbing new wealth into the estates of the king and the major religious cults.

Source: I Shaw, 'Egypt and the Outside World', in I Shaw (ed.), *The Oxford History of Ancient Egypt*, Oxford University Press, New York, 2000, p. 329

¹**bolster** – strengthen

²**apparatus** – system

³**exacting** – demanding and taking

Source 2

This relief panel, carved during the Amarna Period, depicts the rays of Aten extending out to Akhenaten, Nefertiti and their three daughters.



Source: *House altar: Akhenaten, Nefertiti and three of their daughters under the Radiating Aton*, photo, Staatliche Museen zu Berlin, Ägyptisches Museum und Papyrussammlung/Margarete Büsing; licensed CC-BY-SA 4.0 (<https://creativecommons.org/licenses/by-sa/4.0/>)

Source 3

This is an extract from a letter written by the king of Babylonia, Kadašman-Enlil, to Amenhotep III.

[Say] to Mimmuwareya¹, the king of Egypt, [my] brother ... For me and [m]y country all goes very [well]. For you, for [yo]ur wi[ves], for your sons, fo[r your *magnates*²], your horses, your chariots, and your entire country, may all go very we[ll].

With regard to my brother's writing me ab[out *marriage*], saying, "[*I desir*]e [your daughter]," why should you not marry (her)? ... My daughters are available, [*but their husbands must be a king o*]r of royal blood. [*These are the only ones whom I accept for my daughters. No king has ever gi*]ven [his daughters to anyone not of royal blood].

[Your daughters are available. Why have you not g]iven me (one)? ...

... fine horses ... 20 wooden ... of gold, ... 120 *shekels*³ [... I send] to you as [your] greeting-[gift]. 60 shekels of lapis-lazu[li⁴ I send as the greeting-gift of] my [*si*]s[te]r, ... your wife.

Source: WL Moran (ed. and trans.), *The Amarna Letters*, The Johns Hopkins University Press, Baltimore, 1992, p. 6

¹**Mimmuwareya** – Amenhotep III

²**magnates** – influential men

³**shekel** – Babylonian unit of weight

⁴**lapis lazuli** – semiprecious blue stone

Greece

Sources 4–6 relate to Question 2.

Source 4

This extract by Aristotle, written in the fourth century BCE, discusses aspects of the Spartan constitution, which was developed by Lycurgus.

Many people try to make out that [the Spartan constitution] is a democracy because it has a number of democratic features: the educational system, under which the sons of the rich are reared in the same way as the sons of the poor and receive an education which could be given also to the sons of the poor; similarly at the next stage of youth, and when they are grown up, there is no outward mark of distinction between rich and poor; and there are the same arrangements for feeding in communal messes¹, and the rich wear clothing which any poor man could get for himself. There is also the fact that the people choose the members of the council of elders² and are eligible for the ephorate³, two of the most important bodies in the state.

Source: Aristotle, *The Politics*, TA Sinclair (trans.), Penguin Books, Harmondsworth (Middlesex), 1962, p. 169

¹**communal messes** – group eating areas

²**council of elders** – the gerousia

³**ephorate** – the position of ephors

Source 5

This extract is a historical interpretation that describes the status of Helots in Sparta.

Paul Cartledge¹ ... has claimed that the ‘helots are the single most important human fact about ancient Sparta’ ...

The helots, who ... consisted of conquered Messenians and the original Achaean inhabitants of Laconia, were state-owned serfs who had no political or legal rights ...

The treatment of the helots by the Spartiates was often extremely brutal. They were forbidden to leave a defined area without government permission and were always under suspicion. At the beginning of each year ... the ephors ... would immediately declare war on the helots. This meant that helots could be attacked or killed with impunity², while they were routinely humiliated ...

...

The Spartiates were always spreading a sense of terror among the helots to prevent rebellion.

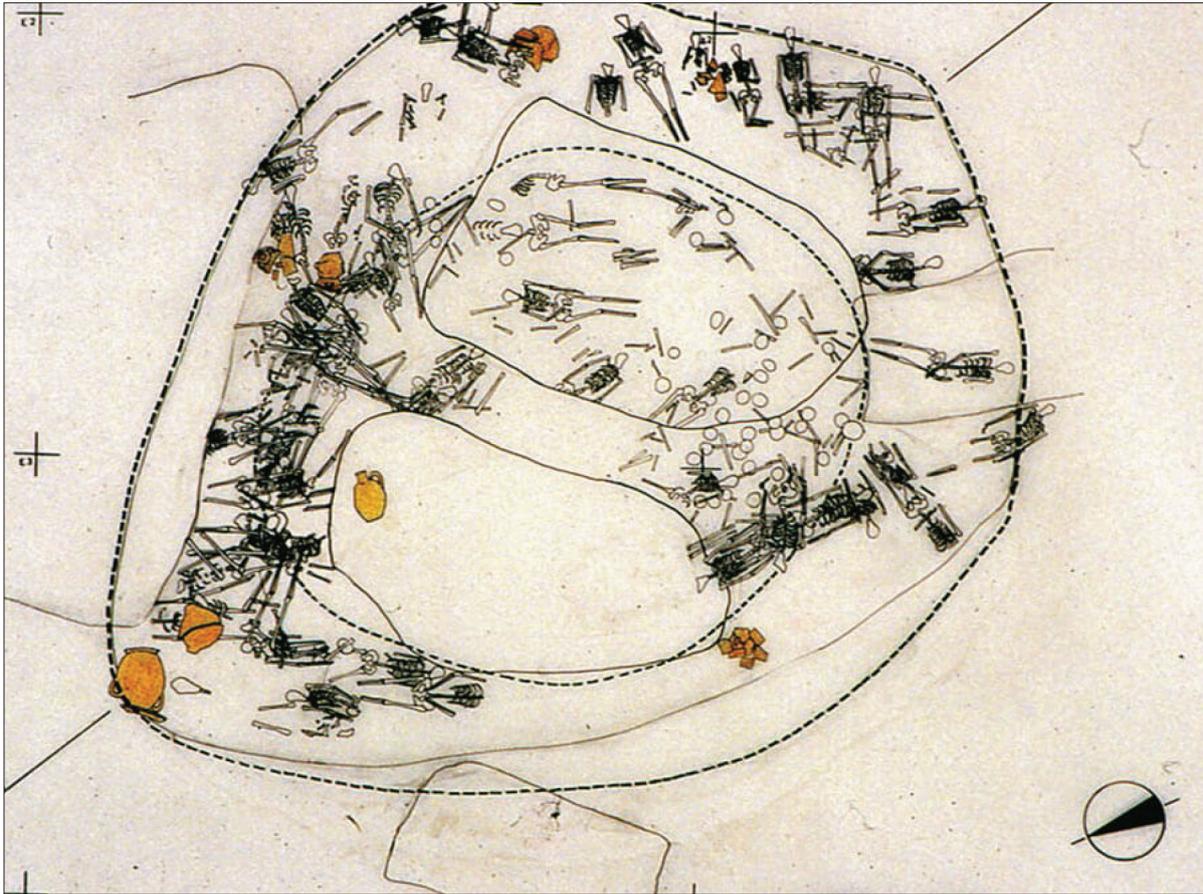
Source: J Renshaw, *In Search of the Greeks*, 2nd edition, Bloomsbury Academic, London, 2015, pp. 369 and 370

¹**Paul Cartledge** – historian

²**impunity** – no punishment

Source 6

This diagram depicts the position of bodies that were buried in a mass grave at Kerameikos, the main cemetery of ancient Athens, in circa 429 BCE.



Source: adapted from E Baziotopoulou-Valavani, 'A mass burial from the cemetery of Kerameikos', in M Stamatopoulou and M Yeroulanou (eds.), *Excavating Classical Culture: Recent Archaeological Discoveries in Greece*, Archaeopress, Oxford, 2002, p.191

Rome

Sources 7–9 relate to Question 3.

Source 7

This extract by Dionysius of Halicarnassus, written in the second half of the first century BCE, discusses the relationship between Roman patrons and their clients.

After Romulus had distinguished those of superior rank from their inferiors, he next established laws by which the duties of each were prescribed ... He placed the plebeians as a trust in the hands of the patricians, by allowing every plebeian to choose for his patron any patrician whom he himself wished ... Romulus not only recommended¹ the relationship by a handsome designation², calling this protection of the poor and lowly a “patronage,” but he also assigned friendly offices to both parties, thus making the [connection] between them a bond of kindness befitting³ fellow citizens.

Source: Dionysius of Halicarnassus, *The Roman Antiquities of Dionysius of Halicarnassus*, Vol 1, Book II, E Cary (trans.), Harvard University Press, Cambridge (Massachusetts), 1937, pp. 337 and 339

¹**recommended** – made more appealing

²**a handsome designation** – an appealing title

³**befitting** – appropriate for

Source 8

This is a wall painting in the House of Bacchus at Pompeii. Painted before 79 CE, it depicts household slaves serving wine and assisting men at a feast.



Source: Feast scene, from Pompeii, Italy, 1st century (fresco);
photograph: L Ricciarini/Bridgeman Images

Source 9

This extract is a historical interpretation that discusses Tiberius Gracchus and Gaius Gracchus.

Tiberius was straining¹ precedent with the novel character of his agrarian bill and his bypassing the Senate ...

... He founded his position on the doctrine that the will of the People was sovereign ... that he could use the People's assemblies for legislation on any subject, whether the Senate approved or not. Whatever this was, it was assuredly not the way the Roman constitution worked in practice ... This was to strike at the roots of the security of the oligarchy; and the 'establishment' was not prepared to sit quietly by and watch itself being legislated out of power ...

...

Of Gaius' measures it can be said that ... the citizen assemblies were being encouraged to become accustomed to the dangerous idea that they had a right to a say in the government of their country, and to acquire a taste for securing for themselves a larger share of the material advantages which stemmed from Rome's power and dominion, and which had hitherto² been very much confined to the ruling class.

Source: D Stockton, *The Gracchi*, Clarendon Press, Oxford, 1979, pp. 82–84, 180 and 181

¹**straining** – pushing the limits of

²**hitherto** – previously

