

SUPERVISOR TO ATTACH  
PROCESSING LABEL HERE

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Write your **student number** in the boxes above.

**Letter**

# History: Ancient History

## Question and Answer Book

VCE Examination – Monday 11 November 2025

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- Reading time is **15 minutes**: 11.45 am to 12 noon
- Writing time is **2 hours**: 12 noon to 2.00 pm

### Materials supplied

- Question and Answer Book of 24 pages
- Sources Book

### Instructions

- Use the additional space at the end of the Question and Answer Book if you need extra space to complete an answer.

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

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Contents	pages
<b>Section A</b> (2 of 3 questions, 50 marks)	3–15
<b>Section B</b> (1 of 3 questions, 20 marks)	16–20
<b>Assessment criteria for Section B</b>	24

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## Section A

### Instructions

- Answer **two** of the following questions in the spaces provided.
  - Write your responses in English.
- 

<b>Ancient society</b>	pages
<b>Question 1 – Egypt</b> _____	4–7
<b>Question 2 – Greece</b> _____	8–11
<b>Question 3 – Rome</b> _____	12–15

























## Section B

### Instructions

- 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.
  - Write your response in English.
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#### Question 1 (20 marks)

##### Egypt

'Nefertiti was the main cause of the crisis in the Amarna Period.'

To what extent do you agree? Justify your response.

**OR**

#### Question 2 (20 marks)

##### Greece

'The actions of Alcibiades had a significant impact on the outcome of the Deceleian (Ionian) War.'

To what extent do you agree? Justify your response.

**OR**

#### Question 3 (20 marks)

##### Rome

'The actions of Sulla led to the downfall of the Roman Republic.'

To what extent do you agree? Justify your response.















## 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
-



# History: Ancient History

## Sources Book

VCE Examination – Monday 11 November 2024

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<b>Contents</b>	pages
Egypt _____	2–3
Greece _____	4–5
Rome _____	6–7

You may keep this Sources Book.

## Egypt

Sources 1–3 relate to Question 1.

### Source 1

This extract is a historical interpretation that describes the results of Thutmose III's military campaigns.

Thutmose<sup>1</sup> III's military successes brought an influx of wealth into the Egyptian economy. Taxes and tribute came from lands as far apart as Nubia, Retennu,<sup>2</sup> Babylon and Naharin,<sup>3</sup> and from the Hittites and the Keftiu (The Minoans). This allowed one of the most prolific building programs in Egyptian history.

Thutmose's devotion to the gods of ancient Egypt, especially Amen<sup>4</sup> of Thebes, resulted in the rebuilding and embellishment<sup>5</sup> of many of the key religious sites in Egypt at that time. Forts were constructed, canals reopened and naval ports expanded. For over 50 years Thutmose dominated Egypt and the Near East and was respected by the Egyptians so much that 500 years later Pinudjem I of the 21st Dynasty named his son after him.

Source: G Kenworthy and K Cameron, *Studies in Ancient Egypt: Periods and Personalities*, 2nd edition, J Lawless (ed.), Nelson Cengage Learning, South Melbourne, 2000, p.104

<sup>1</sup>**Thutmose** – Thutmosis

<sup>2</sup>**Retennu** – ancient Egyptian name for Canaan and Syria

<sup>3</sup>**Naharin** – ancient Egyptian name for the kingdom of Mitanni (Syo-Mesopotamia)

<sup>4</sup>**Amen** – Amun

<sup>5</sup>**embellishment** – decoration

### Source 2

This is a drawing of a wall painting in the tomb chapel of Nakht at the cemetery of Thebes. Nakht held the position of scribe and astronomer of Amun, probably during the reign of Amenhotep III.



Source: N Davies, L Crane, F Unwin, H Hopgood, *North Side of the West Wall of Nakht's Offering Chapel*, tempera on paper, 1908–1914; original c. 1410–1370 BCE, Metropolitan Museum of Art, <[www.metmuseum.org/art/collection/search/548578](http://www.metmuseum.org/art/collection/search/548578)>

### Source 3

This is an extract from an inscription that was carved on a stela at Abydos. It describes how Ahmose I, the founder of the Eighteenth Dynasty, honoured his grandmother, Tetisheri.

Now, it came to pass that his majesty sat in the audience-hall ... the King of Upper and Lower Egypt, Nebpehtire, Son of Re, Ahmose (I), given life; while the hereditary princess, great in favor, great in amiability,<sup>1</sup> king's-daughter, king's-sister, divine consort, great king's-wife, Ahmose-Nefretiri, who liveth,<sup>2</sup> was with his majesty.

...

The king himself spake<sup>3</sup> to her: "I, it is, who have remembered the mother of my mother, and the mother of my father, great king's-wife and king's-mother, Tetisheri ... triumphant. (Although) she already has a tomb ... and a mortuary chapel ... on the soil of Thebes and Abydos, I have said this to thee,<sup>4</sup> in that my majesty has desired to have made for her (also) a pyramid and a house ... in Tazeser, as a monumental donation of my majesty. Its lake shall be dug, its trees shall be planted, its offerings shall be founded, equipped with people, endowed with<sup>5</sup> lands, presented with herds, mortuary priests and ritual priests having their duties, every man knowing his stipulation."<sup>6</sup>

... His majesty did this because he so greatly loved her, beyond everything.

Source: JH Breasted, *Ancient Records of Egypt, Vol II: The Eighteenth Dynasty*, University of Chicago Press, Chicago, 1906, pp. 15 and 16

<sup>1</sup>**amiability** – friendliness

<sup>2</sup>**liveth** – lives

<sup>3</sup>**spake** – spoke

<sup>4</sup>**thee** – you

<sup>5</sup>**endowed with** – given

<sup>6</sup>**stipulation** – role

## Greece

Sources 4–6 relate to Question 2.

### Source 4

This extract is a historical interpretation that describes the key features of tyranny in Ancient Greece.

... from the mid seventh century a series of usurpers began to seize autocratic power in the more advanced cities, establishing dynasties which usually lasted for some two generations before they were overthrown and replaced by hoplite<sup>1</sup>-dominated governments ... Thus for a century or more after about 650, tyranny was one of the prevalent forms of government in the Greek cities ... During this period it was also the tyrants who dominated the political and artistic life of the Greek world, and who captured the popular imagination in tradition. The experience of tyranny created a fascination and a hatred which permanently influenced Greek political attitudes against monarchy ...

... tyranny is defined as absolute rule exercised contrary to customary law,<sup>2</sup> or at the whim<sup>3</sup> of the ruler; and it is contrasted with kingship, which is absolute rule in accordance with customary law, or for the benefit of the subjects. It is regarded ... as the worst possible form of government, worse even than mob-rule, with which indeed it is held to have some connection.

Source: O Murray, *Early Greece*, Fontana Paperbacks, Great Britain, 1980, pp. 132 and 133

<sup>1</sup>**hoplite** – armed foot soldier

<sup>2</sup>**customary law** – traditional law

<sup>3</sup>**whim** – desire

### Source 5

This image, painted on a terracotta funerary plaque, depicts a corpse being prepared for burial, with men and women mourning.



Source: *Terracotta funerary plaque*, Terracotta; black-figure, c. 520–510 BCE, Metropolitan Museum of Art, <[www.metmuseum.org/art/collection/search/254801](http://www.metmuseum.org/art/collection/search/254801)>

### Source 6

This extract from Aristotle describes the personality of Cleon.

After the death of Pericles, Nicias, who later died in Sicily, became the leader of the aristocratic party, and Cleon, the son of Cleaenetus, the leader of the people. This man, more than anybody else, appears to have corrupted the people by his violent methods. He was the first who shouted on the public platform, who used abusive language and who spoke with his cloak girt<sup>1</sup> up about him, while all the others used to speak in proper dress and manner.

Source: Aristotle, *Aristotle's Constitution of Athens and Related Texts*, translated with introduction and notes by K von Fritz and E Kapp, Hafner Publishing Company, New York, 1966, pp. 98 and 99

<sup>1</sup>girt – wrapped

## Rome

Sources 7–9 relate to Question 3.

### Source 7

This extract is a historical interpretation that describes the powers of the consuls in the Roman Republic.

The consuls ... consult the senate on matters of urgency [and] carry out in detail the provisions of its decrees. Again as concerns all affairs of state administered by the people it is their duty to take these under their charge, to summon assemblies, to introduce measures, and to preside over the execution of the popular decrees. As for preparation for war and the general conduct of operations in the field, here their power is almost uncontrolled; for they are empowered to make what demands they choose on the allies, to appoint military tribunes, to levy soldiers and select those who are fittest for service. They also have the right of inflicting, when on active service, punishment on anyone under their command; and they are authorized to spend any sum they decide upon from the public funds, being accompanied by a quaestor<sup>1</sup> who faithfully executes their instructions.

Source: Polybius: *The Histories, Books 5–8*, WR Paton (trans.), revised by FW Walbank and C Habicht, Harvard University Press, Massachusetts, 2011, p. 331

<sup>1</sup>**quaestor** – a magistracy with financial and administrative duties

### Source 8

This is a historical interpretation that outlines some of the political changes that occurred after the Revolution of 509 BCE.

The establishment of the Roman Republic was due either to revolution or evolution; it was either the effect or the cause of the fall of the monarchy ... the monarchy was abolished and two annual magistrates named consuls ... were established in its place ...

... With their subordinate officers they were responsible for the financial and general administration of the state. This supreme executive authority, which was a basic constitutional conception,<sup>1</sup> was conferred by the Comitia Curiata ... Later magistrates, e.g. censors and aediles, who took over some of the consuls' duties, did not obtain *imperium*.<sup>2</sup>

...

In addition to the regular magistrates was the extraordinary office of dictator ...

Thus the Romans had provided an executive by creating a regular magistracy together with an extraordinary emergency one. This executive was expected by custom to rely largely on the Council of Elders and in practice it did ... Finally, of the two Assemblies of the People the Comitia Centuriata gained increasing political influence and took over many of the functions of the Comitia Curiata ...

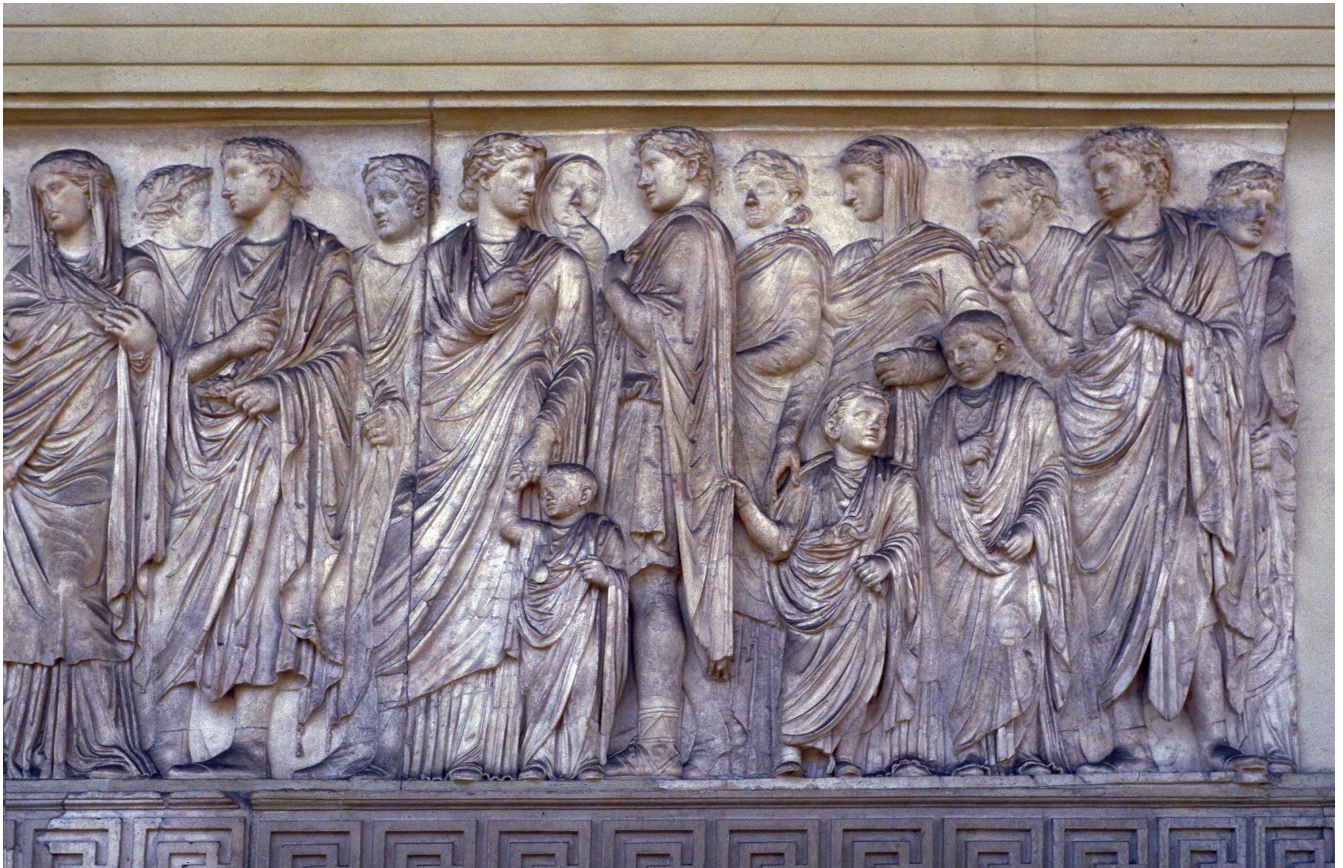
Source: HH Scullard, *A History of the Roman World: 753 to 146 BC*, 5th edition, Routledge, New York, 2003, pp. 78–81

<sup>1</sup>**conception** – idea

<sup>2</sup>**imperium** – military and judicial authority

**Source 9**

This sculptural frieze from the Ara Pacis Augustae (Altar of Augustan Peace) in Rome depicts members of the imperial household participating in a religious procession. The monument was dedicated by the Senate in 9 BCE.



Source: *Ara Pacis Augustae: detail, sacrificial procession from long right wall, marble, Art Images for College Teaching, University of Michigan Library Digital Collections, <[www.quod.lib.umich.edu/a/aict/x-rm011](http://www.quod.lib.umich.edu/a/aict/x-rm011)>*

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