



**2006 Classical Studies**

**Higher**

**Finalised Marking Instructions**

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## 2006 Classical Studies Higher

### Section 1 – Power and Freedom

1. Read **Passage A**.

(a) Explain why a politician such as Pericles had to be a persuasive speaker in Athens in the 5th century BC.

- to persuade his fellow citizens in the Assembly
  - to persuade his fellow councillors in the Council
  - to avoid ostracism, exile or other retribution from political enemies
- 3 marks**

(b) Explain the term “ostracism”.

- banishment for ten years from Athens by popular vote
- 1 mark**

Why would a politician fear this?

- potentially end of political career
  - deprivation of native land
  - perhaps also of family
- 1 mark**

OR

**OR**

- because he was of aristocratic family
  - because opponents claimed he was trying to become tyrant
- 1 mark**

(c) Do you agree that Pericles helped the poorer citizens of Athens? **2 marks**

Yes:

- introduced payment of jurors, many state officials
  - promoted election by lot
  - both these allowed poorer people to hold democratic offices of state
  - building programme
- 2 marks**

2. In **Passage B**, the biographer Plutarch is discussing the Delian League.

(a) Why were the Athenian allies paying contributions?

- for Athens to build and man ships
  - to defend Greece from Persia
- 2 marks**

(b) Explain in detail why the Athenian Empire became “oppressive and disliked”.

- removal of League treasury from Delos to Athens increased Athens hold over it
  - league members who wished to leave were forced back in by Athens
  - members who revolted were punished, forced to pay tribute thereafter
  - establishment of garrisons in members’ states
  - establishment of cleruchies
  - democracy enforced on members
- 4 marks**

3. Read **Passage C**.

- (a) Do you think the jury system in Athens was fair and effective?

Fair?

- Bribery unlikely (jury too large – 201 up to 501)
- Jurors selected by lot on day of trial
- Accuser and accused got equal time to speak (water clocks)
- Jurors were mature (at least thirty years old)
- Jurors could shout out their opinions during trial, even if abusive

effective?

- No professional lawyers, judge
- Jurors could decide on and impose fines

**4 marks**

- (b) What differences or similarities exist in a modern jury system?

- Our jury smaller
- We have professional lawyers
- We have a judge in charge; judge determines sentence
- Our jury, like the Athenians, chosen largely by lot
- No cross-examination of witnesses in Athens

**3 marks**

4. Read **Passage D**.

- (a) Describe the duties performed by a freedman for his former master.

- Work certain number of days per annum for him or make him a financial payment
- Salutation
- Accompany master at business
- Support him at elections
- Take no legal action against him

What responsibilities did a master have to his freedman?

- Moral ones rather than legal:
- Help him set up business, eg with money, contacts, premises

**4 marks**

- (b) In what ways do you think life improved for a freedman?

- Was citizen
- Had choice where he lived, what he did, what he would not do
- Could marry legally
- Serve in imperial household

**3 marks**

5. In **Passage E**, the lawyer Cicero is prosecuting Verres, former governor of Sicily.

(a) In what ways could governors like Verres ruin a province?

- Decide law cases through bribery
- Arrest innocent people for ransom
- Kill protestors
- Steal province's treasures
- Fail to do duty such as policing the province

**3 marks**

(b) Do you think Cicero is a reliable source of information?

- Familiar with Sicily where he had been quaestor
- Had reputation for honesty
- Prosecuted Verres so might be biased

**2 marks**

(c) What did the emperor Augustus do to prevent governors having such power over their province?

- Gave governors generous salaries, travel allowances, so no need to plunder
- Professionalized staff of governors
- Improved courier service to keep up to date with events in provinces
- Imperial procurators supervised finances of province
- Set up provincial councils so provincials had say on Roman officials, including prosecuting them at the end of their term of office
- Augustus selected the officials who served in his imperial provinces
- Governors could be recalled
- Accounts scrutinised by Augustus' officials

**4 marks**

6. Read **Passage F**.

Explain why Augustus introduced social reforms.

- To combat decline of marriage, child-bearing, particularly among upper classes at Rome
- To combat immorality
- To prevent excessive expenditure by rich

How successful were these reforms?

- Laws making marriage compulsory were circumvented
- As were attempts to prevent adultery, spending
- The laws failed

**4 marks**

## Section 1 – Religion and Belief

1. In **Passage A** the historian and general Xenophon writes about an unusual incident.

- (a) From this passage and your wider knowledge describe the signs people looked for from their gods.

Valid points:

- dreams
- omens – natural phenomena (lightning, birds)
- animal entrails from sacrifices

**3 marks**

- (b) Do you think beliefs in signs were widespread in the ancient world? Give reasons for your answer.

Valid points:

Yes:

- Greeks looked for signs in all major events in life, both public and private:
- Public life – governments looked for signs when taking important decisions eg going to war, plagues, founding colonies etc
- Private life – ordinary people frequently consulted priests (manteis) to explain dreams or when important events occurred (birth, marriage, coming of age)

(Give credit for mention of sceptics)

**3 marks**

- (c) Do you think Xenophon is a reliable source of information? Give reasons for your answer.

Valid points:

Yes:

- he is a contemporary source and writing as an historian he should be more reliable than other sources
- he is also a general writing about events he has personally witnessed.

**2 marks**

Any other valid points.

2. Read **Passage B**.

- (a) Explain the significance of the “ear of corn” in the Eleusinian Mysteries.

Valid points:

- it is the symbol of Demeter, goddess of crops
- it was probably one of the sacred objects shown in the initiation rites in the Teleusterion.

**1 mark**

(b) Who could become initiates in this cult?

Valid points:

- open to all – men, women, children, slaves
- only exclusions were non-Greek speakers and those with blood on their hands.

**2 marks**

(c) Describe the process of becoming an initiate.

Valid points:

Lesser Mysteries: initiates wore wreaths, carried myrtle branches, women carried sacred baskets of grain

Greater Mysteries: young men escorted sacred objects to Athens  
purification – bathing in sea with pig  
procession to Eleusis, carrying myrtle branches, food, new clothes  
basket presented to Demeter at Eleusis  
ceremony in Teleusterion with revelations of “things said”.  
“things seen”, “things done”  
possible re-enactment of abduction of Persephone  
perhaps carrying round of ear of corn.

**4 marks**

Any other valid points.

3. Read **Passage C**.

(a) Explain the significance of a temple like the Parthenon to people in ancient Athens.

Valid points:

- temple of Athena, patron goddess of Athens
- most important religious site in the city, situated in most prominent location
- rebuilt after the Persian Wars as symbol of Athenian power
- city treasury was stored there

**2 marks**

(b) In what ways are modern places of worship different from Greek temples?

Valid points:

- most Greek temples were not places of communal worship
- congregations gathered outside for services (prayers and sacrifices)
- alters placed outside
- temples were homes to the gods, where the cult statues were kept
- visits to temple only allowed at certain times of year and in restricted numbers
- today most places of worship hold services inside where alter is situated
- worshippers attend on regular basis and participate in service.

**3 marks**

Any other valid points.

4. Read **Passage D**.

- (a) Why do you think the Roman government tried to suppress the cult of Bacchus?

Valid points:

- decision taken more on political than religious grounds
- cult seen as dangerous and socially disruptive
- worshippers often went to excess through drinking and dancing
- many followers were female or non-Roman, so prejudice against them
- accusations of sexual immorality

**2 marks**

- (b) Give examples of cults that were more acceptable to the Roman state and explain why this was the case.

Valid points:

Isis

- cult of Isis was originally resisted but became established throughout empire merchant and traders
- a family-centered religion seen as less threatening than Bacchus
- open to all – men, women and children
- emphasised the dignity of women and importance of marriage

Mithras

- eastern (Persian) cult spread initially by soldiers of empire
- male only, so popular among soldiers
- involved extreme initiation rites suitable for fighting men
- promoted comradeship among soldiers

Cybele (magna mater)

- introduced on instructions of Sibylline Books in 204BC
- originally shocked by its excesses (castration, drenched in bull's blood), Rome banned its citizens from participating
- people were allowed to spectate only

Although not cults, accept references to Stoicism, Epicureanism as foreign beliefs accepted by the Romans.

Must mention 2 cults; if only 1 cult mentioned, max – 3 marks

**4 marks**

- (c) What attracted ordinary people to foreign cults?

Valid points:

- cults usually offered more involvement than traditional religion
- some offered moral code to live by
- promise of a happy afterlife
- attraction of ceremonies
- sense of community and being part of a special group

**2 marks**

Any other valid point.

5. Read **Passage E**.

- (a) Describe the rituals involved in funerals in ancient Rome.

Valid points:

- 8 day mourning period after burial
- body washed, dressed plus cutting of lock of hair
- sacrifice to Lares to purify body
- body carried on bier to cemetery outside city
- torchlit procession to ward off evil spirits
- family followed behind, sometimes with professional mourners
- carried busts, mask of ancestors
- pig sacrificed to Ceres
- oldest male relative made speech and lit pyre
- purification of living by sweeping house, sprinkling family with water, stepping over fire
- meal and sacrifice on 9<sup>th</sup> day

**4 marks**

- (b) Not all Romans held the same views of the Afterlife.  
Explain some of these different ideas.

Valid points:

- traditional view of afterlife probably held by majority of ordinary citizens – Hades, Styx, Charon etc
- for most prospect of afterlife was unappealing – eternity of boredom, shadowy existence
- many Romans also believed in Manes, Lemures – vengeful spirits of the dead which had to be appeased
- some turned to mystery religions for promise of blessed afterlife, including Christianity
- educated elite had philosophies (Stoicism, Epicureanism)

**4 marks**

Any other valid point.

Must mention 2 views; if only one mentioned, max – 2 marks

6. Read **Passage F**.

Do you think Augustus was successful in the “compromise” he found to the problem of emperor worship?

Give reasons to support your answer.

Valid points:

Basically – Yes

- had to reconcile two opposing views from east and west
- unacceptable for Romans to worship living man as god, unlike Greece and east
- however ancestor worship already established
- he deified Julius Caesar and so became son of a god
- associated himself with worship of ‘Roma’ and established joint cult
- permitted worship of his ‘genius’ and established priesthood
- was not worshipped directly as a god in his lifetime – deified after death
- this became the pattern for future emperors to follow.

**4 marks**

Any other valid point.

## Section 2 – Classical Drama

1. “In the play *Antigone*, Creon faces a number of challenges to his authority: his response to these results in tragedy.”

Discuss.

Valid points:

Challenges to Creon’s authority:

- Antigone’s defiance of his law on Polyneices
- failure of sentries to carry out duty to prevent burial
- Ismene taking sister’s side and volunteering to die with her
- Haemon challenging his father’s decision to kill Antigone
- Teiresias’ insistence on Creon’s guilt

Creon’s response

- anger at a woman and his own niece defying his law leads to Creon to order her execution
- he refuses to accept any reason for this act of defiance, refuses to compromise
- however changes method of execution to avoid blood on his hands
- unfairly threatens sentry with death if culprit not found
- blames Ismene without proof but later withdraws threat of execution
- refuses to listen to Haemon’s very reasonable argument in support of Antigone
- quarrels bitterly with son and threatens to kill Antigone in his presence
- drives Haemon away and ultimately to suicide, also resulting in his wife’s death
- accuse Teiresias of corruption and treason
- commits hubris by insulting the gods

Candidate can clearly argue that Creon’s response results in tragedy.

However it is possible to place some of the blame for the tragic events on Antigone as well:

- her blatant defiance and glorification of her actions places Creon in an impossible situation
- her refusal to compromise leaves him no room to manoeuvre
- she is fanatical in her desire for martyrdom

The main emphasis of the essay should be on Creon.

Any other valid point.

**20 marks**

Simple retelling of plot – 8 marks

If only 1 challenge, maximum – 12 marks

2. “Medea was a desperate woman who found herself in an impossible situation. The outcome was unavoidable.”  
With reference to the play *Medea*, to what extent would you agree with this statement?

Valid points:

“a desperate woman in an impossible situation”

Agree:

- Medea has been loyal, devoted wife to Jason but is now rejected and humiliated
- she is a foreigner in Greece
- she is left alone with two sons
- she is banished by Creon
- people fear her reputation for witchcraft and murder
- a Greek woman would have had support of family but Medea is denied this
- she cannot return to her home and father because of her previous crimes
- she is a strong independent woman who finds herself in a hostile society where women have no power
- she is at the mercy of men – Jason, Creon, Aegeus

“outcome was unavoidable”

Disagree:

- Medea chooses her revenge in cold, calculating manner
- she rejects killing Jason in order to cause maximum pain and suffering
- she arranges cruel death for the princess (and Creon) and relishes the details
- she ruthlessly exploits her sons’ innocence to make them complicit in murder
- she cynically manipulates Jason, Creon and Aegeus
- she agonises over the killing of her sons and almost stops herself
- she is urged by the chorus not to do this but rejects their advice
- she murders her sons rather than be ‘laughed at’ by her enemies
- at the end she even denies Jason the comfort of burying his sons

Through no fault of her own Medea found herself in a desperate situation.  
However, she alone is responsible for the outcome. The deaths in the play are due to the decisions she has made.

Any other valid point.

Candidates must refer to both parts of the question.

**20 marks**

Retelling of plot – max 8 marks

If only 1 area covered – max 14 marks

3. “The play *Lysistrata* is nothing more than an entertaining pantomime. It can tell us little about the lives of women in 5th century Athens.”

Do you agree?

Valid points:

- Women desert family home, husband, children
- Have drinking party
- Indulge in politics, even holding Assembly
- Deny husbands sex to force them to stop war
- Fight men
- Seize Acropolis like enemy army
- Abuse officials
- Men accept all above
- After achieving their goal, women resume traditional role

**20 marks**

Retelling of plot – 8 marks max

4. “Only women who defy men are of interest.”

How true is this of any **two** of the plays you have read?

*Lysistrata*

Valid points:

- Women desert family home, husband, children
- Have drinking party
- Indulge in politics, even holding Assembly
- Deny husbands sex to force them to stop war
- Fight men
- Seize Acropolis like enemy army
- Abuse officials
- Men accept all above

*Antigone*

Valid points:

- Antigone challenges Creon throughout, despite his being king and her guardian
- Disobeys law twice by burying Polynices
- Refuses to recant when Creon gives her chance
- Claims she, not Creon, is doing gods’ will
- Refuses to accept that Creon has authority to make law about burial
- Refuses to accept that she should obey males such as Creon, Haemon
- Refuses all male assistance
- Has only contempt for sister Ismene’s attitude which is, with one half-hearted exception, to do as men in authority say, even if it’s morally wrong

## *Medea*

Valid points:

- Refuses to adopt or even adapt to Greek ways, as men in authority over her (Creon, Jason) demand
- Refuses to accept that husbands don't owe wives loyalty
- Does not accept that Jason has right to divorce her
- Refuses to continue role of obedient wife and loving mother after being rejected
- Does not accept King Creon has right to sanction Jason's marriage to his daughter
- Argues that Creon and Jason have no right to exile her and her children
- Frightens Creon, as he himself admits
- Regards all men as fools and tricks them:-
- Tricks Creon into granting her a temporary stay of his sentence of exile
- Tricks Aigeus into granting her permanent residence in Athens
- Tricks Jason into thinking she has laid aside her anger, all necessary to her plan
- Kills what her male enemies love most: Creon's daughter, Jason's children.

**20 marks**

Retelling of plot – max 8 marks

If only one play covered – max 8 marks

## Section 2 – Power and Freedom

5. “Being a citizen in Athens in the 5th century BC required both time and effort.”

Do you agree?

Valid points:

- Youths spent 2 years as army cadets before being admitted to Assembly
- Citizens had to defend country when necessary – and it often was in 5<sup>th</sup> century (Persian wars, Peloponnesian war)
- Had to leave business to do this, often a farm, and rescue it on return with loss of earnings
- Regular attendance at Assembly – every 9 days – plus special meetings
- Travelling distance to attend these
- Punishment by fine for non-attendance
- Serving in Boule/Council up to 2 times after reaching 30 years: Council in permanent session
- Councillor served on executive committee (prytanising tribe) for 1/10 of year (5 weeks)
- While on committee councillor spent third of time on constant duty, living in Council chamber
- Subjected to official scrutiny before and after service as councillor or official, fined if at fault
- Prepared business for Assembly
- Supervised elections of generals
- Served as official
- Most jobs paid but own job was suspended pro tem

**20 marks**

6. EITHER

- (a) Most of the women of Athens in the 5th century BC would have been content with their lives.  
To what extent do you think this is true?

Valid points:

- Always under protection of male, father of family/guardian as child, husband when married
- Expected to respect and obey above men
- Marriage arranged
- Dowry paid to secure husband
- Expected to produce legitimate, preferably male, children
- Ran household: supervised slaves, children, made clothes
- Had religious role in family, including preparing dead for funeral
- Helped husband in work, eg on farm, doing accounts
- Tolerated husband having sexual relations with slaves, prostitutes
- Limited to having sex with husband
- Lived in separate part of house from husband
- Restricted to home unless supervised or at religious festival
- Husband, not wife, could initiate divorce
- Few legal rights
- Few chances of career as we know it: possible as priestess
- Women without male protection could work as prostitutes
- Metic women could have career, run business, be hetairai (if educated)
- Female slaves entirely controlled by owners

**20 marks**

OR

- (b) Most of the women of Rome in the 1st century BC and the 1st century AD would have been content with their lives.

To what extent do you think this is true?

Valid points:

- Always under protection of male, father of family/guardian as child, husband when married
- Expected to respect and obey above men usually but often influenced them
- Marriage arranged
- Dowry paid to secure husband
- Expected to produce legitimate, preferably male, children but much adultery happened in imperial times: even Augustus' own daughter was guilty
- Ran household: supervised slaves, children, made clothes
- Had religious role in family, including preparing dead for funeral
- Helped husband in work, eg on farm, doing accounts
- Tolerated husband having sexual relations with slaves, prostitutes
- Limited legally to having sex with husband but some exploited their freedom – like their husbands
- Not so restricted to home as Athenian women who were limited to going out under supervision or at religious festival
- Husband, not wife, could initiate divorce
- Few legal rights but could inherit and recover dowry in event of divorce in some cases
- Few chances of career as we know it: possible as priestess
- Women without male protection could work as prostitutes
- Female slaves entirely controlled by owners

**20 marks**

7. “Better to be a slave in ancient Athens than in Rome.”

To what extent do you agree with this statement?

Valid points:

Athens

- Few slaves to a family
- Slave treated like family member in some ways, sharing house, food, work
- Usually trained to do work of owner, working beside him
- Could substitute for owner when he was away (war, Assembly)
- Unlikely to be given freedom, so slave for life
- Punishments generally moderate
- In desperate situation could fight for Athens and win freedom if survived – but became metic, not citizen
- No legal rights
- Tortured before giving evidence in court
- Could be hired out, sometimes for harsh work – in silver mines, quarries where death and disability common

Rome

- Many slaves available, life held cheaply
- Domestic slaves had easier life than others
- Domestic slaves had chance of getting freedom – commonly done
- Most slaves worked in harsh, physically demanding work conditions on latifundia (chain gangs, long hours in all weathers, poor accommodation)
- Slaves on these estates rarely saw owners, so little chance of improving their lot
- Punishment severe: assault on owner could result in all slaves being put to death
- Gladiators died to entertain Romans
- Slaves worked in mines, quarries – harsh conditions
- Slaves given freedom became citizens
- Freedmen and women could usually rely on former master for help with finance, premises
- In imperial Rome freedmen became powerful civil servants
- Occasionally slave revolts (Spartacus)
- In general, Rome more extreme than Athens in treatment of slaves: treated them both much better and much worse.

**20 marks**

Must be a conclusion.

Maximum of 13 marks if no comparison/conclusion.

8. What forms of propaganda did emperors and politicians in Rome use to win the support of the people?

Valid points:

Athens

- Extending the Empire (Caesar, Claudius)
  - Extending citizenship to individuals and communities
  - Improving government at home and abroad: Augustus' changes to these
  - Special building projects to improve communities: aqueducts
  - Writing a book of one's achievements to be read in public: Augustus' *res gestae*
  - Commissioning writers and poets (Horace, Virgil) to write in praise
  - Having one's statues built all over empire and other monuments (Ara Pacis, Trajan's arch, Hadrian's Wall)
  - Having influential senators make eulogy
  - Taking titles, eg Augustus became *pater patriae*, priesthoods
  - Taking offices such as consulships
  - Winning military achievements and publicising them
  - Publishing donations
  - Touring provinces
  - Claiming divine ancestry (all the Caesars)
  - Deification (cult of divine Julius)
  - Mining coins with flattering image, inscription
  - Providing bread and circuses
  - Beautifying towns with building projects
  - Reviving religion, passing moral legislation to gain approval of older generation
- 20 marks**

## Section 2 – Religion and Belief

9. Describe the procedures for consulting an oracle in ancient Greece.  
Explain why people would want to do this. What problems could the responses bring?

Valid points:

Procedures –

- inscribe question on lead tablet and give to priest
- response given in various forms – leaves rustling, bronze gongs in wind, noises of doves, incomprehensible words of priestess
- answers written down on tablet
- at Delphi, consultation only on 1 day per month
- payment of fee
- sacrifice of goat
- bathing in spring
- Pythia sat on tripod in special room, chewing laurel leaves
- words translated by priests

Reasons for consulting oracles:

Private individuals –

- family matters (marriage, children)
- illness, disease
- inheritance
- journeys (especially by sea)
- business
- success in athletic competitions

States/cities –

- war
- natural disasters, plague
- founding new city/colony
- violation of religious laws
- sea voyages

Problems with responses:

- complex, ambiguous answers
- answers open to various interpretations
- sometimes answer did not relate to question
- example of King Croesus

Any other valid point.

**20 marks**

Must cover all 3 areas

If only 2 areas covered, max – 14 marks

If only 1 area covered, max – 8 marks

10. EITHER

- (a) In ancient Athens, ordinary people were effectively excluded from those areas of religion controlled by the state.  
What areas were controlled by the state and how far would you agree with this statement?

Valid points:

Areas controlled by the state –

- temples
- public festivals – Panathenaea, City Dionysia
- public prayers
- sacrifices
- certain priesthoods (hierais, priestess of Athena Polias)

Agree:

- at prayers, sacrifices ordinary people were merely observers
- priests (public officials) conducted every aspect of service
- worshippers expected to keep quiet and make no noise to disrupt proceedings
- archons organised festivals
- access to temples limited to certain days and in restricted numbers

Disagree:

- Athenian democracy allowed many ordinary people to participate in religious matters
- some priests chosen by lottery from ordinary people
- appointments usually for 1 year or 6 months
- Archons also chosen by lottery
- many citizens participated in State festivals eg Panathenaea involved young and old, male and female

Any other valid point.

OR

- (b) In ancient Rome, ordinary people were effectively excluded from those areas of religion controlled by the state.  
What areas were controlled by the state and how far would you agree with this statement?

Valid points:

Areas controlled by the state –

- temples
- public festivals
- public prayers
- sacrifices
- priesthoods
- augury
- Sibylline Books

Agree:

- at prayers, sacrifices ordinary people were merely observers
- priests (public officials, politicians) conducted every aspect of service
- worshippers expected to keep quiet and make noise to disrupt proceedings
- priests were elected politicians and likely to be wealthy aristocrats
- most priesthoods were for life
- 16 pontifices headed by the Pontifex Maximum were the senior priests and decided on action to be taken as a result of sacrifices, omens. They fixed holy days in the calendar.
- Flamines were priests of individual gods (Jupiter, Mars, Quirinus) and looked after the temple and cult of the deity
- Augurs interpreted the meaning of omens
- Quindecimviri looked after the Sibylline Books and supervised foreign cults
- 10 epulones supervised religious banquets after sacrifice
- 6 Vestal Virgins to tend the sacred fire of Vesta

Rome was not democratic as Athens was and there was a little chance of ordinary people gaining any sort of political power. Wealthy aristocrats (during the republic and empire) monopolised the main political posts, including the priesthoods. Even though priests were elected, they held their positions for life so there was no effective control over them by ordinary citizens.

Any other valid point.

**20 marks**

If only one area covered, max – 14 marks

11. Explain the importance of festivals in the religion of ancient Rome.

Valid points:

- Roman calendar crowded with festivals (approximately  $\frac{1}{3}$  of the year)
- originally they were connected with fertility, agriculture and marked the changing seasons of the year – vitally important to honour gods and ensure a good harvest by promoting fertility in crops, animals, people
- by 1st Century BC/AD most festivals had lost significance for ordinary city dwellers – they knew little of some of the gods involved
- festivals were popular because they usually provided holidays, days of enjoyment and relaxation, rather than any religious significance they had
- some provided sacrifices and public feasts
- they promoted a sense of community
- festivals took place throughout the year –
  - Jan – Compitalia in honour of Lares
  - Feb – Parentalia in honour of ancestors, offerings at tombs to appease spirits  
Lupercalia to protect flocks and promote fertility
  - Mar – start of campaign season so many festivals in honour of Mars  
Fordicidia sacrifice of pregnant cow in honour of Tellus
  - Apr – Parilia in honour of Pales, to purify flocks
  - May – Lemuria performed by head of household to appease spirits who had not received proper burial  
Suovetaurilia/Ambarvalia to purify flocks with the sacrifice of a pig, sheep, ox
  - June – Vestalia in honour of goddess of the hearth, symbol of Rome, the storehouse of Vesta was cleaned in preparation for the new harvest
  - Aug – Consualia in honour of Consus, god of the granary. Connected with horse racing as shrine was in Circus Maximus. Sacrifices made before races by priest of Quirinus and Vestal Virgins
  - Oct – October Equus one of the winning horses sacrificed to Mars  
Fontinalia when springs, wells were decorated to encourage spirits of the waters
  - Dec – Bona Dea festival celebrated by leading women of Rome in magistrate's house  
Saturnalia in honour of Saturn, feast of peace and goodwill. Sacrifice in forum followed by public feast. Time to visit friends and freedom for slaves.

Candidates should refer to at least TWO festivals, giving details of what was involved and explaining their importance.

Any other valid point.

**20 marks**

If only description, max – 8 marks

If only 1 festival, max – 10 marks

12. “Religion in the ancient world could not be ignored. It was present in every aspect of daily life.” To what extent do you agree with this view? Can the same be said of religion today?

Valid points:

Agree:

In both Greece and Rome religious practices were widespread and could be found in every area of life, both in public and private.

Greece -

- altar in courtyard of every house
- Herm at every door
- daily worship of household gods (offerings at meals)
- importance of household gods – Zeus Ktesios, Zeus Herkeios, Hecate, Hestia
- religious ceremonies to mark key events in life (birth, marriage, coming of age, death)
- consulting will of gods through omens, oracles was a common practice
- journeys, business deals often marked by prayers, libations, votive offerings
- public entertainments provided at festivals to gods eg Panathenaea, Dionysia
- meetings of ecclesia began with sacrifice of a pig

Rome -

- Lararium in every Roman house
- daily worship of household gods
- importance of Lares, Penates
- religious ceremonies to mark key events in life (birth, marriage, coming of age, death)
- wearing of ‘bulla’
- consulting will of gods through omens, oracles was a common practice (augurs, Sibylline Books)
- Senate meetings only if auspices favourable
- public entertainments provided at festivals to gods

Modern comparison:

- in most western societies, religious practices less obvious in daily life
- Britain today is a more secular society, atheism more prominent and traditional religion in decline
- some people (especially in minority religions) do maintain religious beliefs in daily life – holy pictures, statues, shrines in homes, daily prayers and offerings, regular attendance at church, temple, mosque etc
- birth, marriage, death often marked by religious service
- some state occasions (Royal weddings, funerals, Remembrance Day) involve religious services
- Monarch is both head of state and head of established church
- some countries have constitutions based on religious laws

Maximum of 4 marks for modern comparison.

Any other valid point.

**20 marks**

No penalties if only Greece or Rome covered.

[END OF MARKING INSTRUCTIONS]