



2007 Classical Studies

Higher

Finalised Marking Instructions

© Scottish Qualifications Authority 2007

The information in this publication may be reproduced to support SQA qualifications only on a non-commercial basis. If it is to be used for any other purposes written permission must be obtained from the Assessment Materials Team, Dalkeith.

Where the publication includes materials from sources other than SQA (secondary copyright), this material should only be reproduced for the purposes of examination or assessment. If it needs to be reproduced for any other purpose it is the centre's responsibility to obtain the necessary copyright clearance. SQA's Assessment Materials Team at Dalkeith may be able to direct you to the secondary sources.

These Marking Instructions have been prepared by Examination Teams for use by SQA Appointed Markers when marking External Course Assessments. This publication must not be reproduced for commercial or trade purposes.

2007 Classical Studies Higher

Section 1 – Power and Freedom

1. (a) What examples of physically demanding work do you associate with Athenian slaves?
- Mining.
 - Farming.
 - Building.
- 3 examples or 2 examples well developed. **3 marks**
- (b) What skills were needed to become a paidagogus?
- Reading.
 - Writing.
 - Childcare.
 - Values of citizenship.
 - Keeping discipline.
- 3 marks**
- (c) How might an owner deal with sick or injured slaves?
- Give them medical care/withhold it.
 - Give them lighter physical duties.
 - Sell them off, eg to work in mines.
 - Abandon them.
 - Have mother of the house look after them.
- 2 marks**

2. (a) Explain why Athenian society treated both girls and married women in the ways shown in Passage B.

- Virginty was demanded of prospective brides: therefore they were under continuous supervision.
- Married women were required to be faithful to their husbands, so tended to remain in the house and listen to their husbands, not talk as if they were equals.
- Need to produce legitimate heirs.

3 marks

(b) In your opinion is such treatment of women acceptable now?

- Following the sexual revolution, virginty and chastity are no longer a 'sine qua non'.
- In this age of equality women may speak as men, so no.

2 marks

3. (a) In what ways did Athenian citizens take part in public affairs?

- Attending Ekklesia.
- Serving on Boule.
- Jury.
- In army.
- Funding festivals, if wealthy.
- Being archons, magistrates.

3 marks

(b) What difficulties might have prevented a citizen from carrying out both his private and his public duties?

- Living and working too far from central Athens to attend political meetings.
- Having the kind of job he could not leave at certain times, eg farming.
- Being too poor to have a slave to take over in his absence.
- Having no transport.
- Serving in army could prevent him performing private duties, as could serving as councillor in Boule.
- Needed money to be general.

2 marks

(c) What actions might be taken against a “useless” citizen?

- Being whipped by police with scarlet rope.
- Fined.
- Ostracised.
- Exiled.
- Public shame.

2 marks

4. (a) Give reasons why Rome went to war against the Gauls and other foreign nations.

- To defend Roman territory.
- To keep trade routes open.
- Exploit their wealth (minerals, slaves).
- For military glory.
- To enlarge empire.
- To acquire slaves.

3 marks

(b) Do you think that punishments were more effective than rewards in “binding” other nations to Rome? Give reasons for your answer.

Punishments:

- Invasion and war.
- Killing.
- Plundering.
- Enslaving: effective for Carthage, Corinth, Gaul, Britain, Spain etc.
- Stationing troops.
- Forcing use of Roman language, law, religion.

Rewards:

- Gifts of citizenship to individuals and entire communities.
- Setting up provincial councils and safeguards against gubernatorial abuse following Verres episode by Augustus.
- Improvement in roads, trade.
- Cessation of local warfare.
- Romans used measure of both (Pax Romana – having Roman army on same side).

Candidates must refer to punishments and rewards as above and reach conclusion **4 marks**

5. (a) Being praised by poets was one kind of propaganda used by Augustus. What other means of propaganda did he use to win over people at home and abroad?

- Emperor worship (abroad) especially in East.
- Face and victories celebrated on coinage.
- Monuments.
- Celebration of secular games to make 'Golden Age'.
- Publication of his book of achievements – Res Gestae.
- Buildings bearing his name.
- Touring provinces.
- Granting citizenship.

4 marks

(b) Do you think Horace is a reliable source on Augustus? Give your reasons.

- Knowledgeable – so yes.
- On Augustus' payroll – so no.
- Contemporary.
- Any other relevant point.

2 marks

6. (a) According to the author, why was Augustus reluctant to free large numbers of slaves? Can you think of other possible reasons for Augustus' attitude?

- He did not want Roman blood being contaminated by foreign slaves.

Other reasons: Augustus did not want to:

- Risk alienating Roman citizens by making their votes count for less.
- Increase the size of the plebs.
- Change the political landscape.
- Alienate Rome's citizens by giving the vote to large numbers of ex-slaves.
- Increase the proportion of foreign-born citizens.
- Increase the population of Rome where ex-slaves often settled.

3 marks

(b) Explain how ex-slaves managed to earn a living.

- Set up in business by former master.
- Former master could recommend him to friends.
- Use skills he had as slave eg doctor.
- Plenty of jobs available in public works under Augustus.

4 marks

Total 40 marks

Section 1 – Religion and Belief

1. (a) In what ways did the Athenians celebrate the worship of Dionysus?

- At Rural Dionysia in December – a procession carrying a jar of wine, vine branch, phallus, figs, goat, dramatic performances.
- At City Dionysia – plays and poetry performances.
- At Anthesteria – 3-year old boys accepted into religious community and given first drink of wine, opening of newly-fermented wine.
- At Lenaia in January – dramatic festival (mainly comedies).
- At Haloa, women’s fertility festival – drinking wine and eating phallus-shaped pastries.

Any other valid point.

3 marks

(b) Do you think Dionysus was an important god?
Give reasons for your answer.

Valid points:

Yes:

- As god of wine, a major crop in ancient Greece, he was one of the most important agricultural gods.
- As god of fertility, he was worshipped especially by women and provided a release from their restricted lives.
- As god of drama, his festival in March was a major showpiece for Athenian talent and attracted visitors from all over the Greek world.

Any other valid point.

2 marks

2. (a) Apart from sacrifice, in what other ways did the Greeks “show devotion to the gods”?

Valid points:

- Praying.
- Votive offerings.
- Libations.
- Festivals.
- Processions.
- Building of temples.

Any other valid point.

3 marks

- (b) Why do you think it was important to do this publicly?

Valid points:

- Worship of gods was mainly a public, not private activity.
- There was no personal relationship between gods and men.
- Vows had to be declared and fulfilled before witnesses.

Any other valid point.

2 marks

3. (a) What services did these priests (“manteis”) offer to people in ancient Athens?

Valid points:

- Unofficial priests who set up as seers, oracle-mongers
- Interpreted signs, omens, dreams – usually for a fee.
- Some were respected (eg Teiresias) but others had dubious reputations.
- Served with the army.

Any other valid point.

3 marks

- (b) Give examples of other types of priests found in Athens and explain their role in the community.

Valid points:

- Hierois – supervised procedures at rituals, conducted sacrifices, offered prayers, looked after temples, statues, altars, valuables in temples, supervised behaviour of worshippers.
- Priestess of Athena Polias – lifetime appointment and most important priesthood in Athens, looked after the Parthenon.
- Exegetai – experts from noble families, settled problems over rules of sacrifice, pollution, blasphemy.
- Hierophantes – conducted Eleusinian Mysteries.
- Pythia.

Any other valid point.

4 marks

- (c) In what ways are priests in ancient Athens different from priests and ministers of religion today?

Valid points:

- The priesthood in Athens was not a vocation and required no special training.
- Most priests were usually not professionals but ordinary citizens.
- They were chosen by lot for 6 months/a year or could buy a priesthood.
- No requirement for celibacy.
- They did not give advice, interpret the will of the gods or tell people how to behave.
- They did not wear distinctive dress except for ceremonies.

Any other valid point.

3 marks

4. (a) Do you think Polybius is correct in his view that the Romans were extremely superstitious in

- (i) “their private lives”, and
- (ii) “on public occasions”?

Give reasons for your answers.

Valid points:

Essentially YES to both parts

(i) Private lives:

- Daily worship of household gods at meals.
- Rituals conducted on important family occasions – birth, marriage, coming of age.
- Ceremonies and procedures connected with death and burial.

(ii) Public occasions:

- Taking of auspices before senate meetings.
- Official status of augurs.
- Taking of omens before battle (eg sacred chickens).
- Consulting Sibylline Books.
- Taboos and restrictions surrounding Vestal Virgins, Flamen Dialis.

Any other valid point.

6 marks

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

Valid points:

- As a historian he should be fairly reliable.
- However he is writing a century before the set period and views could have changed.
- As a Greek he may not fully understand Roman beliefs.
- As an outsider he may have less biased view of Roman attitudes.

Any other valid point.

2 marks

5. (a) In what circumstances did the Romans consult the Sibylline Books?

Valid points:

- At times of crisis for the state.
- When military disasters occurred (eg Cannae).
- Natural disasters, plagues.

Any other valid point.

3 marks

(b) What advice might they be given?

Valid points:

- Offer sacrifices.
- Build new temple.
- Introduce new god.

Any other valid point.

2 marks

(c) Do you agree with the writer that these books were of great importance to the Roman people?

Give reasons for your answer.

Valid points:

- 15 priests were appointed to look after and consult the books.
- Books were ancient and highly revered by Romans.
- Books were always consulted at times of crisis.
- Advice was always acted on.

Any other valid point.

2 marks

6. (a) In what ways would the members of Pliny's household have celebrated the Saturnalia?

Valid points:

- Sacrifice to Saturn.
- Wearing holiday clothes and special cap (pileus).
- Feasts.
- Slaves given day off and waited on by master.
- Appointment of Master of Revels (Lord of Misrule).
- Gifts exchanged, candles lit.
- Visits to friends, family.

Any other valid point.

3 marks

- (b) Why do you think Pliny preferred to stay away from these "amusements"?

Valid points:

- To avoid noise, chaos of celebrations.
- To avoid serving slaves.
- To allow household to enjoy themselves without the Master's presence.

Any other valid point.

2 marks

Section 2 – Classical Drama

1. “Those in power can be challenged but there is always a price to be paid.”

To what extent does this apply to Creon and Antigone in Sophocles’ play?

Valid points:

Antigone’s challenges to King Creon:

- Does not act as a Theban/Greek woman should.
- Fails to give respect due to her king and guardian.
- Breaks Creon’s law regarding Polynices’ body.
- Boasts about act before Creon and others.
- Challenges King’s authority – only gods should be obeyed, not he.
- Mocks king when he is reluctant to sentence her to death, so forces him to do so.
- Sets Haimon against father, adding pressure on Creon.
- Her fanatical demand to die for her cause results in death of self, Haimon, Jocasta.

Creon challenges:

- The gods and their representative Teiresias (hubris).
- The right of anyone to give him advice – chorus, sentry, Haemon, Teiresias, Antigone resulting in execution of Antigone.
- Which causes suicide of Haimon and Jocasta.
- And remorse of Creon.

Maximum of 6 marks for simply retelling the story.

20 marks

2. “In Euripides’ play, the character of Medea inspires both sympathy and terror in the audience.” Discuss.

Valid points:

Sympathy:

- Medea has been a model wife.
- She has produced 2 sons for Jason.
- She had supported Jason in his quest for the golden fleece.
- She accepted a life in exile, becoming a foreigner in an alien land.
- She cannot return home.
- She is blameless in Jason’s decision to remarry.
- Jason pours scorn on all that she has done for him.
- He is taking a new wife for personal and political gain.
- Creon immediately orders Medea and her sons into exile.

Terror:

- Medea's murderous and treacherous past (betraying her father, murdering her brother, Pelias).
- Her own nurse fears her.
- Her revenge is cold and calculated.
- She is a liar and hypocrite (lies to Jason, Creon and deceives Aegeus).
- She inflicts a cruel and shocking death on the princess.
- She cynically uses her sons to carry out her revenge.
- She gloats over the death of Creon and his daughter.
- She murders her own sons to punish Jason.
- She denies Jason the comfort of burying his children.
- She escapes justice.
- By the end she is more than human.

Any other valid point.

Maximum of 6 marks for simply retelling the story.

If candidate deals with only one element, mark out of 8.

20 marks

3. “We can’t live with you, we can’t live without you.” (Chorus of old men, *Lysistrata*).

In what ways does the women’s behaviour in the play *Lysistrata* support this view?

Valid points:

“can’t live with you” – the men are angered and exasperated by the women’s behaviour.

- The women leave their homes and neglect their duties to gather outside.
- They conform to the male stereotype (drinking wine, discussing sex).
- They barricade the Acropolis to prevent the men getting money for the war effort.
- They humiliate the magistrate (twice).
- The chorus of old women soak and defeat the old men.
- Lysistrata is more than a match for the magistrate.
- Myrrhine runs rings round her husband.

“can’t live without you” – Greek society starts to break down when women desert their homes.

- The men are unable to cope at home without the women.
- The chorus of old men are grateful for the women’s help.
- The women prove their value to the city – through childbirth and their religious contribution.
- Men are warmongers, incapable of making peace.
- Only the women are able to unite the peoples of Greece.
- Lysistrata explains how to do this using her wool metaphor.
- Eventually the men have to call on Lysistrata to arrange peace.
- At the end all are reconciled and the women return to their husbands.

Any other valid point.

Maximum of 6 marks for retelling story.

20 marks

4. “Conflict is at the heart of Greek drama.”

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

Conflicts in Antigone:

- Creon against chorus.
- Creon against Antigone.
- Creon against Ismene.
- Creon against (incompetent) guards.
- Creon against Haimon.
- Creon against Teiresias.
- Antigone against Creon.
- Antigone against Ismene.
- Gods’ law versus men’s law.
- Men against women.
- Youth against age.
- Ruled against ruler.
- Duty versus family.

Candidate may mention various conflicts with some detail or give more detailed account of one such as the Antigone/Creon conflict.

Conflicts in Medea:

Main conflict is between Medea and Jason but other valid ones are:

- Man against women.
- Foreigner against Greek.
- Insane (Medea) against sane.
- Cleverness against naivete.
- Underdog against authority.

Candidates should give an account of one or more of the above with appropriate detail.

Conflicts in Lysistrata:

- Men against women.
- Citizens against non-citizens.
- Traditional against revolutionary.

Candidates should give an account of one or more of the above with appropriate detail.

20 marks

Section 2 – Power and Freedom

5. “Athens, as head of the Delian League, threatened the freedom and prosperity of other Greek cities.”

To what extent do you agree?

Valid points:

- Athens was the principal power in the League; all other allies subservient.
- Allies had to provide money or ships to Athens.
- Allies were assessed by Athenians who decided what they could afford to pay in ships/money.
- Ship-providing allies also had to serve on the ships for part of every year; Athens provided the commanders.
- This encouraged allies to send money rather than ships, so Athens grew rich on their money.
- Money once sent to Delos, later sent to Athens, giving possession to Athens rather than to the League.
- Athenian Assembly, not the allies, determined how money should be spent.
- Athens used money not for League purposes (defence against Persians; recovery of territory) but for Athenian purposes (building programme, employment of citizens).
- Rebellious states, eg Naxos, forced to rejoin League, swear oath of loyalty to Athens, lose own fleet, lose independence, pay tribute.
- Some states, eg Carystus, forced to join against their will.
- Thasos attacked by League forces so Athens could obtain her gold mines.
- Democratic governments imposed on some.
- Athens solved employment and security problems by setting up cleruchies in choice allied territory, even displacing already existing settlements.

20 marks

6. EITHER

- (a) “The duties of women in Athens were less important than those of men.”

Do you think this is an accurate view about women in ancient Athens?

Can the same be said about women’s duties today?

Duties of women (Athens):

- Domestic: Respect and obey husband.
Produce legitimate children, preferably male.
Manage household – supervise slaves and children.
Make clothes and prepare food for eating or storage.
Tolerate husband having sexual relations with slaves/
prostitutes.
Remain chaste.
- Social: Remain in home except to go to religious festivals or other
duties, and then always accompanied.
- Religious: Play religious role in family, including preparing dead for
burial.
A few women would have public religious duties as
priestesses, but they would be unmarried.
- Economic: Help husband in his work, eg on farm, doing accounts.
Do without career or paid work except as a prostitute if no
means of support.
Metic women could have a career, run a business or be a
hetaira.

Duties of men (Athens):

- Social: Marry and have (preferably male) children.
Make legal contracts for betrothal and marriage of
children.
- Political: Attend Ecclesia.
Serve on Boule.
Serve on jury.
Vote on ostracism.
- Military: Serve in army.
- Economic: Earn living (farming, pottery, etc).
Buy slaves/train apprentices or own sons in trade.
- Religious: Head of household in religious matters.

Candidates should finally reach the conclusions required on the basis of their handling of aspects of their evidence they have used.

20 marks

OR

- (b) “The duties of women in Rome were less important than those of men.”

Do you think this is an accurate view about women in ancient Rome?

Can the same be said about women’s duties today?

Duties of women (Rome):

- As for duties of women (Athens)
- Except for references to metic women
- Also upper-class women might be partners to husband with real influence on their career.

Duties of men (Rome):

Valid points will centre round the following:

- Patron/client relationship
- Senate
- Cursus honorum
- Assemblies
- Army service
- Latifundia
- Slave-ownership
- Family commitments (perhaps even paterfamilias).

Candidates should finally reach the conclusions required on the basis of their handling of aspects of the evidence they have used.

Maximum of 8 marks if candidate deals with only 1 element.

Maximum of 4 marks for modern comparison.

20 marks

7. In your opinion was it easier to achieve political success in Athens or Rome?

Discussion should mention some of the following (obviously touching on both Athenian and Roman institutions) and a conclusion should be reached.

Athens:

- Ecclesia
- Boule
- Greek magistrates (archon, strategos, etc)
- Exile/ostracism
- Wealth
- Family connections
- Army
- Navy
- Athenian empire
- Successful Athenians

Rome:

- Senate
- Popular assemblies
- Cursus honorum
- Patronage
- Clientele
- Emperor
- Social classes in society
- Successful Romans
- Wealth
- Army
- Navy
- Roman empire

20 marks

8. Why did Augustus succeed as ruler of Rome when Julius Caesar failed?

Valid points:

Why Julius Caesar failed:

- As a popularis, he had many enemies among optimates, eg Sulla, Pompey, many senators.
- Relative and political heir of Marius, despised by Senate.
- Undermined Sulla's reforms aimed at preserving the republic and senatorial government.
- He and fellow triumvirs thwarted will of senate (voting themselves into illegal commands, etc).
- Made himself dictator for life, spelling end of republic and rule by Senate, so assassinated.

Why Augustus succeeded:

- Started public career by destroying enemies, including 300 senators, by proscriptions.
- Defeated Brutus and Cassius and their armies, effectively ending the republican cause.
- Destroyed his only rival, Antony, by declaring war on his mistress Cleopatra, not on a fellow Roman, masking civil war as a foreign war.
- 'changing identity' from Octavian to Augustus helped eradicate his history as a man who took up arms against fellow Romans.
- Kept legions under his own power, preventing military rivals and possible coup d'état.
- Worked within republican form as much as possible.
- Gained active support of senatorial class, equestrians and plebs.
- Brought Senate into government, allowing them (limitable by him) share in running empire.
- Removed members of Senate according to his wishes, creating 'eager to please' body.
- Allowed Senate to pass laws.
- Kept foreign affairs as his own dominion.
- Provided games.
- Provided employment (building works, etc).
- Encouraged belief that he was, if not divine, not just human either.
- Revived religion.
- Revived morality.

20 marks

Section 2 – Religion and Belief

9. Explain why people in ancient Athens were attracted to mystery religions, such as those at Eleusis.

Valid points:

- People could be involved in both mystery and traditional religion, not mutually exclusive.
- Mystery religions added an extra dimension, greater involvement than traditional religion.
- They provided spiritual satisfaction not found elsewhere.
- They promised a happy afterlife.
- They gave a sense of community and belonging.
- There was a feeling of exclusivity from the initiation rites and secrecy surrounding them.
- The ceremonies and processions could bring colour and excitement to people's lives.
- Some offered a moral code to live by.
- Those at Eleusis were family-centred: based on mother-child relationship.
- Those at Eleusis were open to all Greek speakers; all classes and genders.
- Women were attracted to Dionysiac worship as it offered an escape from their restricted lives.
- Orphism and Pythagoreanism had a more limited appeal among intellectuals.

Candidates may deal solely with the Eleusinian Mysteries and should provide some details of the ceremonies involved:

- Processions to and from Eleusis.
- Bathing in the sea.
- Ceremonies in the Telesterion.

Any other valid point.

20 marks

10. EITHER

- (a) Every man, woman and child in an Athenian household had a part to play in its religious life. Discuss.

Valid points:

Men –

- The oldest free male in an Athenian household was the head of the family and in charge of all religious practices.
- He organised regular worship to the household gods –
 - Ceremony to Zeus Ktesios placing necessary items into a jar
 - Offerings and sacrifices to Zeus Herkeios
 - Sacrificing to Hermes on 4th of the month
 - Sacrificing to Apollo on the 7th of the month.
- At the Amphidromia the father carried the new baby around the hearth to place it under the protection of Hestia, sacrifices and offerings were made at the family altar in the courtyard.
- At the Apatouria festival the father would register any male child born that year. He would provide an animal for sacrifice and swear at the altar that the child was his.
- On the night before a wedding the groom took a ritual bath.
- The groom would lead a new wife round the hearth to place her under the protection of his household gods.
- At the Apatouria a new husband would make a special sacrifice.
- At times of death in the family it was the duty of the head of the household to close the eyes of the deceased, make a farewell gesture and call on the dead 3 times.
- The man walked at the head of the funeral procession.
- He would make an offering of wine and gather the ashes after cremation to put them in an urn.

Women –

- They were expected to contribute to the religious life of the home and family.
- They prayed and made offerings to Artemis, Eileithyia, before, during and after birth to ensure the safety and well-being of their child.
- They bathed in the sacred river Kephisos to help them in childbirth.
- At the Thesmophoria festival all women prayed to Kalligeneia for healthy babies.
- At the Amphidromia all women involved in childbirth purified themselves to remove the pollution of birth.
- On the night before a wedding the bride washed in sacred water and offered her toys to Artemis.
- She also dedicated a lock of hair to Artemis or Hera.
- The bride carried a sieve during the ‘fetching-home’ procession to ward off evil spirits.
- At funerals it was the duty of women to wash and prepare the body for burial.
- As mourners they sang laments and made extravagant gestures of grief.
- Women who were close relatives or over 60 walked behind the funeral procession.
- Women frequently visited graves to sing dirges and bring offerings.

Children –

- As members of a household children were expected to play their part in its religious life.
- At 16 a boy was introduced to his phratry for the second time at the Apatouria and became a full member.
- He offered wine to Heracles and his friends.
- He cut off a lock of hair and celebrated with a sacrifice and feast.
- At weddings a boy wearing a crown of thorns and corn gave out bread to guests (he had to have both parents living and no contact with death).

Any other valid point.

Acceptable to deal simply with male and female.

20 marks

OR

- (b) Every man, woman and child in a Roman household had a part to play in its religious life. Discuss.

Valid points:

Men –

- It was the duty of ‘paterfamilias’ to organise family worship with daily prayers and sacrifice.
- He would make daily offerings to the Lares at the cena and on special occasions.
- The ‘genius’ of the ‘paterfamilias’ was worshipped regularly with special rites on his birthday.
- After the birth of a child the father lifted it up under the supervision of Levana to show his acceptance of the child.
- During the wedding ceremony the husband lifted his wife over the threshold to avoid offending the gods.
- He gave his new wife fire and water to purify her of any spirits she may have brought from her father’s house.
- He organised funeral services – prayers, sacrifices and walked in the funeral procession.
- He made a funeral speech and lit the pyre, turning away his head.
- After the funeral all family members were purified by being sprinkled with water and stepping over fire.
- At the Lemuria in May the ‘paterfamilias’ performed a special ceremony to protect his home from spirits who had not received a proper burial.

Women –

- Wives and daughters also made daily offerings of food, wine or garlands to the Lares.
- Women prayed, made offerings and visited temples before and after childbirth to ensure the health and safety of their child (to Juno, Lucina, Diana especially).
- On the night before her wedding a girl dedicated her toys and ‘bullā’ to the Lares.
- Her dress and hairstyle were designed to protect her from evil spirits – orange veil, hair divided by iron spear into 6 locks, girdle tied in a special knot.
- On arrival at her new home she smeared animal fat on the doorposts and tied woollen ribbons to them to protect against evil.
- At funerals women washed and prepared the body.
- They walked behind the funeral procession carrying torches.
- After the funeral they helped sweep out the house, were sprinkled with water and stepped over fire.

Children –

- Daughters of the house usually baked the special salt cake that was offered to Vesta at the start of each meal.
- Children looked after the store-cupboard (and Penates) as they were regarded as pure.
- If the father was not present then the son made offerings to the Lares.
- On the 8th and 9th day after birth children were given a ‘bullā’, a magic charm to protect them throughout childhood.
- A boy would offer up the first scrapings of his beard to the Lares and at 16 dedicated his ‘bullā’ to them.
- A girl dedicated her toys and ‘bullā’ to the Lares on the night before her wedding.
- 3 young boys accompanied the bride on her wedding procession to her new home, carrying a torch of whitehorn to ward off evil.
- Children also accompanied funeral processions and underwent purification rites afterwards.

Any other valid point.

Acceptable to deal simply with male and female.

20 marks

11. Assess the impact made by the emperor Augustus on traditional religion in Rome.

Valid points:

- After chaos of civil wars Augustus set about reviving traditional religion and values which were in decline.
- He revived the priesthood eg Vestal Virgins and 'flamen dialis'.
- He joined the priestly colleges and became 'pontifex maximus'.
- He revived old festivals eg Lupercalia.
- He repaired temples and built new ones.
- He encouraged the worship of the gods of the ordinary people eg Lares of the crossroads.
- He restricted worship of foreign cults in Rome eg Isis.

It is debatable how much impact Augustus' measures had on traditional religion. Disillusion with state religion had set in during the many years of civil war, although most citizens seemed attached to the religion of the home and family. Augustus was unable to halt the spread of new ideas and eastern religions to Rome. His ways of dealing with the problem of emperor worship can be seen as undermining traditional Roman values.

- He combined the worship of his Genius with the worship of the Lares.
- He associated his name with the gods of Fortune and Peace: Fortuna Augusta, Pax Augusta.
- He allowed unofficial cults in his honour in Italy, but not Rome.
- He allowed the worship of Rome and Augustus in the provinces.

Any other valid point.

20 marks

12. “In the ancient world, belief in the gods was based mainly on fear.”

Do you think this is an accurate assessment of religion in Greece and Rome? Is the same true of religion today?

Valid points:

Agree:

- Relationship between men and gods based mainly on fear and respect.
- Gods were by and large forces of nature and therefore unpredictable.
- Without scientific knowledge men had no other way to explain the world (plagues, diseases, natural disasters were attributed to the gods).
- Gods could not be controlled, only worshipped with prayers, sacrifices etc.
- There was no love between gods and men and no established set of beliefs.
- Human laws and morality did not apply to gods.
- Early myths frequently showed gods behaving badly towards humans, often for no reason.
- State religion became particularly sterile with no emotional or spiritual appeal but the rites were maintained through fear of incurring the gods' wrath.
- Many rites were designed to find out the will of the gods eg sacrifices, omens, oracles.
- Meetings of the ecclesia or senate would not take place and soldiers were unlikely to fight unless the gods approved.
- It was dangerous to question belief in the gods (in Athens the penalty was death).
- Traditional belief in an afterlife offered little comfort to most people.

Disagree:

- Religion of home, family was often more personal and meaningful to ordinary people.
- Many Romans in particular had an affection for the Lares and Penates.
- Festivals in honour of gods were times of celebration.
- Festivals provided entertainment and enjoyment for most people in the form of sports, games, plays etc.
- Mystery religions could provide some people with a more personal relationship with the gods and the prospect of a happy afterlife.
- The Eleusinian Mysteries and those of Isis were family-orientated religions.

Any other valid point

Maximum of 4 marks for modern comparison.

Maximum of 8 marks if candidate mentions only Greece or Rome.

20 marks

[END OF MARKING INSTRUCTIONS]