



2010 Classical Studies

Higher

Finalised Marking Instructions

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2010 Classical Studies Higher

Section 1 – Power and Freedom

1. Read **Passage A**. The passage illustrates one of the most serious criticisms made at the time against Athenian democracy.

(a) What criticism is Plato making about the democratic system?

- Citizens educated and trained in public speaking can influence the citizen body.
- Good speakers, even if corrupt, could influence the assembly.
- Danger of demagogues.
- Rash or incorrect decisions could be made.
- Any other relevant point.

3 marks

(b) From your wider reading, is there any evidence to support Plato's claim?

- Alcibiades v Nicias in the Sicilian debate.
- Mytilene debate.
- Pericles, Cleon.
- Example of Generals speaking first.
- Any other relevant point.
- Accept one example if developed.

2 marks

2. Read Passage B.

(a) What were the original aims of the Delian League?

- League set up to protect Greek states against Persians.
- Provide strong navy.
- Member states provide ships and contributions of money.
- Treasury for contributions originally on island of Delos.
- Any other relevant point.

3 marks

(b) Do you agree that the Athenians treated their allies badly?
Give reasons for your answer.

- Treasury moved from Delos to Athens.
- Contributions used in Athenian building programme.
- Members of league forced to pay tribute.
- Evidence of rebellions.
- Rebels harshly punished by Athens.
- Loss of independence – court cases heard in Athens.
- Currency.
- Weights and measures.
- Any other relevant point.

If NO

- Protection from the Persians.
- Any other relevant point.

4 marks

3. Read Passage C.

(a) In what ways were jurors selected in ancient Athens?

- Random selection by lot.
- Chosen on day of trial.
- Any other valid point.

2 marks

(b) Give details of the duties of a jury in ancient Athens.

- Listen to evidence presented by both sides.
- Make up own mind on facts and law.
- Express opinion about evidence openly.
- Jury did not discuss the case, they voted.
- Voted twice – firstly to decide on guilt or innocence
– secondly to decide on which of two sentences to hand down.
- Any other relevant point.

3 marks

(c) What do you think are the main differences between a jury trial in ancient Athens and in modern day Scotland?

- Smaller jury.
- Jury listens to all evidence in silence.
- Jury listens to judge and lawyers on presentation of evidence and the law.
- Jury discusses evidence privately.
- Jury decides on guilt or innocence but not on the sentence.
- Males and females involved.
- Any other relevant point.

3 marks

4. Read Passage D.

(a) In what ways would Cicero's proposal limit the power of the ordinary Roman citizen?

- If ordinary citizens had to reveal their vote, they could be open to intimidation.
- Ordinary citizens could be bribed by the nobles.
- They may not be able to vote for someone who would be good at the job.
- They may not be able to vote for someone to represent their best interests.
- Any other valid point.

2 marks

(b) Describe some of the methods that Roman politicians might use to influence citizens at election time.

- Physical violence/force, eg Clodius, Milo.
- Bribery, eg Crassus to support business interests.
- Use of omens, etc, eg Caesar.
- Use of army.
- Proscriptions (Marius, Sulla, Second Triumvirate).
- Entertainment, bread and circuses.
- Use of clients.
- Portraiture on coins.
- Any other relevant point.
- Any two developed.

4 marks

5. Read **Passage E**. In his biography of Augustus, Suetonius outlines the emperor's policy on citizenship.

(a) Why do you think Augustus was reluctant to grant citizenship?

- Augustus wanted to restore fabric of Roman society following years of civil unrest in the first half of the 1st century BC.
- Ex-slaves and foreigners with different social customs would detract from the ones he wished to encourage.
- More poor citizens would necessitate more state hand-outs.
- Any other relevant point.

2 marks

(b) What advantages did Roman citizens have compared with non-citizens?

- Right to participate in elections.
- Right to hold office.
- Right to hold priesthoods.
- Right to vote.
- Protection under the law.
- Fair trials.
- Right to own property and slaves.
- Right to serve in the legions.
- Corn dole.
- Any other relevant point.

4 marks

(c) Do you think Suetonius is a reliable source?

Give reasons for your answer.

- Suetonius main biographer with access to imperial archive.
- Provides factual account, using good, reliable sources for the lives of people living before his time.
- Does not usually tell us what his sources are.
- May be selective in information.
- “studious and careful compiler of facts from relevant documents”.
- Not contemporary source.
- Bias.
- Any other relevant point.

2 marks

5. Read Passage F.

(a) What severer penalties were usually handed out to Roman women guilty of adultery AND to their lovers?

- Woman's husband would be expected to divorce his adulterous wife.
- Guilty woman would be banished – at least 200 miles from Rome.
- She would lose one third of her property, half her dowry.
- She would be heavily fined.
- Lost her right to marry a freeborn Roman.
- Woman's lover would also be banished.
- Woman could be put to death.
- Lover could be put to death.
- Any other relevant point.

2 marks

(b) Why did Augustus introduce these laws? Give reasons.
Do you think the Julian Laws were successful in their aims?

- Laws introduced because Augustus worried about breakdown of family life and increased divorce rate.
- Ironic as Augustus was married 3 times and he took his third wife Livia away from her husband while she was pregnant.
- His own daughter Julia and granddaughter Julia banished for sexual misconduct.
- Penalties imposed by these laws were gradually removed and law changed.
- To improve and restore morality in Rome.
- To increase citizenship.
- To bring back family values.
- Any other relevant point.

NB 3 marks will be awarded for reasons.
1 mark for assessment of success.

4 marks

Total 40 marks

Section 1 – Religion and Belief

1. Read **Passage A**.

- (a) Describe the main features of a sacrifice.

Valid points:

- selection of perfect offering to god
- willing victims only/head sprinkled with holy water
- decorated with ribbons
- prayer spoken by priest
- barley thrown on altar
- forelock cut
- victim struck by axe, throat slit
- entrails examined and removed
- part burned on altar, rest given to worshippers
- music played to drown out any noise
- non-blood sacrifice.
- libation.
- any other relevant point.

4 marks

- (b) Do you think sacrifice was an important aspect of Greek religion?
Give reasons for your answer.

Valid points:

- central feature of all religious worship
- all major state festivals involved sacrifices
- blood sacrifices thought to please gods most and so more likely to win their favour
- used in private worship eg before marriage
- initiates in Eleusinian Mysteries had to sacrifice pigs
- at Delphi a goat had to be offered before consulting the god
- entrails of sacrifice important way to decide will of gods
- sharing of meat among those attending sacrifice
- ensures fertility and good crops.
- any other relevant point.

3 marks

2. Read Passage B.

- (a) Explain why the people of ancient Greece took such omens seriously.

Valid points:

- gods communicated with humans through variety of signs
- important for people to understand will of the gods
- ignoring signs could offend gods and so lead to disaster
- heeding signs could bring success
- soldiers were especially superstitious and unlikely to fight well without good omens
- any other relevant point.

3 marks

- (b) Do you think people today place the same importance on omens?
Give reasons for your answer.

Valid points:

No, most likely response:

- people in west generally less superstitious today
- modern science can explain most phenomena
- but, still those today who look for signs in astrology, tea leaves, tarot cards etc
- such activities confined to individuals, not practised by governments
- any other relevant point.

2 marks

3. In **Passage C** the travel writer Pausanias describes his visit to Eleusis.

(a) What events in the Eleusinion were the uninitiated not allowed to see and hear?

Valid points:

- revelation of sacred objects in basket
- revelations of “things said”, “things done” and “things revealed”
- carrying round of an ear of corn
- darkness lit by torches
- re-enactment of kidnap of Persephone
- any other relevant point.

3 marks

(b) Why did some people want to become initiates?
Give reasons for your answer.

Valid points:

- happy Afterlife
- sense of belonging to an elite group
- greater participation in rituals than state religion
- colourful and more meaningful ceremonies
- family-centred religion
- role for women
- open to all groups in society
- any other relevant point.

3 marks

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

Valid points:

- not contemporary writer
- but Mysteries lasted through most of Greek history until Christian era
- as travel writer, he should be reasonably trustworthy
- intention was to provide reliable information
- any other relevant point.

2 marks

4. Read **Passage D**, an inscription on a Roman tombstone.

(a) Explain the procedure for burying a body in ancient Rome.

Valid points:

- body washed and dressed in best clothes
- eyes closed and lock of hair cut
- favourite possessions placed with body
- sacrifice to the Lares
- torchlight procession to cemetery
- sometimes professional mourners, musicians, actors wearing masks of ancestors accompanied procession
- speech made by nearest male relative
- funeral pyre lit by male relative as he averted his face
- any other relevant point.

4 marks

(b) Do you think belief in the Afterlife was taken seriously by most Romans?
Give reasons for your answer.

Valid points:

- likely that most people had some belief in afterlife, but probably vague
- traditional view of Hades, Charon, Cerberus etc was widely known but uncertain how widely it was believed
- traditional views offered a gloomy and depressing prospect
- educated elite adopted more philosophical beliefs (Stoicism, Epicureanism)
- some evidence from tombstones of no belief in the afterlife
- festivals like the Parentalia and Lemuria were taken seriously by most Romans
- elaborate rituals were performed to appease the angry spirits of the dead
- regular offerings at tombs.
- any other relevant point.

4 marks

5. Read **Passage E**.

- (a) From the passage and your wider knowledge, give reasons why festivals such as the Lupercalia played an important part in Roman religion.

Valid points:

- in origin an agricultural festival, like most Roman festivals
- purpose was to promote fertility
- it was also a purification ceremony when people swept houses to get rid of evil spirits
- it was a public holiday and time of merrymaking and enjoyment
- large crowds gathered in the Forum to watch events
- any other relevant point.

2 marks

- (b) Give details of **another** festival and explain its significance to the Romans.

Valid points:

Other festivals

- Ambarvalia – to purify the land and ward off evil spirits
- Saturnalia – to honour the god of sowing and provide enjoyment during winter
- Parilia – to purify flocks and celebrate foundation of Rome
- Terminalia – to mark boundaries of land
- Compitalia – to honour the Lares of the crossroads and ensure prosperity of the farm
- A Triumph – to celebrate a military victory and honour the general
- any other suitable festival.

Candidates should give specific details of the chosen festival.

4 marks

6. Read Passage F.

- (a) What evidence would suggest that the Romans took “the greatest care” of the Sibylline Books?

Valid points:

- XV viri appointed to look after them
- books held in temple of Jupiter on the Capitol
- always consulted in times of crisis
- advice always followed
- books replaced when destroyed by fire in 83BC
- in use up to 400 AD
- any other relevant point.

3 marks

- (b) Describe other ways in which the Romans would consult their gods.

Valid points:

- birds
- sacrifices
- dreams
- natural phenomena
- sleep over in temple.
- any other relevant point.

For full marks candidates should mention at least two ways with some description. **3 marks**

(40)

Section 2 – Classical Drama

1. It is easier to admire the character of Antigone than to like her. Discuss.

Valid points:

- as a young woman Antigone has suffered much tragedy in her life (loss of parents and brothers)
- she is deeply affected by Creon's law on Polynices
- she is passionate in her devotion to family and religion
- although a woman and powerless, she defies the king
- she twice buries the body on her own – despite the consequences
- she willingly admits her guilt
- she will not allow Ismene to share her fate
- she stands up to Creon and refuses to be intimidated by him
- she will not compromise her principle in order to save her life
- she commits suicide rather than die a slow, painful death.

Antigone has less admirable qualities:

- she is cruel in her treatment of Ismene
- she is contemptuous of Creon and makes it impossible for him to back down
- she is convinced she is right and will not compromise
- Haemon is passionate in his defence of Antigone, but she barely mentions her fiancé
- she seems obsessed to an unhealthy degree with her dead brother
- she isolates herself from everyone around her
- any other relevant point.

Maximum of 6 marks for retelling the plot.

20 marks

2. “Lysistrata” is a play written by a man for men. Real women have no part in it. Discuss.

- Bawdy comedy written to entertain the male audience.
- Women are the objects of ridicule.
- Women depicted as obsessed by drink and sex.
- Love of clothes, etc.
- Depicts female chorus as physically violent.
- Plot unrealistic.
- Women from all over Greece meet up outside the home in Athens.
- Women leave husbands and children.
- Women go on sex strike.
- Women become involved in politics seizing the Acropolis.
- Women dominate the action of the play.
- Women humiliate and ultimately defeat their male counterparts.
- Any other relevant point.

In reality

- Women lead restricted lives.
- Confined to the home.
- Rarely out in public.
- No political voice.
- Always under male control.
- Any other relevant point.

However traditional roles revealed in play

- References to domestic chores and lifestyles.
- References to women’s role in religion.
- Status of women revealed.
- Male attitudes to women revealed.
- Any other relevant point.

Mark out of 6 if retelling of plot.

20 marks

3. “Of all living, thinking beings we women are the most wretched.”
Do you sympathise with Medea’s situation?

YES

- A foreign women living in Greece.
- Isolated and lonely.
- Laws, customs and culture alien to her.
- No family or friends.
- Had betrayed own family and abandoned homeland for Jason.
- Had been loyal to Jason and lived as a typical Greek wife.
- Had produced two sons for Jason.
- Jason “betrays” her in taking a new bride.
- Jason insensitive to her feelings.
- Medea and her sons were to be exiled.
- Any other relevant point.

NO

- She is scheming and manipulative.
- Her desire for revenge is not limited to Jason.
- She uses her children to bring about the death of Glauce and Creon.
- She murders her own children.
- She refuses to give Jason his children for burial.
- She escapes to Athens unpunished having murdered.
- Any other relevant point.

Mark out of 6 if retelling of plot.

20 marks

4. “Greek drama is often concerned with the breakdown of family life.”
How true is this of any **two** plays you have read?

Valid points:

Antigone

- Already a dysfunctional family at start of play because of Oedipus.
- The brothers, Eteocles and Polynices, have quarrelled and killed each other in battle.
- Creon, their uncle, has forbidden the burial of Polynices.
- Antigone, his niece, takes this as a personal insult.
- Obvious from the start that she has no love or respect for her uncle.
- She angrily denounces Creon and states her intention to disobey his law.
- Ismene, her sister, is too timid to support her action.
- The sisters are divided over Creon’s law.
- When Antigone is arrested, Creon at first condemns both sisters to death.
- He has already declared that the state comes before family.
- Ismene now tries to support Antigone but is rejected by her.
- Antigone is boastful and defiant towards her uncle.
- Haemon acts as a dutiful son and tries to persuade his father to change his mind.
- Creon drives away his son through his intransigence and refusal to listen.
- Haemon tries to kill his father on discovering Antigone’s body.
- Eurydice commits suicide after blaming her husband.
- Creon has witnessed the total disintegration of his family.

Medea

- Medea has been living ideal family life as wife and mother.
- Jason has betrayed her by marrying Creon’s daughter.
- Medea and her sons are to be exiled because Creon fears her powers.
- Medea and Jason quarrel bitterly.
- Medea accuses her husband of ingratitude and breach of promise.
- Jason is completely unapologetic and dismisses his wife’s accusations.
- He claims he is acting for the good of the family and trying to ensure his son’s futures.
- He appears to think he could have lived in Corinth with two families.
- However, his desire for power and position has broken his family.
- He blames Medea for their problems – she threatened the royal family.
- Medea now seeks revenge on Jason by destroying all that he loves.
- She cynically uses her sons to help kill Creon and his daughter.
- She ruthlessly murders her own children in a final act of vengeance.
- She escapes and leaves behind a man shattered and broken.

Lysistrata

- Athens is at war, so family life is already under strain.
- The women of Athens have had enough of their men constantly away fighting.
- Lysistrata, an ordinary Athenian wife, plans to bring the war to an end.
- She encourages the women to leave their homes and get involved in politics.
- The women (reluctantly at first) agree to go on strike and refuse their husbands.
- They also plan to take over the Acropolis and control the city treasury.
- Lysistrata and the women humiliate the magistrate and his policeman and drive them off.
- Myrrhine leads on her husband Cinesias, leaving him angry and frustrated.
- Cinesias exemplifies the breakdown of family life – baby neglected, house in disarray without Myrrhine.
- In Sparta the women, led by Lampito, have caused similar problems.
- In the end it is left to Lysistrata to bring about an end of fighting between Athens and Sparta.
- Families are reconciled and wives return to their homes.
- Any other relevant point.

Maximum of 8 marks if only one play discussed

Maximum of 6 marks for retelling plot.

20 marks

Section 2 – Power and Freedom

5. “Government by the people, of the people, for the people”
Do you think this is accurate assessment of Athenian democracy?

Agree

- Athenian citizens from age 18 had a say in government.
- Participate in Ecclesia: right to speak and vote.
- Right to propose laws.
- Right to sit on jury.
- Athenian citizens from age 30 could serve on the Boule.
- Boule members decided on the agenda for the Ecclesia.
- Right to become magistrates for a year.
- Opportunity to be elected as general.
- Taking part in ostracism to prevent tyranny.
- Any other relevant point.

Disagree

- Exclusion of non-citizens: women, slaves, metics.
- Office of strategos really limited to the wealthy.
- Ecclesia could be dominated by well-known speakers.
- Demagogues influenced the voting.
- Any other relevant point.

20 marks

6. EITHER

- (a) Describe the work **and** treatment of slaves in ancient Athens.

OR

- (b) Describe the work **and** treatment of slaves in ancient Rome.

- (a) Athens:
Work

- Domestic work within the home in a variety of roles: housework, child care, spinning, weaving, wet nurse, laundry, cooking, etc.
- Female entertainers: dancers, musicians, prostitutes.
- Tutors, secretaries, paedagogus.
- Manufacturing, crafts in master's shop.
- Agriculture.
- Quarries.
- Mines, in particular the silver mines at Laurion.
- Public Building Works.
- Police Force: Scythian Archers.
- Slaves in the mint.
- Public executioner.
- Any other relevant point.

Treatment:
Good

- Regarded as full members of household.
- Depended on master and type of work.
- Said to be indistinguishable from free men in appearance.
- Generally received good treatment.
- Protection under the law.
- Any other relevant point.

Bad

- Conditions in silver mines were bad.
- Tortured to provide information in court cases.
- Little chance of freedom.
- Treated as inferior: Aristotle's justification of slavery.
- Any other relevant point.

Both Work and Treatment must be covered. Mark out of 8 if only Work or Treatment.

(b) Rome:
Work

- Domestic work within the home in a variety of roles: housework, child care, spinning, weaving, wet nurse, laundry, cooking, etc.
- Entertainers, prostitutes.
- Tutors, secretaries, doctors.
- Agriculture.
- Manufacturing, trade.
- Building works.
- Mines, quarries.
- Galley slaves.
- Latifundia.
- Gladiators.
- Any other relevant point.

Treatment:
Good

- Depended on the master and the work.
- Household slaves more likely to have better treatment due to close proximity to master.
- Educated slaves assisting master in business and trade.
- Evidence of humane treatment from source, eg Cicero, Pliny.
- Evidence of manumission.
- Freedom.
- Any other relevant point.

Bad

- Latifundia: dreadful, harsh working and living conditions.
- Mines and quarries: harsh, dangerous work.
- Galley slaves: back-breaking, chained to oars, whipped.
- Gladiators: death in arena likely, slave revolt of Spartacus.
- Tortured to give evidence in court.
- Evidence from sources of beatings, killings, branding.
- Any other relevant point.

Both Work and Treatment must be covered. Mark out of 8, if only Work and Treatment.

20 marks

7. In what ways did emperors and politicians publicise their aims and their achievements to win the support of the people?
What methods are used by politicians in the modern world?

Rome

- Expansion of Empire (Caesar, Claudius).
- Consolidation of Empire (Augustus).
- Extending citizenship to individuals and communities.
- Augustus' Pax Romana.
- Building projects/Public Works to improve communities.
- Publishing achievements (Caesar, Augustus).
- Augustus' Minister of Culture Maecenas and authors (Horace, Virgil).
- Statues and monuments throughout the empire.
- Military achievements and triumphal processions.
- Touring provinces.
- Making donations.
- Providing entertainment "Bread and Circuses".
- Deification, divine ancestry.
- Coinage with image.
- Any other relevant point.

Modern world

- Use of PR Companies, "Spin Doctors" and Image Consultants.
- Use of Media: Interviews, TV appearances.
- Visiting local communities, opening public buildings.
- Visiting communities struck by disasters.
- Election posters/pictures.
- Association to charities.
- Any other relevant point.

If only Rome and no Modern World comparison mark out of 16.
For modern comparison, a maximum of 4 marks.

20 marks

8. “Compared with men, women had an easy life.”
Do you think this is an accurate comment on the lives of women in **both** ancient Athens **and** ancient Rome?

Athens

- Under protection of male, father of family/guardian as a child, then husband.
- Had to obey male guardian.
- No formal education unlike males.
- Educated at home by mother to fulfil future role of wife and mother.
- Arranged marriages with dowry.
- Expected to produce children, preferably male.
- Restricted to home running household: supervising slaves, children, etc.
- Restricted within the home to women’s quarters.
- Role in domestic/household religion and public festivals.
- No political rights.
- No financial independence.
- No legal rights eg to inherit or divorce except through male guardian.
- No chance of career/work unless without male guardian.
- Any other relevant point.

Other women living in Athens did not live as restricted lives as those married to Athenian citizens.

- Metics – freedom to run a business with a degree of independence.
- Hetairai – eg Aspasia.
- Slaves.

Rome

- Similarities to Athens: lack of formal education, arranged marriages, subject to male guardian and legal restrictions. However, not restricted to home.
- Improved education between republican and imperial times, use of tutors.
- Helped husbands with work administration, accounts.
- Freedom to go to baths, arena and theatre.
- Religious role – could become priestess or Vestal Virgin.
- Used in forming political, business or social alliances through arranged marriages.
- Woman could not divorce husband but could inherit or recover dowry in event of a divorce.
- Women had to accept husband’s sexual relations with slaves and prostitutes.
- Women limited by the law to sexual relations with husband – severe penalties.
- Evidence of women becoming politically active through husbands in the late republic and imperial times.
- Evidence of women becoming financially independent.
- Any other relevant point.

Other women in Rome, slaves, freedwomen and prostitutes.

Both Athens and Rome must be covered. If only one, mark out of 8.

20 marks

Section 2 – Religion and Belief

9. “Religious festivals brought colour and excitement to the lives of ordinary Athenians.”

To what extent would you agree with this statement?

In your answer refer to at least **two** festivals.

Can the same be said of religious festivals today?

Valid points:

Reasons for festivals:

- honouring gods/calling on their help
- chance for people to relax and enjoy themselves
- way to foster a sense of community spirit
- opportunity for propaganda
- provide entertainment through competitions in drama, athletics, music, poetry etc
- promote fertility
- celebrate different stages of life
- chance for all groups in society to participate (especially women).

Examples of festivals:

State festivals: Panathenaea, City Dionysia, Lenais, Eleusinian Mysteries

Women’s festivals: Skira, Thesmophoria, Haloa

Agricultural festivals: Rural Dionysia, Anthesteria, Thargelia

Stages of life: Apatouria, Anthesteria

Candidates should refer to at least two festivals in their answer.

Maximum of 12 points if only one festival mentioned.

Modern religious festivals:

Christmas, Easter, Hannukah, Eid, Diwali etc

Maximum of 4 points for modern comparison

Any other relevant point.

20 marks

10. EITHER

- (a) In ancient Athens people treated the gods of their household with the greatest respect. Do you agree?

Valid points:

- each home was a religious community with the head of the household in the role of priest
- Athenian men proved their fitness for public office through regular worship of household gods
- women and children had important roles to play in household worship
- all new members of household put under protection of gods
- each home had an altar in the courtyard
- all homes had a Herm outside
- mutilation of Herms in 415BC caused outrage in Athens (death penalty imposed)
- regular worship of various household gods – Hestia, Zeus Herkeios, Zeus Ktesios, Apollo Patroos, Hecate
- ceremonies held at key stages of life – birth, marriages, coming of age, death
- any other relevant point.

20 Marks

OR

- (b) In ancient Rome people treated the gods of their household with the greatest respect. Do you agree?

Valid points:

- role of 'paterfamilias' to organise worship at home
- his 'genius' was worshiped to protect family
- every home had a lararium
- daily offerings, prayers made to variety of deities to protect home and family – eg Janus, Vesta, Lares, Penates
- religious ceremonies held at key stages of life – eg birth, marriage, coming of age, death
- Lemuria festival in May conducted by 'paterfamilias'
- people more devoted to household gods than gods of the state
- religion of home and family strongest part of Roman religion, lasted well into Christian era
- main point of worship was to protect members of the household
- all household members had part to play in worship of gods
- any other relevant point.

20 Marks

11. “The practice of emperor worship was forced on Augustus but not forced on the peoples of the empire.”
Do you agree?

Valid points:

- practice of emperor worship posed problems for Augustus
- different attitudes prevailed in east and west
- Augustus had to find a solution which pleased both parts of the empire
- in east, worshipping a ruler was traditional
- Roman governors often treated as gods in Asia Minor
- people in east began worshipping Augustus
- they asked permission to build statues and temples in his honour
- Augustus would not allow this while he was alive
- instead, he allowed them to worship his ‘genius’
- in west, no tradition of worshipping a living man but acceptable to worship the dead
- Augustus deified Julius Caesar and became the son of a god
- he associated himself with ‘Roma’ and ‘Fortuna’ and allowed temples and priests to be established
- freedmen rather than freeborn citizens became ‘Augustales’ – helped boost their prestige
- emperor worship was a political problem which Augustus solved through compromise
- he managed to please the east without offending the west
- any other relevant point.

20 marks

12. In ancient religion it was more important to show respect to the gods than to live a good life.
Discuss.

Valid points:

- in Greece and Rome worship was based on fear and respect
- no necessity for love between gods and men
- worship was a business arrangement – “do ut des”
- morality originally had little to do with the gods
- gods’ behaviour provided poor example for mortals
- the Afterlife offered consolation for those who lived a good life
- examples of Tantalus, Sisyphus etc, suggested gods were more likely to punish those who offended them personally than those who committed grave crimes
- correct procedures were established in dealing with gods
- prayers, sacrifices had to be repeated if mistakes were made
- dissatisfaction among some people (mainly educated elite) in both societies about lack of morality in religion
- some turned to Mystery religions (Eleusinian, Isis, Mithras) for more ethical approach
- others sought answers and guidance in philosophies (Epicureans, Stoics)
- any other relevant point.

20 marks

[END OF MARKING INSTRUCTIONS]