



National
Qualifications
2018

2018 Classical Studies
Higher
Finalised Marking Instructions

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General marking principles for Higher Classical Studies

This information is provided to help you understand the general principles you must apply when marking candidate responses to questions in this paper. These principles must be read in conjunction with the detailed marking instructions, which identify the key features required in candidate responses.

- (a) Marks for each candidate response must **always** be assigned in line with these general marking principles and the detailed marking instructions for this assessment.
- (b) Marking should always be positive, ie marks should be awarded for what is correct and not deducted for errors or omissions.
- (c) If a candidate response does not seem to be covered by either the principles or detailed marking instructions, and you are uncertain how to assess it, you must seek guidance from your team leader.
- (d) For credit to be given, points must relate to the question asked. Where the candidate violates the rubric of the paper and answers two parts in one section, both responses should be marked and the better mark recorded.
- (e) Marking must be consistent. Never make a hasty judgement on a response based on length, quality of handwriting or a confused start.
- (f) Do not use the specific Marking Instructions as a checklist. Other relevant points should be credited.
- (g) There are five types of question used in this Question paper. Each assesses a particular skill, namely:
 - (i) Analyse an issue in classical Greece or the Roman world
 - (ii) Evaluate an issue in classical Greece or the Roman world
 - (iii) Evaluate the usefulness of **Source B** for ...
 - (iv) How fully do **Sources C, D and E** explain ...
 - (v) Discuss a theme in classical literature.
- (h) For each of the above question types, the following provides an overview of marking principles and an example of their application for each question type.
 - (i) **Questions that ask candidates to *Analyse an issue in classical Greece or the Roman world* (12 marks)**

Up to the total mark allocation for this question of 12 marks:

Candidates will use their knowledge and understanding to identify the key features of an aspect of the classical world and show the links between them.

Candidates will be awarded **1 mark** for each developed point of knowledge used to support their analysis of the issue up to a maximum of **8 marks**. A candidate who uses no analysis will be awarded a maximum of **5 marks**.

For a knowledge mark to be awarded, points must be:

- relevant to the question
- developed (by providing additional detail, exemplification, reasons or evidence)
- used to respond to the demands of the question (ie explain, analyse, etc).

Candidates will then be awarded up to a maximum of 8 marks for identifying at least three relevant aspects and making analytical comments which clearly show at least one of the following:

- **Establishing links between aspects**
eg This aspect led to that aspect. Or At the same time there was also ...
- **Establishing contradiction or inconsistencies between aspects**
eg While there were political motives for doing this, the religious aspects were against doing this
- **Exploring different interpretations of these aspects**
eg While some people have viewed the evidence as showing this, others have seen it as showing ... Or While we used to think that this was the case, we now think it was really ...

Marks will be allocated for each analytical comment.

(ii) **Questions that ask candidates to *Evaluate an issue in classical Greece or the Roman world* (12 marks)**

Evaluation involves making a judgment based on criteria. Candidates will make reasoned evaluative comments relating to, for example:

- the relevance/importance/usefulness, eg of a viewpoint or source
- positive and negative aspects
- strengths and weaknesses
- any other relevant evaluative comment.

Candidates will be awarded 1 mark for each developed point of knowledge used to support their evaluation of the issue up to a maximum of 8 marks. A candidate who uses no evaluation will be awarded a maximum of 5 marks.

For a knowledge mark to be awarded, points must be:

- relevant to the theme of the question
- developed (by providing additional detail, exemplification, reasons or evidence)
- used to respond to the demands of the question (ie explain, analyse, etc).

Up to a maximum of 8 marks, 1 mark can be awarded for each evaluative comment.

(iii) **Questions that ask the candidate to *Evaluate the usefulness of a given source ...* (8 marks)**

Candidates must make a judgement about the usefulness of the source by making evaluative comments on such aspects as:

- who produced it
- when it was produced
- why it was produced
- the content of the source, by interpreting the meaning of the source and taking into account issues such as accuracy, bias, exaggeration, corroboration
- the context of the source, by expanding on points made in the source, or through references to area(s) of specific content the source has omitted, thereby limiting its usefulness.

Example:

Source B is useful for describing democracy in classical Greece as it was written by a leading member of Athenian society who might have attended the assembly. (1 mark for origin) It is a play so it may be less useful as it was written more for entertainment rather than to show life as it really was. (1 mark for purpose) The source mentions specifically ... which means ... (1 mark for interpretation of the content) This point is supported by ... (1 mark for using knowledge to expand on a point of interpretation) However, it fails to mention that ... which limits how useful it is. (1 mark for knowledge used to explain its limitations)

(iv) **Questions that ask candidates to assess *How fully multiple sources explain an aspect of life in classical Greece or the Roman world* (8 marks)**

Candidates must make connections between the sources and specific events, practices or ideas in the classical world. Points from the sources must be interpreted to show understanding rather than simply quoted. There is no need for any prioritising of points.

Up to the total mark allocation for this question of 8 marks:

- **up to a maximum of 6 marks** should be given for accurate relevant points interpreted from the sources
- **up to a maximum of 2 marks** should be awarded from each source
- **up to a maximum of 4 marks** should be given for accurate relevant points of knowledge used to explain the extent to which the source addresses a given aspect of the classical world by expanding on points made in the source, or through references to area of specific content which the source has omitted
- **a maximum of 4 marks** may be awarded where candidates refer to only one source.

Example

Source A shows the remains of a Roman temple in Spain which shows the Roman gods were worshipped across the Empire. **(1 mark for interpreting the source)** Temples like this have been found all across the Roman Empire, showing that Roman religious practices were widely adopted. **(1 mark for using knowledge to expand on a point of interpretation)**. Source B tells us that Romans incorporated aspects of local religion into their own religious practices. **(1 mark for interpreting a second source)** An example of this is the Isis cult which was widely practised in Rome and was incorporated into the pantheon of Roman gods. **(1 mark for using knowledge to expand on a point of interpretation)** However, while this was true of some aspects of religious life, there was an expectation that local religious practices were observed alongside the Roman gods, and not in place of them. **(1 mark for knowledge used to explain the limitations of the sources)**

(v) Questions that ask candidates to *Discuss a theme in classical literature* (20 marks)

Candidates must apply their knowledge and understanding of classical literature to draw conclusions about universal ideas, themes and values. They will make connections between the text(s) and universal ideas, themes or values showing how the universal ideas, themes or values are displayed through the characters or strands of action. They will analyse what the text(s) reveals about how an idea, theme or value was viewed in the classical world and evaluate its significance to the world today.

Analysis of elements of the theme in the text(s)

Up to 3 marks can be awarded for identifying aspects of the ideas, themes or values as they are presented in the text(s). Candidates will identify different ways in which the theme is explored in the text(s) and draw out the relationships between them.

They will show their analysis by, for example:

- **Establishing links between aspects**
eg This feature led to that feature. Or at the same time there was also ...
These events caused that consequence for this character
- **Establishing contradiction or inconsistencies within aspects**
eg While they showed their free will in that way, fate limited them in this way
- **Establishing contradiction or inconsistencies between aspects**
eg While this aspect of the theme was significant for this character, it was much less significant for that character
- **Exploring different interpretations of the theme in classical literature**
eg While some people may view this aspect of the theme as significant for the character, others may argue that ...

Analysis of the theme in the wider classical world and in the modern world

Up to 6 marks can be awarded for identifying aspects of the theme and the relationship between them. Candidates will explain how aspects of the ideas, themes or values as they are presented in the text(s) were understood in the wider classical world, and how they are understood in the

modern world. Of these **6 marks**, a maximum of **4 marks** may be awarded for analysis which relates to either the classical or the modern world.

They will show their analysis by, for example:

- **Establishing links between aspects**
eg This aspect of the theme is shown in the text(s) in this way. In the wider classical world it would have been seen like this ...
This theme was viewed in this way in the classical world and would be viewed in that way in the modern world
- **Establishing contradiction or inconsistencies within aspects**
eg While this would have been viewed in this way in the classical world, in the modern world it is often viewed as ...
- **Establishing contradiction or inconsistencies between aspects**
eg While this aspect would have been viewed in this way in the classical world, that aspect would have been viewed differently
- **Exploring different interpretations of the theme in classical literature**
eg While today we may view their actions as violent and immoral, in the classical world these actions would have been regarded as a duty or as truly heroic.

Evaluation

Up to **3 marks** can be awarded for developing a line of argument which makes a judgement on the validity of the viewpoint presented on the theme. The argument should be presented in a balanced way with candidates making evaluative comments which show their judgement on the individual aspects. They may use counter-arguments or alternative interpretations to build their case.

Evaluative comments may include:

- **The extent to which the aspect is supported by the evidence in the text(s)**
eg This shows that X was a very significant aspect
- **The relative importance of aspects**
eg This shows that X was a more significant aspect than Y
- **Counter-arguments including possible alternative interpretations**
eg One aspect was ... However, this may not be the case because ...
Or However, in the modern world we would interpret this as ...
- **The overall impact/significance of the aspects when taken together**
eg While each aspect may have had little effect on its own, when taken together ...
- **The importance of aspects in relation to the context of the classical and/or modern world**
eg In the classical world this would have been interpreted as ... while in the modern world this would be regarded as ...

Use of knowledge

Up to **6 marks** can be awarded for using knowledge to support the analysis or evaluation. For a knowledge mark to be awarded, points must be:

- relevant to the theme
- developed (by providing additional detail, exemplification, reasons or evidence)
- used to respond to the demands of the question (eg explain, analyse, evaluate).

Conclusion

Up to **2 marks** can be awarded for answers which provide a relative overall judgement of the theme, connected to the evidence presented and which provide reasons for the candidate's overall judgement.

Marking instructions for each question

Section 1 – LIFE IN CLASSICAL GREECE

Part A – Power and Freedom

1.	<p><i>Candidates can be credited in a number of ways up to a maximum of 8 marks.</i></p> <p>Candidates must make evaluative statements relating to different aspects of the source, making clear how each aspect of the source contributes to an evaluation of its usefulness.</p> <p>Up to the total mark allocation for this question of 8 marks:</p> <ul style="list-style-type: none">• up to a maximum of 2 marks, 1 mark should be given for each evaluative comment which relates to the provenance (origin and purpose) of the source• up to a maximum of 2 marks, 1 mark should be given for each comment which interprets the source• up to a maximum of 4 marks, 1 mark should be given for each comment which develops a point made by the source to explain the context, or which identifies specific significant points of relevant context omitted by the source. <p>Possible evaluative comments may include:</p> <p>Provenance:</p> <ul style="list-style-type: none">• Nature of text: examination of how to run a household, from an Athenian man’s point of view• Time: 5th century BC – reflects Athenian practice of the time• Purpose: to instruct a woman on how to effectively run a household. <p>Interpretation of source content:</p> <ul style="list-style-type: none">• ‘duty to remain indoors and send out those of the household who work outside and supervise those who work inside’: Useful for showing that the woman did have some responsibility in controlling the slaves and setting them to work each day• ‘think ahead what reserves need to be kept’: Women had to plan ahead for the year and make sure enough food was kept stored and in an edible state for the rest of the year. Food may need to be rationed by her• ‘see that all members of the household who fall ill are cared for’: A woman was expected to nurse those back to good health who became ill. She was the carer of the household. Shows tasks that she may not want to do but it is still her duty to do. <p>Points of specific content the source has omitted:</p> <ul style="list-style-type: none">• cooking• cleaning• providing a male heir• looking after the children• teaching female children• fetching water• being least talked about by men/seen and not heard• doesn’t explicitly mention weaving cloth. <p>Any other valid reason that meets the criteria described in the general marking principles for this kind of question.</p>

2.	(a)	<p><i>Candidates can be credited in a number of ways up to a maximum of 12 marks.</i></p> <p>Knowledge</p> <p>Up to a maximum of 8 marks in total. A candidate who uses <u>no analysis</u> will be awarded a maximum of 5 marks.</p> <p>To gain 8 knowledge marks, candidates must discuss <u>at least three</u> aspects of the relationship between Athens and other states, described accurately and in detail.</p> <p>Award up to 3 marks for the discussion of each ‘unit’ of knowledge.</p> <p>The mark allocated should be based on:</p> <ul style="list-style-type: none"> • depth of knowledge • exemplification • clarity • nuance. <p>Possible points of relevant knowledge:</p> <p>Delian League</p> <ul style="list-style-type: none"> • Athens becomes the head of the Delian League with the purpose being to keep the Persians out of Greece • made all states involved in the League swear an oath that they would stay in the League until lumps of iron thrown in the sea floated • attacked Carystus to force them into the League • Naxos revolts against Athens who then besieged them and forced them back into the League – Thucydides described them as ‘enslaved’ • Athenian fleet grew very strong as states began to give Athens money rather than ships as the strain of building and manning ships began to be too much strain on individual states • Thasos revolts and Athens lays siege to the island and forces it back into the League, tore down its fortifications, confiscated its ships and took over their gold mine on the mainland • Pericles orders that garrisons be set in various states of the League to implant fear into the states • citizens of Chalcis forced to take an oath, swearing they would not revolt from Athens after a revolt by Euboea • Athens forces Aegina into the League and takes over its fleet and mint. Changes their coinage to display a tortoise rather than a turtle to mock the fact they are now land-bound after the loss of their fleet • Athens moves treasury from neutral ground at Delos to Athens.

Persia

- Ionian cities revolted against Persian rule and sent to the mainland for help. Athens offered help but Sparta refused
- Athens marched on Sardis and burned it down
- other Greek states join Athens (eg those in Bosphorous and Hellespont) but revolt still ended in failure
- Persian ambassadors sent to Greece to demand 'earth and water' a sign of control over the Greeks. Athens and Sparta refused
- Athens fortified the Piraeus in preparation for possible war with Persia
- Persians launch expedition of 490 BC
- Battle of Marathon.

Sparta

- Sparta not involved in the majority of fighting against Persia until battle of Thermopylae where they work with the Athenians
- 431BC Peloponnesian War begins with Sparta as Sparta wants to challenge the great power Athens has taken through the Delian League
- 404BC Athens defeated in Peloponnesian War
- some similarities between Athens and Sparta eg both refuse to give Persia 'earth and water'.

There is no need to refer to all three.

Analysis

Up to a maximum of 8 marks in total.

Award up to **2 marks** for:

- basic explanations of cause and effect.

Award up to **6 marks** for:

- showing contrasts/comparison
- showing different interpretations.

Possible analytical approaches:

Perhaps the most negative relationships between Athens and other states can be seen clearly when examining the history of the Delian League. Whilst the League was initially set up to form an alliance against the threat of invasion by Persia it quickly turned into a group of states controlled by Athens. When various states tried to leave the League, Athens would force them back in through a combination of sieges and removal of revenue. A particularly clear example of this comes in the form of Aegina being forced to join the League. Aegina did not want to be part of the League but Athens, presumably jealous of Aegina's well respected fleet, decided that Aegina had to be part of the League. In the process of their attack on Aegina Athens took their fleet and took over their mint. As if this was not a bad enough attack on their independence and reputation Athens decided to use them as an example to the rest of the Greek world and publicly humiliated them. Athens did this by taking the coinage of Aegina, which displayed a turtle to represent the island's prowess at sea, and replaced it with a tortoise to symbolise the slow, land bound creatures the people of Aegina had become. This shows that not only did Athens wield incredible power against the other Greek states but they were also capable of contriving punishments for non-conformity with the League which would send a clear warning message to other states: Athens was not a state to be tested.

When the cities of Ionia first revolt against the Persians they ask for help from the Greek mainland. Whilst Sparta refuses to get involved Athens sends twenty ships, a sizeable portion of its fleet at that time, to help. This perhaps shows that Athens was a state willing to help its neighbours when they were in need. However, the later developments of the Delian League and subsequent imperial rule by Athens perhaps suggest that the Athenians may have offered help only because they saw an opportunity for these states to provide support to Athens in the future or indeed because these Ionian cities provided a buffer zone between the Persian Empire and mainland Greece. Whatever the reason for their involvement, it does show that the Athenians perhaps showed more foresight than the Spartans who presumably did not feel the need to create friendly allies from elsewhere in Greece through offering help, or a need to protect the buffer zone between them and the Persian Empire.

Any other valid reason that meets the criteria described in the general marking principles for this kind of question.

Candidate assessment will be based on the breadth, depth, clarity, and cohesion of their answer as well as the knowledge and analysis of the topic.

(b) *Candidates can be credited in a number of ways up to a maximum of 12 marks.*

Knowledge

Up to a maximum of 8 marks in total. A candidate who uses no analysis will be awarded a maximum of 5 marks.

To gain **8 knowledge marks**, candidates must discuss at least three ways an Athenian man can be a responsible citizen, described accurately and in detail.

Award up to **3 marks** for the discussion of each 'unit' of knowledge.

The mark allocated should be based on:

- depth of knowledge
- exemplification
- clarity
- nuance.

Possible points of relevant knowledge:

- Athenian citizens from age 18 had a say in government
- participate in Assembly – had the right to speak and vote
- right to propose laws
- right to sit on jury/serving as a juror/paid for jury service
- Athenian citizens from age 30 could serve on the Boule
- Boule members decided on the agenda for the Assembly
- able to serve on prytany tribe for a month, perhaps being chosen by lot to be a foreman for the day
- right to become magistrates for a year
- opportunity to be elected as general/archon
- taking part in ostracism to prevent tyranny
- liturgy
- limitations – jobs, location, wealth, confidence, family.

Analysis

Up to a maximum of 8 marks in total.

Award up to **2 marks** for:

- basic explanations of cause and effect.

Award up to **6 marks** for:

- showing contrasts/comparison
- showing different interpretations.

Possible analytical approaches:

The democratic government of Athens allowed male citizens to be responsible members of society by giving them the opportunity to participate directly in the government of their city. From the age of 18 all males had the right to participate in the assembly with the right to both speak and vote. This means that any male could, in theory, voice his opinions on the issues that mattered to him. However, some citizens may have felt that this opportunity did not exist in practice because the assembly tended to be highly influenced by aristocratic speakers perhaps with their own agendas. Whether or not this is true it cannot be disputed that the Athenian citizen did have the right to make himself heard if he so wished. This is in direct opposition to the position women and slaves found themselves in, where they were not afforded the luxury of having a say in politics and so could never be deemed a 'responsible citizen' in a political setting.

The richest citizens of Athens could of course participate in the assembly, boule, and jury as other less well-off citizens could but there was a further way they could be considered a responsible citizen. These men could, and in fact were expected to, perform liturgies for the good of the community. A liturgy involved providing the funds to complete some particular endeavour such as: training a chorus for a drama festival, training athletes for a major competition or a naval liturgy. A naval liturgy was the most expensive liturgy a citizen could be involved in as it consisted of providing a trireme with a helmsman and crew to maintain the ship for an entire season. The value to society of this particular liturgy was immense as it provided protection to the city of Athens and allowed the state to go to war when necessary. Once Athens was at war with Sparta such liturgies were vital in continuing the battle and those paying for the ships would have been highly thought of by society for their contribution at such a vital time. Some might argue that there is no greater responsibility a citizen could bear than to provide the means for a state to protect itself.

Any other valid reason that meets the criteria described in the general marking principles for this kind of question.

Candidate assessment will be based on the breadth, depth, clarity, and cohesion of their answer as well as the knowledge and analysis of the topic.

3.	<p><i>Candidates can be credited in a number of ways up to a maximum of 8 marks.</i></p> <p>Candidates must make evaluative statements relating to different aspects of the source, making clear how each aspect of the source contributes to an evaluation of its usefulness.</p> <p>Up to the total mark allocation for this question of 8 marks:</p> <ul style="list-style-type: none"> • up to a maximum of 2 marks, 1 mark should be given for each evaluative comment which relates to the provenance (origin and purpose) of the source • up to a maximum of 2 marks, 1 mark should be given for each comment which interprets the source • up to a maximum of 4 marks, 1 mark should be given for each comment which develops a point made by the source to explain the context, or which identifies specific significant points of relevant context omitted by the source. <p>Possible evaluative comments may include:</p> <p>Provenance:</p> <ul style="list-style-type: none"> • Nature of text: play: may be prone to exaggeration for dramatic effect, (eg emotive language ‘disgusting’). Authorship: both playwright and character speaking are male. Character clearly hostile to cult and women, as they are outside male control • Time: contemporary/primary: likely to reflect concerns in the fifth century about women involved in cults such as cult of Dionysus • Purpose: to describe what men believed was going on in the cults and to add to the entertainment of the play. <p>Interpretation of source content:</p> <ul style="list-style-type: none"> • ‘women leaving home’: participation in cults often allowed women to leave the home, where they spent most of their lives • ‘in the dark mountains’: participation in the cult was often in remote and rural locations • ‘away from their husbands and fathers’: cults often allowed women to escape male domination of their lives • ‘lose all control of themselves’: cult of Dionysus was particularly associated with ecstatic worship, possibly with the use of alcohol and drugs • ‘secret rites’: participation in cults was often only allowed after initiation into ‘mysteries’ • ‘I’ll quickly end this nastiness’: male suspicion and resentment of what went on. Men sometimes sought to control women’s participation in cults and other religious events.

	<p>Points of specific content the source has omitted:</p> <p>The source has omitted the following points:</p> <ul style="list-style-type: none">• description of other cults attended by Greek women (eg Eleusinian Mysteries)• participation in state festivals such as Panathenaia with weaving and presenting of peplos, and washing cultic statue of Athena• participation in fertility festivals such as Thesmophoria and Haloa• private worship at home such as worship of Hestia, goddess of the hearth• small number of women becoming priestesses (eg Priestess of Athene Nike) and enjoyed attendant dignity• midwives fulfilling religious duties such as offering correct prayers at crucial time in labour• role as prophetess as Pythia• preparation of dead bodies and participation at funerals• possible employment as temple prostitutes at Corinth. <p>Any other valid reason that meets the criteria described in the general marking principles for this kind of question.</p>

4.	(a)	<p><i>Candidates can be credited in a number of ways up to a maximum of 12 marks.</i></p> <p>Knowledge</p> <p>Up to a maximum of 8 marks in total. A candidate who uses <u>no analysis</u> will be awarded a maximum of 5 marks.</p> <p>To gain 8 knowledge marks, candidates must discuss <u>at least three</u> aspects of the different beliefs about the nature of the gods, described accurately and in detail.</p> <p>Award up to 3 marks for the discussion of each ‘unit’ of knowledge.</p> <p>The mark allocated should be based on:</p> <ul style="list-style-type: none"> • depth of knowledge • exemplification • clarity • nuance. <p>Possible points of relevant knowledge:</p> <ul style="list-style-type: none"> • there were many different gods and goddesses each with special powers (polytheism) • gods looked and behaved like humans and were subject to human emotions (anthropomorphism) • the relationship between gods and men was contractual, quid pro quo. • the gods were pleased by human rituals such as prayer and sacrifice. This was a religion of doing (ritualistic) not based on faith. There were no set beliefs • gods were not subject to the same moral code as humans and could be quite immoral if it suited them • gods had a hierarchy – Zeus was the most important along with the Fates, then came the Olympians and then the lesser gods such as Pan, Naiads and Nereids • gods were immortal and had special food and drink and they had ichor not blood in their veins • gods required obedience and respect. They could punish disrespectful humans • gods were strongly linked to mythology and could display different characteristics • there were differing views about the extent to which gods interfered in the lives of men • there were differing views about the existence of the gods.

Analysis

Up to a maximum of 8 marks in total.

Award up to **2 marks** for:

- basic explanations of cause and effect.

Award up to **6 marks** for:

- showing contrasts/comparison
- showing different interpretations.

Possible analytical approaches:

Unlike most modern religions today which teach that there is one god, the Greeks traditionally believed that there were many different gods and goddesses. This is known as polytheism and contrasts with the monotheism of most modern religions. Each of the Greek gods had their own area of influence or special power eg Zeus, the king of the gods controlled the sky and weather, Poseidon controlled the sea, Aphrodite controlled matters of the heart. The powers of the gods all represent some sort of natural power and so the gods represented the powers of nature. The polytheistic nature of the gods helped the Greeks to understand and explain the nature of the world they lived in eg if there was a mighty storm they would say that this was caused by Zeus, the god of weather. They would explain natural phenomena through the gods because in the absence of scientific knowledge they were unable to explain these events in any other way. By the 5th century BC some Greeks were beginning to question this traditional role of the gods and were trying to understand their environment by a more scientific method. This meant that although most would have subscribed to the traditional view, some were beginning to question the polytheistic view of the gods and indeed, a few questioned their very existence.

Any other valid reason that meets the criteria described in the general marking principles for this kind of question.

Candidate assessment will be based on the breadth, depth, clarity, and cohesion of their answer as well as the knowledge and analysis of the topic.

(b) *Candidates can be credited in a number of ways up to a maximum of 12 marks.*

Knowledge

Up to a maximum of 8 marks in total. A candidate who uses no analysis will be awarded a maximum of 5 marks.

To gain **8 knowledge marks**, candidates must discuss at least three aspects of the role of household religion, described accurately and in detail.

Award up to **3 marks** for the discussion of each 'unit' of knowledge.

The mark allocated should be based on:

- depth of knowledge
- exemplification
- clarity
- nuance.

Possible points of relevant knowledge:

- the head of the family, the Kyrios, was responsible for family worship and supervised the worship of household gods
- it was important for these gods to be worshipped regularly to ensure the wellbeing of the family and the protection of their property
- men standing for public office could be asked about their worship of household gods to prove their worthiness for office
- household gods were worshipped daily and on special occasions
- the ceremonies involved prayer and sacrifice to please the gods or thank them for the prosperity and protection they brought
- Zeus was worshipped for different aspects of the household. Zeus Ktesios protected family property and his worship included purification, prayer and sacrifice. Zeus Herkeios protected the boundaries of the home and the courtyard where an altar was set up for offerings and prayers to the god
- Hestia, the goddess of fire, was worshipped at every meal since fire was important to the survival of the family providing warmth and the ability to cook food. She was also honoured at the Amphidromia when a new baby was carried around the fire
- Apollo Patroos was worshipped to show respect to family ancestors
- Hermes was believed to bring good luck to families and so little statues of him called Herms were erected outside family homes. Athenians touched them every time they passed for good luck. Offerings were made at the Herms and to damage them was considered sacrilege
- Hekate, goddess of witchcraft was worshipped to ward off evil, as was Apollo of the streets
- on the third day of the Anthesteria, religious rites were performed to protect homes and families from the spirits of the dead.

Analysis

Up to a maximum of 8 marks in total.

Award up to **2 marks** for:

- basic explanations of cause and effect.

Award up to **6 marks** for:

- showing contrasts/comparison
- showing different interpretations.

Possible analytical approaches:

Within the Greek household, the god Zeus was one of the gods who was worshipped in different capacities. First he was worshipped as Zeus Ktesios because it was believed that in fulfilling this function, Zeus brought protection to family property which was important to family prosperity. Prayers and sacrifices were offered to win the god's protection and the god was represented here by a large jar containing household essentials such as olive oil, water and grains. This ceremony was usually confined to members of the household showing the private nature of this worship.

Zeus was also worshipped in his capacity as Zeus Herkeios, protector of the household boundaries and the courtyard. The reasons for worshipping Zeus in this capacity are similar to those for worshipping Zeus Ktesios namely to win the god's protection and keep the family safe within the home. Ceremonies of sacrifice and prayer were offered followed by a family meal in the god's honour to win his favour. This shows the importance of regularly worshipping these gods: to keep them sweet and the family protected and prosperous.

Any other valid reason that meets the criteria described in the general marking principles for this kind of question.

Candidate assessment will be based on the breadth, depth, clarity, and cohesion of their answer as well as the knowledge and analysis of the topic.

Section 2 – CLASSICAL LITERATURE

<p>5. OR 6.</p>	<p>Analysis of elements of the theme in the text(s) – 3 marks</p> <p>These marks are used to assess the candidate’s skill in identifying how the theme is approached in the text(s) that they have chosen. The mark awarded for this skill is graded as follows:</p> <p>3 marks The candidate has understood to a high standard how the theme is presented in the text(s). They have shown how it is presented in a range of ways by referring to the characters, plot and action in detail. They have made these judgements using clear, precise and nuanced language. They have identified links between the aspects, and/or shown how the aspects contrast within or amongst the text(s). They have identified how these themes might be interpreted in different ways, or they have assessed the relative importance of this aspect within the text(s), providing justification for that view.</p> <p>2 marks The candidate has understood to a good standard how the theme is presented in the text(s). They have shown how it is presented in a range of ways by referring to the characters, plot and action in detail. They have identified links between the aspects, and/or shown how the aspects contrast within or amongst the text(s).</p> <p>1 mark The candidate has understood to a limited extent how the theme is presented in the text(s). They have shown how it is presented by referring to the characters, plot and action, but it is limited and lacks detail. They have identified links between the aspects.</p> <p>0 marks The candidate has failed to understand how the aspect features in the text(s) in any meaningful way.</p> <p>eg – the marker makes the following overall assessments. The candidate has explored the theme of heroism in Oedipus the king. They have identified the act of heroism and the respect, rewards and status this has given Oedipus who has accepted this. His success has resulted in a false sense of security as Oedipus behaves as if he has all the solutions and is above reproach. (2 marks) He is too proud to consider the words of Teiresias. He insults the priest and Creon with an accusation of treason. His pride is compounded by his wife who encourages him to dismiss oracles and prophets. Nonetheless Oedipus heroically pursues the truth. He uncovers his guilt but he and Jocasta are punished for their hubris. (2 marks)</p> <p>The candidate has explored the relationship between the male and female characters in the play Medea. They have shown how the male characters did expect women to comply with their wishes. Creon expects Medea to leave when he banishes her and Jason expects her to accept his new marriage and understand how this will benefit her. (2 marks) Despite her pretence Medea will not do as she is told and wreaks revenge on Jason for this betrayal. This sets her apart from the chorus of Greek women who consider that women should quietly accept divorce. This highlights the cultural difference between Medea and the chorus. (2 marks)</p>

Analysis of the theme in the wider classical world and in the modern world – 6 marks.

A maximum of 4 marks for classical world or modern world.

Classical world

The candidate should show how the aspect in the text is understood in a wider context in the classical world. Award **1 mark** for a description of this, and another mark for relating it to the text.

eg – a summary of the candidate’s discussion is:

A discussion of heroism in the ancient world beginning with Homer, **(1 mark)** but how the Homeric concept of a hero is changed by Sophocles from a physical hero to an intellectual hero – Oedipus the solver of riddles. **(1 mark)**

A discussion of the role of women in another classical text **(1 mark)** linked to the role of women in Medea. **(1 mark)**

This can be done twice for a maximum of **4 marks** within the parameter of **6 marks** in total for this skill.

Modern world

The candidate should show how the aspect has been explored in the ‘modern’ (post-classical world) by writers, film-makers, television producers, scientists etc.

Up to **2 marks** for each well discussed modern comparison:

eg – a summary of the candidate’s discussion is:

A discussion of heroes fallen from grace as reflected in modern media with detailed comparison to the play of choice eg Oedipus, Antigone etc.

A discussion of the changing role of women in post classical text with detailed comparison to the play of choice eg Medea, Antigone etc.

This can be done twice for a maximum of **4 marks** within the parameter of **6 marks** in total for this skill.

Evaluation – 3 marks

These are key arguments made by the candidate in the course of their essay in relation to the theme of the essay and the text(s) they have chosen.

The mark awarded for this skill is graded as follows:

3 marks

The candidate has sustained their arguments and judgements to a high standard throughout their essay, by referring to the characters, plot and action in detail. They have made these arguments and judgements using clear, precise and nuanced language.

2 marks

The candidate has sustained their arguments and judgements to a good standard throughout their essay, by referring to the characters, plot and action. They have made these arguments and judgements using clear and precise language.

1 mark

The candidate has sustained their arguments and judgements to a limited degree standard in their essay, by referring to the characters, plot and action. Their meaning may be unclear or they have made errors in the supporting evidence.

0 marks

The candidate has failed to make or sustain their arguments with supporting evidence.

eg A candidate makes a statement that in the play Medea, Medea cannot accept Jason's rejection and as a result she has become suicidal and determined to get revenge, showing that this woman's defiance of man's expectation is at the heart of the play. This defiance sets her apart from the other women in the play who try to console her by encouraging her to accept what has happened as it is common showing that they, the Greek women, are compliant with the wishes of men and will do what they are told unlike Medea who is foreign to this culture. This is one way in which Medea is different. She is independent and not subservient to the wishes of men.

If the standard of this judgement and argument is sustained elsewhere, the candidate would gain 3 marks for this skill (marks would also accrue for knowledge in this example).

The mark awarded for knowledge will be graded as follows:

6 marks

Knowledge is detailed and accurate. It is fully relevant to the topic chosen. It is comprehensive. There is detailed exemplification and amplification using, for example, quotations. It is carefully nuanced and its significance to the issue is clear.

5-4 marks

Knowledge is detailed and accurate for the majority of the time. It is relevant to the topic. It is clearly expressed. There will be some exemplification. There may be some instances of unclear expression or the knowledge might not be fully accurate. It will generally be clear how the material used is related to the issue.

3-2 marks

Most knowledge is relevant to the topic, although there may be some parts which are inaccurate. The range of knowledge might be limited and not always clearly expressed. Some of the knowledge might be irrelevant, not illustrated by examples or not linked to the issue. The candidate may have largely adopted a narrative approach to the text (for this last case award **2 marks**).

1 mark

There is some knowledge, but it is limited and/or poorly expressed and rarely exemplified. It is not connected clearly to the issue. The candidate has adopted a narrative approach to the texts.

The knowledge must be linked to the evaluation to be credited.

Conclusion – 2 marks

The candidate is awarded **1 mark** for making an accurate summary of their findings.

A further mark is awarded by some balancing and weighing of the evidence.

Section 3 – LIFE IN THE ROMAN WORLD

Part A – Power and Freedom

7.	<p><i>Candidates can be credited in a number of ways up to a maximum of 8 marks.</i></p> <p>Candidates must make an overall judgement about how fully the source explains the events. 1 mark may be given for each valid point explained from the sources, or each valid point of significant omission provided.</p> <p>No marks are accrued for quoting or paraphrasing the content of the source.</p> <p>The points outlined below must be developed or interpreted.</p> <p>Possible points which may be developed/interpreted in Source A include:</p> <ul style="list-style-type: none">• slaves would run away• owners would offer a reward, which would suggest it was worthwhile to retrieve them• which slaves were more likely to wear these collars. <p>Possible points which may be developed/interpreted in Source B include:</p> <ul style="list-style-type: none">• slaves could band together and rebel against a cruel master• planned escape• steal weapons and fight against the Roman army. <p>Possible points which may be developed/interpreted in Source C include:</p> <ul style="list-style-type: none">• assaulted their owners• murder their master• work slowly• damage property. <p>Possible points of significant omission may include:</p> <ul style="list-style-type: none">• commit suicide (eg choking to death by latrine sponge story)• slaves murdering their own children to ensure they were not put into slavery/destroy their master’s property ie the slave children• slave women using methods to terminate pregnancies so as not to provide more slaves for a master• purposely appearing weak/undesirable when taken to slave market• a slave could poison his master or interfere with his food and drink as a form of protest• harsh treatment such as crucifixion deterred resistance• expectation of freedom deterred resistance. <p>Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.</p>

8. (a) *Candidates can be credited in a number of ways up to a maximum of 12 marks.*

Knowledge

Up to a maximum of 8 marks in total. A candidate who uses no evaluation will be awarded a maximum of 5 marks.

To gain **8 knowledge marks**, candidates must discuss at least three aspects to how Rome was governed, described accurately and in detail in reaching a judgement on this question.

Award up to **3 marks** for the discussion of each 'unit' of knowledge.

The mark allocated should be based on:

- depth of knowledge
- exemplification
- clarity
- nuance.

Possible points of relevant knowledge:

Popular assemblies

- in theory the people meeting in assembly was the supreme power but in practice its power was limited by the fact they could only meet when summoned by a magistrate
- only vote on issues presented by a magistrate
- no right of discussion
- group voting so a small number of people could control the vote
- all meetings took place in Rome and as the empire expanded this meant that those citizens who lived far away could not travel and therefore the assemblies were not representative.

Senate

- in practice real power lay with the Senate
- contained most respected and experienced Romans
- advice almost always accepted and eventually advice almost had the force of law
- they supervised government of provinces
- membership of the Senate was controlled by the censors – Senate was dominated by aristocratic and wealthy families.

Consul

- two consuls who were chief magistrates
- elected annually
- only patricians initially.

Cursus honorum

- offices had to be held in a certain order: quaestorship, aedileship, praetorship, consulship, censorship
- office could be held by anyone of free birth and good character but as their positions were not paid, a career in politics was really only open to the rich.

Tribune of the plebs

- to protect the plebs from oppression
- had to be a plebeian and was elected annually by the council of the plebs.

Dictator

- sometimes exceptional circumstance led to the state being in danger so a dictator could be elected
- unlikely to be anyone other than a prominent politician but could be argued that the people elected this person so they are choosing a representative government.

Triumvirates

- in the late Republic, civil wars break out and rule by the people is even less likely as triumvirates form powerful political alliances who wish to seize power for themselves.

Sulla/Caesar/Augustus – candidates may make specific discussion of these men and their attempts to move to ‘one-man rule’ and discuss how this did not equate to government by the people.

Analysis

Up to a maximum of 8 marks in total.

Award up to **2 marks** for:

- basic explanations of cause and effect.

Award up to **6 marks** for:

- showing contrasts/comparison
- showing different interpretations.

Possible analytical approaches and judgements:

The popular assemblies of the Roman people should have been an arena for the common person to express their views and have their voice heard. It should have been somewhere that they could vote on any issue deemed important enough to discuss and therefore feel that they, the people, were governing Rome. In practice, these assemblies were limited by the fact that they were not able to meet unless summoned by a magistrate thus they could only discuss something when a magistrate deemed it necessary. In addition, there was no right of discussion, the common man could not just propose a topic to discuss, again the magistrate was in charge of what was discussed and even whether what was discussed should be put to a vote. Effectively this took away any power the popular assembly should have had and means that the people did not govern Rome at all; the popular assemblies were merely a facade to make it appear that the common man had a say in politics.

	<p>To protect the plebs from oppression, the office of ‘Tribune of the Plebs’ was created. The idea was that this man was elected annually and had to be a plebian and should have been the most important check on the power of the Roman senate and magistrates. The most important power the tribune of the plebs held was the power to veto the actions of the consuls and other magistrates and therefore protect the interests of the people of Rome. Arguably this power should have given power to the common man and indeed should have made them feel like they had the ability to govern Rome. For a time, this system worked as the job did indeed fall to a plebeian who could protect their interests, however this man was unlikely to be of the lowest class as he would have been unlikely to be educated enough to carry out his duties, it is therefore likely that he would have overlooked the concerns of the most common man. Most importantly though the office effectively became rather a farce with the dawn of the imperial period when the office was granted to the emperor as a matter of course (beginning with Augustus); quite clearly the concerns of the plebeians could not be understood or represented by the most powerful and wealthy man in Rome.</p> <p>Any other valid evaluation that meets the criteria described in the general marking principles for this kind of question.</p> <p>Candidate assessment will be based on the breadth, depth, clarity, and cohesion of their answer as well as the knowledge and analysis of the topic.</p>

(b) *Candidates can be credited in a number of ways up to a maximum of 12 marks.*

Knowledge

Up to a maximum of 8 marks in total. A candidate who uses no evaluation will be awarded a maximum of 5 marks.

To gain **8 knowledge marks**, candidates must discuss at least three uses of propaganda, described accurately and in detail in reaching a judgement on this question.

Award up to **3 marks** for the discussion of each 'unit' of knowledge.

The mark allocated should be based on:

- depth of knowledge
- exemplification
- clarity
- nuance.

Possible points of relevant knowledge:

Consolidation of the Empire

- made the people of Rome feel secure and emphasised the stability of the Roman Empire
- Pax Romana brought a period of peace to Rome and eliminated civil war. This was important for Augustus' image as it proved successful one-man rule was possible. He needed to show the people that they could be very prosperous in peace time and that wealth acquired when fighting wars was not necessarily the wisest choice.

Ara Pacis

- tries to show the people that he and his family are moral exemplars
- reminds the people of the achievements of his dynasty.

Res gestae/Publishing achievements

- makes sure the people remember what he has done and emphasises desirable qualities eg his piety in restoring temples.

Building projects/public works/made donations

- Augustus makes sure he is seen to be making improvements to Rome (eg restoring 82 temples of the gods)
- some of these improvements were even funded from his own pocket making him appear as a man who truly cares about improving the lives of his people
- consolidated his political support by providing patronage and funding building projects.

Statues and monuments

- statues with his head covered to emphasise his piety
- monumental architecture shows his image as the 'transformer' of Rome, the man who has made the city look as it should.

Military achievements and triumphs

- there were still military gains under Augustus and these were suitably celebrated to give the people faith in his abilities.

Providing entertainment

- something all emperors were expected to do to ensure the good will of the people.

Deification/divine ancestry

- especially shown through coinage – to survive in Roman politics Octavian needed to lay claim to Caesar's political inheritance
- changes name on coins to 'Gaius Julius Caesar Octavianus'
- issues coins with 'divi filius' on them stressing his link to Julius Caesar and appearing as his avenger to the people
- later styles himself as the saviour of Rome on coins by emphasising his military successes eg the coin with inscription 'Egypt captured' on one side.

Taking titles but refusing some to appear humble

- accepts the title Augustus which conveniently distances him from some less desirable memories associated with the name Octavian (proscription)
- Augustus held more titles than anyone else previously had but he always made sure to reject some (which would later be bestowed on him anyway) so that the people did not think he was only interested in power and position
- modest house on the Capitoline Hill – makes him more accessible to the people.

Literary propaganda

- Virgil's Aeneid mythologises and glorifies the imperial family
- Horace in the Odes praises Augustus' marriage reforms.

Analysis

Up to a maximum of 8 marks in total.

Award up to **2 marks** for:

- basic explanations of cause and effect.

Award up to **6 marks** for:

- showing contrasts/comparison
- showing different interpretations.

Possible analytical approaches and judgements:

Augustus placed a huge emphasis on restoring and rebuilding buildings during his time in office. One of the reasons he did this was to enable the people to make a positive link between him and his 'father' Julius Caesar; he was completing the buildings his 'father' had started and in doing so, linked himself to the idea of saving the traditional buildings and values of the Republic. In the Res Gestae he stresses the number of temples he rebuilt (82) and in doing so, reminds the Roman people of his piety, which is a virtue the Roman people would be pleased with and would serve to endear him to them. He showed his generosity by carrying out public building works using his own money, such as creating new roads, and in doing so he showed the Roman people that he was a man who cared about Rome and deserved their adoration and allegiance. These methods of propaganda were no doubt vital in ensuring the people put their trust in him and did not feel he was acting as a dictator only out for his own gain.

Augustan coinage is very interesting in that it shows the many stages of Octavian/Augustus' rise to power and tells a story about how he wanted to be viewed by the people of Rome. When it was important to him to link himself to Julius Caesar, his coinage labelled him 'divi filius', reminding the people that he was the son of the recently deified Caesar. Later he stressed his military achievements in Egypt with a coin inscribed with the words 'AEGVPTO CAPTA' and the image of a crocodile showing his victory in capturing Egypt. Whilst these examples are from the period before he held the title of First Citizen, they are evidence of his manipulation of such a basic item as currency to put the image he wanted to portray to the people literally in their hands to see. This method was vital to him in planting the idea in the public's minds that he was a successful, powerful man who deserved to be in the most powerful position in Rome.

Any other valid evaluation that meets the criteria described in the general marking principles for this kind of question.

Candidate assessment will be based on the breadth, depth, clarity, and cohesion of their answer as well as the knowledge and analysis of the topic.

Part B – Religion and Belief

9.	<p><i>Candidates can be credited in a number of ways up to a maximum of 8 marks.</i></p> <p>Candidates must make an overall judgement about how fully the source explains the events. 1 mark may be given for each valid point explained from the sources, or each valid point of significant omission provided.</p> <p>No marks are accrued for quoting or paraphrasing the content of the source.</p> <p>The points outlined below must be developed or interpreted.</p> <p>Possible points which may be interpreted in Source A include:</p> <ul style="list-style-type: none">• the Romans buried their dead• they placed a coin in the mouth of the deceased. <p>Possible points which may be interpreted in Source B include:</p> <ul style="list-style-type: none">• the source is describing Elysium, a beautiful area in the Underworld which is very pleasant like a paradise• souls were happy here since they were able to relax and enjoy themselves• this area was reserved for the souls of those who had lived good lives. <p>Possible points which may be interpreted in Source C include:</p> <ul style="list-style-type: none">• Epicureanism was originally a Greek philosophy but Romans also subscribed to the ideas it presented• Romans adapted philosophical ideas from the Greeks• the soul dies with the body so according to this philosophy there is no life after death. <p>Possible points of significant omission may include:</p> <ul style="list-style-type: none">• the Romans also cremated their dead• the coin was used as an entrance fee into the Underworld• the souls paid the fee to Charon who ferried the souls across the River Styx• the Underworld consisted of several different areas• the souls were judged and sent to an area which reflected their life style• most people were sent to the Asphodel Fields which were uninspiring.• criminals and wicked people were sent to Tartarus where they were punished appropriately for their crimes• Stoicism was a more popular Greek philosophy adapted by the Romans• Stoicism taught self-discipline, perseverance and strongly encouraged the idea of duty which suited Roman culture• Stoicism also taught that suicide was acceptable and death was a blessing as it released the soul from the body• Stoics believed that the soul only survived for a short time after death before it dissolved in divine fire. <p>Any other valid point of explanation that meets the criteria described in the general marking principles for this kind of question.</p>
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10.	(a)	<p><i>Candidates can be credited in a number of ways up to a maximum of 12 marks.</i></p> <p>Knowledge</p> <p>Up to a maximum of 8 marks in total. A candidate who uses <u>no evaluation</u> will be awarded a maximum of 5 marks.</p> <p>To gain 8 knowledge marks, candidates must discuss <u>at least three</u> aspects of the organisation of religion, described accurately and in detail in reaching a judgement on this question.</p> <p>Award up to 3 marks for the discussion of each ‘unit’ of knowledge.</p> <p>The mark allocated should be based on:</p> <ul style="list-style-type: none"> • depth of knowledge • exemplification • clarity • nuance. <p>Possible examples of relevant knowledge:</p> <ul style="list-style-type: none"> • state organisation was an extremely important aspect of Roman religion • Romans believed that their state prospered due to the ‘mos maiorum’, the ancestral custom including the religious observance they paid to their gods • religion and state were intertwined, each relied on the other • the state took over religious observance to guarantee the favour of the gods and simultaneously the prosperity and protection of the state • the state organised religion through various mechanisms • the creation of the college of priests meant that all areas of religion were catered for and ensured through the office of Pontifex Maximus and the different priesthoods • priests were officials of the state like civil servants. The office was an honour carried out in addition to normal work • priests were not specially trained for the job like modern priests or ministers • they were elected to office and priesthoods were often held by prominent politicians who wanted to enhance their public standing and chances of political election • the chief priest was the Pontifex Maximus and he supervised all the priesthoods • there were several priesthoods each with an area of responsibility for state worship • pontiffs advised on action resulting from omens and supervised the religious calendar • Flamens looked after the temples and cult of their specific god eg Flamen Dialis was the priest of Jupiter • Augurs interpreted the omens • Quindecemviri, the fifteen men, conducted sacrifices and consulted the Sibylline Books • the Vestal Virgins looked after the cult of Vesta

- the various priesthoods ensured that all necessary prayers and sacrifices were conducted on behalf of the state to ensure its prosperity
- the state also funded temple buildings and festivals
- temples were homes for the gods, buildings of worship, and they were maintained at state expense as a mark of respect for the gods and to keep them on side
- temples provided an external area for worshippers to congregate and show respect
- festivals were a regular feature throughout the Roman year and provided the Roman communities with a chance to get a break from the work routine and come together in celebration of their gods to please or thank them with prayer and sacrifices organised by the state
- the nature of festivals varied from agricultural festivals which ensured successful farming and food supply such as the Ambarvalia to festivals such as the Lupercalia which ensured fertility
- festivals brought communities together and reinforced the importance of Roman religion and identity
- when Rome became an empire, the emperor took on the role of Pontifex Maximus and supervised religious duties
- the emperor Augustus took this role particularly seriously. Following the devastation of the civil wars of the 1st century BC he, like many, felt that state religion had been neglected and so he made it policy to restore the public rituals of Rome
- Augustus built new temples
- he revived the priestly colleges and festivals and became a member of every college
- he divided the city into 265 areas each with its own shrine
- he built the Ara Pacis as a reminder of the people and religious culture which had made Rome great
- he outlawed certain foreign cults (Isis) but encouraged others, becoming a member of the Eleusinian Mysteries
- he discouraged Emperor Worship but this later became part of the Roman religious system
- one area the state did not involve itself in was religion in the home
- it was the responsibility of the paterfamilias or head of the family to organise the worship of household gods such as Vesta, the Lares and Penates etc.

Analysis

Up to a maximum of 8 marks in total.

Award up to **2 marks** for:

- basic explanations of cause and effect.

Award up to **6 marks** for:

- showing contrasts/comparison
- showing different interpretations.

Possible analytical approaches and judgements:

State organisation was crucial to religious practice in Rome. The Romans believed that the state could only prosper if the gods were on their side so the state took over the organisation of worshipping the gods to win the gods' favour and ensure their own success. The state could not leave the worship of the gods to individuals in case some neglected their religious duties resulting in disaster for all. The state accepted responsibility for the organisation of religion as the two, state and religion, went hand in hand and to the Roman mind, they could not be separated.

One way in which the state organised Roman religion was through the creation of the college of priests which was supervised by a high priest known as the Pontifex Maximus. He had several priesthoods under his control each with responsibility for a particular aspect of religious practice. The Pontiffs set the annual calendar of religious events which were publicised for all to see, ensuring the attendance of the people at these events. They also advised the senate on what actions should be taken as a result of omens which were interpreted by a different priesthood called Augurs. This ensured that the senate did not take any action advised by unscrupulous individuals who may have tried to manipulate the senate through false interpretations. The Flamens were priests who looked after the temples and cults of the individual gods of the Roman Pantheon such as the Flamen Dialis who supervised the worship of Jupiter, king of the gods. The Vestal Virgins ensured the worship of the goddess Vesta ensuring that the flame within her temple, which represented the life of Rome, never went out. The Quindecemviri or Fifteen Men were responsible for consulting the Sibylline Books in times of crisis. Roman priests were not trained specialists in religion. It was simply their job to ensure that all rituals were performed on behalf of the state. Priests were like civil servants. They were elected to office and often pursued this interest to enhance their public image as they pursued a political career. It was therefore in their personal interest to ensure that their duties were carried out successfully. With the appointment of so many priests with specific areas of religion to look after, the state ensured that peace was kept with the gods and that all rituals required such as prayer and sacrifice were carried out on the state's behalf to win the gods' favour and protection and ensure the prosperity of the state. This shows that state organisation was a crucial aspect of Roman religion.

Any other valid evaluation that meets the criteria described in the general marking principles for this kind of question.

Candidate assessment will be based on the breadth, depth, clarity, and cohesion of their answer as well as the knowledge and analysis of the topic.

(b) *Candidates can be credited in a number of ways up to a maximum of 12 marks.*

Knowledge

Up to a maximum of 8 marks in total. A candidate who uses no evaluation will be awarded a maximum of 5 marks.

To gain **8 knowledge marks**, candidates must discuss at least three aspects of the organisation of religion, described accurately and in detail in reaching a judgement on this question.

Award up to **3 marks** for the discussion of each 'unit' of knowledge.

The mark allocated should be based on:

- depth of knowledge
- exemplification
- clarity
- nuance.

Possible examples of relevant knowledge:

- state religion was a public display of belief in Roman gods and could be impersonal whereas cult worship was private and provided a more personal involvement
- cults arrived in Rome as the population increased and became more cosmopolitan, foreign residents brought their religious practices with them
- Romans tolerated foreign cults provided they did not vie with state religion
- cults were more concerned with personal salvation which state religion did not offer
- Mithras was the Persian god of light and his worship was tolerated throughout the empire
- this cult was probably introduced by the army and this was a 'men only' cult, most popular with soldiers therefore good for army morale
- cult gatherings were held in special buildings called Mithraea. These were underground caves with domed roofs decorated with stars and the moon
- followers had to be initiated into the cult and they followed a series of grades – raven, bride soldier, lion, Persian, sun-runner and father – depicted in ladder form on the mosaic floor of the Mithraeum
- Mithraea could accommodate 20 worshippers so they posed no threat by number. Some of their practices such as blindfolding, nakedness, kneeling and impersonating may have seemed strange to Romans but they were restricted to small numbers of initiates and were kept secret so again posed no threat
- there is evidence of this religion all over the empire. Mithraea have been excavated in Rome, London and even on the outpost of Hadrian's Wall suggesting that it was tolerated and popular
- there is no evidence that the Roman government restricted the worship of Mithras

- Cybele Magna Mater, the Great Mother, was imported into Rome from the east by order of the Roman senate
- the Senate sent officials to bring Cybele to Rome following instruction from the Sibylline Books which suggested Rome would defeat Carthage if the goddess was imported. Cybele was therefore welcomed into Rome. The Romans imported Cybele without realising that her cult involved processions of emotional frenzy and raucous music, not appealing to the serious character of the Romans
- the eunuch priests of Cybele self-harmed, again not appealing to Romans
- on learning the nature of the cult the Romans did place restrictions on this. They banned any Romans from becoming Galli and placed the cult under the supervision of the priests in charge of the Sibylline Books the Quindecemviri
- the Romans did not ban this cult and Cybele continued to be worshipped throughout the Roman era
- Isis was an Egyptian goddess who represented fertility, mourning, sailing and compassion
- her worship was brought to Rome by trading merchants and rapidly became popular, especially with the lower classes because of the emphasis on compassion for suffering
- her 'myth' appealed because of its promise of immortality, resurrection and salvation
- temples for Isis were erected in Rome
- the emperor Augustus tried to restrict the worship of Isis in the 30s BC because Queen Cleopatra of Egypt was considered an enemy of the Romans. Temples were closed
- the worship of Isis was not crushed due to the devotion of her followers and it flourished during 1st century AD
- Christianity was considered unacceptable to the Romans almost from its arrival in Rome
- Christianity was an exclusive religion, only for those who believed in the teachings of Christ to the exclusion of any other religion or faith
- Christians refused to worship Roman gods which was unacceptable to Romans
- Christians met in private arousing suspicion that they were subversive, plotting against the Roman state
- Christians were blamed for the great fire of Rome in AD 64
- rumours quickly spread about their practice. Confusing the ceremony of communion, the Romans believed that they actually ate bodies and drank blood and were therefore cannibals which was not acceptable in Rome
- since they referred to each other as brother and sister they were believed to be incestuous and therefore breaking the law
- the Romans could not be seen to tolerate such behaviour and so Christianity was outlawed and many Christians were punished and put to death for their faith as a result.

Analysis

Up to a maximum of 8 marks in total.

Award up to **2 marks** for:

- basic explanations of cause and effect.

Award up to **6 marks** for:

- showing contrasts/comparison
- showing different interpretations.

Possible analytical approaches and judgements:

As the city of Rome became increasingly successful and powerful, many foreign people were attracted to the city to benefit from her success and so Rome became a cosmopolitan city. Foreign people brought foreign ideas to the city and this included ideas about religion and worship. The Romans were happy to allow foreigners to indulge their own practices provided they did not conflict, interfere or undermine in any way Roman religion and law. One foreign cult which attracted many followers was that of the Greek god Dionysos, known to the Romans as Bacchus, god of wine, merrymaking and drama. By the start of 1st century BC, the cult of Bacchus had become very popular attracting many followers who gathered together to celebrate the rituals associated with this god. These rituals involved drinking wine to reach a state of ecstasy whereby the worshippers could commune with the god. The cult soon gained a reputation for drunkenness, orgies, corruption and even murder with stories such as that of Pentheus, whose mother beheaded him in a drunken frenzy, circulating and creating a climate of fear. Such behaviour was an affront to the serious character of the Romans. In 186 BC the Senate placed restrictions on this cult. Gatherings of more than five people were banned and permission had to be gained from the authorities for a meeting to take place. Despite these restrictions, the Romans did not ban the worship of Bacchus and individuals could and did continue to worship Bacchus. This shows that the Romans did tolerate the worship of this god, provided that it posed no danger to the Roman people or state.

Any other valid evaluation that meets the criteria described in the general marking principles for this kind of question.

Candidate assessment will be based on the breadth, depth, clarity, and cohesion of their answer as well as the knowledge and analysis of the topic.

[END OF MARKING INSTRUCTIONS]