

Candidate 1 evidence

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5.	<p>Source D and Greek views agree to quite a big extent on omens and predicting the future, however, there are a few differences as to the amount of people who believed in them.</p> <p>The source mentions the breaking of mirrors or finding four leaf clovers as signs of omens for bad and good. This is similar to Greek views as small things such as sneezes were also believed to be omens. They are ^{different, however} also similar in modern days, that they can be seen by an individual, ^{whilst} whilst fortunes were often used interpreted by priests, in classical Greece, as they were the ones most educated on it.</p> <p>The source also mentions reading horoscopes as a way to tell the future. This is similar to Greek views as many looked to the sky to tell their future.</p>

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	<p>The source also mentions in modern days, some visit people who can tell their future by various methods. This is similar to Greek views as there were priests called Mantes who the travelled the land to deliver the prophecies. They served everyone, including royalty and poor farmers.</p>
	<p>The source mentions that nowadays many people dismiss it and laugh at those who believe in omens and prophecies. This differs greatly from the classical view as they were taken very seriously by all, as they could be a sign from the gods showing displeasure.</p>
	<p>* and has they could be interpreted who could interpret them.</p>

10a) The festivals of Lupercalia and Saturnalia were very important to Romans as the celebrations were tied to their roots, and was a time for relaxation.

The Lupercalia took place in February, the month of purity. The festival began with the priests, the Luperci, meeting in the Lupercal cave to sacrifice a goat. The blood was applied to their foreheads with wool dipped in milk before they prepared for the day.

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	<p>The Luperci would run through a set course of Rome naked with goatskin thongs, whipping people, especially young women. A dog was also sacrificed.</p>
	<p>It was believed the festival promoted purity and fertility of the land and people, as it may be referring to Rome's pastoral roots. Another interpretation is that it celebrates Romulus and Remus, who were raised by wolves, hence the sacrifice of the dog, the wolf's enemy. However, it is widely accepted as being important to Romans not only to promote fertility and purity, but as a time of enjoyment and celebration; ^{However,} the young aristocratic men were the Luperci, ^{and although} it was seen as more promoting of fertility of women, especially in the case of Augustus, he believed the original meaning of it was lost and instead it had become too exotic.</p>

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	<p>The Saturnalia took place at the Winter Solstice (21st-23rd December) and marked the end of Winter work in the fields. There was a large party held in Saturn's honour, as he was associated with the harvest - There was also a public sacrifice and following banquet for the people to enjoy. Furthermore, slaves were given the day off and served a meal from their masters.</p>	
	<p>The importance of this festival to the Romans was more for relaxation rather than honouring the god, as there was less celebration surrounding him and more on the gift exchanges and feasting. They were even described as the "dies nefasti" by Ovid, showing more appreciation for the celebrations than the god itself. However, fear of divine reprisal still existed, so the god would still be properly honoured to ensure another good</p>	

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	harvest the year after.	