

Candidate 2 evidence

ENTER NUMBER OF QUESTION	SECTION 1 PART B - RELIGION AND BELIEF	DO NOT WRITE IN THIS MARGIN
4.	<p>Source A is an extract from a comedy. This makes the source less useful as comedies in ancient Greek times were renowned for sarcastically mocking politics and religion^{for comical purposes}; therefore this means the information is less likely to be completely accurate.</p>	
	<p>The source was written by a Greek playwright. This makes the source useful as although they were writing/embellishing for theater, they lived amongst these cults and rites and therefore had good knowledge of what happened in them, making the information more trustworthy.</p>	
	<p>Source A was written in the 4th Century BC. This makes it a contemporary source and therefore useful as it was written at the time of the event so we can trust the information to be true.</p>	
	<p>Source A states "we took our poor blind</p>	

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	<p>patient down to the sea to wash him." and this is useful as it is true; initiates had to purify themselves with a wash ^{/water} before entering the place of healing (Epidaurus).</p>
	<p>Source A also states "Suddenly Asclepius appeared and went round everyone examining their illnesses." This makes the source even more useful as it is also accurate - Asclepius did indeed make appearances in the initiates' dreams and tell them remedies to their ails.</p>
	<p>However, Source A is less useful as it omits key events happenings in the cult, for instance that once the initiates had spent the night and had a dream, they would either administer their treatment themselves or it would be carried out by priests who resided there.</p>
	<p>The source also fails to mention that there was an underground labyrinth at Epidaurus which contained snakes</p>

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5.	<p>Source B states, the families "families usually hire professional undertakers to take care of the funeral arrangements." This is different to death customs in classical Greece as the it would be the family's job - and only theirs - to honour and bury the dead and ensure they go to the underworld.</p>
	<p>The source states "what clothes they should be dressed in" and this is similar to classical Greek customs as the dead, after being washed and perfumed, would be wrapped ^{specifically} in a white shroud.</p>
	<p>Source B then states "or if anything should be placed with their bodies" - this is very similar to classical Greece as before they were buried or cremated the it was imperative that two coins or obols, be placed on their eyes or mouth as this was essential to pay Charon the Ferryman and ensure their</p>

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	passage over the river Styx to the underworld	
	<p>Source B states "traditions observed in a home where there was a dead body". This is similar to the classical Greeks as when someone died there would be the Prothesis which was the laying out of the body, and this usually lasted two days. There A bowl of water was placed outside of the home for visitors coming to pay their respects to be able to wash themselves before and after entering the home as coming in contact with a dead body made you 'polluted'. Women of the house would also commence their 'lament' where they would cut their hair, wear black shabby clothes, and wail while beating their chests and flailing their arms as a sign of grief.</p>	
	The source states "respect must be paid to the dead long after burial." This is similar to the Greeks as the mourning	

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<p>period after a death lasted 30 days and family members had to visit the dead on the 3rd, 9th, and 30th day and pay their respects.</p>	
<p>The source states "families visit cemeteries where loved ones are buried and maintain the grave" and this is relatively similar to classical Greek customs as during one festival, the Genesia, the family would visit the ^{stones} stele of their dead and decorate them with ribbons.</p>	
<p>Source B states "They leave gifts and share food with the dead". This is similar to the Greek's festival of Anthesteria, where they would open the wine from the previous year and pour libations of wine to their ancestors. However this is also different to the customs of Greeks in classical times as during the Anthesteria food was left for the dead but not eaten, because this symbolised them returning to the underworld.</p>	

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Overall, Source B is very similar to the customs and ideas about death in Classical Greece in that the dead are respected ^{during burial and} well after death, and ^{around death} that traditions ^{as well as} regarded the family ~~and~~ the home.

Source B did however disagree with some aspects of burial where family members would proceed with it rather than unknown strangers.

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6. b)	<u>WOMEN'S ROLE IN SOCIETY</u>
<p>In Ancient Greece, women were very restricted in their impact, especially in religion. One rare occasion where they could contribute was if they became a Hieria (priestess). This would essentially be someone who conducted sacrifices, looked after administrative duties, etc. and would also have some sort of status in Greek society. However, if a woman was not a Hieria, the contribution rate was close to zero. Women were usually prohibited from many religious events, such as the Panathenaia, in which they weren't allowed to participate in the sporting events. They did contribute by weaving the peplos, dress for the statue of Athena adorned on the day of the festival, but that^{it} was only a great honour if you were chosen and this was only a select few.</p>	
<p><u>SKIRA</u> The Skiraphoria is one of the rare festivals</p>	

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	<p>that gave power to women. The festival was celebrated in Athens began with offerings of piglets being thrown into the megara (pit) of Demeter. Then the priestess of Athena, the priest of Helios and the priest of Poseidon would walk from Athens to Skiron under the cover of a white umbrella. Women would also eat garlic as symbolism for being able to refuse sex with men for a day, and this gave them some power among religion. The festival was in honour of Demeter and used as a way to ensure healthy and fertile crops, which the women were responsible for.</p>
	<p><u>THESMOPHORIA</u> Finally, the Thesmophoria is another festival ^{honouring Demeter} which was for married women only and allowed them to contribute to religion. On this festival women would sit in ashes and wail to emulate the grief of Demeter at the loss of her</p>

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9.	<p>Source A depicts a man dressed in non-Roman clothing. This represents Mithras, who was represented^{shown} as a Persian-dressed god, because the ^{/origins} worship of this cult date back very far and was^{was} thought to have originated in Persia before being brought back by soldiers.</p>	
	<p>Source A also shows Mithras slaying an animal. This is the mighty bull which Mithras is known for^{known for} having slayed single-handedly, and that this display of force is why this cult was favoured and adopted by Roman soldiers.</p>	
	<p>Source B states "some words were cut short, some were like Egyptian hieroglyphs" and this speaks of the ^{traditions of the} cult of Isis which did indeed include readings from Egyptian writings as Isis is is an Egyptian goddess.</p>	
	<p>Source C states "most of them offered the worshipper some form of emotional</p>	

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Involvement which was lacking in the religion of the Roman state." and this is very true of the cult of Bacchus; which was favoured among 'little^s people': slaves, outsiders, and women; because it was focused on ecstasy and the complete freedom of the body and speech; the point was to attain a trance-like state, and this was not offered in Roman State religion.

However, sources A, B, and C omit several things about mystery religions.

Firstly, ^{the} sources omit that the cult of Isis was a cult of family and healing, as Isis was the Egyptian goddess of healing after the myths where she brought her husband Osiris back from the dead.

Sources A, B, and C also fail to mention that the cult of Bacchus

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was extremely disliked by the ^{elite} Romans because of the power it gave women which threatened them, as only boys younger than 18 were admitted into the cult they believed they were being corrupted.

The sources also fail to mention the restrictions placed on the cult of Bacchus, such as that no ~~Bacchic~~ ^{of more than five people} events were allowed to take place, and shrines and statues of Bacchus were forbidden.

Finally, another omission is the cult of Cybele and the restrictions placed on this as the priests were eunuchs - men who castrated themselves - and the Romans forbade this as they saw it as self-mutilation and suggested promiscuousness, which was also frowned upon.

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10.a)	<u>JUDAISM</u>
<p>The in the beginning, ^{the} Romans got along well with the Jews. They saw their religion as exotic, with their practices like circumcision, Sabbath day, and eating Kosher meat. They kept to themselves and took part in state religion, as well as paying their taxes, therefore the Romans tolerated them. However over time they began to criticize their religion: Circumcision became a 'disgusting act of self-mutilation', the Sabbath day of rest earned them the reputation of being 'lazy', their distance from the Roman religion was considered 'rude' and so were their dietary requirements, meaning they became less tolerated.</p>	
<u>CHRISTIANITY</u>	
<p>The Romans did not really tolerate the Christians. They considered them as criminals, which led to the Christians developing secret ways of communication</p>	

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	<p>such as the Ichthus, which if completed correctly showed you were in presence of Christians. The Romans disliked their 'cannibalism', which stemmed from the Christians symbolically eating the body and drinking the blood of Christ. They also had a problem with their god, Jesus, who they saw as ^{who died on a cross} nothing more than a Jewish rebel; therefore thought the Christians repulsive for worshipping someone who was weak and just a martyr. The Romans devised punishments for the Romans which included crucifixion, as well as the carrying of the cross which weighed around 100 pounds, during which the criminal would be whipped with a flagrum: a stick with leather strips to which were attached bits of glass and anything that would cause the person pain. This often resulted in severe injuries and internal and external bleeding, showing how the Romans</p>

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	didn't tolerate Christians.
	<u>DRUIDISM</u>
	Finally, the Druids The Romans tolerated this religion the least. One of the main reasons for this was because Druids were ^{not only} the teachers ^{and} healers of Celtic tribes but also the keepers of oral history - essentially the walking history book of the Celts. This meant that if the Romans decimated them from a village, it would make the whole tribe a lot easier to eliminate. Their connections with the Earth and trees (meetings in valleys such as Luda's Church) were considered rebel meetings where plans would be hatched against the Roman Empire. They were also accused of 'fierce cannibalism' and human sacrifice (Lindow man). Many accusations came from Julius Caesar however, so it's clearly biased as he vilified those who stood in his way.