

Candidate 3 evidence

4	<p>Source A is useful to a certain extent as it states "We took our poor blind patient down to the sea to wash him." This is useful as it tells us that he was bathed before going into the temple. Which is useful because I know it to be true that one needed to be washed and cleansed before entering the temple and being healed.</p> <p>Source A is useful as it states "Made offerings of cake on the temple altars." This is useful because it tells us that offerings had to be made to the god in order to receive treatment. This is useful because I know it to be true that with the contractual relationship between Greeks and their gods the gods required some form of offering as payment and incentive.</p> <p>However the source is less useful as it fails to mention that in the cult of Asclepius votive offerings which pointed out your injury needed to be made to the god so he would know what to fix. This was usually a little clay figure which in this case would depict eyes.</p> <p>However the source is less useful as it fails to mention that not only were there apparitions of Asclepius but his symbolic snakes would be released slithering about the room.</p> <p>However the source is less useful as it fails to mention the remedies which were provided, such as special cocktails of herbs as medicine or even dog licks.</p> <p>However the source is less useful as it fails to mention that occasionally people were miraculously cured but those who weren't would just have to return and go through the process again.</p> <p>The source was written by the Greek playwright Aristophanes this is useful as he was a Greek and possibly could have visited the cult of Asclepius however it is rendered less useful by the fact that he was a playwright and source A comes from a comedy which could easily mean that his depictions are inaccurate.</p> <p>The source was created in the early fourth century BC this is useful as it is a similar time period as the fifth century BC however the fact that it was created later on may render it less useful as things may have changed.</p> <p>Overall the source is useful to a certain extent as it provides a good idea of the cult of Asclepius despite omitting some elements of the process.</p>	
5	<p>Source B states "In Britain today, families usually hire professional undertakers to take care of the funeral arrangements." This is dissimilar to classical Greece as in classical Greece the responsibility of caring for a body and funeral was left to the family. Women would wash and prepare the body, the eldest woman being responsible for burial while a man was responsible for giving them their fare for Charon.</p> <p>Source B states "If anything should be placed with their bodies." This is similar to classical Greece as in classical Greece one was required to place a coin either over the eyes or in the mouth of the deceased so that they could pay Charon the Ferryman to take them across the river Styx, if you were not buried with your fare you would not be able to cross over the Styx and you would be trapped.</p>	

Source B states "Such as stopping clocks or drawing curtains." This is similar to the classical Greeks as they also observed traditions and customs around the house when someone had died such as marking it on the door and leaving a bowl of water out to cleanse people of the bad energy of death.

Source B states "Respect should be shown to the bodies of the dead." This is similar to the classical Greeks who would bathe the bodies of the dead and prepare them with the utmost care for the afterlife with oils and flowers.

Source B states "In Mexico there is the Day of the Dead festival," This is similar to the classical Greeks who also had festivals of death usually devoted to one of the gods.

Source B states "when families' visit cemeteries where loved ones are buried and maintain the grave" This is similar to classical Greece where women were responsible for the upkeep of the grave to make sure it was pleasing to the underworld gods and that the final rights were given to the dead.

Source B states "They leave gifts and share food with the dead." This is similar to the Greeks who would return to the grave after the dead had been buried semi regularly after the death so that they could pour out libations of honey, olive oil and milk.

Source B states "Behind this lies the fear that the dead may return to seek help or even trouble the living" This is dissimilar to the Greeks who did these things as final rites for safe comfortable passage into the afterlife to appease the underworld gods.

Overall in conclusion the customs and ideas of the Greeks are similar to modern ones to a certain extent. The Greeks had similar traditions to the Mexicans but did not do them for the same purpose. The classical Greeks agreed on the traditions of making it clear within the home that a death had occurred and with the maintenance of the corpse but disagreed on how to go about it.

6a Seeing as the Greek gods were very vain and egocentric it was relatively simple to find ways in which to appease them. The Greek gods were anthropomorphic meaning that they feel and behave as humans do because of this the Greeks understood how to go about their worship in order to please their gods and attempt to win their favour. Some of the ways that they went about pleasing their gods was through, offerings, praying, honouring them in their temples, having festivals in their honour, making sacrifices in their name, and joining cults that honed in on one specific god.

Sacrifices - A very common way for the classical Greeks to honour their gods was through sacrifices. There was a relatively wide range of things to be sacrificed and rituals to go alongside each other. For example if you were making a sacrifice to an underworld god let's say your cow would need to be female or castrated. Sacrifices were seen as a way of humbling yourself before your gods and giving things up for them. People would be taught to read the innards of the sacrificed animal to decipher whether or not the offering was accepted by the gods if it was not another sacrifice would need to be made until the gods were happy.

Festivals - the Greeks would attempt to honour the gods and gain their favour by having great festivals in their honour. Notable Greek festivals honouring the gods include the Panathenia honouring Athena the goddess of war and wisdom, and City Dionysia honouring Dionysus god of wine. The panathenia was a celebration of Athena's birthday held annually in Athens in an attempt to gain the favour of their city's patron goddess. A peplos would be made to drape over a statue of Athena and there would be celebrations and processions to the Acropolis in her honour. Whereas the city Dionysia was a celebration of the arts which also included processions but the main event was the competitions of plays where playwrights would have the opportunity to show off their new works and compete for victory all to try and gain Dionysus' favour.

Offerings - As well as making an offering to the gods through a sacrifice you could also present them with another type of offering. There were multiple kinds of offerings you could make in classical Greece such as Votive offerings, libations, and blood sacrifices etcetera. Votive offerings were physical objects offered up to the gods it could be a sculpture of some kind or a precious item. Libations were liquid offering often made to underworld gods as they would be poured into soil to get closer to the underworld. You could make an offering to Hades of Olive oil, milk, honey or wine by pouring it into the soil. Greeks would also typically burn some of their meal in offering to Olympus. All of this as a way to almost attempt to buy favour from the gods by buttering them up with material things.

Prayer - like almost all religious groups the Greeks had to pray to their gods. However unlike many modern religions they did not have set prayers or a holy book. But we do know that they would structure their prayers by attempting to honour the god they were praying to by using their full title and naming other things they had done for the god in the past. For the Olympic gods they would pray with their arms and palms facing upward towards the gods whereas for chthonic underworld gods they would pray with their arms pointing downward to be closer to them.

Temples - The classical Greeks would build large temples containing statues of gods in an attempt to win their favour. Temples would be shrines to the gods and they would be so special that only specific people were supposed to go inside and take care of them. The temples would often be placed on top of hills and mountains to get them closer to the gods, they would contain the towns treasury and tell a gods story.

Cults - when some Greeks decided that state religion was too broad they would often go join a cult that would honour one god or goddess specifically. Such as the cult of Dionysus which encouraged revelry and debauchery or the cult of Eleusis which worshipped the goddess Demeter. These cults would try their luck at gaining the favour of an individual god believing that it would bring them closer to them and make them more likely to gain favour due to their singular devotion. The cult of Eleusis believed that they had tried to help Demeter find her daughter Persephone after she had been taken by Hades for his wife. Demeter rewarded them with corn. So they continued to worship her and have festivals in her honour.

In conclusion the classical Greeks were constantly trying to gain the favour of their gods as they believed that it would bring them better lives. They would try time and again to improve their lives through their devotion to these deities

	<p>whether this actually had results or not is highly up to debate. If you were to ask the people of Eleusis they would be likely to say that Demeter enriches their lives but did she actually or were they simply caught up in tradition and religion.</p>	
7	<p>Source B states "This election position (aedile) might be a step in the move towards higher political office." This is useful as it indicates that roman men in government were always thinking about the opportunity to advance their careers. This explains to us that roman men were often using their positions as stepping stones and did not care much for the actual work they were doing but rather the advancement it could bring forth for them.</p> <p>Source B states "They (censors) shall regulate the morals of the people." This tells us that the government of the roman republic found it to be imperative that the roman people be checked regularly to ensure they were aligning with the ideologies and principles of the government and keeping themselves to that high of a moral standard so that romans could hold an air of superiority over everyone else.</p> <p>"There shall be two censors serving (19 in Poland) and they shall hold office for a longer period than other elected officials of the roman government." This tells us that the censors held the most power over the others in the roman government. There were less censors than any other position as they were the most important the second censor was only there to ensure the first remained in check and vice versa so that any ideas of dictatorship or in theory tyranny could be vetoed. Censors stayed in office longer because they had to hold their important positions and actually try to get something done during their time in office.</p> <p>Source C states "There were so many groups of people who lived in the city of Rome who were denied the opportunity to vote in elections." This tells us that the roman republic did not practice a true democracy and the men on top ensured that they would remain the men and top and wouldn't allow anything to interfere with that.</p> <p>The sources omit the importance of being from a prevalent patrician gens. Status, family and traditional were all highly valued within the roman republic and a big part of this came from who your family was gens such as the Claudi were significantly more likely to be in government than someone who was plebeian. Much like in our society who your family are and were was very important to how well you would do in the world.</p> <p>The sources omit within the senate the most senior elder members would speak first and they would go around in order of seniority and the meeting would often be adjourned before the younger members were permitted to speak.</p> <p>The sources omit that voting was done through ones clan as there were more tribal elections and then there were the higher up elections for becoming an aedile, quaestor, censor this was done in the centuriate assemblies.</p> <p>The sources omit that the reason the democratic structure didn't work was being people would have to come from all across Italy to vote in Rome and the journey was not feasible for most.</p> <p>The sources inform us about the government in the roman republic to a certain extent.</p>	

8a	<p>Politicians have often times been known to be rather selfish individuals who go about their careers for their own profit and not the benefit of their constituents. This was no different in classical roman provinces. Provinces all had a governor to take care of them however the position of governor was typically applying to a man who wanted to advance his career and his treasury damning everyone else</p> <p>Roman governors would take the position when the opportunity presented itself as a way to make money after they spent a lot of their own money in a previous political office. They would profit greatly from the provinces as there was no regulation on tax. Rome would demand a certain amount of money and tax from each province however the amount that Rome required was not the cap or the regulated amount of tax. Governors were able to raise tax as much as they wanted and pocket all that wasn't required by Rome. Because of this being a governor was a very lucrative position but ultimately deeply unfair for the people in the provinces.</p> <p>Governors wouldn't stop at simply taking money from those under them but also land. A governor was entitled to all the land in his province and could sequester it. This left the people in the provinces dreadfully poor and struggling to survive. With nothing to do to make back money and more and more taxes draining them.</p>	
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