



Oxford Cambridge and RSA

Friday 24 May 2019 – Afternoon

GCSE (9–1) Classical Civilisation

J199/11 Myth and religion

Insert

Time allowed: 1 hour 30 minutes



INFORMATION FOR CANDIDATES

- The questions tell you which source you need to use.
- This document consists of **8** pages. Any blank pages are indicated.

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Section A

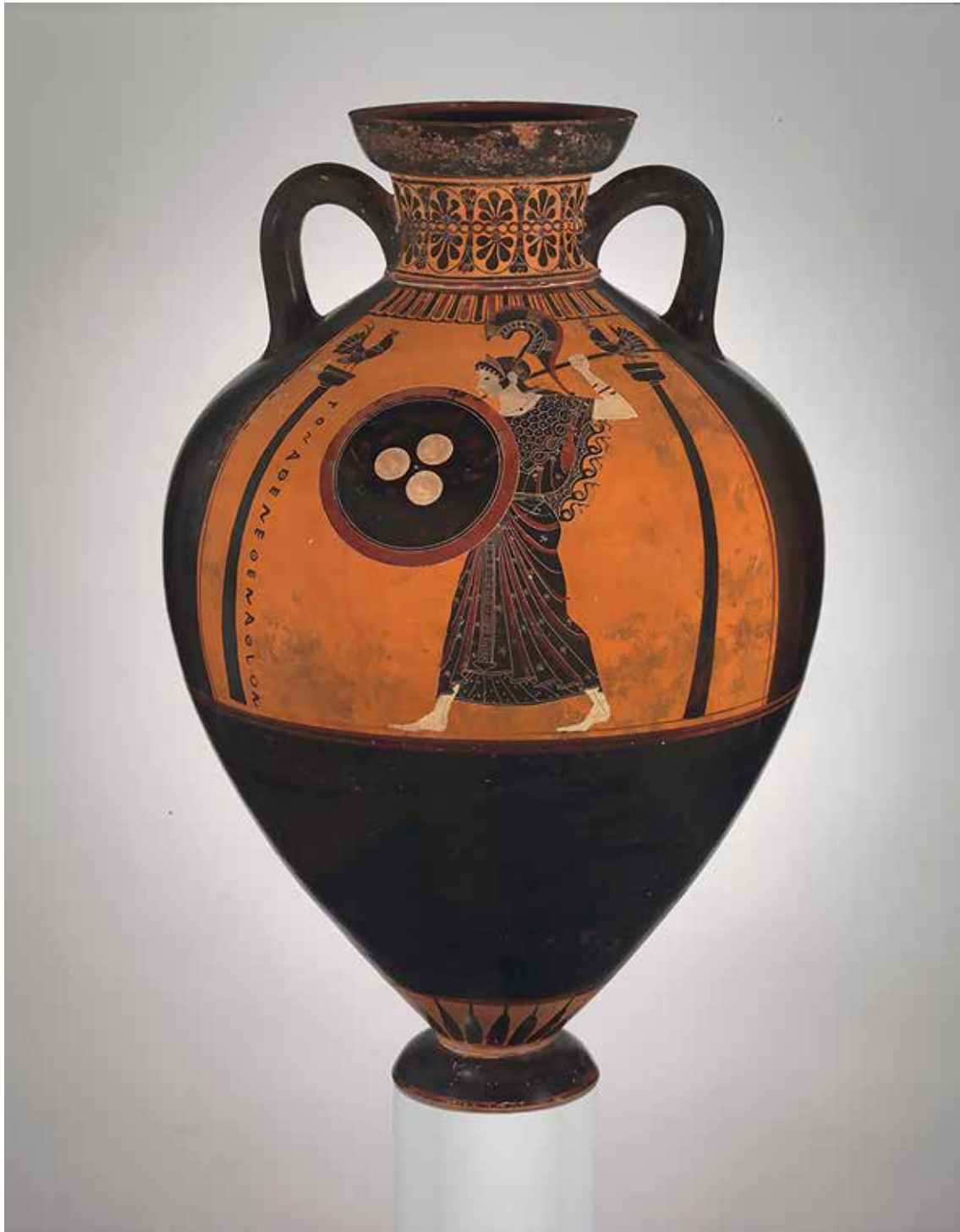
Source A: *A scene from the British Museum's Theseus Kylix*



Source B: *An extract from The Homeric Hymn to Demeter*

The girl was amazed and reached out with both hands to take the lovely treat; but the earth with its wide roads opened up there in the Plain of Nysa, and the lord Hades, the Son of Cronos, he who has many names, with his immortal horses, sprang out upon her. He seized her against her will on his golden chariot and carried her away as she wailed. Then she cried out shrilly with her voice, calling upon her father, the Son of Cronos, the highest and the best. But not one of the immortal gods, nor one of the mortal humans, heard her voice, nor even did the rich fruit-bearing olive-trees.

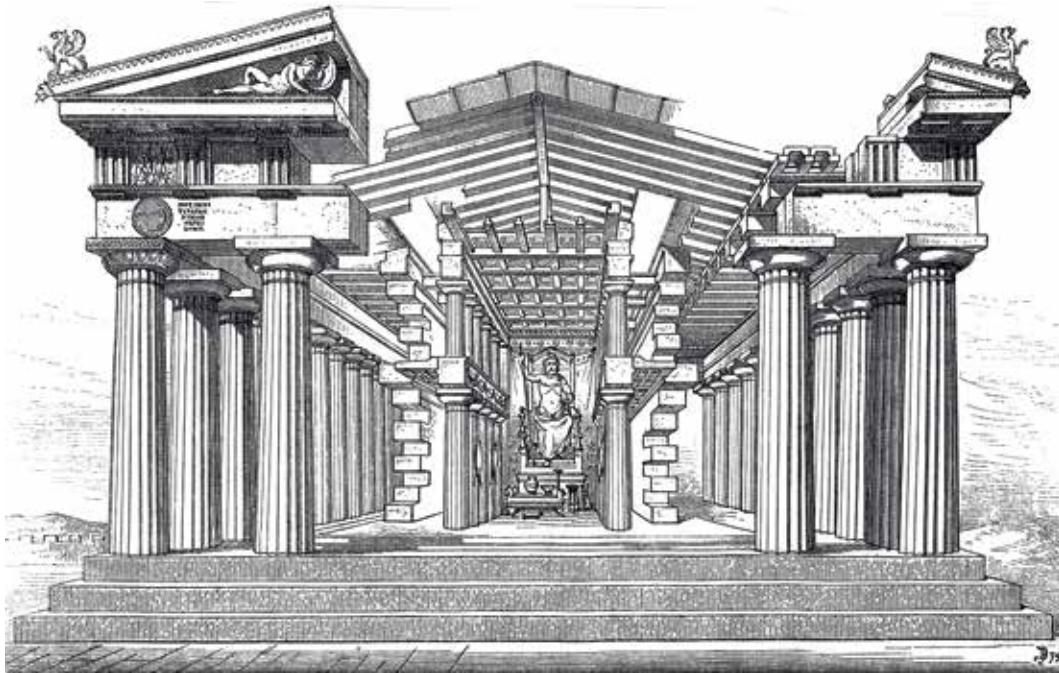
Source C: *A Panathenaic Amphora*



Source D: *Two Trojan princes discuss what to do about the attacking Greek army and the Greek hero Diomedes*

Let our mother gather the older women on the Acropolis, at bright-eyed Athene's shrine: unlock the doors of the sacred temple, and lay on the knees of shining-haired Athene the largest and loveliest robe from the palace. . . Then let her make a vow to sacrifice a dozen yearling heifers (young cows). . . so that she may take pity on Troy, and the Trojan women and children, and keep that savage warrior Diomedes from Troy.

Source E: *A reconstruction of the Temple of Zeus at Olympia showing the internal rooms*

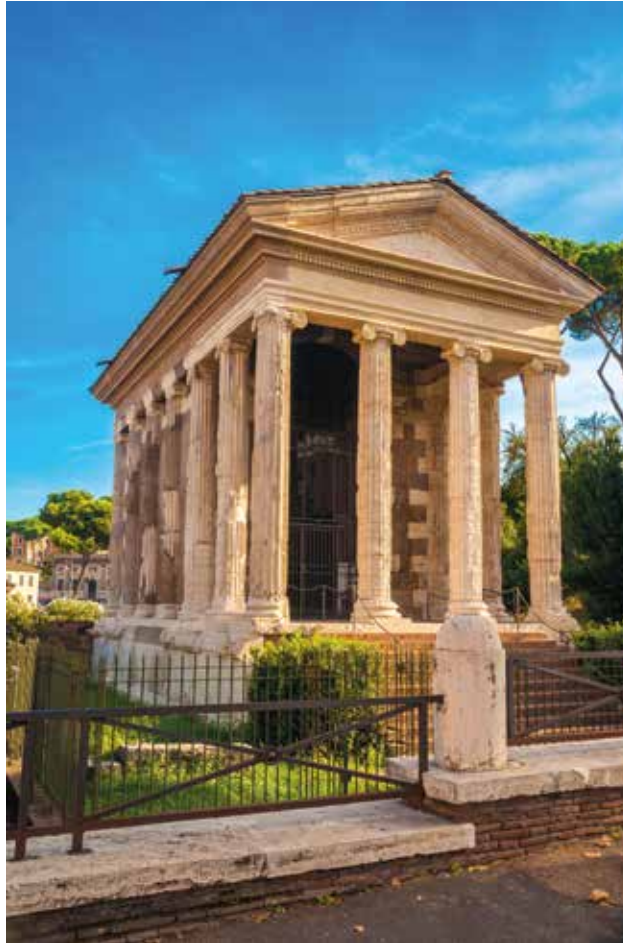


Section B**Source F: *An extract from Ovid's Orpheus and Eurydice***

'If the story of that rape in ancient times is not a lie, you also were wedded by Amor (Love). I beg you, by these fearful places, by this immense abyss, and the silence of your vast realms, reverse Eurydice's swift death. All things are destined to be yours, and though we delay a while, sooner or later we hasten home. Here we are all bound, this is our final abode, and you hold the longest reign over the human race. Eurydice, too, will be yours to command, when she has lived out her fair span of years, to maturity. I ask this benefit as a gift; but, if the fates refuse my wife this kindness, I am determined not to return: you can delight in both our deaths.'

Source G: *An extract from Livy's An Early History of Rome*

Amulius drove out his brother and seized the throne. He piled crime upon crime and murdered his brother's son, then he appointed his brother's daughter, Rhea Silvia, a Vestal as an apparent act of honour. . . I believe, however, that the fates were intent on founding this great city, and aiding the beginnings of an empire second only to the heavens. The Vestal was abducted, and when she had given birth to twin boys, claiming that Mars was the father of her uncertain children; whether she believed it, or because it seemed more honourable if a god was responsible for her misdeed. But neither gods nor men protected her or her offspring from the king's cruelty.

Source H: *The Temple of Portunus***Source I: *An inscription from a Roman calendar describing the month of December***

‘Behold winter nourishes the seed thrown each year into the ploughed earth; all is wet from rain sent from Jupiter. Now let December call once more the golden festival for Saturn. Now you, slave, are allowed to play with your master.’

Source J: A Roman calendar showing the month of December



Section C

Source K: *The Greek historian Thucydides discusses Athenian burial customs in war*

Three days before the ceremony, the bones of the dead are laid out in a tent which has been erected; and their friends bring to their relatives such offerings as they please. In the funeral procession coffins are carried on carts. . . the bones of the deceased being placed in the coffin. . . Any citizen or stranger who pleases, joins in the procession: and the female relatives are there to wail at the burial. The dead are laid in the public tomb in the most beautiful suburb of the city, in which those who fall in war are always buried. . . After the bodies have been laid in the earth, a man chosen by the state, of approved wisdom and great reputation, pronounces over them an appropriate public speech. . . Such is the manner of the burying; and throughout the whole of the war, whenever the occasion arose, the established custom was observed.

Source L: *A main street into the Roman town of Pompeii, lined with tombs*

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