



Oxford Cambridge and RSA

Tuesday 03 November 2020 – Afternoon

GCSE (9–1) Classical Civilisation

J199/11 Myth and religion

Insert

Time allowed: 1 hour 30 minutes



INSTRUCTIONS

- Use the Insert to answer all the questions.
- Do **not** send this Insert for marking. Keep it in the centre or recycle it.

INFORMATION

- This document has **8** pages.

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Section A

Greece

Source A: A Greek amphora showing the god Dionysos



Source B: A metope showing one of Heracles' labours



Source C: A sculpture from a Greek temple**Source D: An extract from the Greek writer Hesiod explaining the believed origins of a Greek religious practice**

Prometheus decided to cut up a great ox and set portions before the gods, trying to deceive the mind of Zeus. Before the rest he set flesh and inner parts thick with fat upon the hide, covering them with an ox belly; but for Zeus he put the white bones dressed up with shining fat. Then Zeus said to him: "Prometheus, most glorious of all lords, how unfairly you have divided the portions!" ... But clever Prometheus answered him, smiling softly and not forgetting his cunning trick: "Zeus, most glorious and greatest of the eternal gods, take whichever of these portions your heart bids." ... With both hands Zeus took up the white fat and was angry at heart, and rage came to his spirit when he saw the white ox-bones craftily tricked out: and because of this the tribes of men upon earth burn white bones to the deathless gods upon fragrant altars.

Source E: A section of the Parthenon frieze showing the Panathenaic procession



Source F: A Greek called Aristotle describes how the Panathenaic games are administered

These are the functions of the Nine Archons (rulers). They also elect ten men as Stewards of the Games, one from each tribe, who when passed as qualified hold office for four years, and administer the procession of the Panathenaic Festival, and the contest in music, the gymnastic contest and the horse-race, and have the Robe made, and in conjunction with the Council have the vases made, and assign the olive-oil to the competitors. The oil is procured from the sacred trees ... For the prizes are for the victors in music silver money and gold vessels, for those in manly beauty shields, and for those in the gymnastic contest and the horse-race olive-oil.

Section B

Rome

Source G: A Roman poet describes a popular festival in Rome

At this time of the year, when the knights and senators show off their party clothes and even the emperor wears a freedman's cap and the slave is not afraid to look straight at the public official and shake the dice box, accept the gift you have received, whether from a poor or rich man. Let everyone give his guest an appropriate gift.

Source H: An extract from Ovid's *Metamorphoses*

'Where are you carrying her off to, you predator, trusting in vain to your swiftness of foot? I am speaking to you, Nessus, the twice-formed. Listen: do not steal what is mine. If you have no respect for me, the thought of your father, Ixion, on his whirling wheel might prevent this illicit union. However much you trust in your horse-craft, you will not escape. With wounds, not feet, I will follow you.' He made good his last words with his actions, shooting the arrow he fired, across, at the fleeing back. The barbed tip jutted from the centaur's chest.

Source I: A scene from a Roman sarcophagus (coffin)

Source J: A description of the roles and responsibilities of the Pontifex Maximus

The chief of the Pontifices, the Pontifex Maximus, had the duty of expounding and interpreting the divine will, or rather of directing sacred rites, not only being in charge of public ceremonies, but also watching over private sacrifices and preventing any departure from established custom, as well as teaching whatever was essential for the worship or appeasement of the gods. He was also overseer of the holy virgins called Vestals ... and in general the worship and care of the perpetual fire entrusted to their charge. It was either because he thought the nature of fire pure and uncorrupted, and therefore entrusted it to chaste and undefiled persons, or because he thought of it as unfruitful and barren, and therefore associated it with virginity.

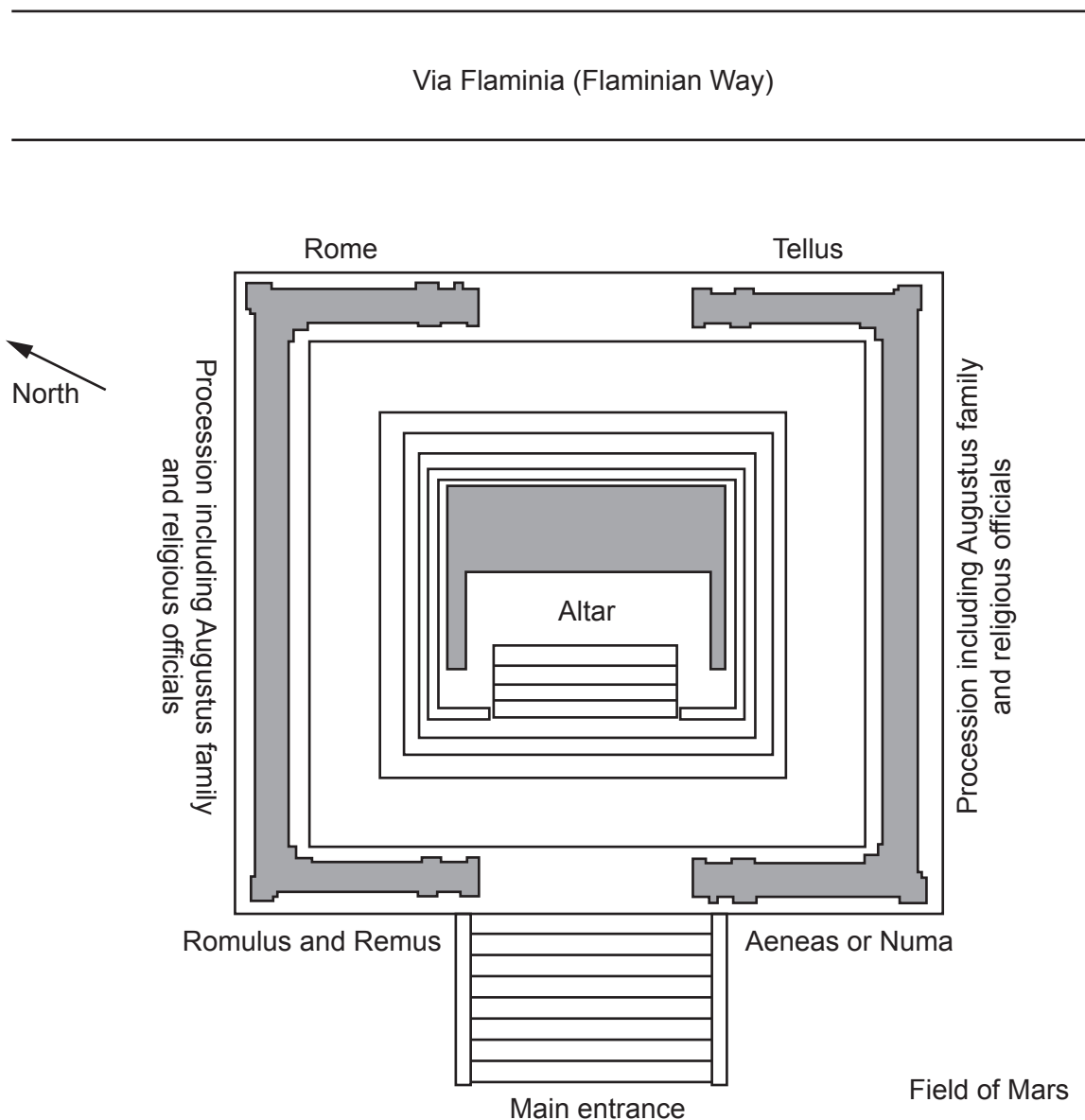
Source K: A reconstruction of Vesta's temple in Rome

Section C

Greece & Rome

Source L: A description of the Parthenon on the Acropolis by the Greek traveller Pausanias

As you enter the temple that they name the Parthenon, all the sculptures you see on what is called the pediment refer to the birth of Athena, those on the rear pediment represent the contest for the land between Athena and Poseidon. The statue itself is made of ivory and gold. On the middle of her helmet is placed a likeness of the Sphinx ... griffins are beasts like lions, but with the beak and wings of an eagle. The statue of Athena is upright, with a tunic reaching to the feet, and on her breast the head of Medusa is worked in ivory. She holds a statue of Victory about four cubits high, and in the other hand a spear; at her feet lies a shield and near the spear is a serpent.

Source M: A plan of the Ara Pacis (Altar of Peace)

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