



Oxford Cambridge and RSA

Wednesday 18 May 2022 – 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.

Source A: An extract from the Homeric Hymn to Demeter

“Daughter of beautiful haired Rhea, Lady Demeter, you shall know the truth; for I stand in great awe of you, and pity you as you grieve over your delicate-ankled daughter. No other of the immortal gods is to blame, only cloud-gathering Zeus who gave her to Hades, his own brother, to call his blushing bride. Into the murky darkness he carried her off with his horses, as she screamed wildly. But, goddess, stop your great lamentation, you must not uselessly hold onto terrible anger. It is not shameful to have, of all the immortals, Hades Ruler of Many as a son-in-law; your own brother and kin. And as for honour, he got his third when the world was divided in the beginning, and dwells with those whose ruler he was destined by lot to be.”

So saying, he called to his horses. At his rebuke they swiftly drew the speeding chariot, like birds of prey.

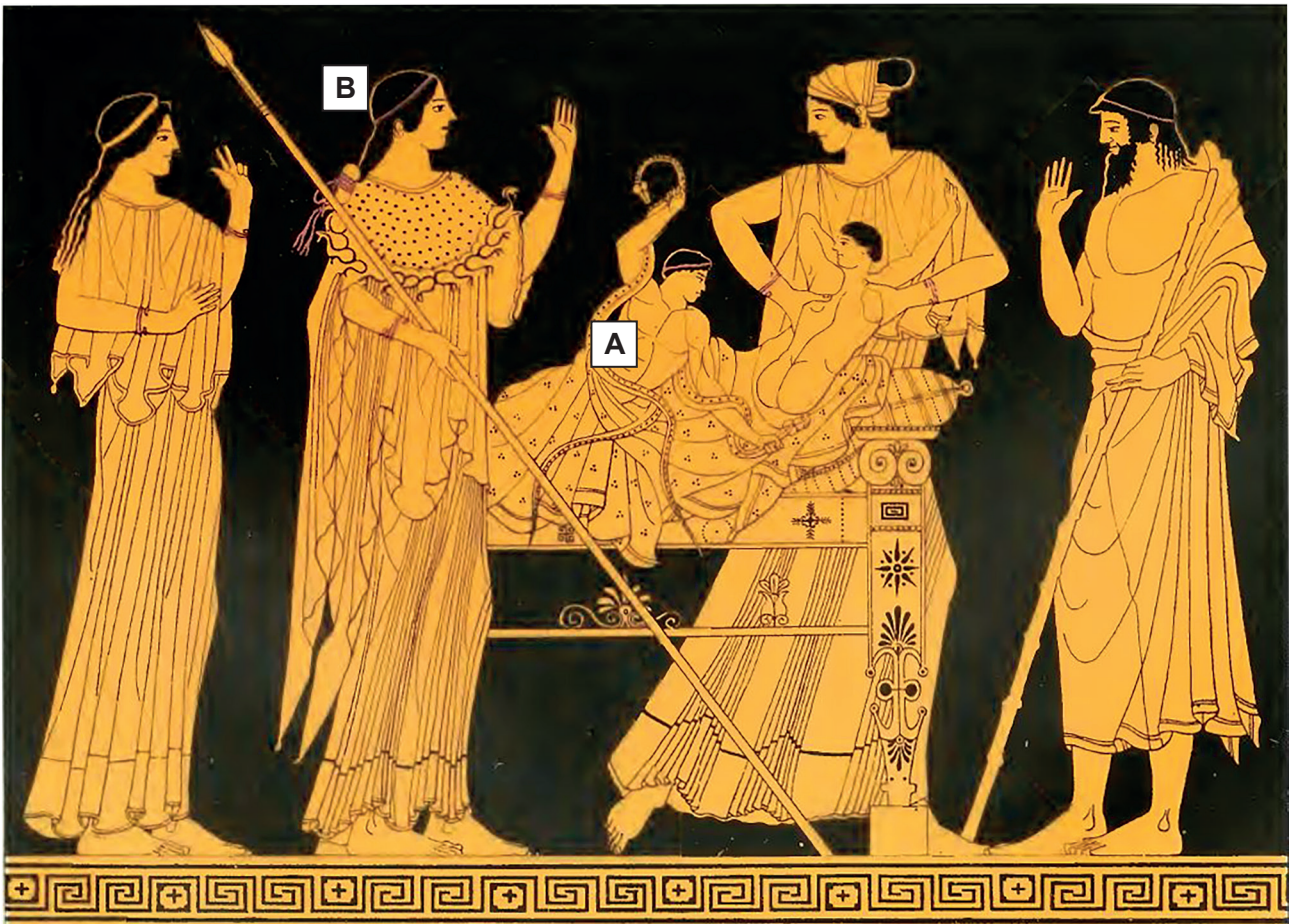
Source B: One of Theseus' labours as shown on the Theseus Kylix



Source C: An extract from a Greek geographer called Pausanias

To come to the pediments: in the front pediment there is, not yet begun, the chariot-race between Pelops and Oenomaus, and preparation for the actual race is being made by both. An image of Zeus has been carved in about the middle of the pediment; on the right of Zeus is Oenomaus with a helmet on his head, and by him Sterope his wife, who was one of the daughters of Atlas. Myrtilus too, the charioteer of Oenomaus, sits in front of the horses, which are four in number. After him are two men. They have no names, but they too must be under orders from Oenomaus to attend to the horses.

Source D: A mythological story shown on a Greek vase



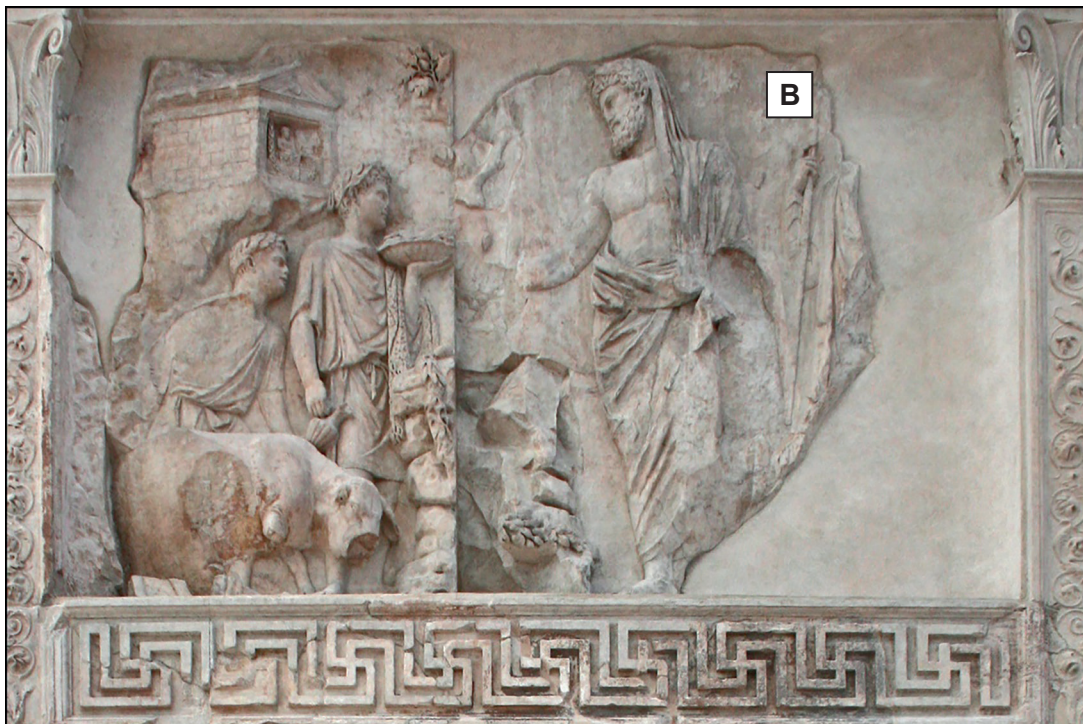
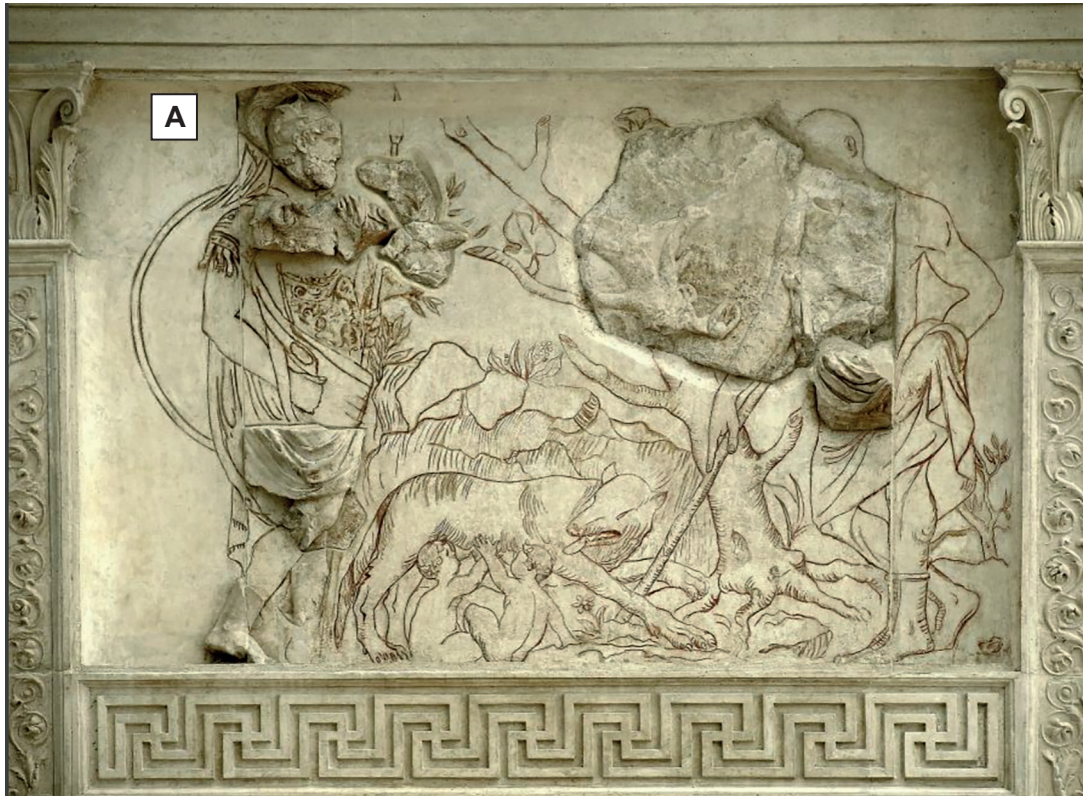
Source E: An extract from the Greek writer Aristotle, describing the City Dionysia

Then the Archon appoints three Chorus-leaders for the tragedies, the wealthiest men among all the Athenians; and formerly he used also to appoint five for the comedies, but these are now returned by the Tribes. Afterwards he receives the Chorus-leaders nominated by the Tribes for the men's and boys' competitions and the comedies at the Dionysia ... He supervises processions ... (and) also administers the competition of the Dionysia.

Source F: A Greek pot showing Dionysos



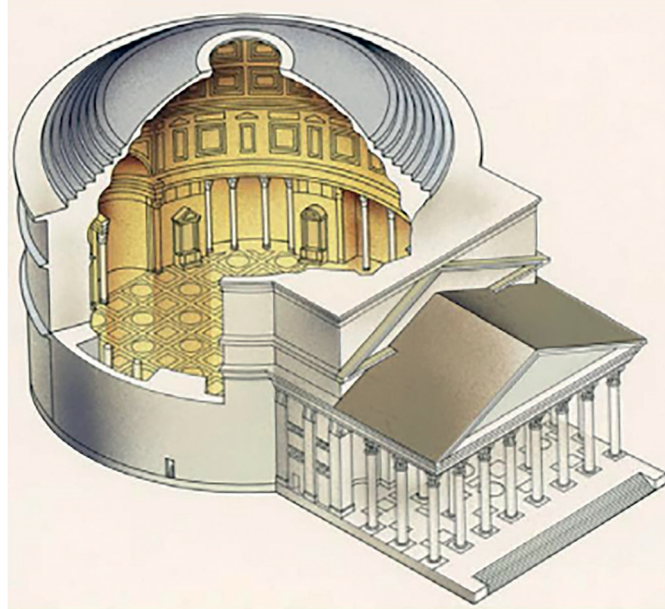
Source G: Two scenes from a Roman religious building



Source H: An ancient writer called Plutarch describes a Roman festival

At this time many of the noble youths and of the magistrates run up and down through the city naked, for sport and laughter striking those they meet with shaggy thongs. And many women of rank also purposely get in their way, and like children at school present their hands to be struck.

Source I: A drawing of the Pantheon, a section of the roof has been removed.



Source J: An extract describing Hercules' battle with Achelous

As I spoke, he gazed at me fiercely, all the while, and unable to act like a man and control his blazing anger, he merely replied in these words: "My right hand is more powerful than my tongue. As long as I beat you at wrestling, you can win the talking".

Source K: An extract from Ovid's Metamorphosis

Hymen, called by the voice of Orpheus, departed, and, dressed in his saffron robes, made his way through the vast skies to the Ciconian coast: but in vain. He was present at Orpheus's marriage, true, but he did not speak the usual words, display a joyful expression, or bring good luck. The torch, too, that he held, sputtered continually, with tear-provoking fumes, and no amount of shaking contrived to light it properly. The result was worse than any omens. While the newly wedded bride, Eurydice, was walking through the grass, with a crowd of naiads as her companions, she was killed, by a bite on her ankle, from a snake, sheltering there. When Thracian Orpheus, the poet of Rhodope, had mourned for her, greatly, in the upper world, he dared to go down to Styx, through the gate of Taenarus, also, to see if he might not move the dead.

Source L: A Roman mosaic showing Orpheus



Source M: An extract from Homer's Iliad. In this scene the Greek King Agamemnon leads a sacrifice.

And each made sacrifice to the immortal gods, to whichever god they chose, praying they might escape death in the tumult of war. Agamemnon, their leader, himself sacrificed a fat five-year old ox to almighty Zeus, inviting the Greek leaders to attend... They stood around the victim, and took up the sacred barley, and Agamemnon prayed: 'Sky-dwelling Zeus, great and glorious lord of the thunder clouds, let the sun not set nor darkness fall before I have razed Priam's smoke-blackened halls, torching his gates with greedy fire, ripping Hector's tunic from his breast with the shredding bronze, toppling a host of his comrades round him, headlong in the dust to bite the earth.' So he prayed, but Zeus would not yet grant his wish; accepting the offering, but prolonging the toils of war.

When they had offered their petition and scattered grains of barley, they drew back the victims' heads, slit their throats and flayed them. Then they cut slices from the thighs, wrapped them in layers of fat, and laid raw meat on top. These they burned on billets of wood stripped of leaves, then spitted the innards and held them over the flames.

Source N: A scene from a Roman sacrifice



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