

GCSE

Classical Greek

J292/06: Literature and culture

General Certificate of Secondary Education

Mark Scheme for June 2022

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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MARKING INSTRUCTIONS**PREPARATION FOR MARKING****RM ASSESSOR**

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are available in RM Assessor.
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **required number** of standardisation responses.

MARKING














1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% (traditional 50% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone, email or via the RM Assessor messaging system.

5. Work crossed out:
- where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
 - if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen.
7. There is a NR (No Response) option. Award NR (No Response)
- if there is nothing written at all in the answer space
 - OR if there is a comment which does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR if there is a mark (e.g. a dash, a question mark) which isn't an attempt at the question.
- Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).
8. The RM Assessor **comments box** is used by your Team Leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**
- If you have any questions or comments for your Team Leader, use the phone, the RM Assessor messaging system, or email.
9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

10. For answers marked by levels of response: Not applicable in F501
- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
 - b. **To determine the mark within the level**, consider the following:

| Descriptor | Award mark |
|---|---|
| On the borderline of this level and the one below | At bottom of level |
| Just enough achievement on balance for this level | Above bottom and either below middle or at middle of level (depending on number of marks available) |
| Meets the criteria but with some slight inconsistency | Above middle and either below top of level or at middle of level (depending on number of marks available) |
| Consistently meets the criteria for this level | At top of level |

11. Annotations

| Annotation | Meaning |
|---|---|
|  | Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response. |
|  | Good style point |
|  | Unclear/dubious point |
|  | Benefit of doubt |
|  | Consequential error |
|  | Incorrect translation or interpretation or factual error |
|  | Major error |
|  | Minor error |
|  | Harmful addition |
|  | Good point / Use of sources outside the Insert (Q6 & 12) |
|  | Omission mark |
| highlight | Harmless addition |
|  | Good point supported by evidence |
|  | Good point but unsupported by evidence |

12. Subject Specific Marking Instructions

Guidance on applying the marking grids for the 6-mark extended response

This question focuses on candidates' selecting examples from the ancient source material which has been included the Question Paper Insert and expressing conclusions based on the selected examples in relation to the question posed. Therefore candidates will be assessed on the quality of the points made and the range and quality of the examples they have selected.

The expectation is that candidates will base their answer **solely** on the material they can glean from the source material provided.

| <u>Level</u> | <u>Marks</u> | <u>Description</u> |
|--------------|--------------|--|
| <u>4</u> | <u>5–6</u> | <ul style="list-style-type: none"> • very good engagement with the question • draws and expresses a range of relevant points, with development, based on a range of well selected aspects from the stimulus material, with well thought out discussion |
| <u>3</u> | <u>3–4</u> | <ul style="list-style-type: none"> • good engagement with the question • draws and expresses sound points, with some development, based on a range of well selected aspects from the stimulus material, with sound discussion |
| <u>2</u> | <u>2</u> | <ul style="list-style-type: none"> • some engagement with the question • draws and expresses some points based on a rather limited range of aspects from the stimulus material, with some discussion |
| <u>1</u> | <u>1</u> | <ul style="list-style-type: none"> • little or no engagement with the question • draws and expresses points which are of little relevance and are supported with little evidence from the stimulus material |

Guidance on applying the marking grids for the 8-mark extended response

Two Assessment Objectives are being assessed in this question – **AO2** (Demonstrate knowledge and understanding of ancient sources) and **AO3** (Analyse, evaluate and respond to ancient sources). The two Assessment Objectives are **equally weighted**. Examiner must use a **best fit** approach to the marking grid. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners should carefully consider which level is the best fit for the performance overall. For example, you should not be able to achieve a mark of 6 made up of AO2 = 5 and AO3 = 1.

Marks for **AO2** should be rewarded for the detail and accuracy of the knowledge of the ancient sources they deploy in their answer and the candidate's understanding of these ancient sources, including their interpretation and an understanding of their limitations.

Marks for **AO3** should be awarded for how well the response is addressing the question / argued, for candidates selecting relevant examples from the ancient sources they have studied and drawing and expressing conclusions based on the selected examples in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they make and the range and quality of the examples they have selected

| 8-mark grid for the extended response question AO2 = 4 marks = Demonstrate knowledge and understanding of ancient sources | | |
|--|--------------|--|
| AO3 = 4 marks = Analyse, evaluate and respond to ancient sources | | |
| Level | Marks | Description |
| 4 | 7–8 | <ul style="list-style-type: none"> ✓ detailed knowledge with good interpretations of the ancient sources and a good understanding of their limitations (AO2) ✓ well-argued response to the question which is supported by a range of well-selected examples (AO3) <p><i>The response is logically structured, with a well-developed, coherent line of reasoning.</i></p> |
| 3 | 5–6 | <ul style="list-style-type: none"> ✓ some knowledge and with some interpretations of the ancient sources and some understanding of their limitations (AO2) ✓ a good response to the question which is supported by a range of relevant examples (AO3) <p><i>The response is well structured with a clear line of reasoning.</i></p> |
| 2 | 3–4 | <ul style="list-style-type: none"> ✓ limited knowledge and with limited interpretations of the ancient sources and limited understanding of their limitations (AO2) ✓ a reasonable response to the question which is supported by a few relevant examples (AO3) <p><i>The response presents a line of reasoning which is mostly relevant but may lack structure.</i></p> |
| 1 | 1–2 | <ul style="list-style-type: none"> ✓ very limited knowledge with very little or no interpretation of the sources or understanding of their limitations (AO2) ✓ a very limited response to the question with very limited reference to the ancient sources (AO3) |

| | | |
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| | | <i>The information is communicated in an unstructured way.</i> |
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0 = No response or no response worthy of credit.

Guidance on applying the marking grids for the 12-mark extended response

Two Assessment Objectives are being assessed in this question – **AO2** (Demonstrate knowledge and understanding of ancient sources) and **AO3** (Analyse, evaluate and respond to ancient sources). The two Assessment Objectives are **equally weighted**. Examiner must use a **best fit** approach to the marking grid. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners should carefully consider which level is the best fit for the performance overall. For example, you should not be able to achieve a mark of 10 made up of AO2 = 8 and AO3 = 2.

Marks for AO2 should be rewarded for the detail and accuracy of the knowledge of the ancient sources they deploy in their answer and the candidate's understanding of these ancient sources, including their interpretation and an understanding of their limitations. Knowledge of the modern world does *not* count towards AO2, but may be used to support and explain arguments for AO3.

Marks for AO3 should be awarded for how well the response is addressing the question / argued, for candidates selecting relevant examples from the ancient sources they have studied and drawing and expressing conclusions based on the selected examples in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they make and the range and quality of the examples they have selected.

| 12-mark grid for the extended response question AO2 = 6 marks = Demonstrate knowledge and understanding of ancient sources AO3 = 6 marks = Analyse, evaluate and respond to ancient sources | | |
|--|-------|--|
| Level | Marks | Description |
| 4 | 10–12 | <ul style="list-style-type: none"> <input type="checkbox"/> detailed knowledge with good interpretations of the ancient sources and a good understanding of their limitations (AO2) <input type="checkbox"/> well-argued response to the question which is supported by a range of well-selected examples (AO3) <p><i>The response is logically structured, with a well-developed, coherent line of reasoning.</i></p> |
| 3 | 7–9 | <ul style="list-style-type: none"> <input type="checkbox"/> some knowledge and with some interpretations of the ancient sources and some understanding of their limitations (AO2) <input type="checkbox"/> a good response to the question which is supported by a range of relevant examples (AO3) <p><i>The response is well structured with a clear line of reasoning.</i></p> |
| 2 | 4–6 | <ul style="list-style-type: none"> <input type="checkbox"/> limited knowledge and with limited interpretations of the ancient sources and limited understanding of their limitations (AO2) <input type="checkbox"/> a reasonable response to the question which is supported by a few relevant examples (AO3) <p><i>The response presents a line of reasoning which is mostly relevant but may lack structure</i></p> |
| 1 | 1-3 | <ul style="list-style-type: none"> • very limited knowledge with very little or no interpretation of the sources or understanding of their limitations (AO2) • a very limited response to the question with very limited reference to the ancient sources (AO3) |

The information is communicated in an unstructured way.

| Question | | Answer | Mark | Guidance |
|----------|--|--|------------------|---|
| 1 | | A foreigner / non-Athenian / resident alien living (in Athens) | AO2 1 | Expect reference to someone coming from elsewhere and settling in Athens Do not allow simply 'skilled craftsman' as this doesn't narrow the term 'metic' down enough |
| 2 | | <ul style="list-style-type: none"> • they look after themselves • they pay a Metic Tax • they do not cost the state anything • they can serve in the Athenian military forces | AO2 2 | Response must focus on Source A. |
| 3 | | Tasks might include <ul style="list-style-type: none"> • domestic slaves: housework, cleaning, cooking • weaving and making clothes • childcare: wet nurse or <i>paedagogos</i> • personal maid to the <i>kyria</i> of the household • farm labouring work alongside the <i>kyrios</i> • farm manager • mining work in Laureion silver mines • dock workers • working in marble or limestone quarries • building work eg on the Erechtheum • Shield makers and other factory workers • hetairai, performers and wine serving at symposia • State-owned slaves, such as road menders, executioners, Scythian Archers • Craftsmen such as shoe-makers, tailors, seamstresses etc | AO2 3 | Accept any reasonable point either from the source or outside the source |
| 4 | | <ul style="list-style-type: none"> • A man needs necessities to live – slaves provide these for him (1) • Slaves are living instruments / tools for the running of a household (1) | AO3 2 | Response must focus on Source B. |

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| | | | <ul style="list-style-type: none"> • They are their master's possessions (1) • Slaves are needed to perform tasks because lifeless instruments (eg loom or plectrum) can't work by themselves (1) | | |
| 5 | | | <p>Assess against criteria in the 6-mark AO3 grid</p> <p>Stylistic Responses might include:</p> <ul style="list-style-type: none"> • Uses the first-person plural '<i>we</i>', '<i>us</i>' and '<i>our</i>' throughout to emphasise inclusivity • The vocabulary that he uses is clear, balanced and simple, making him sound rational and logical – this adds to the credibility of his words • Pericles highlights Athens' unique system of government - contrasting 'them and us' – '<i>our system ... our neighbours</i>' to promote a sense of nationalism • He stresses this point by showing how attractive the Athenian political model is – '<i>It is more the case of our being a model to others...</i>' • Contrasts the <i>minority</i> with the <i>whole people</i>, using '<i>not ... but...</i>': Athens' democratic state gives power to the many, not the few • Repetition of '<i>when it is a question of...</i>' which adds structure • He focuses on fundamental issues that citizens are likely to take very seriously – law and order, social equality • Repeats the contrast of '<i>not...but</i>' to emphasise the importance of a man's suitability for a post • Highlights '<i>No one</i>' by placing it at the start of the sentence; adds a caveat '<i>so long as...</i>' indicating that his statement is not wildly idealistic but perfectly reasonable • Sibilance of '<i>service... state</i>' makes the phrase stand out • The two negatives '<i>political obscurity ... poverty</i>' stand out against the No one at the start of the sentence • Contrasts public and private spheres of life: '<i>political life</i>' with '<i>day-to-day life in our relations with each other</i>': indicates that he has thought about all aspects of life in Athens • Lexical cluster of freedom: '<i>free ... open ... free ... tolerant</i>' stresses the desirability of the Athenian political model | AO3 6 | Candidates cannot access Level 4 marks if they do not include discussion of the writer's use of language and include quotations from the text |

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| | | <ul style="list-style-type: none"> • Pericles balances a citizen's right to live his life as he chooses with his need to observe the city's laws – there is a sense of trust in individuals' powers of decision-making • '<i>...it commands our deep respect</i>': again, Pericles uses '<i>our</i>' to emphasise the fact that all Athenians think in the same way and share common values • He uses language associated with the positive strength of communal feelings / emotions – '<i>...deep respect ... obedience ... authority ... protection of the oppressed ... shame</i>' • Reference is made to a shared understanding of moral values '<i>unwritten laws...</i>' which differs from a more enforced rule of the city's legal code '<i>we obey the laws...</i>' <p>Factual information that might be included:</p> <ul style="list-style-type: none"> • Athenian political system is unique and this should be a source of pride – other neighbouring city states can only emulate it • Democracy shares the power between the <i>demos</i>, irrespective of income, background or social status • Life for citizens is 'free and open' • Athenians are law-abiding and show respect for the laws • Even the weak are protected within Athenian society | | |
| 6 | | <p>Pericles states that 'everyone is equal before the law'.</p> <p>To what extent were the metics and slaves living in Athens treated equally to citizens?</p> <p>Pericles' speech is suitably powerful and patriotic for its context but his statement considers Athenian citizens to be 'the whole people' rather than the full population of the city</p> <p>Metics and slaves played a fundamental role in the economic and political prosperity of Athens (Source A in the Insert) but were unable to take full advantage of this: male citizens were able to devote time to their political responsibilities because non-citizens did much of the work in their place for little pay and no political power</p> | <p>8 made up of AO2 = 4 & AO3 = 4</p> | <p>An AO2 heavy response may focus on details from the ancient sources but not draw many valid conclusions. This is likely to limit the level at which this work can be rewarded.</p> <p>Candidates are expected to make close reference to both the sources from the Insert and sources that they have studied elsewhere</p> |

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| | | <p>Source C in the Insert talks about Athens' unique political system where the poor have as much of a political voice as the rich, and discusses Athens' open, liberal attitude. However, Pericles fails to mention the disenfranchised metics, slaves and women who also lived in the city</p> <p><i>Metics</i></p> <p>Source A in the Insert describes metics as the city's '<i>finest resource</i>', recognising the work they do for the state; they supported themselves and were not a burden on the Athenian state but they were still denied many rights.</p> <p>Xenophon clearly feels that the restrictions on metics should be lifted and that they should be encouraged to come to Athens through improved rights and incentives '<i>...other attractive-looking privileges</i>'. After all, Athens grew rich on the products that were made and traded by metics</p> <p>Metics did suffer discrimination but not as much as that suffered by slaves. They could make great wealth and associate with wealthy Athenians (Prescribes Sources B2(v)), but were not allowed the same status as citizens, and therefore enjoyed far less power:</p> <ul style="list-style-type: none"> • They were not allowed to vote, stand for political office, own non-movable property, houses or land • They had to pay a Metic Tax and were liable for military service (Insert Source A) • They had fewer legal rights than Athenian citizens (Insert Source A) • They were required to have an Athenian sponsor / patron • They were liable to pay most of the financial obligations expected of citizens, including liturgies • Metics were not allowed to marry Athenian citizens <p>However, Athens allowed metics to take part in many key activities and permitted them to live alongside them. Examples of the powers that metics were allowed include:</p> | | |
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| | | <ul style="list-style-type: none"> • Metics were allowed to live alongside citizens, even though they were not given full citizen / political rights • They were allowed to train in the gymnasia, • They could serve in the Athenian army and navy (Insert Source A) • Their property was protected by the state • They could worship their own gods / religious cults and take part in Athenian festivals • They were allowed to participate in subordinate public duties • Some metics were able to become very wealthy entrepreneurs, working in business, banking, industry, trade or crafts such as weaving, pottery, tanning & metal working, making products that were highly desirable (Prescribed Sources B2(iii), B2(iv)) • Metics were also allowed to play a key part in Athens' cultural, artistic and philosophical circles (B1(iii)) <p>Metics would probably have had greater employment opportunities in Athens than in their home states, and some candidates may feel that the fact that Athenians allowed foreigners to live and work in their city was a privilege - they should be grateful for the ability to live in a major, cosmopolitan city like Athens, and may contrast this freedom with the closed community of Sparta</p> <p><i>Slaves</i></p> <p>Source B in the Insert shows that in some circles slaves were considered to be 'living instruments' or 'living possessions' that were only valuable in their ability to provide citizens with what they needed</p> <p>Aristotle compares living instruments (slaves) with lifeless instruments (objects), stating that masters use whichever form of instrument is appropriate to a given situation; he indicates that slaves are superior to tools</p> <p>His use of language in this source shows clearly that slaves had very little power over their own lives or within Athenian society</p> | | |
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| | | <p>All domestic work would have been ordinarily performed by slaves, and public tasks such as policing, working in mines, cleaning streets, working in the mint would have been performed by state slaves – clearly if this work was left undone, the city would be in a worse situation so in this respect slaves are vital for the functioning of Athenian society, but they have no power <i>per se</i></p> <ul style="list-style-type: none"> • Most slaves were foreigners and therefore deemed as enemies, or at the very least as ‘other’ • Depending on their individual circumstances, they could be very poorly treated (eg slaves in the silver mines at Laureion) but others could live relatively comfortable lives as household slaves • Slaves had no legal rights but were regarded as objects or property which could be sold or hired • The evidence of a slave could only be accepted in court under torture, on the assumption that they would lie if the truth wasn’t forced out of them • Slaves were forbidden to own possessions, marry or have children – any children they did have would be the property of their master to do with as he chose • Some household slaves would be allowed to participate in family worship, and a few were buried in the family plot • Slaves were allowed to be initiated into the Eleusinian Mysteries <p>Source B2(v) indicates the prices of slaves being sold off with a house. The language used indicates a terrifying lack of emotion towards these individuals who are not named – the only details are price, nationality and gender. One slave is simply known as ‘<i>Carian infant</i>’; there is no Carian adult listed, which suggests that the tiny child is alone in the world</p> <p>Source B2 (vi) uses language that suggests that slaves could be treated as if they were animals ‘<i>so that the slaves should not breed without our knowledge...; bad slaves when they mate, become readier to commit crimes...</i>’</p> | | |
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| | | <p>Source B2(vii) shows the life of hardship that even an elderly slave might face <i>‘they will load me with tasks most uncongenial to my years ...; I shall have the floor to lay my shrivelled body on...’</i></p> <p>Some slaves were well treated in Athens: Source B2(vi) suggests that well-behaved slaves deserved & could receive more favourable treatment <i>‘good slaves become more loyal ... when they have children...’</i></p> <p>Source B1 (iii) details the lavish building work on the Acropolis, much of which would have been done by metic craftsmen, supported by slaves (<i>stone-mason, dyer, worker in gold and ivory, painter...’</i>); the resources that were used in the construction of the site (eg <i>stone, bronze, ivory, gold, cypress wood ...</i>) would have been traded and brought to Athens by metics (<i>merchants, sailors and pilots for sea-borne traffic, and waggon makers ...</i>) and the heavy labour would have been done by slaves – all of this was designed to promote Athens’ greatness, and most of the work would have been done for free</p> <p>Source B2(iv) shows a vase painting of a shoemaker, who may well have been a skilled metic; it is likely that craftsmen such as this would have relied on slaves and together, the metic and his slaves would have contributed positively to Athenian life</p> <p>Source B2(v) details the value of slaves owned by a wealthy metic who went bankrupt, suggesting that some metics could grow very rich in Athens and could own multiple slaves</p> <p>Some candidates may wish to refer to the role of women in Athenian society, as women were also barred from holding any power. Sources A, B and C do not specify gender, but candidates may wish to refer to the treatment of female slaves in B2(v), B2(vi), B2(vii)</p> | | |
| 7 | | <ul style="list-style-type: none"> • Long Jump • Javelin • Discus | AO2 2 | |

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| 8 | | <ul style="list-style-type: none"> The image is painted on a Panathenaic Vase which would have been awarded to a victorious athlete as a prize Athletics were a very popular part of Athenian life It shows a joyful scene of athletes which buyers would find attractive It allows the painter to show off his skills at depicting the human form | AO3 1 | Accept any reasonable response |
| 9 | | <ul style="list-style-type: none"> The athletes are naked – modern athletes compete wearing sports kit All the athletes are male, whereas women compete alongside men in the modern Olympics The athletes have bare feet – modern athletes wear trainers with additional support and cushioning Long jumpers used weights (<i>halteres</i>) to push them forward (the figure is holding them in the air) – modern athletes jump without weights The javelin thrower at the centre of the vase painting holds his javelin with a leather thong wrapped around two fingers which helps to propel it through the air – modern athletes do not use this technique The discus thrower on the vase carries a thick discus that is almost the length of his forearm – modern discuses are much smaller | AO2 4 | Candidates should include at least two clear references to Source D in their answer and compare each point with modern athletics for the full 4 marks |
| 10 | | <p>Assess against criteria in the 6-mark AO3 grid</p> <p>Although this extract from Pausanias is written in a rushed and factual manner with few stylistic features, it contains many useful details and references</p> <ul style="list-style-type: none"> The reader gets a clear picture of the history and tradition associated with the Olympics – Pausanias talks about the '<i>eighteenth Festival</i>', the '<i>eighth Festival</i>' etc., suggesting that the results, scores and competitors' names were recorded and remembered by posterity – this highlights the importance of the festival | AO3 6 | Accept any reasonable response with direct reference to the source |

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| | | | <ul style="list-style-type: none"> • Pausanias gives information about specific events: the foot-race, double foot-race, pentathlon, wrestling, boxing, chariot racing, pancration, horse race, boys' wrestling, boys' running, boys' boxing, race in armour; we see the range of ways in which athletes competed and the types of skills demanded of them • There was not a fixed number of events: we are shown the dynamic, flexible way in which the Greek organisers added new events – much as we see happen today. Skateboarding, karate and baseball were new events that were added to the 2021 Tokyo Olympic Games • Pausanias shows that the Greeks distinguished between men's events and boys' events • He names the victors of particular events – we see that the competitors are all male and that their home city is prioritised over their father's name: '<i>Hypenus of Pisa...Acanthus of Lacedaemon etc</i>' • Victorious pancratists tended to be very well built: '<i>according to the Syracusans he was as big as Heracles of Thebes...</i>' • Pausanias shows the control that the Eleans held over the Games '<i>(they) were established by the Eleans themselves because they approved of them...</i>' • Competitors from Sparta (Lacedaimon) are mentioned often, indicating that the Spartan custom of hardy military training and competitive sport was a winning formula for Olympic victory • Pausanias talks about the places where some victors' tombs can be seen, suggesting that these athletes remained in the public eye until their deaths • He mentions that '<i>there is no statue of Coroebus at Olympia</i>', indicating that having a statue erected to commemorate a winning athlete was common - the lack of one in this instance was clearly worth mentioning • Pausanias mentions the '<i>prize of wild olive</i>' that was awarded to a winner • We see (unsurprisingly) that there is a clear link between the Race in Armour and military training: '<i>The race for men in armour was approved ... to provide, I suppose, military training...</i>' | | |
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| 11 | | <ul style="list-style-type: none"> • Ribbons / fillets of red wool were tied around a winning athlete's head and limbs (1) • A statue was erected in an athlete's honour in the Altis, paid for by his friends, family or city state (1) • Statues may also have been erected in an athlete's home town (1) • Public banquets were held for the victors at Olympia which lasted long into the night (1) • Feasts would be held in the athlete's home town on his return from the Games (1) • Some athletes had victory odes and songs written in their honour (1) • Many victors and their families were allowed to eat at public expense for the rest of the athlete's life (1) • Athletes would be awarded sums of money (1) • They would also be awarded certain other civic honours (1) • A winning athlete would be '<i>an object of envy</i>' (1) (Source 3.2 (i)) and their home towns would become famous through Greece (1) | AO2 3 | Reference to an olive crown should not be accepted |
| 12 | | <p>'The ancient Olympic Games were primarily a sporting event, rather than a religious one.'</p> <p>Using the sources you have studied, discuss to what extent you agree with this statement.</p> <p>Access against criteria in the 12-mark essay grid</p> <p>Yes, the ancient Olympics were primarily a sporting event</p> <ul style="list-style-type: none"> • The drive for athletic prowess and public success remain as powerful now as they were in the ancient world • The material rewards for victory can be significant to a modern athlete, just as they were for an ancient competitor, although the actual prizes themselves were very different (2(i), 2(iv), 2(v)) • Sources show detailed records of winners, losers and scores from ancient Games (2(ii), 3(iv)) which resemble the modern interest in publishing results data | 12 made up of AO2=6 & AO3=6 | <p>12 separate points are not required, provided that detail is given from the sources</p> <p>For higher levels, candidates should offer detail from specific sources</p> <p>Candidates that argue both sides of the question are likely to achieve higher marks in AO3 than ones who do not</p> <p>Reference to sources must be as detailed as possible; candidates are expected to use sources that are both in the Insert and others they have learned</p> |

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| | | <ul style="list-style-type: none"> • A sense of civic pride and patriotism is a significant factor of both ancient and modern Games • Although the modern Games involve competitors from across the world and take place on a much larger scale than the ancient event, the original Games also included competitors from very far afield, including Egypt • The competitors were expected to be at the peak of their physical fitness (3(ii)) • The organisation of the Games, whether ancient or modern, is extremely complicated and can be mired in controversy and allegations of corruption (1(ii), 3(iv)) • The sporting events themselves were very exciting and often violent – the vase painting in 2(iii) shows 2 pancratists being beaten by a judge or instructor; 3(i) shows the aggression involved in a successful bout of pancration <p>No, the ancient Olympics were not primarily focused on sport: religion played a huge part in the success of the Games</p> <ul style="list-style-type: none"> • The Olympics took place under truce conditions which were divinely sanctioned: the bronze discus, inscribed with the terms of the truce was held in the Temple of Hera (1(iii)) • The Olympics Games took place within the Altis, a religious sanctuary sacred to Zeus (1(i), 4(i), (4(ii), 4 (iii) 4(iv)) • The sanctuary (Altis) included two large temples to Zeus and Hera, as well as a huge altar and treasures dedicated to the gods (1(i)) • The Temple of Zeus held the huge chryselephantine statue of Zeus which was known as one of the wonders of the ancient world (4(iii), 4(v)) • Sacrifices, hymns and prayers were made frequently throughout the Games at a range of statues, temples and altars (1(i), 3 (iv)) • Winning was seen as a way of honouring the gods - a weak competitor risked being beaten by the spectators for a poor performance as he was insulting the gods • Victors were honoured with victory paeans that celebrated their glory and praised the gods (2(v)) | | |
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| | | | <ul style="list-style-type: none">• Vase paintings such as 2(iv) were popular, showing the winged goddess Nike honouring a winning athlete• Cheating was punished by Zeus Horkios (3.4(i) and guilty competitors were forced to pay for statues of Zeus (Zanes)• Huge amounts of public and private money were spent on the ancient events – offerings were made to the gods, statues and altars were erected to try and secure a desired outcome or to offer thanks for a victory | | |
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