



Oxford Cambridge and RSA

Tuesday 16 November 2021 – 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 **12** pages.

Section A

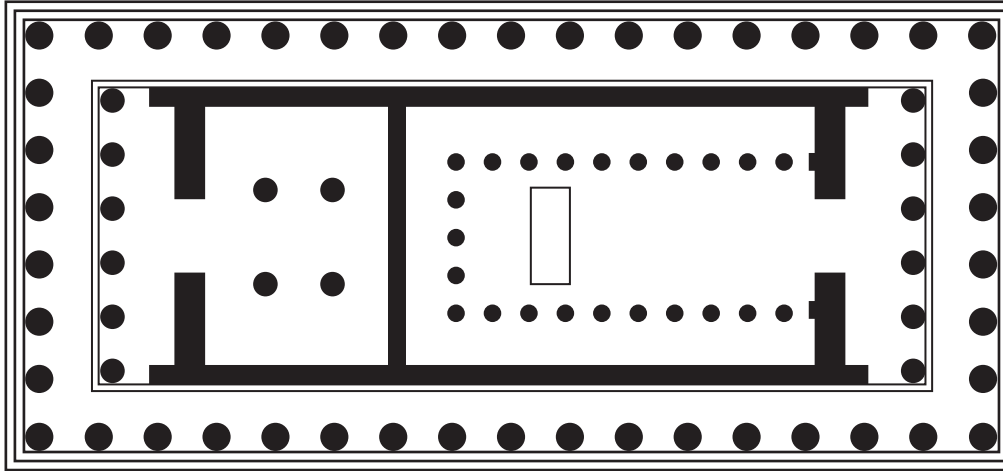
Greece

Source A: A Greek pot showing three gods



Source B: *The plan of a Greek temple*

0 5 10 15 20 m

**Source C: *An extract from a Homeric Hymn***

I will celebrate, (he) who, greatest and best
of those on earth, was born in Thebes' beautiful places,
Alcmene having slept with the black-clouded son of Cronus:
At one time, by lands and seas impossible to count,
He wandered, sent away by Lord Eurystheus,
Many things he did that were reckless, many things he suffered

Source D: *A sculpture of a battle scene*



Source E: An extract from a Greek writer discussing Greek burial practice

The deceased shall be laid out in the house in any way one chooses, and they shall carry out the deceased on the day after that on which they lay him out, before the sun rises. And the men shall walk in front, when they carry him out, and the women behind. And no woman less than sixty years of age shall be permitted to enter the chamber of the deceased, or to follow the deceased when he is carried to the tomb, except those who are within the degree of children of cousins; nor shall any woman be permitted to enter the chamber of the deceased when the body is carried out, except those who are within the degree of children of cousins.

Source F: A piece of pottery showing a scene from a Greek burial

Section B**Rome****Source G: *An extract discussing one of Rome's priesthoods***

It is unlawful for a girl to be chosen who is less than six, or more than ten, years old; she must also have both father and mother living; she must be free too from any difficulties speaking, must not have problems hearing, or be marked by any other bodily defect . . . neither one nor both of her parents may have been slaves or engaged in mean occupations.

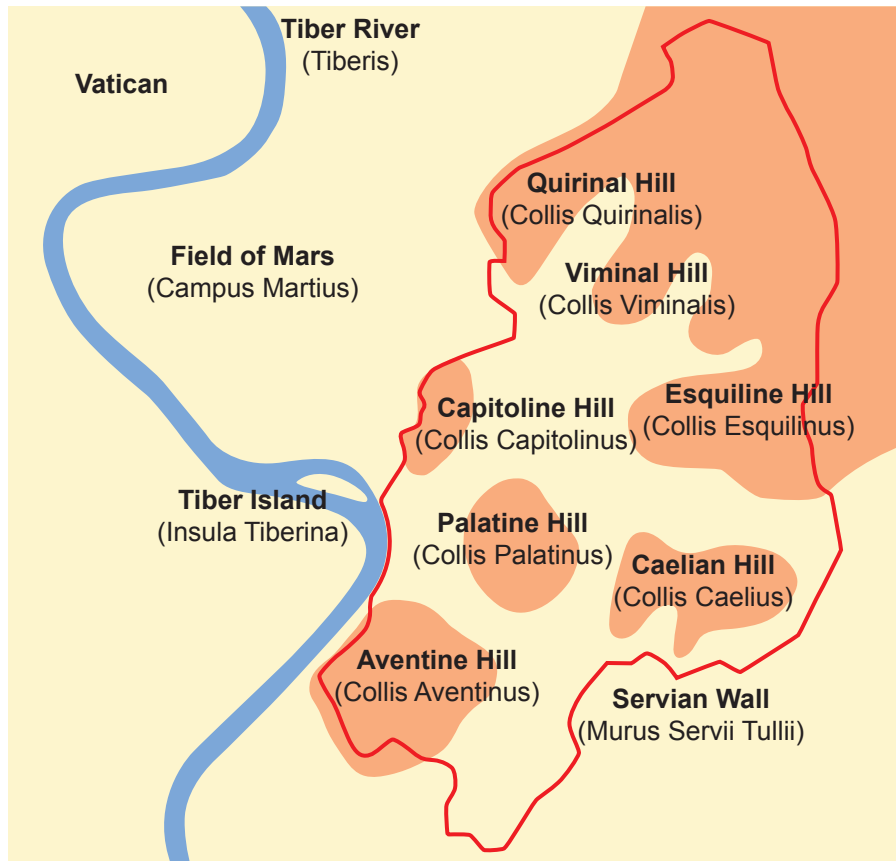
Source H: *An extract from the Early History of Rome by Livy*

He learned that the throng were Trojans, and their leader was Aeneas, son of Anchises and Venus; their fatherland had been burned and they were driven from their home to find a new place to settle, and somewhere they could build a city. He admired the fame of the people, and the hero, with his spirit equally prepared for war and peace, and so gave his hand in a pledge of eternal friendship.

Source I: *A statue of a Roman leader*

Source J: An extract from a poem by Ovid

She was among the recent ghosts, and walked haltingly from her wound. The poet of Rhodope received her, and, at the same time, accepted this condition, that he must not turn his eyes behind him, until he emerged from the vale of Avernus, or the gift would be null and void.

Source K: A map of Ancient Rome, the red line marks the walls around the city**Source L: An extract from Virgil's Aeneid**

At this Hercules's indignation truly blazed, with a venomous dark rage: he seized weapons in his hand, and his heavy knotted club, and quickly sought the slopes of the high mountain. Then for the first time my people saw Cacus afraid, confusion in his eyes: he fled at once, swifter than the East Wind, heading for his cave: fear lent wings to his feet. As he shut himself in, and blocked the entrance securely, throwing against it a giant rock, hung there in chains by his father's craft, by shattering the links, behold Hercules arrived in a tearing passion, turning his head this way and that, scanning every approach, and gnashing his teeth. Hot with rage, three times he circled the whole Aventine Hill, three times he tried the stony doorway in vain, three times he sank down, exhausted, in the valley.

Section C

Greece and Rome

Source M: *The British Museum Theseus Kylix***Source N: *An extract from Livy's Early History of Rome***

It is not my intention either to confirm or deny the traditions which came before the city was founded, or whilst it was in the process of being built; they are more suited to decorating the stories of the poet than the uncorrupted records of the historian. This indulgence is granted to the ancients; by mixing human actions with divine ones, they might make the origins of cities more sacred. But, if it is appropriate for any nation to claim its beginnings are sacred and refer back to divine founders, then Rome is that nation. Her military fame is so great that when she claims that her founder and her father's founder was Mars, the races of mankind should submit to this with as good a grace as they submit to the Roman empire. But I will give no particular importance to stories such as these, no matter how they are regarded and judged. . . What makes the study of history particularly wholesome and fruitful is this: the viewing of lessons from every experience, set forth clearly as if upon a monument. From these, you can choose for yourself and your own republic what to imitate, and avoid what is shameful from its beginning and shameful at its end.

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