

# **Classical Civilisations:**

## **8-Mark Exam Questions 2019 to 2024**

**This booklet contains all the 8-mark questions that have been asked on the Myth and Religion Paper (Paper 1) from 2019 to 2024.**

**Each year in the booklet contains the following:**

- **An 8-mark question from Section A (Greece)**
- **The sources relevant to the above question.**
  
- **An 8-mark question from Section A (Rome)**
- **The sources relevant to the above question.**



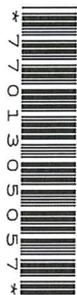
Oxford Cambridge and RSA

**Friday 24 May 2019 – Afternoon**

**GCSE (9–1) Classical Civilisation**

**J199/11 Myth and religion**

**Time allowed: 1 hour 30 minutes**



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Centre number

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**INSTRUCTIONS**

- Use black ink.
- Answer questions 1–24 and **either** question 25 **or** question 26.
- Write your answer to each question in the space provided.
- If additional space is required, use the lined page(s) at the end of this booklet. The question number(s) must be clearly shown.

**INFORMATION**

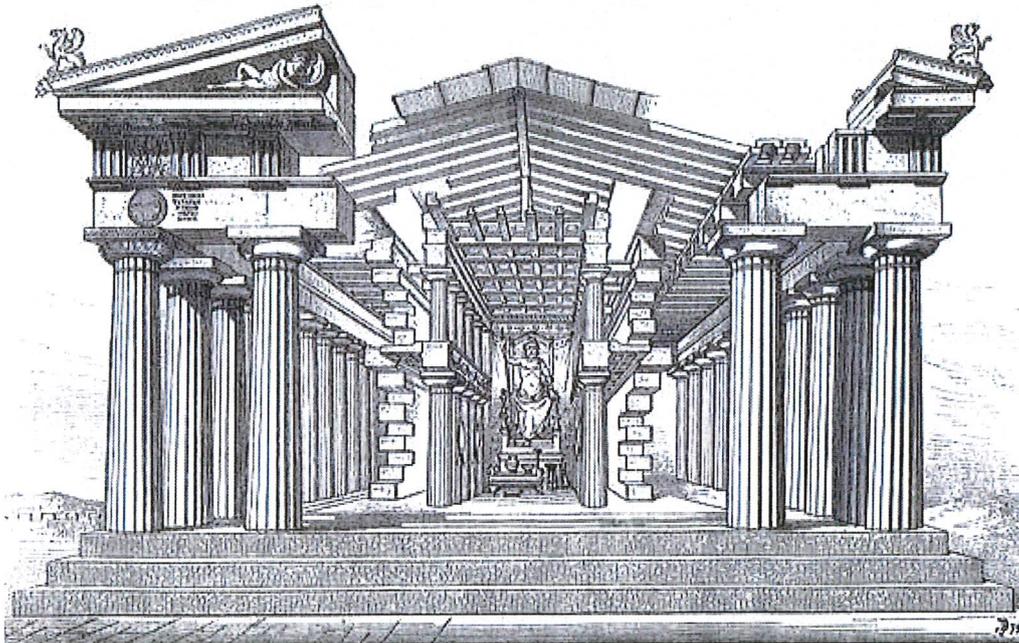
- The total mark for this paper is **90**.
- The marks for each question are shown in brackets [ ].
- Quality of written communication will be assessed in this paper.
- This document consists of **16** pages.



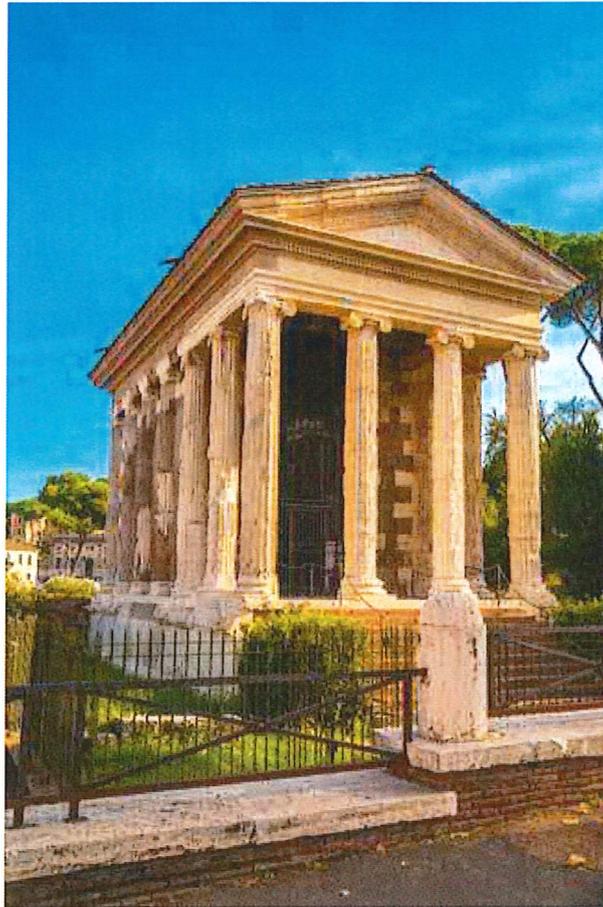
**Source D: *Two Trojan princes discuss what to do about the attacking Greek army and the Greek hero Diomedes***

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***





**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





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**Tuesday 03 November 2020 – Afternoon**

**GCSE (9–1) Classical Civilisation**

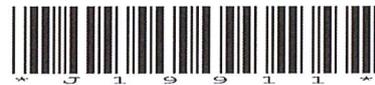
**J199/11 Myth and religion**

**Time allowed: 1 hour 30 minutes**



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**ADVICE**

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



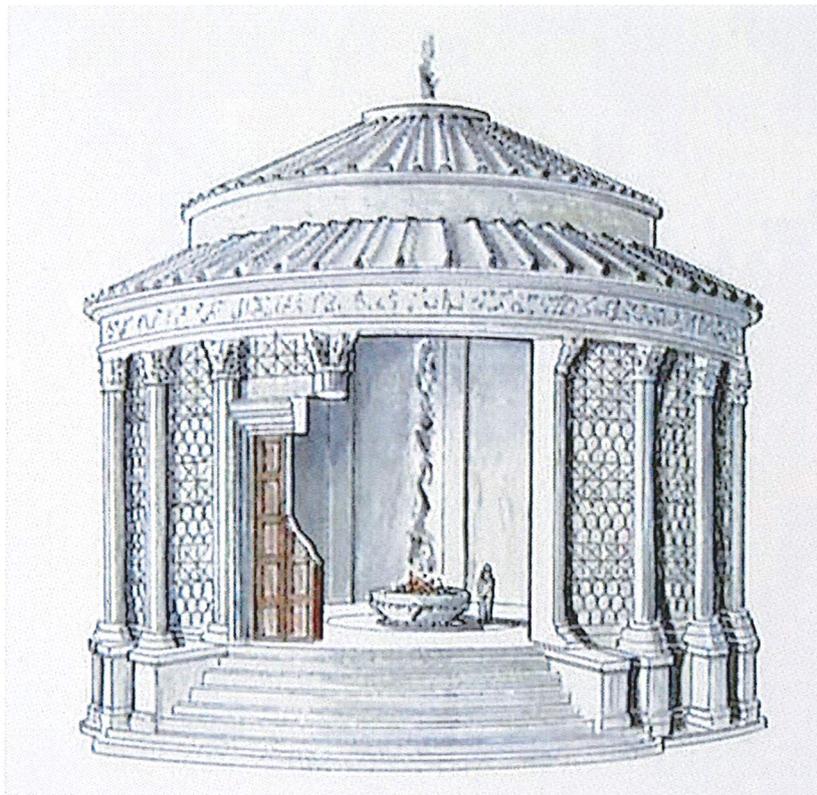
**Source F: A Greek called Aristotle describes how the Panathenaic games are administered**

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.



**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**



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**Tuesday 16 November 2021 – Afternoon**

**GCSE (9–1) Classical Civilisation**

**J199/11 Myth and religion**

**Time allowed: 1 hour 30 minutes**



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**INSTRUCTIONS**

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- Answer questions 1–20 and **either** Question 21 **or** Question 22.
- Use the Insert to answer all the questions.

**INFORMATION**

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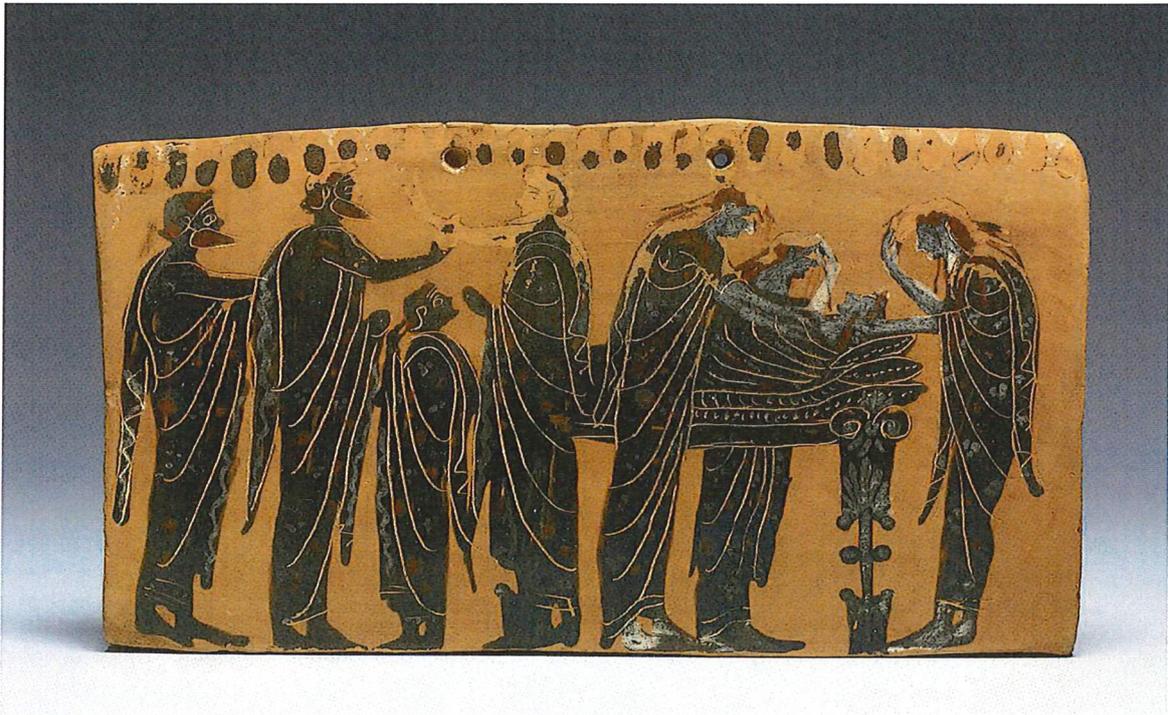
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**Source E: An extract from a Greek writer discussing Greek burial practice**

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**

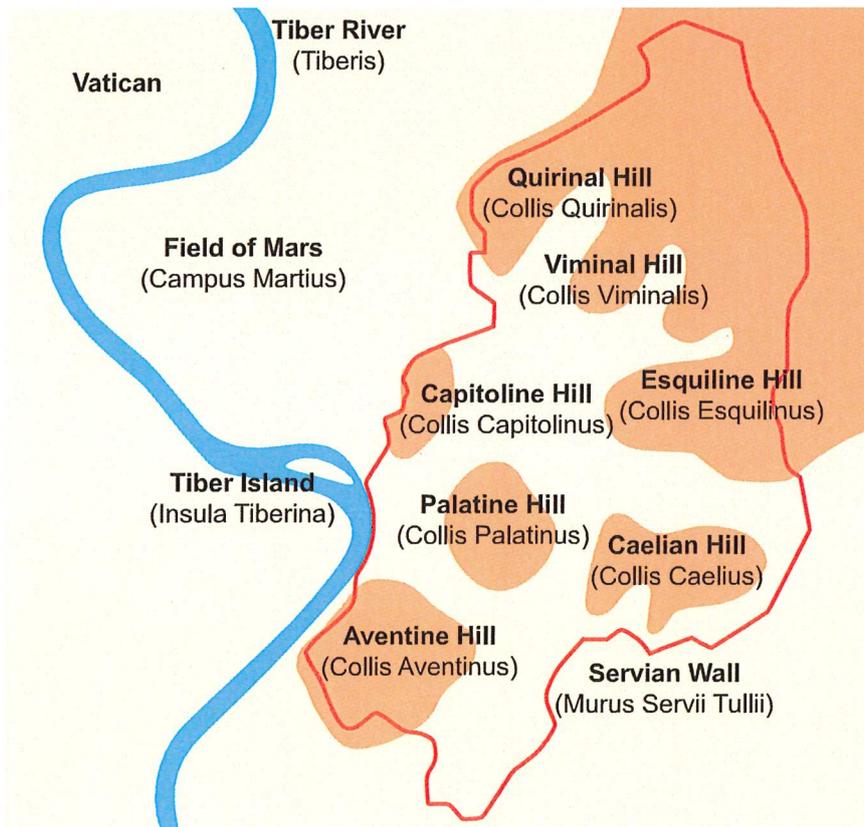




**Source J: An extract from a poem by Ovid**

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.



Oxford Cambridge and RSA

**Wednesday 18 May 2022 – Afternoon**

**GCSE (9–1) Classical Civilisation**

**J199/11 Myth and religion**

**Time allowed: 1 hour 30 minutes**



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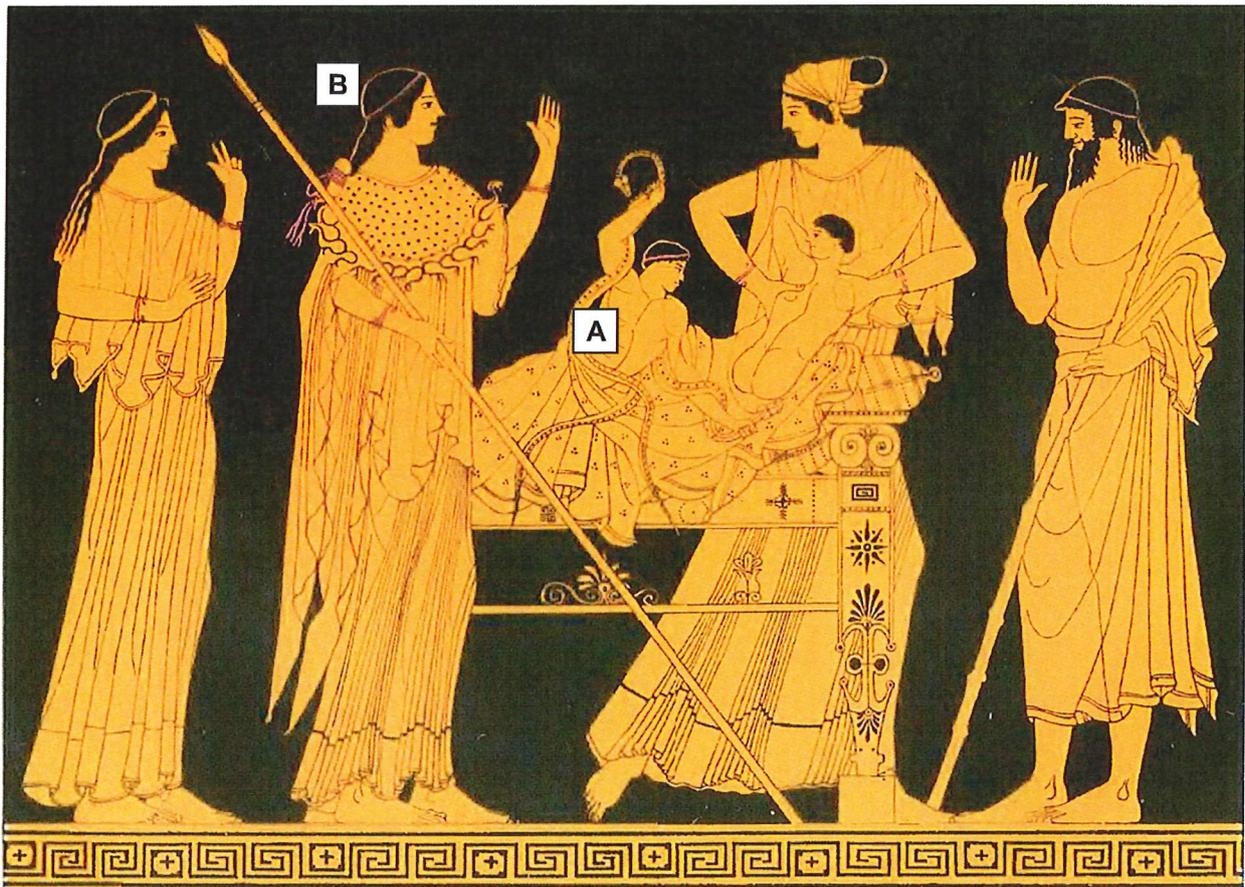
- Read each question carefully before you start your answer.



**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.

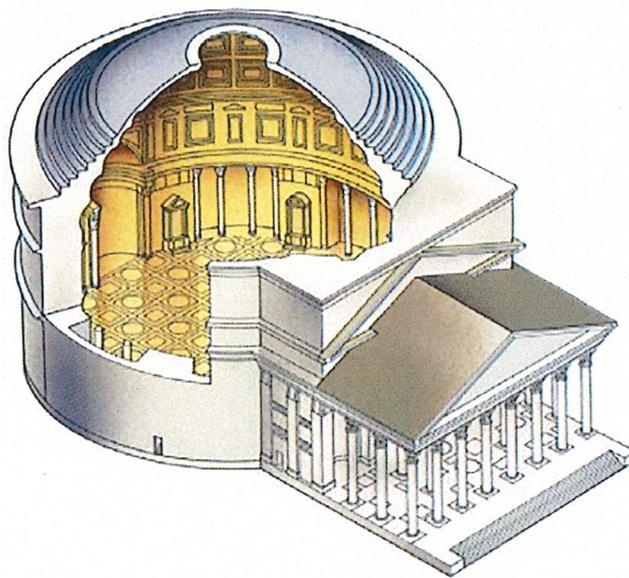
Source F: A Greek pot showing Dionysos





**Source 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.

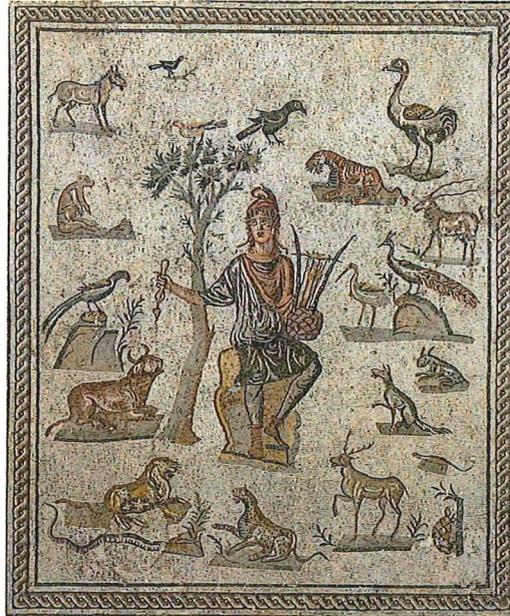
**Source I: A drawing of the Pantheon, a section of the roof has been removed.****Source J: An extract describing Hercules' battle with Achelous**

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.



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**Wednesday 17 May 2023 – Afternoon**

**GCSE (9–1) Classical Civilisation**

**J199/11 Myth and religion**

**Time allowed: 1 hour 30 minutes**



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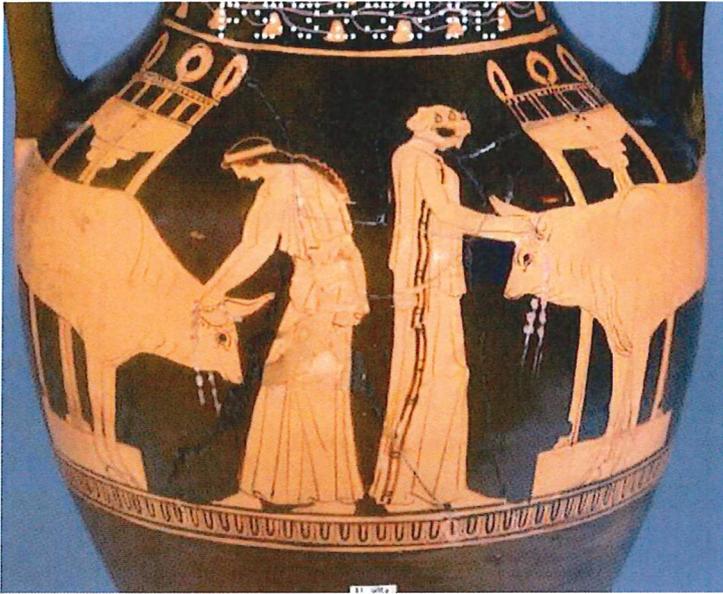
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**Source C: A Greek pot showing a scene from a sacrifice**



**Source D: An extract from a Greek Historian called Diodorus Siculus**

After successfully accomplishing the deeds which we have mentioned, Theseus came to Athens and by means of the tokens caused Aegeus to recognise him. Then he grappled with the Marathonian bull which Heracles in the performance of one of his Labours had brought from Crete to the Peloponnesus, and mastering the animal he brought it to Athens; this bull Aegeus received from him and sacrificed to Apollo.

It remains for us now to speak of the Minotaur which was slain by Theseus, in order that we may complete our account of the deeds of Theseus. But we must revert to earlier times and set forth the facts which are interwoven with this performance, in order that the whole narrative may be clear.

**Source E: The British Museum's Theseus Kylix****Source F: An extract from the Roman writer Livy**

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, claimed 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 I: An extract from the Res Gestae Divi Augusti in which Augustus recalls his achievements**

From Spain, Gaul, and the Dalmatians (a region to the east of Italy), I recovered, after conquering the enemy, many military standards which had been lost by other generals. Then I compelled the Parthians to restore to me the spoils and standards of three Roman armies, and to seek as suppliants the friendship of the Roman people. These standards I deposited in the inner shrine which is in the Temple of Mars Ultor (the Avenger).

**Source J: The Prima Porta of Augustus**





Oxford Cambridge and RSA

# Monday 13 May 2024 – Afternoon

## GCSE (9–1) Classical Civilisation

**J199/11** Myth and religion

**Time allowed: 1 hour 30 minutes**



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### INFORMATION

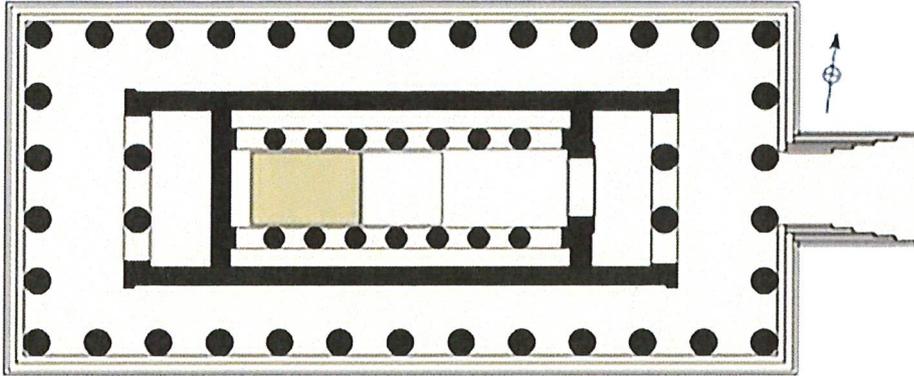
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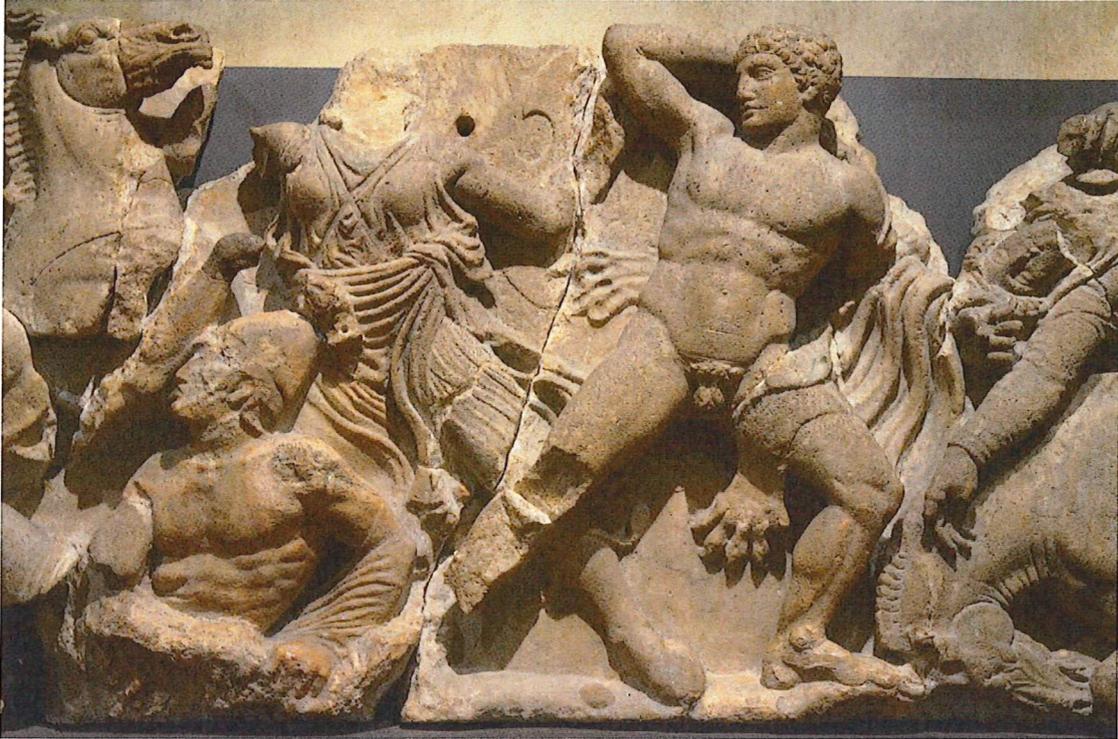
**Source C:**  
**The plan of a Greek temple**



**Source D:**  
**Homeric Hymn to Heracles the Lion Hearted**

Heracles, Zeus' son, I will celebrate, 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:  
Now, however, in the beautiful abode of snowy Olympus  
He dwells, enjoying himself with beautiful-ankled Hebe.  
Farewell, lord, Zeus's son: grant both excellence and happiness.

**Source E:**  
A section of the frieze from the temple of Apollo at Bassae



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

Aeneas was driven from his home by a similar disaster, but the fates guided him to a greater destiny, and he came first to Macedonia. From there he was carried off to Sicily in his search for a homeland, and from Sicily held his course across the sea to the land of Laurentum ... there, they set about driving spoils from the fields, since, after their endless wanderings, they had no belongings apart from their arms and their ships.



**Source I:  
A statue of Mars**



**Source J:  
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.