






# CURRICULUM MAP FOR Myth & Religion




## YEAR 10

<p><b>HALF TERM 1:</b> Greek and Roman gods, their responsibilities and symbols and how they are typically represented in ancient Greek and Roman art.</p>		<p>Prescribed Source <i>The Homeric Hymn to Demeter</i> Theogony - Hesiod The Homeric Hymns</p>
<p><u>Hiera and Religio</u> The Greeks used the word <i>hiera</i> to describe religion and this translates as “holy affairs.” The Romans used the term <i>religio</i> which is defined as “the correct worship of the state gods.” It was not enough to believe in the Gods; the Greeks and Romans had to physically honour and worship the gods through performing sacrifices, making offerings and pouring libations in their honour.</p> <p><u>Polytheism:</u> “The belief in many gods.” Although the best known deities are known as the Olympians, the Greek and Roman pantheon had an extensive number of deities with similar responsibilities.</p> <p><u>Anthropomorphism</u> “Giving human forms or attributes to something that is otherwise not human.” Through being anthropomorphic, the gods were more relatable because they were shown to suffer similar fates and behaved with the same emotions as humans.</p> <p><u>Epithets</u> “A phrase or adjective added to a name to describe a personal or physical quality” – for example, Zeus Herkios, “keeper of oaths” and Athena Parthenos, “Athena the Virgin”</p>		<p>Do Now activities + extended DN linked to homework retrieval The roles and iconography of the gods Analysis of source material Summary notes Evaluative write up comparing the immortals in both Greece and Rome Key word glossaries</p>
<p><u>Greece</u></p> <ul style="list-style-type: none"> <li>Zeus, Hera, Demeter, Poseidon, Hephaistos, Apollo, Artemis, Athena, Aphrodite, Ares, Dionysos, Hestia, Hermes, Hades</li> </ul> <p><u>Rome</u></p> <ul style="list-style-type: none"> <li>Jupiter, Neptune, Vulcan, Mercury, Mars, Pluto, Apollo, Juno, Venus, Minerva, Diana, Bacchus, Vesta and Ceres</li> </ul> <p><u>Titans</u></p> <ul style="list-style-type: none"> <li>The gods that came before the Olympians and were subsequently overthrown by Zeus</li> <li>Uranus prophesised that Cronus’ children would revolt against him so he swallowed all the children that Rhea gave birth to. However, she hid Zeus and brought him up in secret</li> <li>Zeus managed to free his siblings and in revenge they waged war against him. He imprisoned the Titans in Tartarus, an area in the Underworld where they were sentenced to punishments</li> <li>Atlas and Prometheus escaped this punishment. Atlas was tasked with holding up the heavens and Prometheus created humans</li> </ul> <p><u>The Homeric Hymn to Demeter</u></p> <ul style="list-style-type: none"> <li>7<sup>th</sup> – 6<sup>th</sup> century BC</li> <li>Attributed to Homer</li> <li>Provides an insight into what the Greeks thought the relationship between gods and mortals was like</li> </ul> <p>The myths associated with Heracles (known to the Romans as Hercules) and how he is typically represented:</p>		<p>Discussion Debate Choral response Peer collaboration Presentation of work</p>
<p><u>Greece</u></p> <p>Heracles and Olympia:</p> <ul style="list-style-type: none"> <li>Heracles as founder of the Olympic games <ul style="list-style-type: none"> <li>The 12 Labours of Heracles as represented on The Temple of Zeus at Olympia</li> <li>Homeric Hymn to Heracles, the Lion Hearted</li> </ul> </li> </ul> <p><u>Rome</u></p>		<p>Homework 1 – Revise the Gods key terms 2 – Revise Zeus/Jupiter, hera/Juno, Hestia/Vesta, Apollo and Diyonisius/Baccus 3 – Revise Poseidon/Neptune, Athena/Minerva, Hephaistos/Vulcan, Hermes/Mercury, Artemis/Diana 4 – Revise Hades/Pluto, Demeter/Ceres, Aphrodite/Venus, Ares/Mars 5 – Revise the role of the gods in Greek religion 6 – Revise Homeric Hymn to Demeter source 7 – Revise the myth of Heracles/Hercules in work by Ovid and Virgil</p>



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<ul style="list-style-type: none"> <li>Hercules in Ovid and Virgil:             <ul style="list-style-type: none"> <li>the myth of Hercules and Cacus, and Hercules as protector of Rome</li> <li>battles with Achelous and Nessus, and the death of Hercules</li> </ul> </li> <li>Before Rome was founded, Italy was made up of tribes</li> <li>Rome was founded in 753 BC by Romulus. At the time, the Etruscans were the largest tribe and colonised a large area of Italy. They came under Roman control as the Roman Empire grew and because of this, the Romans adapted several aspects of their culture in their architecture and customs</li> <li>The Hellenes influenced both the Etruscans and Romans; Rome borrowed and adapted the religious ideas of the Greeks</li> </ul>		
<p><b>HALF TERM 2:</b>  <b>Univereal Hero</b>  <b><u>Homeric Hymn to Heracles the Lion Hearted</u></b></p> <ul style="list-style-type: none"> <li>Around 700 BC</li> <li>Attributed to Homer</li> <li>Discusses the birth and labours of Heracles as well as his life</li> </ul> <p><u>Quotes:</u></p> <ul style="list-style-type: none"> <li>"Greatest and best of those on earth"</li> <li>"Many things he did that were reckless, many things he suffered"</li> </ul>		<p>Homeric hymn to <i>Heracles the lion hearted</i>          Virgil – Extract from the <i>Aeneid</i>          Extract from Ovid's <i>Metamorphoses</i>          Euripedes, Heracles          Plautus, Amphytro          Apollodorus, Bibliotheca          Hesiod, Theogony</p>
<p><b><u>Twelve Labours of Heracles</u></b>          After he killed his wife and children, Heracles exiled himself and went to Delphi to ask the oracle what he should do. He was ordered to serve King Eurystheus who challenged him to complete ten labours which were made to be impossible. Two more labours were added after had completed the original ten because he received help and accepted payment</p> <p><b><u>Heracles and Olympia</u></b>          The Olympic Games were founded in 776 BC but festivals similar to it had taken place prior to this. There are two myths concerning the foundation of the games:</p> <p><u>Pelops and Hippodamia</u>  <i>This myth is shown on the eastern pediment of Zeus' temple at Olympia.</i>          Hippodamia was the daughter of Oinomaos, King of Pisa. He had received an oracle that he was going to die once his daughter had married. In order to avoid this fate, he organised a chariot competition where he challenged her suitors to a race. If they won, they would be able to marry her but if they lost, they would be killed. Pelops challenged Oinomaos to a race but he bribed Oinomas' charioteer to replace his bronze linchpins with ones made of wax; as they were competing, the heat melted the wax and killed him immediately. The games were held in his honour as funerary games.</p> <p><b><u>Heracles and the Augean Stables</u></b>  <i>The labours of Heracles are shown on the twelve metopes of the Temple of Zeus at Olympia.</i>          On completion of the fifth labour, Augeas refused to pay Heracles his money so Heracles vowed revenge. He killed Augeas and founded the games as a show of his strength.</p>		<p>Do Now activities + extended DN linked to homework retrieval          The roles and iconography of the gods          Analysis of source material          Summary notes          Key word glossaries          Storyboarding</p>
<p><u>Pelops and Hippodamia</u>  <i>This myth is shown on the eastern pediment of Zeus' temple at Olympia.</i>          Hippodamia was the daughter of Oinomaos, King of Pisa. He had received an oracle that he was going to die once his daughter had married. In order to avoid this fate, he organised a chariot competition where he challenged her suitors to a race. If they won, they would be able to marry her but if they lost, they would be killed. Pelops challenged Oinomaos to a race but he bribed Oinomas' charioteer to replace his bronze linchpins with ones made of wax; as they were competing, the heat melted the wax and killed him immediately. The games were held in his honour as funerary games.</p>		<p>Discussion          Debate          Choral response          Peer collaboration          Presentation of work</p>
<p><b><u>Rome</u></b>          The Romans built upon their ideas about Hercules from the Greeks and wove him into their own myths. He even had his own cult within Rome.</p> <p><b><u>Hercules and Cacus*</u></b></p> <ul style="list-style-type: none"> <li>Virgil's <i>Aeneid</i> (Book 8)</li> <li>19 BC</li> </ul> <p><b><u>The Cult of Hercules in Rome</u></b>          Only men were allowed to participate in the ritual and they would sacrifice animals and burn incense. The sacrifice took place annually at the Great Altar of Hercules (between the Tiber and Palatine Hill). In the 2<sup>nd</sup> century BC, the Temple to Hercules the Victor was constructed in the same area.</p> <p><b><u>Hercules and Achelous*</u></b></p> <ul style="list-style-type: none"> <li>Ovid's <i>Metamorphoses</i> (Book 9)</li> <li>8 AD</li> </ul>		<p>Homework          1 – Revise Univereal Hero key terms          2 – Revise key knowledge around Heracles (Greek), Hercules (Roman) and Virgil's <i>Aeneid</i>          3 – Revise the 12 Labours          4 – Revise Ovid's <i>Metamorphoses</i> – Hercules and Achelous; Hercules and Nessus and the death of Hercules          5 – Revise <i>Homeric Hymn to Heracles the Lion Hearted</i>          6 – Revise the Cult of Hercules in Rome</p>



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<p><b>HALF TERM 3:</b> <b>Religion &amp; the City</b></p> <p><u>Greece</u></p> <p>Priests/Priestesses</p> <p>The Greeks had both priests called a hierous and priestesses called a hierieia; their name highlighted their chief role as one who sacrifices to a god. Usually the gods were attended by priests, while the goddesses were attended by priestesses. A priesthood was a temporary role that required no special training.</p> <p>Temples</p> <p>The temple was a home for the god – it was not a ‘place of worship’ like today where the ‘congregation’ entered and worshipped indoors: the actual sacrifice and ceremony happened outside, at the altar (more practical and healthy when blood is always present) Larger sanctuaries had other methods of entertainment for their many visitors, such as theatres and amphitheatres. Sanctuaries associated with healing gods often had an Asklepiion, or healing centre/temple. These areas were picked because of their beauty, importance, or symbolism/ function. A sanctuary would consist: A temple, an altar outside, space enough for worshippers, a basin of water at the entrance to allow visitors to purify themselves before entrance and area marked off by a wall or marker stones</p> <p>Sacrifice</p> <p>In order to honour the gods the Greeks would give them offerings. These could be money, the dedication of songs or war booty. Food was the most popular chouse and the main way this was done was through a blood sacrifice . This was the careful, ritualised killing of an animal led by a priest</p> <p>Rome</p> <p>Priests/Priestesses</p> <p>In Rome the priesthood was an excellent example of the role of religion in society. The priest’s role was to uphold the state religion by maintenance of the pax deorum (in Latin pax means peace and deorum means 'of the gods'). This was done by uttering the correct prayer, completing the appropriate sacrifice and fulfilling their priestly roles at festivals. Unlike today, priests did not preach a way of life or moral code, it did not matter if a Roman killed or behaved poorly, provided the pax deorum was maintained.</p> <p>Temples</p> <p>Ancient Roman temples were among the most important buildings in Roman culture, and some of the richest buildings in Roman architecture, Their construction and maintenance was a major part of ancient Roman religion (Religio), and all towns of any importance had at least one main temple, as well as smaller shrines. The main room (cella) housed the cult image of the deity to whom the temple was dedicated, and often a table for supplementary offerings or libations and a small altar for incense. Behind the cella was a room or rooms used by temple attendants for storage of equipment and offerings. The ordinary worshiper rarely entered the cella, and most public ceremonies were performed outside where the sacrificial altar was located, on the portico, with a crowd gathered in the temple precinct.</p> <p>Sacrifice</p> <p>Roman sacrifices follow the same general procedures as Greek sacrifices and the most popular type being blood sacrifices</p>		<p>Facts on: The Parthenon, Temple of Zeus at Olympia, Temple of Portunus, Cicero, <i>On His House</i> Pausinias – description of Greece Pseudo-Apollodorus Bibliotheca</p>
		<p>Do Now activities + extended DN linked to homework retrieval The roles and iconography of the gods Analysis of source material Summary notes Key vocabulary list Annotation of temples</p>
		<p>Discussion Debate Choral response Peer collaboration Presentation of work</p>
		<p>Homework</p> <ol style="list-style-type: none"> <li>1 – Revise key terms on Religion in the City</li> <li>2 – Revise Priests &amp; Priestesses in Greece and Rome</li> <li>3 – Revise Temples in Greece and Rome</li> <li>4 – Revise Sacrifice in Greece and Rome</li> <li>5 – Revise the Parthenon and the Temple of Fortunus</li> <li>6 – Revise the Temple of Zeus in Olympia</li> </ol>
<p><b>HALF TERM 4:</b> <b>Foundation Stories</b></p> <p>Ancient Greek and Roman belief about how Athens and Rome were founded by their associated heroes, including how and why the myths are depicted as they are; what these myths meant to the city; the role of the hero; the role of the gods. Greece</p> <ul style="list-style-type: none"> <li>• The naming of Athens: Poseidon and Athena</li> </ul>		<p>Plutarch, <i>Parallel Lives</i> Euripedes, <i>Heracles</i> Theseus, Kylix Plutarch, <i>Life of Theseus</i></p>



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<ul style="list-style-type: none"> <li>The adventures of Theseus: as displayed on the Theseus Klix</li> </ul> <p>Rome</p> <ul style="list-style-type: none"> <li>The founding of the Roman Race: Aeneas' leadership of the Trojans, arrival and settlement in Italy, the founding of Alba Longa and the line of kings</li> <li>The founding of Rome: Romulus and Remus</li> </ul> <p>The Erechtheion was constructed in the 420s BC as part of Pericles' building programme on the Acropolis. It was a temple dedicated to Athena, Poseidon and a legendary king of Athens called Erechtheus.</p> <p>The temple contained a well that was believed to be the place where Poseidon struck the Acropolis with his trident. It also had a small walled garden that contained the olive tree believed to be planted by Athena. In addition to the two gods, the temple also held the graves of the legendary kings Cecrops and Erechtheus.</p> <p style="text-align: center;"><b>Athena and Poseidon</b></p> <p>Athens needed a name. King Cecrops could not decide. A competition was put upon the gods to decide. Poseidon presented the king with a salt water spring, and Athena presented the king with an olive tree. The olive tree be considered considerably more useful, Athena was given naming rights, naming the city after herself. This myth was represented in sculpture on the western pediment of the Parthenon.</p> <p style="text-align: center;"><b>Romulus compared to Theseus</b></p> <p>Theseus and Romulus were considered to be great men in Roman and Greek history. Theseus was a great reformer, unified Athens and allowed it to become the great city it was. Romulus founded Rome after a troubled childhood and war with his brother. Plutarch, a Roman biographer compared them both. Using <i>Plutarch's Parallel Lives</i>, you need to be able to compare; the greatness of their deeds, their leadership, the reasons for their misfortune, their relationship to their family and their relationship with women and the gods.</p> <p>Theseus was not the founder of Athens but he was its king for a time and united all of Attica. Before he could become king he had to perform labours, similar to that of Heracles.</p> <ol style="list-style-type: none"> <li>Periphetes - bear wielding thug</li> <li>Sinis - the pine bender</li> <li>Crommyonian sow - savage pig</li> <li>Sciron - old man who kicks people into the sea</li> <li>Cercyon - King of Eleusis</li> <li>Procrustes - invited all to sleep in a 'magical' bed where Procrustes would cut off the head or limbs of people to make them fit</li> <li>The Bull of Marathon - This was arranged to prove his heroism and relation to King Aegeus, his father.</li> <li>The Minotaur - Theseus entered the labyrinth and killed the minotaur</li> </ol>		<p>Do Now activities + extended DN linked to homework retrieval</p> <p>The roles and iconography of the gods</p> <p>Analysis of source material</p> <p>Summary notes</p> <p>Key vocabulary list</p>
		<p>Discussion</p> <p>Debate</p> <p>Choral response</p> <p>Peer collaboration</p> <p>Presentation of work</p>
<p><b>HALF TERM 5:</b></p> <p><b>Festivals</b></p> <p><u><b>Greek Festivals</b></u></p> <p><u><b>The Great Panathenaia</b></u></p> <p>The Panathenaia happened annually and the Great Panathenaia happened every 4 years. It was a festival to celebrate Athena's birthday and was celebrated by all Athenians and resident foreigners. The festival lasted 8 days and each day had a different event. Although the evidence is not totally clear, one view is that the Great Panathenaia lasted for 8 days, starting on 23rd Hekatombeion (July). According to this version, the programme ran as follows:</p> <ol style="list-style-type: none"> <li>rhapsodic (poetry) and musical contests</li> <li>boys and youths Athletics</li> <li>men's athletics</li> <li>Equestrian (horse) events</li> <li>Tribal contests</li> <li>Torch race and sacrifice</li> <li>Apobates (chariots) race</li> <li>Prize-giving</li> </ol> <p><u><b>The Panathenaic procession and the Parthenon</b></u></p> <p>The Panathenaic procession was depicted on the Ionic frieze of the Parthenon. The procession starts on the western (rear) part of the temple with cavalry-men mounting and riding their horses. The procession then follows two routes, the northern and southern.</p> <p><u><b>The sacrifice</b></u></p>		<p>Ovid, fasti, 2.267-474: February 15th, the Lupercalia</p> <p>Greek Funerary stele</p>
		<p>Do Now activities + extended DN linked to homework retrieval</p> <p>The roles and iconography of the gods</p> <p>Analysis of source material</p> <p>Summary notes</p> <p>Key vocabulary list</p>
		<p>Discussion</p> <p>Debate</p> <p>Choral response</p> <p>Peer collaboration</p> <p>Presentation of work</p>
		<p>Homework</p> <ol style="list-style-type: none"> <li>Revise Greek Festivals key terms</li> <li>Revise the Great Panathenaia</li> <li>Revise the City Dionysia</li> <li>Revise Roman Festivals key terms</li> <li>Revise the Lupercalia</li> </ol>



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Once the procession was complete the sacrifice began at the altar of Athena Polias. Only Athenians were allowed on the Acropolis and so a real sense of belonging would be felt by those at the sacrifice. No expense was spared at the Panathenaic sacrifice as up to one hundred Oxen and other animals were sacrificed to Athena. Once the goddess had received her share of the animals, the Priestess of Athena and prominent Athenians would feast, then the rest of the community would receive the sacrificial meat.

### The City Dionysia

The City or Great Dionysia was founded. It was a festival in celebration of the god Dionysus. Originally Dionysus was considered a foreign god and the Athenians rejected him. However just after this a plague went through the city and the Athenians, thinking this things were linked, accepted Dionysus into the city. Shortly after this the men were cured of the plague and Dionysus was honoured by a festival. This happened in mid-march, early spring, as Dionysus was associated with rebirth. The festival started with a procession followed by 3 days of theatre; comedy, tragedies and satyrs . It ended with a judging of the plays.

### Comedy

Comedy developed later than tragedy and perhaps reflected the greater political freedom that was present in Athens in the fifth century BC. For this reason the themes of comedy were usually war, politics or social life. The characters in these plays would often have reversed roles, slaves would act superior to their masters, women controlled men, and politicians were openly mocked. With this in mind comedy offered relief from the everyday world of Athens. It also allowed the playwright a chance to voice their feelings about contemporary issues in Athens. Although many playwrights wrote comedy, we only have eleven surviving plays from one comic playwright called Aristophanes (446 BC-386 BC).

### Tragedy

Tragedy was inspired by well-known mythic and historical events of the past. As a genre, tragedy focused on human suffering and sought to ask questions about human nature. What makes a man great? What causes men to suffer? To what extent can man control his own fate? With this in mind the audience was meant to consider how what they were watching was reflected in their own lives, be it as an individual or as city as a whole. Of the surviving plays we have plays by three great tragic playwrights: Aeschylus (525 BC-456 BC), Sophocles (497 BC-406 BC) and Euripides (480 BC-406 BC).

### Satyr-plays

The Satyr-play formed part of four plays that were written by one playwright. It was intended as a comic respite after the three tragedies had been performed. The theme of the play was mythological and did not need to relate to the three tragedies.

### Roman Festivals

The Lupercalia

### Origins of the festival

Festival in honour of a god of fertility and purification Lupercus, Or In celebration and remembrance of Rome's founder Romulus who suckled on a wolf to survive: Lupus meaning wolve in Latin Officials. The priests were called the Luperci and were chosen especially for the day from the noble male population. The programme-The priests would meet in the Lupercal -A sacrifice of dogs and goats would take place -There would then be a race around the Palatine Hill

### The sacrifice

On entering the cave the Luperci sacrificed dogs and goats to Lupercus. These animals were known for their virility and suited a sacrifice to a god of fertility. The animals were sacrificed by sprinkling mola salsa on their heads. Once the animals had bowed their heads in acceptance, their throats were slit. When the animals had been killed, a knife was dipped in the blood, which was dripped onto the foreheads of the participants. The blood was then immediately wiped off with wool soaked in milk. At this point the Luperci were expected to let out a laugh. Following the killing of the animals a haruspex would read their entrails for positive signs. If the entrails were positive, the participants would eat the sacrificial meat and drink large amounts of wine. Once the feast was consumed. the Luperci cut the skins from the animals into

6 – Revise the Saturnalia



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strips; some of these were used for covering parts of the body, while others were used during the race.

### The race

Many women of rank also purposely get in their way, and like children at school present their hands to be struck, believing that the pregnant will thus be helped to an easy delivery, and the barren to pregnancy. Plutarch, Caesar, 61.2

### The Saturnalia

#### Origins of the festival

The Saturnalia was held in honour of the Roman god Saturn. The festival celebrated a number of things: As Saturn was the Roman god of sowing and the seed, the festival celebrated the end of the winter sowing. The festival began at the Winter Solstice and celebrated the coming of new light, rebirth and the promise of a positive future. Saturn was believed to have ruled the earth during the Golden Age, a time when both men and gods lived together in prosperity as equals. The festival brought hope of a return to this Golden Age. The Saturnalia was considered unique amongst festivals because all levels of society took part, including men, women, children and slaves. At its longest the festival lasted from the 17th to the 23rd of December. However, during the reign of Augustus (28 BC-AD 14), the festival was shortened to three days before being extended again to five days during the reign of Claudius (CE41-CE54). The festival remained popular throughout the Roman period right through to the fourth century CE, when it became incorporated into the Christian celebration of Christmas.

### Death & Burial

#### Greek

#### Preparation of the body

Death was an important issue to the Greeks. It was incredibly important that the dead were treated with respect and that everyone, no matter their social status or wealth, received a proper burial. Once the person had died, their eyes and mouth were closed. The body would be washed, perfumed and wrapped in a long white shroud. When this process was complete a coin would be placed on the deceased's mouth. This was payment for Charon, the boatman who ferried the dead from the land of the living to the underworld. After the body was prepared the prothesis, or laying out, took place. The prothesis lasted two days and gave the friends and family of the deceased a chance to come and pay their respects. As a death automatically polluted the house, a bowl of water was placed outside for people to wash themselves as they left. Once respects had been paid, the women of the family would start their lament. To do this they would cut their hair, dress in shabby black clothing and wail beside the deceased, beating their chests and flailing their arms.

#### Festivals for the dead and the ancestors.

Beyond private funerals Athens also celebrated other festivals to the dead, as it was vital that their memory be maintained. If grave stelai were left to become overgrown or damaged, the memory of that person would be damaged.

#### Burial of the body

It was vital that the final resting place of the deceased was outside the city to remove the chance of religious pollution. Additionally, burial outside the city reduced the spread of any disease. In Athens the main burial ground was in Kerameikos, an area just outside the northwest walls of the city. Once the body reached the burial ground, it was either buried or cremated. In a cremation, a pyre would be built and the deceased laid on top. It would then be lit. After the body had burned, the ash would be collected in an urn and given to the family. This would then be placed in a shrine or grave. To assist the deceased in their journey to the underworld, the family would add burial gifts to the grave.




#### Roman

Like the Greeks it was important to the Romans that the final resting place of the deceased was outside the city to remove religious pollution and reduce risk of disease.



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<p><b>Preparation of the body</b>          Much of Roman burial practice was similar to that of the Greeks. If possible, just before the moment of death a relative would capture the last breath of the person with a kiss. If at home those present would then call out the deceased's name. If the person died unaccompanied, this would be done ceremonially afterwards. The body was washed and perfumed then dressed in the deceased's finest clothes. A coin was then placed on the mouth of the deceased to pay the ferryman Charon</p> <p><b>Funerary procession</b>          The funeral would take place eight days after death and involve a variety of people, including flute and horn players, the deceased's family, slaves and freedmen. Members of the family would wear wax funerary masks of the family ancestors</p> <p><b>Burial of the body</b>          Once outside the city the body would be either buried or cremated. The Romans followed the same custom as the Greeks with their cremations and burials. Again, the family's wealth determined the size of the tomb. A wealthy person could expect to be buried in the family tomb or an individual monument.</p>		
<p><b>HALF TERM 6:</b>  <b>Myths &amp; Symbols</b></p> <p><b>The Centauromachy</b>          The Centauromachy was a mythical battle between the Lapiths and the Centaurs. The ruler of the Lapiths Ixion was also father of the Centaurs          The Lapiths with the help of the hero Theseus beat the Centaurs and they fled          The Centauromachy was shown on the Parthenon across 34 metopes.          The symbol of this was to show Greek superiority over foreign powers. The Parthenon was rebuilt after the battle of Plataea in 479 BCE</p>		<p>The Death Mask of Agamemnon from Shaft grave V. Mycenae          The Centauromachy as depicted on the Parthenon          The Amazonomachy as depicted on the Bassae frieze          The Ara Pacis          Augustus at Prima Porta</p>
<p><b>The Amazonomachy</b>          Amazonomachy is used when discussing the mythical battles between Greeks and Amazons. There were two great battles between them. The first was between Heracles and the Amazon queen Hippolyte as his ninth labour. The second relates to the events after this labour, in which Heracles brought back an Amazonian bride for Theseus as a gift. Enraged that Heracles had done this, the Amazons declared war on Athens. It is portrayed in sculpture on the Bassae frieze</p>		<p>Do Now activities + extended DN linked to homework retrieval          The roles and iconography of the gods          Analysis of source material          Summary notes          Key vocabulary list</p>
<p><b>Augustus at Prima Porta</b>          The Prima Porta was based on the Doryphorus (spear-bearer), sculpted by Polykleitos around 440 BC. The sculpture was praised as a depiction of the ideal man. Importantly, the Augustus of Prima Porta is not a direct copy, the sculptor has Romanised it to promote the Augustan ideal.          The Augustan statue differs in four ways:</p>		<p>Discussion          Debate          Choral response          Peer collaboration          Presentation of work</p>
<p>The Augustan statue differs in four ways:</p> <ul style="list-style-type: none"> <li>· <b>The right arm:</b> Augustus' right arm is raised in the pose a general or emperor would use when addressing his army.</li> <li>· <b>The clothing:</b> The breastplate worn by Augustus portrays him as a soldier. Unusually, the military breastplate has been combined with the senatorial toga, which Augustus holds around his waist. The breastplate contains several religious images. The gods depicted include Apollo, Augustus' patron god; Artemis, Apollo's sister; Tellus, mother earth, holding the cornucopia. Other deities are represented, although their exact identity is unknown.</li> <li>· <b>The standards:</b> The central figures represent the return of the Roman standards. The Roman standard was first lost by the Roman general Crassus in 53 BC. Another was lost by Mark Antony in the 40s BC. Finally, in 20 BC Tiberius negotiated peace with the Parthians and the standards were returned.</li> <li>· <b>The statue of Cupid:</b> At the feet of Augustus, Cupid sits on the back of a diving dolphin. Cupid was the son of Venus and the dolphin was one of her animals.</li> </ul> <p><b>The Ara Pacis</b>          The Ara Pacis (Altar of Peace) was commissioned by senate in 13 BCE to honour the return of Augustus for Hispania and Gaul.</p> <p><b>The Altar</b> : the Altar itself was elaborately carved with scenes related to the sacrifice that took place on it. The scene shows semi-nude slaves leading sacrificial beasts</p> <p><b>The Enclosure Wall</b> : the altar was surrounded by an enclosure wall that was sculpted inside and out. These walls contained scenes that linked the Augustan family to the founding of Rome and Rome's important gods. The northern and southern walls showed the procession that took place to the Ara Pacis before the annual sacrifice</p> <p><b>The West Frieze</b> : the west frieze is heavily fragmented. It has been very tenuously linked to the Lupericalia as one image possibly shows a Shepherd discovering Romulus and Remus. Another section of the west frieze, also fragmented, has been linked to either Aeneas offering sacrifice or Numa Pompilius, the second king of Rome, important in his religious introductions to Rome including the Temple of Janus.</p> <p><b>The East Frieze</b> : one of the images on east frieze is heavily fragmented. It has been</p>		<p>Homework</p> <ol style="list-style-type: none"> <li>1 – Revise Greek Myths &amp; Symbols of Power key terms</li> <li>2 – Revise the Centauromachy</li> <li>3 – Revise the Amazonomachy</li> <li>4 – Revise Roman Myths &amp; Symbols of Power key terms</li> <li>5 – Revise the Lupericalia</li> <li>6 – Revise the Saturnalia</li> </ol>



# CURRICULUM MAP FOR Myth & Religion

## YEAR 10

very tenuously linked to the goddess Roma (personification of Rome) who sits on a throne of weapons. The second part which is very well preserved has been linked to various goddesses Tellus, Venus or Pax, The goddess is surrounded by animals and is flanked by two semi-nude females.

**The north frieze** : The north and south friezes are very well preserved and represent a religious procession to the Ara Pacis. The northern wall depicts senators and priests. One carries a jug and an incense box, which were both used in the sacrifice. Others carry laurel leaves, which were common in sacrifices. Several of the men have their heads veiled as was traditional during Roman sacrifices. The bottom of the frieze contained floral patterns.

**The south frieze** : The southern frieze shows the imperial family on the far right, this includes Augustus' wife Livia, his lead general Agrippa and nephews Lucius and Gaius Caesar, and Tiberius, Livia's son. The family are preceded by priests, identified by their caps.

### Tombs, Graves & Burial

#### Cist Graves

The most common type of grave was a cist grave. This was a shallow shaft, with the sides being covered with slabs of stone, a pile of stones was then placed on the bottom of the pit with the body then being placed on this. These graves were so small that the body was placed in a curved position. Originally these graves were used for single use but towards the end of the Mycenaean age they began to be grouped together with mounds of earth placed on top of the group

#### Tholos and Chamber

Tombs Tholos tombs derive from an earlier tomb called a tumulus which was a large mound of earth placed over where a group of bodies had been buried. Tholos tombs however differed from previous tombs as they were made from stone. The main part of the tomb consisted of a highroofed dome dug into the side of a hill. A side chamber was dug to contain the body. The entire structure was then covered with the rubble dug for the chamber. Chamber tombs were similar but were purely constructed from dug earth rather than stone

#### Shaft Graves

Shaft graves were also used at the start of the Mycenaean age. Grave Circle B contained 14 graves together with 10 cist graves. It a natural development of a cist grave but larger and deeper. The largest grave found is 3.4 X 3.9m. At the bottom, a chamber with low rubble walls was created with a roof support. The largest has been found with four posts as well to support the ceiling. Bodies were usually led on their backs, and multiple bodies were usually found in each chamber/ occasionally new stele were added when new bodies were

#### The Use of Funerary Objects

Many of the graves from Mycenaean cities were found to have objects in them. We unfortunately know very little about Mycenaean afterlife views so we don't know what the significance of these were. Maybe it was because you got to take things to the next life or maybe it was just to show status. Items that have been found have included; jewellery, weapons, pottery figurines