

OCR

Oxford Cambridge and RSA

Tuesday 21 June 2016 – Afternoon

GCSE CLASSICAL GREEK

B405/SB Sources for Classical Greek

INSERT – SOURCES BOOKLET

Duration: 1 hour



INFORMATION FOR CANDIDATES

- This document consists of **8** pages. Any blank pages are indicated.

INSTRUCTION TO EXAMS OFFICER/INVIGILATOR

- Do not send this Insert for marking; it should be retained in the centre or recycled. Please contact OCR Copyright should you wish to re-use this document.

Sources A, B, C and D give information about the work of farming families on ancient farms.

Source A A character in a comedy admires a friend's farm

'...You've got everything here – a life of ease on your farm, free from the bother of the agora, with your very own pair of oxen, where you can hear the sound of bleating flocks, and the grape juice is pressed into the vat; where you can feed on finches and thrushes, and not have to queue in the agora for very expensive fish, three days old and well-thumbed by the rascally fishmonger...'

from Aristophanes, *Islands* (fragment 387)

Source B A scene from a wine cup showing satyrs and maenads (mythical characters) harvesting grapes



Source C A poet gives advice on farming in the autumn

When the strength of the intense sun, of the sweaty heat abates, when the autumn rains come from mighty Zeus, and when a man's complexion changes, much refreshed, for then the star Sirius moves by day for a short time over the heads of men born to die, but takes greater share of night; then timber chopped by iron is least subject to woodworm, the leaves fall to the ground and stop growing: then you should remember to chop wood, a task in due season.

Make yourself the owner of two nine-year-old bulls, for their strength is not feeble when they are at their prime, and they will be the best workers. They will not struggle in a furrow and break the plough, and leave the work undone. Behind the oxen should follow a vigorous man of forty, who has had a good meal from a big loaf, who is experienced in the work and can drive a straight furrow, no longer the sort to glance around at his fellows, but with his heart set on the job. A younger man, not inferior, should scatter the seed and avoid double-sowing. For a man who is younger gets excited amongst his peers.

from Hesiod, *Works and Days* 414–447

Source D A female character in a political comedy compares the management of the city to working wool

The first thing you need to do is this: just like a fleece, you wash the muck out of the city in a bath, then on a bed you beat out the crooks with a stick and you pick the thistles, and as for those who cling together and compress themselves to get hold of positions of power, you card them thoroughly and pluck off their heads.

Then you card them all in a basket of communal goodwill, mixing them all together. As for the immigrants and any friendly foreigner, or anyone who owes something to the treasury, mix these in as well. Yes, by Zeus, you should also realise that all the cities which are colonies of Athens surround us like bits of wool, each one separate. Then you should take the bit of wool from all of them and bring all the bits here and gather them into one and make a big ball of wool and out of this weave an overcoat for the people.

from Aristophanes, *Lysistrata* 565–597

Sources E, F and G give information about leisure activities in ancient Greece

Source E A speaker describes a conversation about the similarities between sport and warfare

I said that all these sports (boxing, wrestling and running) seemed to be imitations of, and practice for, warfare. For the hoplite is presented after all the others, which suggests that this is the aim of physical training and competition. Moreover, that they tell victorious athletes, when they ride into the city, to break off a part of the walls and throw it down, signifies the walls are not very important for a city that has men who can fight and win. In Sparta there was a special place in the ranks for men who had won the wreaths in the games – they fought beside the king himself. And the horse alone among animals participates in the wreath and the contest, because it alone is by nature and training fitted to accompany soldiers and fight with them.

If this is right, let us now reflect that the first task of fighters is to strike and to defend themselves, and the second, once they have clashed and got to grips with each other, to push against the other and knock him over, a skill in which they say that the Spartans at Leuctra in particular were overpowered by our men, who were skilled at wrestling. For this reason in Aeschylus one of the warriors is called “mighty armed-wrestler,” and Sophocles has said somewhere about the Trojans that they are “horse-lovers and bow-drawers” and “wrestlers with the clanging shield.”

What is more, the third and last task is to run away when they are beaten and to chase when they win.

from Plutarch, *Moralia Table-Talk 2*. 639D–640A

Source F A vase showing wrestlers training



Source G Socrates discusses the importance of striking a balance between athletics and the arts in a young man's education

'What if a man works hard at athletics and feeds very well, but doesn't touch literature, music and philosophy? Won't he be physically healthy and be full of confidence and spirit and become ever braver?'

'Certainly.'

'What about when he does nothing else and has no dealings with music and literature at all? Surely any intellectual curiosity there is in his soul, since it never learns anything new and never asks any questions, and does no reasoning or any cultural exercise at all, becomes weak and dumb and blind, because it's neither woken nor nurtured – and his faculties of perception are never washed through.'

'Agreed.'

'I reckon this sort of man becomes an anti-intellectual and uncultured, and he no longer has any use of reasoned argument, but uses violence and savagery to deal with everything, like a wild beast, and lives in a state of ignorance and stupidity combined with total lack of rhythm and charm.'

'That's completely right.'

'It seems that god has given to mankind two methods of education for these two elements in ourselves – music and athletics for the spirited element and the love of knowledge in them, not for the soul and the body, except incidentally, but for the harmonious adjustment of these two principles by their being tightened and slackened as far as is appropriate.'

'So it seems.'

from Plato, *Republic* 3. 411a–e

BLANK PAGE

OCR
Oxford Cambridge and RSA

Copyright Information

OCR is committed to seeking permission to reproduce all third-party content that it uses in its assessment materials. OCR has attempted to identify and contact all copyright holders whose work is used in this paper. To avoid the issue of disclosure of answer-related information to candidates, all copyright acknowledgements are reproduced in the OCR Copyright Acknowledgements Booklet. This is produced for each series of examinations and is freely available to download from our public website (www.ocr.org.uk) after the live examination series.

If OCR has unwittingly failed to correctly acknowledge or clear any third-party content in this assessment material, OCR will be happy to correct its mistake at the earliest possible opportunity.

For queries or further information please contact the Copyright Team, First Floor, 9 Hills Road, Cambridge CB2 1GE.

OCR is part of the Cambridge Assessment Group; Cambridge Assessment is the brand name of University of Cambridge Local Examinations Syndicate (UCLES), which is itself a department of the University of Cambridge.