



Oxford Cambridge and RSA

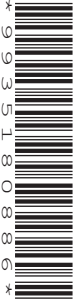
Tuesday 13 June 2023 – Afternoon

GCSE (9–1) Classical Greek

J292/06 Literature and Culture

Insert

Time allowed: 1 hour



INSTRUCTIONS

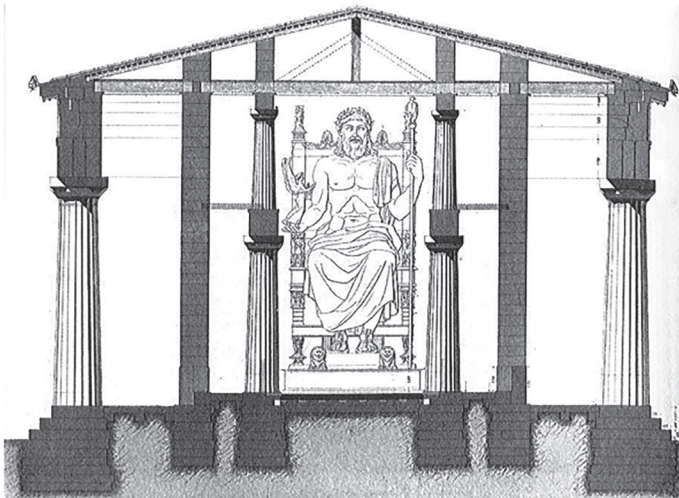
- Do **not** send this Insert for marking. Keep it in the centre or recycle it.

INFORMATION

- The questions tell you which source you need to use.
- This document has **8** pages.

Source A

Cross section of the temple of Zeus, Olympia, showing the colossal statue of Zeus (modern artist's reconstruction)

**Source B**

A philosopher describes a painting which shows the death of a famous athlete, Arrichion, in the pankration event

Arrichion seems to have conquered not his opponent alone, but also all the Greeks; at any rate the spectators jump up from their seats and shout, some wave their hands, some their clothes, some leap from the ground, and some grapple with their neighbours for joy; for these really amazing achievements make it impossible for the spectators to contain themselves. Is anyone so without feeling as not to applaud this athlete? For after he had already gained a great achievement by winning two victories in the Olympic games, a yet greater deed is shown here, in that, having won this victory at the cost of his life, he is being led to the Underworld with the very dust of victory still upon him.

Arrichion's opponent, having already clinched him around the middle, decided to kill him; already he had wound his forearm about the other's throat to shut off the breathing. While pressing his legs on the groin and winding his feet one inside each knee of his adversary, he prevented Arrichion's resistance by choking him till the sleep of death began to creep over his senses. But in relaxing the tension of his legs he failed to prevent Arrichion's plan; for the latter kicked back with the sole of his right foot (as the result of which his right side was in danger since now his knee was hanging unsupported), then with his groin he holds his adversary tight till he can no longer resist, and, throwing his weight down to the left while he locks the latter's foot tightly inside his own knee, by this violent outward thrust he wrenches the ankle from its socket. Arrichion's soul, though it makes him feeble as it leaves his body, yet gives him strength to achieve what he strives for.

Philostratus the Elder, *Imagines* 2.6

Source C

A philosopher disapproves of the way that Olympic victors are rewarded more highly than wise men who work to help the city

But if anyone were to win a victory through swiftness of foot
 Or through competing in the pentathlon, in the precinct of Zeus
 Beside the streams of Pisa at Olympia, or in wrestling
 Or through possessing the painful art of boxing,
 Or in that dreadful kind of contest which they call the pankration,
 To the citizens he would be more glorious to behold
 And would win a conspicuous seat of honour at the games
 And would get maintenance out of public stores
 From the city, as well as a gift for him to put by as treasure;
 So too if he won with his horses, he would obtain all these things –
 Though not deserving of them like I am. For better than the strength
 Of men and horses is my wisdom.
 But opinion about this is random, nor is it right
 To prefer strength to noble wisdom.
 For even if there is a good boxer in the community
 Or one good at the pentathlon or wrestling,
 Or at swiftness of foot, which is most honoured
 Of all the feats of strength in men's contexts,
 The city would not, for this reason, be better ordered.

Xenophanes of Colophon, *Fragments* B 2 DK

Source D

A poet gives advice on marriage

The right age to take a wife to your home is not much short of thirty years and not much more: that is the right age of marriage. The wife should be four years past puberty and marry in the fifth.

Marry a maiden, so that you can teach her reliable habits. The best thing is to marry a girl who lives near you: look all round you, lest by marrying you become a laughing stock to the neighbours. For a man has no better possession than a good wife, and none more dreadful than a bad one, who is just waiting for the next meal – she scorches him, however vigorous he may be, without the need of a torch, and hurries him to cruel old age.

Hesiod, *Works and Days* 695–705

Source E

A vase shows work done by women in the household



Source F**Socrates asks a husband, Ischomachus, about his wife**

'Then all else', I said, 'you taught your wife yourself, Ischomachus, until you had made her capable of attending carefully to her duties?'

'Not until I had offered sacrifice, and prayed that I might teach and she might learn all that would lead to the happiness of us both.'

'And did your wife join in the sacrifice and prayer to that effect?'

'Most certainly, with many a vow to heaven to become all she ought to be. Her whole manner showed that she would not neglect what was taught to her.'

'Tell me, Ischomachus, I beg you, what you decided to teach her first. To hear that story would please me more than any description you could give me of the most splendid gymnastic contest or horse-race.'

'Why, Socrates, when she had become suitably domesticated, that is, she was tamed enough to take part in a discussion, I asked her this question:

'Have you ever considered, dear wife, what led me to choose you as my wife out of all women, and your parents to entrust you to me of all men?'

Xenophon, *Oikonomikos* 7.10–7.11

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 OCR Copyright Team, The Triangle Building, Shaftesbury Road, Cambridge CB2 8EA.

OCR is part of Cambridge University Press & Assessment, which is itself a department of the University of Cambridge.