

**GENERAL CERTIFICATE OF SECONDARY EDUCATION**

**CLASSICAL GREEK**

Sources for Classical Greek

**B405/SB**

**INSERT-SOURCES BOOKLET**

**Friday 10 June 2011**  
**Afternoon**

**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.

Sources A, B and C describe symposia.

### Source A Description of an ideal symposium

For now the floor is clean and everyone's hands  
 And the wine-cups; one boy puts garlands on our heads,  
 Another offers fragrant perfume in a bowl.  
 The mixing bowl stands full of cheer;  
 And another wine, which says it will never run dry,  
 Gentle and smelling of flowers, is ready in the wine-jars;  
 In the middle frankincense gives off its sacred odour,  
 And there is water, cold, sweet and pure;  
 Yellow loaves and a table of honour carrying cheese and rich honey are at hand  
 And the altar in the middle is completely covered in flowers,  
 And singing and festivity fills the house.  
 First cheerful men should celebrate the god in hymns  
 With auspicious speech and pure words,  
 And they should make libation and pray for the power to do  
 What is righteous and they should drink as much as will allow them  
 To arrive home without a servant.

Fr. 21 Xenophanes

### Source B Greek vase depicting a symposium



### Source C Some advice for going to a symposium

Know that this is so: do not associate with base men, but always cling to the well-born. It is amongst these that you should drink and eat, and amongst them you should sit, and you should please those whose power is great. For from nobles you will learn noble things. But if you mingle with the base, you will destroy even the good sense you have. Learn this, and associate with well-born, and one day you will say that I give good advice to my friends.

Theognis 31–38

Sources D, E, F, G and H give information about slaves in Ancient Greece.

**Source D Spartan treatment of slaves**

They assign to the helots every shameful task leading to disgrace. For they ordained that each one of them must wear a dogskin cap and wrap himself in skins and receive a stipulated number of beatings every year regardless of any wrongdoing, so that they would never forget they were slaves.

Myron of Priene

**Source E Athenian view of slaves**

As for slaves and immigrants, in Athens they can do just what they like: one is not allowed to strike a slave, and the slave will not stand aside for you. I shall explain why this is their practice: if it were the custom for a slave or an immigrant or an ex-slave to be hit by a free man, the free man would often hit an Athenian thinking him to be a slave. For ordinary folk are no better dressed there than slaves and immigrants, and they are no better-looking.

Pseudo-Xenophon *The Constitution of Athens* 1.10

**Source F A Trojan prince imagines what life might be like for his wife if she is taken into slavery**

You will live in Argos, weaving at the loom at another woman's command, and carrying water from a foreign spring

Homer *Iliad* 6. 456 ff

**Source G A slave character in a play remembers her mistress's wedding**

Now I remember again your wedding  
 And recall the lamps that I carried as I ran  
 Beside the four horses yoked together; and you in your chariot  
 As a bride. You left your happy home.  
 It's a base slave that does not revere his master's affairs  
 And rejoice with them and share in their troubles.  
 I would be, a slave though I am,  
 Numbered amongst the noble  
 Slaves – not free in name,  
 But at least in mind.

Euripides *Helen* 722–731

Source H A gravestone showing a woman taking a piece of jewellery from a container held by a slave girl



Source I gives information about democracy in Ancient Greece.

**Source I     Some thoughts on democracy**

We have a constitution that does not imitate the laws of our neighbours. Rather than copying anyone else we are a model for others. It is called democracy because the government belongs not to a few but to many. As regards the laws, equality is shared by all in private disputes, and as regards a man's reputation (as each man is respected for something), he is not selected for public office according to social rank more than according to his ability, nor, if he is poor, but has the ability to do the city some good, is he prevented by the obscurity of his position.

For we are the only people who think that the man that takes no part in the affairs of the city is not 'unpolitical' but unusable, useless, and we ourselves certainly judge policy correctly, even if we do not formulate it, not thinking that discussion harms action, but that the real harm comes from lack of advance information before embarking on the necessary action.

Thucydides 2.37.1–40.2





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