

Friday 1 June 2012 – 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.

Sources A, B and C give views about ancient Greek farming.

Source A A poet advises on the best way for a farmer to guarantee a successful crop

Pray to Zeus, god of earth, and to holy Demeter, that the grain of Demeter should ripen and grow heavy, beginning first with the ploughing, when you grasp the top of the plough-handle and come down with your goad on the oxen as they pull on the yoke peg with their straps. The servant should go close behind with a mattock, making toil the birds by covering the grain. For good management is best for mortal men, and bad management is worst.

If you do all this, your ears of corn will be vigorous and nod to the ground, if the Olympian himself grants you a good harvest, and you may rid your jars of cobwebs. And I expect that you will be happy as you make your choice from your food when it is all in. In plenty you will come to bright Spring, and you will not stare at others, and others will need you.

Hesiod: *Works and Days* 465–478

Source B Scene from a vase showing farmers harvesting olives

Antimenes Painter (British Museum)

Source C A writer praises the value of agriculture

‘The exercise farming gives to those who till the soil with their own hands induces a manly vigour in them, by compelling them to rise betimes and trudge long distances in the course of their labours... the earth also makes those who cultivate it eager to fight in the defence of their country, since the harvests it bears are available to all, and lie at the mercy of the strongest...

Being a deity, the earth also imparts notions of justice... Agriculture further teaches us how to command others, since a good farmer must imbue his workers with the will to toil and the habit of prompt obedience... The man who said that agriculture was the nurse and mother of all other arts was quite right. When all is well with agriculture, everything else prospers...

Xenophon: *Oikonomikos* Book 5

Sources D, E, F and G give information about sport in ancient Greece.

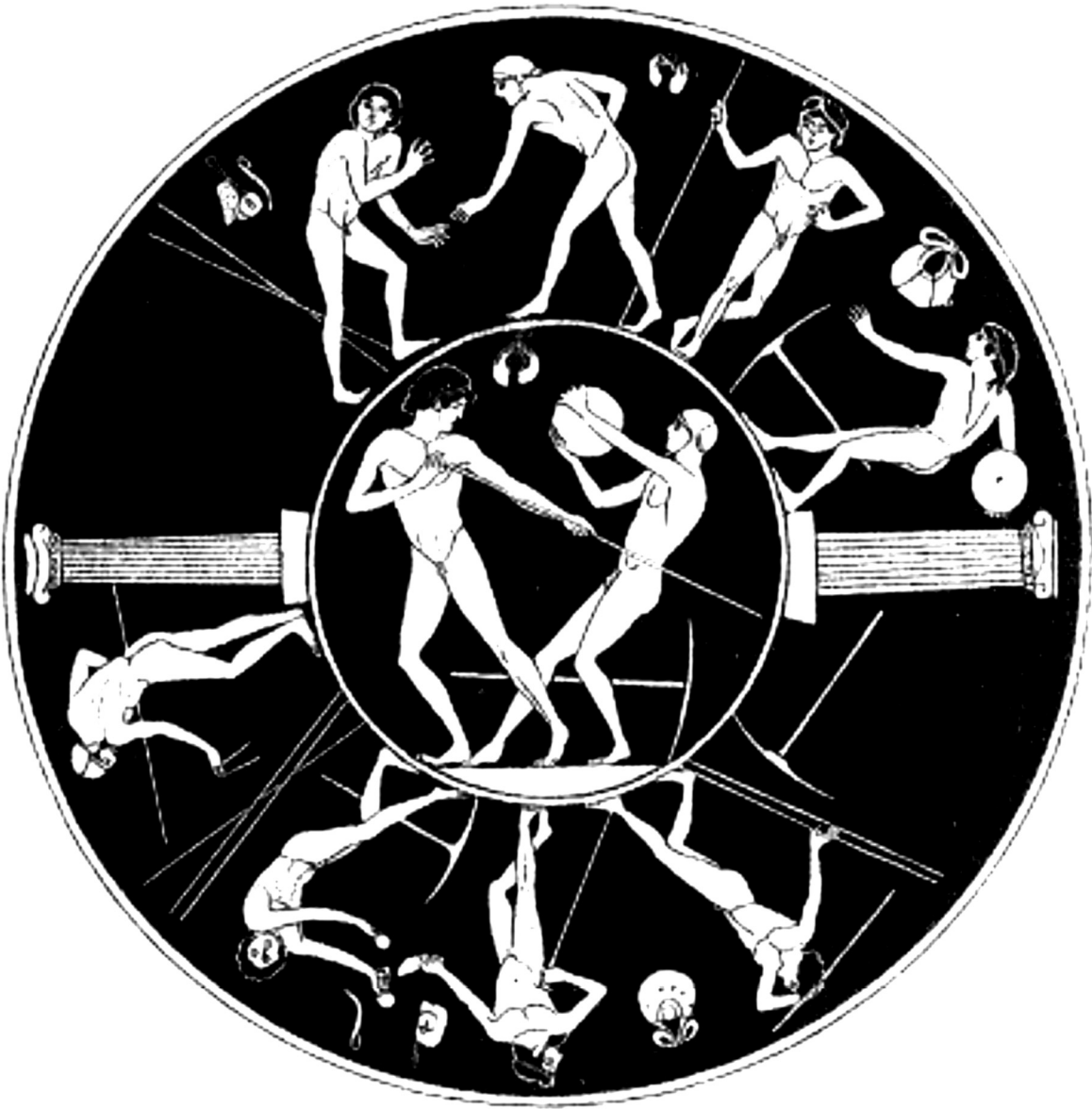
Source D Xenophon compares the upbringing of girls in other Greek cities with the athletic training for Spartan girls, as introduced by the statesman Lycurgus

Firstly as regards breeding children... other states rear girls who are going to have children and who seem to be well-educated with as moderate an amount of food as possible, and as few delicacies as possible. As for wine, they either do without it entirely or dilute it with water. Just as most craftsmen spend their days sitting down, so with girls, the other Greeks expect that they should keep quiet and work their wool. But how can one expect girls reared in this way to give birth to anything impressive?

Lycurgus ... thinking that for free (Spartan) women the most important thing was childbirth, firstly made females no less than males go in for physical training. He set up competitions in running and in strength for females as for males, thinking that if both parents were strong, their children would be more vigorous.

Xenophon: *Constitution of the Spartans* 1.3–8, 2.1–8

Source E A vase painting showing athletes training for the pentathlon



Source F A biographer describes the sporting successes and fame of a popular general

His horse-breeding was famous, along with the number of his chariots. No other individual entered seven at the Olympics, whether private citizen or king – he was the only one. And his winning and coming second and fourth, as Thucydides says, whilst Euripides says third, exceeds in distinction and glory all ambition in this field. Euripides says this in the ode:

*Thee shall I sing, O son of Cleinias.
Fair is victory, but fairest is what none other of the Greeks did,
Racing first in the chariot, and second and third,
To come up unwearied and put on the olive wreath of Zeus,
And give the herald something to shout about.*

However this splendour was made even more famous by the competitiveness of the cities. For the Ephesians set up a tent for him, magnificently adorned, whilst the city of the Chians provided fodder for the horses and a great number of animals of sacrifice; the Lesbians gave wine and other provisions for the generous feast he was giving so many.

Plutarch: *Alcibiades* 11.1–12.1

Source G A disastrous chariot race

‘... They took their places where the assigned umpires placed them by lot and set the chariots; then, at the sound of bronze trumpet, they rushed off. They shouted to their horses and shook the reins in their hands. The whole course was filled with the noise of rattling chariots. All were mixed together. They used the goads unsparingly, so as to pass the wheels and the snorting horses. For both around their backs and at the wheels the horses foamed, and the horses’ breath struck on them.

‘Orestes, driving close to the pillar at the end of the course, kept on bringing his wheel close to it, and giving free rein to the trace horse on the right, he pulled in the inner horse. Up till now all the chariots had stood upright. But then the colts of the Aenian disobeyed and bolted. They swerved and, as they were completing the sixth or seventh lap, they dashed their foreheads on the chariot of the Barcaean. And then after the first disaster those behind clashed into each other, and the whole race-ground of Crisa was filled with wrecks of chariots ...’

Sophocles: *Electra* 701–730

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