



Tuesday 17 June 2014 – 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

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Sources A, B, C and D give information about relationships between men and women in ancient Athens.

Source A In a scene from a tragic play, a woman laments her marriage

But now outside my father's house, I am nothing. Yes, often I have looked on women's nature in this regard, that we are nothing. Young women, in my opinion, have the sweetest existence known to mortals in their fathers' homes, for their innocence always keeps children safe and happy. But when we reach puberty and can understand, we are thrust out and sold away from our ancestral gods and from our parents. Some go to strange men's homes, others to foreigners', some to joyless houses, some to hostile. And all this once the first night has yoked us to our husband, we are forced to praise and say that all is well.

from Sophocles, *Tereus*: fragment 583

Source B A vase painting showing a bride and groom during their wedding procession



Source C The summing-up of a law court speech to a jury, asking them to uphold the status of citizen women by voting against a prostitute

Each one of you must believe... that he is giving his vote in defence of his wife, or his daughter, or his mother... to prevent respectable women from acquiring the same standing as the prostitute, and to protect those who have been reared by their families in every propriety and with every care, and, given in marriage according to law, from having no better position than this woman... .

This is matrimony: when a man fathers children and presents his sons to his phratry and deme, and gives his daughters, as being his own, in marriage to their husbands. Hetairai we keep for pleasure, concubines for daily attendance upon our person, but wives for the procreation of legitimate children and to be the faithful guardians of our households.

from Demosthenes, *Against Neaera*: 122

Source D In a scene from a comic play, Lysistrata describes a typical wife's frustration when she tries to talk to her husband about politics

Lysistrata: But we knew perfectly well what you were up to, and often indoors we would hear that you had made a bad decision on some important issue. Then, though distressed within, we would laugh and ask you: "What have you decided today at the Assembly to write on the stone about the peace treaty?" "What's that got to do with you? Keep quiet," my husband would say, and I kept quiet.

Old Woman: I would never have kept quiet.

Magistrate: You'd have regretted it if you hadn't kept quiet.

Lysistrata: That's why I for one kept quiet at that time. After this we would find out about some even worse decision of yours, then we would ask: "Husband, how is it that you are acting so stupidly?" And he would scowl at me and say that if I didn't get on with my spinning, he'd give me a good clout on the head: "War will be the responsibility of men."

from Aristophanes, *Lysistrata*: 507–520

Sources E, F, G and H give information about education.

Source E A vase painting showing a scene from an Athenian school



Figure 1

Figure 2

Source F A discussion about the need for a balanced 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...’

‘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.’

from Plato, *Republic*: 3.411a–e

Source G The historian Xenophon discusses the difference between the education of young Spartan boys and those from the rest of Greece

In the case of other Greeks, those who say that they educate their sons best put tutors in charge of them as soon as they can speak, and straightaway send them to school to learn writing, music and the exercises of the wrestling ground. In addition, they make their sons' feet soft by making them wear sandals, and they enfeeble their bodies by changing their clothes. And they give them as much food as they can eat.

Lycurgus ... put in charge of them one of the men who hold the most important offices, who is called the Warden. He put this person in charge of gathering the boys and watching over them and punishing them severely if they do something wrong. He gave them whipbearers from among the youths, to punish them whenever it was necessary... . Instead of softening their feet with sandals he prescribed that they should strengthen them by going barefoot, thinking that... a barefoot boy would do the long jump and the high jump better and run more quickly... .

So that they would not be excessively oppressed by hunger, although he did not let them take whatever they wanted without any trouble, he allowed them to steal some things to alleviate their hunger... . Someone might ask why, if he thought that stealing was a good thing, he imposed a punishment of several stripes for anyone who was caught. Because, I maintain, in all other things that are taught, people punish the one who does not do it well.

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

Source H The historian Thucydides reports a famous speech delivered by the politician Pericles to the Athenians

We differ from our opponents in war training We offer an open city, and there is no time that, by means of foreigner-expulsions, we prevent someone from learning or seeing something... since we do not trust in armaments and deception more than in our inner courage in the face of war. In the education of our children, our opponents pursue courage from childhood by means of hard practice, whilst we, through living in a relaxed way, are no less ready to face equal dangers... .

We pay our attention simultaneously to our personal affairs and to those of the city, whilst those that have their attention occupied by their trades have a perfectly adequate knowledge of politics. For we are the only people who think that the man who takes no part in the affairs of the city is not 'unpolitical' but unusable, useless... and we...do not think that discussion harms action, but that the real harm comes from the lack of advance information before embarking on the necessary action.

from Thucydides, *The Peloponnesian War*: 2.40

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