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Thursday 18 June 2015 – Morning

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 and C give information about religion in ancient Greece.

Source A A vase painting showing a scene from a festival sacrifice

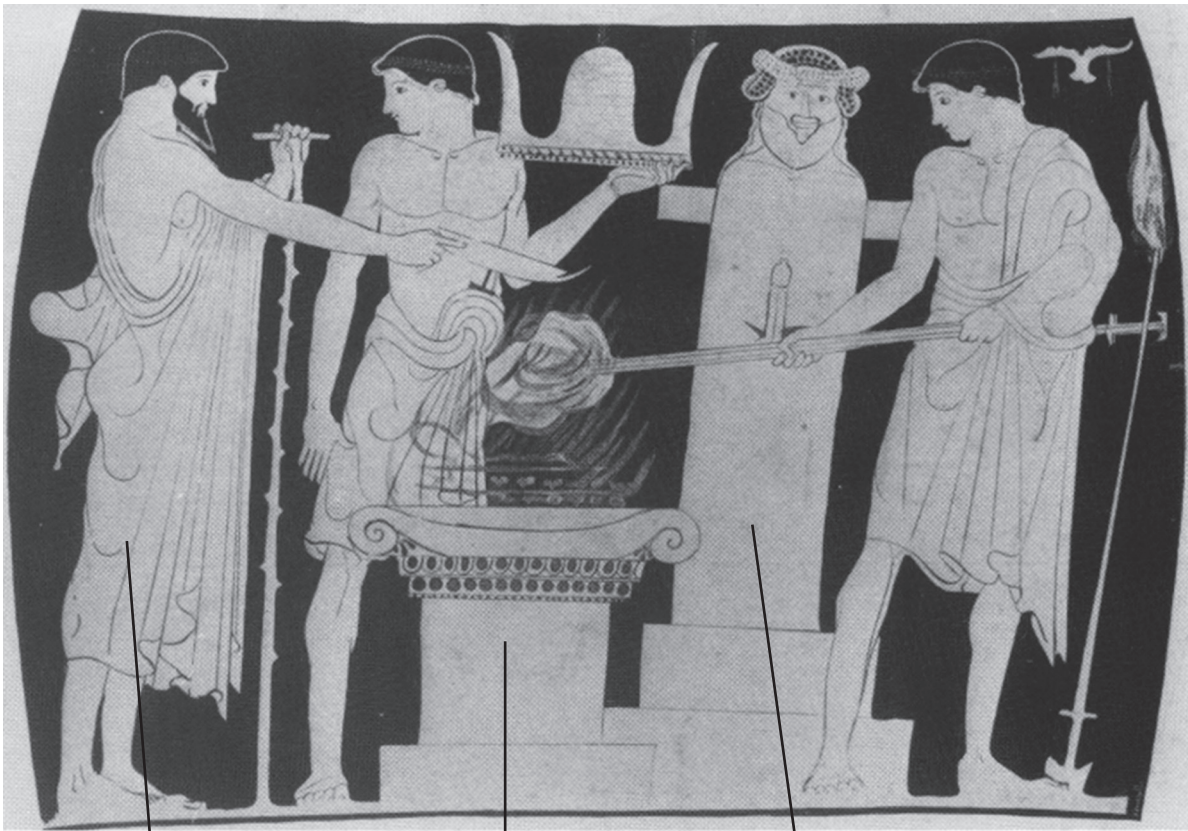


figure Z

object X

object Y

Source B The female Chorus leader from a play explains why the Chorus' advice should be heard

Citizens, we now begin our advice which will prove useful to the city: quite rightly, since the city brought me up in luxury and splendour. The moment I was seven years old I carried the peplos of Athena, then I was a corn grinder for Artemis. When I was ten at the Brauronia I shed my saffron gown and was a bear of the founder. And I was a basket-carrier, a beautiful girl with a necklace of dried figs. So, I am obliged to offer good advice to the city. If I am a woman, don't hold it against me if I introduce some ideas that are better than the present situation. I have a share in the national wealth – I contribute men.

from Aristophanes, *Lysistrata* 638–651

Source C In a discussion with Socrates, a man explains his respect for the gods and how he worships them

'...Greeks and foreigners alike believe that the gods know everything about the present and the future; that's clear enough. At any rate, all cities and peoples use seers to ask the gods what they ought and ought not to do. Clearly we believe they have the power of blessing and cursing; at any rate, everyone prays to the gods to save them from harm and grant them blessings. It is these gods, omniscient and omnipotent as they are, that are my friends. They look after me; they never forget me day or night wherever I go and whatever I'm engaged in doing. They have foreknowledge of the consequences of any action and send me messengers in the form of noises or dreams or birds to tell me what I ought or ought not to do.... I sing their praises. I always give them back a share of all they give me. As far as possible I avoid bad language; and I never willingly tell lies where I call them to be witnesses.'

'By Zeus', said Socrates, 'if you, with that character, have the gods' friendship, it looks as if the gods approve of decent behaviour.'

from Xenophon, *Symposium* 4: 46–49

Sources D, E, F and G give information about types of work in the home and the wider city.

Source D Women fetching water from a public fountain



Source E A vase painting showing a slave girl entertaining a guest



Source F A philosopher discusses the type of work that is most appropriate for citizens

It clearly follows that in the state which is best governed and possesses men who are absolutely just, and not merely just relatively to the principle of the constitution, the citizens must not lead the life of mechanics or tradesmen, for such a life is degrading, and the enemy of virtue. Neither must they be farmers, since leisure is necessary both for the development of virtue and the performance of political duties.

from Aristotle, *Politics* 7: 1328b–1329a

Source G A dialogue about the different types of workers needed in an imaginary city

So, goods are produced in greater number, and of better quality, and more easily, when each individual does one job, to which he is naturally fitted, at the right time, and when he is not distracted by other things.

Absolutely.

Then we need more than four citizens to supply the things we were talking about. For it seems that the farmer will not make his plough himself, if it is to be a good one, nor his hoe, nor the other tools connected with agriculture. Nor will the house-builder, and he too needs lots of tools. Similarly with the weaver and the cobbler. Don't you agree?

Yes.

The carpenters and bronze-smiths and many other sorts of craftsmen will become partners of our little city and will make it larger.

Yes.

And it would not be particularly large if we added cowherds and shepherds and other stockmen, so that the farmers will have oxen for ploughing and the builders can use them, along with the farmers, as draught animals to transport materials, and the weavers and cobblers can use them for skins and fleeces. If it has all these it certainly won't be a small city. What's more, it will be virtually impossible to found the city in a place where it will not need imports.

Impossible.

So it will still need further people too, to bring the needs from another city.

from Plato, *Republic* 2: 369d–370e

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