

**GCSE**

**Classical Greek**

Unit **B405** Sources for Classical Greek

General Certificate of Secondary Education

**Mark Scheme for June 2014**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

© OCR 2014

## MARK SCHEME

Question	Answer	Marks	Guidance
1 (a)	Roughly 12-15 years old	[1]	Accept 'when they reach puberty' Allow 16 years but no older
1(b)	To ensure the daughter's purity: she would be too young to meet men To keep oikos safe from inheritance threats caused by illegitimate babies / affairs To ensure that a family had legitimate heirs to inherit the oikos, who were born within marriage Public shame – relationships between unmarried girls and men would cause outrage within community Daughter would now be of child-bearing age	[1]	
1(c)	The bride's father would give a dowry [1] to the new husband Dowry was a substantial amount of money that represented a portion of the father's entire property	[2]	Candidates must who pays the dowry to whom correct for 2 marks
1(d)	The home of the new husband and his family The couple's new home	[1]	Do not accept 'temple' or any similar answer that suggests that an ancient Greek marriage was in some way similar to modern Christian weddings  Do not accept simply 'home'
1(e)	Happy scene of celebration that most can relate to Distinct sense of hope for the future Attractive young figures of bride and groom, surrounded by well-wishers Familiar scene of sociability and festivity from daily life Scene includes traditional features of wedding – horse-drawn chariot ride to groom's home, a rite of passage signifying a change in bride's status and also perhaps the journey that the couple are embarking upon / burning torches Souvenir of a marriage Marriage gift Simply aesthetic reasons: the vase in Source B is beautifully designed – its story runs all around the pyxis	[2]	Any <b>two</b> sensible answers, or one developed point

Question	Answer	Marks	Guidance
1(e)ii	Myth Drama Everyday life Athletics Religious worship		
2(a)	<ul style="list-style-type: none"> <li>• Protected the oikos and those who lived in it: wife, children, extended family, slaves, livestock</li> <li>• Protected the women in the oikos from the unwanted attention of other men</li> <li>• Established household rules and punishments</li> <li>• Managed all the finances, property and legal matters of the house (the kuria ran the day-to-day accounts for food etc)</li> <li>• Provided sufficient food, income, resources and conditions</li> <li>• Provided dowries and arrange marriages for any unmarried women in the oikos</li> <li>• Took care of his parents in old age and made the necessary arrangements for their deaths (although the women of the household would have been more directly involved with the body – laying out, etc)</li> <li>• Managed the farm (where relevant) or family business</li> <li>• Fathered all the children in the oikos</li> </ul>	[2]	Any <b>two</b> correct answers Focus is very much on the husband's role in household, rather than his more general political responsibilities
2(b)	Courtesans Well-educated female companions for men Women who were mostly ex-slaves from other cities who were skilled dancers, singers and conversationalists	[1]	Accept any <b>1</b> reasonable suggestion  Accept 'prostitutes': There often was a sexual element to their work, but they were not prostitutes in the modern sense
2(c)	Symposia and other parties	[1]	

Question	Answer	Marks	Guidance
2(d)	The Assembly (also known as the Ekklesia) was a meeting of citizen men once a week, where practical decisions about the running of the city took place. Matters such as state security, warfare, water supply were discussed, and embassies from other cities were welcomed.	[1]	Do not accept simply 'a gathering / meeting' – there must be some understanding of the Athenian political system here
3	<p><b>Source C:</b>            Bear the husband's children ('...<i>procreation of legitimate children</i>')            Be loyal to the husband and do not sleep with other men            Keep a good overview of the household and manage it carefully ('...<i>faithful guardians of our households</i>')            Avoid any skeletons in the closet ('...<i>those who have been reared...in every propriety and with every care...</i>')            Accept marriage for what it is, namely a contract into which children are born as future citizens; husbands can find comfort &amp; entertainment elsewhere (hetairai &amp; concubines), but a wife cannot</p> <p><b>Source D:</b>            Work in the house, while husband has a lot more freedom ('...<i>often indoors...</i>')            Avoid discussing politics            Avoid challenging husband ('<i>What's that got to do with you? Keep quiet...</i>')            Keep quiet when told to, and be generally obedient            Focus on the women's tasks, eg spinning, weaving etc ('...<i>if I didn't get on with my spinning...</i>') rather than trying to get involved in men's business ('<i>War will be the responsibility of men...</i>')            Accept that physical violence may be a regular feature of domestic married life ('...<i>he'd give me a good clout on the head...</i>')</p>	[4]	Accept four valid points or two well-developed ones. Candidates must refer closely to <b>both</b> sources in their answer for full marks  Maximum of 2 marks if candidate does not refer to either source; 3 marks if they refer to only one source.

Question	Answer	Marks	Guidance
4	<p>Candidates can agree or disagree with the statement, or agree with some aspects of both sides. The sources each have differing contexts and agendas, and this will affect the accuracy / realism of the scenes portrayed.</p> <p><b>Evidence from source A</b></p> <ul style="list-style-type: none"> <li>• Wives are worthless in their husbands' homes ('...<i>I am nothing...we are nothing...</i>')</li> <li>• Young girls are happy in their innocence of the world whilst in their family home ('...<i>their innocence always keeps children safe and happy...</i>') but then they are expelled from this kindly place</li> <li>• Getting married is seen as being almost aggressive: torn away from home ('<i>thrust out ... / forced to say that all is well</i>') and godless ('<i>away from our ancestral gods...</i>')</li> <li>• Getting married is also depicted as a rather bleak financial transaction ('...<i>and sold...</i>')</li> <li>• List of unhappy relationships ('<i>Some... others... some... some...</i>'); no suggestion that any marriage is a positive experience; new marital homes are invariably cold and unhappy</li> <li>• Sense of a couple being '<i>yoked</i>' together like oxen – no free will, but a life of labour lies ahead</li> </ul> <p><b>Evidence from source B</b></p> <ul style="list-style-type: none"> <li>• Young couple look attractive and happy – all the figures are smiling</li> <li>• They are physically close to each other in the chariot, perhaps suggesting a closeness in spirit</li> <li>• Groom is half in and half out of the chariot, perhaps hinting at athleticism; he is also driving the four-horse chariot, suggesting physical fitness and skill</li> <li>• Team of four horses and light chariot implies significant wealth and prosperity; generally, wedding processions involved a wagon drawn by oxen or mules</li> <li>• Garland worn by groom and woman carrying a burning torch suggests ritual and tradition, and therefore legality of the ceremony</li> <li>• Attractive vase painting (long legs and tails of horses, happy figures, level of detail, amount of space dedicated to the scene on the pyxis etc) enhances the positive message</li> </ul>	[6]	<p>Mark according to established levels (see separate sheet for 6-mark questions)</p> <p>Level 4: 5-6  Level 3: 3-4  Level 2: 1-2  Level 1: 0</p>

Question	Answer	Marks	Guidance
	<p><b>Evidence from source C</b></p> <ul style="list-style-type: none"> <li>• Purpose of marriage is to produce legal heirs to the oikos and daughters who will be married off in their turn; no reference to marrying for love or anything more emotional than a simple contract to safeguard the household for the future</li> <li>• Husbands can see other women – concubines and hetairai with impunity; wives are expected to be faithful and produce legitimate heirs</li> <li>• Wives are seen here as simply the means by which future heirs can be brought into the family</li> <li>• Wives are also depicted as keeping watch over oikos, rather than anything more independent or dynamic</li> </ul> <p><b>Evidence from source D</b></p> <ul style="list-style-type: none"> <li>• Husband threatens to hit his wife for criticising him</li> <li>• Wives expected to keep to their own household tasks and not ask questions about politics or men’s affairs</li> <li>• Wives clearly know what is happening in the city and the Ekklesia</li> </ul> <p>Nature of evidence in each case should be taken into account in terms of reliability.</p>		
5(a)	A (rolled-up) scroll (of papyrus that has poetry written on it)	[1]	
5(b)	A tutor, guardian or paedagogos	[1]	Not ‘slave’ / ‘teacher’ unless there is some explanation
5(c)	He is carrying a long staff, as was traditional for a paedagogos, who was in charge of a boy’s discipline	[1]	Not ‘walking stick’
5(d)	<p>Music – playing the lyre or kithara (Aulos case may also be hanging up above the scroll; if so, this may indicate that boys also learned to play the aulos)</p> <p>Recitation of verses / lessons (to a grammatistes) ‘ accept ‘Literature’ Reading</p>	[2]	<p>Accept any <b>two</b> from the vase painting Do not accept simply ‘Greek’</p>

Question	Answer	Marks	Guidance
5(e)	Girls were not educated at school; what education they received (in some cases basic numeracy and literacy, plus a lot of domestic skills) was taught at home. Accept 'girls were not educated'	[1]	
6	<p><b>Athenian Boys' Education</b></p> <ul style="list-style-type: none"> <li>• <b>What they learned:</b> Spent time on athletics, but balanced the physical work with study of music, literature and philosophy (Source F); failure to do this would mean that a boy was 'like a wild beast' who 'lives in a state of ignorance &amp; stupidity combined with total lack of rhythm and charm'; learn a combination of writing, music &amp; exercise (Source G); encouraged to discuss and involve themselves in politics (Sources F &amp; H); military training (Source H)</li> <li>• Brought up by <b>tutors</b> (paedagogoi) from early age who instructed them in writing, music etc (Source G)</li> <li>• <b>Physical comforts:</b> sandals, changes of clothes, plentiful food (Source G), 'living in a relaxed way' (Source H)</li> </ul> <p><b>Spartan Boys' Education</b></p> <ul style="list-style-type: none"> <li>• <b>What they learned:</b> athletics (long jump, high jump, running) which was improved by going barefoot (Source G); how to steal without being caught (Source G); military training (Source H)</li> <li>• Brought up by '<b>the warden</b>' who punished them and also allowed other boys to beat them; beaten if caught stealing food (Source G)</li> <li>• Total <b>lack of physical comforts:</b> no sandals, and insufficient food – could only eat what they could steal (Source G), 'living by means of hard practice' (Source H)</li> </ul>	[4]	<p>Accept any 2 points Athenian and Spartan systems must be contrasted</p> <p>Do not accept that modern students would be interested in learning how to steal effectively.</p> <p>Do not accept that Athenian schools fed their pupils as they do nowadays – their parents would have fed them; it was not a school policy to give Athenian students a never-ending supply of food</p>



Question	Answer	Marks	Guidance
7	<p><b>Source E</b></p> <ul style="list-style-type: none"> <li>• Individual teaching in both music and literature; very high pupil : teacher ratio</li> <li>• Extremely musical environment (shown by the presence of 4 lyres in this section of the vase alone)</li> <li>• Seems to be a positive experience: both the teachers and the students are smiling</li> <li>• Opportunity to learn and recite Homer’s poetry by heart; strong emphasis on literacy</li> </ul> <p><b>Source F</b></p> <ul style="list-style-type: none"> <li>• Athenians focus on a balanced education – combining athletics with musical and more cerebral activities</li> <li>• Students encouraged to study philosophy, and to question and debate what they are taught – in some ways a very modern style of education</li> <li>• Students should use their powers of reason and logic rather than violence to settle arguments</li> <li>• Music, poetry and athletics encourage the development of rhythm and moderation</li> <li>• These skills are designed to make the student ‘charming’ – an attractive character</li> </ul> <p><b>Source G</b></p> <ul style="list-style-type: none"> <li>• Athenian education takes place in as wholesome and comfortable an environment as possible (ample food, comfortable footwear, changes of clothing)</li> <li>• Spartan education system could be attractive for its emphasis on discipline, mental &amp; physical stamina, and relentless promotion of athletic prowess and strength</li> </ul> <p><b>Source H</b></p> <ul style="list-style-type: none"> <li>• Athenians take a liberal, relaxed and open approach to military training, without compromising their skills or strength</li> <li>• Bravery in the face of adversity is a quality both Athenians and Spartans consider important: developing inner strength and resourcefulness</li> <li>• Young Athenians of all classes are expected to take an active role in direct democracy and to get involved in the city’s affairs by means of debate and discussion, even if they have to work at a trade for a living</li> </ul>	[6]	<p>Mark according to established levels (see separate sheet for 6-mark questions)</p> <p>Level 4: 5-6  Level 3: 3-4  Level 2: 1-2  Level 1: 0</p>

Question	Answer	Marks	Guidance
8	<p>Any piece of evidence is created / written with some degree of bias or limitation. We will never know absolutely everything about the ancient world, or indeed enough.</p> <p>However, sources can provide us with valuable information, irrespective of their own agenda. They tell us about the cultural values and expectations of the period, what the Greeks found attractive and repugnant, and about the way in which they conducted their daily lives.</p> <p>The sources we have are much better than nothing, and by having them, we can gain a clearer understanding of the ancient world</p> <p>Candidates should give an accurate picture of the limitations of their chosen sources, and comment on the types of evidence they are, and the quality of the information about the ancient world that they provide. Close reference and quotation from the sources in support of the candidate's ideas is important.</p> <p><b>Source A</b></p> <p><i>Context:</i></p> <p>From a fragment of a tragedy (where a husband sleeps with his wife's sister, and the betrayed wife kills their son and serves his tongue up for her husband to eat).</p> <p><i>Limitation of the source:</i></p> <ul style="list-style-type: none"> <li>• By its very nature, a tragedy is less likely to show a scene of happiness and marital bliss than any other type of drama.</li> <li>• Tragedy shows total extremes of emotion, rather than the more prosaic emotions that most people feel on a day-to-day basis</li> <li>• In general, the characters in tragedies are more unpleasant to each other than they are in real life</li> <li>• The character is female, but the play was written by a man for a male audience. It is not necessarily a viewpoint that a real woman would take, and is not a genuine woman's account.</li> </ul>	[12]	<p>Mark according to established levels (see separate sheet for 12-mark questions)</p> <p>Level 4: 10-12  Level 3: 6-9  Level 2: 3-5  Level 1: 0-2</p> <p>Candidates must refer to a choice of <b>three</b> sources</p> <p>Candidates are not expected to know the detailed context of each source, but the insert gives information on the type of evidence in each case (tragic play / comic play etc)</p>

Question	Answer	Marks	Guidance
	<p><i>What we can learn from the source, despite the limitations:</i></p> <ul style="list-style-type: none"> <li>• girls were married off just after puberty</li> <li>• their fathers paid a vast dowry to the new husband</li> <li>• in most cases the bride did not know the man she was marrying</li> <li>• It is also likely that a new young wife's transition into a new household would be difficult, as she would be expected to perform a number of new duties that she would not have been fully trained to do (supervising slaves, household accounting etc and dealing with her new extended family)</li> <li>• Once a bride had slept with the groom, she was inextricably connected with him for life</li> </ul> <p><b>Source B</b></p> <p><i>Context:</i></p> <p>Vase painting – pyxis usually used for holding cosmetics or jewellery; a fairly feminine type of vessel – perhaps designed for use by women, rather than men?</p> <p><i>Limitations of the source:</i></p> <ul style="list-style-type: none"> <li>• Theme of marriage maybe idealised to appeal to the potter's market, rather than showing any negative aspects - attractive depiction of characters, and use of space &amp; decorative motifs might make a customer more likely to buy the vase and use it</li> <li>• Human figures are painted in a typically stylised manner – faces are all in profile, so perhaps not 100% lifelike – but horses are physiologically accurate and appealing</li> </ul> <p><i>What we can learn from the source, despite the limitations:</i></p> <ul style="list-style-type: none"> <li>• Marriage was a source of genuine celebration – see the well-wishers and smiles on each of the figures' faces</li> <li>• Weddings were a time of giving gifts and spending money (chariot / horses / gifts &amp; trousseau (as seen further around the vase)</li> <li>• Traditional aspects of a Greek wedding included a torch-lit procession from one house to another, a veiled young bride, the wearing of garlands, the mother of the bride (?) carrying a torch in front of the couple</li> </ul>		

Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Young men were ideally athletically built</li> </ul> <p><b>Source C</b></p> <p><i>Context:</i></p> <p>Demosthenes' case against the hetaira Neaera, aiming to prove that she was an ex-slave; he is determined that the legal status of citizen wives be protected</p> <p><i>Limitations of the source:</i></p> <ul style="list-style-type: none"> <li>• The speaker is determined to persuade his audience of jurors</li> <li>• He is speaking passionately, in emotive language, and is entirely focused on winning his case.</li> <li>• He will not be giving an entirely accurate view of the case from both sides, but will be focusing on his own argument.</li> <li>• We do not see Neaera's side of the case or her defence</li> </ul> <p><i>What we can learn from the source, despite the limitations:</i></p> <ul style="list-style-type: none"> <li>• The care that Athenian families took to preserve the purity and innocence of their daughters</li> <li>• The attention that was paid to rearing daughters 'in every propriety' so that there could be no doubt about her virtue and the moral values of her upbringing – this would make her a more desirable wife</li> <li>• The desirability of being a legally married citizen woman, rather than a former slave</li> <li>• The significance to a family of the deme and phratry: a citizen had to be recognised by these groups and accepted by them</li> <li>• A daughter's role within the oikos was to make a good marriage when she came of age</li> <li>• Sons and daughters had also to be acknowledged (formally) by their father as being his own children</li> <li>• The double standards that still exist: a woman who sleeps around is a slut; a man who does so is a 'player': husbands are given free rein to sleep with concubines and consort with hetairai (often with a sexual element in the relationship), whereas wives were expected to stay at home, rear legitimate children and guard the husband's</li> </ul>		

Question	Answer	Marks	Guidance
	<p>property</p> <ul style="list-style-type: none"> <li>• Concubines and hetairai were accepted parts of society – Demosthenes is entirely open and unashamed about their roles in supporting men</li> <li>• Hetairai were expected to provide pleasure: not only sexual favours, but also in the context of providing company, witty conversation, musical entertainment and dancing</li> </ul> <p><b>Source D</b></p> <p><i>Context:</i></p> <p>Scene from Aristophanic comedy; power of the comedy comes from the combination of fantasy and realism – the scene between husband and wife could be instantly recognisable to an Athenian audience.</p> <p><i>Limitations of the source:</i></p> <ul style="list-style-type: none"> <li>• Aristophanes needed to entertain his audience if he was to win at the Lenaia by using comic exaggeration, slapstick and parody – this extract here does not necessarily reflect a real marriage, but it could be familiar and realistic enough.</li> <li>• Aristophanes is a male playwright, writing comic drama for a male audience. Although he is sympathetic to Lysistrata (as the audience are), it is not a genuine woman's voice</li> </ul> <p><i>What we can learn from the source, despite the limitations:</i></p> <ul style="list-style-type: none"> <li>• The contrast between the woman's life at home and the husband's life as an active citizen, taking part in political discussions, having the chance to make a peace treaty, fighting the war</li> <li>• A woman's duty was primarily one of making clothes for the family</li> <li>• The frustrations that women must have felt at having to live through a war that they cannot have any input into other than supporting the soldiers and suffering from its effects</li> <li>• The terms of peace treaties were carved into stone</li> <li>• Husbands could be violent towards their wives, or at least threaten to be so</li> <li>• Wives could be quite feisty to their husbands in the privacy of their own homes</li> </ul>		

Question	Answer	Marks	Guidance
	<p><b>Source E</b></p> <p><i>Context:</i></p> <p>A vase painting of an Athenian school scene</p> <p><i>Limitations of the source:</i></p> <ul style="list-style-type: none"> <li>• Vase is designed to be attractive to potential buyers</li> <li>• Stylised, rather than fully realistic (eg. figures' clothing partially reveals their naked torsos – perhaps a means by which the painter can prove his skills at painting the human form)</li> <li>• May portray an idealised view of a school scene, rather than the reality of dreary lessons</li> </ul> <p><i>What we can learn from the source, despite its limitations:</i></p> <ul style="list-style-type: none"> <li>• Music was very popular as a subject, particularly the lyre or kithara</li> <li>• Lyres were made out of the hollowed shells of tortoises (cf the young boy's instrument)</li> <li>• Education was almost on a one-to-one basis</li> <li>• Paidagogos would be very attentive and carried a long stick with which he could beat his charge if necessary</li> <li>• Older men were bearded, and all figures wore fillets in their hair</li> <li>• Furniture was sparse and, although quite ornate, not particularly comfortable</li> <li>• Literacy was widespread and taught in schools</li> <li>• Students learned poetry by rote, and recited it back to their teacher</li> <li>• Vase painters liked to include words on their vases, including the words inscribed around the rim of the vase and in the scroll held by the grammatistes.</li> </ul> <p><b>Source F</b></p> <p><i>Context:</i></p> <p>A Platonic dialogue discussing the merits of a fully-rounded education and the risks of focusing all one's attentions on athletics</p>		

Question	Answer	Marks	Guidance
	<p><i>Limitations of the source:</i></p> <ul style="list-style-type: none"> <li>• The dialogue is very stylised, and is not entirely like a real conversation</li> <li>• Socrates, the main speaker, is making a point, and is thus not considering both sides of the argument, and is never corrected by the other speaker</li> <li>• Socrates is focusing more on the development of the soul than on the practicalities of education</li> <li>• He makes assumptions about the nature of the ideal man that may not reflect reality</li> </ul> <p><i>What we can learn from the source, despite its limitations:</i></p> <ul style="list-style-type: none"> <li>• The values that the Greeks considered important: physical health, confidence, bravery, intellectual curiosity, interest in culture, intellectual, personal charm, mental strength</li> <li>• The skills that they considered important: logical reasoning, a sense of rhythm, ability to use a reasoned argument</li> <li>• Undesirable qualities were: weakness, dumbness, blindness, lack of culture, inability to apply reason to arguments, unwillingness to question things, ignorance, stupidity, aggression, savagery and boorishness</li> <li>• The way in which people could develop these skills and values was through literature, music and philosophy</li> <li>• Exercise was known to be beneficial to physical health</li> <li>• There was more to life than simply physical well-being; the soul also needed nurturing and developing</li> <li>• A man can learn through asking questions about the world around him, and preferably by reasoned argument</li> <li>• Violence is deemed to be an undesirable way of resolving conflict</li> </ul> <p><b>Source G</b></p> <p><i>Context:</i></p> <p>The historian Xenophon discusses the Spartans' methods of training their young men, and compares them with the rest of Greece</p>		

Question	Answer	Marks	Guidance
	<p><i>Limitations of the source:</i></p> <ul style="list-style-type: none"> <li>• As a historian and social commentator, Xenophon is selective in the material he uses and edits his work for specific ends.</li> <li>• He writes about subjects that he is interested in and has some experience of, which may in some way cloud his judgement</li> <li>• He is targeting his work for a particular audience, and is writing here about Spartans for an Athenian audience</li> <li>• Xenophon himself was banished from Athens &amp; had his property confiscated; and was rewarded by the Spartans for fighting on their side and was given an estate near Olympia; this may cause his writing to be biased in favour of the Spartans and not give a totally impartial view of their system</li> </ul> <p><i>What we can learn from the source, despite its limitations:</i></p> <ul style="list-style-type: none"> <li>• The approximate age that most Greeks began formal education of their sons (education here does not apply to daughters)</li> <li>• The subjects that they were taught at school, and therefore the aspects of life and qualities that were deemed important in that society at the time</li> <li>• The kind of creature comforts that most Greek boys enjoyed – sandals to protect their feet, ample food, changes of clothes</li> <li>• Such comforts are deemed by Xenophon to weaken the resolve</li> <li>• Lycurgus, as primary lawgiver to the Spartans, made decisions on education</li> <li>• Instructors were of high standing ('...one of the men who hold the most important offices...') (which contrasts with the lowly status of the grammatistes in Athens)</li> <li>• Discipline and physical toughness was foremost in the minds of the instructors – in this extract there is little reference to the subjects that Spartan boys learned other than athletics. Instead it focuses on being observed, obeying orders and becoming as tough and resourceful as possible through physical hardship and deprivation</li> <li>• Punishment was harsh, and was either inflicted by the warden himself, or by older boys who carried whips</li> <li>• Boys were made to go barefoot and were deprived of food to keep them from becoming soft</li> </ul>		



Question	Answer	Marks	Guidance
	<ul style="list-style-type: none"> <li>• Boys were allowed to steal food if they became too hungry, but would be beaten if they were caught</li> <li>• Athletes could improve their technique and strength by going barefoot</li> </ul> <p><b>Source H</b></p> <p><i>Context:</i></p> <p>An extract from Pericles' Funeral Speech in 429BC by Thucydides</p> <p><i>Limitations of the source:</i></p> <ul style="list-style-type: none"> <li>• Although it is known that Pericles gave a speech, these are most probably not his actual words; Thucydides says himself that he gave an approximate account of what was said, rather than quoting exact words</li> <li>• We are therefore being given someone else's account of what they think Pericles might have said, and this would be adapted according to the memories of Thucydides' sources and what he himself felt the message would have been</li> <li>• The speech is aimed at encouraging and rallying the Athenians after the first main year of the Peloponnesian war, and is therefore patriotic rather than an accurate portrayal of how Athens really was at the time</li> </ul> <p><i>What we can learn from the source, despite its limitations:</i></p> <ul style="list-style-type: none"> <li>• The sense of pride that Athenians had in their city and its means of government</li> <li>• The significant contrast between the open and almost liberal approach of the Athenians and the closed, harsh and suspicious world of the Spartans</li> <li>• Courage is seen as a desirable quality</li> <li>• The importance of political involvement for all citizen men, despite their backgrounds and trades: someone who takes not part in the running of the city is deemed useless</li> <li>• The importance of debate and discussion before taking action</li> </ul>		

**OCR (Oxford Cambridge and RSA Examinations)**  
1 Hills Road  
Cambridge  
CB1 2EU

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

[www.ocr.org.uk](http://www.ocr.org.uk)

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored

**Oxford Cambridge and RSA Examinations**  
is a Company Limited by Guarantee  
Registered in England  
Registered Office; 1 Hills Road, Cambridge, CB1 2EU  
Registered Company Number: 3484466  
OCR is an exempt Charity

**OCR (Oxford Cambridge and RSA Examinations)**  
Head office  
Telephone: 01223 552552  
Facsimile: 01223 552553

© OCR 2014

