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# **GCSE (9–1) Classical Greek**

## **J292/06 Literature and Culture**

Insert

Version 1.1

Time allowed: 1 hour

### **INFORMATION FOR CANDIDATES**

- The questions tell you which source you need to use.
- 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 Women in Ancient Greece.

**Source A: Attic Black Figure vase**



Lekythos, The Amasis painter

**Source B: An extract from the Greek writer Xenophon**

'You will have to stay inside and help in sending out the servants with outdoor tasks; you must supervise the indoor servants and receive any income; from this you must meet any necessary expenses, and look after the surplus providently, so that you don't spend the whole year's budget in a month. When wool is brought to you, you must see that the right clothes are made for those who need them. And you must see that the dried corn remains fit for consumption. There is also one duty that may not appeal to you much – looking after any servant who falls ill.'

Xenophon, *Oikonomikos* 7.35–37

**Source C: An extract from the Greek (comic) playwright Aristophanes**

**Magistrate:**

You think you can bring an end to serious problems with wool and threads and spindles? You're daft.

[...]

**Lysistrata:**

The first thing you need to do is this: just like a fleece, you wash the muck out of the city in a bath, then on a bed you beat out the crooks with a stick and you pick the thistles, and as for those who cling together and compress themselves to get hold of positions of power, you card them thoroughly and pluck off their heads. Then you card them all in a basket of communal goodwill, mixing them all together. As for the immigrants and any friendly foreigner, or anyone who owes something to the treasury, mix these in as well. Yes, by Zeus, you should also realise that all the cities which are colonies of Athens surround us like bits of wool, each one separate. Then you should take the bit of wool from all of them and bring all the bits here and gather them into one and make a big ball of wool and out of this weave an overcoat for the people.

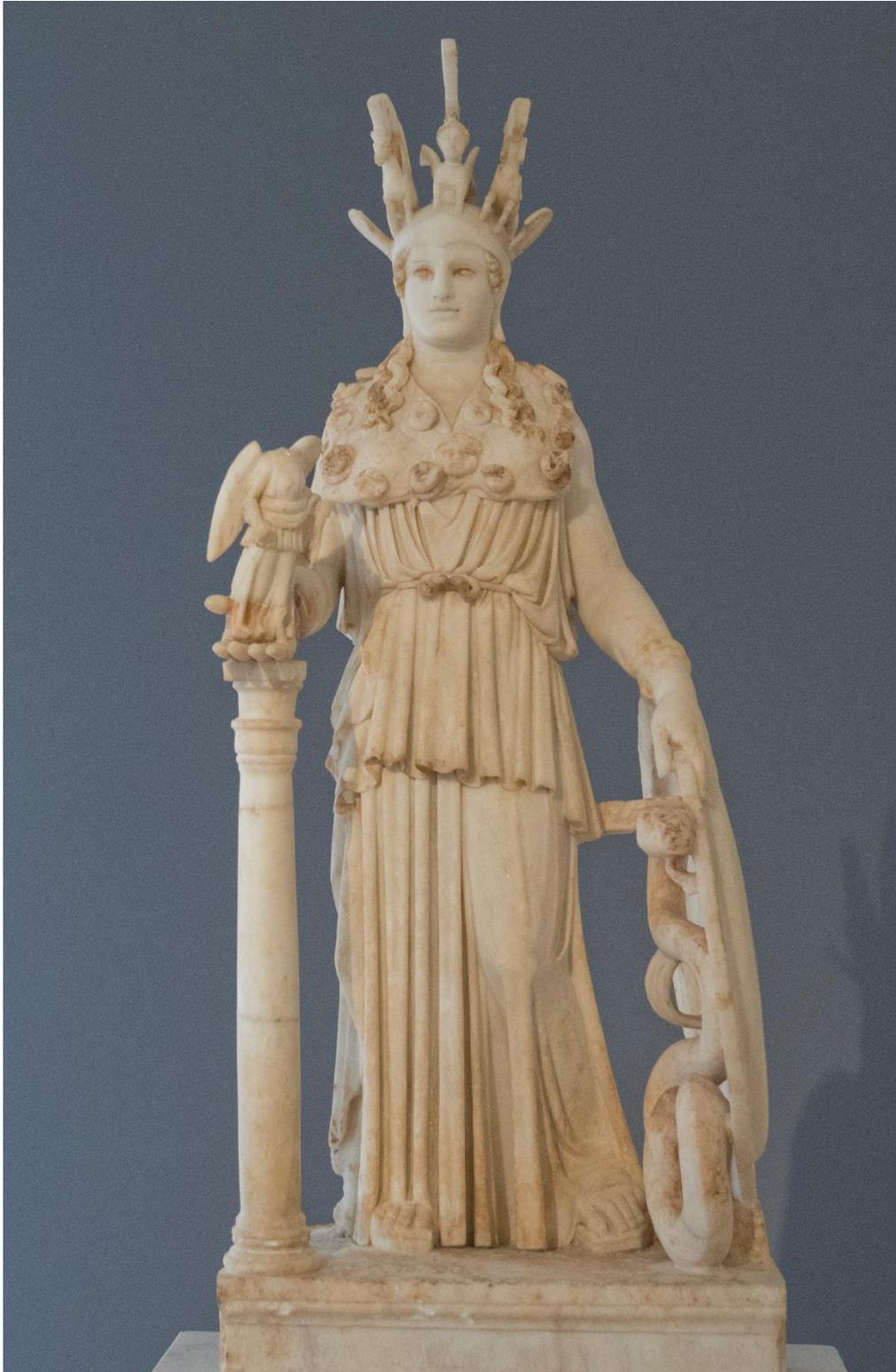
**Magistrate:**

It's awful that these women are beating out and making balls of wool in this way, when they had no part in the war.

Aristophanes, *Lysistrata* 565–590

Sources D, E and F give information about Athenian Society.

**Source D: Statue of Athena**



Statue of Athena, Roman copy of original by Pheidias

**Source E: Extracts from the ancient Greek travel writer Pausanias**

The Acropolis has one way in. The formal entrance has a roof of white marble, which down to my own times is still unmatched for the size and beauty of the stone.

On the left of the formal entrance is a building with paintings in it. In those which the course of time has not faded, I found Diomedes carrying off Athena from Troy. Polygnotos also painted Odysseus at the river meeting the girls who were washing clothes with Nausicaa in just the way Homer describes it.

Pausanias, *Guide to Greece* 1.22 4–6 (adapted)

**Source F: Part of speech given by the Greek statesman Pericles**

Our love of what is beautiful does not lead to extravagance; our love of the things of the mind does not make us soft. We regard wealth as something to be properly used, rather than as something to boast about. As for poverty, no one need to be ashamed to admit it: the real shame is not taking practical measures to escape from it. Here each individual is interested not only in his own affairs but in the affairs of state as well: even those who are mostly occupied with their own business are extremely well-informed on general politics – this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has no business here at all. We Athenians, in our own persons, take our decisions on policy or submit them to proper discussions: for we do not think that there is an incompatibility between words and deeds; the worst thing is to rush into action before the consequences have been properly debated. And this is another point where we differ from other people. We are capable at the same time of taking risks and of estimating them beforehand.

Taking everything together then, I declare that our city is an education to Greece, and I declare that in my opinion each single one of our citizens, in all the manifold aspects of life, is able to show himself the rightful lord and owner of his own person, and to do this moreover with exceptional grace and exceptional versatility.

Thucydides, *The Peloponnesian War* 2.36–38 (extracts)

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## Summary of updates

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Date	Version	Details
March 2022	1.1	Updated copyright acknowledgements.

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### Copyright Information:

Terracotta lekythos (oil flask) ca. 550–530 B.C., attributed to the Amasis Painter. The Metropolitan Museum of Art.

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Aristophanes, *Lysistrata* 565 – 590

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