



Oxford Cambridge and RSA

Monday 29 November 2021 – Morning

GCSE (9–1) Classical Greek

J292/06 Literature and Culture

Insert

Time allowed: 1 hour



INSTRUCTIONS

- Do **not** send this Insert for marking. Keep it in the centre or recycle it.

INFORMATION

- The questions tell you which source you need to use.
- This document has **4** pages.

Source A: The Athenian Acropolis**Source B: Pericles' political enemies criticise his building programme**

But it was Pericles' building of temples and public buildings that pleased the people, that made Athens beautiful and amazed everyone else. Nowadays, that alone proves that the ancient power and glory of Greece, which is so often talked about, was not a myth. The enemies of Pericles bad-mouthed and attacked this more than all his other actions. They cried out in the assembly that the Athenians had lost their good reputation and were in disgrace because they had removed the Greek public money from Delos to Athens for safekeeping.

The best excuse for this was that Athens took the Greek public funds from the sacred island of Delos because they feared the Persians stealing it and was now guarding them in a safe place, but Pericles had undermined this excuse. They cried out that surely the Greeks must be dreadfully insulted and feel like victims of obvious tyranny when they see that the Athenians are smartening and decorating the city with their compulsory contributions for the war. Athens was like a shameless woman, adding to her wardrobe precious stones and expensive statues and temples worth millions.

Plutarch, *Pericles* 12

Source C: Pericles defends the building project on the Athenian Acropolis

Pericles' answer to the people was that the Athenians were not obliged to give the allies any account of how their money was spent, provided that they carried on the war for them and kept the Persians away.

'They do not give us a single horse, nor a soldier, nor a ship. All they supply is money,' he told the Athenians, 'and this belongs not to the people who give it but to those who receive it, so long as they provide the services they are paid for. It is no more than fair that after Athens has been equipped with all she needs to carry on the war, she should apply the surplus to public works, which, once completed, will bring her glory for all time, and while they are being built will convert that surplus to immediate use. In this way all kinds of enterprises and demands will be created which will provide inspiration for every art, find employment for every hand, and transform the whole people into wage-earners, so that the city will decorate and maintain herself at the same time with her own resources.'

Plutarch, *Pericles* 12–13

Source D: Cup showing athletes training



Source E: Pausanias describes the procedures for the prevention of cheating in the Olympic Games

But the Zeus in the Council Chamber is of all the images of Zeus the one most likely to strike terror into the hearts of sinners. He is surnamed Oath-god, and in each hand he holds a thunderbolt. Beside this image it is the custom for athletes, their fathers and their brothers, as well as their trainers, to swear an oath upon slices of boar's flesh that in no way will they sin against the Olympic games. The athletes take this further oath also, that for ten successive months they have strictly followed the regulations for training.

An oath is also taken by those who examine the boys, or the foals entering for races, that they will decide fairly and without taking bribes, and that they will keep secret what they learn about a candidate.

Pausanias, *Description of Greece* 5.24.9–10

Source F: A description of a crash during a chariot race

To begin with, all went well with every chariot. Then the Aenian's tough colts took the bit in their teeth and on the turn from the sixth to the seventh lap ran head-on into the African. This accident led to other upsets and collisions, until the field of Crisa was a sea of wrecked and capsized chariots. The Athenian driver had seen what was coming and was clever enough to draw aside and bide his time while the oncoming wave crashed into inextricable confusion. Orestes was driving last, purposely holding his team back and pinning his faith to the final spurt; and now, seeing only one rival left in, with an exultant shout to his swift horses he drove hard ahead and the two teams raced neck and neck, now one now the other gaining a lead.

At each turn of the lap, Orestes reined in his inner trace-horse and gave the outer its head, so skilfully that his hub just cleared the post by a hair's breadth every time; and so the poor fellow had safely rounded every lap but one without mishap to himself or his chariot. But at the last he misjudged the turn, slackened his left rein before the horse was safely round the bend, and so fouled the post. The hub was smashed across, and he was hurled over the rail entangled in the severed reins, and as he fell his horses ran wild across the course.

Sophocles, *Electra* 723–760

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