



Oxford Cambridge and RSA

Wednesday 22 June 2022 – Afternoon

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 **8** pages.

Source A: The benefits that metics bring to Athens

The metics are one of our finest resources; for not only do they maintain themselves and perform many services at no expense to the state, but they also pay a Metic Tax. To show our interest in them it would be sufficient in my opinion if we remove the disabilities which do no good to the state, but appear to detract from the status of metics, and if we no longer compelled them to serve as hoplites alongside citizens ... we would also, I think, make the metics better disposed towards us if we gave them the right to serve in the cavalry and other attractive-looking privileges.

Xenophon, *Resources* 2.1–2.5

Source B: A philosopher discusses the importance of slaves

Property is a part of the household, and the art of acquiring property is part of the art of managing the household; for no man can live well, or indeed live at all, unless he is provided with necessities. And as in the arts, the workers must have their own proper instruments to do their work, and it is the same with the management of a household. Instruments are of various sorts – some are living, others lifeless: the helmsman of a ship has a rudder which is a lifeless instrument, but also a lookout man who is a living instrument.

And so, in the arrangement of the family, a slave is a living possession, and property is a number of such instruments; and the slave is himself an instrument which takes precedence over all other instruments. For if every instrument could accomplish its own work, obeying and anticipating the will of others ... if the shuttle could weave and the plectrum could touch the lyre without a hand to guide them, then workmen would not want servants, nor masters slaves.

Aristotle, *Politics* 1.1253b 24–35

Source C: Pericles praises Athenian society

Let me say that our system of government does not copy the institutions of our neighbours. It is more the case of our being a model to others than of our imitating anyone else. Our constitution is called a democracy because power is not in the hands of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open, so is our day-to-day life in our relations with each other. We are free and tolerant of our private lives; but in public affairs we keep to the law. This is because it commands our deep respect.

We give our obedience to those whom we put in positions of authority, and we obey the laws themselves, especially those which are for the protection of the oppressed, and those unwritten laws which it is an acknowledged shame to break.

Thucydides, *The Peloponnesian War* 2.37

Source D: A vase showing four pentathletes



Source E: A description of the history of the Olympic festival

When the unbroken tradition of the Olympiads began there was first the foot-race, and Coroebus an Elean was victor. There is no statue of Coroebus at Olympia, but his grave is on the borders of Elis. Afterwards, at the fourteenth Festival, the double foot-race was added: Hypenus of Pisa won the prize of wild olive in the double race, and at the next Festival Acanthus of Lacedaemon won in the long course.

At the eighteenth Festival they remembered the pentathlon and wrestling. Lampis won the first and Eurybatus the second, these also being Lacedaemonians. At the twenty-third Festival they restored the prizes for boxing, and the victor was Onomastus of Smyrna, which already was a part of Ionia. At the twenty-fifth they recognized the race of full-grown horses, and Pagondas of Thebes was proclaimed "victor in the chariot-race".

At the eighth Festival after this they admitted the pancratium for men and the horse-race. The horse-race was won by Crauxidas of Crannon, and Lygdamis of Syracuse overcame all who entered the pancratium. Lygdamis has his tomb near the quarries at Syracuse, and according to the Syracusans he was as big as Heracles of Thebes, though I cannot vouch for the statement.

The contests for boys have no authority in old tradition but were established by the Eleans themselves because they approved of them. The prizes for running and wrestling open to boys were instituted at the thirty-seventh Festival; Hipposthenes of Lacedaemon won the prize for wrestling, and that for running was won by Polyneices of Elis. At the forty-first Festival they introduced boxing for boys, and the winner out of those who entered for it was Philytas of Sybaris.

The race for men in armour was approved at the sixty-fifth Festival, to provide, I suppose, military training; the first winner of the race with shields was Damaretus of Heraea.

Pausanias, *Description of Greece* 5.8.6–10

Source F: Vase decoration: Victory crowns an athlete with an olive branch



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