

Sources for Classical Greek

GCSE Classical Greek

OCR GCSE in Classical Greek: J091/J291

Unit B405: Sources for Classical Greek

This handbook is designed to accompany the OCR GCSE in Classical Greek specification for teaching from September 2009.

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Introduction

The emphasis of this unit is on the skills required in analysing, evaluating and responding to primary sources: questions will be set on **both** the core prescribed items of primary source material **and** other items of primary source material with related subject matter.

The translations used for the core materials will not necessarily be the ones used in the examination questions. This is to free teachers from rigidly prescribed translations so that they can use their own translations, encourage learners to look at the original Classical Greek where appropriate or use editions from departmental or school library collections.

In keeping with the spirit of the Sources paper, and bearing in mind that not all questions will be set using these precise core items, teachers are encouraged to capitalise on their own knowledge and enthusiasms and explore sources which in their professional judgment their students will enjoy and respond to. There is scope for using materials from school visits to museums and classical collections as well as from the set literature texts where appropriate.

Items of primary source material will normally provide evidence for several aspects of Classical Greek civilisation.

Teachers are invited to use the sample scheme of work and lesson plans on the OCR website for delivery ideas:

http://www.ocr.org.uk/Data/publications/support_materials/GCSE_Classical_Greek_SM_SoW_Unit_B405.doc#_Toc216170470

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Source materials 1

Aelian Varia Historia 12.50

The Spartans knew nothing about the arts, for they were concerned with athletics and arms. If they ever needed help from the Muses, when they were ill or suffered mental disturbance or had suffered something similar as a community, they sent for foreigners such as doctors or purifiers suggested by the oracle at Delphi. They also summoned Terpander, Thaletas, Tyrtaeus, Nymphaios of Cydonia and Aclman (who was from Lydia). Thucydides as well agrees that they were not keen on culture, in what he says about Brasidas... At any rate he says that he was not incapable at speaking, for a Spartan, that is an amateur.

81 words

Aristophanes Lysistrata 507–520

Lysistrata:

Previously we used to put up with whatever you men did in silence, thanks to our self-control: for you did not let us grumble, even though we were displeased with you. But we knew perfectly well what you were up to, and often indoors we would hear that you had made a bad decision on some important issue. Then though distressed within we would laugh and ask you: "What have you decided today at the assembly to write on the stone about the peace treaty?" "What's that got to do with you? Keep quiet," my husband would say, and I kept quiet.

1st old woman:

I would never have kept quiet.

Magistrate:

You'd have regretted it if you hadn't kept quiet.

Lysistrata:

That's why I for one kept quiet at that time. After this we would find out about some even worse decision of yours, then we would ask: "Husband, how is it that you are acting so stupidly?" And he would scowl at me and say that if I didn't get on with my spinning, he'd give me a good clout on the head: "War will be the responsibility of men."

137 words

Aristophanes Lysistrata 565-597

Magistrate

So how will you be able to bring an end all the confusion in the lands, and disentangle it?

Lysistrata

That's simple.

Magistrate
Show me how.

Lysistrata
Like a thread of wool, when it gets tangled, we take it thus, we pull it this way and that way with the spindles – that's how we shall disentangle this war, if we're allowed to, pushing and pulling with embassies, this way and that way.

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

Lysistrata
Yes, and if you had any sense, you would conduct all diplomacy following the example of our wool.

Magistrate
How? Let's see.

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.

Lysistrata
Except that we bear more than double the burden, firstly because we give birth and send out our sons as hoplites.

Magistrate
Quiet, don't remind us of past sufferings.

Lysistrata
Then, when we should be happy and enjoy our youth, we sleep on our own because of the campaigns. I'll leave aside our own situation, but I am upset about the girls growing old in their bedrooms.

Magistrate
Don't men grow old as well?

Lysistrata
It's not the same. A man comes back home and even if grey-haired, he quickly marries a young girl. But a woman has only a brief opportunity, and if she does not grab it, no one is prepared to marry her, and she just sits there guessing at her future from omens.

316 words

Aristophanes Lysistrata 638–651

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 grinder. 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.

73 words

Herodotus 6.18 and 21.2

When the Persians defeated the Ionians in the sea battle, they besieged Miletus by land and sea, digging under the walls and using all sorts of devices, and they captured the whole city six years after the revolt of Aristagoras. They enslaved the city, so that what they suffered agreed with the oracle made for Miletus.

The Athenians made it clear that they were greatly distressed by the capture of Miletus in many ways, and in particular, when Phrynichos wrote and produced a play "The capture of Miletus", the audience burst into tears and they fined him 1,000 drachmas for reminding them of their own sufferings, and they ordered that no one should produce the play again.

93 words

Hesiod Works and Days 303–11

Gods and men are indignant with any man who lives without working, like the stingless drones, who consume the labour of bees, without working, just eating. As for you, you should be keen to organise your tasks of work in proper allocation, so that your barns may be full of food in due season. From work men become rich, owners of many sheep, and as a worker you will be much dearer to the immortals and to mortals: for they hate those who do no work. Work is no shame, the shame is not working.

64 words

Hesiod Works and Days 414–447

When the strength of the intense sun, of the sweaty heat abates, when the autumn rains come from mighty Zeus, and when a man's complexion changes, much refreshed, for then the Seirian star moves by day for a short time over the heads of men born to die, but partakes more of the night; then timber chopped by iron is least subject to woodworm, the leaves fall to the ground and stop growing: then you should remember to chop wood, a task in due season. Cut a mortar three feet tall, and a pestle four and a half feet, and a cart-axle of seven feet, since that is the best fit. If the raw timber is eight feet long, cut out a mallet-head as well. Cut a wheel of two feet for a wagon five feet wide. Many timbers are bent. Take a plough beam home when you find it, searching in the hills or on the flat, made of holm oak, for that is the stoutest for ploughing with oxen, whenever a servant of Athene brings up the beam, fixes it into the stock with pegs and attaches it to the pole. Lay down two ploughs in your home when you have made them, a one-piece and a two-piece,

since that is much better. If you break one of them, you can set the other to the oxen. Least vulnerable to woodworm are poles made of laurel or elm, a stock made of oak, a beam made of holm oak. Make yourself the owner of two nine-year-old bulls, for their strength is not feeble, when they are at their prime, for they will be best workers. They will not struggle in a furrow and break the plough, and leave the work undone. Behind the oxen should follow a vigorous man of forty, who has had a good meal from a big loaf, who is experienced in the work and can drive a straight furrow, no longer the sort of glancer round at his fellows, but with his heart set on the job. A younger man, not inferior, should scatter the seed and avoid over-sewing. For a man who is younger gets excited amongst his peers.

233 words

Hesiod Works and Days 465–478

Pray to Zeus, god of earth, and to holy Demeter, that the holy grain of Demeter should ripen and grow heavy, beginning first with the ploughing, when you grasp the top of the plough-handle and come down with your goad on the oxen, as they pull on the yoke peg with their straps. The servant should go close behind with a mattock, making toil the birds by covering the grain. For good management is best for mortal men, and bad management is worst.

If you do all this, your ears of corn will be vigorous and nod to the ground, if the Olympian himself grants you a good harvest, and you may rid your jars of cobwebs. And I expect that you will be happy as you make your choice from your food when it is all in. In plenty you will come to bright spring, and you will not stare at others, and others will need you.

91 words

Hesiod Works and Days 678–694

Another time for men to sail is spring: when at the top of the fig tree a man first sees petals the size of a crow's footprint, then the sea is suitable for embarkation. This is spring sailing. I do not approve of it – it does not please my heart. It is for snatching at. It is difficult to avoid trouble. But men get into trouble through ignorance of their hearts. For wretched people, property is life. And it is a terrible thing to die among the waves. But I tell you to ponder all these things in your heart, as I say.

Do not put all your wealth into hollow ships, but leave behind the majority and load up less. For it is a terrible thing to meet suffering among the waves of the sea, and it is terrible if you lift an excessive weight onto a wagon and break the axle and the cargo goes for nothing. Observe due measure. Choosing the right time is best in all things.

120 words

Hesiod Works and Days 695–705

The right age to take a wife to your home is not much short of thirty years and not much more: that is the right age of marriage. The wife should be four years past puberty and marry in the fifth. Marry a virgin, so that you can teach her reliable habits. The best thing is to marry a girl who lives near you: look all round you, lest by marrying you become a laughing-stock to the neighbours. For a man has no better possession than a good wife, and none more dreadful than a bad one, who is just waiting for the next meal – she scorches him, however vigorous he may be, without the need of a torch, and hurries him to cruel old age.

86 words

Hippocrates Epidemics 1.23

Consumption was the only and the greatest disease of those days that killed a lot of people.

The cause of this has been described a little earlier, when he said that the cause was the mixing of the body, because of which they fell victim to wasting diseases and malignant fevers, about which he will speak in due course.

59 words

Lysias On the murder of Eratosthenes 6–10

Athenians, when I decided to get married, and took my wife to my home, to start with I behaved in such a way that I neither harassed her nor gave her too much freedom to do whatever she liked, and watched over her as far as I could, and paid attention to her, as you would expect. But when my child was born, I began to trust her and I handed over everything that I had to her, thinking this to be the greatest indication of our closeness. To begin with, Athenians, she was the best of all women, for she was an intelligent and thrifty housekeeper, and she arranged everything precisely. But after the death of my mother, whose death has been the cause of all my troubles...for when my wife was taking part in the funeral procession she was seen by this fellow, and after a time was seduced. For he kept watch for the slave girl who used to walk to the market place and managed to corrupt her with his clever talk. First, gentleman (for I must explain this to you as well), my little house is in two floors, with the top floor equal to the ground floor, corresponding to the women's quarters and the men's quarters. When we had the child, its mother breast-fed it, and so that she would not run the risk of falling when she went down the ladder whenever she had to have a wash, I lived upstairs, and the women lived downstairs. And this is what we had got used to, so that often my wife would go downstairs to the child to sleep, to give it her breast so that it wouldn't cry. And this went for a long time, and I never suspected anything, but was so stupid that I thought that my wife was the most chaste in the city.

235 words

Plato Republic 2 369d–370ea-e

Come on, then, let's create a city from scratch. What will create it, I think, is our need.

Of course.

Well then, the first and most important of our needs is the provision of our food so that we can stay alive.

Absolutely.

The second is for housing, the third for clothing and such things.

Yes.

So then, how will the city be capable of providing all this? Surely there will be one farmer, one builder, and a weaver? Shall we add a cobbler or some other craftsman who provides for our bodily needs?

Certainly.

So the least that could be called a city would consist of five men?

Apparently.

What then? Should each one of these store his own produce for all, as a shared resource? For example, should the farmer, a single individual, provide food for four, and spend four times as much time and work on the provision of food, and share it with the others, or should he ignore the others and make just a quarter of the food for himself in a quarter of the time, whilst as for the other three quarters of the time, should he spend one on the provision of his house, one on that of his clothing, one on that of his shoes, and not have lots of troubles sharing it all with others, but simply do his own thing on his own?

Perhaps the first would be easier.

And there's nothing surprising about that. For when you spoke I noted that, firstly, each of us is not born completely the same as the other, but we have different natures, different people are suited to different tasks. Don't you think so?

Yes.

Well, would a single individual on his own do better if he practised several trades or if he just practised one?

If he practised one.

What's more, I think it is clear that if a man misses that right moment for a task, it is ruined.

Yes.

For I reckon that the job of work is not prepared to hang around waiting for the worker to have time to spare – on the contrary, the worker has to be the servant of the job, and not treat it as somehow unimportant.

Yes, he must.

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 a 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.

Yes.

494 words.

Plato Republic 3, 411a-e

So when someone surrenders himself to music, so that the sweet and soft and mournful harmonies which we just mentioned are poured over his soul through his ears as if through a funnel, and he spends his whole life humming with pleasure, this man softens whatever spirited element he has, like iron, and he makes workable what was unworkable and hard. But when he continues and does not let up but bewitches himself, then the next stage is that he melts and runs, until he lets his spiritedness melt away and be cut of his soul, like sinews, and he makes himself a "feeble spearsmen".

Very true.

And if he naturally had no spiritedness in the first place, he achieves this result quickly. But if he is spirited, he makes his spirit, he makes his spirit weak and then makes himself quick to anger, getting quickly provoked by trivial incidents and equally quickly calmed down. So they become irascible and choleric instead of spirited, being full of ill-temper.

Absolutely.

What if a man works hard at athletics and feeds very well, but doesn't touch literature, music and philosophy? Won't he be physically healthy and be full of confidence and spirit and become ever braver?

Certainly.

What about when he does nothing else and has no dealings with music and literature at all? Surely any intellectual curiosity there is in his soul, since it never learns anything new and never asks any questions, and does no reasoning or any cultural exercise at all, becomes weak and dumb and blind, because it's neither woken nor nurtured – and his faculties of perception are never washed through.

Agreed.

I reckon this sort of man becomes an anti-intellectual and uncultured, and he no longer has any use of reasoned argument, but uses violence and savagery to deal with everything, like a wild beast, and lives in a state of ignorance and stupidity combined with total lack of rhythm and charm.

That's completely right.

It seems that god has given two methods of education for these two elements in ourselves – music/literature and athletics for the spirited element and the philosophic element, not for the soul and the body, except incidentally, but for the two stated, so that they should harmonise with each other, being tightened and slackened as far as is appropriate.

So it seems.

320 words

Plato Symposium 219b-d

After hearing and saying these things, and having, as it were, loosed my arrows, I thought that he had been wounded. I stood up and, without letting him say anything more, I put my himation round him (it was winter) and lay down under his cloak, putting my arms around his truly superhuman and amazing person, and lay with him the whole night. You will not say that I am telling truth here either, Socrates. After I had done this, to such an extent did he get the better of me and despise and laugh at my beauty and trample on it – and I thought I really was something when it came to that, jury men – for you are the jury in the case of Socrates' arrogance – know well, by the gods, by the goddesses, I got up having slept with Socrates in a way that did not involve anything more than if I had slept with my father or my elder brother.

118 words

Plutarch Alcibiades 11.1–12.1

His horse-breeding was famous, along with the number of his chariots. No other individual entered seven at the Olympics, whether private citizen or king – he was the only one. And his winning and coming second and fourth, as Thucydides says, whilst Euripides says third, exceeds in distinction and glory all ambition in this field. Euripides says this in the ode:

Thee shall I sing, O son of Cleinias.
Far is victory, but fairest is what none other of the Greeks did,
Racing first in the chariot, and second and third,
to come up unwearied and put on the olive wreath of Zeus,
and give the herald something to shout about.

However this splendour was made even more famous by the competitiveness of the cities. For the Ephesians set up tent for him, magnificently adorned, whilst the city of the Chians provided fodder for the horses and a great number of animals of sacrifice, the Lesbians gave wine and other provisions for the generous feast he was giving so many.

126 words

Plutarch Comparison of Nicias and Crassus 1

As for the comparison, firstly, Nicias gained his wealth, compared with Crassus, in a less dubious manner, morally speaking. In other respects one would not approve of the working of mines, of which the most part is done through the work of criminals or barbarians, some of whom are bound in chains and actually die in festering, diseased conditions.

43 words

Plutarch Moralia Table Talk 2 639D–640A

When my brother finished, I said that I agreed with everything he said apart from the explanation of the order. Some of the others also did not find it likely that boxing and wrestling existed earlier than running in competitions, and they invited me to take the topic further. Saying the first things that came into my head, I said that all these sports seemed to be imitations of, and practice for, warfare. For the hoplite is presented after all the others, which suggests that this is the aim of physical training and competition. Moreover, that they tell victorious athletes, when they ride into the city, to break off a part of the walls and throw it down, signifies the walls are not very important for a city that has men who can fight and win. In Sparta there was a special place in the ranks for men who had won the wreaths in the games – they fought beside the king himself. And the horse alone among animal participants in the wreath and the contest, because it alone is by nature and training fitted to accompany soldiers and fight with them.

If this is right, let us now reflect that the first task of fighters is to strike and to defend themselves, and the second, once they have clashed and got to grips with each other, to push against the other and knock him over, a skill in which they say that the Spartans at Leuctra in particular were overpowered by our men, who were skilled at wrestling. For this reason in Aeschylus one of the warriors is called “mighty armed-wrestler,” and Sophocles has said somewhere about the Trojans that they are

“Horse-lovers and bow-drawers” and “wrestlers with the clanging shield.”

What is more, the third and last task is to run away when they are beaten and to chase when they win. So it is reasonable that boxing came first, wrestling came second, and running last: for boxing is an imitation of striking and self-defence, wrestling of clashing and pushing, whilst the sprint they practice flight and pursuit.

256 words

Sophocles Electra 698–756

For on another day, when there was a horse race at sunrise, he entered with many charioteers. One was Achaean, one from Sparta, two drivers of yoked chariots were Lybian. And Orestes, with his Thessalian mares, was fifth among them. The sixth, with tawny colts, was from Aetolia, the seventh a Magnesian, the eight, with white horses, was Aenian, the ninth from god-built Athens. There was also a Boetian, making the tenth chariot. They took their places where the assigned umpires placed them by lot and set the chariots, then at the sound of bronze trumpet they rushed off. They shouted to their horses and shook the reins in their hands. The whole course was filled with the noise of rattling chariots. All were mixed together, they used the goads unsparingly, so as to pass the wheels and the snorting horses. For both around their backs and at the wheels the horses foamed, and the horses' breath struck on them. Orestes, driving close to the pillar at the end of the course, kept on bringing his wheel close to it, and giving free rein to the trace horse on the right he pulled in the inner horse. Up till now all the chariots had stood upright. But then the colts of the Aenian disobeyed and bolted. They swerved and, as they were completing the sixth or seventh lap, they dashed their foreheads on the chariot of the Barcaean. And then after the first disaster those behind clashed into each other, and the whole race-ground of Crisa was filled with wrecks of chariots. Seeing this the clever charioteer from Athens drew aside and held back, leaving the wave of chariots in confusion in the middle. Last, with his inferior colts, drove Orestes, trusting in the finish. But when he saw that the Athenian was the only one left in the race, he sent a shrill cry vibrating through the ears of his swift colts and gave chase. So they drew level and drove on, now one, now the other forcing his team in front. Poor Orestes has completed all the other laps safely, upright in his upright chariot. Then, slackening the left rein while the horse turned, unawares he struck the edge of the pillar. He smashed the axle-box across the middle and veered over the rail. He was entangled in the reins. As he fell to the ground the colts plunged wildly about the course. But when the crowd saw that he had fallen from the chariot, they let out a cry for the youth – what deeds he had done, what suffering was his lot – now being brought to earth, his legs now pointing to the sky, until the charioteers with difficulty checked the running horses and cut him loose – covered in blood, so that none who knew him could recognise his wretched body.

323 words

Theognis 31–38

Know that this is so: do not associate with base men, but always cling to the well-born. It is amongst these that you should drink and eat, and amongst them you should sit, and you should please those whose power is great. For from nobles you will learn noble things. But if you mingle with the base, you will destroy even the good sense you have. Learn this, and associate with well-born, and one day you will say that I give good advice to my friends.

57 words

Thucydides 2.37.1 –40.2

We have a constitution that does not imitate the laws of our neighbours. Rather than copying anyone else we are a model for others. It is called democracy because the government belongs not to a few but to many. As regards the laws, equality is shared by all in private disputes, and as regards a man's reputation (as each man is respected for something), he is not selected for public office according to social rank more than according to his ability, nor, if he is poor, but has the ability to do the city some good, is he prevented by the obscurity of his position. The city we live in is free, both as regards public affairs and as regards suspicion of each other about our every day business. We are not angry with our neighbour, if he does something he likes doing, nor do we hold grudges which are harmless but are painful to see. We conduct our private social lives without offence, we do not act lawlessly in public matters out of respect, through obedience both to those who hold office at any particular time and to the laws, and especially those laws which have been passed for the benefit of victims, and which, though unwritten bring a universally admitted shame.

We have, moreover, provided a great number of relaxations from labour for the spirit, being accustomed to contents and sacrifices throughout the year, in addition to attractive furnishings the daily enjoyment of which drives out pain. All goods come to us from every land because of the size

of the city, and we have the good fortune to enjoy the goods of other men with no less familiar enjoyment than we do our own.

We differ from our opponents in war training in the following ways. We offer an open city, and there is no time that by means of foreigner-expulsions we prevent someone from learning or seeing something, even if an enemy on seeing it, since it is not hidden, might gain from doing so, since we do not trust in armaments and deception more than in our inner courage in the face of war. In the education of our children, our opponents pursue courage from childhood by means of hard practice, whilst we, though living in a relaxed way, are no less ready to face equal dangers. The proof is this; the Spartans do not invade our land on their own, but with all their allies, whilst when we on our own invade the land of our neighbours, we have no trouble fighting abroad against men who are defending their property and land, and we usually win. No enemy has yet met our united force, because of our simultaneous care for the fleet and of sending expeditions in many directions by land. If ever they meet with a portion of it, when they conquer some of us, they boast that we have all been swept away, whilst if they are beaten they say that they have been defeated by all of us. And yet if we are willing to face dangers without preparation rather than with hard training, and relying on our natural courage rather than just obeying laws, we have the advantage that we do not have to suffer in advance because of future pains and, when we meet these pains, that we do not prove less daring than our opponents who never cease from toil, and that in these respects and in still more the city deserves to be admired.

We love what is noble whilst being economical, and we love the things of the mind without being soft. We employ our wealth as a means for action, not as a subject for boasting, and think that admitting to poverty is nothing to be ashamed of, but that not escaping from poverty by action is indeed shameful. We pay our attention simultaneously to our personal affairs and to those of the city, whilst those that have their attention occupied by their trades have a perfectly adequate knowledge of politics. For we are the only people who think that the man that takes no part in the affairs of the city is not "unpolitical" but unusable, useless, and we ourselves certainly judge policy correctly, even if we do not formulate it, not thinking that discussion harms action, but that the real harm comes from lack of advance information before embarking on the necessary action.

512 words

Vitruvius On Architecture 5.11 1.4

Although it is not the custom in Italy to build palaestras, the method has been handed down, and I will therefore explain it and show how they are planned among the Greeks. In palaestras square or oblong peristyles (*cloisters*) are to be made such that they have a walking circuit or two furlongs (440 yards), which the Greeks call *diaulos*, of which three sides should be built as simple colonnades, the fourth, facing South, should be double, so that, when there is wind and rain, the spray cannot penetrate inside. In the three colonnades, spacious exhedrae (*open bays*) should be planned with seats, so that philosophers, teachers of rhetoric and all other people who enjoy studying, can hold discussions while seated. In the double colonnade should be placed these parts: in the middle, an ephebeum (that is a very large exhedra with seats, *for the use of adolescents*) one third longer than it is wide, on the right the coryceum (*a room for exercise with the punching-bag*), the next so that the conisterium (*a room for wrestlers to sprinkle themselves with dust*), next to conisterium in the angle of the colonnade the cold bath, which the Greeks call the *loutron*. On the left of the ephebeum the elaeothesium (*for athletes to oil themselves*), and next to the elaeothesium the cold room, and from there is the way into the propigneum in the angle of the colonnade. Next to this on the inside in line with the cold room should be placed a vaulted sweat-room twice as long as it is broad, which should have in the angles on one side the Laconicum (vapour bath), built in the same way as written above, and opposite the Laconicum a hot bath. In the palaestra the peristyles, as was written above, should be thus completed and set out.

Outside three colonnades should be arranged, one for people leaving the peristyle, two with running tracks on the left and on the right, of which the one facing north should be built as a double and very wide, the other should be single, so made that on the sides which are next to the walls and the side which is next to the columns, they should have borders as paths not less than ten feet

wide, and the middle should be excavated, so that there are steps descending from the borders a foot and a half to the level ground, which ground should be no less than twelve feet wide. Those who walk around the borders wearing clothes will not be disturbed by athletes who use oil. This colonnade is called xystos among the Greeks, because in Winter the athletes train on covered tracks. Next to the xystos and the double-colonnade open-air walking-areas should be planned, (which the Greeks call paradromidae, and our people call xysta), into which in Winter in fine weather athletes come to train. Xysta should be made such that between the two colonnades there are woods or graves of plane trees, and walks should be made among the trees, and resting places paved with cement. Behind the xystum the stadium should be shaped so that a large number of people can relax while watching athletes compete. I have now completed my account of what seemed to be necessary within the city walls, and how they ought to be arranged.

360 words

Xenophon Oeconomicus 9.25

How then, Ischomachus, did you make arrangements for her?

Obviously I decided first to demonstrate to her the possibilities of the house. For it has been decorated elaborately, Socrates, but the rooms have been built with one purpose in mind, that as receptacles they be as convenient as possible for the people who are going to live in them. So the rooms themselves invited what was most suitable for them. For the store-room, being in a strong position, invited the most valuable blankets and tools, the dry rooms invited the grain, the cold rooms the wine, and the lighted rooms invited whatever tasks and tools need light. I showed her the rooms that people would live in, all decorated, cool in summer and warm in winter. I showed her that the whole house was spread out to the South, so that it was clear that in winter it was sunny, and shaded in summer. I showed her the women's quarters too, separated from the men's quarters by a bolted door, so that nothing could be carried out from inside that should not be, and so that the slaves should not breed without our knowledge. For good slaves become more loyal for the most part when they have children, but bad slaves when they mate become readier to commit crimes.

178 words

Pseudo-Xenophon The Constitution of Athens 1.10

As for slaves and immigrants, in Athens they can do just what they like: one is not allowed to strike a slave, and the slave will not stand aside for you. I shall explain why this is their practice: if it were the custom for a slave or an immigrant or an ex-slave to be hit by a free man, the free man would often hit an Athenian thinking him to be a slave. For ordinary folk are no better dressed there than slaves and immigrants, and they are no better-looking.

73 words

Xenophon Constitution of the Spartans 1.3-8, 2.1-8

Firstly as regards breeding children, so as to start at the beginning, other states rear girls who are going to have children and who seem to be well-educated with as moderate an amount of food as possible, and as few delicacies as possible. As for wine, they either do without it entirely or dilute it with water. Just as most craftsmen spend their days sitting down, so with girls, the other Greeks expect that they should keep quiet and work their wool. But how can one expect girls reared in this way to give birth to anything impressive?

Lycurgus thought that slave girls could provide clothing, and thinking that for free women the most important thing was child birth, firstly made females no less than males go in for physical training. He set up competitions in running and in strength for females as for males, thinking that if both parents were strong their children would be more vigorous.

Whenever a woman joined a man, seeing that other Greeks in the first period of their marriage spent unlimited time with their wives, he prescribed the opposite in this as well. He made a rule that a man should be ashamed to be seen going into his wife's room, and ashamed to be seen going out. If they met thus, it was necessary that they would pine for each other more, and that any children they had would be more vigorous, more so than if they had enough of each other. In addition he stopped the custom of men marrying whenever they wanted, and laid it down that marriages should happen when they were in their prime, thinking that it was too conducive to the production of fine children (eugony). But if an old man happened to have a young wife, seeing that men of that age are most watchful of their wives, he set up an opposite custom to this too: he made it the custom for the old man to bring home a man whose body and mind he admired for the purpose of breeding. He made a law that whoever did not want to live with his wife, but wanted decent children, should pick some fertile and well-born woman and breed children from her, with the husband's consent.

Since I have now explained about birth, I want to make clear the systems of education of the Spartans and of other Greeks.

In the case of other Greeks, those who say that they educate their sons best put tutors in charge of them as soon as they can speak, and straightaway send them to school to learn writing, music and the exercises of the wrestling-ground. In addition, they make their sons' feet soft by making them wear sandals, and they enfeeble their bodies by changing their clothes. And they give them as much food as they can eat.

Lycurgus, instead of allowing each father to put a slave in charge of his son as a tutor, put in charge of them one of the men who hold the most important offices, who is called the Warden. He put his person in charge of gathering the boys and watching over them and punishing them severely if they do something wrong. He gave him whipbearers from among the youths, to punish them whenever it was necessary. The result is that much modesty and much obedience are found together there. Instead of softening their feet with sandals he prescribed that they should strengthen them by going barefoot, thinking that if they made a habit of this they would find it much easier to go uphill and safer to go downhill, and that a barefoot boy would do the long jump and the high jump better and run more quickly, if he has trained his feet, than a boy who wore sandals. And instead of being enfeebled by coats, he set the rule that they should get used to having just one coat for the whole year, thinking that they would then be better prepared against cold and heat. He recommended that they should eat so moderately that they would never be weighted down by fullness, and should not be inexperienced of not having enough to eat, thinking that those who are brought up in this way would be more able to continue working without food, if necessary, and would be more able, if order was given, to keep going with the same food for longer, and have less need for delicacies, and be readier to eat any sort of food, and would lead healthier lives, and that a diet which made their bodies slender would be better at increasing their height than one that which expanded them with food.

So that they would be excessively oppressed by hunger, although he did not let them take whatever they wanted without any trouble, he allowed them to steal some things to alleviate their hunger. I reckon that everyone knows that he did not make them work out ways which in which to feed themselves simply because he did not know what to give them. It is clear that a man who is going to be a thief must stay awake at night and by day receive people and lie in wait, and have spies ready, if he is going to get something. So it is clear that he taught them all because he wanted to make the boys cleverer in getting supplies, and more warlike.

Someone might ask, why, if he thought that stealing was a good thing, he imposed a punishment of several stripes for anyone who was caught. Because, I maintain, in all other things that are taught, people punish the one who does not do it well.

396 words

Source materials 2

1. Work and domestic life

Women



Women (a bride dressing for her wedding)

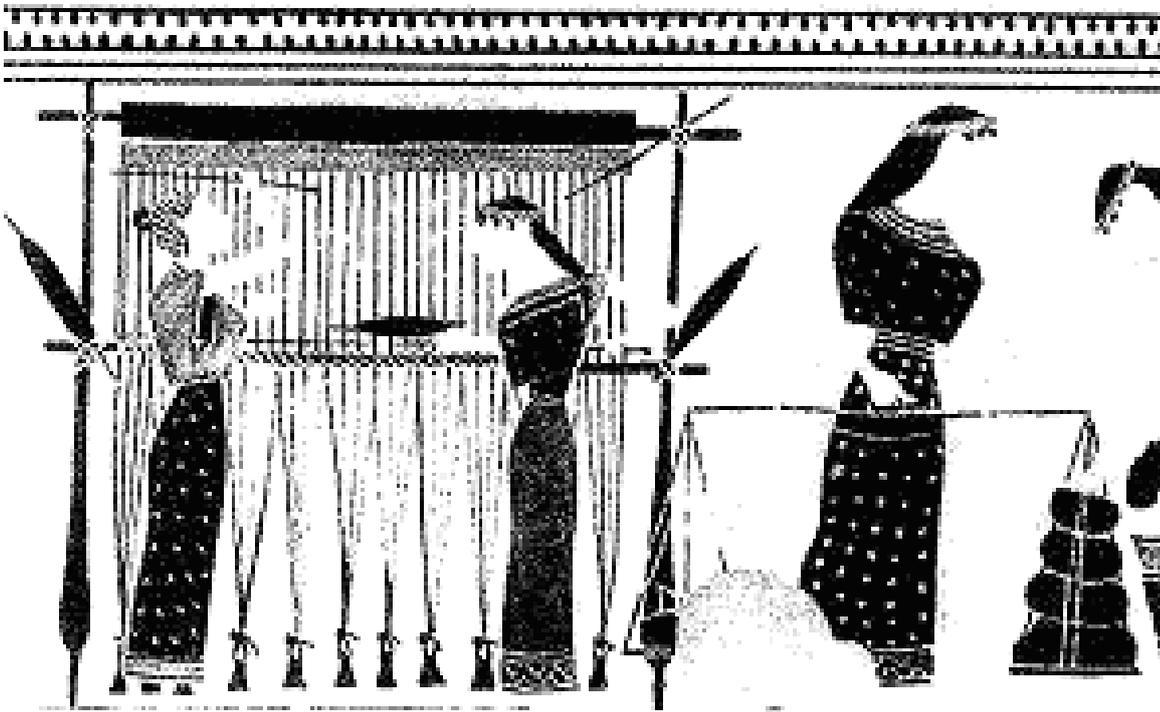


Women (a wedding procession)



Women (A mother encourages her baby)

Occupations (farming, worked carried out by women, mining, ships, doctors)



Worked carried out by women (women working at the loom)



Worked carried out by women (Athenian woman fetching water from a public fountain)



Occupations—doctors (A doctor treats a patient while others wait)



Occupations—farming (Ploughing and sowing)

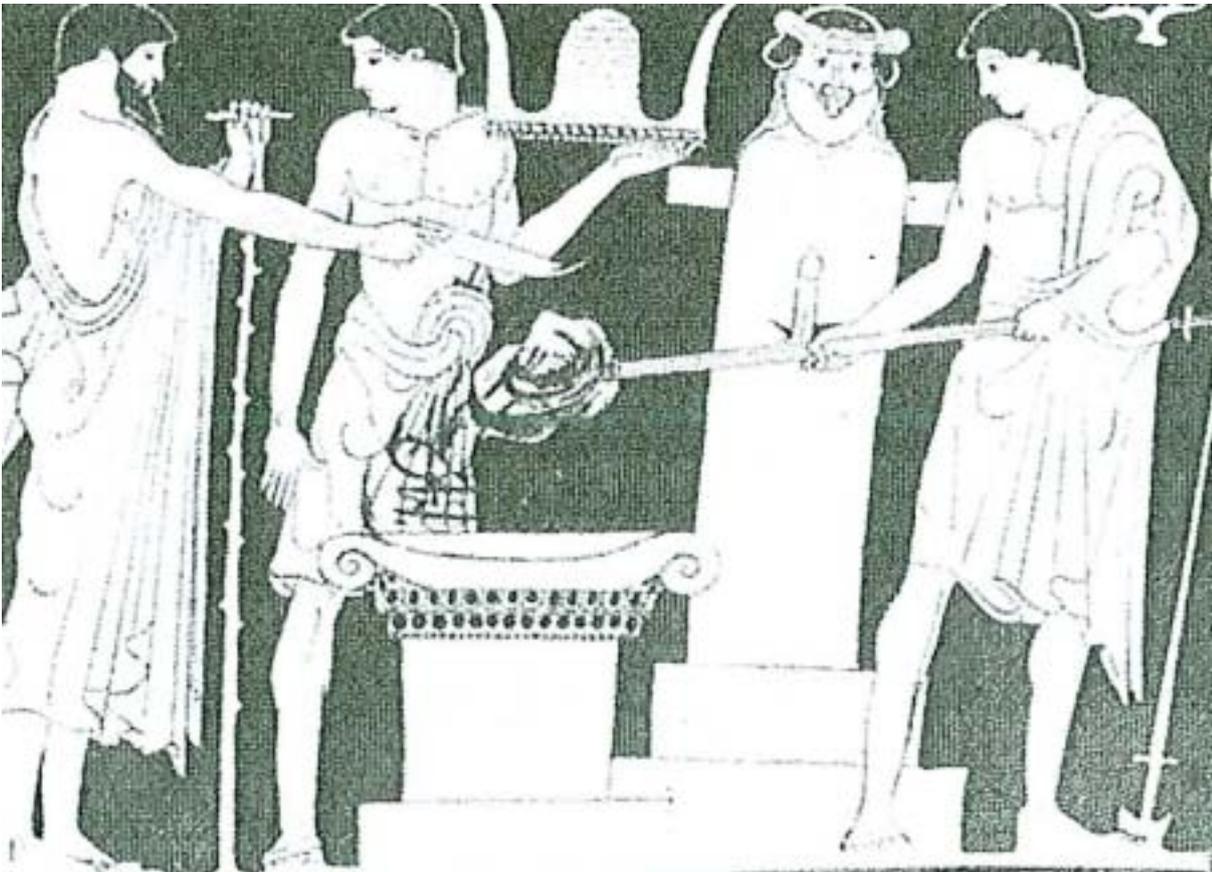
2. Social Life and Citizenship

Symposia





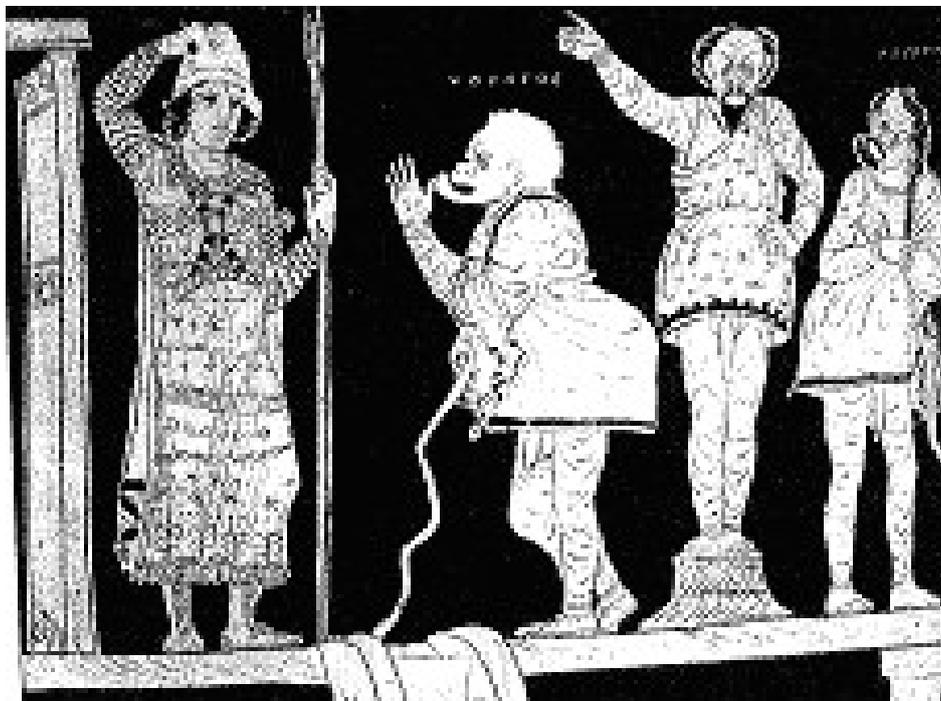
Religion (Young boy presenting a liver to a hoplite)



Religion (A young man cooks the sacrificial meat on a spit before a Herm, whilst a man pours wine over the flames)



The Theatre (tragic actors in costume)



The Theatre (tragic actor arriving on stage in a comedy)



Athletics (Two boxers)



Athletics (Two figures on left hand side—Man crowned victor after success in the games)



Athletics (Four events from the pentathlon: discus, long jump, javelin and wrestling)



Athletics (five sprinters)

Resources

Bibliography of background reading which contain additional source material

These books contain additional source material which teachers can explore, if they wish and indeed if they have access to them, for extra examples for student response. It will **not** be assumed that candidates have seen these – and it is to be hoped that teachers will use materials from school visits to sites and museums (British Museum Room 69 Greek and Roman life might prove useful for example) and sources sensitively chosen to encourage lively and informed interaction between learners and primary sources.

Blundell, Sue *Women in Classical Athens* Bristol Classical Press 1998 1853995436

Dillon, John *Salt and Olives: Morality and custom in Ancient Greece* Edinburgh University Press, 2004 0748616187

Dillon, Matthew and Garland, Lynda *Ancient Greece: Social and Historical Documents from Archaic Times to the Death of Socrates* Routledge 2000 0 415 21755 5

Dugdale, Eric *Greek Theatre in Context* Cambridge University Press, 2008 0 521 68942 7

Fisher, N *Slavery in Classical Greece* Bristol Classical Press, 1998 1853991341

Jact *The World of Athens : an introduction to Classical Athenian Culture* 2nd edition Cambridge University Press, 2008 0521698537

Newby, Zahra *Athletics in the Ancient World* Bristol Classical Press, 2006 1853996882

Renshaw, James *In search of the Greeks* Bristol Classical Press, 2008 1853996998

Swaddling, Judith *The Ancient Olympic Games* British Museum, 2008 0 7141 02250 2

Background material particularly suitable for learners

Leon, Vicki *Orgy planner wanted: odd jobs and curious careers in the Ancient World* Quercus, 2008 1 84724 373 7

Matyszak, Philip *Ancient Athens on five drachmas a day* Thames and Hudson, 2008 10 055551577

Stewart Ross and Stephen Biesty *Greece in spectacular cross-section* OUP 2006 10 0199115117

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