

GCSE (9–1) Classical Greek

J292/06 Literature and Culture

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Time allowed: 1 hour



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INFORMATION

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

Source A**A description of a running race**

The three of them lined up side by side, and Achilles pointed out the turning-post. They went flat out from the start. Ajax son of Oileus soon shot ahead but godlike Odysseus stuck close behind. So close was Odysseus behind Ajax, his feet falling in Ajax's tracks before the dust had settled down again; and he kept up so well that his breath fanned Ajax's head. He was desperate to win, and all the Greeks cheered him on, shouting encouragement to a man who was doing all he could already. As they drew near the finish, Odysseus offered up a silent prayer to grey-eyed Athene: 'Hear me, goddess, be kind and help me. Come and speed my feet.'

So he spoke in prayer, and Pallas Athene heard him and lightened his feet, arms and all his limbs. The runners had the prize almost in their grasp when Ajax at full stretch slipped and fell. Athene had put him out of action, and it happened where the ground was littered with dung from the lowing cattle that were slaughtered by swift-footed Achilles for Patroclus' funeral. So Ajax had his mouth and nostrils filled with cattle dung, while all-daring god-like Odysseus, having caught him up and finished, carried off the silver bowl.

Homer, *Iliad* 23. 758–779

Source B**The success of the famous Athenian politician Alcibiades at the ancient Olympic Games**

His breeds of horses were famous around the world, and so was the number of his racing-chariots. No one else ever entered seven of these at the Olympic Games – neither citizen nor king – except him. And by coming first, second, and fourth (as Thucydides says, but third according to Euripides), he won more fame than anyone could have hoped for. Euripides wrote an ode in Alcibiades' honour which begins like this:

'To you will I sing, Son of Cleinias. Victory is a glorious thing, but the most glorious is to achieve what no other Greek has achieved – to come first and second and third in the chariot racing competition, and to finish still full of energy, and, wearing a wreath of Zeus' olive, to provide the herald with something to celebrate.'

Moreover, his glory at Olympia was made even more noticeable by the rivalry between the cities to support him: the people of Ephesus equipped him with a magnificently decorated tent; the people of Chios furnished him with food for his horses and with countless animals for sacrifice; the people of Lesbos gave him wine and food for his luxurious entertaining.

Plutarch, *Life of Alcibiades* 11–12

Source C**Plan of the Sanctuary of Zeus at Olympia and the surrounding area**

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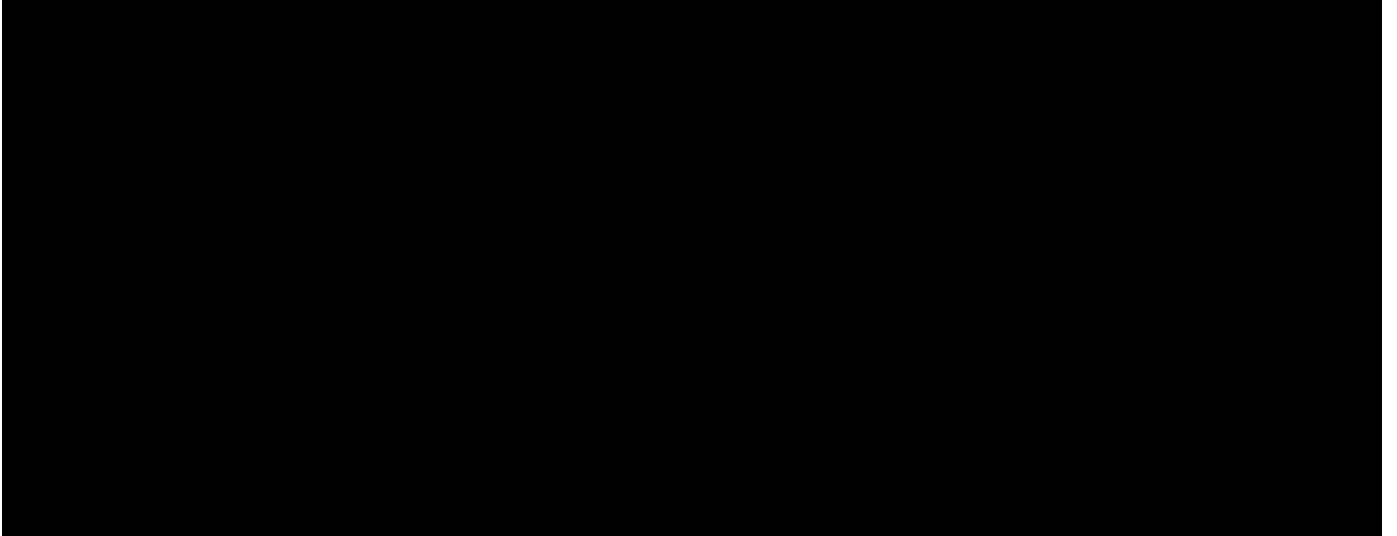
**Source D****The activities enjoyed by Spartan girls**

He made the maidens exercise their bodies in running, wrestling, casting the discus and hurling the javelin, in order that their children might have strong beginnings in strong bodies and mature better, and that the women themselves might withstand childbearing because of their strength, and struggle successfully and easily with the pains of child-birth. He freed them from softness and delicacy and all effeminacy by accustoming the girls no less than the youths to go naked in processions, and at certain festivals to dance and sing when the young men were present to watch. There they sometimes even mocked and teased good-naturedly any youth who had misbehaved; and again they would sing the praises of those who had shown themselves worthy, and so inspired the young men with great ambition and enthusiasm.

Plutarch, *Life of Lycurgus* 14

Source E**A scene from a vase showing a marriage procession**

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**Source F****A scene from a comedy in which Lysistrata is being questioned by a magistrate**

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.

First 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.'

Aristophanes, *Lysistrata* 507–520

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