



Oxford Cambridge and RSA

Wednesday 12 June 2019 – Afternoon

GCSE (9–1) Classical Greek

J292/06 Literature and Culture

Insert

Time allowed: 1 hour



INSTRUCTIONS

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INFORMATION

- The questions tell you which source you need to use.
- This document consists of **4** pages. Any blank pages are indicated.

Source A: An orator gives a definition of marriage in Athens

This is matrimony: when a man begets children and presents his son to his phratry and deme, and gives his daughters, as being his own, in marriage to their husbands. Hetairai we keep for pleasure, concubines for daily attendance upon our person, but wives for the procreation of legitimate children and to be the faithful guardians of our households.

Demosthenes, *Against Neaera* 122

Source B: A discussion about the communication between a man and his wife

'When a sheep is ailing,' said Socrates, 'we generally blame the shepherd, and when a horse is vicious, we generally find fault with his rider. In the case of a wife, if she receives instruction in the right way from her husband and yet does badly, perhaps she should bear the blame; but if the husband does not instruct his wife in the right way of doing things and finds her ignorant, should he not bear the blame himself? Anyhow, Critobulus, you should tell us the truth, for we are all friends here. Is there anyone to whom you commit more affairs of importance than you commit to your wife?'

'There is not.'

'Is there anyone with whom you talk less?'

'There are few or none, I confess.'

'And you married her when she was a mere child and had seen and heard almost nothing?'

'Certainly.'

'Then it would be far more surprising if she understood what she should say or do than if she made mistakes.'

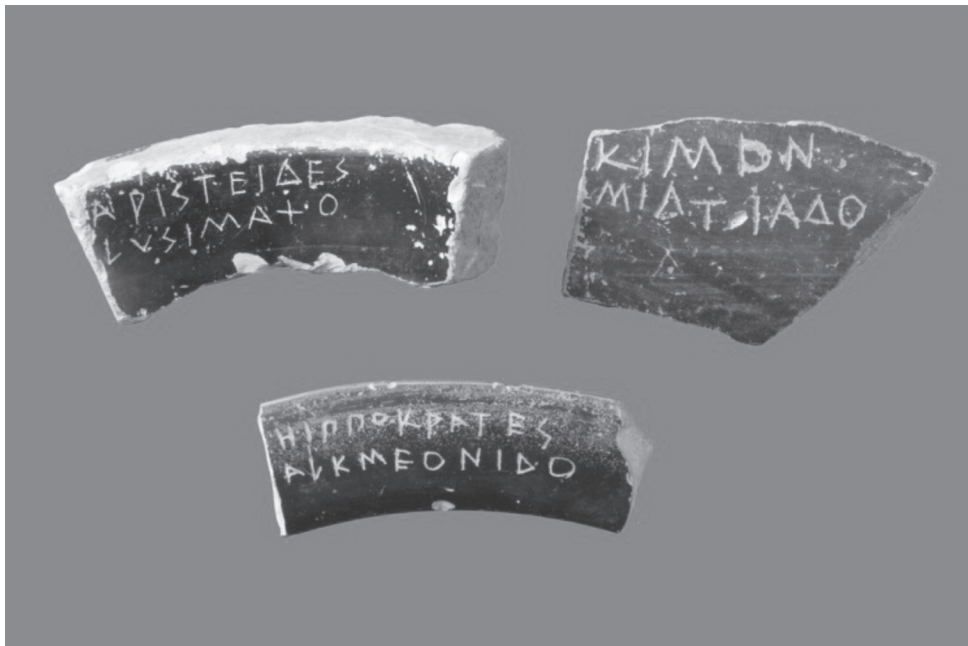
Xenophon, *Oikonomikos* 3.11–13

Source C: A husband's speech to his new wife about their future life together

Have you ever considered, dear wife, what led me to choose you as my wife out of all women, and your parents to entrust you to me of all men? It was certainly not because neither of us could find someone else to share our bed. That I am sure you know. No! It was after great consideration (I for myself and your parents for you) about who would be the best partner for house and children, that I choose you, and your parents, to the best of their ability, choose me.

If at some future time God grants us children, we will take counsel together how best to bring them up. For that too will be a common interest, and a common blessing if they live to fight our battles and we find in them support and aid when we are old. But at present there is our house here, which belongs to both of us. It is common property, for all that I possess goes into the common fund, and in the same way all that you had was placed by you in the common fund. We need not stop to calculate in figures which of us contributed most, but rather let us understand that whichever of us proves the better partner, he or she at once contributes what is most worth having.

Xenophon, *Oikonomikos* 7.11

Source D: Ostraka from the Athenian Agora

Source E: A character from a Greek comedy sits waiting for the Ekklesia to start

There's a sovereign Ekklesia this morning and the Pnyx here is deserted. They're chattering in the agora, edging this way and that to avoid the red rope. Even the Prytaneis aren't here yet either. They'll be late and then they'll come jostling each other for the front row like nobody's business, flooding down in throngs. But as for peace, they don't care a damn for that. O my city, my city! And I'm always the first to come to the Ekklesia and take my place ... So now I have come quite prepared to shout and interrupt and abuse the speakers if any of them says a single word other than on the subject of peace. But here are the Prytaneis arriving – now that it's noon.

Aristophanes, *Acharnians* 17ff

Source F: King Theseus explains how Athens is run as a democratic city state

Euripides, 'The Suppliant Women 399-401', from J Ferguson (ed.), K Chisholm (ed.), 'Political and Social Life in the Great Age of Athens', p24, Open University Press, 1978.
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Euripides, *The Suppliant Women* 399–441

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