



Oxford Cambridge and RSA

Wednesday 18 November 2020 – Morning

GCSE (9–1) Classical Greek

J292/06 Literature and Culture

Insert

Time allowed: 1 hour



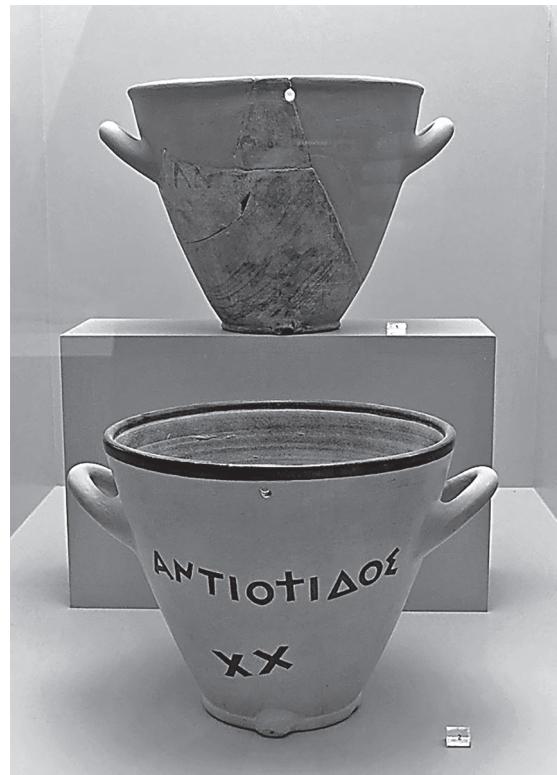
INSTRUCTIONS

- 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: A water clock used in the Athenian law courts



Source B: A philosopher considers the characteristics of Athenian democracy

'Every citizen, it is said, must have equality, and therefore in a democracy the poor have more power than the rich, because there are more of them, and the will of the majority is supreme ...

The next characteristic of democracy is payment for services: assembly, law courts, magistrates, everybody receives pay ... and whereas oligarchy is characterised by birth, wealth and education, the notes of democracy appear to be the opposite of these – low birth, poverty, lack of education.'

Aristotle, *Politics* 6.1317b

Source C: In a scene from a comedy, the chorus complain about the treatment of old men in court

We the old, the ancient, criticise the state; in our old age we are not looked after by you in a manner worthy of the sea-battles we fought, but we suffer dreadfully. You allow us old folks to be taken to court and laughed at by smart young orators, us mere nonentities, tongue-tied and played out, with our sticks as our trusty Poseidon. And we take our stand in the court mumbling with age, seeing the case only as fog. And the young man, all eager to plead his case, strikes quickly, tying him up with epigrams; then takes him by the scruff of the neck and asks him questions full of traps and pitfalls, confusing and bemusing of Tithonus and tearing him to shreds. And he can only mutter; then goes off convicted; and with sobs and tears he says to his friends: 'Here am I, fined all the money I had meant to pay for my coffin.'

How can it be right to destroy the old grey-beard over the water clock, a man who bore his share of toil, and wiped the hot manly sweat in plenty off his brow, a good man and true on the state's behalf at Marathon? We routed the foe at Marathon; now we are routed by worthless fellows and brought to trial as well.

Aristophanes, *Acharnians* 676–701

Source D: In a speech to the law courts, a man describes his father's interest in horse racing at the Olympic Games

My father, seeing the festival assembly at Olympia was beloved and admired by the whole world and that in it the Greeks made display of their wealth, strength of body and training, and that not only the athletes were the objects of envy but that also the cities of the victors became renowned, and believing moreover that while the public services performed in Athens contribute greatly to the prestige, in the eyes of his fellow-citizens, of the person who renders them, expenditures in the Olympian Festival, however, enhance the city's reputation throughout all Greece, reflecting on these things, I say, although in natural gifts and in strength of body he was inferior to none, he disdained the gymnastic contests, for he knew that some of the athletes were of low birth, inhabitants of petty states and of mean education, but turned to the breeding of race-horses, which is possible only for those most blessed by Fortune and not to be pursued by one of low estate, and not only did he surpass his rivals, but also all who had ever won the victory.

Isocrates, *The Team of Horses* 31–34

Source E: A philosopher discusses an Olympic athlete's training regime for the pankration

You say 'I want to win at Olympia.' If you do, you will have to obey instructions, eat according to regulations, keep away from desserts, exercise on a fixed schedule at definite hours, both in heat and cold; you must not drink cold water nor can you have a drink of wine whenever you want. You must hand yourself over to your coach exactly as you would to a doctor. Then in the contest itself you must gouge and be gouged, there will be times when you will sprain a wrist, turn your ankle, swallow mouthfuls of sand and be flogged. And after all that there are times when you lose.

Epictetus, *Discourses* 15.2–5

Source F: A writer describes the cult statue in the Temple of Zeus at Olympia

The god sits on a throne, and he is made of gold and ivory. On his head lies a garland which is a copy of olive shoots. In his right hand he carries a Victory, which, like the statue, is of ivory and gold; she wears a ribbon and – on her head – a garland. In the left hand of the god is a sceptre, ornamented with every kind of metal, and the bird sitting on the sceptre is the eagle. The sandals also of the god are of gold, as is likewise his robe. On the robe are embroidered figures of animals and the flowers of the lily. The throne is adorned with gold and with jewels, to say nothing of ebony and ivory. Upon it are painted figures and wrought images. There are four Victories, represented as dancing women, one at each foot of the throne, and two others at the base of each foot ...

I know that the height and breadth of Olympic Zeus have been measured and recorded; but I shall not praise those who made the measurements, for even their records fall far short of the impression made by the sight of the image. The god himself according to legend bore witness to the artistic skill of Pheidias. For when the image was quite finished Pheidias prayed to the god to show by a sign whether the work was to his liking. Immediately, runs the legend, a thunderbolt fell on that part of the floor where down to the present day the bronze jar stood to cover the place.

Pausanias, *Description of Greece* 5.10.2–5.11.9



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