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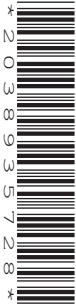
Tuesday 20 May 2025 – Afternoon

GCSE (9–1) Classical Civilisation

J199/12 Women in the Ancient World

Insert

Time allowed: 1 hour 30 minutes



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.

ADVICE

- Read this Insert carefully **before** you start your answers.

Section A

Greece

Source A: Relief sculpture depicting a scene from the story of Helen.

Troy: Will Gompertz reviews the British Museum's new blockbuster show, 23 November 2019 © BBC News, www.bbc.co.uk. Item removed due to third party copyright restrictions. Link to material - www.bbc.co.uk/news/entertainment-arts-51

Source B: Medea is talking to the women of Corinth about the difficulties of being a Greek wife.

MEDEA:

For us, the biggest question is
Whether the man we get is good or bad.
Divorce is not respectable for women,
And we may not refuse our husband.
A woman, coming to new ways and laws,
Needs to be clairvoyant - she can't find out at home,
What sort of man will share her bed.
If we work at it, and our husband is content
Beneath the marriage yoke,
Life can be enviable. If not, better to be dead.
When a man is tired of the company at home,
He can go out and end his discontent. We women
Must have eyes only for one man.
They say our life at home is free
From danger, while they go off to war.
The fools! I would rather fight three times
In war, than go through childbirth once!

Euripides, Medea, lines 224–240

Source C: The Spartans have just been told of the disastrous defeat of their army at the battle of Leuctra in 371 BC.

And when the leaders heard of the disaster, they were deeply sad, as they were bound to be. Yet instead of closing the Chorus' performance at the theatre, they let it finish its performance. Further, although they duly gave the names of the dead to the families, they gave orders to the women not to make any outcry, but to bear the disaster in silence. And on the following day one could see those whose relatives had been killed going about in public with bright and cheerful faces. Those whose relatives had been reported as living you hardly saw, and those who did appear walked about gloomy and downcast.

Xenophon, 'Hellenica' Book 6, chapter 16

Source D: Plutarch discusses the role of Pericles' lover Aspasia.

'The skill or power she had that was so great that she could master both the most important of citizens, but offer the philosophers neither a brief nor simple story about herself. It is agreed that she was born in Miliesia and was the daughter of Axiochos: they say that she, in order to out-do a certain Thargalia of ancient Ionia, targeted the most powerful men. For Thargalia, having both exceptional beauty and grace, lived with an astonishing number of Greek men, whilst attaching all her associates to the King of Persia, and in the cities implanted bias towards the Persians through these men, the greatest and most powerful leaders. They say that Aspasia, as someone wise and statesmanlike, was pursued by Pericles. Even Socrates came with his acquaintances, and the wives they lived with, to listen to her, even though she ran a business that was neither decent nor respectful, for she managed youthful prostitutes.'

Plutarch, Life of Pericles, section 24

Section B

Rome

Source E: Cicero is attacking Clodia for her behaviour in public.

If, in short, she conducts herself in such a way, not only in the way she walks, but the way she dresses and the entourage which surrounds her; not only by the passionate glow of her eyes or the lack of restraint in her speech, but by embracing men and kissing them on beaches, at sailing parties and banquets; then she does not only appear to be a tart, but a particularly shameful and promiscuous one. So then, Lucius Herennius, if a young man might happen to have been with her, would you call him an adulterer, or merely a lover? Would he seem to be making an assault on virtue, or just wanting to satisfy his lust?

Cicero, *Pro Caelio*, 49

Source F: Catullus offers advice about how a young girl should respond when her father wishes her to marry.

© Maureen B. Fant; Mary R. Lefkowitz, *Women's Life in Greece and Rome: A Source Book in Translation*, Page 234, Bloomsbury Publishing, 2016. From first line "It's not right to struggle," to last line "who grant the

Source G: Coin of Mark Antony, 43 BC, portraying his wife Fulvia as 'Victory'.

Source H: Lucretia's husband returns home to discover that Lucretia has been attacked by Sextus Tarquinius.

They found Lucretia sitting in sorrow in her chamber. The arrival of her loved ones made tears spring from her eyes, and when her husband asked her "Is everything alright?" She replied: "Not in the slightest. How can it be, for a woman who has lost her virtue?"

Collatinus, there is the mark of a strange man in your bed, but only my body has been violated; my heart is innocent, as death will be my witness! But swear with your right hands that the adulterer will not go without punishment. It was Sextus Tarquinius who last night exchanged hospitality for hostility, and, armed with force, brought ruin upon me and (if you are men) himself, as he claimed his disgusting pleasure."

Each man in turn swore his oath and tried to comfort her, as she was sick to the very soul, by turning the blame from the coerced to the coercer. They explained to her that the mind sins, not the body, and that if there is no premeditation then there is no blame. "It is your job," she said, "to decide what he deserves; as for me, although I absolve myself of the sin, I do not relieve myself of punishment. No shameless woman will ever live by the example of Lucretia."

Livy, 'The Histories', 1.58

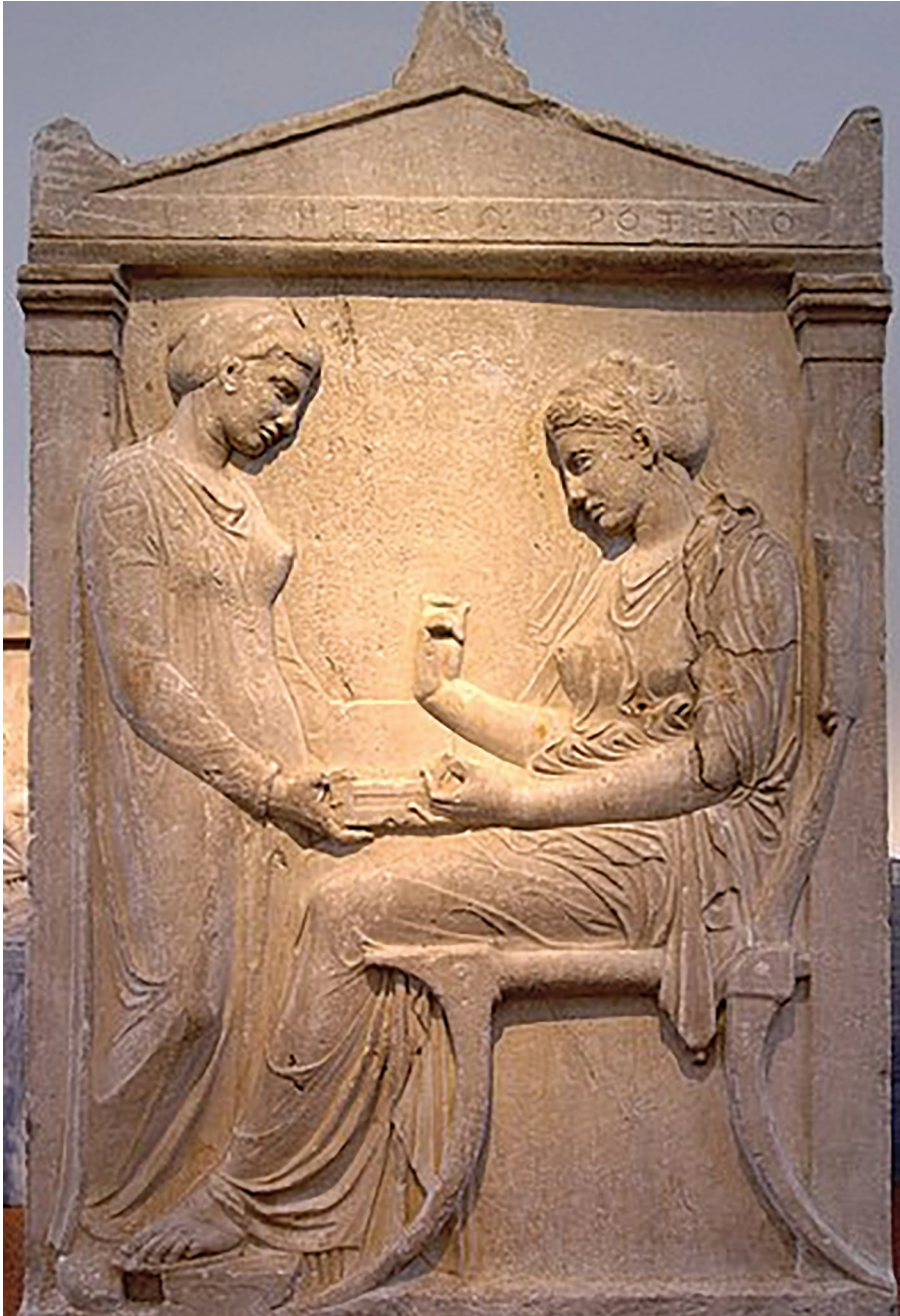
Section C**Greece and Rome****Source I: The funeral tribute of a husband to his wife Turia.**

Why should I mention your domestic good qualities, your loyalty, your companionship, your good nature, your wool-working, [your religiosity] without being superstitious, your admirable dress-sense, your devotion to moderation? Why mention your kindness, your duty to your family, that cared for my mother just as much as your parents and that have taken [equal care] for her as for your own family, and that you have countless other virtues in common with [all other] mothers committed to their good name? It is your own virtues that I proclaim, and few have been put in similar difficulties to endure and overcome. Fortune sees to it that such things are unusual for women.

We have preserved all the property inherited from your parents by shared ownership: for you had no concerns about making yours all of what you had given to me freely. [Thus] we shared duties; my role would be guardian of your property, and you would undertake the care of mine... (42) You have shown your generosity to many in need, especially in your duty to those at home. It is possible someone could name other virtuous women; but as far as this is concerned, only your sister [is] your equal. For you brought up your female relatives [who deserved such kindness] in your own home with us. You also provided dowries for them so they could achieve marriages worthy of your family.

Laudatio, 'Turiae'

Source J: The gravestone of Hegeso



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