



Oxford Cambridge and RSA

Wednesday 17 May 2023 – 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.

Source A

HELEN: Hermes took me up in the folds of the air,
hid me in a cloud (for Zeus did not overlook me),
and settled me here in **Proteus' house**.
He chose the most temperate man of all humanity,
so I might keep my bed **undefiled** for Menelaus. 5
And whilst I myself am here, my **miserable husband** has gathered an army
and has marched upon the towers of **Ilium** in pursuit of my recapture.
Many souls have perished for my sake beside
the streams of the Scamander, and I, the one who has suffered all this,
am an abomination, and appear to have betrayed my husband and 10
joined great war to the Greeks.
So why am I still alive?

Euripides Helen

Source B

When he had finished the grand, irresistible trick, the father sent the famed giant-slayer and quick messenger of the gods to Epimetheus, to bring him the gift. Epimetheus did not give a thought to the fact that Prometheus had warned him never to accept a gift from Zeus the Olympian, but to refuse it, in case some curse should befall mortals. But he received the gift and then afterwards realised that he had accepted a curse. For up to this point, the races of men lived on earth quite apart from miseries and difficult labour and the painful diseases which bring death to men; for in misery, mortals grow old quickly. But she, lifting the giant lid of her jar scattered its contents. She wrought miserable cares on humankind. Hope alone stayed in its unbreakable home, below the rim of the jar, and it did not fly out through the gap; for before it could, she slammed the lid back onto the jar, in accordance with the plan of aegis-bearing Zeus, the gatherer of the clouds. But thousands of miseries roamed among humans; the earth was full of them, and full too was the sea. And some sicknesses come upon people by day, others by night, bringing evils upon mortals in silence; since Zeus the counsellor had taken their voices away.

Hesiod Works and Days 85–105

Source C



An Athenian monument

Source D

On a later occasion Simos brought Neaira here to the Great Panathenaic Festival. Nicarete also accompanied them, and they put up at the house of Ctesippus. The defendant Neaira drank and dined with them in the presence of a large company, as a hetaira would do. After that, she worked openly at Corinth as a prostitute, and became famous. Then she acquired two lovers, Timanoridas and Eucrates. These men found Nicarete's charges excessive, as she expected them to pay all the daily expenses of her household. So they bought Neaira from Nicarete and she became their slave.

Demosthenes Against Neaira 59.24–29 (adapted)

Source E

Then the Sabine women, whose **grievance had caused the war**, dared to take themselves amongst the flying missiles with torn clothes and streaming hair; their feminine fear overcome by their misfortune. They ran in from the side to separate the hostile forces and break off their anger. They begged their fathers on one side and their husbands on the other, not to allow their sons-in-law or fathers-in-law to be splattered with impious bloodshed; nor should they defile the women's children with parricide, as they were the sons of one side and grandsons of the other.

5

Livy – History of Rome 1.13

Source F

Doubting your fertility, and mourning my childlessness in case by keeping you in marriage I would be abandoning hope of having children and be miserable [...] You spoke about [divorce], saying that our home, which you would vacate, should be given over to the fertility of another woman, with the intention that you would personally seek out and provide a match worthy of our well-known harmony.

Laudatio Turiae

Source G

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.

Cicero, Pro Caelio 49

Source H



Parthenon frieze

Source I

The Romans have a goddess whom they call Bona Dea. No man is allowed to attend the festival to this goddess, nor even to be in the house when they are celebrated. When the time for the festival comes, the consul or praetor at whose house it is being held goes away, as does every male in the household, while his wife takes over the house and prepares for the sacred ceremonies.

At the time of which I speak, Pompeia was celebrating this festival, and Clodius dressed in women's clothing and went to the house. He found the door open and went in; an attendant spotted him and asked who he was. Clodius answered that he was waiting for Pompeia's maid, and his voice betrayed him. The attendant screamed out and the women were panic-stricken, and put a stop to the mystic rites of the goddess and covered up the holy things.

Plutarch The life of Caesar 9–10 (adapted)

OCR
Oxford Cambridge and RSA

Copyright Information

OCR is committed to seeking permission to reproduce all third-party content that it uses in its assessment materials. OCR has attempted to identify and contact all copyright holders whose work is used in this paper. To avoid the issue of disclosure of answer-related information to candidates, all copyright acknowledgements are reproduced in the OCR Copyright Acknowledgements Booklet. This is produced for each series of examinations and is freely available to download from our public website (www.ocr.org.uk) after the live examination series. If OCR has unwittingly failed to correctly acknowledge or clear any third-party content in this assessment material, OCR will be happy to correct its mistake at the earliest possible opportunity.

For queries or further information please contact The OCR Copyright Team, The Triangle Building, Shaftesbury Road, Cambridge CB2 8EA.

OCR is part of Cambridge University Press & Assessment, which is itself a department of the University of Cambridge.