

Teacher Resource Bank

A-level Classical Civilisation

Exemplar Answers CIV1D



SECTION A

Question 1

(a) (i) **What type of plays did Euripides write?**

(1 mark)

Candidate Response

(a) (i) Euripides wrote tragedies and comedy plays e.g. Helen # 1

(ii) **What accusation have the women made against Euripides?**

(1 mark)

Candidate Response

(ii) The accusation against Euripides was that he had treated portrayed women in a bad light in all of his plays. 1

(iii) **How do the women intend to punish Euripides?**

(1 mark)

Candidate Response

(iii) They intended to punish Euripides by a trial and to get him sentenced. 0

(iv) **What happens to Mnesilochus after this speech? Make two points.**

(2 marks)

Candidate Response

(iv) After the speech Mnesilochus is taken to change out of his women's clothes and had an argument with Mica about her belly which is a wine skin. Afterwards he gets seized by Euripides. 2

Commentary

4 marks out of 5 because the answer to (iii) is not sufficiently precise, despite a good level of accuracy elsewhere.

(4 marks)

- (b) What techniques does Aristophanes use to make the passage funny? You should take into account the circumstances in which Mnesilochus is speaking as well as what he says.

(10 marks)

Candidate Response

(b) Aristophanes uses many comic techniques in this passage. Firstly the ~~situation~~ situation Mnesilochus has found himself in when giving this speech the character would have been dressed as a woman. Also the fact that he has been persuaded to do this by his relative even though he ~~would~~ didn't want to.

Secondly Aristophanes pokes a lot of fun at women in this speech, the situations of the women being ~~being~~ soaky behind their husbands back is comical. Vulgar comedy is also used "woman who spread her skirt to show her husband how nice it looked". This kind of cheap vulgar comedy is used throughout Mnesilochus' speech. ~~Finally~~ ^{furthermore} Aristophanes attempts to portray men as being rather unintelligent and something to be laughed at in this speech. This is because they have no idea of what their wives are up to. Finally situational comedy is used to great effect, because of ~~the~~ not only the situation of Mnesilochus but also of the stories he is telling about the women.

(10 marks)

L3

8

Commentary

8 marks out of 10 (top Level 3) because the answer makes a range of relevant observations about the passage but does not consistently provide enough detail to support and explain the comments.

(8 marks)

- (c) **How important for an Athenian husband was the birth of a child? Give the reasons for your views.**

You might include discussion of

- the purposes of an Athenian marriage
- Euphiletus' defence speech
- the speech about Neaera and her alleged daughter Phano
- the speech about the marriage of Ciron's daughter
- Ischomachus' conversation with Socrates.

(20 marks)

Candidate Response

(c) The birth of a child was very important to Athenian husbands.

The purposes of marriage is one reason, as the main reason for marriage at all was not love but for the production of legitimate children i.e. those with an Athenian citizen. This was very important as only having legitimate children played a large role in perpetuating the state - keep it pure. The punishment for illegitimate children was also great, hence the birth is very important to a husband, were a child ~~NOT~~ legitimate then some people may have gotten rid of the child in some way.

Euphiletus' defence speech in the case of the murder of Erasthenes also shows the importance. One of the main points that Euphiletus stresses on is that of no child as his wife came about as a result of her affair with Erasthenes. This again, is because if there was any doubt that any of his wife's offspring were borne to him then the children's legitimacy was at stake and being questioned.

(c) (continued)

Ischomachus' conversation with Socrates however shows children to be less of a top priority, than 'training' the wife. The source gives the idea of the wife ~~is~~ managing the household well and efficiently, to best help her husband - to be more of an importance. This could be taken well, as it was the legitimacy of the child that was top priority as far as ~~rearing~~ were concerned - perhaps ~~as~~ so long as the children were legitimate, the birth of them was not necessarily the most important thing for an Athenian husband.

However again, the purposes of Athenian marriage come into play. As ~~the~~ ^{with} the perpetuation of the state being top priority for all - so would have been perpetuation of the bloodline, families would want to keep their families going strong, and childbirth is the only way to do so. Hence, so at the very least for the husbands - the birth of a child, especially were it a boy - would have a rather monumental importance.

L4 balance in body of answer

14

Commentary

14 marks out of 20 (bottom Level 4) because the answer

- demonstrates just sufficient knowledge to support each side of the argument but omits a considerable amount of relevant detail from the prescribed sources
- shows sound understanding of the social context and purpose of Athenian marriages, although the points made are not consistently supported by evidence from the sources
- has a clear shape to the argument, which is sensible and balanced if rather sketchy
- understands the significant point that Ischomachus' emphasis in a discussion about the contribution of a well-trained wife to a man's reputation for excellence is different from the concern with legitimacy which is central to lawsuits involving women.

(14 marks)

Question 2

- (a) (i) **Describe the circumstances in which Tiberius chose to die on behalf of Cornelia. Make three points.**

(3 marks)**Candidate Response**

(a) i. Tiberius ~~was~~ chose to die on behalf of Cornelia when he realised he was faced with the amen that if he killed a female snake it would die and if a male snake he would die. Consequently due to him being older than her & also the love he felt for her he decided to protect his wife & die for her.

- (ii) **What political office did Cornelia's sons Tiberius and Gaius hold?**

(1 mark)**Candidate Response**

ii. They were tribunes by many.

- (iii) **What happened to both Tiberius and Gaius?**

(1 mark)**Candidate Response**

ii. Tiberius was killed in a riot and Gaius was unharmed.

Commentary

4 marks out of 5 because all the answers except (ii) show accurate recall of the required information.

(4 marks)

- (b) 'Cornelia was remembered for her qualities as a mother rather than for anything else.' How far do you agree with this statement? Give the reasons for your views.

(10 marks)

Candidate Response

(b) I very much agree with this statement as when her husband died she was left to bring up twelve children. She was very ~~wise~~ noble, chaste and industrious. All of her ~~sons~~ children died apart from one, her daughter who married well. Before her sons died they were high standing within society which then alone shows how well up bringing. She was a friendly woman liked by most people, even though some thought she was unreasonable but really they were the unreasonable ones they couldn't understand how ones grief and education and ~~good~~ could be a benefit. She could talk to others about her forefathers e.g. Scipio Africanus her father without weeping she enjoyed talking about them as if they were ancient heroes and in doing so it numbed her pain and gave her a sense of escape from reality. Cornelia isn't known for much else, it is mostly based around her family as a whole, from her father all the way down to her sons.

Commentary

9 marks out of 10 (lower Level 4) because the answer

- includes a range of knowledge, although it sometimes lacks precision and there are omissions
- is argumentative in form and makes generally sensible comments which show sufficient understanding.

(9 marks)

- (c) *In his History, to what extent does Livy portray women as individuals and to what extent does he treat them as examples of good or bad behaviour? Give the reasons for your views.*

You might include discussion of

- the Sabine women
- Lucretia
- Cloelia
- the speeches of Cato and Valerius in the debate on the repeal of the Oppian Law.

(20 marks)

Candidate Response

Livy although considered a great historian of the time, was more interested in the good or bad nature of characters and so therefore you have to use his history carefully as there is likely to be exaggeration in his writing.

The Sabine Women were the women taken by Rome to become wives through the plotting of Romulus as the story goes.

Rome did not have enough women and so Romulus decided to hold a festival and invite all the neighbouring countries & cities to join the festivities.

When everyone was there the Roman men captured and ran off with the women. The women were asked to become

citizens of Rome & Romulus said that their husbands would treat them well. This shows how the women were considered as a group and not

individual people because they are treated like animals which can be captured and forced to stay. In this story Livy treats the women

as behaving well because they agreed to stay owing to the Roman male dominance. The women seem to be quite stupid and easily led because

they are captured and agree to stay so easily and this shows how

Livy considered women as a group and thought they should all possess the same 'good' qualities. ¶

Lucretia is treated as a good example of behaviour by Livy because she possesses the qualities that a Roman matron is supposed to have - chastity, modesty, hardworking and a good housewife. Livy shows this because when the men argue about what wife is the most virtuous, Lucretia easily wins. Also she isn't seen as an individual because (continued) everything she does is devoted to her husband and his wishes. This is ultimately shown when she is raped by Sextus Tarquinius and she is so ashamed that she is no longer totally faithful to her husband that she kills herself. Livy uses her death to emphasise how a noble and virtuous woman should act and portrays her as an example to follow.

Cloelia is another example of good & noble behaviour in a woman, however Cloelia has very different characteristics than those of common Roman matrons and so therefore can be seen as more of an individual. Cloelia is brave and intelligent in ~~escaping~~ escaping the guards and shows her knowledge when she asks to be granted freedom as she realises that they would be in the most danger. Livy uses Cloelia to praise intelligence in women and describes how a statue was erected in her honour.

During the debate on the repeal of the Oppian Law, both Cato and Valerius make speeches about women, but each one in very different ways. In defence of the women, Valerius says that women have always come to the help of Rome in need and so they should be rewarded - a good example of women's behaviour. Also he argues that they didn't overspend 20 years before so they won't if the law

gets repeated - another suggestion of how women as a whole, not individuals behave. Lato however offered bad examples of the women's behaviour, such as the protests in the streets around the forum and how women are speaking to other women's husbands - a clear example of how women (continued) should definitely not behave. Livy uses both speeches to highlight what he considers good & bad behaviours and portrays the women as a group, not as individual people.

Overall I believe that Livy although on occasions does portray women as individual people, most of the time he treats them as a group and uses his history to highlight what is deemed as good & bad behaviour of Roman mothers at that time. Also Livy is known to have exaggerated stories for his own writing purposes and so therefore he may for example have exaggerated the good qualities of Lucretia or the intelligence and courage of Cloelia.

Commentary

20 marks out of 20 (top Level 5) because the answer

- demonstrates well chosen accurate knowledge of all the relevant examples
- shows sound understanding of the nature of Livy's writing
- sustains full control over the argument, which has a clear structure, consistently uses detail to address the central concerns of the question and reaches informed, sensible judgements.

(20 marks)

SECTION B

Question 3

To what extent does the Roman poet Juvenal portray women in a similar way to the Athenian playwright Aristophanes and to what extent are there differences in their treatment of women? Give the reasons for your views.

You might include discussion of

- the purposes of Aristophanes and Juvenal in writing
- how far each relies on stereotypes
- how far each reflects men's prejudices and anxieties
- the techniques Aristophanes and Juvenal use.

(30 marks)

Candidate Response

In Rome and Athens there were alot of stereotypes and fears about women and what they used to do. Both Juvenal and Aristophanes look at these views of women and express their views about them.

Juvenal is very critical of women, and looks at different women and whether they would be suitable to marry. He looks at two examples of women, Eppia (who ran off with a Gladiator) and Messalina (who worked in a brothel, despite who she was married to). But he also criticises most women in to stereotypes as well. He says you cannot marry a Gladiator, a woman whose mother is still alive, a clever woman, ^{one} who reads history is a lawyer, someone to prevent herself becoming pregnant or ending the unborn child's life, and others.

Aristophanes also criticises women, and what they do in daily life as well as at the Thesmophoria, a women only religious festival.

Both Juvenal and Aristophanes were meant to be read, and although Aristophanes' play was a comedy and intended to make people laugh, it is likely that they were both

suggested in order to make them interesting to their audience and reader.

Both writers rely on stereotypes for their portrayal of women. Aristophanes writes about something that no man ever saw or attended and so would not know what really happened, and similarly to Suenrad they both play on the bad traits that they believe women to have. I believe that Aristophanes play would be likely to have been seen by women and so does play on that more than Suenrad, to which less women were likely to see it and so it plays to the fears and thoughts more of men and is more aggressive.

Both represent the existence of each culture in their writings and the fears that the men especially may have had. Suenrad looks at the characteristics of different women and their roles and shows the greater freedom that they had compared to Athenian women, and by Aristophanes writing about the Phemphoria he shows a cultural variety of the women's religious importance and somewhat freedom. I think that Suenrad is more of an attack about women and Aristophanes more explores a side of women that the men are not a part of or fear.

In his play Aristophanes uses a lot of comedic effect to entertain his audience and unlike Suenrad he does not just aim his thoughts at women but also men and other players of his time, making it more balanced and more likely to be an exaggeration of women rather than his true beliefs, such as it may be in Suenrad's satire.

Several is writing it as a predominantly male audience, and so will write things that they would like to read. Though he does not criticise women throughout like Aristophanes does, at one point he lists all good qualities of women, but also says that you wouldn't want them to be perfect, and then continues to criticise women like Cornelia Mother of the Gracchi.

Both overall have a similar view of women in both cultures and they both partly criticise these points. But they do differ because of the context that they are written in and the audience they are written for. This can make it hard to see to what extent these are their true portrayals or ones for dramatic effect. The main difference between Aristophanes and Several's portrayal of the cultures is which they are from, because

Aristophanes criticises women at the Thesmophoria because in Athens it was one of the few occasions women would be outside supervised. Whereas Several criticises women for their characteristics that to him he believes a man only should have. So Aristophanes writes about what he doesn't know but Several writes about what he feels is wrong.

Overall I believe that both address the ^{attitudes} and ^{attitudes} of both Greek and Roman men towards women at that time.

Commentary

24 marks out of 30 (mid Level 4) because the answer

- demonstrates just enough knowledge of the two texts and their contexts, including occasional detail, although much is omitted or left implied
- is clearly focused on the central issue raised by the question and, although several ideas are imprecise or without full explanation and the sequence of ideas is not fully controlled, attempts a response which is thoughtful, analytical and, at its best, perceptive.

(24 marks)

Question 4

Between the 1st century BC and the 2nd century AD, to what extent were Roman women praised, or criticised, for becoming involved in politics and the law courts? Give the reasons for your views.

You might include discussion of

- the different kinds of evidence we have
- Turia
- Pliny's description of Arria, her granddaughter Fannia and his own wife Calpurnia
- Sallust's opinion of Sempronia
- Cicero's portrayal of Clodia
- Juvenal's views.

Do not discuss the women Livy writes about.

(30 marks)

Candidate Response

Plan: Roman

o selfishness

o virtuous

o loyalty

o greed

o nobly

o petty

o out of place

Roman women were allowed to be involved in politics and law courts, ^{however} but the reasons which allocated them this allowance was sometimes thought upon as petty and a waste of a court's time unless they were an illustration of their deviation of woman's desired and common virtues for example loyalty to her own husband and family this will be discussed as follows:

There were classes of women in ancient Rome, "bad girls" and "good girls". These were all however depicted by men what was considered good was those which threw themselves into danger for their husbands rather useless "bad girls" like those whom did stand up for themselves who had every right to do just and see set

portrayed as selfish.

This is such for Claudia, she became someone whom was involved in politics and was deeply criticised by Cicero. She had had good status from her by her recent lover she took him to court however Cicero began a personal victimisation on all of her life and past because she had been known for her bad reputation. He did not concentrate on the issue at hand as it was seen as a selfish party and an accusation. If however she had done this for a man it could have took her respect and a good reputation. This shows how low regarded if what they did was not for themselves.

Sempernia is thought of in the same light she was heavily involved with politics and could talk about them and was actually a big part of politics. However Sallust does not give her appreciation for this he depicts her as a criminal and quite harshly says she is out of place. However he compliments her on her family and her common virtues such as well and able to play and instrument because that we about is expected from her he gives no reward

for her selfish interest in politics because she left behind her family which was shown as her important role.

Tullia however was also heavily involved in politics yet she was so because of her family and husband so was therefore admired and respected. She had done such things as to go into exile to beg out the lives of an emperor for her husband's life, to seek justice for her parents

She was a very successful woman and if it had not had been for her circumstances probably would have been deeply criticised for her actions, and would have been criticised for her dangerous and cowardly behaviour.

Virgil's descriptions of Arria, Poppaea and Cupressa are very similar to that of Teria. He praised absolute loyalty and selflessness of Poppaea and Arria because they had done amazing, dangerous things for their husbands. Arria killed herself to protect her husband and Poppaea went into exile. However if they had done this for reasons of their own and not out of duty they would probably be criticised.

Virgil's views are quite judgemental though, they show that he thinks women do nothing for their husbands and do things for their love. However he does say that (unlike the other sources) women are praised as good women and loyal and worthwhile if they do things for their husbands whereas he states if they do it for other such as people they are being selfish and it is not seen as very admirable behaviour.

Overall between the 1st century BC and the 2nd century AD women were very much praised and allowed in courts and politics as long as it was out of loyalty and total dedication to her family or husband. Otherwise if women were involved with law courts/politics they would be seen as selfish.

and very much out of their social status
and out of place, they were seen as very pretty
also if it had no traditions in a context
and were not thought of as respected but were
totally harshly criticised and even ignored.

L4

21

Commentary

21 marks out of 30 (low Level 4) because the answer

- demonstrates some knowledge of all the relevant sources but frequently lacks precise detail
- has a generally sound understanding of the issue, although it is sometimes expressed in a rather simplistic way
- presents an argument which has a clear theme from start to finish and reaches a sensible judgement, although on the basis of some rather superficial discussion.

(21 marks)