



UNIVERSITY OF
CAMBRIDGE

CLASSICAL TRIPOS Part II
Group X

Monday 4 June 2007 9 to 12

Paper X2

SEXUAL ETHICS

Answer three questions.

Candidates who do not write legibly may find themselves at a grave disadvantage.

Irrelevance will be penalised.

STATIONERY REQUIREMENTS

20 Page Booklet x 1
Rough Work Pads x 1

SPECIAL REQUIREMENTS

None

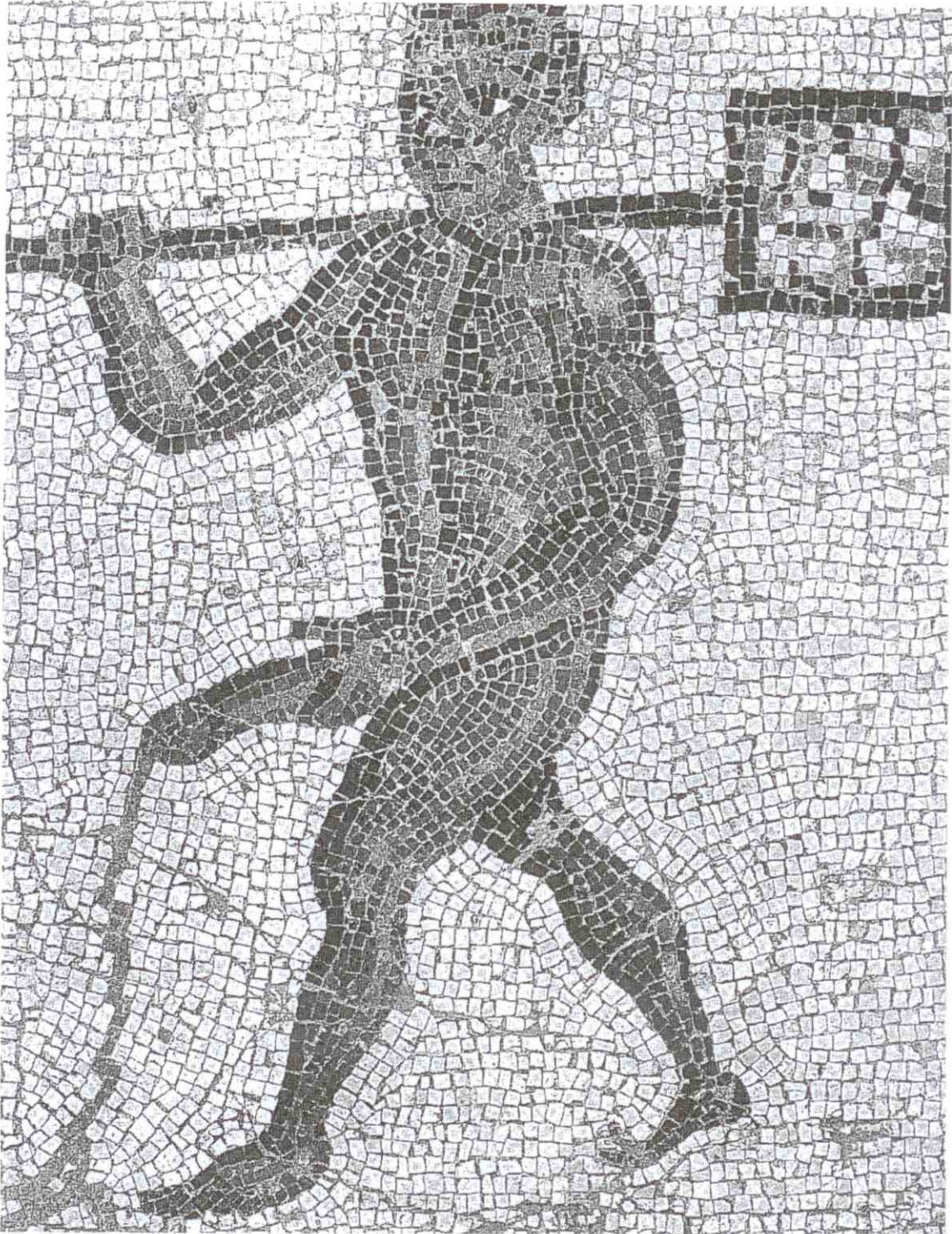
**You may not start to read the questions
printed on the subsequent pages of this
question paper until instructed that you
may do so by the Invigilator**

- 1 In what ways were citizenship and sexual conduct related in Classical Athens?
- 2 **Either** 'Adultery was, without doubt, the most significant sex-crime in the classical world'. Discuss. (You may, but need not, discuss in relation to **either** Greece or Rome).
Or What role (if any) does consent play in ancient sexual ethics?
- 3 In what ways were Roman sexual ethics distinct from those of Greece?
- 4 What can the study of sexual metaphor as used in antiquity contribute to our understanding of ancient sexual ethics?
- 5 Is sexual humour ever deployed in a positive way in the classical world?
- 6 **Either** Why did Epictetus call Epicurus a '*cinaedologus*' (D.L. 10.7)?
Or To what extent is sexual ethics a distinct domain within ancient philosophical discourse?
- 7 'While women are portrayed as moral subjects in ancient ethical discourses, they cannot properly be sexual subjects.' Discuss.
- 8 Has ancient homoeroticism now found interpreters able to study it on its own terms?

9 **Either** Were there any rules regulating the display of sexual images in the Roman world?

Or Are these pictures pornographic?

(a) Black man with fire shovel, floor mosaic, northwest baths, Timgad (ca. A.D. 200)

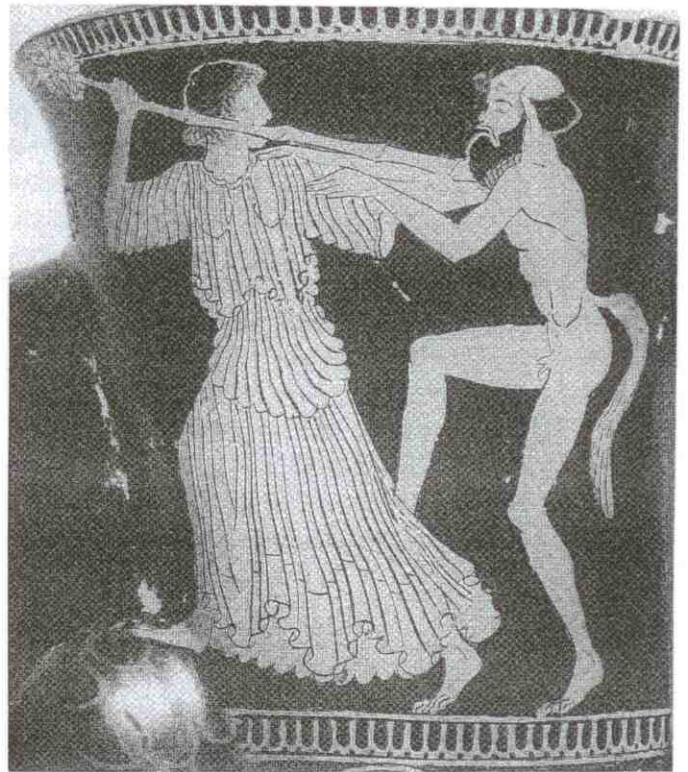


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(b) A man performing cunnilingus on a woman, fresco, apodyterium, suburban baths, Pompeii



(c) Eos, beloved, satyr and maenad, red-figure pot (c. 460 BC)



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- 10 'The multiple sexual moralities that were aligned with the different strands of ancient Christianity had little in common.' Do you agree?
- 11 In what contexts, and to what ends, do ancient discussions of sexual behaviour appeal to nature?
- 12 Was ethnicity an issue for ancient sexual ethics?
- 13 'Linguistics has nothing to contribute to the study of ancient sexual ethics.' Discuss.
- 14 Did classical medicine make a distinctive contribution to the regulation of sexual behaviour? (You may, if you wish, but do not have to, refer to one or more of the following passages)

(a) Hippocratic Corpus, *Diseases of Young Girls (Peri Partheniōn)*

Κελεύω δ' ἔγωγε τὰς παρθένους, ὀκότεν τὸ τοιοῦτον πάσχωσιν, ὡς τάχιστα
ξυνοικῆσαι ἀνδράσιν· ἦν γὰρ κυήσωσιν, ὑγιέες γίνονται·

'I urge then, that whenever young girls suffer this malady they should marry as quickly as possible. If they become pregnant, they become healthy.'

(b) Soranus, *Gynaecology* 1.29

Γεγένηται δὲ
στάσις· οἱ μὲν γὰρ ἐκβάλλουσιν τὰ φθόρια τὴν Ἱπποκράτους
προσκαλούμενοι μαρτυρίαν λέγοντος «Οὐ δώσω δὲ οὐδενὶ φθόριον»,
καὶ ὅτι τῆς ἰατρικῆς ἐστὶν ἴδιον τὸ τηρεῖν καὶ σῶζειν τὰ γεννώμενα
ὑπὸ τῆς φύσεως· οἱ δὲ μετὰ διορισμοῦ συντάσσουσιν αὐτὰ, τουτέστιν
οὐχ ὅτε διὰ μοιχείαν τις βούλεται φθεῖραι τὸ συλληφθέν, οὔτε δι'
ἐπιτήδευσιν ὠραιότητος, ἀλλ' ὅτε δεῖ κίνδυνον κωλύσαι γενησόμενον
ἐν ταῖς ἀποτέξεσιν, μικρᾶς τῆς μήτρας ὑπαρχούσης καὶ μὴ δυναμένης
χωρῆσαι τὴν τελείωσιν, ἢ κατὰ τοῦ στομίου κονδυλώματα καὶ ῥαγάδας
ἐχούσης, ἢ τινος ἐμφοροῦς περιστάσεως ἐγκειμένης· τὰ δὲ αὐτὰ
λέγουσιν καὶ περὶ ἀτοκίων, οἷς καὶ ἡμεῖς συναινοῦμεν.

There has been a dispute. For some reject abortives summoning Hippocrates, who said 'Do not give an abortive to anyone', and because it is proper to the medical art to watch over and preserve that generated by nature. Others, however, prescribe them with discrimination, that is, not when it is on account of adultery that the person wishes to destroy that conceived, nor when on account of the pursuit of youthful beauty; but when it is necessary to prevent danger occurring at the birth, when the womb is small and not able to hold the finished product, or when there are protuberances and fissures around the mouth [of the womb], or some similar circumstance is a hindrance. And they say the same about contraceptives, and we agree with them.

(c) Aretaeus the Cappadocian, *On the Causes and Signs of Acute Diseases* 2.12
(*On Satyriasis*)

ὄρμη δέ ἐστι ἄσχετος ἐς ὀμιλίην· ἀτὰρ οὐδὲ ἐν τῆσι προσόδοισι οὐδὲν ὠφελέονται, οὐδὲ ἐπὶ πολλῆσι καὶ ξυνεχέσι ὀμιλίησι πρηϋνονται τὸ ὄρθιον. σπασμοὶ δὲ ἀπάντων τῶν νεύρων, καὶ ἔντασις τενόντων καὶ βουβώνων καὶ πλιχάδος· φλεγμονὴ τῶν αἰδοίων καὶ πόνος· ἐρύθημα προσώπου καὶ ἰκμὰς νοτίδι ἰκέλη. . . . ἦν δὲ ὑπερίσχη καὶ τὴν αἰδῶ τοῦ ἀνθρώπου τὸ πάθος, ἀκρατέες μὲν γλώσσης ἐς τὸ ἄκοσμον, ἀκρατέες δὲ ἐς τὸ ἀμφοδὸν καὶ τῆς τοῦ ἔργου πρήξιος· . . . ὀξύτατον ἢ δὲ ἀτερπὲς ἢ δὲ ἄκοσμον κακόν·

‘...It is an unrestrainable urge towards intercourse, but the attacks are not relieved, nor the erection released, by however many repeated acts of intercourse. Spasms of all the nerves, and tension of the tendons, groin, and inner thighs; inflammation of the genitals and pain; redness of the face and a dewy moisture...if the affection overcomes the patient’s sense of shame, he will lose all restraint of tongue as regards obscenity, and likewise in regard to the open performance of the act...this is a most acute, unpleasant and disorderly illness...’

15 How far, and in what ways, is it possible to study the sexual values and behaviours of those outside the elite in the ancient world?

16 Were there perverts in antiquity?

END OF PAPER