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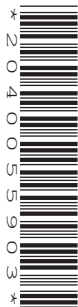
Monday 9 June 2025 – Afternoon

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 **8** pages.

Source A**A husband on trial for murder describes married life as part of his defence speech**

Athenians, when I decided to get married and took my wife to my home, to start with I behaved in such a way that I neither harassed her nor gave her too much freedom to do whatever she liked, and watched over her as far as I could, and paid attention to her, as you would expect. But when my child was born, I began to trust her and I handed over everything that I had to her thinking this to be the greatest indication of our closeness.

To begin with, Athenians, she was the best of all women, for she was an intelligent and thrifty housekeeper, and she arranged everything precisely. But when my mother died, her passing proved to be the cause of all my troubles. For when my wife was taking part in the funeral procession, she was seen by this fellow, and after a time she was seduced. For he kept watch for the slave girl who used to walk to the marketplace and managed to corrupt her with his clever talk.

First, gentlemen (for I must explain this to you as well), my little house is on two floors, with the top floor equal to the ground floor, corresponding to the women's quarters and the men's quarters. When we had the child, his mother breast-fed him, and, so that she would not run the risk of falling when she went down the ladder whenever she had to have a wash, I lived upstairs and the women lived downstairs. And this is what we had got used to, so that often my wife would go downstairs with the child to feed him so that he wouldn't cry. And this went on for a long time, and I never suspected anything, but was so stupid that I thought that my wife was the most chaste in the city.

Lysias, *On the Murder of Eratosthenes* 6–10

Source B

The grave marker of an Athenian woman named Hegeso (seated), shown with her slave girl



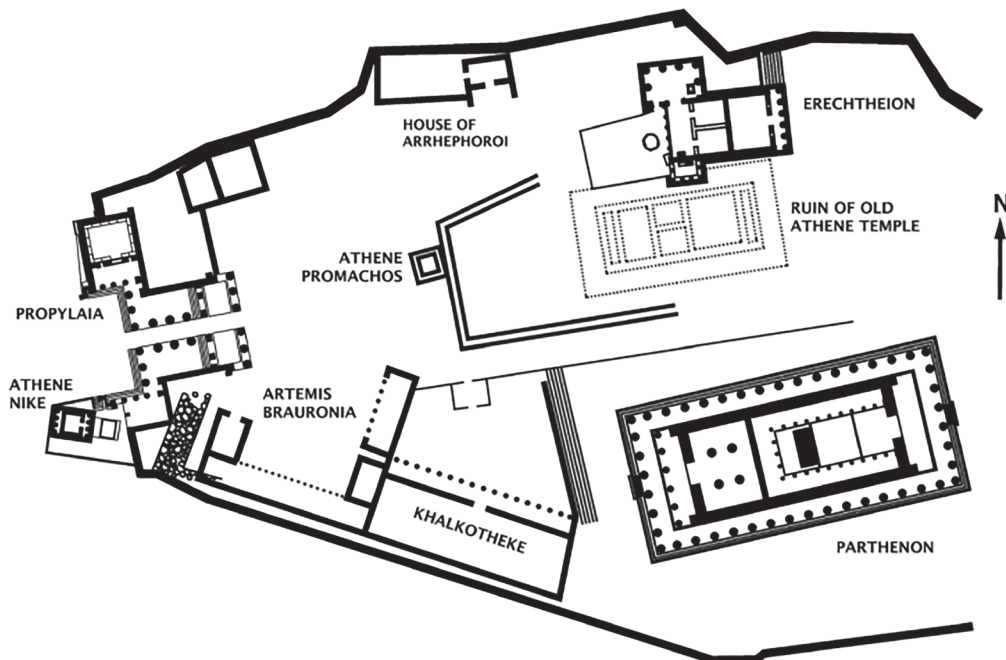
Source C**A betrayed wife in a tragic play complains about marriage from a woman's viewpoint**

Of all creatures that have life and reason we women are the most miserable of all! In the first place, at great expense we must buy a husband, taking a master to rule over our bodies. And here lies the crucial issue for us, whether we get a good man or a bad. For divorce brings disgrace on a woman. Once she finds herself among customs and laws that are unfamiliar, a woman must become a prophet to know what sort of man she will be dealing with as her husband – not information gained at home. Now if we manage this task successfully and share our home with a husband who finds marriage a burden which he bears with ease, our lives are to be envied. But if not, we'd be better off dead.

When a man becomes dissatisfied with married life, he goes outdoors and finds relief for his frustrations. But we are forced to love one partner and look no further. They say we live sheltered lives in the home, free from danger, while they display their spears in battle – what fools they are! I would rather face the enemy three times over than bear a child once.

Women are timid creatures for the most part and cowards when it comes to fighting and at the sight of steel; but do wrong to a woman in love and nothing on earth has a heart more murderous.

Euripides, *Medea* 230–251, 263–266

Source D**A plan of the Athenian Acropolis**

Source E**The historian Nicetas describes the statue of Athene Promachos on the Acropolis**

It rose to a vertical height of about thirty feet. It was dressed in a robe of bronze, the same material as the whole statue; this reaches to the feet and was gathered at several points. A military belt was firmly clasped around the waist. Over the breasts she wore a covering in the form of an aegis, coming down from the shoulders and portraying the Gorgon's head, a masterpiece of sculpture. Her neck, bare and of some length, could not fail to delight the eyes. Her veins were prominent, and her whole body supple. On the top of her head a plume of horsehair nodded awesomely from above. Her hair was plaited and fastened at the back; from the front her flowing locks were a feast for the eyes, for they were not completely tucked within the helmet, but it was possible to catch a glimpse of her hair. Her left hand held up the train of her robe; her right was stretched towards the south so as to keep the head slightly inclined that way and her gaze directed to the same quarter.

Nicetas, 738B

Source F**Pericles encourages the Athenians in a speech that praises the beauty and power of their city**

When our work is over, we are in a position to enjoy all kinds of recreation for our spirits. There are various kinds of contests and sacrifices regularly through the year; in our own homes we find a beauty and good taste which delight us every day and which drives away our cares. Then the greatness of our city brings it about that all good things from all over the world flow in to us, so that to us it seems just as natural to enjoy foreign goods as our own local products.

Our love of what is beautiful does not lead to extravagance; our love of the things of the mind does not make us soft. We regard wealth as something to be properly used, rather than as something to boast about.

Mighty indeed are the marks and monuments of our empire which we have left. Future ages will wonder at us, as the present age wonders at us now. For our adventurous spirit has forced an entry into every sea and every land; and everywhere we have left behind us everlasting memorials of good done to our friends or suffering inflicted on our enemies.

Thucydides, *The Peloponnesian War* 2.37–38

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