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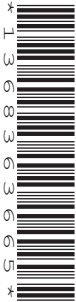
Monday 13 May 2024 – Afternoon

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 – Scene from the Bassae Frieze



Source B – From: ‘Women at the Thesmophoria’ Aristophanes, l. 298–310

CHORUS LEADER: Silence! Silence! Pray you to Demeter and the Divine Maiden, the holy pair. Pray you to Hades, and to the mother of all beauty, the fruitful nourishing Earth. Pray you to Hermes and the Graces, that this assembled congregation may in fair and appropriate debate bring blessings to the city of Athens and perhaps to ourselves as well.

Source C – From: ‘How to Train a Wife’ Xenophon, *On Household Management* [Oeconomicus] Athens, 4th cent. BC.

(7.21) “It is important then, when the provisions are brought into the home, for someone to keep them safe and to do the work of the household. As home is required for the rearing of infant children, and a home is required for making food out of the harvest. Similarly a home is required for the making of clothing from wool. (7.22) Since both indoor and outdoor matters require work and supervision”, I said, “I believe that the god arranged that the work and the supervision indoors are a woman’s task, and the outdoors are the man’s.”

Source D – The past activities of a courtesan. Athens, 4th cent. BC (‘Demosthenes’), *Against Neaira*

When they arrived here at Athens, he kept her and lived with her in a most dissolute and reckless way. He took her out to dinner with him wherever he went, where there was drinking; and whenever he made an after-dinner excursion, she always went too. He made love to her openly, anywhere and everywhere he chose, to excite the jealousy of the onlookers at his privilege.

Section B**Rome****Source E – Virgil, Book 8: 671–713 Vulcan’s Shield: The Battle of Actium**

On the other side Antony, with barbarous wealth and strange weapons,
conqueror of eastern peoples and the Indian shores, bringing Egypt,
and the might of the Orient, with him, and furthest Bactria:
and his Egyptian consort follows him (the shame)...

The queen in the centre signals to her columns with the Egyptian
tambourine, not yet turning to look at the twin snakes at her back.

Barking Anubis, and monstrous gods of every kind
brandish weapons against Neptune, Venus,
and Minerva...

The queen herself is seen to call upon the winds,
set sail, and now, even now, spread the slackened canvas.

Source F – Pudicitia statue of a woman



Source G – Sallust, ‘Conspiracy of Catiline’, 24.5–25

At this time, [Catiline] is said to have won over to his cause very many men of every type, and even some women. Amongst these women was Sempronia, who had frequently committed many crimes of manly audacity. This woman was fortunate enough when viewed in light of her birth and her beauty, as well as in comparison to her husband and children. She was well versed in Greek and Latin literature, in music and in dancing she was more elegant than an honest woman should be, and many other things which are associated with a life of luxury.

Source H – Pliny the Younger, letter to Calpurnia

You write that you are not a little affected by my absence and that your only solace is to hold my books and sometimes put them by you in my place. It is gratifying for me to think you long for me like this and take comfort in these consolations. For my part, I read and reread your letters and pick them up again and again as though I had just received them; but that only makes my longing for you worse. For, if your letters contain so much sweetness, your conversation contains even more. Nevertheless, keep writing, although the pleasure is tinged with pain.

Section C

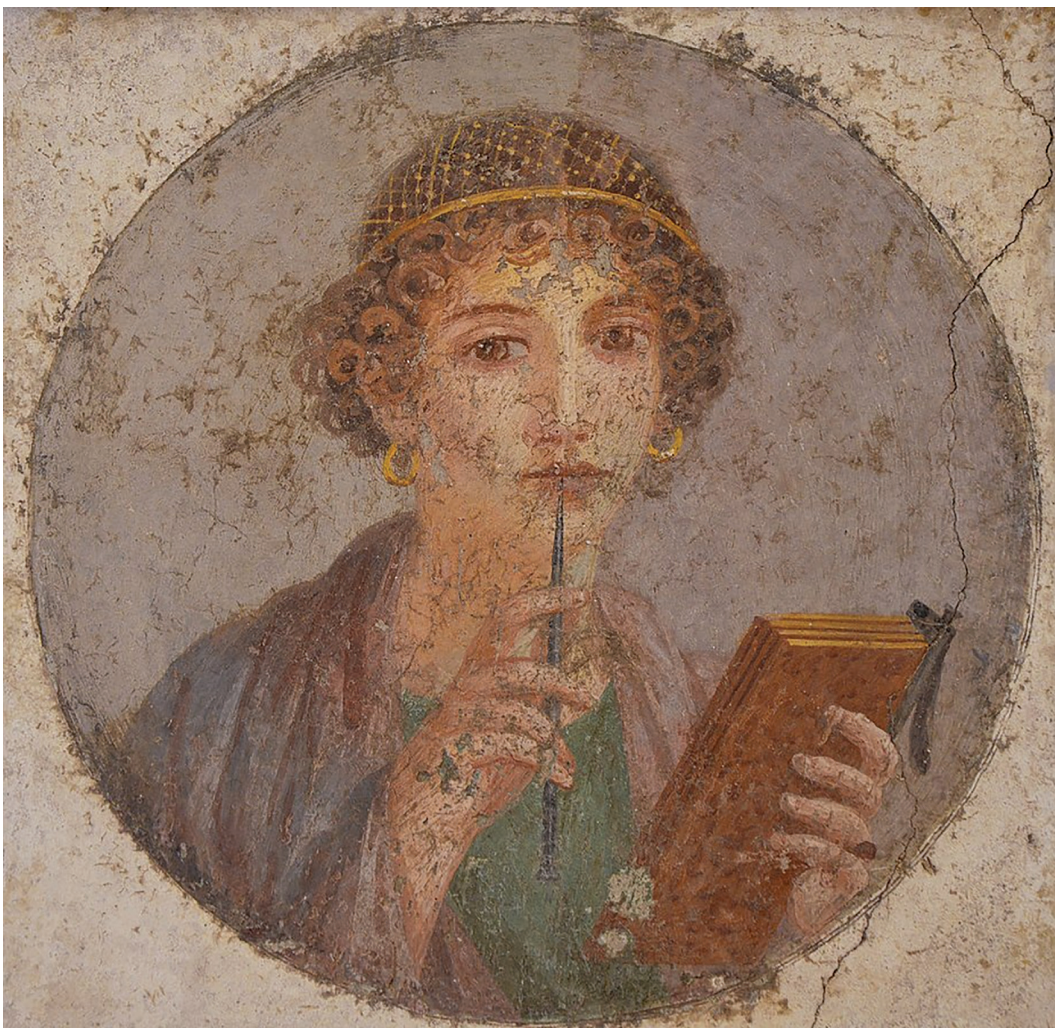
Source I: Aristophanes, Assembly women

WOMAN A:

Do continue, my good man.

PRAXAGORA:

And, as I will show you, these women's natures are better than ours: ... the city of Athens – if only it kept hold of useful practices, and did not waste its time on new schemes, then surely it would be saved? The women also sit down to cook, just as they always have; and they carry things on their heads, just as they always have; they observe the Thesmophoria, just as they always have; they bake cakes, just as they always have; they distress their husbands, just as they always have; they take lovers inside their homes, just as they always have; they buy themselves little treats, just as they always have; they love neat wine, just as they always have; and they enjoy sex, just as they always have. So, gentlemen, let us give the city over to the women; and let's not jabber on about it or ask what they intend to do. Let us simply allow them to rule. Consider these things alone: firstly, they are mothers, so will be eager to protect our soldiers; secondly, who would send your rations quicker than the woman who gave birth to you? Nobody is more resourceful at getting money than a woman, and she will never be deceived whilst she is in power, since they are accustomed to deception themselves.

Source J: "Sappho" Fresco of an educated upper class Pompeiian woman

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