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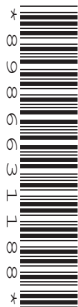
Tuesday 16 November 2021 – Afternoon

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: Detail from a Greek cup



Source B: Detail from a Greek cup**Source C**

“On a later occasion Simos brought Neaira here to the Great Panathenaic Festival...and they put up at the house of Ctesippus. The defendant Neaira drank and dined with them in the presence of a large company...” (L&F p.74)

Source D

Praxagora:

Listen to me and you might save yourselves yet:
I say we should give the city over to the women,
Since we employ them as stewards and treasurers in our own homes.

Aristophanes – *Assemblywomen*

Section B

Rome

Source E: Fresco of a woman, from Pompeii**Source F**

When he was discovered, he was taken through the doors by the women and thrown out of the house. That night the women went right off and told their husbands about the affair, and during the day the story spread through the city that Clodius had been involved in sacrilege and had committed injustice against not only those he had insulted, but the city and the gods.

Plutarch – *Caesar* 10.3 L&F p.293

Source G

Here are cold springs, Lycoris, here soft meadows, here woodland; here with you, only the passage of time would wear me away. But now a mad passion for the stern god of war keeps me in arms, amid clashing steel and fronting foes;

Virgil – 10th eclogue

<https://www.theoi.com/Text/VirgilEclogues.html#10>

Source H

The tribunes, Marcus and Publius Iunius Brutus, supported the Oppian Law, and would not allow its repeal to be passed. Many noble men came forward to speak for or against it, and a crowd of the law's assenters and dissenters filled the Capitoline. But the women could not be kept in their homes; not by persuasion or prudence, nor the orders of their husbands. Instead, they blockaded all the streets and routes to the Forum, and pleaded with the men as they came down, saying that the state was flourishing and men's personal wealth was growing every day, so they should also allow women to have their former fineries returned. The crowd of women grew bigger each day, as they were coming from the towns and neighbouring provinces. Before long, they dared to approach the consuls, the praetors, and the other officials, and make an appeal to them. At the very least, they found one consul who was easily persuaded: Marcus Porcius Cato, who spoke in favour of the repeal for which they were eager.

Livy – *History of Rome* 34.1

Section C

Greece and Rome

Source I: Bassae frieze (BM538)

Source J

The virgin huntress singling him out from all the press
of battle, either hoping to hang his Trojan weapons
in the temple, or to display herself in captured gold,
pursued him blindly, and raged recklessly through the ranks,
with a feminine desire for prizes and spoil,
when Arruns, finally seizing his chance, raised his spear
from ambush and prayed aloud, like this, to heaven:
'Highest of gods, Apollo, guardian of holy Soracte,
whose chief followers are we for whom the blaze of the pine-wood
fire is fed, and who as worshippers, confident in our faith,
plant our steps on deep embers among the flames,
all-powerful father grant that this shame be effaced
by our weapons. I seek no prize, no trophy of the girl's defeat,
no spoils: some other deed will bring me fame:
only let this dreadful scourge fall wounded under my blow,
and I'll return without glory to the cities of my ancestors.'

Virgil – *Aeneid* XI

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