



Oxford Cambridge and RSA

**Friday 24 May 2019 – Afternoon**

**GCSE Classical Civilisation**

**J199/12 Women in the Ancient World**

Insert

**Time allowed: 1 hour 30 minutes**



**INFORMATION**

- This document consists of **8** pages.

## Sources

### Source A

Meanwhile Iris, disguised as Helen's sister-in-law, Laodice, loveliest of Priam's daughters and wife of Antenor's son, Helicaon, brought news to white-armed Helen. She found her in the palace, weaving a great double-width purple cloth, showing the many battles on her behalf between the horse-taming Trojans and the bronze-greaved Achaeans. Swift-footed Iris nearing her, said: 'Dear sister, come see how strangely Greeks and Trojans act. From threatening each other on the plain, hearts fixed on deadly warfare, they descend to sitting in silence, leaning on their shields, spears grounded, and no sign of conflict.'

Homer *Iliad* Book 3

### Source B

As she handed him his shield she said "With this or on this".

Plutarch *On Sparta*

## Source C



Bronze figurine. Greece c.500 BC

**Source D**

Scene from a frieze, 5th century BC

**Source E**

A few days later, unknown to Collatinus, Sextus Tarquinius travelled to Collatia with a single attendant. He received a friendly welcome, since nobody was aware of his plans, and was brought to a guest room after dinner. He was burning with passion, and waited until it seemed that everyone was asleep, and everything around him was suitably secure, before he drew his sword and went to the sleeping Lucretia. He held the woman down with his left hand on her breast, and said: "Keep silent, Lucretia. I am Sextus Tarquinius, and my sword is in my hand. If you say a single word, you will die." She awoke with a start, and saw nothing which could help; only imminent death. Then Tarquinius began to declare his love, to beg, to mix prayers with threats, to attempt to turn her womanly heart by every means he had.

Livy *History of Rome* 1.58

**Source F**

The queen in the centre signals to her columns with the native *sistrum*, 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...amidst the slaughter, carried onwards by the waves and wind of lapyx, while before her is Nile, mourning with his vast extent, opening wide his bays, and, with his whole tapestry, calling the vanquished to his dark green breast, and sheltering streams.

Virgil *Aeneid* Book 8

**Source G**

Remains of a building in Rome

**Source H**

Here they prepare a small room, with an entrance from above. In it there is a bed with a cover, a lighted lamp, and some of the basic necessities of life, such as bread, water in a bucket, milk, oil, because they consider it impious to allow a body that is consecrated to the most holy rites to die of starvation. They put the woman who is being punished on a litter, which they cover over from outside and bind down with straps, so that not even her voice can be heard, and they take her through the Forum. Everyone there stands aside silently and follows the litter without a word, and in serious dejection.

There is no other sight so terrifying, and the city finds no day more distasteful than that day. When the litter is borne to the special place, the attendants unfasten her chains and the chief priest says certain secret prayers and lifts his hands to the gods in prayer because he is required to carry out the execution, and he leads the victim out veiled and settles her on the ladder that carries her down to the room. Then he, along with the other priest, turns away. The ladder is removed from the entrance and a great pile of earth is placed over the room to hide it, so that the place is on a level with the rest of the mound. That is how those who abandon their sacred virginity are punished.

Plutarch, *Life of Numa Pompilius* 9.5–10.7, excerpts. 2nd century AD



**Source I**

Greek vase showing female figure spinning wool

**Source J**

Consider some unmarried woman, who has opened her house to the passions of all, and openly established herself in the lifestyle of a harlot. She has made a habit of attending the banquets of men she does not know, and does so in the city, at country houses, and at Baiae, that most bustling place. If, in short, she conducts herself in such a way, not only in the way she walks, but the way she dresses and the entourage which surrounds her; not only by the passionate glow of her eyes or the lack of restraint in her speech, but by embracing men and kissing them on beaches, at sailing parties and banquets; then she does not only appear to be a tart, but a particularly shameful and promiscuous one.

Cicero *Pro Caelio* 49

**Source K**

Well then, suppose someone says, 'Do you think men ought to be taught to learn spinning like women and that women ought to practise gymnastics like men?' No, that is not what I suggest. In the case of the human race, the males are naturally stronger, and the women weaker, appropriate work ought to be assigned to each, and the heaviest tasks to be given to the stronger, and the lighter to the weaker. For this reason, spinning is more appropriate work for women than for men, and household management.

Some tasks are more appropriate for one nature, others for the other. For that reason some jobs are called men's work, and others women's.

Musonius Rufus (Roman philosopher)



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