Though the majority of funerary inscriptions reference women exclusively in the role of daughter, wife or mother, we do have surviving examples telling us different stories. What aspects of these women’s lives do the following inscriptions choose to commemorate?

- **AURELIAE · C · L · NAIS PISCATRIX DE HORREIS GALBAE**
  - For Aurelia Nais, fisherwoman from the granaries of Galba (Nais was a freedwoman who ran a fish-shop)

- **SELLIA EPYRE DE SACRA VIA AURIVESTRIX**
  - Sellia Epyre, a gold clothworker from the Sacred Way

- **ITALIA · QUASILLARIA**
  - Italia, a *quasillaria* (a spinner) (set up by her husband Scaeva, a book-keeper)

- **OPTATA · PASAES OSTIARIA**
  - Optata Pasaes, a doorkeeper / janitor

- ** GNOME · PIERinis ANCILLA ORNATRIX**
  - Gnome, slave girl of Pieris, hairdresser

- **HYMNIS · CELLIa PSALTRIA**
  - Hymnis Cellia, musician who played the cithara

- **HYGIA · MARCELLAE · L OBSTETRIX**
  - Hygia, freedwoman of Marcella, midwife

- **STATILIA · T · L · TYRANIS PAEDAGOGA**
  - Statilia Tita, freedwoman of Tyranes, tutor / teacher

- **PHILAENIS · L · LIVi NUTRIX**
  - Philaenis, freedwoman of Livus, wetnurse

How important do you think the occupation of these women was in their lives? Do you think this makes them unusual?

How successful do you think these women might have been, from looking at these inscriptions?

Thinking about the range of professions listed, which of these would men have undertaken as well, and which were particularly female occupations?